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DURHAM, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THUR[illegible] JANUARY 2, 1930 Number 1

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Charles Wesley's New Year Hymn

At the beginning of this new year it will be well to read again Charles Wesley's watch night hymn which in a moment of inspiration he gave to the world and that the Methodists in the early days were accustomed to sing with fervor:

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope, and the labor of love.

Our life is a dream; our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay,
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.

O that each in the day of His coming may say,
"I have fought my way through;
I have finished the work Thou didst give me to do!"
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into My joy, and sit down on My throne!"

MAKERS OF THE DIAMOND JUBILEE

Rev. William Hornbuckle

The distinction of being the only Indian member of the Western North Carolina conference belongs to William Hornbuckle. He serves his own people in Cherokee. He repeats what he did last year in putting his charge on the honor roll again this year.

Carlock Hawk

Canton under the leadership of Carlock Hawk goes to the honor roll. Cordell Russell seems to have acted as agent. Anyhow he carried on the correspondence with this office. The Methodists in Canton are an alert and forward looking company and worthy of being followers of John Wesley.

R. G. McClamrock

Haywood circuit has a place on the honor roll. This is McClamrock's way of doing things. He is repeating what he did last year. The name Haywood leads us to remark that few pastoral charges in that good county are off the honor roll, even this early in the year.

G. N. Dulin

Last year G. N. Dulin won seven stars for Fines Creek. A wonderful record. This year he has already put Bethel on the roll of honor. And there is no telling what the record will be for Bethel when he gets through. Watch Dulin.

David R. Proffitt

D. R. Proffitt, who never fails to do whatever he undertakes, made the Advocate a new year present of his quota from Spray. Proffitt never fails to get his salary, and the people give him enough hams and turkeys to keep him going. Even the Assyrian merchants from afar add to the bounties heaped upon him by other friends.

Seymour Taylor

The big Thomasville circuit and one of the best in the W. N. C. conference with its churches in and around Thomasville, goes to the honor roll. It took nine names to put it in the jubilee column, but Brother Taylor like an expert "turned the trick." We thank him for the good work.

T. J. Huggins

When in the mountains Huggins put his charge on the honor roll. Now he repeats himself amid the cotton mills. "It is not in the land, it is in the man." Some men succeed anywhere, while others fail everywhere. Bradley Memorial, Gastonia, goes to the roll.

I. L. Roberts

I. L. Roberts is one of the coming young men of our conference. He gave a good account of himself last year at Ruffin and we expect him to do the same at Highland-Rhodiss. The man who won the stars last year will probably wear diamonds this year.

J. C. Brown

Harmony, Concord! Who ever heard of such a combination of names? It makes one think of peace on earth. Whether there is peace or not Brown is getting some things done. Among these he has put Harmony on the honor roll.

E. H. Nease

The young man who became the settled pastor at Gibsonville while he completed his education at Duke is now doing business at China Grove. He begins by circulating the Advocate. At Gibsonville he had every member of his official board a subscriber to the Advocate. We trust that he will not only repeat this record but go beyond it at China Grove.

J. E. McSwain

J. E. McSwain is at Epworth, which reminds us of that famous parsonage presided over by John Wesley's renowned mother. Let us whisper to any who may be interested that the place to get a good meal is the Epworth parsonage in Concord if it maintains the record of the Maiden parsonage when the McSwains lived there. We hereby announce that the Epworth church and parsonage are on the Advocate honor roll.

Albea Godbold

College Place church, Greensboro, a church of more than local interest, because located at the North Carolina College for Women, goes to the honor roll. And the work is not yet finished. Godbold is doing fine work at College Place. That church has now about 1000 members and is serving a large number of the college students.

GREEN LIGHTS AHEAD

The Christian Index of Georgia carried an editorial two weeks ago that has a swing and urge to advance that is truly refreshing. This call to the Baptist hosts of Georgia might well be adopted by our Methodist people. We need to catch step, we need to see the open way.

Substitute Carolina Methodists for Georgia Baptists and read:

"Green lights ahead mean an open track ahead. Green lights invite progress. Green lights suggest the right direction. Green lights are tokens of co-operation. Green lights are high hopes fulfilled. Green lights are good lights. Green lights belong to the folks who are moving forward. We all like green lights.

And it is good to feel that Georgia Baptists are moving forward with green lights flashed on our pathway. We have been traveling through a foggy stretch and we have had to run under slow orders, but the light seems to be breaking through and there is no mistaking the board—it shows a green light.

We are carrying plenty of steam—have been carrying plenty of steam—but we haven't been using it all. We had slowed down and lost the drive of momentum and the throttle has been held at a gait to seem safe. Now we can begin to open the throttle.

What am I talking about? About our work as Georgia Baptists. Does anyone think it is too much to intimate that we have had red lights across our way? We haven't, but we have been going cautiously lest there should suddenly be a red board on us as we go around the curve. Isn't that about it?"

WILMINGTON DISTRICT INSTITUTE

The missionary institute for the Wilmington district will be held at Fifth Avenue, Wilmington, on the 10th of January, beginning at half past ten o'clock. Dinner will be served at the church. I should like to see present the pastors, the presidents of missionary societies, some of the members of missionary committees, and as many of the lay leaders as can come. We will want to discuss missionary plans for the year, and certain other phases of our district work, such as evangelism and benevolences.

H. M. North.

Joseph G Brown Jr.
$3.75

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, JANUARY 2, 1930 Number 1

During the next two weeks the missionary institutes will be held in most of the districts of the state. We are fully convinced that the less said about plans and the more made of the spiritual urge will be the part of wisdom. What was it that kept the Apostles going everywhere preaching the gospel? The question answers itself.

"The chariot of peace cannot advance along a road cluttered with cannon," said Lloyd George in the House of Commons a few weeks ago. Could more be said in a few words in favor of disarmament? Whether cannon be on land or mounted on battleships, the number must be reduced if the world is to make progress for peace among the nations. Eagerly will all lovers of peace follow the London conference.

In making new year resolutions why not make at least one of a negative sort? Resolve not to give the farmer advice about how to succeed at farming. If you know nothing about farming why not keep still? If you know how to farm what made you quit? The farmers, more than any other class of men we know, are told how to do their job. And most of this advice comes from men who are altogether ignorant of the subject or else they have been farmers and for some reason sought another job.

Out in the Kansas City area a day is set apart in each district for the preachers to get alone for a time of heart searching and penitence: "The retreat is a stated period for our pastors by themselves, together, to draw near to God, a period of together waiting upon him, in meditation, silence, introspection, heart searching as it were with a lighted candle. Pastors of the flocks of Christ should have a right to such times together, as well as leading their people in such times. The Cedars of Lebanon protect the shrubs, but who protects the Cedars?"

To all men with a special relish for what they call the "good old days," and who with faltering steps approach the days that are ahead we commend the words of Robert Browning as a first rate new year sentiment when the great poet says:

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made.
Our times are in His hand,
Who saith, 'A whole I planned.'
Youth shows but half, trust God, see all,
Nor be afraid."

For some unaccountable reason the daily press of the country looks upon any story of church union as front page copy. But here is a new sort of church union indulged in by the Paris editor of the New York Herald in reporting the election of the new presiding bishop of the Protestant Episcopal Church. With a cut of the newly elected official was this inscription: "The Rt. Rev. Charles Palmerston Anderson, Bishop of Chicago, was elected presiding bishop of the Methodist Episcopal Church in the United States at the annual meeting of the North Georgia conference in Washington."

The Central Christian Advocate says that "Bob" Shuler, that Southern Methodist preacher who makes the weather hot for all sorts of sinners in Los Angeles, has no need of a dictionary. Listen to the Central:

> The jury that decided the fate of Rev. "Bob" Shuler, the Methodist, South, custodian of the morals of Los Angeles, called loudly for a dictionary during the long hours they were arguing the case over the jury room. Dr. Shuler had paid his respects to the mayor and the mayor had reciprocated by having the preacher arrested for libel. The jury needed a dictionary. Not Dr. Shuler; he is a dictionary, a lexicon, a word book, a luscious volume of synonyms, and an Encyclopedia Brittannica on such subjects as he hurled at the mayor, and the jury sent him home in triumph. Don't tread on the tail of that man's coat.

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The Program Overdone

Just now it is a program for Pentecost. Indeed, to be a bit more accurate it is thousands of programs for Pentecost. We Americans have to program everything. The churches have their programs; the colleges reel off theirs by the hundreds; every community is literally alive with them. Some of these run for five years; some for three years; others, until the job is done. Like the poor the program is always with us.

In our Methodism with the approach of the General Conference the program-maker is unusually busy. Programs for putting certain men in position and for putting certain measures across are counted most essential. Programs for the next quadrennium are of first importance if the Kingdom is to come. To call a halt in this program business might contribute most to the final conquest of the world. Our human wisdom and our own personal ingenuity might very well surrender to the Spirit that guided Paul into Europe—that made him victor.

In making out a program for Pentecost quite a discussion arose in the recent meeting in Chicago of the executive committee of the Federal Council of Churches as to whether the program should center about evangelism or about the social needs of the day. Can onyone imagine such a discussion in Jerusalem before the first Pentecost? Evangelism and social movements followed Pentecost in such a transforming fashion that the disciples began to turn the world upside down. Such evangelism as theirs today would win in a wonderful way. The same is true of the social adjustments. They began to share their stuff with all in need. Such evangelism and such social conduct in these last times would shame all the professional evangelists and would disband all the social groups who are making out programs for other folks to follow. Some were carried out dead because of their duplicity; some got in jail because of their zeal; some were able to get the lame on their feet, praising God in the temple, following this first Pentecost. Something akin to this will happen again whenever the power of the Holy Ghost constrains men. Endowed personality is far more potential and effective than carefully wrought out programs.

Sham and pretense gets nowhere. The Pharisees hated Jesus so because he saw through them and their schemes. Junk the programs. Toss overboard the make-believes. Listen not to the man who does not ring true. Such are of no value in Pentecostal endeavor. Find godly souls craving fellowship with the marred and scarred and triumphant Presence, ready to endure the demands and to suffer the readjustments of Pentecost. The coming of Pentecost smashes programs and puts down those in the seats of the mighty. Not many are really eager for another Pentecost; they are eager to lay out programs rather than to pay the price of a modern Pentecost. Programs are of no value in this anniversary year. These are one of the perils of this year; like unto it is an unwillingness to pay the price of Pentecost.

From Over the Ocean Came "Home Sweet Home" and "Suwannee River"

While American citizens last Wednesday in their own homes awaited the carving of the Christmas turkey, Amsterdam, Holland, and Berlin, Germany, sought to add to the joys of the day by playing for them "Home Sweet Home" and "Suwannee River." The first was on the thirty minute Amsterdam program which began at 12 o'clock eastern standard time, and the second was a part of the Berlin program which followed fifteen minutes later. London, after an intermission of fifteen minutes came on the air with Christmas greetings to their Americans cousins.

This was the first event of the kind in the history of the race where Christmas greetings were exchanged by radio.

The announcer for Holland in excellent English and as distinctly as if face to face in the same room, said, "Hello! everbody in the United States; Hello! everybody throughout the English speaking world."

Hendrick Van Loon, the author, now in Holland, made an eight minute speech of greeting: He began by reminding his hearers that in 1609 Henry Hudson was more than five months in getting across to what became the New Amsterdam, but now we cross over in one 60th of a second.

This first exchange of Christmas greetings between the United States, Holland, Germany and England was eminently successful from any and every view point. The message by the coast to coast hook-up was carried to one and all who chose to listen in and cannot fail to make for good-will between the nations. It is also a promise of even greater things. We have become accustomed to the nation wide hook-up, but after a little the world wide hook-

up will be a common occurance. Music can be carried around the world, for like laughter and tears it is understood any where. But not so with spoken discourse. The call for a universal language will become more and more insistent.

It is of interest to note in this connection that the King's address at the opening of the London conference in January is to be broad cast to the nations.

Seventy-Five Eventful Years

With this issue the North Carolina Christian Advocate begins its seventy-fifth year—its Diamond Jubilee. At the conference held in Pittsboro, 1854, action was taken to organize a joint stock company to publish a religious newspaper and to establish a book store. The committee charged with this work was instructed to publish "a neat, large and respectable paper, to be styled the North Carolina Christian Advocate, at $2 per annum, strictly in advance." The committee was also instructed to issue the first number on the first of January, 1856.

We shall not recount in even the barest outlines these years of change and transition. The price remains the same as at the first, but all else has changed. The four pages printed on ordinary news paper has given place to thirty-two pages of beautiful book stock. Though the purchasing value of a dollar seventy-five years ago was four times as great as it is today, this journal is sold at the same price, even though the present paper is four times the size of the first. Surely any one who can figure a little will see what a wonderful reduction has taken place in the price of the North Carolina Christian Advocate.

At the present time, the two conferences share alike in the paper. The ownership, the management, and the profits are shared equally. (All profits go to the superannuate preachers of the two conferences). How incumbent it is upon all the Methodist people to unite in the work before us! The circulation of the Advocate must be enlarged, the job work built up, and the publication of books and pamphlets increased. Every dollar of business done reduces relative overhead cost and this makes possible larger dividends for the superannuate fund, to say nothing of the main object—the circulation of good religious literature.

Let this be a real Jubilee Year! Glad for the achievements of these seventy-five years, all should face the future with songs of rejoicing. More than this. Every church should know that we are in the midst of this jubilee and every church should be urged to have a part in this celebration. Have we lost the spirit of conquest? Are the Methodists unable to shout and to sing? Why not try them out on the year of Jubilee?

"Preaching Out of the Overflow"

In his new book which the author looks upon as "a book of enthusiasm about the business and pleasure of preaching," William L. Stidger tells of three types of oil wells: dry holes, wells that have to be pumped, and wells that overflow.

"So," says the author, "there are three kinds of preachers and three types of preaching: There is the preaching that corresponds to the dry hole (that type is so proverbial that when we want a perfect figure for dryness, we often say, 'dry as a sermon'). Then there is the type of preacher who has to pump himself, to strain, to battle and sweat and worry himself, and his family, each week into misery over a sermon. Thirdly there is the man who preaches out of the overflow."

Dr. Stidger then discusses (1) The Overflow of Physical Energy. (2) The Overflow of Ideas. (3) The Overflow of Life's Experiences. (4) The Overflow of Religious Experience. (5) The Overflow of Love.

By the time one follows him through this chapter that flashes with suggestions of unusual value he is eager to follow the story through the other seventeen chapters of the book and all the while is forming within his own heart resolutions to become a better and more interesting preacher.

One of the fine things about the book is that the author can do the very thing that he talks about in print. W. L. Stidger has been almost as great a success in the pulpit and on the platform as the late George R. Stewart.

"'Preaching Out of the Overflow" is just from The Cokesbury Press, Nashville, Tenn. It may be purchased through the Christian Advocate, Greensboro. Price $2.25.

The attempt to start an automobile in high usually stalls the motor. A church cannot revolutionize an entire city without first beginning to revolutionize the business practices of its deacons and trustees.—Jerome Davis in "The World Tomorrow."

181981

People and Things

The address of Rev. M. C. Ellerbe is Rockingham, N. C., Route 3, instead of Roberdel, N. C.

Rev. and Mrs. F. M. Shamburger are spending a two weeks' vacation during the holiday season in Florida, visiting the larger cities and points of interest.

Mr. J. F. Dimmette, father of Rev. J. W. Dimmette, pastor of Graham Methodist church, died in a Charlotte hospital Saturday. He was buried near North Wilkesboro, N. C., Sunday afternoon.

Miss Era Smith of Maysville, N. C., and Mr. Marshall Sells of Boston, Va., were married at the home of Mr. and Mrs. Edgar Whitty in Maysville, December 26. The ceremony was performed by Rev. J. C. Harmon.

"Reverend and Mrs. W. Francke Sandford announce the marriage of their daughter, Thelma Janice, to Mr. Howard N. Hildreth, Jr., Friday evening, December twenty-seventh, nineteen hundred and twenty-nine, Asheville, North Carolina."

Rev. W. J. Freeman, in his second year at Pink Hill, has been royally treated. Many donations and gifts have been presented to him during the year; also two churches gave him a pounding. Both were fit for a king. Also the people have become much more interested in church work.

Rev. and Mrs. W. L. Sherrill of Charlotte leaves this week for Winter Haven, Florida, where they expect to remain till the middle of April. To spend the winter in Florida sounds good to us up country folks, especially when snow and ice envelop the landscape as has been the case right frequently of late.

"The storm of snow and sleet was not too icy Sunday night, December 22, to prevent our elect congregation at Sylvan from coming together, and at the close of a Christmas service they filled the spare room in the pastor's car with choice gifts. We are chuckling full of thanks and blessings."—W. F. Craven.

"Rev. and Mrs. Lewis Edward Sawyer announce the marriage of their daughter, Mayre Bradshaw, to Mr. Leslie Sanchez Morton on Saturday, December twenty-eighth, nineteen hundred and twenty-nine, Dover, North Carolina. At home after January fifteenth, Oaklyn Apts., 3317 Liberty Hts. Ave., Baltimore, Maryland."

"We are making some progress in our second year on the Wentworth circuit. Nine have been added to the church, two on profession of faith and seven by certificate. We have been well pounded by Bethlehem and Wentworth churches. The people of Lowe's church always remind the pastor and his family of hog killing time by a supply of fresh meat. And, by the way, the pastor was invited to his second chitterling breakfast of this year this morning at 6:30. For further details of the feast ask Brother J. M. Gibbs."—W. Reid Harris.

"Cool Springs churches are still pounding their preacher. New Salem led the way with a good pounding. Then followed Providence, Cool Springs, Clarksburg and Rose Chapel. We are very grateful to these good people of this charge for their thoughtfulness of their pastor and his family. I should have added that Providence did not stop with pounding us, but soon after their good pounding they showered us with many useful things for the preacher and his family. The many kindnesses shown us since being returned for our second year inspire us to be a more faithful pastor and preacher."—D. A. Oakley.

"Mr. R. F. Pope, gospel song leader, has some open dates for revival services in January and February. He also has other open dates through the year. Write him at Williamston, N. C., if in need of a song leader for revival. He is a member of our church here and a devout Christian worker."—Dwight A. Petty.

The High Point Bible class of the deaf had a real old fashioned Christmas tree last Monday night in the woman's Wesley Bible class room. The gifts were hung on the tree, each bearing the name of the one for whom it was intended. A special Christmas program was rendered. Near the close a package of fruit and candy was given to each person present.—Wesley Memorial Bulletin.

"We want to say through the Advocate that we have been graciously received at Williamston. We found a well-stocked pantry and wood house filled with fuel upon our arrival, the result of a pounding administered the new minister. This generosity extended until Christmas when the dining table of the parsonage home groaned under the weight of one of those heavyweight fowl which so often lose their lives at Thanksgiving and Christmas."—D. A. Petty.

We are pained to note the death of Brother Edward L. Dailey at his home in north Alamance. He was considered one of the outstanding men of the community and of Prospect M. E. church, in which he held membership most of his life. He is survived by his wife and the following sons and daughters: Forest Dailey of Durham; Marvin and Misses Nellie Mae, Florence and Elizabeth Dailey of Pleasant Grove; and by the following brothers and sisters: Rev. J. A. Dailey, Pittsboro; J. C. Dailey and Mrs. J. P. Moore of Durham; Mrs. T. J. Hatchett, Roxboro; Mrs. E. N. Taylor of Kinston; Mrs. W. G. Cox, W. F. Dailey, and Miss Mattie Dailey, all of Burlington.

For fear that old Santa would not have time to fill all of his orders this Christmas, the Methodist Sunday school class of Western Carolina Teachers College, Cullowhee, decided to assist him in making his dolls. The dolls were made from old stockings and stuffed with cotton. There were black dolls, white dolls, tan dolls and brown dolls, each appropriately dressed for his race, age and type. After the dolls were finished they were packed and sent to the orphanage at Winston-Salem, with the hope that they would help to brighten the hours for the little children in that home. The girls of the college had a great deal of fun making the dolls as well as the feeling of satisfaction that comes from helping others.

"The Catawba circuit was loth to give up Brother Wilson who served two terms of four years each. But the people have received Brother Ballard with open arms and are well pleased with his ministry. Some needed improvements have been made in the parsonage. Our new elder, J. S. Hiatt, made a fine impression at the first quarterly conference at Catawba December 8. The old church at Bethlehem will be sold. That congregation is building a modern church at Claremont. The cemetery at Bethlehem will remain the property of the church. Concord and Hopewell churches had Christmas programs Tuesday evening. The pastor attended both. He was pounded at Concord, but we have not heard how he fared at Hopewell. This charge expects to be on the Advocate honor roll ere long."—S.

"So far as I am able to know everything is going good in Chatham county. Brother Dailey is looking after the hog killings in the country around Pittsboro and in his end of the county, and I am giving attention to the rabbits and 'possums in this end of Chatham. Yes, my folks swooped down on us the other night, led by C. K. Wrenn, and the first thing he did at the door was to pound me six times in the back with his fist. Oh, these Siler folks brought a load, even a ton of coal, and a real o'possum followed. We are recovering nicely."—J. W. Bradley.

"We started our fourth year at Bynum, Haw River circuit, under the most auspicious circumstances. The revival which began in Bynum last October is still going on; two have already been received into church membership and four others have given their names to be received at our next service. People all over the circuit are cooperating more splendidly than ever before. With a bad crop year behind them our circuit turned in more for conference collections and on salaries than ever before at the quarterly conference. From time to time, friends remember us with freshies and in other ways. We are anxious to be used of the Lord to accomplish great things for the coming kingdom."—A. E. Brown.

Epworth church, Raleigh, is starting well for the new year. The members of the board of stewards are making personal calls on the members to cultivate Christian fellowship. The church building presents an attractive appearance in a new coat of paint inside and outside. The members generously pounded the pastor and family recently. Instead of receiving gifts for Christmas the men's Bible class distributed a large qauntity of food, which had been brought by the members of the class, to a number of families in need. Increased interest and attendance at service and work outside, more scholars than the building will accommodate, necessitating the renting of a nearby store room for a class of young men, are indications of a growing church.

"Seventy-eight students at the North Carolina College for Women have become affiliate members of College Place church. About 75 students took part in a Christmas program presented in the church December 15. The night service was given over to them. They sang Christmas carols and presented an impressive Christmas pageant. Our large auditorium was packed to the doors for this service. Students who have been in the college several years report that on the average more girls attend Sunday school than in the past. Miss Idalene B. Gulledge, our director of student work, is proving to be an excellent leader in the work. She is an indefatigable worker. The girls are cordial in their praise of her leadership and her interest in them and their problems. She teaches the college girls' Sunday school class regularly. The people of the church are co-operating splendidly in the student program. On the Sunday that the 78 students were officially welcomed into fellowship membership the people graciously opened their homes, and every student was entertained that day for dinner by some family in the church. Professors at the college complimented the church for this courtesy to the students. The women of the church have joined with Miss Gulledge in a plan to 'adopt one or more daughters for the school year from among the students.' In this way it is hoped that we may have every interested Methodist student at the college to become definitely acquainted with one or more families in our church during the year."—Albea Godbold.

"We have been very pleasantly received, congregations have been gratifying, had a fine Thanksgiving service, the first ever held here; offerings for the local needy very generous. The young people recently gave a splendid pageant; Christmas Eve the Sunday school gave the annual entertainment and treat; the stewards have taken hold of the financial matters with more than ordinary interest and determination. We like our presiding elder and his official conduct. As per a pre-conference arrangement Evangelist Marshal L. Mott, Winston-Salem, conducted a meeting here December 8-19. He preached well and effectively. There were unusually large congregations, many reclamations and professions, and church revived, nine on profession of faith and four by certificate. Mr. Mott is comparatively new in the evangelistic work, very earnest and strong in his preaching, entirely free from the objectionable phrases and manerisms of many evangelists. He is a consecrated Christian gentleman and of fine spirit. I do not hestitate to commend him to brethren who may desire his help in meetings. We are getting adjusted to a country life and are happy in our work. The prospects for a good year are most hopeful. We have enough to do to keep us busy. The possibilities are unmeasured."—W. R. Ware.

A WIDE READING FOR "THE ROMANCE OF AMERICAN METHODISM"

Eight papers of Southern Methodism will carry Dr. Paul N. Garber's series on "The Romance of American Methodism." These are the Richmond Christian Advocate, The Southern of Columbia, the Wesleyan of Atlanta, the Alabama, the New Orleans, the Texas, the Saint Louis, and the North Carolina, through whose courtesy, by the consent of the author, it is made possible for all these papers to run this series simultaneously, the first appearing January 23.

By this arrangement more than 70,000 subscribers in ten states of twenty of our largest conferences will have access to these most interesting and informing historic articles presented in such a way as to make popular appeal.

WASHINGTON DISTRICT INSTITUTE

A most important meeting of the year will be our missionary institute for the Washington district to be held in Jarvis Memorial church, Greenville, at 10:30 a. m. Wednesday, January 8. We want all the preachers, charge and church lay leaders, missionary leaders and others who are interested in the great cause. Mr. G. L. Morelock, general secretary of board of lay activities, will be with us. Let us all be present and make it an epoch-making day in our district. J. H. McCracken, P.E.

OUR NEW SERIAL BEGINS THIS WEEK

Be sure to read the first installment of "The Eternal Challenge" which appears this week. This story will continue through much of the year. Call your neighbors' attention to it. Published in book form it costs $2.00. So this alone is the price of the North Carolina Christian Advocate for one year.

A land fit for heroes to live in is a worthy ideal, but a land fit for sluggards to sleep in is a very poor one.—Rev. T. S. Studdert-Kennedy.

The Eternal Challenge

A Serial Story by Joseph Hocking

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DISAPPOINTMENT after disappointment! I really think that so-called progress is a fraud."

"Surely you do not mean that, Mrs. Shuttleworth?"

"I do, indeed. When I was here thirty years ago, and standing on this same spot, everything was entirely different. Then Jerusalem made one think what it really was two thousand years ago. There was scarcely a house outside the city walls, while now the city outside the walls is larger than one within. And such a city!"

The speaker was a lady who was perhaps forty-five years old. I use the word "lady" advisedly, for her every word and movement, as well as her general appearance bore the stamp of refinement and culture. She was standing on the Mount of Olives looking steadfastly towards the city whose white-roofed houses glistened in the westering sun. As she looked she could easily trace the walls as they had stood throughout the long centuries, and could without difficulty distinguish some of the buildings which had been landmarks through the ages. The Mosque of Omar still lifted its mighty dome into the heavens, while not far away the Church of the Holy Sepulchre was plainly to be seen.

But it was not these which chiefly met her gaze. Immediately outside the walls of the old city, a new and garish town had arisen. This new town was so utterly out of accord with the historic city of Jerusalem that her words of disappointment were easily explained. Great gaudy buildings, with the stamp of newness upon them were everywhere. Flamboyant-looking churches, costly convents, together with a highly ornamental monstrosity which the Italians had put up for a hospital, stared her in the face.

Everywhere, too, there were signs of modernity. Motor vehicles were dashing along the newly-made roads, taxi stands were at the street corners, while the toot of motor-horns and the shouts of excited Arabs made quietness impossible.

"Still, we are on the Mount of Olives," someone said.

"Yes, we are on the Mount of Olives, but it is scarcely recognizable."

Close by several motor cars stood, while near the lady who had been called Mrs. Shuttleworth was a group of nearly twenty people. Throughout that and other days they had been traveling southward from the ancient ruins of Baalbec, which as all travelers in the Near East know is far away in Syria. An hour before, they had reached a point in their southward journey where in the olden times, before the advent of motor cars, travelers were bidden to take their first look at Jerusalem. It was at this point that the dragoman had advised them to veer to the left, so that they might, before entering the city, view it from the Mount of Olives.

Up to now Mrs. Shuttleworth had been regarded as the reserved member of the party. She had, by arrangement with the chief conductor, joined the others at Beyrout, but although courteous and polite to all she had not mingled freely with her companions. One of the Americans, a member of the party, spoke of her as "a stuck-up Britisher," but although this was not true, it was evident she had little affinity with many who would gladly have made friends with her.

"You say you were here thirty years ago, Mrs. Shuttleworth?" remarked an American.

"Yes, it must be that, or more."

"Then I guess, like Mark Twain, you did the journey on horseback, and camped out."

"Yes, I did."

"How long did it take you?"

"Something like a month."

"Then I think things have considerably improved. Four days ago we were in Damascus, and now we are here. If I had my way, we would have done the journey in two days. We could have done it easily, too. In fact, I am told it is often done in two days. Isn't that better than taking a month?"

"I don't know that it is. At all events, when I was here last, we had time to see everything quietly, and to reflect on what we saw. This time we have scurried through the country as though we were racing."

"Yes, my man did fifty miles an hour across the Plain of Esdraelon," remarked the other, "and if I had had my way he would have done sixty."

There was a general laugh at this, in which Mrs. Shuttleworth joined, although it was evident that she held her own opinions.

"As for the city," went on the American, "I am glad that under British influence a few decent-looking houses have been put up outside the old walls. Who cares about that old place down yonder?" and he nodded towards ancient Jerusalem.

"Of course, we see things differently," remarked Mrs. Shuttleworth, "but it seems a terrible pity to modernize ancient places. Nazareth, thirty years ago, was a quiet village where it was possible to realize the boyhood of Christ. It is impossible now. Samaria, again, was, when I was there before, a quaint little place, and I remember going to Jacob's Well and reading of that wonderful meeting between Christ and the woman of Samaria. Now the Russian church has half-built a horrible plave over the well, and, as you know, demanded backsheesh from us in order to finish it. I would gladly have subscribed to some dynamite to blow it up."

"Anyhow, we are on the Mount of Olives, a place which must be sacred to us all," someone remarked.

"Yes, but think what it is like. New buildings are everywhere. Great, gaudy churches have destroyed its quiet quaintness, while the little village is practically obliterated. Palestine is not Palestine at all."

"You forget Galilee, mother." The speaker was a girl of perhaps twenty years of age, and it was evident at first glance that she was the daughter of Mrs. Shuttleworth. She had the same cast of features, and there was a similarity in their voices.

"Yes, Naomi, I forgot Galilee," remarked Mrs. Shuttleworth. "There, thank heaven, the country-side is un-

spoilt. There one can realize that Jesus trod the hillsides and made his way around the quiet country. Magdala and Capernaum are also left almost untouched. I shall never forget the first night we spent there. There one was able to realize that we were in the Holy Land."

"Oh, but," said a lady of uncertain age, "I love to think that I am on the Mount of Olives! It is here that our Lord will come again, and, according to the prophecy, this mountain will be split in two. One side will fall towards the Dead Sea and the other towards Jerusalem. Then, according to the Scriptures, the world will be converted in a day. It is phophecy, and prophecy always comes true."

"What prophecy?" someone asked.

"It is either in the Book of Daniel or in the Book of Ezekiel, I don't know which; but it is plainly foretold there."

Several of the party smiled at this, for the lady in question had continually urged the fulfilment of prophecy in relation to places they had visited.

As I have said, there was something like twenty people in the party, and several of them were what might be termed cranks.

Three of them, especially, had been reading the Books of Daniel and Ezekiel, and found in the remote sayings of these ancient Scriptures predictions of what had happened during the last ten years. One of them had urged most earnestly that the fact of bringing water from Egypt to Palestine was a fulfilment of prophecy, while others had declared that the advent of the aeroplanes was plainly foretold in the Bible.

"Oh, yes," went on the lady of uncertain age, "you may smile, but it will not be long now. This very Mount of Olives will part asunder, and then the world will be converted in a day. It has been my one comfort in coming down through Palestine. When I have reflected on how few Christians there are and how many Mohammedans, I have been saddened; but when I have remembered that at the coming of our Lord the world will be converted in a day I have rejoiced. And the reign of our Lord upon earth will commence here on Mount Olivet. You believe it, Mrs. Shuttleworth, don't you?"

"I am afraid that is only a pious tradition," was the reply.

"Isn't the whole thing only a pious tradition?"

The young man who said this stood a little apart from the rest, and there was impatience in his voice, although the impatience was mingled with humor. His words came like a shock upon the little gathering, and more than one looked at him as though he had uttered wild blasphemy.

"Forgive me, I'm sorry I spoke," he apologized, "but the words escaped me before I was aware."

But his apology was not accepted. Two of the party, especially, insisted upon his giving an explanation to such words. One, an American clergyman, was especially insistent, while an English layman who boasted that he was a Plymouth Brother was very angry.

"What do you mean by that?" one of them asked, "the whole thing a pious tradition indeed! Isn't it plainly written in the Bible What more do you want?"

At this, all eyes were turned on the young man who had uttered the query. He was a tall, well built young fellow of perhaps twenty-seven years of age, and it was easy to mark him out as an old English public school boy. He had been spoken of during the journey as an easy-going, good-humored fellow; but the tones in which the clergyman spoke evidently aroused his ire. His eyes flashed a little, and a look of determination came on his face.

"I meant just what I said," he replied; "isn't the whole thing a pious tradition?"

"You mean the fulfilment of prophecy? You mean the story of the New Testament?"

"And if I do?"

"It would be—great heavens!—it would be blasphemy!" and the American clergyman continued to stare at him angrily.

"Is truth blasphemy?" asked the young man quietly.

"Do you mean to say the New Testament is not true? I think you ought to have an explanation of such words."

By this time the young man evidently felt that he had made a false step. The look of irritation passed from his face, and a good-humored smile played around his lips.

"I am sorry if I have hurt your susceptibilities. Indeed, I did not mean to speak at all, but my question came out in spite of myself."

"Then you withdraw the implication?"

The young man was silent.

"Come! I think we are entitled to an answer.

The clergyman spoke as though he were the principal of an orthodox theological college who was dealing with a student accused of heresy.

Again a slight flush surmounted the young man's face.

"I don't know that I am called upon to give an explanation," he replied. "All the same one can't help thinking one's own thoughts."

"But you either believe in Christianity or you don't," insisted the clergyman. "This is no light matter for many of us, and we are interested to know what you have to say. Surely you who have been following the footsteps of our Lord these last few days are not an atheist?"

The young man cast his eyes quietly round the little party, all of whom were watching him eagerly, and evidently expected him to reply. Probably he would have taken no notice of this, however, but for Mrs. Shuttleworth's daughter. As he caught the look in her eyes, he thought he detected not only an eager expectancy, but a desire that he should reply. He had scarcely spoken to the girl during the days they had been together, for like her mother, she had not sought to make any friendships. But Nick Trebartha, which was the name of the young man, had quickly discerned that they belong to a different order from that of the others. He had been more than ordinarily interested in the girl, too, and although he had made no overtures to her, he had a strong desire to know her better. The look he saw in her eyes now seemed to him like a challenge.

(Continued next week)

In the case of the prohibition amendment, we have a law which does not win general voluntary assent, with violations so numerous that offenders could not be punished even if the officers wree disposed to gather them all into court. The will of the people does not at present correspond to the law. To attempt to secure observance by appealing to some general principle of blind obedience to law is probably as destructive of genuine ethical character as open disobedience on the part of those who still regard the matter as an individual problem. Not obedience, but convinced co-operation for the common good is the basis of a democratic social order.—Hugh S. Hartshorne, of Teachers' College.

The New Missionary Opportunity

By Elmer T. Clark

There is no story in fact or fiction quite so thrilling as the epic of Christianity's spread over the world. Impelled by an inner restlessness which ordinary processes cannot explain, men have carried the Gospel into every nook and cranny of this world, surmounting every barrier and overcoming every obstacle.

Every device which power, wealth, and human ingenuity have been able to conceive has been employed to stop the Christian advance, but in vain. For two full centuries it meant death to be a Christian in Rome and the emperor and his legions hunted multitudes to horrible deaths, but the evangelization of the land went on. Oriental nations locked the Christians out, but the gospel penetrated every wall. Sign boards were displayed promising death to the bearers of the Word, yet the Word was borne and in due time the boards came down. Black cannibals ate the missionaries in their pagan feasts, but others landed in the face of death.

It is a remarkable fact, also unexplainable by ordinary processes, that outward opposition has stimulated the church to more determined activity, and that it has grown listless about the evangelization of the world only in periods of its own wealth and popularity.

Today there is an unprecedented opportunity to win the nations for Christ. It is an opportunity the like of which we have not seen before, one to which missionary administrators are fully awake but which is not always quite appreciated by the church at large. The present situation has certain phases which are unique, and these indicate the new opportunity for Christian missions.

A Welcome Everywhere

In the first place, where there once was opposition, there now is a hearty welcome. In no land is there any antagonism to Christianity at all comparable to that which prevailed everywhere a century ago.

A few years ago returned missionaries sometimes exhibited old sign boards, taken from the roadways of Japan, on which the death penalty was threatened against all Christians. Today the desks of every mission board are piled high with appeals from Japan for Christian workers and institutions.

A missionary recently wrote of a visit to a city in China which 25 years ago so hated and dreaded Christianity that the people carved five crosses in the pavement under the city gate, believing that these crosses would keep Christians from crossing the threshold. But on the recent visit the missionary was met by the principal men of the city, who urgently invited him to open Christian work here in and offered a large tract of land on which to erect a church and a school.

Such incidents could be multiplied from every mission field. In spite of sporadic anti-foreign and anti-Christian demonstrations here and there, and despite certain restrictions which are now and then thrown around the work of the missions, it remains true that all doors are open to Christianity and Christian missions are welcomed everywhere.

The Old Faiths Impotent

In the second place, Christianity had definitely conquered the non-Christian religions, and these ancient systems no longer constitute a serious obstacle. It is true that some belated minds in America glorify these religions and speak of producing a universal religion by means of a syncritism, "combining the good in Christianity with the good in all other religions." But such talk is not heard where these old faiths hold sway, for candid minds have long since admitted their inadequacy and their protagonists defend them only on the ground that they contain elements not unlike those of Christianity.

A Methodist bishop, returning from a trip around the world, gave this message to the church, "Belting the globe, I did not see one new heathen temple, but churches, schools and hospitals are rising everywhere."

"You cannot find one of the old non-Christian religions intact today; not one," says Dr. Robert E. Speer. The same note is sounded by a prominent Chinese educator, William Hung, of Yenching University, who has declared, "It is no longer worth while for missionary leaders to study the Christian approach to Buddhism, Confucianism, etc. For all practical purposes Christianity must ignore the incapacitated older religions." Some of these ancient systems are taking up Christian ideas and trying to reconstruct themselves after the Christian pattern, but in few places do they offer serious competition to Christianity. We have many foes yet to face, at home and abroad, but they are of a different kind.

Our Ideals Supreme

In the third place, a great opportunity lies in the fact that the ethics and ideals of Christianity have permeated the social life of the non-Christian nations until Christianity is practically accepted even when the church is rejected. In every land Christianity is much more influential than the numerical strength of the church would indicate.

The church members in China number only one-tenth of one per cent of the population, but seven of the eleven ministers of the present government are Christians. The Japan Times has editorially declared, "No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture."

Dr. Speer has recently told of a dinner attended by a large company of lawyers of India. Not one was a Christian; all were Hindus. An Indian jester had been secured to entertain the group. He did so by making jokes at the escapades of the traditional gods, at which the lawyers roared with laughter. Then the entertainer made a quip about Jesus Christ, and a silence fell upon the company. At the next irreverent remark there were murmurs of dissent, and the following was greeted with hisses. Then when the jester repeated the offense the lawyers rose in a body and threw him from the room. The nominal adherents of a non-Christian faith could laugh at insults to their own heathen gods, but they could not tolerate a derisive remark about Jesus Christ.

Here is a psychological condition which affords the greatest opportunity of the centuries for taking the nations for Christ. Their leaning is towards him and their hearts are open. We heartily wish that this respect for

Christ, this recognition of the superiority of Christianity, would take form of a personal surrender to him and an acceptance of his church; but the present attitude provides the opportunity for bringing this to pass—and it will come to pass if the church does not throw away this opportunity.

The New Churches

In the fourth place, the greatest of all opportunities is found in the fact that in the mission fields there have developed strong and devoted new churches to help us in the task of evangelization. This means that Christianity is no longer a foreign importation, something more or less arbitrarily imposed, but has at last taken root and become indigenous.

We have always known that in the last analysis the thorough evangelization of any mission field would have to be done by the national Christians themselves, and the whole energy of the missionary movement has been devoted to the production of a leadership capable of doing this and an atmosphere in which this leadership could work. We are just now coming within reach of this consummation. Standing by our side are the new churches, eager, enthusiastic, consecrated, ready to help to the utmost in spreading the gospel among their people. These new churches cannot yet stand alone, and to desert them now would be the crime of crimes; but they can stand alongside the older churches and render invaluable aid in promoting the Christian cause. Such an opportunity we never had before.

The full meaning of this has not yet been grasped by American Christians; indeed, many of them have so completely missed its significance as to regard the presence of the new churches as anexcuse for withdrawing rather than as an opportunity for a great advance. A certain preacher replied to a questionnaire asking his opinion as to whether the native Christians should be organized into independent churches, "I think they should be so organized, for we will not then be called upon for money to support them!" The only opportunity he saw in the greatest missionary development of the century was the opportunity to cut off missionary work altogether, and thereby save a few paltry dollars!

There are those who seem to think that because the new churches are being set up no more missionaries are needed. They are in tragic error. No such idea has ever been entertained by persons in position to know—missionary administrator, missionary on the field, or national Christian—for these are a unit in the conviction that missionaries were never more urgently needed. Not one responsible or authoritative utterance can be cited from any church on the mission field to the effect that the coming forward of the national leaders has lessened the need for missionaries.

Let it be repeated until the church thoroughly understands it, that the rise of the new churches in mission fields does not imply a decreased responsibility on the part of the older churches of the West, but provides them a greater opportunity than they ever had before. If we push forward now energetically, advance with the new churches by our side, we can speedily evangelize the neglected areas. If we now retrench and abandon the new churches we have brought into existence, it is probable that they would in time be overwhelmed by the preponderant mass of heathenism around them. For we must remember that the national Christians, though devoted and true, are yet in a hopeless minority in all the non-Christian fields and utterly unable to cope alone with the whole task of evangelization.

Thus the whole situation calls for an advance. Nothing betokens the possibility of a retrenchment with safety to the cause. The opportunity and the need call with clarion voice to the church to respond with greater fidelity and self-renunciation to the fundamental missionary impulse.

IN AND ABOUT ASHEVILLE

Dr. H. B. Trimble, pastor of Central church, Asheville, not only visits the homes of his people, but in company with a member of the board of stewards calls systematically upon the men of his church in their places of business. There are obvious advantages in this. The members of the board come thereby to know the men of the church, while they are assisting the pastor to locate his members. It serves, too, to magnify the office of steward. The method of Jesus in sending his disciples two and two cannot be improved upon.

Rev. and Mrs. G. T. Bond are happy to be in Asheville. Thirty new members have been added to West Asheville church since conference, which brings the total to 1200. The time is not far off when that church will have a membership of 1500.

Rev. T. F. Higgins is pleased with Haywood Street church. The stewards have increased his salary as an expression of their appreciation and the outlook for that church is encouraging.

The writer when in Asheville last Tuesday had the pleasure of shaking hands with Rev. G. C. Brinkman, who has been in Asheville so long that he seems like one of the permanent citizens. We also met Rev. A. C. Tippett, who as pastor of Asbury Memorial, is beginning his first work west of the Blue Ridge. He speaks appreciatively of his people. In company with T. F. Higgins and G. T. Bond we drove to Canton, where the big paper mills are running night and day and there is no cry of hard times. On the contrary Carlock Hawk and his people are talking a new educational building for the church. We failed to see Hawk but learned that the "geese are honking high" in Canton.

REV. E. L. STACK ORPHANAGE HEAD AT GOLDSBORO

Rev. E. L. Stack for twenty years a most useful member of the North Carolina conference, was this week elected superintendent of the Odd Fellows' Orphanage at Goldsboro. He will take charge at once. This offers Brother Stack the opportunity to continue a most useful career. We expect him to make good.

The orphanages have a way for enlisting the Methodist preachers. A. S. Barnes at Raleigh, Charles A. Wood at Winston-Salem, A. M. Proctor at Oxford, and now E. L. Stack goes to Goldsboro.

Elijah Leroy Stack was born in Guilford county, 1872. He was educated at Antioch College, and at the University of Ohio. For a number of years he served Christian churches in Ohio and in North Carolina. For twenty years he has been active in the North Carolina conference, having been on the Pasquotank circuit at Elizabeth City for the last two years. Our best wishes follow Brother Stack in his work for and with the children at Goldsboro.

The Riddle of Life

By G. Clifton Erwin

Text: James 4:14

"What's life? A story or a song;
A race on any track;
A gay adventure, short or long,
A puzzling nut to crack;
A grinding task; a pleasant stroll;
A climb; a slide down hill;
A constant striving for a goal;
A cake; a bitter pill;
A pit where fortune flouts or stings;
A playground full of fun;—
With many any of these things;
With others all in one."

In these lines one has described what life is to some people. What is this affair that we call life anyway? I suppose ever since man began to speculate about the world and its meaning, men and women have asked that question. Probably we have all often wondered just what life is and what it means after all. And according to our various moods we have interpreted its meaning. At one time we have seen life from one angle; at another time an entirely different aspect of life has presented itself to us.

Perhaps there have been times when we have thought that life had no meaning or significance whatsoever. There are many today who are declaring very emphatically that life is an unsolvable riddle, a complete mystery, a baffling enigma. They say that it is absolutely useless to seek for its meaning—for it has none. Last winter I heard Clarence Darrow, the great New York lawyer, speak in Boston. In the course of his lecture he said, "Life has no meaning at all, and he who looks for any meaning to it is simply a fool. The flies on the wall know just as much about the meaning of life as you and I do." That of course is the agnostic attitude. It may be conceit, but I flatter myself that I know slightly more about life than a fly—and possibly even more than Mr. Darrow. Any Christian who has experienced the new life, the abundant life in Christ Jesus, knows infinitely more about life than Mr. Darrow with all his legal learning!

Omar Khayam, the ancient Persian astronomer and poet, wrote beautiful poetry, but he totally lacked insight into life's real meaning. Like Clarence Darrow and many others he saw no meaning to it. And so he wrote:

" 'Tis all a checker-board of Nights and Days
Where Destiny with men for pieces plays;
Hither and thither moves, and mates, and slays,
And one by one back in the closet lays."

Very closely akin to this feeling of life's purposelessness is that of its hopelessness, its fultility, its emptiness. You would probably be surprised if you knew how many, many people feel this way about life. And it is small wonder. They perhaps live lives of continual, ceaseless toil and drudgery. Here is a mother in any big city. She is left with several small children to support. No money. No life insurance. There is nothing for her to do but leave those small children in a dirty, ill-smelling tenement all day long, while she bends over a stitching machine through the long day. Then she goes home weary, tired, to get supper for her children, to put them to bed, and fall exhausted into bed herself. Early the next morning she rises, dresses the children, cooks a hasty breakfast, and trudges with eternally tired feet to the clothing shop. And so it goes day after day. Work, eat, sleep—sleep, eat, work. Life to her is simply one endless round of life-quenching and hope-extinguishing drudgery. Her story is that of many in our land.

It is not to be marveled at, then, that many think of life as little more than a dull, weary, monotonous routine. And indeed there is necessarily much of the purely routine in our lives. There must be a certain amount of routine if we are to live and do our work as we should. We will soon grow tired of constant change and variety. However, let us beware of thinking of life simply as a routine and nothing more. Let us not say with Edward Rowland Sill:

"Forenoon and afternoon and night—forenoon,
And afternoon, and night—forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is life."

Still others have stressed the brevity of life, its transience, its fleetingness. The Apostle James does that in the words of our text. He asks the question, "For what is your life?" Then he answers it by saying, "It is even a vapor that appeareth for a little time, and then vanisheth away." But the Apostle would doubtless have said that while life may be compared in its brevity to the morning mists that are dissipated by the rising sun—yet life means far more than that.

Ridgely Torrence, one of our modern poets, has expressed this thought of life's transitory nature in these lines:

"Man's life is like a tide that weaves the sea within its daily web.
It rises, surges, swells, and grows—a pause—then comes the evening ebb."

To some the brevity of life has been an indication of its utter futility and barrenness. Because life is short and limited, they say it is necessarily futile. Such seems to have been the thought of Henry King who some three centuries ago wrote:

"Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind that chafes the flood,
Or bubbles which on water stood:
Even such is Man, whose borrowed light
Is straight called in and paid to night.
The wind blows out, the bubble dies,
The spring entombed in autumn lies;
The dew dries up, the star is hot,
The flight is past—and man forgot."

To how many things has life been compared! How many similes and metaphors have been used in reference to life! From how many angles and through how many

different colored spectacles has life been viewed! Shakespeare has said, "All the world's a stage, and all the men and women merely players." And life may be thought of as a great play or pageant in which our duty is to act well our parts, however hard they may be!

Others have said life is a dream, an illusion. Prospero in Shakespeare's Tempest says, "We are such stuff as dreams are made on, and our little life is rounded with a sleep." Again, life has been compared to a game, a fight, a battle. And these are indeed fairly true comparisons, although there is always a point at which the analogy between them and life ceases. And so of the making of metaphors concerning life there is no end. "A ship of fools"—that is life. "A huge joke"—that is life. "A giddy whirl on the merry-go-round of sensual pleasure" —that is life. And one of our ultra-modern would-be novelists has written a book entitled "The Dance of Life."

But life is something far more serious than a dance! Its tempo sometimes may remind us of some of our modern dances, but that is about the whole extent of the analogy. What, though, does life mean? Here we are back once more to our original question, aren't we? We are just where we started.

I think that the only adequate interpretation of life is the Christian interpretation. The key to the puzzle is found in the life and teachings of Jesus Christ. And what did Jesus teach us about life? What light can Christianity throw upon the darkness of this mystery? Well, in the first place, Jesus interpreted life to mean work. He knew that life did not mean idle ease or softness. He knew that work—hard work—is a blessing and not a curse. He said, "My Father worketh hitherto, and I work." There in the humble Nazareth carpenter shop, and later in his brief ministry he worked conscientiously and faithfully. He knew that life was not one grand and glorious lark or one continual playtime. He knew that he had so much to do and so little time in which to do it that he must work almost ceaselessly. He said, "I must work the works of him that sent me while it is day: the night cometh when no man can work."

And work does put content and meaning into life. It helps to make life truly worth while. Many have learned this secret of joyous living. A few years ago I had the privilege of hearing Roland Hayes, the great negro tenor, sing. After the concert, a friend of mine who knew Mr. Hayes, went forward to congratulate him. He said to the singer, "Mr. Hayes, you are working too hard." Hayes replied, "But I must work, I must work!" "Yes," replied my friend, "but the first thing you know one of those chariots about which you have just sung will be coming for you." "Ah," answered the great tenor, "but I would be riding—I would be riding!"

So life means work—hard work, it is true—but how sweet and satisfying! There are some lines from Bach's grand old hymn that at times when I feel like shirking my work and my duty, ring in my soul like the clarion note of a trumpet-call. They might well express our feeling this morning and oftentimes when vagrant wishes beckon us astray from the rough pathway of duty:

"Grant us to do with zeal our portion whatsoever;
May we obey thy law, to duty faithless never."

Again, Christianity interprets life as struggle, as a continuous battle. It means a chance to achieve character, to grow great and noble souls. All of life with its joys and sorrows, its trials and temptations, is a training ground on which character is developed. In its fiery furnaces of grief and suffering our characters are refined and purged of their grosser elements. Tennyson knew that life meant growth in grace through life's trials when he said,

"Life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And batter'd with the shocks of doom
To shape and use."

And Browning knew that the development of genuine character in men and women was the supreme task of a lifetime when he said,

"I count life just a stuff
To try the soul's strength on, educe the man."

How true his words when he wrote, "This life is training and a passage!" How great a truth he utters when he says, "Life is probation and the earth no goal, but starting point of man."

Someone more or less wittily remarked that it is good for a dog to be pestered with fleas; it keeps him from thinking too much about being a dog! Whatever truth may be in that assertion, it is certainly true that it is good for men and women to be pestered with hard problems and severe trials and sore temptations. They make it possible to develop characters that will endure throughout all eternity. How significant life becomes when we realize that it means the building of the house of character for time and for eternity!

Once more, life means service for God and for our fellowmen. It means self-giving. It means self-sacrifice. It means the giving of ourselves to others, to help them live rightly and happily. It means therefore, above all, to love people! Here we find the highest meaning of life. Jesus taught it when he said, "Thou shalt love the Lord thy God with all thy mind, soul, and strength, and thy neighbor as thyself." He revealed the richness and fullness of life in his life and his death on the cross. He made love and life almost, if not quite, synonomous terms. We believe that Browning was just about right when he said,

"There is no good of life, but love—but love!
What else looks good, is some shade flung from love;
Love gilds it, gives it worth."

And our hearts answer "It is true" when he says,

"For life with all it yields of life and woe,
And hope and fear . . .
Is just our chance of learning love."

Yes, life does have a meaning! There is a key to its secret! It is found in the life and teachings of Him who lived and spake as never did man before or since. If we have come into vital touch with Him, life has become full of meaning and radiant with reality! Yes, He and He alone is the way, the truth, and the life!

A government scientist, Dr. David Fairchild, has invented a stethoscope with which he can detect the presence in fruits of the larvae of the Mediterranean fruit fly. This instrument, if successful, will eliminate the destruction of fruit in order to determine whether or not it is infected.



THE NEW METHODIST CHURCH AT TROUTMAN

Rev. J. A. Hiatt, who is a great church builder, says that there is the most in this building for the money of all the churches he has ever seen. He says that it looks like a $75,000 church, though it will not cost us two-thirds of that sum when finally complete. The cross will be lighted by flood-lights in the tower roof. This building was begun last March. The first service was held November 17.

ACTIVITIES AND GOOD THINGS ABUNDANT AT OLD FORT

Old Fort is still on the map. The Ladies' Aid of Marshall gave Mrs. Umberger a much appreciated linen shower just before leaving that beautiful little town. On the 7th of November the good ladies of Old Fort had a warm supper waiting for us. We left some good people, and we found other good people at Old Fort. It seems to us we have some as good as we have ever dealt with. A number of expressions of kindness have come our way, but the night before Thanksgiving they came en masse; they heaped the dining table up and afterward sundry packages came in, all of which makes our hearts glad and causes us to want to be of the highest service during this conference year. We preached each night during one week. Near the close of this series most of the congregation came forward for reconsecration; and that evening a goodly number pledged themselves to try to save at least one soul during the year. We have two active Epworth Leagues and a Sunday school which is doing good work. Our Ladies' Aid have made some necessary repairs at the parsonage which makes it more comfortable, and our people are talking "new church." We cannot say how soon it may result in something tangible.



Rev. John Cline, Pastor at Troutman.

Our first quarterly conference was held Sunday evening, December 22. Our earnest presiding elder gave us a fine sermon, then our people heard another good sermon from Rev. J. M. Terrell last Sunday evening. Brother Terrell is at home on a furlough from Brazil and will make his home with his family in Durham. His daughter, Miss Marie, who has been teaching in Brazil during this last year, will be a student in Duke University.

J. C. Umberger.

A teacher of English literature at Yale, who writes entertainingly about authors and books in a monthly magazine, says, "The majority of 'realistic' novels just now are both dull and dirty." Then he makes this observation: "The trouble with most of these writers is they have no religion, and therefore no foundation, not even a standpoint."

Without religion there can be no foundation for life. Those who cut themselves entirely loose from God may think they are securely situated on a solid rock. But that is an illusion. The rain and winds of misfortune will destroy the house that is built on sand. But the house built on faith will stand up under the fiercest storms that beat upon it.—Forward.

A BRIEF INVENTORY OF BETHEL CHARGE

Our first quarterly meeting showed signs of interest on the part of some of our officials. We followed this by calling the stewards of all the seven churches (of Asia) together at one place for the purpose of organizing and getting some system started, also to set our financial goals and apportionments for the year. Every church on the charge was well represented, all in the right frame of mind to attend the work in hand—this the first time in the history of the circuit that all the churches had met together this way. The pay by the month system was adopted and the churches are carrying it out for the most part, the smaller outlying churches joining in heartily. Having visited most of the folks on the circuit, I hear favorable remarks about the new system and how the whole work is getting off to such a good start. We have never been better pleased, had better people to work with, or found people who looked after the general welfare of their pastor and family more—they feed well! There is a genuine current of Christianity among the folks that speaks well for those who have to enter into their labor and carry on.

Friday night Clark's Chapel acted Santa Claus to the pastor and family. A genuine pounding of the choicest quality and a pleasant social occasion was ours because of the visit of our good friends. This pounding included an invitation for the preacher and family to a turkey dinner Christmas day. We appreciate all these kindnesses and try to render our appreciation by serving our Lord better.

We are expecting a good year on the work. Pray for us, brethren, as we cross the threshold of another calendar year in the service of the Master. We have received three members at Bethel since conference. G. N. Dulin.

PRESIDING ELDER DOWD STRESSES MAJOR INTERESTS

Dear Brother:

This is an important circular letter to all the pastors. I have only three points to stress:

1. Please solicit new subscriptions for the North Carolina Christian Advocate in all your churches during the month of January, and, if possible, secure your quota of new subscribers for the Advocate honor roll early in the conference year. Let us make the Advocate serve your charges by first serving it. A little pep and push will put your charge over.

2. Boost our great missionary insitute to be held in Elizabeth City in our First church January 7. The service will begin Tuesday morning at 10 o'clock. When the names of your churches are called, I trust a large delegation will be present to represent each congregation. Expect a fine program, good fellowship, a delightful lunch.

3. We must pay two notes on our district parsonage lot January 11, amounting to $1,250. Please raise your assessment due on the lot by January 7 and bring it when you come to the missionary institute. The fourth quarterly conference elected a committee to assist you in this work. Use them.

This matter we cannot longer delay. Your presiding elder will greatly appreciate your earnest personal co-operation. This is one cause let us put over and be through with it. Save me furher embarrassment at the bank.

O. W. Dowd.

AFFAIRS AT NEWTON GROVE

It was with regret that we had to leave our many friends on the Grimesland charge. Among theme is found the very salt of the earth. When the new church is finished with a new modern parsonage that will be a splendid charge.

We have been very graciously received over here at Newton Grove. Several excellent poundings have been received, which reveals the true worth of of a people who desire to open pleasant paths for their pastor.

The stewards met at the parsonage and were served luncheon. Later one church came in 35 members strong and brought a bountiful supper and all enjoyed it together in the parsonage dining room.

We are making the survey and laying plans to standardize the Sunday schools.

Our ladies have organized four missionary societies. They are to work for the local church and other religious activities of the community.

Much interest is being manifested all over the charge. We are looking forward to a very profitable year in our Master's name. J. F. Starnes.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

PROF. F. S. ALDRIDGE WRITES THE SUPERANNUATES

Dear Friends:

I should like to visit with each one of you during this Christmas season and tell you how much you and your welfare has been on my heart and mind. This is impossible. I am asking the good editors of the Advocate to send you my love and greetings. I am sorry that I do not know the orphan children of our deceased preachers, but I have asked the Lord to bless each one of you. I have read the name of each preacher and widow with a sincere prayer from my heart—

That the blessings of the Prince of Peace
Has been yours this Christmas tide;
That your faith has been sterngthened,
And that His love within your heart abide.

F. S. Aldridge.

Duke University, Durham, N. C.

This letter got here too late for the Christmas number of the Advocate.—Editor.

PEACHLAND CHARGE

After spending three very pleasant years on the Balls Creek charge we landed at our new field of labor in Peachland November 8. The kind ladies had prepared a nice dinner and gave tokens of a hearty welcome, all of which gave us courage and comfort.

It was a glad surprise when we entered the church here for the first service to find members from each denomination in town present, and two of the pastors, Dr. Brooks and Rev. Mr. Prince, who extended the hand of brotherly friendship and gratitude. The quietude here was disturbed later on when our church and representatives from each church in Peachland stormed the parsonage and gave a true pounding and remained for a social hour.

The good work of welcome we felt was expanded when a delegation from Hopewell church presented a Christmas gift of a nice new range to render service and cheer. P. H. Brittain, P. C.

THE REAL SCOTLAND YARD

When Governor Roosevelt of New York proposed the formation of a New York State Crime Commission, to be a bureau of experts similar to England's Scotland Yard, he interested all Americans who love detective stories. Scotland Yard is a name that has become a household word for a body of expert detectives.

Scotland Yard was originally (and still is) the name of a street in London. Until 1890, this Scotland Yard, off Whitehall, was the headquarters of the Metropolitan Police. These headquarters are now located at New Scotland Yard, on the Thames Embankment.

But Scotland Yard became identified with the detectives who made their headquarters there. "Hence," explains Webster's New International Dictionary, defining Scotland Yard, "figuratively, the Metropolitan Police force at headquarters, especially the detective department."

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

A HAPPY NEW YEAR?

"A man is relieved and gay when he has put his heart into his work and does his best; what he has said or done otherwise shall give him no peace."

Emerson, as quoted, gives us some content or basis of realization of the oft repeated and often empty New Year's wish. A happy new year comes not alone by wishing good wishes, to be realized, must be backed by hearty endeavor along worthy lines.

We do earnestly and sincerely wish for all our readers a happy New Year. We go further: We suggest a good way to guarantee this happiness in 1930; we suggest for all our Sunday school workers that all of us devote ourselves to the full measure of our ability to our work of reaching the unreached, teaching the untaught, and bringing them to know Him, that they may, with us, grow up into the fullness of Christian manhood and womanhood.

Our tasks, our main objectives for 1930 are personal and spiritual. We must serve more people in our Sunday schools and serve them spiritually. Into the highways and hedges we must go. Jesus invites all his followers to join the Good Shepherd in search of the lost sheep. He promises to go with us all the way. May we follow. And thus may 1930 be to all of us, and to thousands we may find and serve, a happy New Year!

A NEW YEAR'S SUGGESTION

It is not the chief business of Sunday school folk to circulate Christian literature. But to do so may prove to be a mighty good way to help achieve our chief objectives. Our own North Carolina Christian Advocate is a powerful ally not only of the Sunday school cause, but also of every cause of our great church, and we take this means of suggesting to our readers that they join with others in helping increase the circulation of this weekly publication. Teachers of young people's and adult classes would be doing their pupils a real service by bringing them to subscribe for and read regularly the Advocate. Add this, please, to your list of new year's resolutions.

DISTRICT COUNCIL DATES

Dates for a number of district Sunday school council meetings have been fixed as follows:

At Fayetteville, January 3, 9 a. m.

At Weldon, January 6, 2 p. m.

At Elizabeth City, January 7, 2:30 p.m.

These are meetings to be held in the immediate future. Other district meetings follow these closely, in most cases the Sunday school matters being considered either just before or just after the consideration of missionary matters in the missionary institutes.

PASTORS ARE INVITED

Rev. O. W. Dowd, presiding elder, invites all pastors of the Elizabeth City district to attend the meeting of the district Sunday school council at Elizabeth City at 2:30 o'clock Tuesday, January 7. He is concerned that the whole district become more active in promoting a worthy and adequate program of religious education. The pastor of course must lead. We join the presiding elder in the hope that a great meeting may be had January 7.

Although not so specifically urgent, perhaps, as in the case of the Elizabeth City district, the attendance of the pastors upon the other district council meetings is invited. The pastors are the leaders; we rely upon them.

DUKE COMMISSION TO HELP

Since immediately after conference at Kinston the writer has been working with Dr. Paul N. Garber, Prof. J. M. Ormond, and a group of eight or ten of the most mature and experienced students in the Duke school of religion with a view to using these fine students this summer in the promotion of Sunday school work on the rural areas of the North Carolina conference. While in Nashville attending the twenty-first annaul session of the General Sunday School Council, the matter was discussed thoroughly with representatives of the training department of the general board; and the way now seems open to use at least most of them in conducting Cokesbury training schools. In other words, with the co-operation and assistance of the Duke Commission, to whom these students are obligated during the summer, it looks as though we shall be in a position to serve in June, July and August, 60 or 80 rural charges.

We are not quite ready to announce the persons who will serve. A number of minor details must be cleared up first. As soon as the team is definitely selected it will be given thorough coaching. The persons who will work in the North Carolina conference and the five who have been chosen by the Western North Carolina conference for similar service will meet with the writer at intervals between now and summer, so that all may be in readiness for most effective work.

The presiding elders have manifested splendid interest in this project. In several districts simultaneous Cokesbury training schools will be conducted, the various rural charges of a given district, for instance, concentrating on training for a given week. The Rockingham district has chosen the week beginning June 29. The Wilmington district has asked for two weeks beginning July 6. The Washington district will use two weeks in August. Other districts are considering available dates. We anticipate a forward march on the part of our rural churches.

STANDARD SCHOOL SCHEDULE

Following are dates to be remembered by persons interested in standard training school:

Pitt County at Greenville, January 26-31.

Carteret county at Beaufort February 2-7.

Craven County at New Bern, February 9-14.

Robeson County at Lumberton, February 16-21.

Richmond County at Rockingham, February 23-28.

Johnston County at Selma, March 2-7.

Durham County at Durham, March 9-14.

Franklin County at Louisburg, March 9-14.

Wake County at Raleigh, March 16-21.

Alamance County at Burlington, March 16-21.

Wayne County at Goldsboro, March 23-28.

Fayetteville District at Fayetteville, April 27-May 2.

Wilson County at Wilson, April 27-May 2.

Nash-Edgecombe at Rocky Mount, May 4-9.

OTHER IMPORTANT DATES

Kinston Bible conference, January 26-29.

Wilson Bible conference, January 30-February 2.

Conference-wide conference at Greenville, April 3-4.

MATTERS FOR ATTENTION

Following are suggestions of matters which should receive immediate attention in all Sunday schools:

1. Begin a survey or other means of finding and enrolling new pupils.

2. Hold special meeting of officers and teachers in preparation for the evangelistice campaign to culminate at Easter.

3. Secure leaflets from conference superintendent on "Evangelism in the Sunday School," and read articles in December and January "Workers' Council" and "Sunday School Magazine" relating to the evangelistic program.

4. Hold a local training class of officers and teachers studying "Evangelism in the Sunday School" by Chappell.

5. See that a missionary program is conducted on the fourth Sunday in January and send the offering for missions to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C.

6. Observe National Prohibition Sunday, January 12.

7. Begin to advertise the standard or Cokesbury training school to be conducted in your charge or district.

8. Pray without ceasing that in all that is done His purposes may be advanced.

This civilization is not going to depend so much upon what we do when we work as what we do in our time off.—Herbert Hoover.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

FIGURES THAT STARTLE

There are 8,676,000 Catholic children and youths in the United States under 25 years of age. Of this number, 6,806,000, or 78.4 per cent, are not being reached by the educational program of any Catholic church. There are 1,870,000 enrolled in parochial or other religious schools under Catholic auspices.

There are in the United States 1,363,000 Jewish children under 25 years of age, of which 1,543,000, or 95.2 per cent, are not enrolled in any synagogue school or other agency under the auspices of the Jewish church. Eighty-seven thousand Jewish children do receive religious instruction under Jewish auspices.

There are in the United States 42,891,825 Protestant and nominally Protestant children and youths under 25 years of age. Of this number 28,529,950, or 66.5 per cent, are not enrolled in any Sunday school, week-day school, or other religious school under Protestant auspices. There are 14,361,900 Protestant children enrolled in Protestant Sunday schools.

Summarizing these statistics: There are in the United States 53,197,850 children and youths under 25 years of age. Of this number 36,878,950 receive no religious instruction from any agency, either Catholic, Protestant, or Jewish. Only 16,318,900 children do receive religious nurture.

Summarizing this: Seven out of every ten children and youths in the United States are not enrolled in any institution offering systematic moral and religious training.—W. S. Athearn.

OUR OWN

It will be remembered that some time ago it was announced that Rev. R. Dwight Ware, pastor of First church, Lenoir, had been secured by the editorial department of the General Sunday School Board to write a treatment of the International Sunday school lessons for the next six months under the title, "The Lesson With Our Young People." I have just had the pleasure and profit of reading Brother Ware's treatments of the Sunday school lessons for the four Sundays in January, in which are shown a wide range of information and definite and pointed objectives. It goes without saying that this service, exacting as it is, will be rendered in the same effective way as other instances of good service contributed by Brother Dwight.

CLOSELY GRADED LESSONS

Following are given the general themes of the closely graded church school courses. The theme of each Sunday's lesson fits in with the general theme of the year and thus co-ordinates in a very systematic way the year's lesson materials. First is given the titles and then the ages of children and youths for whom they are to serve:

The Little Child and the Heavenly Father (a two-year course in eight pars). Children four and five.

God's Friendly World. Children six years of age.

Working with the Heavenly Father. Children seven years of age.

Learning to Live as God's Children. Children eight years of age.

At Work in God's World. Boys and girls of nine.

Hero Stories and Being Heroic. Boys and girls of ten.

Jesus and His Helpers. Boys and girls of eleven.

Religion in Everyday Life. Youths of twelve.

The Making of a Better World. Youths of thirteen.

The Life and Teachings of Jesus. Youths of fourteen.

Church Leaders. Youths of fifteen.

Youths and Christian Living Problems and Principles of Social Living. Youths of sixteen and seventeen.

History and Literature of the Hebrew People. Young people of eighteen.

History of New Testament Times. Young people of nineteen.

The Bible and Social Living. Young people of twenty.

SUNDAY SCHOOL LESSON CYCLE

The International Lesson Committee, or morely properly, the educational commission of the International Council, has recently released the revised and approved lesson lists for 1931. These consist of a six months' course of lessons on "Jesus, the World's Savior," based on the Gospel acording to Luke, and a second six months' course on the "Spread of Christianity," based on the records of the early church found in Acts and in the Epistle of the New Testament, and the book of Revelation.

The lessons for 1931 form the conclusion of a six-year cycle which began in 1926. With the release of these lessons the commission also released an announcement concerning a new five-year cycle of Improved Uniform Lessons for 1932 to 1936 inclusive. This five-year cycle is as follows:

January-March, 1932—The Messages of the Gospl According to John.

April-June, 1932—Messages from Genesis.

July-September, 1932—The Era of Moses.

October-December, 1932—Some Social Teachings of the Bible.

January-June, 1933—The Gospel of the Son of God: Studies in Mark.

July-September, 1933 — Some Early Leaders of Israel: From Joshua to Solomon.

October-December, 1933. Life and Letters of Paul.

January-June, 1934—The Gospel of the Kingdom: Studies in Matthew.

July-September, 1934 — The Early Prophets and Kings of Israel: From Ahijah to Isaiah.

October-December, 1934—Studies in the Christian Life.

January-March, 1935—Life and Letters of Peter.

April-June, 1935—Some Great Christian Teachings.

July-September, 1935—Some Representative Men and Women of the Bible.

October-December, 1935—Later Prophets and Leaders of Judah: From Isaiah to Malichi.

January-June, 1936—Jesus, the World's Savior: Studies in Luke.

July-December, 1936—The Spread of Christianity: Studies in the Acts, the Epistles and the Revelation.

It will be observed that in this cyle of lessons there are studies in all four gospels, three months being given to John and six months to each of the other three Gosples. Besides, there is a three-months- course on the Life and Letters of Peter, which gives an unusual opportunity for systematic study of the work of this apostle. Again, there is a brief review of the Life and Letters of Paul. Especially interesting to the Old Testament student will be the lessons for the second and third quarters, 1932, having to do with the great messages of the book of Genesis, and with the historical period which we know as the Era of Moses.

CONFERENCE COUNCIL

Replies being received from the invitation to the membership of the Conference Sunday School Council to attend its annual meeting at First church, Salisbury, Wednesday, January 9, beginning at 10:30 a. m., assure us that there will be a large and representative attendance present. This meeting is regarded as one of the most important of the entire year. It serves as a clearing agency for the entire year's work.

SUNDAY SCHOOL CONFERENCE

Tuesday and Wednesday, April 1-2, is the time and Centenary, Winston-Salem, is the place for holding our fifth annual Sunday School Conference and twelfth annual Wesley Bible Class Federation. Arrangements are being entered into for making this conference serve a large number of our Sunday school workers in a most effective way.

WORKERS' GUIDES

The following kind and thoughtful expressions have been received relative to "The Methodist Workers' Guide for 1930" which were sent out a few days ago:

I have received my copy of "Methodist Workers' Guide for 1930," and I want to thank you for sending it to me, as it proves of value all through the year. The information it contains, as well as its in-

[Continued on page 25]

GLAD TO BE AT STANFIELD AND OAKBORO

We have been so busy since arriving on this new charge that we have not had time to write. Have sounded out the field and a new church at Stanfield looks hopeful. In fact, I do not see how we can afford not to build here when I find so many loyal Methodists who have not been Methodists all their lives and want to die the same. We cannot afford to let them go to other churches. Mrs. Moss, our district secretary of the Woman's Missionary Society, was with us last Sunday and organized a society here. So we are encouraged as the people broaden in their vision. Then, too, many good things cannot be said of the church at Oakboro. No preacher is serving better, more loyal, and more faithful people. No preacher ever had a finer board of stewards than we have at Oakboro. We have an Epworth League there with 83 on the roll. Several of the teachers, teaching in the city schools, are assisting us in the Epworth League and in the Sunday school in a wonderful way. This church has more than doubled what it paid on the salary last year for the coming year. What other church can say that? Nearly $200 have been spent on the parsonage to make it comfortable for the preacher and his family. Last but not least, we have been pounded by both the Stanfield and Oakboro churches—and what poundings. Just hope all the brethren have as much to eat as we have. Well, I will just say we are glad to be here.

F. J. Stough.

LETTER FROM BROTHER J. B. IVEY

Rev. C. T. Thrift had an article in a recent issue of the Advocate regarding the need of an equitable system. I agree with him that same equitable arrangement should be made, as there is too much of a haphazard plan about it at present.

I am enclosing some figures on Charlotte district assessments which show that the situation here is opposite to the one in your conference. The city churches have a much larger assessment, per member, as they probably should have. The First church though, I think, is justly complaining, because they are assessed $2.90 per member, while Dilworth, with no heavier load, is only assessed $1.71 per member. This again shows the injustice of a haphazard plan.

I thought you might be interested in this showing, in view of the research given.

The First church is moving along fine. They already have their budget for the year underwritten, and are now working on the building fund budget. Brother Peele is preaching fine sermons to large congregations. Yesterday morning the church was packed, and he also has good congregations at night and a prayer meeting, which is a little unusual.

The men's Bible class of the First Methodist church is in friendly competition with the men's Bible class of Shelby. Mr. J. Wilson Smith is teacher of our class, while Hon. Clyde R. Hoey is teacher of the Shelby class. Last Sunday Shelby had 243 present, while Charlotte had only 200. They have beaten us for the past three Sundays.

J. B. Ivey.

SPRING HOPE CIRCUIT

We were glad when the good bishop read us out again for this charge. The good people of Spring Hope have won our hearts regardless of denomination. Much progress has been made in a material way. First, the parsonage has been made attractive by the addition of a new stove, nice couch, new curtains, shades and the three suites of furniture have been lacquered in lovely colors by the pastor's family. The yards have been beautified by the addition of a concrete lily pool and shrubs. Small fruits trees and grapevines have been planted, new porch and steps added to the kitchen. The Spring Hope Missionary Society sponsored a two days' community fair, which completely filled a large warehouse and was a credit to any community. It gave clean, wholesome amusement by local citizens day and night. In fact, it was an educational project for our people. The president, Mrs. N. B. Strickland had a very capable executive board who worked most faithfully with her. Especially does the secretary, Mrs. J. R. Baker, deserve much credit. While our society is small in number, they undertake big things for the Master's cause, trusting him for the results. In all they raised over $1100 in the two circles. They have funds on hand to make some improvements on the church, which will begin at an early date.

Our Sunday school is about the average. Have a good faithful superintendent in Mr. A. Q. Roebrick.

The Spring Hope church gave us a very nice pounding a few weeks ago which we appreciate very much. Brother and Sister W. P. Pitts sent us two tons of nice coal, which will warm our hearts as well as bodies for many days to come.

Our ladies have on hand the new book, "Seven Times Seven," and will begin the study of this next week, with all day at church.

The pastor will begin a series of meetings at an early date, assisted by our beloved presiding elder, J. H. McCracken. Our first quarterly meeting will not be until the latter part of January. However, the Spring Hope folks are looking after the needs of the pastor's family. If every church on the charge had as loyal stewards as Spring Hope church we would come over the top at the end of the year. Our people feel the effects of low prices and failures of crops as much as any eastern N. C. town, and we appreciate their effort to put "first things first."

With renewed faith and energy we take up the new year's work with a glad heart, realizing all things work together for good to those who love and serve Him.

Mrs. N. B. Strickland.

Six new 4-H clubs have been organized in Stokes county with 200 members.

WHEN IT LOOKS DARK to any weak, nervous or ailing woman, Dr. Pierce's Favorite Prescription comes to her aid. Women in every walk of life today say Dr. Pierce's Favorite Prescription is a reliable medicine. It is made from roots and herbs, sold by druggists, in both fluid and tablets.



Read this: Pittsboro, N. C.—"I take Dr. Pierce's Favorite Prescription when in a run-down condition, always with good results. Once when I had taken half a bottle my husband said he would not take $5.00 for what remained in the bottle, it had done me so much good.

"I have also taken Dr. Pierce's Pleasant Pellets and found them all that is claimed for them."—Mrs. Thos. R. Green, Route 3.

Send 10c for trial pkg. tablets to Dr. Pierce's Invalids Hotel, Buffalo, N. Y. and write for free medical advice.

USE Cuticura Soap DAILY
as a health measure
to protect the skin and scalp from contagion and infection 25c.
AT ALL DRUGGISTS

The Week of Prayer

January 5 to 12, 1930

All the Churches and all followers of Christ are called to unite in a "Universal Week of Prayer" at the beginning of the new year.

The people of our Church, and of every Church, are a busy people in a busy world. It is no easy task for them to lead themselves and their homes in the participation of these spiritual programs without guidance of some kind. Perhaps the best guidance is that of devotional books, which the Publishing House is so vigorously and discriminatingly publishing.

So, as the people of the Church give thought to prayer and the Holy Spirit, we suggest some books that will enrich the devotional life of all who use them:

TALKING WITH GOD. A Manual of Prayer for Many Occasions. Edited by Alfred Franklin Smith. Here in simplicity, brevity, and beauty of worship, one hundred and twenty-six of the clergy of the United States and Canada, together with a selected group of leaders of young people, give devotional guidance through a wide variety of prayers. "Talking With God" is available in two beautiful bindings—cloth, 50 cents each; $4.80 a dozen. Morocco tol, $1 each, $10 a dozen.

Other well-known and widely read Devotional Books:

IN THE SCHOOL OF PRAYER. By Costen J. Harrell. $1.

WALKING WITH GOD. By Costen J. Harrell. $1.

THE LIFE IN THE SPIRIT. By Bruce S. Wright. $1.25.

SPIRITUAL ADVENTURING. By Bertha Conde. $1.

JESUS OUR IDEAL. By W. P. Whaley. $1.

THE SPIRITUAL LIFE. By Fitzgerald Sale Parker. 50 cents.

Then for Pentecost, a book especially for preachers but richly devotional for all who enjoy reading sermons, is SERMONS OF POWER. Pentecostal Series. This book contains splendid studies in the abiding values of Pentecost, by Bishop E. D. Mouzon, Dr. Merton S. Rice, Dr. James I. Vance, Bishop Thomas F. Gailor, and five other notable preachers. The price is $1.50.

These books may be obtained from the

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CHRISTMAS CUSTOMS

By W. S. Surratt.

The 25th day of December was observed as usual to celebrate the birth of Christ. Into the celebration of the day are merged many quaint customs of ancient days with the urges of a commercial age.

How came we by Santa Claus and cedar trees, mistletoe and holly, carols and Christmas cards, as part and parcel of the greatest Christian festivities?

We have taken much from other countries, much from other centuries. Discarding and adding where we wanted, we have our American Christmas as we know it today.

The original Santa Claus or St. Nicholas was a bishop of Myra in Asia Minor, in the fourth century. An old legend tells us that he restored two little boys to life who had been chopped up and pickled in a brine. Because of this accomplishment, and his many kindnesses to children, he was made the Patron Saint of all children.

The Christmas tree probably is a remnant of the pageants of the middle ages. However, it came to America from German soil. German writers mention it as early as 1605.

Christmas carols are a mixture of the religious and the pagan; a dance and a song. They were an important feature in the fifteenth century play of the Nativity.

The origin of mistletoe is hard to trace. The Scandinavians dedicated it to their goddess of Love, Friga. The Druids marched, in solemn procession, into the forest while the high priest cut the mistletoe from the oak trees. This was then dipped into water and a sprig given to every one as a token of good luck. The goddess of Love is probably responsible for the kissing under the mistletoe. The superstition is that a maiden who was not kissed under the mistletoe would not marry during the following year.

The use of holly as a decoration is a throwback from the pagans. The Romans dedicated it to be used as his festival, the Saternalia, which fell in December. In the same month the early Christians held their celebration of the birth of Christ. As a means of protection and to save themselves from persecution, they decked their homes with holly also.

Christmas cards were first circulated in England in 1846. The custom started in the United States in the middle of the last century, but began to be popular in 1905. Five hundred thousand dollars were spent in cards in 1908 and nine million dollars in 1928.

In the days of the Aryans, two thousand years before Christ, Yuletide was celebrated. These sun worshippers believed that each day the sun was born anew. As the days grew shorter they feared that he would be overtaken by darkness. When the sun began to grow stronger, at our present Christmas time, they held a festival in honor of his rebirth.

In Roman days Yuletide was also celebrated as the Saturnalia, in honor of their god Saturn. At this time there was much merry making.

We find traces of these old pagan ceremonies and rites in Christmas after the Nativity. This is partly because, as the "Book of Days" puts it, "the Christian teachers found it impossible to wean their converts from their cherished superstitions and observances, and partly because they themselves, as a matter of expediency, ingrafted the rites of the Christian religion on the old heathen ceremonies, believing that thereby the cause of the Cross would be rendered more acceptable and more easily promoted."

In the early part of the seventeenth century the Puritans suppressed "cardes, dice tables, maskying, mumming, bowleing, and such like fooleries" in England at Christmas."

In New England Christmas was not declared a legal holiday until 1856. Previous to that time, business went on as on any other day. For 65 years churches were ordered to be kept closed on Christmas Day.

In the interim our Dutch ancestors had brought over old customs from Holland. December 6, St. Nicholas Day, was the chief holiday and all offices were closed. For two centuries and in spite of the fact that our rotund, red-coated Santa had come into the picture, children of these Dutch settlers continued this old custom in New York.

In the beginning of the nineteenth century Christmas began to be as we know it today.

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Children's Storyland



THE WILD HORSE ROUND-UP

Ben Johnson sat on his horse and looked across the valley at the herd of wild horses grazing near the side of the hills. Beside him, on another horse, was Bill Weston, the greatest wild horse catcher in the world.

"Ben," he said, "the round-up is going to start pretty soon. Are you sure you can keep your saddle?"

"I think so," replied Ben, smiling. He felt more at home on the back of a horse than he did in the seat of an automobile, but he had never had the chance to prove it to Bill Weston, who was always teasing him about his riding. In fact, he expected his cowboy friend to make some humorous reply, but instead Bill Weston gripped his arm in excitement.

"Look, Ben!" he cried. "Isn't that a white horse, or are my eyes telling me lies?"

Down among the grays and the browns in the herd of wild horses was a single white stallion, standing nervously at attention, as though it had already scented the danger to itself and its followers.

Ben drew in a sharp breath of surprise. He had heard the cowboys talking about a fast, strong horse that some of them had seen but which none of them had been able to catch. They spoke of it as a white shadow, racing down the valley with the speed of wings. They said it had the ability to vanish from sight; because many times they had "cornered" it only to have it mysteriously disappear. The stories were so unreal and fanciful that nobody took them very seriously.

"It's the White Stallion!" Ben gasped. "I thought those stories were fairy tales!"

"So did I," replied Bill Weston. "Which shows that I don't know as much about wild horses as I'm supposed to know. But the difference between other cowboys and myself is this: They have merely seen the White Stallion. I'm going to catch it!"

He tightened his grip on the reins and swerved his horse toward the wild herd. Ben followed him, at the same time glancing down the valley to where he and Bill had put up the funnel-shaped entrance through which they had hoped to drive the entire herd into the corral.

"The White Stallion is the leader of that crowd," said Bill. "If we can get him going in the right direction, the rest will follow naturally."

Ben knew that in rounding up wild horses it was unwise to get the animals in a panic. So he approached the herd carefully, with the intention of getting them started toward the corral without any excitement. But just as he was about to succeed in his purpose, he heard low rumbling sounds coming from the other side of the mountains. Looking up, he saw black clouds spreading rapidly over the sky.

"Just our luck!" grumbled Bill Weston. "A thunderstorm! Let's hope it stays away until we get the White Stallion near enough to the corral so that it will be safe to stampede him the rest of the way."

But Bill's hopes were soon shattered. The biggest black cloud was by this time crossing in front of the sun and the valley was beginning to darken as though night were coming on. There was a sudden flash of lightning, followed almost immediately by a sharp crack of thunder.

The White Stallion started nervously, threw back its head in surprise and alarm and stood for a moment with quivering nostrils, listening for a repetition of the terrifying sound. The rest of the herd moved restlessly about him, waiting for him to decide on a course of action.

"C'mon, Ben!" shouted Bill. "Start the drive, before it's too late!"

Ben whooped and snapped his whip several times through the air, spurring his horse toward the herd at the same time. Frightened, the nearest horse shied away from him, colliding with other animals nearer the center of the group. They, being nervous because of the thunder, shied also, and as a result the entire herd began to move toward the corral.

Ben could see that the White Stallion was the only horse who did not follow this movement blindly. He was still standing alert, his ears up, his whole body tense, listening attitude. The herd swept on in a frenzied panic, but still he refused to move. In front of him was Ben, shouting and snapping his whip, but behind him was the storm; and at that moment there was a second flash of lightning and another crash of thunder nearer and louder than the first. At this, the White Stallion took sudden fright. He rose high upon his hind legs and shied off to the left, breaking into a gallop as he regained all-fours.

Ben swerved and turned with him. The boy knew that White Stallion was probably the faster horse, and if he once got ahead, he would escape from the valley and go free, and so to prevent the wild horse from pulling ahead, Ben jerked his reins and threw the weight of his own horse against the head and shoulders of the stallion. This confused the wild horse so that he changed his direction a trifle and stumbled a few steps before regaining his former speed.

"Look at that boy ride!" cried Bill Weston, to another of the round-up cowboys. "He's trying to edge the stallion around!"

The rest of the herd had scattered hopelessly, and Bill Weston was watching the strenuous duel between Ben Johnson and the wild horse.

Ben glanced up once and saw that by repeated collisions he swung the stallion in a huge semi-circle, so that now he was headed just to the left of the funnel opening to the corral.

Could he force him in with another try? They were almost on top of the fence as it was, and if the stallion ever got by, he would escape.

The wild horse seemed to sense the fact that he was being forced into a trap, so he bore outward and resisted Ben's attempt to turn his head toward the funnel. But with a tremendous pull on his reins, Ben threw himself and his horse directly across the head of the stallion. There was a dull thud as the two horses met. The stallion was swerved off to the right, and Ben's horse was knocked away to the left with such force that its rider was thrown heavily to the ground.

Ben winced as he tried out his arms and legs. They had been bruised and sprained, but no bones had been broken.

"I'm all right, I guess," he said. "But I'm pretty sore at myself."

"Why?" asked Bill.

"Getting the White Stallion so close to the corral and then losing him just because I couldn't stay in my saddle.

Bill grinned.

"You didn't lose the White Stallion," he said," come here. I'll show you."

They walked to the edge of the corral and looked over the fence. Heaving and panting from his exertion was Ben's own horse, and running around the corral in an attempt to find a way to get out was the White Stallion!

"You were inside the funnel when you took the tumble," explained Bill. "Both horses kept right on through the gate, and I let the bars down."

For a moment Ben was silent.

"And if it's the tumble you're worrying about," Bill went on, "forget it. You did the neatest piece of riding this afternoon that I've ever seen anybody do, and that includes the riding that I do myself. I want you to stay out with me for the rest of the month. Will you do it?"

"Sure," agreed Ben; and two weeks later a cowboy rode into the camp on a white horse that had just been tamed and broken.

"White Stallion!" exclaimed Ben. "Isn't he a great horse? You're lucky to have him."

"You're the lucky one," returned the cowboy. "White Stallion is for you."

"For me?"

"Sure," replied Bill Weston, grinning. "You caught him, didn't you!"—Selected.

THE BEAR IN THE BERRY PATCH

By Greta Gaskin Bidlake.

Once upon a time, about fifty or sixty years ago, three little girls lived in a country place on the banks of the Saint John river. Their names were Melissa, Eliza, and Ruth. At dinner one day their father remarked that some fresh raspberries would taste good, and that there were some in the back pasture. Their mother answered that the little girls must go and get them.

"Couldn't we go this afternoon?" asked Melissa. They had gone for an hour a few days before and picked enough for tea, so there should be more ripe.

"When you have washed the dishes and swept the kitchen floor," was the promise. In those days all children had their tasks to do before they might play. So after dinner Melissa washed the dishes while Eliza wiped them and Ruth put them away. Eliza looked up their oldest boots and stockings while Melissa swept the floor. Fifty years ago, you know, all country children went barefoot except on Sundays; but the pasture was covered with small stones, the stumps and stubs were so sharp, and the raspberries grew on such rough ground among tangles of fallen trees and old dead brush, that they were always allowed to wear their oldest shoes when gathering them. Melissa took a small wooden bucket to pick in, Eliza had a stoneware pitcher that held half as much, and Ruth had a still smaller pitcher. They tied on their sunbonnets and off they went.

The path led up the hill through the back field above the river. Father and Abner, the hired man, were working there cutting alders along the log fence with the bush scythe and piling up stone in big heaps for the ox-cart to carry away. The three children walked through the woods and came out at the pasture bars.

"Oh, what a lot of berries!" cried Melissa as soon as they were inside, and they all began to pick as fast as they could. Raspberries and cream for supper, raspberries and cream for breakfast, and raspberry pies running delicious red juice for dinner! How nice it would be! Fifty years ago fresh berries were a delightful treat.

They had their dishes full when Melissa stood up to see where the two others were. Perhaps they had wandered away, or perhaps they were just sitting down out of sight somewhere eating the berries and forgetting all about their dishes. As she stood up the tall branches shook just in front of her. Oh, that was all right, then; they must be just on the other side of the patch. But they mustn't shake raspberry canes or the ripest berries would fall off. So she called, "Don't shake the branches, girls! You'll muss the berries," and a great big black bear stood up on his hind legs and looked over at her! "What did you say?" his surprised and interested expression asked.

Melissa was the more surprised of the two. Though the bear was a comical-good-natured-looking fellow, so busy filling his black paunch with the sweet berries that he had forgotten everything else, he appeared terrible to her. "A bear!" she shrieked. "Run, Eliza! He's in the middle of my raspberry patch!"

Eliza and Ruth, who, just as Melissa suspected, had grown tired of picking and were secretly enjoying a good fill of berries behind a clump of bushes some distance away, left their partly-filled jugs and ran. The three of them were soon on the other side of the bars. The bear swept away the branches in front of him with his forepaws and had a fine view of things from the little hill where he stood. He had never seen three little girls running before, and it was a very strange sight indeed.

The girls did not slacken their pace until half way down the wood-road they met Abner carrying a bridle on his arm.

"Oh, Abner," they panted, "there's a bear in the berry patch!"

"He stood right up in front of Melissa!" gasped Eliza.

"And we all ran and left our dishes!" finished Ruth.

Abner pushed back his straw hat with one hand. A twinkle came in his eye and a slow grin overspread his face. "I know them bears," said he. "They're rascals, those fellows. But sociable, too —that is, if you know how to take 'em. A little too sociable at times. I don't reckon this fellow means to make any trouble; he's likely just about as s'prised as you are." He explained how he happened to be coming down the wood-road at that moment. "Your pa sent me up to get old Barney"—he was pastured right in with the bear!—"as we must have the horse a while to snake out the biggest bushes, and I'll get your berries for you. Just you tell me where you left them."

Abner walked on as usual; bears meant nothing to him. The little girls thought him very brave and daring. After waiting a few minutes they felt much braver, too, so they stole quietly back to the fence and peeked through the bars.

"Hi, there you! Get along out of this!" Abner greeted the bear. He walked right up to old Bruin, who was standing up to see who was coming now, and hit him a good-natured slap across the nose with the reins. "You old rascal, you! Ain't you ashamed of yourself, scaring three little girls like that? You ought to be. Shoo! I tell you—shoo!" The bear had dropped on all fours and this time the slap came across his rump. "Clear out now, Mister. The woods is where bears belong, and after this just you stay there and let people's raspberry patches alone."

Bruin quickly ambled off. Abner crossed the field for Barney, the old white horse, huddled in a far corner. Barney wished bears would keep to the woods, too; he didn't like them a bit, but he felt safe with Abner, and came along without any fuss. The hired man led him over to the bars, stopping to pick up the berry dishes on the way.

"You may have a horseback ride home," he told the little girls.

So the three of them stood on the bars and climbed onto old Barney's back and they had such a nice ride that they forgot all about being scared, and arrived home laughing.

There were enough berries for supper and breakfast, but none for raspberry pie. Their mother said she would never feel safe to have them go alone again.

"They will be all right," their father told her. "Abner and I are going to be at work in the pasture tomorrow afternoon pulling out stumps,and they can finish picking the berries then."

"Goody!" cried Melissa, Eliza, and Ruth. "Goody! Goody! Then we will get all the berries before the bears do!" —The New Outlook.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham. N. C.

Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.—Isaiah.

Mrs. Floyd Johnson,Whiteville, writes:

"Our December meeting was held at the home of Mrs. W. L. Pearson, combining our monthly program and the third meeting of our mission study class. Interesting reports were read from all the officers. The social service department reported that fruit was sent to the county home on Thanksgiving.

"It is the custom this auxiliary to elect officers to serve for two years. And they have faithful officers who are seldom absent.

"The closing service of the week of prayer was held at the church on Sunday evening, the children taking a prominent part. Both the children and the adults laid their offerings on the altar at the close of the service.

"This loyal band has just completed a study of 'Roads to the City of God.'"

AUXILIARY INSTALLS OFFICERS

The annual December meeting of the Woman's Missionary Society of St. Paul Methodist church was held in the church at 7:30 Monday evening, the retiring president, Mrs. John D. Langston, presiding.

This meeting, according to the annual custom, was held in the evening instead of the afternoon so that the evening circle members might attend. There was a large attendance, with the new members from St. John's swelling the number.

The opening hymn, "O Little Town of Bethlehem," was followed by Mrs. Hugh Harris' effective telling of Van Dyke's "The Other Wise Man" and a prayer.

After the reading of the minutes by Mrs. C. E. Norris, reports for the entire year were given by all officers and chairmen. Excellent reports of the social service work of each circle were read by the circle leaders. At the conclusion of the reports Mrs. Flora Kendall, district secretary, arose and said that she was amazed that so much constructive work was being done and expressed a wish that full reports be sent in to the conference head of this department. The reports showed not only the usual work of feeding and clothing the poor, but of educating girls, placing orphans in homes, sick people in sanatoriums, paying rent for the needy, bringing families into touch with the church, and of personal visiting in all such cases. Reports from two circles from St. John auxiliary were read by Mrs. Ward.

Miss Hattie Dewey stated that following the recent study of "Seven Times Seven," a letter of appreciation was written the author. Mrs. LeGrant Everett, and that Mrs. Everett replied at once, saying that such expression repaid her fully for the trouble of writing the book.

Mrs. T. B. Henderson read the names of the seven leaders of circles for 1930: Mesdames T. B. Dameron, F. B. McKinne, H. L. Bizzell, H. B. Armentrout, C. J. Parks, R. A. Smith, and John Raper.

The seventeen officers and chairmen, whose names have been published, and the circle leaders were then installed into office in a most impressive ceremony conducted by the pastor, Rev. W. V. McRae. B. E. B.

REPORT OF KINSTON AUXILIARY

The work of the Sue D. Swindell auxiliary of Queen Street, Kinston, N. C., for the year has been most satisfactory.

The week of prayer was observed and quite a nice offering was made. The mission study class, under the leadership of Mrs. W. A. Graham, was most interesting and helpful.

The Mamie Webb auxiliary organized a missionary society in April of this year and has done splendid work. Previous to that time the money they raised was used for local work.

The birthday celebration of the auxiliary at the December meeting was observed with much feeling by the members, as it marked the fiftieth year of its organization.

The two auxiliaries and the Bright Jewels under the splendid leadership of Mrs. E. V. Webb have raised for all purposes $3000. This sum represents a great sacrifice on the part of many of the members, but we trust it will mean a richer spiritual experience for us all.

The same officers were re-elected for 1930. At the executive meeting it was decided to reverse the order of holding the meetings next year—the circles to be held the first Monday of the month and the auxiliary meeting the last Monday. By doing this, the circles can make a better report each quarter.

Mrs. A. E. Moore, Supt. Pub.

PERSON ZONE MEETING

Person county zone meeting met at Allensville church, Brooksdale circuit, Sunday, November 17, at 2 p. m. The devotional service was led by Rev. S. F. Nicks. Mrs. Preston Satterfield sang "I Come to Thee," accompanied by Miss Fay Lawson at the piano.

Mrs. S. F. Nicks spoke words of welcome. To the roll call representatives from Allensville, Brooksdale, Mary Hambrick, and Oak Grove responded. The 18 churches in the county having no missionary society were named.

Mrs. C. M. Huffman of Burlington gave a splendid talk on missionary work. Mrs. Mamie Merritt of Roxboro read a most instructive paper on "Tribute to Faithful Women," giving the life and work of our first missionary, Miss Lochie Rankin, and paying tribute to Ellen Morphis Wood, Mrs. F. M. Bumpas, Mrs. Lucy Cunningham, Mrs. Swindell, and Miss Maria Laynge Gibson.

Miss Florine Robertson, district secretary, made an inspiring talk on missions and mission study, giving some of the achievements of the Woman's Missionary Council in foreign and home fields. She read the annual report of Mary Hambrick Society, of which she is very proud.

Mrs. Carver told of the urged increase of subscriptions to the "Voice." Mrs. Nicks urged those who have not observed week of prayer to do so at once.

The societies reported as follows: Allensville, seven members and a reading circle; Brooksdale, 11 members, observed week of prayer, and has study class; Mary Hambrick, 108 members, observed week of prayer, has study classes, and finances paid in full; Oak Grove, nine members. Mrs. G. A. Duncan, Sec.

DARE ZONE MEETING

The Woman's Missionary Federation of Dare county met in Wanchese church October 30, Mrs. Pete Daniels presiding.

Mrs. R. H. Willis, our district secretary, and Mrs. G. R. Barrow of First church auxiliary, Elizabeth City, were present.

The devotional was conducted by Mrs. Daniels. Mrs. Barrow sang "Can the World See Jesus in You?" Prayer was offered by Mrs. B. H. Davis of Wanchese. Mrs. T. E. Davis welcomed each visitor present and was responded to by Mrs. Ned Etheridge of Manteo.

The three societies of Dare county were represented at the meeting, these being Manteo, Wanchese and Stumpy Point.

Mrs. Daniels, the county chairman, spoke briefly of the work yet to be done in organizing other missionary societies in our county.

Mrs. Willis gave an interesting and forceful talk on the work yet to be accomplished. Her talk was most helpful to any one interested in the work of missions.

Mrs. Davis of Wanchese gave a poem, "Who Killed the Society," followed by a paper by Mrs. Nannie Midget of Manteo, "What Should be the Marks of a Missionary Society."

Reports were given by the three adult societies, after which attention was called to posters displayed by Mrs. Willis and Mrs. Barrow.

Plans were briefly discussed for our fall mission study, "Seven Times Seven," then the morning session adjourned for lunch. The Wanchese members had a bountiful dinner spread, showing the true hospitality of Wanchese.

(Continued on page 31)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW YEAR BELLS

There are those who sigh as the hours go by,
There are those who sorrow knew;
There are some who found
That life's owers were bound
With a thread of ebon hue.
And the past had pain and a hope in vain,
And may a falling tear,
But it's good to know
That content may grow
In the grace of a better year.

There are voices gay, there are smiles today,
There is faith though lips are wan;
There is hope and trust
Though our dreams are dust,
While the songs go blithely on.
While the bonfires flame and the bells proclaim
For a waiting world to hear;
'Tis a time for mirth, while we laud the birth—
The birth of a glad New Year.

L. Mitchell Thornton.

NEW ORGANIZATION

From Mrs. Z. V. Moss, district secretary of the Salisbury district, we have heard of the organization of a new adult society at Stanfield in Stanly county on Sunday afternoon, December 15.

It is interesting to know that the work at Stanfield is a new work, and that the services are held in the public school building as there is, as yet, no church there. The pastor is Rev. J. F. Stough, who has been most cordially received and who, it is predicted, will do a great work in that community. He was present at the organization, pledging his help and co-operation, and we feel sure that this new society will grow and do a fine work. We congratulate both Mrs. Moss and the good people of Stanfield on the women of the church having become affiliated with the woman's missionary work.

THE YOUNG MATRON'S SOCIETY OF FRANKLIN

On Tuesday, December 10, at the home of Mrs. Fred L. Siler of Franklin a dozen or more of the young matrons of the Franklin church met and organized the Young Matrons' Society.

It will be a separate and distinct organization from the woman's cociety and a number of the new members are former members of the young people's society of several years ago when Mrs. Siler was the leader.

Most enthusiastic plans have been laid for the advancement of the cause and we feel sure that these young women will do a splendid work and, we hope, to hear from time to time of wonderful progress that they are making. Already 18 members are enlisted and the following are the officers: President, Mrs. Henry Cabe; recording secretary, Mrs. C. M. Hames; corresponding secretary, Mrs. Dick Jones; treasurer, Mrs. Harold Sloan; local treasurer, Mrs. Jess Conley; Supt. mission and Bible study, Mrs. Steve Porter; Supt. social service, Mrs. Claude Russell.

FOURTH ZONE MEETING

The fourth and final zone meeting for the missionary societies of the Greensboro district met in Ramseur Monday, December 9, and a program of rare and exceptional interest was enjoyed.

The opening prayer and praise service was led by Mrs. J. W. Hadley of Asheboro and prominent among those taking part in the discussions of the day were Mrs. E. D. Grest and Mrs. J. N. Newlin, who had for their subjects: "The Revelation of God in Jesus Christ" and "A World Needing Christ." Others contributing to the program were Mrs. T. N. Hunter, Miss Eloise Milton and the Ramseur Glee Club, who delighted the audience with vocal solos and Christian carols.

Several interesting reports were made by the representatives of the different societies one of outstanding interest being the adoption of a new missionary in Mexico by the Park Place church. All the reports showed splendid mission study classes, encouraging activities along the lines of social service work and gratifying financial results.

At the suggestion of Mrs. A. L. Thompson, district secretary, who urged the women to work more faithfully during the year, the following zone department leaders were appointed: Missions, Mrs. J. W. Hilliard, Asheboro; social service, Mrs. Virginia Penny, Greensboro; young people, Miss Catherine Glascock, Greensboro; juniors, to be supplied.

MORNING WORSHIP OF THE KING

By Sammy Hogue (Presbyterian Survey)

One of our women was recently heard to say that ten unhurried minutes spent in the presence of her Lord at the beginning of the day gave her the needed strength and courage for the manifold duties that the hours before her held in store. "Ten unhurried minutes"—ten unhurried minutes—herein lies the secret—in going into His presence with unhurried spirit for that personal quiet time, that time of communion and fellowship, for which there is no substitute. And if "ten unhurried minutes" can work wonders in the heart and life of one of God's children, what shall we say of the hour or hours with Him in the morning watch?

The Christmas season has just passed. It spoke to us of the birthday of our King to whom we would give our gifts. The December message calls us to a dedication of our lives in His service. The burden of the prayer of our church is that this year we may come to know, as never before, the joy of soul-winning, of seeing the unsaved bring their gifts in loving obedience to the King of Glory. What gift could be more precious to Him than our daily morning adoration and praise? What better way than this to learn from day to day, his will for these lives of ours, which we would dedicate to him? How shall we know his will if we do not let him speak to us? What surer way to prepare our hearts to win the lost, to intercede for souls, than by the practice of prayer? The men and women of all the ages who have accomplished most for Christ have found time, much time, to meditate upon his word, to offer unto him their adoration and to pray for those whom they would win. And how busy they were, these men and women who turned many to righteousness? Let us like them begin each day with him, taking time to receive his message, to render thanks unto God for his unspeakable gift to utter our petitions for those who know him not.

Then shall this Christmas and new year season find us sitting at his feet, to learn of him, bringing him the gift of our adoration and praise, looking to him with ever increasing faith in his loving care.

"They that wait upon the Lord shall renew their strength; they shall mount up with wing as eagles; they shall run and not be weary; and they shall walk and not faint."

"Let us learn like a bird for a moment to take
Sweet rest on a branch that is ready to break;
She feels the branch tremble, yet gaily she sings;
What is it to her? She has wings! She has wings!"

THE VALUE OF A CHRISTIAN FAMILY

The home is the most important of all social and religious institutions. It exists as a social institution for the protection, nurture, development and training of young lives. It is the primary builder of civilization and of human social life. It forms the first environment of the child. The child receives from his family life his ideas, beliefs and standards in respect to practically all his behavior. Hence we cannot reasonably expect high standards of conduct in other relations if the home and family life fail to set high standards.

The family is the cradle of civilzation, of morality and of religion. If the family becomes irreligious and unchristian our whole social life is bound to become irreligious and unchristian. If, on the other hand, we want a Christian civilization, we must first of all have a Christian home life.—The Cross.

From an English church calendar: "What I say is, life ain't all you want, but it's all you 'ave; so 'ave it; stick a geranium in yer 'at an' be 'happy."

Sunday School Lesson

JANUARY 5

By Rev. Gordon B. Thompson, D.D.

The Childhood of Jesus

Lesson: Matthew 1:1-2;23.

Golden Text: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins."—Matt. 1:21.

Devotional reading: Isaiah 11:1-9.

Could there be anything more alluring than what we have before us for the next few months? A biography of Jesus! He has played a larger part in the history of the race than any man we know. He was a historic person. We can study his life and teachings. With him came a new era for humanity.

Wendell Phillips answered a sophomoric remark that Jesus was weak by saying: "Weak? Look at the men he has mastered!" "After Jesus had lived and died in it the world was never the same again. A new and unknown spiritual energy entered into the process of human life. It is not exhausted; as far as one sees, it never will be exhausted; and we, for our part, believe it is only now entering on a phase of plenary power." (J. Middleton Murry).

Nothing could be more fundamental than Jesus. He is vastly more important and vital than theology, or the church, or even the Book. We find that when men get nearer to this Galilean the human mind has a wider reach and achieves far more. The more we know of him the better shall we make our way through this tangled world. "One of the weaknesses of the church today is—put bluntly—that Christians are not making enough of Jesus Christ." (Glover).

The Gospel According to Matthew, or the Christ of the Jewish Road

Our text book for this biographical study is Matthew. Along the highways of their national and religious life the Jewish people had been looking for their promised Messiah. And Matthew presents Jesus to them as their long-expected King. In Matthew Jesus comes down the Jewish road and it is the purpose of the writer to make the Jews see him and know him. He was to the Jews what E. Stanley Jones is to India.

Mathew, then, is the Jewish gospel. It has the most intimate acquaintance with Jewish life. Keep in mind that we are stepping from the Old Testament to the New. It is no easy transition, to say the least. Matthew is the connecting link. Although in point of time Mark was probably written first, it is eminently fitting that this gospel should be the first of the books in the new covenant. It is the literary John the Baptist. He gives the genealogy of Jesus and shows that he is David's rightful heir, in whose regal personality all the prophecies are to be fulfilled. Here Jesus is appealing to his own. It was the popular gospel in the early church.

But there are other characteristics in Matthew. It is the longest of the gospels. More than one-half of the book is given to the teachings of Jesus—more than in any other. Chief of these, of course, is the Sermon on the Mount. It is the fullest gospel. Ruskin said: "If we had to choose one from all the books of the Bible as a prison or desert friend, this would be the one we should keep."

These Men Were Wise

They were Persian priests or scholars, living up to and acting on all the light they had. The Jews through their exile may very well have influenced Babylonian and Persian thought, and there are evidences that the people of the East were expecting a world-deliver to appear in the West who would usher in a golden era of world peace. What a comment on Jewish stupidity that the ones to come with worship and gifts for their Messiah were from beyond the race!

It takes a wise man to do what these men did. They were alert to "sense" that something unusual, world-changing, was happening in their day. They overcame racial perjudices and came on the Judean Bethlehem. They put their dreams and their scholarship into action and sacrifice. They realized that life reaches its zenith in the adoration of Him who is Perfect Goodness. They recognized a Star when they saw it—and came.

Are there not stars shining now in our social, religious and international skies that would lead us to him? These men were forerunners of an increasing number who are following stars on their way to Bethlehem. They were wise because they could read the signs in the heavens and set out in the right direction. Every star of the first magnitude in our sky at this hour will bring us into the presence of Jesus Christ. There isn't any better wisdom than that which follows stars aright.

Herod Took a Stand

In all this we needn't look for an ally in poor old Herod. He is the very incarnation of pride, perversity, and pollution. He will seek the young Child to destroy him. It is the old clash between good and evil. Herod's family tree is still flourishing, and his descendants are still seeking to destroy. Let us not imagine that things have changed. Some go with the Child and others line up with Herod. It is war! The world is not big enough to hold Jesus and Herod forever. We must not have the slightest complicity with Herod's outlook on life or his methods. Selfishness, materialism, violence, paganism. Let a man know that when he joins with these he unites forces with the powers that sought to put an end to Christ. On the other hand, wisdom, love, unselfishness, goodness come to take their stand by the side of the Child of Bethlehem. Herod's crowd is a poor place for a Christian. And the outcome is never in doubt.

The Boy Problem at Nazareth

And Herod died. (One by one all an-

NO "PEP," SLUGGISH

Constipation Troubles Relieved By Help of Thedford's Black-Draught, Says Tennessee Coal Miner.

Tracy City, Tenn.—"My work makes it necessary for me to use a medicine which will give quick relief from constipation and indigestion," says Mr. Lee Nunley, a well-known coal miner of this place.

"For forty years or more," he says, "I have taken Black-Draught for these troubles, and have always found it reliable. At times, I suffer from bad spells of indigestion, following constipation.

"Many years ago, a friend told me to try Black-Draught, as it was a vegetable remedy and would not harm my body, so that is how I came to use it. I make a tea of it, and take a sip of it after meals. I soon begin to feel better when I start this treatment.

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tagonizing Herods die). And the family went to Nazareth. Nazareth wasn't much of a town. Here Jesus was a little child, a boy, a youth, a man, a carpenter. Here he received his training, his inspiration, his convictions, his quiet power—here with Mary and Joseph and the others. (Humanly speaking). About thirty years after this family moved to Nazareth, Nathaniel asked if anything good could come out of that town. It all depends upon who lives there. Please remember our statement in another lesson: Mary and Joseph were true to their trust. In our following lessons we shall see.—Central Christian Advocate.

SPEAKING OF CARBURETORS

"Carburetor" is a much abused word in speech, for it is seldom pronounced correctly. It should be spoken as though spelled "kar-byu-ret-er," the u-sound in the second syllable being like the u in unite. The main accent is on the first syllable; the secondary accent on the next to the last syllable.

Particularly interesting is the origin of this word. Few people associate "carburetor" with carbon, perhaps, yet this is the fundamental suggestion embodied in the term. Strictly, a carburetor is that which carburets; to carburet is, according to Webster's New International Dictionary, "to combine chemically with carbon," or "to impregnate or charge with volatile carbon compounds."

Gasoline is a volatile carbon compound. Gasoline mixed with air, is burned in the engines that drive our automobiles. The function of the carburetor is to bring air into contact with the fuel (in an automobile, gasoline), and to combine the proper quantities of each to form a highly inflammable and explosive gasoline mixture. This mixture, in the cylinders, is then ignited by an electric spark and explodes, driving the pistons which in turn drive the car.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

structive suggestions, helps me as superintendent many, many times during the course of the year.—Geo. M. Ivey, Supt. Hawthorne Lane, Charlotte.

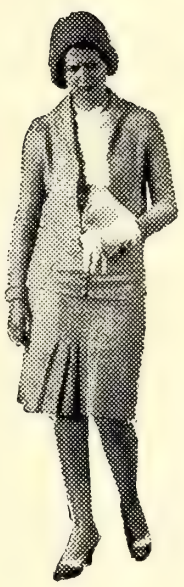
I am just in receipt of "The Methodist Workers' Guide for 1930," and I am certainly glad to get it. I have used this guide now for two years and do not quite see how I could get along without it, and I certainly want to thank the conference Sunday school board and the publishing house on a fifty-fifty basis.—E. R. Bucher, Supt. First Church, Charlotte.

This is to acknowledge the receipt this p. m. of the "Methodist Workers' Guide for 1930," for which please accept my sincerest thanks. I think it will fill a long felt want.—S. P. Benner, Supt. Ward Street, High Point.

Many thanks for the "Workers' Guide." I find it quite helpful and shall use it with pleasure.—C. E. Brewer, Supt. Main Street, Reidsville.

Many thanks for the "Workers' Guide." —H. A. Helms, Supt. Mineral Springs, Waxhaw Ct.





Needless Pain!

Some folks take pain for granted.

They let a cold "run its course."

They wait for their headaches to "wear off."

If suffering from neuralgia or from neuritis, they rely on feeling better in the morning.

Meantime, they suffer unnecessary pain. Unnecessary, because there is an antidote. Bayer Aspirin always offers immediate relief from various aches and pains we once had to endure. If pain persists, consult your doctor as to its cause.

Save yourself a lot of pain and discomfort through the many uses of Bayer Aspirin. Protect yourself by buying the genuine. Bayer is *safe*. Always the same. All drugstores.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

THE EPWORTH HI-LEAGUE AT ROCKINGHAM

The Hi-League has only been organized since last January. We are not very old yet, but we have plans for a good future.

Last June we sent a delegate to Louisburg to the conference, and she brought back to us many good points which we are using to improve our league.

Each department is seeking to carry out the work that it is supposed to do.

Our league has been a great success so far. We hope it will grow and prosper. While Rev. C. C. Herbert, Jr., was our pastor he gave us many good ideas which we are doing our best to carry out.

We have visited several leagues around Rockingham and have learned many things from them. We hope that all Methodist churches that do not have any form of an Epworth League will organize one because they are a great help to the church and community.

Our league has visited the jail and other places of this sort and conducted services.

There are many small children around here who will have no Christmas at all this year; so we are going to get dolls, and the girls of the league are going to make clothes for them. We will give the little boys a drum, horn, or something of this type.

We are wishing every leaguer a Happy and Prosperous New Year.

Elizabeth Haniss, Cor. Sec.

SOUTHPORT

Miss Elizabeth Taylor delightfully entertained at her home Tuesday evening, November 21, the Epworth League with a kid party. The guests were dressed as kids. Miss Olive Holden was presented the prize for being the most childish.

At the conconclusion of the kid games Miss Taylor served cakes, candy and lemonade.

Miss Taylor's guests were Rev. Mr. Broom and Mrs. Broom, Eleanor Carr, Elizabeth Loughlin, Robert Willings, Olive Holden, Elsie Harker, Irene Willis, Thomas Thompson, Helen Fulcher, Irene Woodside, Katherine Davis, Marie Swan, Ormond Butler, Annie Moore Harker, and Rebecca Johnson of Winnahaw.

Vera Swain, Cor. Sec.

Soph: "What did Paul Revere say at the end of his ride?"

Frosh: "Whoa."—Lehigh Burr.

Western North Carolina Conference

KANNAPOLIS

The senior Epworth League of Trinity, Kannapolis, seems to be aroused and filled with new enthusiasm. We have about 45 members on our roll with a good attendance at our devotional meetings. On Wednesday, December 11, we held our monthly business meeting which was attended fairly well. Among the things which called for attention was the election of a new treasurer. Miss Anita Scarboro was elected over Miss Mary Brown to fill the vacancy caused by the resignation of Mr. J. F. Kutchan. Among other items of proposed activities was the pledging of the chapter to conduct at least two religious meetings at such places where it is not convenient for persons to come to the house of God for worship. Plans were also made for helping some poor folks at Christmas time; these worked out fine. We took care of four needy families with groceries and toys for the children. We also had a few children in another family to whom we gave toys and clothing, other organizations looking after the groceries. The total number cared for was about 27. The amount of money raised was $16.40. Other donations were made by members of the church. It was stated by one member of the league that in his opinion this was the greatest thing our league had ever done. Be not only hearers of the word, but doers thereof.

The league seems to be marching toward a year that will see more work done in it than has been done in the past several years. Let all of our Epworth Leagues get busy and let's make 1930 the greatest year since this organization has been set up. Let us turn our faces to God and ask him to bless us and our leagues all over the land as he has never done before. Then our leagues shall stand as long as the church itself. We are the church of tomorrow and if we are to advance we must stand by the church while we are young and full of life. We must call upon God to be with us so we may stand the test, so we may fight the devil and the workers of iniquity. Let us as members of the Epworth League get out our covenant cards and sign them, and not only that but live up to what we pledge; then our leaguers will move like a mighty army into the battle for Christ. Rev. J. P. Hipps is our new pastor and we like him just fine. He attends our meetings pretty regularly. We have a full line-up of interested officers.

William Clayton,
Third Dept. Supt.

An insurance company wrote a $1,000 life policy in the name of one Samuel Johnson. Premiums were paid promptly for a few years but suddenly stopped. After sending a few delinquent notices, the company received this reply:

"Deer sirs: Please excuse us as we can't pay no more premiums on Sam. He died last May.—Yurs truly, Mrs. S. Johnson."—Exchange.

EXCESS ACID SICKENS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The Christmas holidays are over. Without doubt we had one of the happiest Christmases we ever experienced at the Orphanage. Mrs. Daisy Smith and Miss Mary Ferree, assisted by others, did everything within their power to make our children enjoy themselves to the fullest degree. They succeeded in making this Christmas one that will always stand out conspicuously in their memory. Something definite was planned for each day and night during the holidays. There was not a single jar to mar the happiness of the occasion. The boys and girls seemed to vie with each other in seeing who could do the best. At the end of the holidays the officers felt less tired from the rush than usual. Friends throughout the conference remembered our young people in a generous way. On Christmas afternoon, led by Mrs. I. M. Proctor, the good women of Edenton Street Methodist church gave our 334 children at least one present apiece. Hon. Josephus Daniels, Revs. F. S. Love and E. M. Hall took part in the Christmas tree exercises. Appropriate songs were sung before the numerous present were distributed. Faces radiant with the joy of Christmas were in evidence on every hand. As I looked on the scene I felt that those who made possible such an occasion were as happy, if not more so, than the children who were the recipients of so many beautiful presents.

CHERRYVILLE CIRCUIT

Work for the new conference year is starting off in fine shape on the Cherryville circuit. We had our first quarterly conference Saturday at Beulah church. The elder, Bro. R. M. Courtney, preached a real helpful and inspiring sermon. We were also delighted to have with us Rev. A. C. Swafford, a former pastor of the charge. All churches on the charge were represented, notwithstanding the cold weather.

Pastor and family came among strangers here, not knowing a single person within the bounds of the circuit, but they took us in, and have seemed like old friends from the start. A nice load of dry wood was brought to the parsonage the first day we came. Fresh meat, and other good things to eat, have been coming in almost every day. Thinking, perhaps, that we did not yet feel at home and satisfied, Saturday evening the Bethlehem people gave us a real old fashioned pounding, filling the dining room table to running over with good things to eat. We can now have a real Christmas so far as good eating goes.

The Cherryville circuit has three nice brick church buildings, two of them new, built by Brother Townsend last year, and Bethlehem is now being enlarged and will be fine when completed. Mary's Grove has a good frame building. The parsonage is located close to as good neighbors as any preacher could desire. We are praying for, working for, hoping for, and expecting a good year for the Master. T. V. Crouse, P. C.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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FOR THE COUGH FROM COLDS THAT HANG ON

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MOTHERS

Mothers are just the queerest folks—
'Member when John went away?
All but mother cried and cried
When they said good-bye that day.
She just talked and seemed to be
Not the slightest bit upset—
She was the only one who smiled;
Others' eyes were streaming wet.

But when John came back again
On a furlough safe and sound,
With a medal for his deeds
And without a single wound,
While the rest of us all hurrahed,
Laughed and joked and shouted cheers,
Mother kissed him, then she cried,
Sobbed and cried with heart-wrung tears.

—Josephine Harfst, High School, Mount Vernon, N. Y.

The inspector was paying a hurried visit to a slightly overcrowded school.

"Any abnormal children in your class?" he inquired of one harassed looking teacher.

"Yes," she replied, with knitted brow, "two of them have good manners."—Royal Arcanum Bulletin.

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REV. J. ROBERT MOOSE

Jacob Robert Moose was born in Stanley county, North Carolina, July 28, 1864. His parents died before he was six years old and he lived with relatives until he was nearly 13. From that age he supported himself, and in spite of unfavorable opportunities for education, graduated from Trinity College, now Duke University, in 1892. He then joined the Western North Carolina conference, and the following year married Miss Mary Durham.

Brother and Sister Moose served the church at home successfully for seven years, but their hearts were set on the foreign field, and in the autumn of 1899 they were sent to Korea, where the Methodist Episcopal Church, South, had begun work in 1896. They were therefore pioneer missionaries of our church in this land. After but one year's study of the language, Brother Moose was appointed presiding elder of the Korea district. During this year he continued his language study, spent 99 days in itineration traveling by bicycle 1823 miles; and notwithstanding many routine duties in the station wrote 25 articles in an effort to keep the work before the church in the home land. These items gleaned from his first report to the mission indicate how diligent and faithful Brother Moose always was. Four years later his annual report closed with the words, "In performance of my duties as presiding elder, and preacher in charge of two circuits, I have been absent from home 169 days, during which time I traveled 2671 miles at a cost to the mission of yen 339,67." In these days of the automobile we know little of the self-sacrficing toil these long trips entailed. Wading a river in December, 1923(was probably the immediate cause of the break down which finally ended in his death.

During the first nine years of his service in Koréa, Brother Moose lived in Seoul. From that point he superintended a larger area than that now included in our six districts. After his return from his first furlough he was appointed to the Choon-chun circuit and in addition to carrying on his evangelistic work he purchased land and began the construction of the first mission buildings in Choonchun, the capital of Kang-won Province. The following year (1908) the Choonchun Station was opened, and the Choonchun district organized under his superintendence. Two years later illness in his family necessitated his return to the U. S. A. On his return to Korea he was appointed superintendent of the Songdo East District, and two years later (1913) returned to Seoul as district superintendent. In 1817 illness in his family again made it necessary to return to the home land, and during 1918 and 1919 he took an active part in the Centenary movement of our church. He then took an appointment in the North Carolina conference and after serving two years at Rose Hill returned to Korea in 1921. After three years' work on the Chul-won district his health broke down, and a stroke of paralysis during the mission meeting in 1924 terminated his work in Korea. After nearly four years of trying illness in his home state he passed to his eternal home on August 28, 1928. He is survived by his wife, three daughters and one son, for whom our hearts go out in loving sympathy.

In many respects Brother Moose was a model missionary. He was entirely consecrated to the service of God, and in teaching and preaching frequently bore personal testimony to his conversion, to his sanctification and to a constant realization of God's presence and leading. Coming to the field at the age of 35 he did not acquire an accurate knowledge of the langauge, but he was a ready and interesting speaker and got his ideas across clearly. Many souls were saved under his preaching and he taught his preachers the art of soul winning. He realized the prime importance of the preparation and distribution of literature. His reports bear testimony to the sale of many scripture portions and tracts. For a time he was an associate editor of the Korean Christian Advocate and the Sunday school lessons. He also translated Moody's Catechism, "Bible Questions and Answers for Children," and a short "Life of John Wesley," which were published by the Christian Literature Society.

Brother Moose was strongly in favor of church union in Korea, and urged that though the missions remained separate, corporate union should be established between the two branches of Methodism at an early date (1902). His annual report for the year 1905 contains the following paragraph:

"We praise the Lord for the spirit of harmony that has prevailed in our midst throughout the year; not only among ourselves but throughout the entire missionary body in Korea. The ties that bind us to our fellow-workers of other missions have been strengthened, till in many points the Methodist Episcopal and our own missions have worked together as one body. Steps are being taken toward closer co-operation of the Presbyterian and Methodist missions in all matters of common interest, and looking forward to the union of all congregations into one strong evangelical church in Korea."

Eleven years ago when Brother Moose was residing in Alburquerque, New Mexico, the writer asked him to write his religious experience for the readers of our Theological Magazine. In the article written he told how he had been convicted of sin and born anew, in a revival when 18 years old, and that from that time he had never for one moment doubted his conversion. Henceforth he was able to overcome temptations which had before caused him to fall into sin, and to lead others to his Saviour became his greatest desire. In this experience he found much joy and gradually became convinced that God was calling him to the ministry. Eleven years after his conversion, and during his first pastoral charge, he felt the need of a deeper work of grace, and after months of earnest

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seeking received the baptism of the Holy Spirit. "My soul," he wrote, "was filled with peace such as I had never before enjoyed, and love for the Lord and my fellow men became more than ever the impelling motive of my life. It is 25 years since I received this wonderful blessing for which I shall forever praise the Lord. I would not say that I have never made mistakes nor committed sin since my sanctification, but I do say to the glory and praise of our Lord that I have ever found him faithful to his blessed promises: 'If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'" He concluded his testimony with these words:

"This story of my religious experience I have written for the glory of God and with a sincere desire and an earnest prayer that it may be used by the Holy Spirit in leading many of my dear Korean brothers and sisters to enter into the fullness of a holy life."

R. A. Hardie.

[This memorial was read last September at the memorial session of the Korean conference.—Editor of Advocate.]

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from our midst by death our dearly beloved brother and friend, Uncle Henry Rothrock, a faithful member of Unity Methodist Episcopal Church, South, and of Hilton Bible class of Unity Sunday school, though suffering severely yet remaining true to all the interests of both the church and Sunday school so long as health would permit; therefore be it resolved:

First, That we, the members of Unity church and Hilton Bible class, express our sympathy to the bereaved family.

Second, That we bow in humble submission to our heavenly Father's will; that we feel deeply the loss of one whom we all loved, but we realize our loss is his eternal gain.

Third, That we send a copy of these resolutions to the family, one to the North Carolina Christian Advocate, and one to be placed in the permanent records of the Hilton Bible class.

G. V. Bodenheimer,
A. L. Stone,
S. A. Swaim,
Committee.

MRS. SUSAN COLLINS ERVIN

On Octboer 2 Mrs. Susan Ervin was called to her eternal reward. The Troutman Woman's Missionary Society especially feels her absence and reveres her sacred memory. She was a sweet, gentle spirit, faithful to her church, faithful to her society, and faithful to her Lord. She was always generous and willing in her labors among us. We extend to her children and other relatives our deep sympathy and congratulate them on their hope of a happy reunion above.

'Lonely are the paths and sad the bowers
Since her sweet smile is gone;
But a brighter home than ours
In heaven is now her own."

We desire a copy of this tribute enrolled in the records of our society, a copy tendered the children, and a copy published in the Christian Advocate.

Mrs. E. E. Bailey,
Mrs. J. E. Smith,
Mrs. J. C. Clark,
Committee.

ROBERTSON—Battle Moore Robertson was born May 29, 1867, and departed this life December 12, 1929. His going was not sudden, for he had been a great sufferer for more than two months. Brother Robertson will be greatly missed for he was connected with much of the town's activities, always striving for its uplift. He was chairman of our board of stewards and vitally interested in everything that concerned the church—always at its service. On the last Sunday morning that he heard the church bell ring he stopped eating, laid down his knife and fork, his eyes filling with tears as he said, "The next time it rings it will be ringing for me." And it was so, but instead of hearing the bell that had called him so many times through the short years to worship God, he heard the joy bells of heaven sounding a welcome.

Oh, how Clayton will miss Bat Robertson, as he was familiarly known! He was tenderedly loved by rich and poor, for truly he was a Christian gentleman. The first tie from a lovely and beautiful home has been broken. He leaves a wife, Claudie Mitchell, who was an inspiration and a joy to his life, and three children, John Battle, Mary Grace, who is now a student at Greensboro College for Women, and Samuel Earl.

The service was conducted Friday afternoon from Horne Memorial Methodist church by his pastor, assisted by Rev. A. S. Barnes, Rev. O. I. Hinson, M. Y. Self, and Dr. Ira D. Andrews, pastor of the Clayton Baptist church.

We can truly say with an unknown poet:

E'en for the dead I will not blind
My soul to grief,
Death cannot long divide;
For is it not as though the rose
That climbed my garden wall
Had blossomed on the other side?

Death doth hide,
But not divide;
Thou art but on Christ's other side.
Thou art with Christ and
Christ with me,
In Christ united still are we.

E. D. Dodd.

RESOLUTIONS OF RESPECT

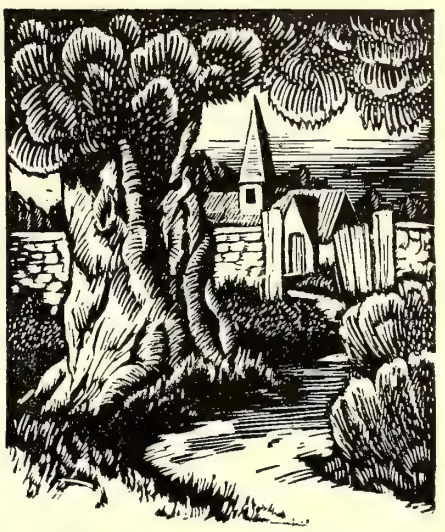
Whereas, in the providence of God, the members of our mission, Dr. and Mrs. W. S. Hughlett, and Rev. and Mrs. W. E. Tabb, have suffered the loss of their precious little babies, W. S. Hughlett, Jr., and Lucille Tabb, we, the members of the Congo Mission of the Methodist Episcopal Church, South, desire to express to them our heartfelt sympathy in their great bereavement.

We, the committee, further desire that a copy of theseresolutions be placed in the minutes of our conference and the official publications of our church, thereby recording those who sleep beneath African soil, thus marking the pathway of the on-going Cross of Jesus Christ in the Dark Continent.

H. C. Ayres,
J. J. Davis,
Mrs. W. B. Lewis,

From a flock of 154 White Leghorn hens T. A. Woody of Marshall, Route 4, in Madison county, gathered 29,361 eggs, or an average of 190 eggs per hen. "Beat this if you can," says County Agent Earle Brintnall.

Reports are being received from those farmers who are competing for the prizes offered for corn growing by the Atlantic Coast Line Railroad. J. F. Batson of Pender county reports 58 bushels an acre on five acres.



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North Carolina Conference

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

	January
Pittsboro, a.m.	4-5
Sanford, night	5
Newton Grove, Hopewell, a.m.	11-12
Person Street, night	12
Fayetteville Ct., Camp Ground, a.m.	19
Erwin, p.m.	19
Hay St., a.m.	26
	February
Roseboro, a.m.	8-9
Stedman, Betharbara, p.m.	9
St. Pauls, a.m.	15-16
Parkton, p.m.	16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

	January
Snow Hill, Jerusalem, 11	5
St. Paul, night	5
District Missionary Institute, New Bern, 11	9
Atlantic-Springfield, Summerfield, 11	12
Morehead City, night	12
Grifton, Grifton, 11	26
Centenary, night	26
	February
Hookerton, Maury, 11	2
Mt. Olive-Calypso, Calypso, night	2
Pink Hill, Pink Hill, 11	8-9
LaGrange, Insitute, night	9
Pikeville-Elm Street, Elm Street, 11	16
Seven Springs, Beston, 3	16
Straits-Harlowe, Oak Grove, 11	22-23
Beaufort, night	23
	March
Dover, Asbury, 11	2
Kinston, night	2
Ocracoke-Portsmouth, Ocracoke, night	5
Newport, Riverdale, 11	9
Riverside-Bridgeton, Bridgeton, night	9
Oriental, Kershaw, 11	16
Jones, Maple Grove, 3	16
Goldsboro Ct., Pine Forest, 11	22-23
Pamlico, Stonewall, night	23
Mt. Olive Ct., Smith's, 11	29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

	January
Youngsville Ct., Youngsville, 11	3
Garner Ct., Garner, 11	4
Zebulon Ct., Wendell, 11	5
Bailey Ct., Bailey, 3	5
Lucama, Lucama, 11	12
Kenly Ct., Kenly, 3	12
Tar River, Kittrell, 11	17
Creedmoor, Creedmoor, 11	18
Millbrook, Millbrook, 11	19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

	January
Roberdel, 11	5
Red Springs, 11	12
St. John-Gibson, 7:30	12
Mount Gilead, 11	19
Troy, 7:30	19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

	January
McKendree, Conetoe, 11	5
Tarboro, 7:30	5
Rocky Mount, First Church, 11	12
Rocky Mount Ct., 3	11
Rocky Mount Ct., 3	12
Clarke Street, 7:30	12
Farmville, 11	19
Ayden, 7:30	19
Nashville, 11	26
Spring Hope, 7:30	25
Spring Hope, Bethlehem, 3	26
Bethel, 7:30	26

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

	January
Battleboro and Whitakers, Battleboro, a.m.	5
Rich Square, night and 11	5-6
Garysburg, a.m.	12
Scotland Neck, night	12
Norlina, a.m.	18-19
Warrenton, night and a.m.	19-20
Warren, Providence, a.m.	25-26
Halifax, Calvary, a.m.	29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

	January
Kenansville, Kenansville, 11	5
Ingold, Garland, 3	5
Clinton, Clinton, 7:30	5
Tabor, Zion, 11	12
Magnolia, Magnolia (Lane), 3	12
Whiteville, 7:30	12
Burgaw, Herrings, 11	19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30	19
Southport, 7:30	22
Carver's Creek, Carver's, 11	26
Chadbourn, Chadbourn, 3:30 and 7:30	26
Epworth, 8	29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

	January
Weaverville Ct., Salem, Sat. 11	11
Haywood Street, 11	12
Asbury, 7:30	12
West Asheville, 11	19
Black Mountain, 7:30	19
Hendersonville, 11	26
Saluda-Tryon, Tryon, 7:30	26
	February
Central, 11	9
Weaverville, 7:30	9
Acton, Oak Hill, Fri. 7:30	14
Candler, Mt. Morenci, Sat. 11	15
Mills River, Mills River, 11	16
Emma, Riverview, 3	16
Biltmore, 7:30	16
Hillside, 11	23
Rosman, Lake Toxaway, 3	23
Brevard, 7:30	23
	March
Leicester, 11	2
Sandy Mush, Little Sandy, 3	2
Elk Mountain, 7:30	2
Oakley, 11	9
Fairview, 3	9
Flat Rock-Fletcher, Fletcher, 7:30	9
Marshall, 11	16
Hot Springs, The Gap, 3	16
Ivy, Laurel, Sat. 11	22
Swannanoa, Azalea, 11	30
Hendersonville Ct., Fruitland, 3	30

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

	January
Hickory Grove, 11	5
Prospect, 2	5
Matthews, night	5
Wadesboro, 11	12
Monroe, Central, night	12

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

	December
Smyre, 11	29
West End, 7	29
	January
Bradley Memorial, 11	5
Bessemer City, Concord, 3	5
Belmont Park, Ebenezer, 11	12
Maylo, 7	12
Cherryville, 11	19
Trinity, 7	19
Mount Holly, 7	22
Crouse, Lander's Chapel, 11	25-26
McAdenville, 7	26
King's Mountain, 7	29
	February
Polkville, Rehobeth, 11	1-2
Belwood, Lawndale, 7	1
Palm Tree, 3	2
Shelby, Central, night	2
Lincolnton, 11	9
Stanley, Iron, night	9
Cramerton, night	12
Rock Springs, Bethel, 11	15-16
Lowell, Bethesda, 3	16
Belmont, Main Street, night	19
South Fork, Wesley's Chapel, 11	22-23
Dallas, High Shoals, night	23
Main Street, Gastonia, night	26
	March
Cherryville Ct., St. Paul's, 11 and 3	1-2
Lafayette St., Shelby, 11	2
Lowesville, Hill's Chapel, 11	8-9
Goodsonville, 3 and 7	9
East End, Gastonia, 7	12
Lincoln Ct., Pisgah, 11	15-16
Shelby Ct., Pine Grove, 3	15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

	January
West Market Street, West Market, 11	5
Stokesdale, Mt. Zion, 3	4-5
Proximity, Proximity, night	5
Wesley Memorial, Wesley Memorial, 11	12
West Greensboro, Friendship, 3	12
Bethel-Grace, Grace, night	12
Centenary, Centenary, night	15
College Place, College Place, 11	19
Summerfield, Center, 3	18-19
Park Place, Park Place, night	19
Liberty, Bethany, 11	26
Ramseur-Franklinville, Franklinville, night	26
Gibsonville, Gibsonville, night	29
	February
Asheboro, Asheboro, 11	2
Pleasant Garden, Rehobeth, 3	1-2
Carraway Memorial, Carraway Memorial, night	2

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

	January
Cliffside-Avondale, 11	5
Spindale-Pleasant Grove, Spindale, night	5
Burke, Mt. Harmony, 11	12
McDowell, Snow Hill, 2:30	12
Table Rock, Oak Hill, 11	19
Morganton, Oak Forest, night	19

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Rutherfordton, 11	26
Mill Spring, Bethlehem, 2:30	26
February	
Rutherford College, 11	2
Morganton, First Church, night	2
Bostic, Slame, 11	9
Gilkey, Mount Hebron, 2:30	9
Forest City, 11	16
Broad River, Tanner's Grove, 2:30	16
Henrietta, night	16
Glen Alpine, 11	23
Marion Mills, Clinchfield, night	23
March	
Morganton Ct., Salem, 11	2
Marion Ct., Murphy's Chapel, 2:30	2
Cross Mill, night	2
Spruce Pine, 11	9
Bakersville, Penland, 2:30	9
Marion, First Church, 11	16
Old Fort Ct., Mill Creek, 2:30	16
Old Fort, night	16
Elk Park, Newland, 11	23
Avery, Pisgah, 2:30	23
Burnsville, Bald Creek, 11	30
Micaville, Windom, 2:30	30
April	
Spindale, 11	6
Cliffside, night	6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

January	
Mount Airy, Central, 11	5
Ararat, Mt. Hermon, 3	5
Madison, 11	12
Walnut Cove, Palmyra, 3	12
Leaksville, 11	19
Sandy Ridge, 3	19
Stoneville, Mayodan, 11	26
Danbury, Bethesda, 3	26
February	
Spray, 11	2
Draper, 3	2
Rural Hall, Trinity, 11	9
Pilot Mountain, Pinnacle, 3	9
Rockford Street, 7:30	9
Yadkinville, Center, 11	16
Jonesville, Hanes, 3	16
Dobson, Pleasant Ridge, 11	23
Mount Airy Ct., Pleasant View, 3	23
March	
Helton, Healing Springs, 3	1
Creston, Sutherland, 11	2
Watauga, Mabel, 3	2
Boone, 7:30	2
Todd, Calvary, 11	9
Jefferson, Bethany, 3	9
Wilkesboro, 7:30	9
Sparta, Shiloh, 2:30	15-16
Warrensville, Smethport	11-16
Moravian Falls, Charity, 11	23
Laurel Springs, Transou, 3	23
North Wilkesboro, 7:30	23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January	
Concord, Central, 11	5
Concord, Harmony, 3	5
Concord, Epworth, night	5
Concord, Forest Hill, 11	12
Woodleaf, Woodleaf, 11 Sat. and 3	12
Mt. Pleasant, Cold Springs, 11	18-19
Concord, Kerr Street, 3	19
Kannapolis, Trinity, night	19
Badin, 11	26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

January	
Mt. Zion, 11	5
Davidson, night	5
Mooresville, Central, 11	12
Mooresville Ct., Centenary, 3	12
Mooresville, Broad St., night	12
Taylorsville, 11	19
Hiddenite, Hiddenite, 3	19
Stony Point, night	19
10 a. m.	

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

January	
Andrews, 11	12
Murphy Ct., 2:30 C.T.	12
Hayesville, Myers Chapel, 11	19
Murphy, night	19
Whittier, Whittier, 11	26
Cherokee, Chapel Oak, 3	26
February	
Fines Creek, Fines Creek, 11	2
Maywood, Mount Zion, 3	2
Bryson City, 11	9
Judson-Robbinsville, Robbinsville, 3	9
Jonathan, Shady Grove, 11	16
Bethel, Liberty, 3	16
Clyde-Junaluska, Clyde, 11	23
Dellwood, Balsam, 3	23
March	
Sylva, 11	2
Webster, 3	2
Macon, Union, 11	9
Franklin Ct., Iotla, 3	9
Highlands, Horse Cove, 11	16
Franklin, night	16
Glenville, Glenville, 11	23
Cullowhee, night	23
Waynesville, 11	30
Canton, night	30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

January	
Walkertown, 11	5
Grace, 7	5
Oak Ridge, 11	12
Ogburn, Oak Summit, 7	12
West End, 11	19
Hanes-Clemmons, 7	19
Davie, Oak Grove, 11	26
Green Street, 7	26
February	
Centenary, 11	2
Central Terrace, 7	2
Trinity, Bethel, 11	9
Denton-Jacksonville, 3	9
Davie, Salem, 11	16
Advance, Mocks, 3	16
Farmington, Wesley's, 7	16
Kernersville, 11	23
Hiatt, Crews, 3	23
Burkhead, 7	23
March	
Thomasville Station, 11	2
Thomasville Ct., Prospect, 3	2
Lexington Station, 7	2
Forsyth, Pine Grove, 11	9
Davidson, Arcadia, 3	9
Ardmore, 7	9
Linwood, Tyro, 11	16
Erlanger, Reeds, 3	16
Cooleemee, 11	23
Mocksville, 7	23
Lowisville, Concord, 11	30
Welcome, Center, 3	30

N. C. WOMAN'S
(Continued from page 22)

Mrs. Barrow stressed stewardship at the afternoon session—stewardship of time, talents and possessions.

Mrs. Ernest Meekins of Manteo reported for the young people's missionary society of that church.

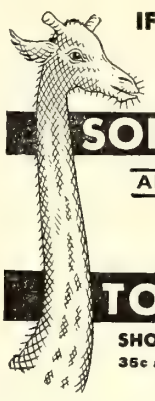
"Voices from Across Seas and Mountains" was given by five members of Stumpy Point auxiliary, and a leaflet was read by Mrs. A. H. Drinkwater.

Leaders from each organized church were appointed to try to foster the missionary spirit in each of the unorganized churches in the county.

Stumpy Point was selected as the next meting place. The meeting closed with prayer by Mrs. G. R. Barrow.

Mrs. Calvin Hooper.

A friend was showing a Scotsman round his cutlery works at Sheffield. "Here's a souvenir for you, Mac," he said, when the visit was over, and handed him a pocket-knife. "But," he added, "you'll have to give me a half-penny for it, so that it cannot cut our friendship." With some reluctance the Scot searched his pockets and at last produced a penny. "Hae ye got change?" he asked anxiously. "Sorry," replied his friend, "I'm afraid I haven't." Mac thought for a minute. "Then ye can just gie me another knife!" he said.—Yorkshire Post.



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD

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SHOULD QUICKLY RELIEVE IT

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Calotabs

TRADE MARK REG.

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During the winter of 1928-29 the demand for FLOCO was so great that the manufacturers were unable to fill all orders.

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KEEP A BOTTLE HANDY

60c at Your Druggist

The doctrine of the separation of church and state has been so interpreted and applied as practically to secularize public education. As the curriculum of the public schools has been expanded nearly all elements of human experience and knowledge have been included with the exception of those supremely important religious concepts and experiences emanating from a consciousness of God. We do not claim that the public schools should formally teach religion, but we insist that provision must be made for the religious instruction of youth, or results disastrous to the state and to society will follow.—Hugh S. Magill, Secretary, International Council of Religious Education.

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

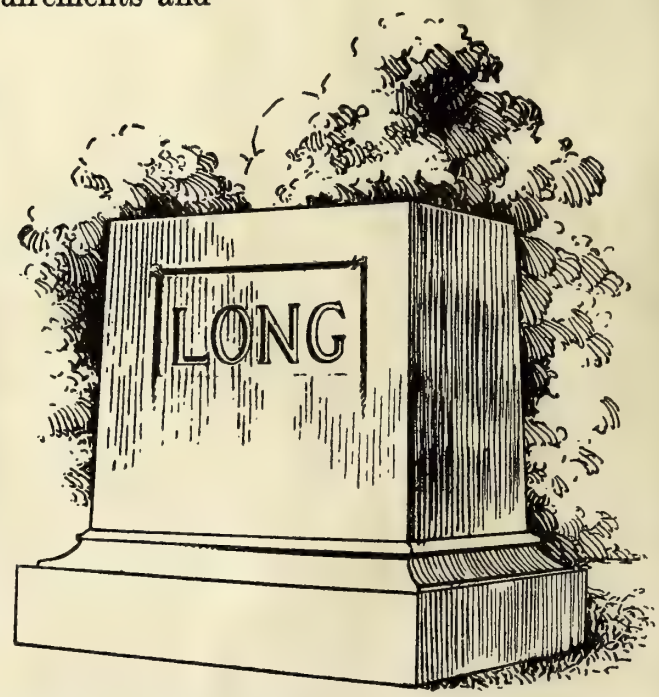
SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, JANUARY 9, 1930 Number 2

Miss Ethel Breedlove
Box 716
Raleigh



House in Gloucester, England, Where Robert Raikes Started the First Sunday School, in 1780

THE GREATEST OPPORTUNITY OF THE YEAR

By J. W. Moore, D.D., Pastor First Church, Charlottesville, Va.

To many pastors the January-February season has become the happiest and most fruitful of the entire year. To a few it may still be a bugbear and a burden. Happily this latter class is rapidly diminishing as our ministry grows in experience and effectiveness. Very much depends on the preacher as to whether these months will be a period of feasting or fasting.

Opportunity or Duty

The members are going to approach this season in the same attitude of mind in which the preacher approaches it. Dr. Fosdick has recently written an article pointing out the dangers of the conversations which a man holds with himself. If you, my brother pastor, say to yourself in the privacy of your study, "Well, here is a disagreeable job I have to get off of my hands, laid on me by that unwise general conference of my church, that simply lay awake at night to find burdens for the galled shoulders of preachers," you will have a dismal two months of it. You may not say this to your people. What you say to yourself is what really influences your people. Your attitude will outweigh your words. What you say to yourself is what really sounds from the housetop. Far better is it to enter on this season, glad that you have another opportunity of serving your people and your Lord.

How It May Be Presented

1. Our Methodist church was born in a university and has always stood for culture of a high order. In the Southland we have taken the lead educationally. We serve our people, not only in colleges and universities, but we, also, have courses in Sunday school work and in missions. The book that we are now about to study brings us into contact with those nations that are now prominently in the eyes of the world. We get the benefit of the study of a man of culture, who had abundant opportunity to know the subject which he writes, and is, also, the master of a literary expression. We owe it to ourselves to enroll.

2. Our lives need broadening and we are permitted by these studies to enter into fellowship with other peoples and sympathetically appreciate their problems. Great sympathies create good characters whilst narrow sympathies are the mark of small souls.

3. By these study classes we can honor the Christ and better fit ourselves for his service. By loyally and joyfully following out the plans of our church we can honor him who said, "Go ye into all the world and preach the gospel to every creature."

A Suggested Plan

Of course each pastor will be free to use his own plan. What will work at one place will not work at another. But be sure to have a plan.

1. Call your missionary committee together and talk over your conditions and opportunities. This committee should be composed of the strongest men you can get to act. Interest your men and use them. You can depend on the co-operation of the women.

2. Have at least two classes, one composed of the adults and the other of the young people. After a lesson period let both classes meet together and listen to an inspirational address. It is sometimes well to invite a former pastor for one of these addresses. The small cost will be more than made up by the increased offering.

3. Have the young people prepare a missionary play to be presented at the close of your study period. This will serve to maintain their interest until the instruction period ends.

4. If you can command a stereopticon or a moving picture machine be sure to use these for an evening after the study period is over.

The Offering

Be sure to take the offering. There is no need of loading your gun unless you are going to shoot. It is foolish to take a running start, unless you are going to make the jump.

1. Preach a red-hot sermon on missions and then take the offering. Have each man, woman, and child, who subscribes place on the envelope his or her name. After the sermon call your committee together and at once see the absentees. Set a goal for each church and let the absentees know how much you are lacking. Do not send young people to make this canvass but those of maturer years.

2. Do not be afraid to ask for money for the Master. Dr. Hutchinson affirms that it is the duty of the shepherd of the flock to shear his sheep, as well as feed them. There may be a few of the fold that are rather "handy with their heads," but no true shepherd will allow such to keep him from looking after their welfare. Make your canvass thorough, as the law of the church demands thoroughness.

3. Keep sweet. Thank your people for what they have done. Learn the value of a smile. Having put over a good job, then turn to the next thing and work for it as if it were the only task assigned you.

"FORGET IT"

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away in a closet,
And guarded, and kept from the day,
In the dark, and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

—Author Unknown.

Wholesale agreement would be fatal. The free interplay of conflicting group ideas is an essential to the most co-operative of societies. All this may be a part of the new world that idealists herald and for which they hunger; and yet the scientific method may prevail, the phalanxes of good will fare forth to slay the dragons of ignorance, superstition, greed, violence, and reaction. Fellowship can thrive, if there remain good faith, scientific reality and love; and perhaps, above all, understanding—Devere Allen, in The World Tomorrow.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Volume 75 GREENSBORO, N. C., THURSDAY, JANUARY 9, 1930 Number 2

More than 3,000,000 copies have been sold of the books of Joseph Hocking whose story, "The Eternal Challenge," began in last week's Advocate. Those figures become an impressive tribute to his ability as an author.

Stout hearts are a big asset. If "well begun is half done" a brave, courageous spirit is the other half. Sandy MacFarlane has well said:

There are hearts that are sad and lonely,
There are hearts that need a smile,
But to put a stout heart to a long, long road
Will shorten many a mile.

Will Rogers, himself a Methodist, saw the football game New Year's day between Southern California (Methodist) and Pittsburgh (Presbyterian)—the very team that walked roughshod over Duke last October. Will says: "While 81,000 part-time atheists howled in heathen glee, the Methodists believed in the 'pass-over' and their faith was well founded, for seven out of the eight passes were touchdowns. It was their greatest day since the Wesley boys, Johnny and Charley, single-handed beat the Church of England. The Right Reverend Russell Saunders was the principal presiding elder called upon to carry or heave, their message, and test, into infidel territory."

"Protestantism," says the Methodist Recorder, "bids every man use the resources of his personality to face the issues of life for himself, in order to discover, each for himself, the way of life and the way of truth. The watchword of Protestantism is Adventure. The type of Catholicism is Noah, who built an ark for the saving of his family; the type of Protestantism is Abraham, who went out not knowing where he was going, seeking the City which hath the foundations whose Builder and Maker is God. Protestantism makes appeal to what is virile and courageous in man. It is not an appeal which yields quick results, but in the long run it is found to strike deeper than the less heroic appeal to run for shelter to the ark."

Are the English devoid of humor? Think so if you will. But there are exceptions and one of these is in the Methodist Recorder, London, one of our valued exchanges. Read the following story of an unlettered negro preacher who was telling the story of Moses: "Yes, brudders an' sisters," he said impressively, "dere was little Moses in dat basket, wid dem wild cattle around him, yellin' an' pawing de groun'. But Pharoah's daughter was a brave gal. Forcing her way through dem ragin' animals, she grabbed up little Moses, an' dat's how she saved him from de bull rushes!"

Gypsy Smith, eminent among the greatest evangelists of the present century, celebrated his and Mrs. Smith's golden wedding a few weeks ago in England, where he is holding meetings this winter. On this anniversary of his wedding the Gipsy spoke to a company of ministers in Ryde, England, and among other things said:

"I have never yet felt I wanted to preach to preachers, or to lecture them in any shape or form; my associations with them have been so beautiful, my friendship with them so real. I have known nearly all the great preachers of the last half century, and the greatest scholars have been my supporters. The men who know most are the most evangelistic. (Applause.) If you want me to talk out of my heart, then I am ready. (Applause.) I would say, you have no right in the ministry unless you are a good man. Neither cleverness, social prestige, nor culture will impress the people who listen to you and me like the feeling that behind the words we utter there is a man who is absolutely yielded to God. The thing that lives is not the smart thing, but the saving thing. We have to be the kind of men whose servant maids will gladly hear in church. I was at lunch one day with that beautiful character, Ledger Pawson, and we discussed preachers whom we enjoyed. Mr. Pawson's brilliant son, from Newcastle University, said, 'Gipsy, there is no one anywhere in the whole world whom I would sooner hear than my own father.' I have never forgotten what William Booth said to me: 'My boy, always remember that your power for service will depend on your own personal relationship to Jesus Christ.' Our words may fall like a shower of gravel, when they should come as gentle rain. If preachers want a revival, then they must first get on their knees before God and ask for revival for themselves."

Have You Actually Started?

Following the annual conferences many set themselves to get a good start at once in all their church work, so as to make this the most notable and unusual year of all. But, before they were aware of it, the time had slipped away and they found themselves deferring the start until after Christmas. Soon as the holidays had passed something sure enough would then begin in earnest. Now the new year is here. Is anything going to happen? Has the work started?

Unless these people are most careful, they will find themselves waiting until the rough winter weather has passed before the start is made. Then, something else will be in the way. One of the best intentioned men we ever knew was always going to begin in real earnest "next week." He died a few years ago with little to show for his forty years of mature life. He never really got the start in time; he ran one week behind.

In all our churches much is to be done. Some men will give themselves to the work in an energetic and systematic fashion; others will never actually get on the job. We all know what the end will be. The one will be counted a success; the other will go down as a failure.

Some of our preachers have already visioned a great year and their people are jubilant. All are in one triumphant advance. Others have thrown up their hands and are simply marking time. Nothing unusual is looked for. The unexpected is not going to happen. No preparation is being made for a second Pentecost. The fellowship of his presence, the agony of his sufferings and the power of his resurrection are not desired. Too often the effort is to escape the cross and the scars. One must share to save.

A Word for the Old Time Preacher

Prof. William Lyon Phelps of Yale thinks that the iron blooded prophets of a former generation were superior to the present mush-mouthed peddlers of soft words who keep busy patting folks on the back. Professor Phelps says:

"I wonder what Jonathan Edwards, Cotton Mather, Cromwell, John Milton, and other hearts of oak, would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to jack themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they bellow their courage in the bathroom. They rather said: 'God, be merciful to me, a sinner.' I believe that an acute consciousness of sin is more needed now than an enormous accession of conceit. The old theologians, with all their dogmatism, got down to the bedrock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of church realizing their shortcomings and determined by the grace of God that something must be done to improve the situation."

The Fringe of the Methodist Garment

Shall we continue to stress that which has sent the followers of Wesley on a victorious crusade around the world? Or must we spend our efforts in caring for the fringe of the Methodist garment? The vestments of religion had the front place in England when the Wesleyan revival began in the heart of John Wesley and his co-laborers. The stress upon church and creed and ritual; the outside and the incidentals of religion were put above the spirit and the life. This makes the Pharisee, both ancient and modern.

Could we evermore keep in mind that Christianity did not spring from the New Testament, but that the New Testament is the product of Christianity, we would be saved from many erroneous conclusions. Christianity began as a religion of the spirit, with the Spirit of God guiding from within those who have the mind of Christ and would enjoy his fellowship. It began not as a religion of books, but as a religion of the spirit. Soon, however, books resulted and an organization began to take shape; only to leave far behind the spirit for the letter. This characteristic of every religion manifests itself in formalism of worship and in immorality of life.

Back to the things of the spirit, to the things of the inner life went John Wesley when his heart was strangely warmed and Methodism was born and set to the task of preaching scriptural holiness over the land. That little Englishman, with heart aglow, could take his stand in the midst of the formal, corrupt eighteenth century, saying, "We think and let think." Very sure of God and unafraid, he could join hands with all who would be saved from sin unto holiness of heart and life.

There is no intimation here that Wesley had no creed. He did have one. The thirty-nine articles of the Church of England were

his, but he proceeded to cast out fourteen of these; he had the King James Version of the Bible, but he made a translation of his own; he had a reverence for Church and its Order of Service that went beyond any of his day, but he took to the streets and the open fields; above creed and dogma and ritual and institution he put the things of the spirit.

Shall not we hold fast to the warm heart and set an experience of fellowship with the living Christ above all else as we witness and worship and work, "his spirit bearing witness with ours that we are the children of God"? Would that Methodists could once again sing and shout and "tell it out to the heathen"!

"My Vindicator Liveth"

Job was falsely accused and in dire distress of soul. In the midst of these anguish hours of life, he found security and consolation in the assurance, "I know that my vindicator liveth."

This is the stronghold of every true and genuine man who has acted in all sincerity only to be falsely accused and set upon by men who would do him hurt. Motives may be impugned and false charges made by enemies for their own selfish ends, but this need not disconcert the man who acts in all good conscience in the midst of his day and generation. A still and quiet conscience is a strong and sure defense. Thrice armed in the rounds of life is he who can say, "I know my vindicator liveth."

The more secure is he who can speak thus about the eternal realities. When it comes to a knowledge of God all such have the final word. This personal knowledge has a basis of assurance unknown to the man relying on logical practices. The ordinary methods of knowing the truth cannot compare with a direct and personal knowledge of God. This knowledge is gained by a vision of God.

How is this vision to come? Such knowledge may leak through in many ways, as in art and literature, in pain and sorrow, in sacrificial suffering and service, but the clearest and finest vision of God is seen in the face of Jesus Christ. All else is but glimmering lights of the Eternal. One who has looked into the face of Jesus can say with assurance: "I know this is what God is like; this is the true nature of the divine."

"And in the maddening image of things
When tossed by storm and flood,
To one fixed ground my spirit clings,
I know that God is good."

The Great International Event of Last Year

Hon. Arthur Henderson, British Secretary of Foreign Affairs, says :'Of the eleven years that have passed since the guns of war were silenced, last year has been the most important. During this year the Kellogg Pact has been signed, ratified and brought into force. Virtually every civilized nation in the world has now given a pledge that it will never again use force as the instrument of its national policy, and that, if a dispute should break out between itself and any other nation, that dispute shall be settled only by peaceful means. These undertakings have become a part of international law. The Pact of Paris is not only a reality; it is the most important of all realities in international affairs."

Will the nations keep their pledge and act in accord with what has become international law? The first to declare that the Pact of Paris was only a scrap of paper was the Soviet government of Russia. Who would expect anything better of the Soviets? But it is worthy of note that while these Russians seemed to be greatly offended even to be reminded of their agreement, they have thus far deported themselves as if they fear the result of publishing to the world that they are utterly untrustworthy.

We believe that the time has come when the civilized nations of the world are so closely in touch with each other that the citizens of those nations where the people rule will see that the terms of the Peace Pact are observed.

The Way of a Hard Headed Man

It is reported that pending the recent church union in Scotland an elderly Scotchman after voting year after year against the union of the Kirks suddenly and unexpectedly went over into the union camp. Some of his friends intimated that he had been inconsistent, to which he replied, "No, I am consistent. I still believe union is wrong. I believe it is wicked. But it is the Lord's will."

How is that for justifying one's self? Yet such self-justification is not limited to the Scotch. Some Americans we have known are tarred with the same stick. God may be wrong, but they never.

True temperance is the begin-at-home virtue; it begins with our own meat and drink and life.—Forward.

People and Things

"Dr. and Mrs. James D. Rankin announce the marriage of their daughter, Ruth, to Mr. Paris Milton Rutherford, Jr., December twenty-ninth, nineteen hundred twenty-nine, at their home, Boone, North Carolina."

Rev. H. G. Allen is preaching to large congregations at Central church, Concord, both morning and evening, and the people are delighted with his ministry. All interests of the church will thrive under his sane leadership.

"Bishop Mouzon has appointed Rev. E. L. Stack superintendent of the Odd Fellows Children's Home, Goldsboro, N. C. Brother Stack will continue to serve the charge until his successor is appointed."—Walter Patten, P. E.

Epworth church, Concord, is very happy under the leadership of Rev. J. E. McSwain and his cultured family. A splendid congregation came out Sunday evening for the occasion of the first quarterly conference, even though the elder was to preach, which is full proof that the pastor is getting his people organized for church attendance.

"Our work at Highland-Rhodhiss is going along nicely since its recent affliction. We have a loyal congregation that supports its pastor whole-heartedly and we are on the way to a rapid recovery. Our preaching services are well attended, the first quarter's assessment for Children's Home has already been paid, and other collections are coming along nicely. Pray for us."—I. L. Roberts.

Rev. J. C. Brown, pastor of Harmony, Concord, is demonstrating that personal effort in the work of the church get results. He is visiting the entire mill village from house to house and talking religion to the people. As a result he has already received 17 new members into the church since conference and doubtless the ingathering will be large by the end of the year under his energetic ministry.

"Friday evening before Christmas the inmates of the Mount Pleasant parsonage were made happy by a generous pounding by members from all the churches of the charge. It seems that everything from salt and pepper to many sacks of flour was left on the table and floor of the large dining room. Mrs. Gibbs, who has known nothing but parsonage life from her youth up, said, 'It was one of the most generous poundings I have ever known or heard of.' It was impossible for us to express our thanks and appreciation for all love and kindness that was expressed that night. I can truthfully say, for us, this is Mount Pleasant."—J. S. Gibbs, Pastor.

Dr. Stoody's challenge to any Methodist church to equal the record of Chestnut Street church, Portland, Maine, five of whose former pastors have been elected to the episcopacy, has been taken up by several churches First church, Baltimore, Md., boasts of seven: Francis Asbury, Richard Whatcoat, R. R. Roberts, Beverly Waugh, Joshua Soule, Alpheus Wilson (of the Methodist Episcopal Church, South), Charles L. Mead. First church, Boston, lists an equal number: Elijah Hedding, Henry W. Warren, Gilbert Haven, John W. Hamilton, James R. Day, Franklin Hamilton, and Fred B. Fisher. Smithfield Street church, Pittsburgh, Pa., offers these: Matthew Simpson, R. R. Roberts, Naphtali Luccock, Charles W. Smith, C. E. Locke, C. B. Mitchell.—Christian Advocate (N. Y.)

City Temple, London, is commonly regarded as the foremost Protestant pulpit in the English-speaking world. The minister of the Temple, Dr. Frederick W. Norwood, will arrive in the United States on January 9 for a speaking engagement of about three weeks, which will take him from coast to coast. On January 12 he will deliver a radio message over a nation-wide hook-up at the hour usually filled by Dr. Daniel A. Poling. Dr. Norwood's visit is in the special interest of international friendship and understanding.

Mrs. Mary Lee Stem, wife of the late John H. Stem, was born near Madisonville, Kentucky, August 21, 1852, and died December 15, 1929, at the home of her daughter, Mrs. M. H. Bragg of Stem, N. C. Mr. and Mrs. Stem were pillars of the Stem Methodist church. Both were charter members and faithful servants during their long and useful lives. The two daughters and one son of the deceased are Mrs. Emma A. North, wife of Dr. W. B. North of Edenton, N. C., Mrs. Minnie A. Bragg, wife of M. H. Bragg of Stem, N. C., and Mr. T. G. Stem of Oxford, N. C.

"Last summer a magazine reporter who was covering the textile disturbances in our state, after superficial observation, made the statement that the working folks do not go to church in the South. He would find himself mistaken should be visit Gibsonville, a thriving little city of industry. Our auditorium is full at the morning services, and we are unable to accommodate all who come to worship in the evening. Brother Nease built a very fine organization during the five years he was pastor here, and the people with their consecration and native enthusiasm are carrying the work on."—Reid Wall.

"The fact that the pastor of Princeton circuit has not communicated with the Advocate recently is no sign that the people here have not been attentive to their pastor and his needs around the parsonage. As a bachelor he has not been receiving necessary supplies in fifty and hundred pound lots, but he is constantly receiving a pound or more of something which helps to keep a fresh supply of good eats in the pantry. The people of Princeton also believe in applying the yardstick and tapeline on their pastor. Just before the annual conference in November he was the recipient of a new suit of clothes, shoes and hat. One member has recently hinted to his pastor to be more careful in spelling and correct use of words by presenting him with the 1929 edition of Webster's New International (Unabridged' Dictionary."—J. D. Stott.

Rev. D. H. Tuttle is on the superannuate roll of his conference, but how many men on the active list are his equal? Read the reord: During the fourteen months from November 1, 1928, to December 31, 1929, this "worn out" preacher preached 66 sermons, conducted 16 funerals, performed 11 marriage ceremonies, baptized one person, made 1295 calls on families and individuals, and held prayer services in 238 homes. He has given away 2,495 tracts, and 262 religious papers and magazines. He has sold without profit 22 Bibles, 31 Testaments and Psalms, 891 New Testaments and two-cent portions of the gospel, and 303 religious books and booklets. He has also put in some good work for the N. C. Christian Advocate, having sent in 47 renewals for subscriptions and 10 new subscribers.

We've tried organization; we've tried smartness, wit, the unusual and they're getting us nowhere. Why not try God!—Dr. Campbell Morgan.

There are plenty of good things on the Yanceyville circuit. Both the pastor and presiding elder have been pounded since conference, and it keeps coming. Not only that but salaries are paid to date.

D. L. Moody, the famous evangelist, tells of walking home in the dark one night after one of his revival meetings and overhearing two men talking. "Did Moody preach tonight?" asked one. "No," said the other, "he didn't preach, he only talked."—Ray D. Lillibirdge.

"The folks on Straits charge were stricken with sorrow and disappointment when they learned that their former pastor, E. W. Downum, was leaving. When our new pastor, E. L. Stack, came we were apprehensive that he and his family might not co-operate with us in the same congenial spirit of understanding and efficient leadership that the Downums had. Nevertheless we received them kindly, and after we had heard one of his able and heart-searching sermons we began to realize that our soreness was not so acute. 'The balm in Gilead' had been poured upon our wounds. We were looking forward to a great year when lo, there came rumors that we would soon be losing our new pastor. Our best wishes go with him to his new field of labor. We are praying that some one may be found who can fill his place on Straits charge acceptably."—Sam Leffers.

"Perhaps a word of explanation concerning the derivation of the figures used in my article on finances of a few weeks ago is in order. The salaries and membership figures were taken from the 1928 journal which was the latest that I had at hand. The budget commission has been making the apportionments to the various districts on the basis of 'amount assessed for pastor's salary.' Then it would be logical for the district stewards to make the assessments to the various charges on the same basis. When I wrote that article the Weldon district stewards had just met and had followed this plan and I supposed that it was to be conference-wide. So I based the benevolences on 50 per cent of the salary, though I had to use the 1929 amounts as the basis. This was approximately correct for this year. But since my article appeared I find that all the districts did not use this basis. I hope this will clear up any confusion that may exist about this matter."—C. T. Thrift.

The Educational Association of the Methodist Episcopal Church, South, will convene in Memphis, Tennessee, February 5-6. The opening session will be held at 9:30 o'clock on Wednesday morning, February 5, in the assembly room of the Hotel Chisca. Dr. H. W. Cox, president of Emory University, Atlanta, Georgia, is president of the association. Mr. W. E. Hogan, assistant general secretary and treasurer of the general board of education, is secretary and treasurer of the association. The association is composed of the seventy-one educational institutions under the direction of the Methodist Episcopal Church, South; members of the conference boards of education and others of the denomination who are interested in educational work of the church. The annual banquet will be held Wednesday evening, the 5th, at six o'clock. The meeting will close with the night session February 6. Among the speakers who will appear on the program are Bishop Edwin D. Mouzon of Charlotte, North Carolina, Bishop John M. Moore of Dallas, Texas, and Dr. H. W. Cox of Atlanta, Georgia.

GREENSBORO COLLEGE ANNUAL GETS HIGHEST RATING AGAIN THIS YEAR

Miss Gertrude Clay, editor of the 1930 Echo, Greensboro College's annnaul, has just received word from the National Scholastic Press Association that the 1929 Echo, edited by Miss Doris Gillette, has been given the first class honor rating, of excellent, in the national judging of such books.

The high rating of the 1929 Echo follows a similar honor paid the 1928 Echo, edited by Miss Jaunita Gregg, now Mrs. C. B. Winn, of Liberty. Miss Gillette is from Rochester, N. Y.

In announcing the award in the all-American contest, a letter from the director of the contest states that the competition was stiffer this year than ever before and that an increase of 25 per cent was made in the number of books submitted for judging by competent authorities. On this account high ratings were harder to get this year and the mark given the 1929 Echo is one all the more to arouse pride in the college community.

Miss Clay received a manual and score book which show how each section of the 1929 Echo was rated. The book received a total of 870 points out of a possible 1,000. The scorebook will be a great aid to the 1930 staff, Miss Clay states.

The 1929 book was built around the theme of two books by Richard Halliburton, "The Royal Road to Romance," and the "The Great Adventure." During the course of last year the author came to the college for a personal appearance at the invitation of the editors.

LETTER FROM E. O. COLE, CONFERENCE TREASURER

In co-operation with Mr. C. H. Ireland, conference lay leader, I have prepared at actual cost a church treasurer's record book for small churches, sizes and prices as follows:

For 100 names, 20 cents.
For 150 names, 25 cents.
For 200 names, 30 cents.

This book is very complete and easy to use. Dates and spaces are so arranged that it is only necessary to enter the amount.

There are also ledger sheets prepared according to quarterly conference and minute questions.

When officials are in the dark their work is handicapped and misunderstanding arises. A good church treasurer can help more than anyone else in securing good financial results. I expect to prepare other helps in line with this book.

Order now so you can get the record from the beginning of the year. You may send stamps.

E. O. Cole, Conference Treas.

A census of unemployment is to be taken in 1930 in an effort to make an accurate and helpful survey of the situation. Recent estimates of the total number of unemployed in the United States varied from 1,500,000 to 8,000,000.

One of the reasons for the success of Scotland Yard is that the British newspapers defer discussion of crime until the cases come to trial.—Grover A. Whalen, police commissioner, New York City.

The Eternal Challenge

A Serial Story by Joseph Hocking

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[CONTINUED FROM LAST WEEK]

"I don't know whether I am an atheist or not," he replied, "but many of the things some of you pretend to believe seem childish nonsense."

"Childish nonsense! You don't mean to say that you regard belief in the fulfilment of prophecy as childish nonsense?"

Nick Trebartha smiled.

"If you ask me whether I believe the advent of aeroplanes was foretold in the Bible," he replied, "I should say it was childish nonsense."

"Perhaps you don't believe in the truth of our Lord's miracles, or his teaching in the Sermon on the Mount?" remarked the Plymouth brother.

"I am awfully sorry this discussion should have arisen," replied Nick. "More sorry, still, that I should have been the occasion for it; but I can't help my own thoughts."

"But don't you believe in Jesus Christ?"

Nick's face became serious again.

"I believe that he was the most wonderful man that ever lived," he replied. "There's no name I reverence more than his. His teachings were sublime; no one ever taught a higher system of ethics than he. But does that mean that all the traditions that have grown up around his name are true? Does that prove that the Christmas which is being taught in our churches is what some people say it is?"

"But this is shocking—monstrous!" remarked the pious lady who had been urging that the Mount of Olives would split asunder.

"Come, come! We must go further into this," cried the clergyman who was eager for debate. "This young man's incipient atheism must be dealt with immediately. Yonder is the dome of the Church of the Holy Sepulchre. It has stood there for centuries as one of the representative churches of the world. Does it not attest to the truth of the religion in which we believe? Is not the story of Christ's miracles written on every mile of the journey we have come?"

Nick Trebartha did not reply to this. As we have said, he was angry with himself for having been drawn into such a discussion, but the dictatorial tones of the clergyman had been too much for him.

"Perhaps some of us can understand Mr. Trebartha's point of view," remarked Mrs. Shuttleworth; "but isn't the fact of Christianity the greatest miracle in the world?"

"I don't quite understand," said Nick.

"The greatest miracle I can think of," said the lady, "is that a peasant boy, born in an unknown village, and crucified just there," and she nodded to the city, "should alter the history of the world. If Jesus Christ hadn't lived here, spoken here, and died here, the world would have been different. We don't know how or why, but because a peasant boy called Jesus spoke the words he did, lived the life he lived, and died the death he died, a new power came into being and changed everything—everything."

"Yes," said a High Church clergyman, who throughout the conversation had been silent. "And he founded the Church; the Church which has existed ever since; the Church which will abide forever. Come now, you can't deny the Church?"

Nick hesitated a few seconds, and he seemed to be in doubt whether to reply.

"Who believes in the Church today?" he asked at length. "Forgive me for asking such a question, but I am only saying what millions are thinking. Is not Christianity as taught in the churches only a pious tradition? Is it not a respectable myth which people only pretend to believe? Of course, there are some people who still go to church, but are they not a decreasing quantity; is not church-going a decaying custom? Is not religion dying out? Why, if the present state of things continues, will it not be dead in two or three generations?"

"It will never die—never," asserted Mrs. Shuttleworth. "It will never die because truth can never die. Surely you are not in earnest?"

"I am wondering"—and there was a far-away look in his eyes as he spoke—"has Christianity any real power in the world today?"

"This is blasphemy—rank blasphemy!" asserted the American clergyman.

"I don't mean it to be," said the young man. "As I said, I reverence the name of Jesus Christ, but according to the ancient story, the angels who ushered in Christ's birth nearly two thousand years ago, proclaimed him to be the Prince of Peace. Where is that peace? Where is the good will of which they spoke? It is not yet a decade since the ghastliest war in the history of the world took place. As for good will, where can it be found? Britain, ever since the war, has been a home for hatred and industrial strife. But, please pardon me—I did not mean to say these things at all."

"I wonder that you, having the thoughts you have, ever came to Palestine at all," someone remarked.

Nick did not reply to this. Nevertheless, he could not help smiling at the man's words, for he realized that he did not belong to the class of people who usually visited the Holy Land.

Nick Trebartha was an orphan. His mother had died in his infancy, and his father, who was a merchant at Plymouth, also died just before the war ended. When the war broke out in 1914 he had, as a boy of sixteen, not yet left school. Two years later, like thousands of others of his class, he found himself in the army. A year before the war came to an end he was sent to the front. While there he was described as a "plucky young devil," and two months before the Armistice was a full lieutenant. Then he fared badly. Shell-shock and poison gas bowled him over completely, and at the end of the Armistice he was scarcely expected to live. Having a strong

constitution, however, he pulled through, and although anything but strong, looked forward to obtaining a place in his father's business.

But he was doomed to disappointment. He had not left hospital when the news of his father's death reached him. To make matters worse, Nicholas Trebartha senior had been ruined by the war. He had never told his son much about his financial position, but Nick had imagined from several evident signs that his father was a wealthy man. When he died, however, and his affairs were settled, Nick discovered that the wreck of his father's fortune left him with only a small pittance.

After that followed years of struggle. Nick, like thousands of others, found himself unwanted in the country which was to be made "a home fit for heroes." He had no trade, no profession, no training. He had gone into the army while yet a boy and at the end of several years found himself weak, ailing, and unfit for a rough and tumble world.

The only relative he knew was a younger sister of his father, a lady with small means, and strong religious views. This lady was called Tabitha Trebartha, and looked with feelings akin to horror at Nick's religious whereabouts. The war had, as he declared, "knocked all that kind of stuffing out of him." All his old ideas were gone by the board, and at twenty-six years of age he found himself no further towards a settlement in life than when he was discharged in 1919.

No opening of any sort seemed to be possible to him, while to make matters more serious his health became worse rather than better.

It was at this time that his Aunt Tabitha, perhaps owing to some twinge of conscience, invited him to spend some months at her house, and Nick, after much heart-searching, accepted her invitation.

For some time after Nick had taken up his abode with his aunt, she was seriously troubled concerning him. For one thing his health seemed completely shattered, and what was of far more importance to her, he seemed to have lost all faith in religious things. What could she do? She wanted to save her nephew both physically and spiritually, but she saw no means of doing it. Then, as it seemed to her, a way to do both opened up almost miraculously. A doctor whom she had called in to visit her nephew had told her that what he wanted was a long holiday in a warmer climate.

"Get him out of England," the gentleman had said, "let him be free from the thousand things which have sapped his vitality, and there is no reason why he shouldn't be a strong man again."

Almost simultaneously with this advice, she learnt of a tour that was being taken by some friends of hers to Athens, Constantinople, Beyrout, Baalbec, and then by easy stages through the Holy Land.

"The very thing!" exclaimed the old lady, "that is just what Nick wants. The holiday will cure him physically, while the influence of the Holy Land will bring him back to faith again."

Nick was not at all enamored with the idea, but his aunt was so insistent that he at length consented. That was why, although he was anything but an orthodox traveler in Palestine, he found himself on the summit of the Mount of Olives on an early evening in March, looking at Jerusalem as it lay bathed in the light of the setting sun.

Although the discussion continued for some time longer, Nick refused to take any further part in it, and presently the party re-entered their motor cars and made their way towards the Holy City. As they neared Damascus Gate the dragoman gave a signal for the cars to stop.

"Excuse me, please, ladies and gentlemen," he said. "But I am stopping here for a purpose. Although by common consent the Church of the Holy Sepulchre is built within the walls of the city, and is said to be built on the place of the Crucifixion, we have every reason to believe that this," and he pointed to the rough hillside at the foot of which they waited, "is the real place where Christ was crucified, while on the other side of the hill is what is known as the Garden Tomb. It is often called Gordon's Tomb, and according to the best evidence obtainable is the tomb prepared by Joseph of Arimathea, and where Christ's body really was laid. Tomorrow we will visit it together, but I thought I would point it out now."

No reply was made to this, and the cars again moved on. Five minutes later they passed through a crowd of conveyances and a howling mob of people towards what is called David's Gate, and which stands on the western side of the city.

A little later still Nick had forgotten all about his experiences during the last hour. Like others of the party, he was reading the correspondence which awaited him at the hotel. In his hand he held a letter which, although it looked innocent and unimportant, was destined not only to alter the whole course of his life, but to prove a tremendous commentary on the conversation I have reported.

(Continued next week)

A POEM FOR A HOME

By William L. Stidger

A house is home when love is guest,
And where life moves at love's behest.

When laughter, friends, and faith are there
Its loveliness and light to share:

When hope abides within its walls,
Where friendship's shadow often falls;

Where cheerfulness and gladness rings,
And beauty ever moves and sings;

Where fires of faith are burning bright
By dawn, and noon, and dusk, and night;

Where memories new, and memories old,
Gild every wall with glint and gold;

Where every room, and bed, and chair
Are waiting with a welcome, rare;

Where lonely hearts may be at rest,
And windows face the crimson west;

Within these walls I find the things
Of which this little poem rings.

A man's worth is not in what he has, but in what he is.

If you want simply to get "fun," a hard heart and a good digestion will help you more than all the cardinal virtues.—Dean Inge.

Both of North Carolina's representatives in the United States Senate, Senators Simmons and Overman, are Duke University graduates.

"GO WHERE YOU ARE SENT—STAY WHERE YOU'RE PUT"

By Reid Wall.

A class of young Methodist preachers were being admitted into the conference. "Go where you are sent," the bishop read, and looking up he added, "and stay where you're put." He went on to exhort the ministers to abide by the common ethical code by which all reputable professional men are guided, to stay out of a brother's territory. Many of the preachers in the auditorium remembered having followed a man whom the bishop was describing, but very few, if any, realized that they had been guilty of the same offense.

Of course they hadn't gone back to their old charge and listened to the doleful tale of "things aren't like they were when you were here, Brother Ezra." They hadn't gone back and visited among their former members to find out how the new preacher was running the old church. They hadn't even made all the prospective young ladies promise to call them back when they married, a silly thing of any preacher. They were guilty of none of these glaringly unethical practices.

Yet a minister, whose work is so intensely personal, can interfere in his brother's field without going there in person. He can keep up a steady correspondence in which he repeatedly assures his former members that he, their old pastor, is heartily interested in them and their welfare; and he honestly is. He can invite them to come to see him on every opportunity.

None of these expressions of friendship are wrong. They are beautiful tributes, and they show our admiration for those dear to us. By such tokens we seek to bind valuable friendships closer. A minister of Christ, though, has with his members an association that is different from any other human relationship. He is richest of all men in sincere personal friends, yet he is trying not primarily to win men to himself, but to Christ. He wants their loyalty to be pledged not to the man but to God and his kingdom on earth. A preacher has to give up personal interests, even friendships sometimes, to strive toward that goal, but the Christian ministry is noble because of its sacrifices.

No man has any but the noblest aims when he seeks to continue and strengthen the ties formed in a former pastorate, but sometimes he unconsciously does great harm. There may come times of stress in any organization. There are trying circumstances when some people feel hurt. Then it is that instead of rallying loyally to their church and pastor, they flee for consolation to the arms of a former pastor from whom they have just received such a beautifully sympathetic letter.

Let us as ministers of Jesus Christ be men, "Go where we are sent" in this great itinerant army of God, and forgetting ourselves, while we put Christ first, "stay where we are put" in spirit and in body.

ROANOKE RAPIDS AND THE REGIONS ROUND ABOUT

The first Sunday morning of 1930 dawned gloriously. The frost lay like a light snow across the land. It sparkled in the early morning sun on every twig of the oak and needle of the pine. The crisp morning air set the blood a tingle. It was good to be alive. The sun was well over the horizon as I left Durham for Roanoke Rapids to take the pulpit of Rev. L. M. Hall for the day. The faithful Chevrolet soon covered the 100 miles and rolled in alongside of the Methodist church in ample time for the 11 o'clock service.

How wonderful is the change wrought by the automobile! I often cover more than 100 miles and speak three times a day. A few years ago such a feat was not in the wildest dream of man.

Sometimes a preacher insists that he wants a station so as to have time for study. Think of it! With the exception of a few outlying places, the churches of every charge in North Carolina are within less than an hour of the parsonage. Our trouble is not so much in our stars as in ourselves.

Brother L. M. Hall has not been in the best of health for the past month. He has been running a fever each day which does not yield to treatment. So, the church has granted him a month's leave so that he can go to a hospital for further diagnosis and treatment. It is hoped that by that time he will be able to get on the job again.

I am always anxious to do a brother a good turn. So I considered it a privilege to be with Brother Hall last Sunday and to enjoy fellowship with his devoted people. It was a most delightful day. Brother Hall is much esteemed in this his fifth year and he is duly appreciative of the numerous acts of kindness shown him by his people just now.

To be in the home of Mr. and Mrs. R. L. Towe, whom I knew in the days of school and college, was a joy beyond measure. The father and mother and the three attractive and promising children make a family circle far out of the ordinary. This experience will be a pleasant recollection for years to come.

In the afternoon, in company with Rev. C. T. Thrift and Mrs. Thrift, a trip was made to Smith's church, where Brother Thrift preached a most excellent sermon on the model church. Such preaching must do good. More than 100 were present.

To be with Brother Thrift at Smith's and to preach and administer the communion at Roanoke Rapids made a delightful day. This charge is the first in the Weldon district to go on the Diamond Jubilee honor roll of the North Carolina Christian Advocate. The words of high praise for the paper from so many greatly encourages all who have a part in the making of the Advocate. M.T.P.

MARION DISTRICT INSTITUTE

The missionary institute of the Marion district will meet in First church, Morganton, on January 15, at 10:30. We hope to have time to discuss not only the missionary plans for the district, but also some phases of spiritual leadership and evangelism.

At this meeting we shall expect the pastors, the charge lay leaders, the presidents of the Woman's Missionary Society, and the charge chairmen of the missionary committee.

Since lunch will be served, I urgently request that each pastor in the district mail a card Monday, January 13, to Dr. H. K. Boyer, Morganton, N. C., telling him just how many to expect from the charge reporting.

E. W. Fox.

Because orange is the most easily seen color at a distance, the attendants at a flying field in Kansas City, Missiouri, are planning to wear orange overalls, so that they may more readily be seen by pilots preparing to land.

REV. E. FRANK LEE CUT DOWN IN VIGOROUS MANHOOD

Rev. E. Frank Lee, pastor of Calvary church, Durham, died Tuesday, January 7, at Watts Hospital as the result of wounds inflicted by an unknown negro. On Friday night before his death Brother Lee went to a shed in his back yard and got a bucket of coal. As he was returning with the coal, he discovered the negro standing by a window in the rear of the house. Upon being asked what he was doing there, he fired twice. Mr. Lee was carried to the hospital and operated upon, but from the first little hope was entertained for his recovery. He made a brave fight but the end came, to the great sorrow of his many friends and admirers.

Reverends J. C. Wooten, J. W. Smith, W. A. Stanbury and R. E. Brown conducted the funeral from Memorial church Wednesday afternoon and the body was laid to rest in Maplewood cemetery.

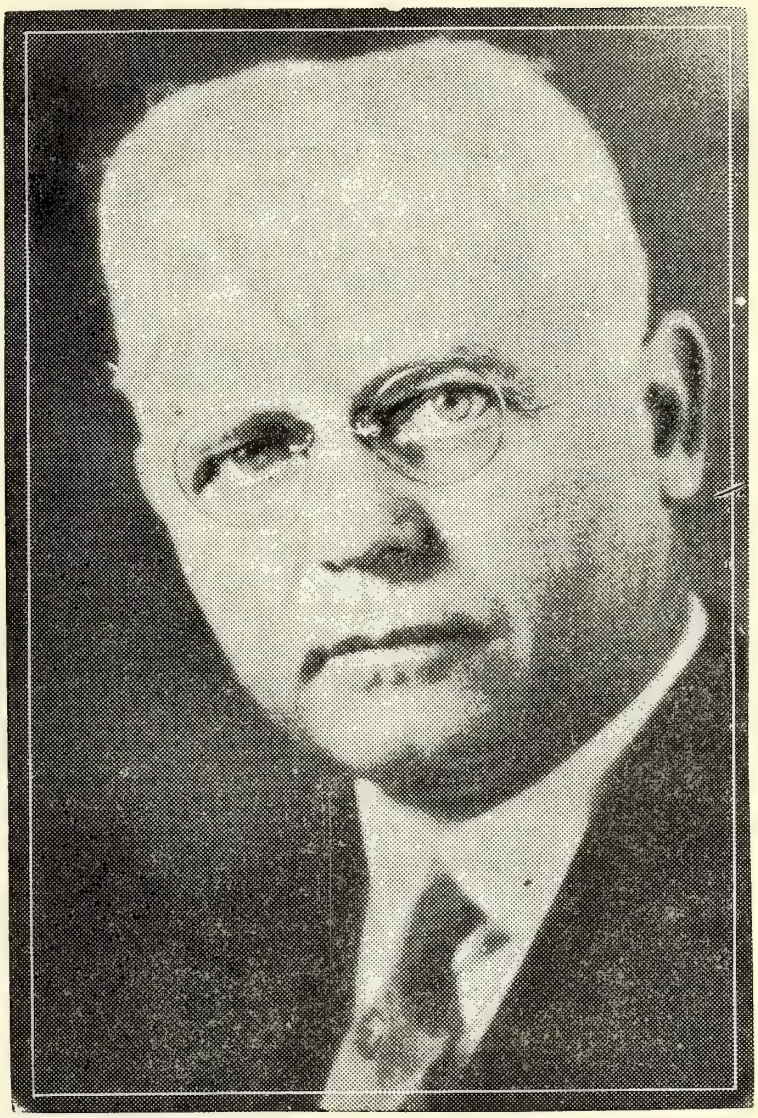
Brother Lee was a most delightful gentleman and much esteemed citizen as well as consecrated minister. His tragic death is deplored by all. His brief stay in Durham had already won for him many admires. He came to Durham last fall from Fayetteville, where he had served as pastor of Hay Street Methodist church for two years. He formerly was pastor of the Queen Street Methodist church of Kinston, and at one time served as pastor of the historic Buffalo Presbyterian church in Greensboro. He also had served charges at Birmingham, Ala., and St. Albans, N. Y.

He was born March 24, 1878, at Newton Grove in Sampson county, the son of Arthur and Elizabeth Jane Lee. He was associated with the city schools in Durham soon after his graduation from Trinity College in 1905, his record being an enviable one.

He was graduated from Union Theological Seminary, New York City, in 1909 and the following year received his master of arts degree from Columbia University.

He leaves his widow, who before her marriage was Miss Elsie Barbee of Durham, and one daughter, Elsie Lois, age 9. He is also survived by two brothers and two sisters. The brothers are A. W. Lee of Newton Grove and N. B. Lee of Durham. The sisters are Mrs. Mary Barefoot of Newton Grove and Mrs. Avery Britt of Bentonville.

A more adequate testimonial as well as more complete sketch of the life of our dear brother will appear in an early issue of the Advocate.



REV. E. FRANK LEE

G. RAY JORDAN'S NEW BOOK OFF THE PRESS

"What Is Yours," a volume of fourteen sermons by Rev. G. Ray Jordan, a member of the Western North Carolina conference and pastor, Dilworth church, Charlotte, N. C., is just from the press, Fleming H. Revell Company, publishers.

The title of the book is derived from the subject of the first sermon.

The subjects of the other sermons are "Ritualism or Righteousness," "Creed or Christ," "Sectarianism or Christianity," "Why Religion?" "Judging or Judged," "Law or Love," "What is Man?" "Is Hell a Reality?" "What Shall We Do About Evil?" "Shall We Dispense With the Emotions?" "Can Christ Save America?" "What is Final in Religion?" "The Christian Confidence."

In presenting this book of sermons to the public nothing could be better than quote the language of Bishop Edwin D. Mouzon, who wrote the Introduction to this attractive and interesting volume. Among other things Bishop Mouzon says: "The sermons in this volume were not written primarily to be printed; they were written to be preached; and have been preached to large and appreciative congregations.

"Mr. Jordan is pastor of the church where my family worship, and it has been my privilege to hear a number of these sermons delivered. Under this kind of preaching the congregation has grown in size and the church has rapidly increased in membership. It will be seen that the preacher's viewpoint, while distinctly modern, is at the same time essentially evangelical. It is both the one and the other.

"Mr. Jordan is one of the few ministers in the South who has built up a larger congregation for the evening service than for the morning hour. This grows out of the fact that people from various parts of the city, from other communions, and especially young people, find in his preaching a living voice speaking to their needs."

It is not to be assumed that religion is transcendently good; it is only transcendently important.—Prof. Alfred Whitehead.

Sunday School Sesquicentennial

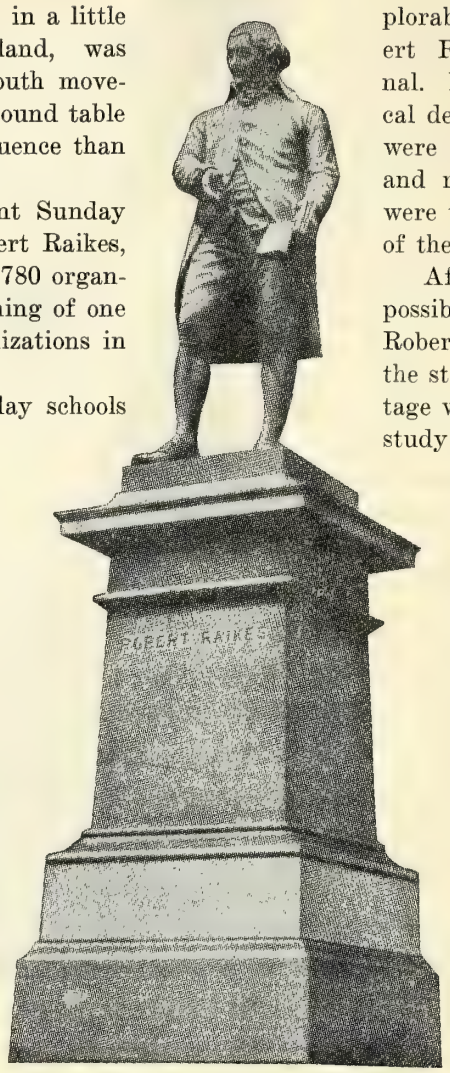
ONE hundred and fifty years ago, in a little cottage of Gloucester, England, was lauched one of the greatest youth movements of history—a quiet meeting at a round table destined to be of more far-reaching influence than the children's crusade.

It was the first organized Protestant Sunday school—a daring social venture of Robert Raikes, an obscure editor of Gloucester, who in1780 organized the little class which was the beginning of one of the largest and most powerful organizations in the world.

Today the membership of the Sunday schools of the world numbers more than thirty millions. The organization is taken so much as a matter of course in modern Christian civilizations, and plays so vital a part in the national and international education of youth, that its beginnings are not always considered. But on the sesqui-centennial of the founding of the first Sunday school, June, 1930, delegates from three continents will gather in Toronto to do honor to Robert Raikes in a ceremony of dedication of a great bronze statue of that famous layman.

At the same time a similar heroic statue will be erected and dedicated at Gloucester, near the site of that historic dwelling in which the first Sunday school was held.

Both statues are in replica of the now famous one which stands guard over the Thames, on the embankment at Victoria Gardens, London. The original was erected on the one hundredth anniversary, a gift from the school children of England, who in tribute to Robert Raikes, raised the money for the great bronze figure by the giving of pennies.



Monument to Robert Raikes, in London, Replica of Which Will be Erected in Toronto, Canada

Scholars, religious teachers, students, and laymen from all over the world will gather in the Canadian city to do honor to Robert Raikes when the statue is dedicated in June, on the occasion of the convention of the International Council of Religious Education. The Toronto statue is the gift of J. L. Kraft, noted philanthropist and business man of the United States, treasurer of the International Council of Religious Education. Mr. Kraft, who is a native of Canada, has been a staunch supporter of Sunday schools all over the world, and is at present superintendent of a large Sunday school on the north shore, in Chicago.

Toronto, by vote of the city council, will furnish the site for the statue, the base, and the care of the statue in perpetuity.

That first Sunday school of Gloucester, which numbered less than a score of boys, was undertaken by the socially-minded editor in 1780 because of his intense interest in those countless children of his city who were adrift on the streets throughout the Sabbath day. Child labor in England was common sight in his day, and the social conditions among poverty-stricken youth were deplorable as the prison conditions which Robert Raikes decried in his Gloucester Journal. In that day a Sunday school was a radical departure from the methods of most who were interested in "social uplift." Prison and reform schools, more and more labor, were the usual answer to the crying problem of the youth of England.

After months of careful planning of a possible Sunday school organization for boys, Robert Raikes drew his protegees from off the streets, and, taking them to the little cottage where he had his offices, set them to the study of English and of the Bible. His initial classes were so successful that he founded a similar school for girls three years later.

From the first organization, Robert Raikes expanded the organization. He engaged several women teachers in various parts of the city to hold Sunday morning classes in their homes. He himself secured the membership of these classes, sending children to the nearest neighborhood school for instruction in reading and the learning of catechisms and Bible history.

The social experiment proved so successful in the suburbs and city of Gloucester that other influential men in the city undertook similar organizations. In less than a quarter of a century Sunday schools were established in almost every section of England.

It was in 1780 that Robert Raikes made his first experiment. In 1786 it was estimated that 250,000 children were receiving instruction in Sunday schools.

From the beginning rose the first Sunday school society, in 1785. And in 1803 the first Sunday school union was formed in London, largely through the efforts of Robert Raikes, followed by the organization of similar unions throughout England. These first schools, because of the social nature of their inception, united secular with religious education. The schools which rose from them in Scotland were almost entirely of a religious nature, however.

In the years immediately following Robert Raikes' experiment, Sunday schools were established in Scotland, Ireland, and America. The Protestant Sunday school, as it exists today on the continent of North America, was established by the Church of England in Halifax, Canada, 1783; next in Philadelphia, in 1790, when thirteen persons met to organize the movement.

The growth of Sunday schools in all Protestant churches throughout the world was rapid and all-enveloping, until today the organization has branches in every country, in every civilized community, of the world.—Religious Telescope.

A bathtub for every minister, and a clean Methodist ministry.—Rev. Geo. S. Connell of Wyoming Conference.

A DISFIGURED OPTIMIST

The ol' dead year was mighty tough,
In fact, I don't remember when
A year has treated me so rugh—
I hope I never see again
A round o' months that all seemed set
To hand me such a mess o' luck—
I lost my job—got sick and met
Reverses that used up my pluck.

I had th' toothache an' th' mumps;
I got rheumatics in my side—
When I was headed fer th' dumps
My dog an' pet canary died.
I jay-walked right across a track
Where autos had th' right o' way,
An' got a bumpin' in th' back
That laid me up since Groundhog Day.

Yep—that ol' year was mighty blue,
But now, I've somehow got a hunch
That this New Year will see me through
With more than pretzels for my lunch.
An' so I hail the glad New Year—
May it send happiness well served;
Sometimes I've got a guilty fear
Th' ol' year brought what I deserved.

An' with my face toward th' sun,
Forgettin' all th' woes behind,
I'm ready fer a New Year run,
An' anything its mills may grind.
For, after all, God kindly dealt
With me in spite of all my bile,
So I'll jes tighten up my belt
An' face th' future with a smile.

—D. M. Robins, in Michigan Advocate.

BLOOD AND FIRE: GENERAL WILLIAM BOOTH

By William Nelson.

This is a sympathetic biography of General Booth, written in a vivid and illuminating style. William Nelson served with the army twenty years before he became a Methodist preacher. He is now editor of the Pacific Methodist Advocate. Those who have read his life of John Bunyan, "Tinker and Thinker," will be prepared to enjoy "Blood and Fire." We have read several lives of William Booth, but none of them are so interesting and illuminating as this. It is a real contribution to the work done by General Booth.

John L. McNab of San Francisco says in the Introduction:

"In the illuminating pages of the book which follows, the author has taken this great man and his noble wife from their low and humble beginnings to the height from which they could see, in part, the promised land of their hopes. But it is doubtful if their imaginations ever carried them to the limits of reality."

This record urges the reader on to the final word of the last chapter.

The Century Company. Price $2.50.

Nothing can be more certain than that if it be definitely established that international disarmament is a baseless dream, we must be prepared to face the rearmament of Germany and her late allies.—Lord Robert Cecil.

HAS WINTER COME?

By Bishop Henderson

If the word of Glenn Frank, the brilliant, courageous leader of our day, is only partly true, civilization is dangerously near the verge of spiritual winter. The biting blasts of the arctic circle, clear, cold and cynical, are sweeping over the heart life of the world. His startling sentences are these: "For more than a century, the chill winds of materialism have been blowing across western civilization. Its spiritual fires have been banked, if not burned out. Before the war, we were all guilty of the sin of surrender to pagan ideals—ideals paganized by passion for power and pleasure. We practiced paganism while we professed Christianity. All of western civilization was thus a sort of corporate hypocrisy." In other words, we were a group of baptized pagans. Our world profession can not remain Christian, if our world participation remains pagan. The nation cannot remain half Christian and half pagan. Neither can the church.

If pagan ideals of power and pleasure rule the church, then the church is only an exhibition of ecclesiastical paralysis instead of being the vital and vibrant body of Christ. Is there anything in the analysis of Glenn Frank which applies to your church? That church, I mean, where your minister preaches, where you hold church membership, and where you worship?

Have the "chill winds of materialism" been blowing across the life and activities of your church? Have the "spiritual fires" in your church "been banked"? Have they possibly burned out altogether? Has spiritual winter fallen on your church?

Spirituality is never indefinite or indeterminate. It is always resident in personality. The spirituality of your church will rise or fall in temperature in strict proportion to the temperature of your own heart life. Has winter come in your heart?

My heart yearns with unspeakable concern that our church members, both new and old, shall not be baptized pagans, but genuinely born of the Holy Spirit, effectively trained by the Holy Spirit, unerringly led by the Holy Spirit, royally enriched through the Holy Spirit, and powerfully used by the Holy Spirit, so that in spiritual fervor, spiritual fidelity this December shall be as "pleasant as May."—Michigan Advocate.

Permits have been given by the government for the production next year of 1,400,000 gallons of Bourbon whiskey to replenish the fast disappearing stock of medicinal whiskey now on hand. Besides this, about 600,000 gallons of rye whiskey will be made. Thus there will be a total of 2,000,000 gallons. This whiskey will be aged in wood for at least four years and, with evaporation, about 1,600,000 gallons will remain. The present stocks total 8,500,000 gallons. It is estimated that about 2,000,000 gallons of new whiskey must be distilled annually to meet demand under the provisions of law which require the prohibition bureau to assure an adequate supply of this form of medicine. Under the treasury program about 70 per cent will be Bourbon and 30 per cent rye. This whiskey will be distilled by private capital and when the time comes for its distribution it will be handled privately. The only interest of the government will be to see that the legal restrictions are observed and that, as far as possible, leakage into bootleg channels is checked.—N. Y. Times.

FROM THE FRENCH BROAD PLATEAU

Prof. F. S. Aldridge of Duke University (may his tribe increase) ardently wishes to tell the superannuates how much their welfare has been on his mind and heart during the Christmas-tide. Heart throbs like that lift one to a higher plane of Christian ambition and adventure.

The tropic storms would cease to beat,
The Arctic zones would melt with heat,
If all men's hearts were loving.

I hereby shake hands with this Christian teacher across the Blue Ridge and thank him in the name of all the retired itinerants for his kindly remembrance of them at the throne of the heavenly grace. It is through this type of Christian that God can break out in glory. I get this beautiful phrase from Isaiah, the great Hebrew prophet, poet and statesman.

A few days ago a big-hearted comrade of mine wrote a Christmas letter from the Statesville section which closed with the inspiring words, "I love you."

Love makes all the music of the blessed
above—
Heaven's harmony is universal love.

Religion is love. He that loveth is like God. When the Son of God laid aside the glory he had with the Father before the world began, he brought with him to this sin-cursed earth the white lily of charity.

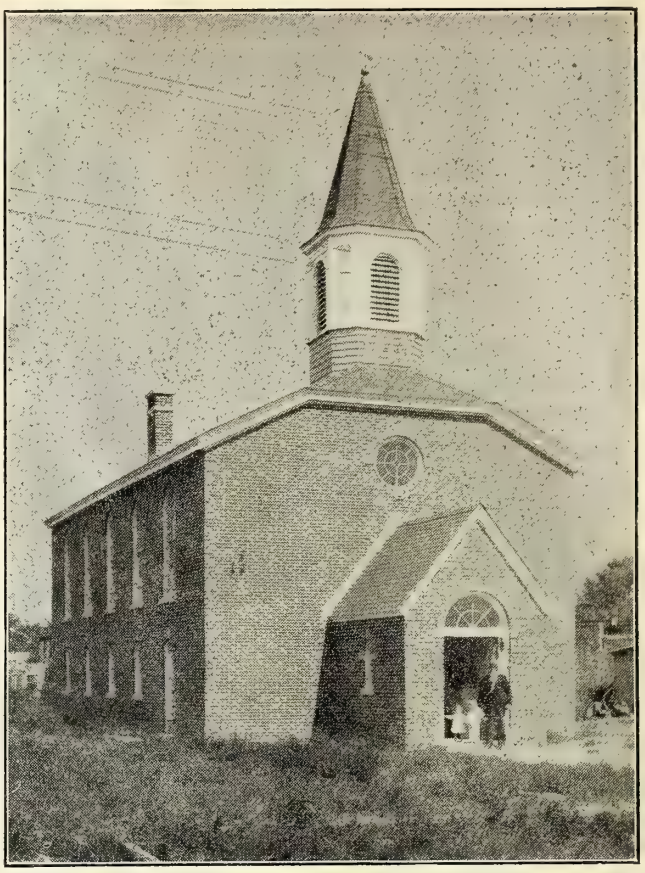
Farewell, farewell! but this I tell
To thee, thou Wedding Guest:
He prayeth well who loveth well,
Both man and bird and beast.

He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

T. F. Glenn.

WEST BURLINGTON

The spirit, interest, enthusiasm and activity of the people all indicate a hopeful year for the work of the church. The folk here are faithful, loyal and ready to co-operate. They encourage the pastor by their simple faith in the final development of the work in this community even in the face of numberless things that would discourage those of less courage and spiritual bravery. Under the most efficient leadership of Mr. J. A. Lowe our Sunday school is serving well the needs of the children and adults in this section of our little city. The women of the church did great things during Brother Durham's pastorate and they assure me that they expect to clear the church property of indebtedness during this year. Nine new members have been received into the church since conference. Our first quarterly conference has been held and the reports indicate fair progress. On this occasion our presiding elder, Rev. J. C. Wooten, preached a most helpful and useful sermon. Many declare it to be the best he has preached in our community and are stirred to put into practice the truth of his message. Methodism in Burlington is in a position to render real service and it is hoped that the leadership shall have the ability and faith to use the opportunities and accept the challenge. B. L. Pool.



The New Methodist Church at Pink Hill

THE METHODISTS BUILD THEIR FIRST CHURCH IN PINK HILL

The first Methodist church ever constructed in Pink Hill was recently completed. By the co-operation of the Methodists of Pink Hill this church was built. They all worked diligently until the church was finished. The church has been built during the last conference year.

The building is modern in all respects. It is a brick structure, with modern Sunday school rooms, a banquet hall, pastor's study, and all modern conveniences.

Since the construction of the church, a large Sunday school has been enrolled. Also a revival has been held in which the people's interest was aroused. Professions were made and new members received into the church.

The cost of the church was more than $8,000. Four thousand dollars of this was contributed by the Duke fund.

The building of this church marks a new day in our work at Pink Hill.

W. J. Freeman, P. C.



Rev. W. J. Freeman, Pastor at Pink Hill

WHY WE SHAKE HANDS

Did you ever wonder why it is that folks usually shake hands when they meet? Perhaps you know that many things we do have come down to us as customs from our early ancestors. Shaking hands is just such a custom.

In the olden days every one had to carry a sword to protect himself from robbers or enemies he might meet. He always kept his right hand on the handle of the sword in order to use it if necessary.

Of course, when he met a friend it was customary to hold out his right hand to show that it didn't hold a sword ready for attack, and the friend did likewise. They shook hands then as a token of their trust in each other.

Of course, the custom doesn't mean that any more. Imagine grandfather or Uncle Joe holding a sword in his hand! Men no longer need to carry such weapons, but the custom remains with us.—Selected.

FURTHER FACTS ABOUT MERONEY CHURCH IN CHATHAM COUNTY

A recent number of your paper contained an outline of the history of "Meroney Church" which is at variance with written records I have bearing on this subject.

It has been understood for generations not only in the Meroney family, but by the older generations of people in the neighborhood, that Meroney church was founded by Rev. William Britton Meroney, a Presbyterian minister, and named in his honor. When this particular property was taken over for Methodist service, the noted Lorenzo Dow insisted that the name "Meroney Church" be retained, as the name of the founder was so revered in that section.

The original building was of huge logs and had a very large rock chimney—some of which was still standing in 1904, if I remember date correctly. However, I have definite facts stored away with records.

Rev. William Britton Meroney has quite a number of Methodist descendants in your state; one (connected with a Methodist institution) sent me the clipping from your paper in relation to "Meroney Church," being as anxious as I am to have correct history. I would be glad to know foundation for your statements, as I am recording facts about Rev. William Britton Meroney, about whom even Dr. Fout's "Notes and Sketches of North Carolina" makes mistakes, which assertion I can prove by material in my possession.

There was also "Meroney Chapel" not a great distance from the present Bethesda church (near Yanceyville, N. C., the last ministerial charge of Rev. W. B. Meroney, in connection also with another church) which was burned. The tomb of this gentleman is in the church yard of Bethesda and in fairly good condition. I had photographs taken this past summer, also of "Meroney Church."

Katherine M. Murphy.

FOR THE GENERAL CONFERENCE

I have been a pastor in the Methodist church for almost 50 years. I should know something about the needs of the church. No doubt younger men know more than I do—they have more brains. But they do not love the church more devotedly than I do. So I desire to state a few things I shall work and vote for at Dallas.

1. I am emphatically in favor of the "open cabinet." So far as it has been tried it seems to work well. No dire calamity has followed it. The church still exists. Why should a bishop oppose it? He looses none of his authority, and it would save him much unnecessary criticism after the adjournment of the conference. I am of the opinion a Methodist preacher should have at least one-fourth as much to say as to where he shall work as a brick mason or clerk in a bank. For the life of me I cannot see the justice in a bishop talking freely with some members of a given conference, then keep just as deserving brethren in the dark as their appointment. Can you?

2. I favor an amendment to the law forbidding an elder to be appointed to another district after having served a district for four years till he shall have served in the pastorate or some other place in the church for four years. I think the church does not need perpetual presiding elders. If there be an honor in the eldership then pass that honor on to other brethren. And if there be a distinct advantage to a man in being an elder, hen give that advantage to other men who may need it. When men have been continued in the eldership for many years it gives them an opportunity of building up a machine, of favoring certain men and allowing others to pass on without much attention. It would save a conference from much unnecessary criticism, and in no sense injure the conference work.

3. I am decidedly in favor of enlarging the districts so that there shall be not less than forty nor more than sixty charges in a given district, except possibly on mission fields, or in very sparsely settled sections of the country. By this means we would release at least 80 or 90 men for the pastorate. There is no necessity for an elder attending every quarterly conference, because he is not needed. Say, brother, how much do you need an elder at your quarterly conferences? Of course he is a fine man, his fellowship is pleasant, but as to the actual needs of the church, do you have a real need for him? On the weaker charges, or in mission territory, he may be very useful. But a large majority of our pastors are as well qualified to do the work of the elder as he is—in fact, the pastor actually does it afer all. Then this arrangement would serve to give the elder a good salary and also relieve the local church of a financial burden which it should not carry. How many elders are worth one hundred to three hundred and fifty dollars for one sermon, and the time taken to preside over one quarterly conference? If the pastors were paid in proportion then some of us could buy a three-room house in which to live when we superannuate. Our laymen are talking no little about this expense. It can be remedied and it should be remedied.

In the Florida conference the average salary of the presiding elders is $3,640 more than the average salary of the pastors. Selah.

W. J. Carpenter.

Largo, Fla.

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J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

NORWOOD CIRCUIT

A few lines from a real circuit. Norwood circuit is active both spiritually and materially. The Sunday schools are increasing every Sunday and the preaching services as well. Twenty-one have united with the churches since coming to this new field. Seventeen infants have been baptized. The mighty winds of Pentecost have filled our four churches and the good people are going forth from the churches with a shout of praise on their lips. The presence of the Holy Spirit is with them.

A real circuit materially. New Year's eve a rush, or attack, under the leadership of T. P. Snuggs was made on the rear of the parsonage and an entrance was made. I was away at the time holding prayer service for Brother Shore who has been confined to his bed the past week. Mrs. Brandon was at home entertaining her sisters from Salisbury when the entrance was made. Somewhat frightened by the intruders, she hastened to the kitchen to find the trouble, and finding it full of friends she made no effort to eject any of them, but watched them lay down their weapons, such as flour, meal, meats, potatoes and many other things too numerous to mention. Of course I was sent for, being just only a short distance to First church from the parsonage, and a hour or more of great joy ensued between members and family.

Highwaymen are plentiful on this circuit. Every road leading out of Norwood are infested with them. The little Whippet is constantly stopped on the road, not to rob its occupants, but to load it down with good eats.

The Norwood cotton mill and the Skidmore boys of People's Grocery Company have showed us many favors.

I am sorry we have not yet obtained our quota for the Advocate, but look for same at an early date.

J. Max Brandon.

A historian announces that women used cosmetics in the Middle Ages. Women still use cosmetics in the middle ages.—London Opinion.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

NEW YEAR PROSPECTS

Prospects for the fullest and, we trust, the most fruitful Sunday school year the North Carolina conference has ever experienced are apparent when a glance is taken at the program for 1930 as it is being worked out by the conference staff and the various district Sunday school councils.

In every district chief attention in 1930 will be given to personal and the spiritual ends of Sunday school activity. Determined and continuous efforts are to be made to increase the number of persons to be served by our Sunday schools and to increase the spiritual content and intensify the spiritual emphasis of all our work.

To these ends various means will be employed, including special speaking engagements in March, when the personal and spiritual purposes and mission of the Sunday school will be broadcast to the four corners of the conference. Surveys, the intelligent use of the new programs of work, and training schools and training classes lend themselves to the prosecution of these personal and spiritual ends.

The largest number of training schools, both standard and Cokesbury, ever held are in prospect for the new year. In fact, already almost as many standard training schools have been definitely scheduled for the first half of the year as formerly have been held in a whole year.

Fourteen standard schools will be conducted between January 26 and May 9, as follows:

1. Greenville, Jannary 26-31.
2. Beaufort, February 2-7.
3. New Bern, February 9-14.
4. Lumberton, February 16-21.
5. Rockingham, February 23-28.
6. Selma, March 2-7.
7. Durham, March 9-14.
8. Louisburg, March 9-14.
9. Raleigh, March 16-21.
10. Burlington, March 16-21.
11. Goldsboro, March 23-28.
12. Fayetteville, April 27--May 2.
13. Wilson, April 27-May 2.
14. Rocky Mount, May 4-9.

Other standard schools will be scheduled for the second half of the year. Perhaps 60 or 80 Cokesbury training schools will be conducted in 1930, most of them in the summer.

COKESBURY SCHOOLS POPULAR

Plans for simultaneous Cokesbury training schools, serving practically all of the circuits of a district within the period of one or two weeks in the summer have met a hearty response in the districts where the plans have been projected. Rev. W. A. Cade, presiding elder of the Fayetteville district, reports 11 circuits applying for the schools. Other districts will doubtless respond correspondingly. With the aid of our new extension secretary, whom we expect to have in the field before summer, and of the squad of Duke school of religion students, the Sunday school board expects to be able to meet this large demand for Cokesbury training.

PITT COUNTY SCHOOL FACULTY

Courses and instructors for the annual Pitt county training school, to be conducted for all the Methodist churches of Pitt county in Jarvis Memorial church, Greenville, January 26-31, are as follows:

1. Bible, Prof. H. E. Spence.
2. Missions in the Sunday School, Dr. F. P. Turner.
3. Training Juniors in Worship, Mrs. H. E. Spence.
4. Primary Lesson Materials and Teaching, Miss Georgia Keene.

All these instructors are well known in our conference, except perhaps Dr. Turner, who is superintendent of missionary education and foreign extension of the General Sunday School Board and who, in this school, teaches in North Carolina for the first time. Prof. J. H. Rose of Greenville heads the board of managers.

CARTERET COUNTY, FEBRUARY 2-7

Sunday school workers and other loyal Methodists of Carteret county, by virtue of a plan agreed upon at a meeting in Beaufort Sunday afternoon, December 29, will co-operate in a second annual county-wide standard training school the week of February 2-7. The school this year will be at Beaufort, the first being at Morehead City last year. J. A. Hornaday is serving as chairman of the board of managers, who expect to make the 1930 school the best yet held in the county and one of the best in the conference.

SUNDAY BY THE SEASHORE

Sunday, December 29, was a busy, pleasant day for the writer, who spoke to a large congregation at Morehead City in the morning, met with the workers interested in the Carteret county training school at Beaufort in the afternoon, and finished the day's work by speaking to Rev. R. F. Munns' evening congregation at Beaufort. Both Mr. Munns and Rev. B. B. Slaughter of Morehead City seem to be in high favor with their congregations, and the day was one of fine fellowship with them.

CRAVEN COUNTY, FEBRUARY 9-14

From Morehead City the writer went Monday morning to New Bern to meet with a group of workers interested in promoting a standard training school for Craven county. They had been called together by Rev. A. J. Hobbs, Jr., pastor of Centenary church, who opened the meeting. Unaimous decision was made to conduct the school in New Bern February 9-14, and a board of managers elected. This board will meet in New Bern Thursday, January 9, at 10 o'clock, to complete its organization.

ROBESON COUNTY, FEBRUARY 16-21

Preachers and laymen of Robeson county, meeting in Laurinburg last Thursday afternoon upon adjournment of the district missionary institute, went on record in favor of a standard training school for the Christian workers of the county and fixed Lumberton as the place and February 16-21 as the date for the school. Another meeting will be held in Chestnut Street church, Lumberton, Friday, January 10, at 3:30 to organize for the promotion of the school.

BIBLE CONFRENCE LEADERS

Rev. M. Leo Rippy, superintendent of the department of adult work of the General Sunday School Board, Nashville, announces the acceptance by Rev. J. Emerson Ford of South Carolina of the invitation to lead discussions on adult class organization and activities in connection with the Bible conferences at Kinston and Wilson, beginning January 26 and January 30, respectively. Dr. Elbert Russell of Duke University was previously announced for the Bible lectures.

MISSIONARY DAY, JANUARY 26

In planning for January, remember that monthly Missionary Day comes January 26. We as Sunday schools have wonderful opportunities, little by little to do the things for the extension of the kingdom at home and abroad—if we prepare and if we participate in the plans of our church. Let every school observe missionary day deguraly.

SAYS PETER TO PAUL

It seems timely just now to remind all of us that the missionary offerings of the Sunday school are to be kept separate and sacred to the dual extension work and not confused or merged with the special missionary maintenance funds about to be raised. Our church is looking to our Sunday schools not only to help do missionary work at home but also to support our church's program in China. Do not rob Peter to pay Paul. Our Sunday school dual extension work—at home and in China—is one thing; the special maintenance is another. Both are worthy. All Sunday school missionary offerings belong to the dual fund, E. J. Cheatham, Treasurer, Franklinton, N. C.

FOR SAKE OF EMPHASIS

For sake of emphasis let it be said that our next annual conference-wide Sunday school conference will be held at Jarvis Memorial, Greenville, April 3-4. Another date was once more or less definitely agreed upon, but April 3-4 seemed the most desirable time for this big gathering. So please take note of April 3-4.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

MEMBERSHIP AND ENROLLMENT

We are this week presenting by districts and charges a comparison of the Sunday school enrollment with church membership. Kindly look through the list and note the position your charge occupies. First figures give the charge church membership, second the Sunday school enrollment, and third the percentage of the latter on the former.

Asheville District

	Ch.M.	S.S.En.	Pct.
Elk Mountain	177	412	232
Fairview	150	255	170
Swannanoa	438	625	142
Tryon	126	174	137
Acton	309	415	134
Rosman	129	160	124
Saluda	81	101	124
Chestnut St.	303	361	119
Candler	444	486	109
Henderson Ct.	411	444	108
Brevard	435	466	107
Leicester	533	566	106
Biltmore	258	258	100
Weaverville Ct.	447	440	98
Marshall-Hot Springs	228	213	93
Flat Rock-Fletcher	483	440	91
Weaverville	434	393	90
Oakley	147	132	90
West Asheville	1178	969	82
Black Mountain	215	161	75
Haywood-Bethel	591	411	69
Spring Creek	368	246	67
Mills River	427	285	67
Asbury Memorial	321	210	65
Central	2608	1651	63
Hendersonville	874	535	61

Charlotte District

Ansonville	444	556	125
Rural Trinity	266	313	118
Big Spring	91	107	117
Polkton	260	296	114
Calvary	450	510	113
Wesley Heights	348	392	112
Weddington	826	889	108
Thrift-Moores	460	492	107
Morven	422	449	106
Lilesville	414	400	96
Hawthorne Lane	1254	1201	96
Belmont Park	1207	1133	94
Chadwick	333	312	93
Duncan Memorial	280	262	93
Central, Monroe	1090	969	89
Pineville	480	429	89
Dilworth	1185	1043	88
Myers Park	310	267	86
N. Monroe-Icemorlee	262	227	86
Brevard Street	526	443	84
Peachland	424	332	79
First Church	2723	2132	78
Bethel-New Hope	414	319	77
Waxhaw	692	525	76
Wadesboro	790	565	72
Unionville	418	266	64
Spencer Memorial	453	272	60
Prospect	843	461	55
Marshville	548	296	54
Matthews	212	112	53
Hickory Grove	616	329	53

Gastonia District

Smyre	129	283	219
Maylo	194	337	174
Dallas	290	427	147
Park St., Belmont	446	646	145
Cramerton	153	223	145
West End	270	363	134
Mt. Holly	487	625	128
McAdenville	134	156	116
East End	240	278	116
Franklin Avenue	468	650	115
Trinity	329	375	114
Central, Shelby	832	961	114
Lafayette St.	461	528	114
Goodsonville	212	240	113
Lowell	431	482	112
Lowesville	483	495	102
South Fork	1050	1076	102
Polkville	777	786	101
Crouse	507	501	99
Shelby Ct.	618	609	98
Main St., Belmont	221	200	91
Belwood	846	761	90
Main St., Gastonia	1289	1102	84
Rock Springs	873	803	83
Bessemer	457	374	82
Cherryville	343	280	81
Lincoln Ct.	583	450	77
Lincolnton	632	443	71
Stanley	478	338	70
King's Mountain	406	263	65
Cherryville Ct.	595	363	61

Greensboro District

Highland	58	245	422
Ward St.-Archdale	245	460	188
Bethel-Grace	267	479	179
Cedar Falls	354	592	164
Caraway Memorial	425	629	148
East Greensboro	496	729	147
Gibsonville	273	362	133
Randleman	584	734	126
Randolph	651	820	126
Ramseur-Franklinville	440	548	124
Jamestown-Oakdale	349	429	123
Liberty	250	299	120
Calvary	368	442	120
West Greensboro	446	527	118
Proximity	471	533	113
Glenwood	360	400	111
Summerfield	950	1029	108
Main St., High Point	830	762	92
Wesley Memorial	1687	1415	84
College Place	973	819	84
New Hope	408	340	83
Coleridge	328	275	83
Pleasant Garden	899	720	80
Centenary	812	624	77
First, Asheboro	685	510	73
Ruffin	414	289	70
Park Place	619	410	66
West Market St.	1975	1307	66
Wentworth	640	410	64
Uwharrie	479	300	63
Stokesdale	756	462	61
Main St., Reidsville	825	507	61

Marion District

Marion Mills	209	440	210
Spindale-Alexander	341	611	179
Marion Ct.	280	429	148
Avery	270	342	127
Rutherford College	300	372	124
Spruce Pine	212	253	119
Elk Park	177	209	118
Old Fort Ct.	329	352	107
Burke	381	396	104
Ivy	151	158	104
Morganton Ct.	527	538	102
Cross Mill	189	189	100
Forest City	448	435	97
Broad River	326	318	97
Gilkey	349	333	95
First, Marion	543	502	93
North Forest	313	292	93
Bostic	591	547	92
Plasant Grove	267	241	90
Cliffside-Avondale	400	358	89
Old Fort	190	167	88
Table Rock	499	429	86
Glen Alpine	360	309	86
Henrietta-Caroleen	217	180	83
Mill Spring	445	345	77
Burnsville	537	395	73
Micaville	403	274	68
First, Morganton	867	592	68
McDowell	572	377	66
Rutherfordton	437	252	57

Mt. Airy District

Rockford Street	206	362	175
Warrensville	261	407	156
Boone	325	496	153
Rural Hall	662	776	117
Draper	235	265	112
Wilkesboro	288	323	112
Danbury	259	386	107
Jonesville	316	331	105
Helton	318	321	101
Yadkinville	654	652	99
Dobson	355	340	96
Moravian Falls	268	258	96
Elkin	393	371	94
Sandy Ridge	220	212	92
Jefferson	568	526	91
Mt. Airy Ct.	610	550	90
Todd	322	286	88
Walnut Cove	527	465	88
Leaksville	304	265	87
Laurel Springs	276	236	85
Madison-Mayodan	378	305	81
Ronda-Roaring River	113	92	81
Pilot Mountain	601	452	75
Creston	293	220	75
North Wilkesboro	570	387	68
Spray	376	257	68
Stoneville	212	143	67
Watauga	445	273	61
Ararat	470	277	59
Central, Mt. Airy	866	469	54
Sparta	534	214	40

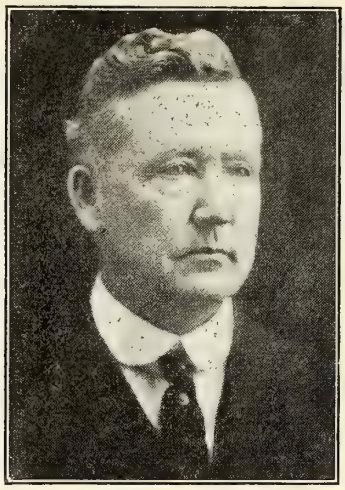
Salisbury District

Westford	218	600	275
Harmony	183	494	220
Badin	310	540	174
Park Avenue	503	736	146
Kerr Street	163	235	144
Main Street-Yadkin-Rowan	253	349	138
Epworth	304	410	134
Landis	304	464	132
New London	248	318	128
First St., Albemarle	442	546	123
Salisbury Ct.	501	551	120
China Grove	271	311	115
Norwood Ct.	357	400	112
East Spencer	306	336	109

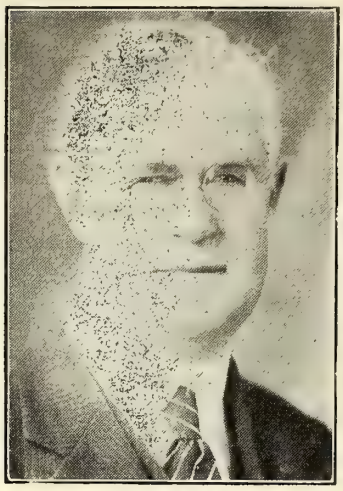
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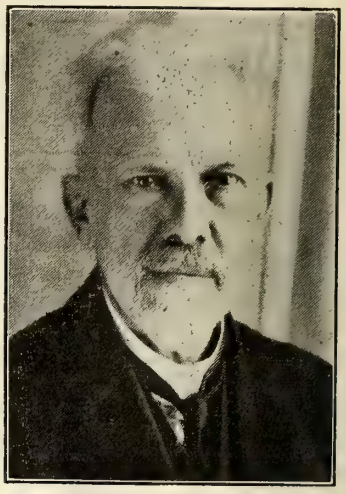
Robert Marshall Courtney



Seymour Taylor



Logan Berge Abernethy



Thomas Bradley Johnson

Methodist Ministers of North Carolina

Others Will Appear from Week to Week

Robert Marshall Courtney—Father, A. H. Courtney; mother, Mary E. (Bowman); birth, Nov. 1, 1874, Caldwell Co.; joined church Aug. 1888; called to preach in early youth; reared in country; attended Hartland Academy, Trinity College, Cleveland Bible and Training School. Charges served: McAdenville, 1899-03; Lincolnton, 1903-07; Norwood, 1908; Mooresville, 1909-10; Thomasville, 1911-12,13; West End, Winston-Salem, 1914-17; First, Hickory, 1918; Centenary Sec. W. N. C. Conf, 1919-20-21-22; Centenary Sec. W. N. C. and N. C. Conferences 1923-24-25; Central, Concord, 1926-27-28-29; P. E. Gastonia district, 1930.

Seymour Taylor—Father, James H. Taylor; mother's maiden name, McNeil; born 1868, Wilkes Co.; joined church 1893; called to preach, 12; reared in country; attended public schools and sparta Institute. Charges: Helton, 1897-98; Rockford, 1899-1900-01; Watauga, 1902-03; Yadkinville, 1904; Jefferson, 1905; Wentworth, 1906-7-8; Derita, 1909-10-11; Weddington, 1912-13-14-15; Marshville, 1916-17-18-19; Morven, 1920-21-22-23; Concord Ct., 1924; N.Wilkesboro District, 1925-26-27-28; Thomasville Ct., 1929-30. Built four parsonages in the Charlotte district. Never missed an appointment. Been in Sunday school each Sunday for thirty-six years.

Logan Berge Abernethy—Father, Robert Laban Abernethy; mother, Mary Ann (Hayes); born, Rutherford College, July 12, 1865; joined church October, 1886; age called to preach, 30; reared in small town; attended Rutherford College; degrees, A.B. and A.M. Charges served: Bald Creek Academy, 1901; Weaverville Ct., 1902-3; Biltmore, 1904-5; President Weaver College, 1906-7-8; Canton, 1909-10-11-12; Conference Educational Secretary, 1913; Cullowhee Normal College, 1914-15-16; Charlotte (Dilworth), 1917-18-19-20; Mooresville (Central), 1921-24; Elkin, 1925-26-27-28-29-30.

Thomas Bradley Johnson — Father, Isham P. Johnson; mother, Mary Ann Amelia (Couch); born in Randolph Co. Aug. 14, 1864; joined church 1883; reared in country; attended public schools, Shiloh Acad., Park's Cross Roads Acad., Trinity College. Charges: Franklin Ct., 1893-94; Waynesville Mis., 1895; Highland Ct., '96; Clyde Ct., '97-98; Creston Ct. '99-1900-1-2; Pleas. Garden, 1903-4; Olin, 1905-6-7; Troutman, 1908; Stony Point, 1909-10-11-12; Summerfield Ct., 1913-14-15-16; Randolph Ct., 1917-18-19; Prospect Ct., 1920; Thomasville, 1921-22-23-24; Hanes, 1925-26; Lafayette St., Shelby, 1927-28-29; Forsyth, 1930. Have built 11 churches (not all dedicated before I moved); secured and paid for church grounds for Trinity Mem. at Trinity, and for Johnson Mem. at Eastside, Shelby; repaired and painted number of parsonages; never missed first roll call at conference except once, when performing marriage ceremony.

David Riley Proffitt—Father, William Wilson Proffitt; mother, Minerva Jane (Proffitt) born Aug. 12, 1870, Yancey Co.; joined church 1884; called to preach 17; reared in country; attended country schools and Morris Harvey College, W. Va. Charges: Ivy Ct., 1901-3; Spruce Pine, 1903-5; Weaverville Ct., 1905-9 Swannanoa Ct., 1909-10; Weaverville Ct., 1910-11; Webster Ct., 1911-15; Biltmore and Mt. Pleasant, 1915-19 E. Greensboro, 1919-23; Andrews, 1923-24; Thomasville Ct., 1924-28; Spray, 1928-30.

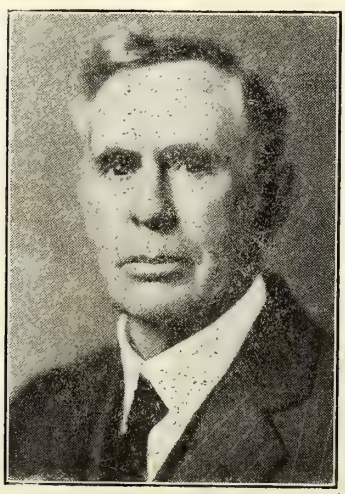
Joseph Walter Kennedy—Father, Joseph Everett Kennedy; mother, Mary (McKinnin); born Feb. 22, 1863, Wayne Co.; joined church 1881; called to preach, 10; reared in country; attended public school and Rutherford College; degree, A.B. Charges: Mills River, 1904-5; Crabtree, 1906-7-8; Mt. Airy Ct., 1909; Wilkes Ct., 1910-11; Caldwell Ct., 1912; Maiden Ct., 1913-14; Woodleaf Ct., 1915-16-17; Lowell, 1918-19; Walnut Cove, 1920-21; Carraway Mem., 1922-23; Bethel (Greensboro, 1924; Bethel-New Hope, 1925-26; Ansonville, 1927-28; Prospect, 1929; Weddington, 1930.

Howard Peterson Powell — Father, Luke B. Powell; mother, Lessie (Boone); born July 11, 1897, Clinton, N. C.; joined church Sept. 1916; called to preach, 13; reared in country; attended Trinity Park School, Trinity College and Asbury College. Charges: Spray, 1924-25-26-27; Murphy, 1928-29-30.

Jesse Pearson Hipps—Father, L. H. Hipps; mother, Margaret (Cody); born April 10, 1877, Haywood Co.; joined church 1893; called to preach in childhood; reared in country; attended Ruth-



David Riley Proffitt



Joseph Walter Kennedy



Howard Peterson Powell



Jesse Pearson Hipps

erford College and Emory and Henry College. Charges: Prospect Ct., 1905-8; Chadwick and Seversville, 1908-9; Walla Walla, Wash., 1909-10; Medford, Oregon, 1910-11; Statesville Ct., 1911-12; Spray and Draper, 1912-14; Elkin, 1914-18 Lexington, 1918-20; Marion, 1920-22; Andrews, 1922-23; Grace- Winston-Salem, 1923-26 Mooresville (Central), 1926-29; Kannapolis, 1930. Built church at Unionville and at Trinity in Union Co.; built main auditorium Draper church; improved church at Spray; built S. S. Dept. at Elkin; built parsonage at Lexington; remodeled parsonage at Marion; painted parsonage at Mooresville.

"WHY PICK ON DILWORTH?"

In your January 2 issue of the N. C. Christian Advocate you have an article written by Mr. J. B. Ivey of Charlotte, N. C., which states that there should be an equitable system in the way of assessments in the Charlotte district.

I wish to call Brother Ivey's attention to the following:

There are about 30 district stewards in the Charlotte district who meet at the call of the presiding elder and work out the conference assessments for each church in the district, as well as do the other work of the district board. These men are all fine Christian gentlemen, and are trying to do the best they can in proportioning out the conference collections to each charge.

Brother Ivey says that the First church assessment is $2.90 per member, while Dilworth's assessment is only $1.71 per member. Why did not Brother Ivey give the assessments for the other 28 churches in the Charlotte district and make a fair comparison. He states that Dilworth church has no heavier load than the First church. Brother Ivey forgets that First church has a complete plant, whereas Dilworth has only a church auditorium, and is using the church basement and a small "hut" for Sunday school purposes. We are needing an educational building badly and are glad that First church has all the necessary equipment to do their church work.

Brother Ivey was one of the organizers of Hawthorne Lane Methodist church of this city. If he will look back over the records he will see that when Hawthorne Lane was building their new church, Tryon Street and Trinity churches carried the bulk of the conference collections for the city of Charlotte in an effort to help Hawthorne Lane build up to the strong church it now is. It has always been the policy of the writer that the "strong help the weak." It has not been so many years since Dilworth church was a small mission church, but it has been growing steadily and increasing its conference collections during the past few years just as much as it could possibly carry.

When Trinity and Tryon Street churches decided to consolidate it was the feeling of Trinity church, of which I was a member, that the Lord's work could be done better by one outstanding church than by two smaller churches. Two years ago this past fall, when First church started on its church work, Bro. J. A. Russell, who was district steward for the First church, stated in the district steward's meeting that the First church would take the same conference collection that Tryon Street and Trinity churches had been carrying, but that it could not take any more. So that First church was proportioned with that amount at their request.

It is the desire of Dilworth church to help the weak country churches, as so many of the country people have moved to the city and thereby weakened the financial condition of the country churches. The conference assessment of the last conference of the Charlotte district was $452 less than it was a year ago. The writer, as district steward of Dilworth church, stated to the district stewards of the Charlotte district at our last meeting that Dilworth church would increase its conference collections $300, which made $752 less this year for the conference assessment on the weak churches.

Now if Brother Ivey will take the time to investigate the conference assessments of Central church at Asheville; Centenary-West End church, Winston-Salem; Wesley Memorial at High Point, and West Market Street church, Greensboro, he will find that these outstanding churches carry a large portion of the conference collections for their districts.

J. H. Jones.

WELDON DISTRICT MEETING

Preachers and laymen of the Weldon district met at the Methodist church in Weldon Monday morning at 10:30 o'clock. Presiding Elder Jones called the meeting to order and read part of the first chapter of Acts as a Scripture lesson. Rev. J. B. Merritt led in prayer. C. T. Thrift was elected secretary. All the preachers of the district except three, Revs. L. M. Hall, S. S. Ellington and R. G. Dawson, were present. In the absence of Rev. T. M. Grant, Rev. L. T. Singleton presented the claims of the Superannuate Endowment, urging the preachers and laymen to give attention to this matter. L. G. Morelock, secretary of the board of lay activities, spoke on missions, giving a very comprehensive view of our missionary work and making a very informing address. Rev. M. T. Plyler spoke on Pentecost asking the very pertinent question, Does the church of today really want a recurrence of Pentecost? The morning session was closed with earnest prayer by Rev. E. McWhorter. Lunch was served by the ladies of the Methodist church in the basement and was much enjoyed by all. After lunch L. L. Gobbel spoke on the Sunday school work, which was followed by consideration of district matters. W. L. Knight, district lay leader, made a fervent appeal to preachers and laymen to keep first things first and to stress the spiritual in all our work. About sixty were present and counted it a good day. C. T. Thrift, Sec.

Willie—"Pa, what's a parasite?"

His Pa—"A parasite, son, is a man who walks through a revolving door without doing his share of the pushing."—Goblin.

Goitre Not A Disease

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Milwaukee, Wis.—It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 827, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposed needless operations. Dr. A. A. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.

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Selma, N. C.	5.30	5.95
Statesville, N. C.	3.65	4.20
Thomasville, N. C.	1.10	1.20
Winston-Salem, N. C.	1.40	1.60
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Children's Storyland



THE BIRD BUNGALOW

See, Jenny Wren, I've built a bungalow for you.
Made it from a box—myself—just see, it's painted, too.
I've put it on a pole, high up, right near the garden wall,
Where sunflowers and hollyhocks are growing straight and tall.

Why don't you come to live in it, you tiny little thing?
I want so much to have you here. I like to hear you sing.
It's been put up for good most a week. Ma said it was so cute.
I'd feel most awful hurt if p'raps it wouldn't suit.

The roof won't leak a bit. I'm sure the door is plenty small;
I meant it so the rain and sparrows can't get in at all.
It's big enough for six of you, so build your cozy nest.
O please move in; won't charge you rent; because I like you best.

Our garden's full of worms and bugs and all that's good to eat.
I know that you are fond of grubs, and cutworms are a treat.
You're tirely welcome to them all; I'm sure you wouldn't mind,
If, when I'm digging in the yard, I'd give you all I find.

I'd be so glad to have you 'round; to hear your cheery song;
To see you creep 'neath vines and plants, and watch you all day long.
And when your little speckled eggs hatch into baby wrens
I'll stay close by and 'low no one to see them 'cepting frien's.
—M. G. Gosselink, in Methodist Protestant.

HENRY'S PRIZE

On their way home from school one afternoon Henry and three of his playmates stopped every now and then to make snowballs to throw at some spot on a tree or fence or telegraph pole. They made believe that whoever hit the mark would get a prize.

When they came to Granny White's house Henry noticed a star-shaped thing half-way between the old parlor windows of the little frame cottage.

"Look, boys," he cried, pointing to the spot; "let's see who can hit that star!"

"Whee, that's easy!" said one of the other boys, as he picked up some snow.

"This time it's my first turn!" shouted Henry and threw with all his might. But he had aimed a little too far to one side and his snowball crashed right against the window pane.

Frightened at what they had done, Henry and the other boys ran away as fast as they could till they were a long way from Granny White's house; then they stopped, all out of breath.

"Let's throw snowballs against that barn!" called one of the boys, but Henry did not feel like throwing snowballs any more. He kept thinking of poor old Granny White and the broken glass. She lived alone, and he wondered how she was going to keep warm with a big hole in her window. "I don't want to play any more," he said to the other boys, "I'm going home!"

He walked away as fast as he could toward Granny White's house. But when he reached it he could not bear to look at the parlor window. He went to the back door and knocked. Granny opened it with a smile on her kind old face. "Well, well, if here isn't Henry!" she said. "Come right in and get warm!"

Henry wondered how she could be smiling when one of her windows had just been broken. He sat down near the kitchen stove and turned to Granny. "I broke your window, Granny. But I didn't mean to. I was trying to hit that star on the front of your house between the parlor windows, and I missed it and struck the glass. I'm awfully sorry!"

Granny White smiled a pleasanter smile than ever. "You didn't break the glass, Henry," she said. "The snow must have been soft, for it did not go through the pane."

Henry was an astonished little boy when he heard that the window wasn't broken after all, and he was glad, too. "That's why you are smiling," he said. "You are so glad that the glass didn't break and let in all the cold air."

"It isn't that alone. I am happy that you were honest and manly enough so that you came back to tell me you did it, because you really thought you had broken the window. I never should have known who threw that snowball, because when I heard it hit the glass and hurried to the parlor window there wasn't a boy or girl in sight!"

As Henry ran home he was very happy to think that he hadn't broken good old Granny White's window after all. But he was still happier that he had gone back and told her who it was that had thrown the snowball.—The Youth's Companion.

A small boy had fallen into a creek, and a kind old lady had stopped until he was rescued and safely on the bank.

"Dear me, how did you come to fall in?" she asked of the unfortunate boy.

"I didn't come to fall in," he explained, "I came to fish."—Tawney Kat.

WHEN MISS JENNY WREN LEADS THE CHOIR

By Rev. J. M. Rowland.

I have always loved birds and have given what time I could toward studying them since I was a lad. In my house by the side of the road as often as I am able I sit and listen to their songs and watch them in their antics. There is good bird sentiment in the neighborhood, and we have encouraged birds to abide with us. We have put up houses of different designs and fed and watered the little singers. These efforts have been successful to the extent that on our lot of eighty by two hundred and fifty feet in Ginter Park, Richmond, we had in the season of 1929 the following birds to nest and raise their interesting families: Robin redbreast raised two families in the same nest in the front porch, while down by the front steps a catbird had a family in an evergreen. In the backyard four Jenny Wrens had apartments in different places. One nested in a gourd, one in a hollow log nest and two in wooden bungalows. Here, also, another catbird, and a cardinal, and mocking-birds, and two blue-bird families, and two thrush families, carried on their domestic activities.

There were, perhaps, others on the place, but we found these and became familiar with them during the summer. Humming-birds were in evidence, but we were never able to locate the homes of these little beauties. All of the above-mentioned songsters made the summer happy and they also destroyed thousands of hurtful insects.

Of all my bird neighbors, however, I am partial to Jenny Wrenn. She is such a dainty little lady and has so much pep and style. She is a good housekeeper and looks well after her children. It is interesting to watch her about her household duties and count the number of bugs and worms she brings to the table in an hour. And the most interesting things about it is, she sings while she works. Early in the morning before the town is awake, Jenny Wren is singing her sweet song and bringing to those hungry mouths choice bugs and worms. It takes much work for her and her husband to satisfy those mouths and there is little time for play, while the kids are growing. But all the time the Wrens are working they are singing. She seems really to know which mouth got the last worm and she is careful to make them go round.

I discovered some time ago a peculiar trick Mrs. Wren has about selecting her house. If you build several houses close together, she and Mr. Wren will inspect all of them and carry some straw into each one as if they intended to occupy

all of the houses you have built. She is doing this to fool the other birds and keep them from taking a lease on the other cottages, because the wrens do not like to be crowded too much with neighbors, and they know there is a code among birds that if anything has been put in a bird-house it is a sign the house has been rented and no other bird will bother it. When the wrens put this trick over on me I just watched the house they had decided to use and then I cleared the others as fast as they put goods in them. They soon got so busy at home they stopped bothering the other houses and the bluebirds rented one of them in a day or two.

As I worked in the garden and among the flowers, the wrens became very gentle and worked on with their family resposibilities as if my presence did not disturb them. They seemed to understand they were my friends and I was a neighbor they could trust.

Some of my friends have said they would not want so many birds around to eat up the berries and fruits. They de destroy some of them, and, at times, Mrs. Catbird will quarrel, because I want some of my own cherries. But all that they take is a small matter compared to the music they make. I cannot expect to have such music without paying for it. Churches have to pay for choirs and we pay a big price when we go to the operas. The music of Jenny Wren and her friends is finer than any music made in Richmond, and if they want to dine in my garden after the musical is over, they are welcome to all that is there. They ate the bugs and worms that would have eaten up everything, and if I can get more song birds I will have more in the garden for the house and for the birds.

If you do not love birds you are missing much in life. Teach the children to love the song birds and care for them. Get bird books and learn the different kinds of these sweet singers. Do you know that wonderful musical warble that rolls on like melted silver, when Mrs. Brown Thursh sings in a cool place on a hot day? Do you know the heartening trill of the Cardinal? Do you recognize the golden harp of Jenny Wren? Have you any bird houses for these feathered friends? If not, get busy for the next season and during the winter and see that they have some food to last them until the worms and the bugs come to spend the summer with us again.

To know the birds saves you from much worry and keeps your heart younger. You contend better with the human beings who pester you, if you give some time to the music of God's birds. What a dreary world this would be without the song birds and especially without Jenny Wren.—Richmond Christian Advocate.

ADVENTURING IN GOODNESS

Five boys stood on the corner plotting deviltry. They had nothing to do, and it was Saturday and springtime, and the call of adventure was in the blood.

"Let's sneak down to the corner and ring the doorbell of Widow Jones. She hates that worse than poison," said one of the gang. "Oh, that's too easy," said naother. "Let's bum transfers and ride all day in the elevated trains." "Nothin' doing," said a third. "I'd rather raid the fruit stand of old John. He's too lame to catch us, and his apples are all polished up." The fifth boy now turned to the rest: "Listen, fellows!" he said, "I ain't any better than the rest, but I got an idea. Miss Jackson said yesterday that there is more fun in an adventure in goodness than in anything else. She knows an awful lot, I tell you, and besides, she's pretty. I'd like to try it just once." "O, go on!" said the first boy. "We ain't got time for that sort of stuc."

"Gee, I don't know," said the second. "I'd like to try it. If there's fun in it we should worry." "What'll we do?" said the fourth boy. The fifth boy was equal to the demand. "I got it thought out," he said. "You know old Mrs. Sampson. She's so old her hands are all wrinkly. Well, I saw her trying to cut up a load of kindling. What do you say we go get axes and cut up that kindling and pile it in her cellar, too, and when she offers to pay us we'll all say: 'No, Mrs. Sampson, we don't take nothin'. We were just loafin' around, so we thought you might like a lift.'" "It's a go!" yelled the boys, and each ran off in a different direction for an axe. They were back in a moment, and a little later Mrs. Sampson straightened up her tired old back to look at five boys armed with axes standing all around her. "Bless!" cried Mrs. Sampson, "what do you want?" "Nothin'," said the first boy. "Just thought you might want some help." "I can't hire you," said the old lady. "Nobody can," said the second boy. "We're doing this for you just because we want to."

A half hour later five boys stood at Mrs. Sampson's front door. The wood was all chopped and carted in. "I can't believe it," said the old lady, with tears in her eyes. "I never see the beat of it." "It ain't nothin'!" said the fifth boy. "We was just adventurin' in goodness. Good-bye, Mrs. Sampson."

"God bless you," said Mrs. Sampson, as she watched them walk away.

"Here comes a policeman," yelled the first boy.

"Who cares?" said the second boy.

"He ain't looking for us," said the third boy.

"It's great to know he's a friend of ours," said the fourth boy.

"Adventuring in goodness is the real stuff," said the fifth boy.—Journal of Education.

The baby elephant is sad,
His life is dull and grey.
He cannot suck his thumb because—
His nose is in the way.

Scene: A dining room.

Time: The first dinner the bride has cooked.

He (biting down on a biscuit)—"Sugar lump, how clever you are to make bricks without any straw."

Mother!

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J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The restless tribes and races feel
The pressure of thy pierced hand;
Thy way is in the sea and air,
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The peoples hunger for thee, Lord,
The isles are waiting for thy Word.

O Church of God, awake! Awake!
The waking world is calling thee.
Lift up thine eyes! Hear thou once more
The challenge of humanity;
O Christ, we come! our all we bring
To serve the world and thee, our King.

—Frank Mason North.

The Vance-Warren zone under the leadership of Mrs. J. C. Burwell recently frowarded twenty-five dollars to our conference treasurer to make Miss Amma Graham a life member of the Woman's Missionary Society.

Carr church auxiliary, Durham, is studying "Life and Letters of St. Paul," Carter. The pastor is conducting this study at the mid-week prayer meeting, using maps and posters. There is much enthusiasm in this group of seventy or more.

Many who saw the historical pageant at the Wilmington conference, 1928, under the direction of Mrs. H. B. Branch will be glad to know that she has developed a wonderful pageant from the same material in simplified form. It will be especially interesting to those who have studied "Seven Times Seven" to use the young people in presenting this pageant. If interested write to Mrs. M. T. Plyler, Durham, N. C.

ANDERSON'S AUXILIARY

Just a few words at the close of the year 1929, and having finished our work we are very proud of our little band being so loyal in every respect.

Owing to the financial depression of our community we did not come up as we wished to, but all that was done was with a heart sincere.

We have lost several members, one by death (leader of the young people), and our mission study leader who moved out of town. She was loyal and true, having presented all of the books required for our study.

We hope to do as well or even better next year.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Auxiliary of Anderson's church in meeting assembled, December 11, 1929, wish to pay loving tribute to our dear sister and co-worker, Mrs. J. E. Perry, whom God in his infinite wisdom and love called from her bed of suffering to life eternal on December 3, 1929. There be it resolved:

First, That we acknowledge the wisdom and goodness of God in granting her many years of loving(loyal service in our missionary society and leader of the young people's work of Anderson's church before calling her to her reward, and that for her the suffering and sorrows of this life are forever at an end.

Second, That we express our heartfelt sympathy to the bereaced family, especially the husband, and we pray that our heavenly Father will heal the wound her loving hand has made with the sure promise of a happy reunion in heaven.

Third, That a copy of these resolutions be recorded in the minutes of our society, a copy sent to the Advocate and a copy to the family.

Mrs. Noah Felton,
Mrs. B. W. Thach,
Mrs. J. E. Hunter,
Mrs. A. E. Layden.

DR. CADMAN, AT 65, SEES INCREASE IN SPIRITUALITY

Celebrating his 65th birthday late in December, Rev. S. Parkes Cadman looked back to the year of his arrival in America, 40 years ago, and declared that he had witnessed "a tremendous increase in world-wide spirituality" since his coming. Elaborating his views, he said that while men had long "splendid ideals" they were now gaining the "moral courage" to put those ideals into practice. And decrease in church attendance or decline in other forms of religious observance is unimportant in view of the existing concrete evidence of the modern spirituality, he added. He cited as evidences of this spirituality the tendency to outlaw war, a better understanding among religious sects and an increasing tendency to accept social responsibility for "unfortunates." The source of the "inspiration" for this work is in religious teaching, he said.—Christian Century.

In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.

—John Oxenham.

The Woman's Missionary Society of the little church at Benartice, Czechoslovakia, has twenty-two members. This little society has taken charge of spreading Christian literature among the people of their section of Czechoslovakia. During the past conference year they sold 90 copies of the Krestansky Buditel (the Czech. Christian Advocate) and 20 Bibles. These were sold to Roman Catholic families. Other Protestant literature amounting to Kc 684.50 was sold.

CHALLENGING PROSPECTS

Fifty years ago a red line could have been drawn fifty miles inland and parallel to the coast all around the continent of Africa, and, excepting the South African colonies, there were hardly fifty stations inside that red line, says the Missionary Witness. Today there are fifteen hundred stations occupied by white missionaries, while thousands of posts are held by the host of faithful Negro preachers of the gospel, who have been trained by the missions for this very purpose and have returned to their people.

The advance in Africa in the last 25 years has been unprecedented in the annals of missions. The Sudan Interior Mission has made an annual gain of 20 per cent for the past four years. If all the missions can keep up the same ratio of increase for another quarter of a century Africa may not be Christian, but it will be Christianized. There will be no dark parts where the light of the gospel has not shed its ray; there will be no tribe without its preachers, and no tongue into which some portion of the Scripture has not been translated that the people may read and be enlightened.

HE OBEYED GOD

A year ago accurred the death of Kim Chang Sik, the first ordained pastor in the Methodist Episcopal Church of Korea and its first district superintendent. He assisted in establishing the first Christian church and school in the city of Pyengyang.

In 1894, a severe persecution of the young Christian church arose, and Kim Chang Sik, with other native Christians, was thrown into prison, where he was beaten. One night he was thrust into the death cell; he fully expected to be executed the next day, when once more an attempt was made to make him recant. But he responded, "We ought to obey God rather than man."

After more beatings he was discharged. On his way to the home of the missionaries, he was stoned. He was a man of strong Christ-like character and his service extended over forty years. He lives in the hearts and minds of his followers because he obeyed God.

Trust is a plant that must be cultivated with the hoe of experience.—Forward.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE NEW YEAR

A flower unblown; a book unread,
A tree with fruit unharvested,
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes.
This is the year that for you awaits
Beyond tomorrow's mystic gates.
—Selected.

THE PLEDGE SERVICE

The principle feature of the January meeting will be the pledge service—the time when we make our pledges for the continuance of our successful missionary work. As we consider the great responsibility of the women of the church to meet the appeals and demands that come for a larger and more extensive work, we feel that these pledges should be made in a spirit of prayer, humility and deep gratitude to Him who has founded our work. With our offerings we are helping to finance a program that is meeting human needs all over the world. We should give in proportion to our love for the Master and for humanity. "As we make our pledges this year may we have his unselfish spirit, his understanding and sympathetic heart, his penerating eyes and his listening ears. And as he so generously gave the abundant life to us, may we give generously to others, for inasmuch as we give to others, we give to him."

WHAT OUR LEADERS SAY

"Young people, thank God that you stand at the fork of the road with a life in your hands that can be placed anywhere."—John R. Mott.

"We have been spending a lot of time on values, now what we need to do is to evaluate the values."—Dr. Kramer.

"We are far too sentimental about Ghandi and those religious leaders that dwell at the four corners of the earth."—A. H. Gray.

"O, Romans, had you the will as you had the power you could have molded the world for Christ. O, Christians, if you have the will as you have the power, you can win the world for Christ."—Sherwood Eddy.

"Let us remember the slogan of Kagawa, the devoted Christian social leader of Japan: 'Don't define yourselves, but serve.' "—A. J. Brace.

—From Student Volunteer Movement Bulletin.

JAPANESE APPRECIATION OF EFFORT OF YOUNG PEOPLE

To show their love and appreciation of their Japanese friends who are students at the Hiroshima Girls' School in Hiroshima, Japan, the young people had as their specials during the past year the securing of funds to purchase a concert grand piano for the school and to help to install the sanitary plumbing in the high school department where more than 400 young girls are enrolled with no equipment for that purpose, because of lack of funds.

Learning of his effort on the part of the young people Miss Hamake Hirose, whom many of our young people know through her visits to our conferences a year ago, has written the Young People's Bulletin expressing her appreciation of this work which has been undertaken by the young folks. She says: "If you ask me why I was surprised and overflowed with joy, listen to my answer and hear my appeal to you. I was fortunate enough to spend two years in that school. I went there as a backward country girl, knowing nothing of the civilized world and finding many new things—American teachers, strange sounds of English words, Christian worship and the Bible. But the strangest of all was to see a grand piano and wonder why it sounded so different from the baby organ which I was accustomed to see. I saw a large number of girls who were anxious to take lessons and some of whom were very skillful in playing. The people in and out of the city began to take notice of their playing until they have judged that our school has an outstanding music department and that they should send their daughters there for training, not only in English zut also in music, for the modern girl must know how to play the piano. Now, that grand piano insists on showing its age and feebleness. Propped up as it is with two crutches it does not look very pretty, and the students are wishing for a new concert piano for their folks to hear them play at our next concert. Can you imagine what a great joy it will be to them when they see the new piano on the platform and hear the girls play such melodies that will draw the hearts of the people into a world which is higher, purer and more beautiful? The music will be an unspoken gospel to the Japanese souls and I feel especially thankful that the young people are the ones who are contributing time and effort with the sweetest and the warmest hearts."

MISSIONS AND CHRISTIANS

By W. H. Harrison.

There can be no giving up of missions upon the part of the church if we be Christians. We have no one to follow but Christ. He has said, "Go." We dare not, therefore, retreat. To evangelize the world is our task. It is indeed a hard task—one that requires heroism and sacrifice. However, we have His promise to be with us to the "end of the ages." His being with us is predicated on our going. He never made the promise to a standing or retreating church, but to a church that was marching forward at his command. The world is truly our parish, and we should never be satisfied until the "kingdoms of the world become the kingdoms of the Lord and his Christ." In my opinion it will take three things on our part to realize the Master's ideal:

First—men. This term is used generically. Men that are mastered, not masered by any ambition that is unholy or personal, but mastered by Jesus Christ; men who see him who is invisible, and move with a determined step toward the summits of the highest mountain peaks of endeavor; men with trained minds and warm hearts, marching to the strains of heavenly bodies that are more beautiful than the music of the spheres, ready to do and dare for the sake of him by whom they have been sent; men with a passion that burns in their breasts until all else but the cross of Christ is lost sight of, as they believe this symbol, if taken spiritually, will transform the darkest continent into the effulgent and marvelous ligt of Christian liberty.

Second—money. It has been said by some that we have talked too much about money. Well, the Master had much to say on this subject. Money may be used as a means to a worthy end, or it may be used as a means to an unworthy and ignoble epd. Money is safe so long as it is in the hands of Christians. It is , however, a very unsafe instument if it falls into the hands of the un-Christian and vicious. I think the knife will illustrate just what I have in mind. The instrument is finely tempered, and is the pride of the workman from whose deft and experienced hands it comes. It falls into the hands of a villain. With this instrument he stabs to the hurt and death his brother. Suppose this same knife had fallen into the hands of a surgeon. It might have saved life. Christians should see to it in life and after death that their money be used for purposes that are high and holy.

Third—medicine. The Master, while he was here, took direct and positive cognizance of men's bodies. He fed and healed them. His statement, "Man shall not live by bread alone," never did eliminate the necssity of bread. It would seem if we are truly to save Africa, the Tseste fly is our great challenge, and it will take medicine to combat this great disease. The same thing is true in regard to China, from the standpoint of leprosy. As it will take men and money to combat this ancient and loathsome disease, it will also take Chaulmooga oil to assist in estoppage and finally banishing this dreaded scourge from civilization. Hippocrates, the father of medicine, has given the Christian world a great instrument with which to help establish the kingdom of Jesus Christ.

This paper is sent forth with a sincere desire that more men, more money and morme medicine may be dedicated to the Master's use.

Millionaire (to some of his proteges)—"I owe all my success to only one thing. Pluck, just pluck."

Sagacious Questioner—"How do you find the right people to pluck?"

Sunday School Lesson

JANUARY 12

By F. B. Stockdale.

Baptism and Temptation of Jesus

Matt. 3:1-4; 4-11.

Golden Text: This is my beloved Son, in whom I am well pleased.—Matt. 8:17.

That Matthew should pass over thirty years with not a word about them is but a comment on the blindness of those who see most. The best observers see but little of what occurs in the building of a personality. In those years two great souls were made; night and day the fire and the forge of life had been busy; the great processes of life had been working and now two mighty men come to the life of the world: John and Jesus. John comes from the wilderness, Jesus from the workshop.

The Urgency of Life

Who ordained John and started him to preach we need not ask. As the son of a priest his inheritance would be full of privilege. We never find him at the ministry his father followed. Reformers tread not in the footsteps of their fathers. Life is bigger than the forms into which the fathers packed it and growing souls must find other ways of expressing themselves and the message they bring. The urge of John's soul may be felt in the words he utters: "Repent! The Kingdom of God is near!" Get ready for the better. It is now within reach. The times are hot. The possible must be made actual.

The one thing for us here to feel is the urgency of the man's soul as he calls men to the business of the Kingdom of God. As John sees it the immediate duty is connected with Christ and his kingdom: that is always true; as true now as it was then. There is never any time to spare or a moment to lose. The great now is full to bursting and its possibilities await the actions of men. Time brings nothing but the occasion; it is humans moving that change the face of life. Bestir yourselves, change your mind and the ways of your living. Whatever content we put into the word repent as used by John, it certainly carries the feeling of "Bestir yourselves; be up and doing." It is not likely that in the mouth of John the word had all the content that later it came to carry. It did mean "Hurry! Get ready!" Hence Matthew sees John as a fulfiller of the words of Isaiah: a clarion call to build a highway because God was coming to dwell with men. "Pull down the hills; fill up the valleys; build a straight road!" God won't turn; you cannot ask him to climb and he refuses to go down. Get ready!

Every great reformer has come with the urge of immediacy in his soul. Ethics are always urgent. Most of us are enamored of the slow and stately steppings of Mr Evolution: his ways are sure; his step is steady. You must not expect to see so much with so slow a workman. Because the ways of God are sure we lose the sense of his immediate desire to be here. We are too content to wait. In the sense of the certainty of God we lose the feeling of his desire to do something better now. Now and then there breaks on some great soul the sense of the nearness of God and his desire to be with us in a bigger way. The opportunity looms large as eternity, in fact eternity hinges on the moment and so the prophet thunders, "Do something!"

God's workmen have no right to be patient unless every opportunity the hour offers is seized on every side and worked for all it is worth; to its fullest capacity. Eternity can offer nothing better than an opening and chance is fleet footed. While the kingdom is near it has to be seized. God is coming but will never get here until we make the dirt fly. It is quite likely that what we need most today is an overpowering sense of the better things that are within our reach; a sense that will move us to flaming demand and urge to immediate action. The race can be sobered; the world made warless; the reign of peace is possible. This we believe but instead of shouting, "Let us have it now," we softly whisper, "Bye and bye." The times need an overweening sense of the immediacy of the Kingdom of God. Unless we are getting out of every hour all the hour holds we have no more right to be contented than we have to be indifferent. Contentment and indifference are so near alike that few can tell them the one from the other. In the nature of things the moral side of life must always be in a hurry; come first; be done now. Hence John's message thrills with life and throbs with passion: instead of resting on the certainty of God's ways it is vibrant with the sense of his nearness.

Not in the Swim

John was surprised to see the Pharisees and Sadducees at his meetings. From the immediacy of his message he turned aside to tell them an unpleasant truth; a truth we might have had to learn elsewhere but for their coming to hear the flaming preacher of the wilderness. His words have in them the anger of a man on fire with the passion of his task as well as the imaginative quality of the oriental mind. Viper is not a pleasant name, but it is a true designation of the place and poison men may reach. Wriggling and poisonous it disqualifies those it bites. John does not think of the Pharisee and Sadducee as being bitten but rather as being biters; we are not to think of them as suffering from a bite but rather as those who bite and cause suffering. They are vipers.

If you will look carefully at the words John addresses to Pharisee and Sadducee you will discover that he charges them with the crime of being satisfied with what has been done: their inheritance is sufficient to them and the day in which they live. There is nothing for us to fret about. "Abraham is our father."

PAINS QUIT COMING

Missouri Lady Says She Got Stronger and Awful Hurting Went Away After She Took Cardui.

Qulin, Mo.—"For some time, I had been having an awful time with pains in my back and sides," says Mrs. Robert Creasy, of this place.

"My head would ache until I felt as if it would split open.

"I was very weak and nervous. It looked like the least little thing would upset me. I was cross with the children, and I had no patience for anything.

"Often, when I would get up in the morning, I would have to go back to bed, I was so weak. I dragged through my work, but it took all my strength to do it.

"I tried many remedies, but nothing did me any good until I started taking Cardui. I had read how Cardui had helped others, and so I wanted to try it, myself.

"Cardui proved to be all that was said of it. I took it for several months, regularly. At the end of that time, I was in good health, and have been so ever since. I gained in weight, my appetite was good, and I was able to do all my housework without it hurting me. The pains quit coming."

Thousands of cases similar to that described above have been reported by users of Cardui. *NC-210*

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31	Columbia-Augusta	2:30 a.m.
30	Washington-New York	3:45 a.m.
11	Charlotte-Atlanta	4:35 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	6:50 a.m.
33	Atlanta-New Orleans	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:35 a.m.
18	Raleigh-Goldsboro	7:40 a.m.
37	CRESCENT LIMITED (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:37 p.m.
21	Asheville-Cincinnati	1:00 p.m.
45	Charlotte-Westminster	1:05 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	4:27 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:05 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York	11:25 p.m.

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They were a kind of Sons of the Jewish Revolution; men who basked in the achievement of another; people who kept nothing but a memory alive. They were so well born that there was nothing for them to do but remember who they were. To John when a man became contented, satisfied with himself, because of what others had done he ceased to be a man and became a wriggling poisonous thing that crawled on the ground, a menace to his day: a viper. John informed these Pharisees and Sadducees that no one can live so well that his descendants are excused from living. "Now produce fruit that answers to your repentance" (Moffatt) instead of relying on the fact that you are of the seed of Abraham. No one can be so well born that all he need do is boast of his birth: there is a life for him to live. There is a not doing that is an active wrong. God has made no arrangements for negative living. Those who only boast who they are, glory in those who did live, are a positive menace; a dead tree at whose roots the axe already lies. Each tree will be treated on the basis of its own condition. "The tree that is not producing good fruit will be cut down and thrown into the fire." The kind of tree its ancestor might have been will have nothing to do with the treatment it will receive. Every tree will be treated as a tree. A dead tree would have more sense than boast that its ancestor was a living one. Think of rational creatures being satisfied because their ancestor was a sensible being.

The Temptation

The forms of the temptation we see you may read in the reference (4:1-11). The first came on the feet of hunger: the strongest appeal known to the flesh. Then presumption; the act of lifting one's self out of the common care of the common laws of life and putting one's self into a special class that would call for a disregard of nature's laws. Last the appeal of things: "All the kingdoms of the world" offered as a bribe. These forms are but the fringe of the temptation of Jesus. They are the land we may enter, but the real battle was before he hungered and it had been of such intensity that for forty days his mind had completely lost the sense of his body: though for forty days he had fasted, not until their close had he known hunger. —Christian Advocate (N. Y.)

In each separate department of knowledge the accumulation and classification of more and more facts is no doubt the duty of the man of science. But the crying need of our time is the man who will enable us, in all this welter of facts, to see the great significant outlines; and so, in Arnold's words, "to see life steadily and see it whole." For today many men get a superficial acquaintance with some few facts of science, and see them against a background of thought which rests on the old, almost pre-Darwinian if not pre-Copernican, world-view. The result is mental and spiritual confusion. —"Arifex," in the Manchester Guardian.



Your Kidneys

Give Them Prompt Help When Needed.

KIDNEY disorders are too serious to ignore. It pays to heed the early signals. Scanty, burning or too frequent excretions; lameness, stiffness and constant backache are timely warnings.

To promote normal kidney action and assist your kidneys in cleansing your blood of poisonous wastes, use *Doan's Pills.* Endorsed the world over. Sold by dealers everywhere.

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SPECIMEN OF TYPE

Christ's sermon on the mount. **ST. MATTHEW, 6.**

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
33 ¶ Again, ye have heard that it hath been said by them of old time,

CHAPTER 6. 6

1 *Sermon on the mount continued.* 24 *Serving God and mammon.* 25 *Exhortation to care little for worldly things.* 33 *Seeking the kingdom of God.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest *thine*

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

CONTEST

The contest as put on by Central Office in connection with the securing of new subscribers and renewals to the Epworth Era affords somebody a fine opportunity to secure either of the three fine awards—writing set, fountain pen and League pin. Our chapters afford an abundant field in which to work. We have reminded you before that we have only half our quota of subscribers in our conference. Begin a real campaign in your chapter on Sunday night, January 12, and push it to a glorious finish on the 26th. Make your report to Central Office before the 31st and secure a prize. Remember also to make reports of the success of your efforts as a matter of record to both your district secretary and the conference Era agent, Mr. R. Ray Jones, Greensboro, N. C.

REPORTS

As you read this in the issue of the Advocate, January 10, every senior league president, every Hi-League counselor, and every Epworth junior superintendent in our conference should have already received from his or her respective district secretaries and Epworth Hi district secretaries the blanks on which reports of the activities of the chapters for the second quarter of the present league year are to be made. If you have not received such a report blank, please write to the field secretary, G. G. Adams, Mooresville, N. C., at once and obtain this blank. If you have the blank but have not yet returned it to your district secretary, please do so at once. Each month shows progress in the number of chapters making these reports, but we are yet far from 100 per cent. Please help us raise the standard.

CHRISTMAS WITH WEST MARKET HI-LEAGUERS, GREENSBORO

Christmas is a time of giving, and it was a pleasure of the West Market Hi-Leaguers to give to a needy family, thereby assuring seven youngsters of a happy Christmas.

We found that Christmas Eve night was a bad time to play Santa Claus, especially on icy roads and unfamiliar ground. We managed to reach the street and find the house, the only one on the street. All thoughts of our trouble to find the place vanished to nothingness when we saw the gratitude of the mother. Even though we found Christmas Eve night a bad time to play Santa Claus, we came home happy, for we are confident that we made eleven unfortunate people happy for Christmas.

Playing Santa Claus was not all of our Christmas-tide activities. Christmas night we gave a one-act play, "The True Meaning of Christmas." Preparation and the presentation of the play proved a real experience for us. From the play it was evident that one can celebrate Christ's birthday just as one does a friend's. We can do all the things for him that we would for a very dear friend. But do we? Or do we neglect his birthday?

West Market Hi-League has one entrant in the essay contest. What do you say, Hi-Leaguers of the conference, to having one or more from every Hi-League in our conference?

North Carolina Conference

CHRISTMAS PROGRAM ON THE WADEVILLE CIRCUIT

The Epworth League of the Hebron church met Friday night, December 20, at the home of Rev. E. C. Crawford, with almost all the members present. Mrs. C. B. Lisk was leader. The following program was rendered on "How Would Christ Have Us Observe His Birthday?"

Hymn: Joy to the World.

Scripture: Luke 2:8-20.

Prayer: Rev. E. C. Crawford.

Introduction: The leader.

Talks—

My Joy I Give Unto You, Miss Sara Andrews.

Love One Another, Mr. Jack Currie.

Come and Follow Me, Miss Mabel Lisk.

How Should a Christian's Christmas Be Different, Miss Bessie Matheson.

What Christmas Means, Mr. Fred Jarrell.

Hymn, Hark the Merry Angels Sing.

League benediction.

After the program was ended Fred Lisk and Jack Currie brought in a box filled with useful gifts for our pastor and his wife.

A very delightful social hour followed, during which all were entertained by Mr. Crawford.

Our league is wide awake and doing fine work. Miss Sara Andrews,

Cor. Sec.

ROCKY POINT LEAGUE PUTS ON APRON PARTY

The senior Epworth League of Rocky Point entertained its members and many with an apron party November 15 in the Rocky Point gymnasium. The invitations were small aprons with verses in the pockets requesting the receivers to bring a penny for each inch they measured around the waist.

The aprons were taken up at the door. There followed a very pleasant social hour, during which time games and contests, led by Mrs. R. W. Southerland of Rocky Point, were very much enjoyed by everyone. Delicious refreshments were then served by the recreational leader.

The amount received from the aprons was $33. This was used to help buy a Heatrola for our church.

Louise Casteen, Cor. Sec.

The Water Test

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield county, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock," and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible—the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.

INDIGESTION GOES—QUICKLY, PLEASANTLY

When you begin to suffer from heartburn, gas or indigestion, it's usually the fault of too much acid in your stomach. The best way—the quickest way — to stop your trouble is with Phillips Milk of Magnesia. A spoonful in water neutralizes many times its volume in stomach acids—and does it instantly. The symptoms disappear in five minutes.

You will never use crude methods when you know Phillips Milk of Magnesia. And you will never allow yourself to suffer from over-acidity again. It is the standard anti-acid with doctors and has been for over fifty years.

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THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
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MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Last week I attended the missionary conferences of the Rockingham and Fayetteville districts. The attendance was good. Many fine addresses were delivered. Our great church is endeavoring to carry the gospel to all the world. The financial depression about us is discouraging, but the moral destitution over the world is appalling and there is only one hope for this world and this is vital Christianity. In our efforts to make known Christ to men we not only save others but we save ourselves as well.

* * * *

Several years ago a good friend bought a five thousand dollar Methodist Orphanage annuity bond and was so well pleased with the results of his investment that he requested in his will that his widow invest all his estate in such bonds after he passed away. Just last week, acting upon his request, his widow bought a four thousand dollar Methodist Orphanage annunity bond which will pay her 7½ per cent interest. This proves that those who invest their money in our bonds are well pleased with the plan and with the returns from their investment. I wish to commend the plan without reservation to others who need a high rate of interest from their money. We are in a position to offer the most attractive proposition to our friends who have money to invest. Correspondence along this line is solicited.

* * * *

There is much in the world about us today to discourage and depress. On the other hand there is so much of the unselfish and the beautiful to cheer and lift life out of the commonplace. The heart of the world is tender and responsive when it is enlightened and understands the needs of those who toil and suffer. I have been wonderfully impressed with the fact that there are tens of thousands of loyal Methodists within the bounds of our conference who are making personal sacrifices for our large family of 334 fatherless children that they may have a chance to develop their God-given talents. During the Christmas holidays the gifts poured into our home in large numbers, thus showing that the heart of our people is most wondrously kind. If I were disposed to be a pessimist, 15 years at the Methodist Orphanage would certainly cure me of the dreadful malady. Seeing so much of the "milk of human kindness" and believing so strongly in the loyalty and generosity of our people, I face the new year upon which we have embarked with bright hopes and perfect confidence believing the best is yet to be.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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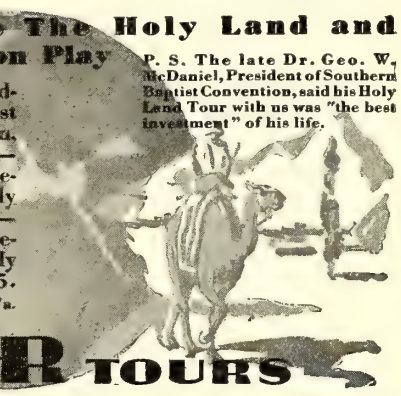
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P. S. The late Dr. Geo. W. McDaniel, President of Southern Baptist Convention, said his Holy Land Tour with us was "the best investment" of his life.



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The League of Nations, we are often told, does not make any infringement on national sovereignty. No, it merely registers the fact that, in the large-scale world of today, national sovereignty has already been infringed in innumerable directions . . . and attempts to control in the interests of mankind as a whole the powerful forces which override such sovereignty.—Professor Alfred Zimmern.

The people are fools if they wait for peace to be bestowed by those who have always thrust war upon them. They should simply notify their leaders that having seen through the system which asks of them every now and again the bloody futility of their sacrifice, they have repudiated it, and expect their representatives to give symbolic expression to their decision in the few institutional forms which may be necessary. When the people have made that clear, the rest will be easy.—Dr. F. W. Norwood, in Christian Century.

For Nervous Headaches

Overwrought nerves cause many headaches. For quickest and easy relief nothing is so effective as Capudine because it relieves by soothing the nerves and is not narcotic. Women's pains and Neuralgia are promptly relieved also. Being liquid Capudine acts quicker and is easier on the stomach. 30c and 60c bottles at all drug stores. (Adv.)

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THE RURAL CHURCH PROBLEM: A SOLUTION

By R. L. Young.

We shall hope to make none but just and constructive criticisms of this great institution. But, first, let us state our opinion of the church at large. It is, according to our humble opinion, notwithstanding its present weakness and the great work being done by the home and school, the greatest institution in the world today.

The church pays greater dividends per amount invested than any other institution. It matters not whether it be the bank, with its stocks and bonds, or some other commercial enterprise. Yes, you may put it in dollars and cents if you like. It is true just the same. This is seen when we begin to estimate the influence of the church in curbing crime, which automatically lessens the police force, the needs for prisons, orphan homes, and asylums in general. We could go on indefinitely itemizing the social and pecuniary values of the church. But let us just cite one more vital influence it has along these lines, namely, international influence. Who would dare to disagree, when we say that it is the leavening influence of the church, as it attempts to carry out the last great commandment of its Founder, when he said, "Go ye into all the world and preach the gospel (good news) to every creature," that has caused 62 or more of the leading nations of the world to outlaw war? This alone will eventually save millions of lives, and countless billions of dollars, which are now being sacrificed and spent to feed this destructive and devastating and needless monster called war.

The rural church has made a great contribution to the spiritual man-power for the world. It is a well known fact that a vast majority of our most efficient pastors in our big city churches came from and through the folds of the rural church. Neither are statistics wanting to show that many of the cities' leading laymen, like the pastor, had his spiritual birth in the rural church. These churches also have and are making a great contribution in man-power and financially to the work in foreign fields. Therefore, handicapped as the rural church is, both in equipment and in efficient leadership, we must admit she has done and is doing a magnificent piece of work.

But notwithstanding all this fine record of achievements made by the rural church, all thoughtful Christian leaders are turning their minds toward the grave conditions now facing this institution, the rural church, that is of so vital importance to the welfare of our nation and the world. And many country pastors, well equipped and trained, are looking from the inside outwards at the mountains of difficulties rising before them, which, try as they may, faith cannot make mole hills. These problems are living realities that challenge the very souls of all concerned.

It is not hard to see what has taken place in the country to put the rural church in its perilous condition, struggling for its very existence. For it cannot be denied that many of the country and village charges are carrying the names of churches that in reality are churches only in name. Without doubt the migration of efficient pastors and laymen to the urban centers have done much to weaken the rural church. But the selfish competition, for it would be a misnomer to call it anything less than that, of denominations resulting in the over-churching of small villages and country areas with inadequately equipped and ill-manned churches have divided these sparsely populated sections into units that are almost hopelessly weak.

Now, what is the remedy? I do not believe we have to go far into the laboratories of research to find the remedy. Indeed it is in the medicine cabinet of every open-minded Christian, who is anxious to see the kingdom of our one common Lord and Master grow and increase, so that it may spread its divine and benign influences to "every creature unto the uttermost parts of the world." The remedy can be nothing more nor less than the same common sense remedy used in the solution of the rural school problem—consolidation. By consolidation I mean the consolidation of members and resources in each community to the extent that each church will become a real working unit, with equipment, resources and leadership sufficient to adequately minister to the spiritual needs of the community.

To my mind, there is no doubt but what the above is a curative remedy. But how can we get "the patient" to take the prescribed remedy; and if taken, in what kind of doses must it be taken or given in order to not paralyze the vital parts of the "patient," if indeed not kill? I see but one way of administering the "dose." It is indeed a bitter dose, for when we consider the sentiment that is wrapped around "the old church of father and mother, and loved ones that have gone on before"; when we get the attitude toward "God's half-acre" we know that they will not easily give up these hallowed spots, even though we know they are "anchored to a graveyard" full of dead men's bones. I fully realize that common sense says, in many instances, abandon the old "hallowed spot," sell it and apply on the consolidated church; but I can see but one way of bringing this about, and that way is through education, which might include Christianization. These faithful souls must be made to see the wisdom and need of such a consolidation; yea, they must be made see a vision of God as a world Father; and this they cannot have until all men—not only the colored man in distant Africa, or the yellow man in far off China, even our neighbor in another denomination are seen as his brother in Christ Jesus. Without this vision the country or rural church must perish. God help us to give the vision!

In the search for a new naval yardstick, says the Virginian Pilot, it might not be amiss to try the Golden Rule.



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THE NATIONAL CAPITAL AT MIDWINTER

By Harry Earl Woolever.

The fire which burned out the interior of the President's executive offices furnished unexpected excitement for Christmas Eve in Washington, but it was not allowed to disturb the White House program planned for this significant Christian anniversary. The children's party which was in progress in the parlors of the Hoover home continued; and on the following day the family dinner at midday and the formal dinner in the evening with the Cabinet members as guests were given as scheduled.

First Lady With Children and Sick

On the day before Christmas, Mrs. Hoover visited the children at the Central Gospel Mission and made gifts. One of the evidences of her thoughtfulness of the shut-ins was seen at Sibley Hospital, the outstanding institution of its kind in Washington, maintained by the Woman's Home Missionary Society of the Methodist Episcopal Church. On the tray bearing the Christmas dinner to each patient's cot was found a rose sent by the first lady of the land. This was also accompanied by a beautiful Christmas card from the Woman's Guild of the hospital, which is composed of a group of noble Christian women who are serving Him by helping in the ministry of healing.

Foreign Visitors at Capital

Recent days have witnessed the visits to Washington of notable foreigners who have been officially received by the President and his Cabinet members. The distinguished Japanese delegation to the London Conference on Naval Reduction spent four days here. They were received officially at the White House and later were honored at a state dinner there. The Secretary of the Navy also gave a dinner in their honor. The head of this delegation from the East was the Hon. Reijiro Wakatsuki, former Premier of the Sunrise Empire.

Seldom is there seen in Washington, the city of foreign visitors, so interesting a company of officials. There were about a score in the group which called at the White House. These gentlemen were of oriental complexion, oblique eyes, and short stature. There was an effort to offset their diminutive size by the wearing of exceedingly high silk hats, some being at least twice as high as the "stove pipes" worn by Americans. Despite this addition to their height, the brightly uniformed and gold-braided army and navy officers of the United States towered above them and formed a marked contrast to the black, formal garb of the honored guests. However, their visit was one which helped to bind more firmly the friendship between the East and the West and provided an encouraging augury for the forthcoming London conference.

Mexican President-Elect at Washington

Shortly after the departure of the Japanese emissaries, the President-elect of Mexico, the Hon. Pascual Ortiz Rubio, visited Washington. This was a friendly gesture on the part of the newly elected chief executive of our neighboring republice and quite in harmony with the tour of South American countries made by President-elect Hoover preceding his inauguration. The President-elect of Mexico had been for some time in Johns Hopkins Hospital of Baltimore, receiving medical treatment.

The officials of this nation received the distinguished guest with the most friendly cordiality. He was met at the station by the Secretary of State, was received and dined at the White House, and was entertained also by Ambassador Morrow, our plenipoteniary to Mexico. George Washington University conferred upon the forthcoming head of Mexico the honorary degree of Doctor of Laws. The occasion was attended by members of President Hoover's Cabinet, high army and navy officials in full uniform, and other distinguished citizens. In conferring the degree, the president of the university dwelt upon the contribution the recipient had made to industry,, education, and the spiritual life of his nation. In reply Mr. Rubio stated that the efforts in behalf of the educational movement carried on since the Revolution (which ended the domination of the Roman Catholic parochial school system over education) "will be urgent and persistent."

The type of president Mexico has is always of concern to American citizens. Instability, military agitation, and petty bickerings in Mexico always demand the attention of this country owing to our immediate proximity and mutual interests. These forms of unrest have often occasioned the sending of troops to the border, sometimes actual invasion of Mexican territory, and might cause serious misunderstandings. The record of the President-elect is that of an engineer and an educator. He does not stand out chiefly as a military leader. A study of his features and facial expression was reassuring, for they give hope of the continued dawning of the new day in Mexico.

President Hoover broke precedence in a manner which merits taking note. He personally returned the call of the President-elect, going to the Mexican Embassy for that purpose. He was accompanied by his son, Allan. His courtesy was enhanced as he crossed into Mexican territory—a foreign embassy is so recognized—because he bore boxes of Christmas gifts for the three children of the President-elect. Such thoughtfulness goes deeper than political or diplomatic formality. It is born of the spirit of neighborliness.

At the recent sale of purebred Jersey cattle at Statesville, the females brought an average of $182 each and the bulls brought an average of $245 each.

When the Farmers' Club of Craven county held its recent ladies' night gathering at the Brinson Memorial School, 105 persons attended.

The
MEDICINE
You Should Take
After You Have
Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

January
Stem, Calvary, a.m. 19
Carr, p.m. 19
Bahama, Mt. Tabor, a.m. 26
Lakewood, p.m. 26

February
Burlington Ct., Shiloh, a.m. 2
Front Street, p.m. 2
Cedar Grove, Carr, a.m. 9
Mebane, p.m. 9
S. Alamance, Saxapahaw, a.m. 16
West Durham, p.m. 16
Durham Ct., McManus, a.m. 23
Rougemont, Union, 3 p.m. 23

March
Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

January
Newton Grove, Hopewell, a.m. 11-12
Person Street, night 12
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

January
District Missionary Institute, New Bern, 11 9
Atlantic-Springfield, Summerfield, 11 12
Morehead City, night 12
Grifton, Grifton, 11 26
Centenary, night 26

February
Hookerton, Maury, 11 2
Mt. Olive-Calypso, Calypso, night 2
Pink Hill, Pink Hill, 11 8-9
LaGrange, Insitute, night 9
Pikeville-Elm Street, Elm Street, 11 16
Seven Springs, Beston, 3 16
Straits-Harlowe, Oak Grove, 11 22-23
Beaufort, night 23

March
Dover, Asbury, 11 2
Kinston, night 2
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

January
Lucama, Lucama, 11 12
Kenly Ct., Kenly, 3 12
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

January
Roberdel, 11 5
Red Springs, 11 12
St. John-Gibson, 7:30 12
Mount Gilead, 11 19
Troy, 7:30 19

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

January
Rocky Mount, First Church, 11 12
Rocky Mount Ct., 3 11
Rocky Mount Ct., 3 12
Clarke Street, 7:30 12
Farmville, 11 19
Ayden, 7:30 19
Nashville, 11 26
Spring Hope, 7:30 25
Spring Hope, Bethlehem, 3 26
Bethel, 7:30 26

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

January
Garysburg, a.m. 12
Scotland Neck, night 12
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January
Tabor, Zion, 11 12
Magnolia, Magnolia (Lane), 3 12
Whiteville, 7:30 12
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

January
Weaverville Ct., Salem, Sat. 11 11
Haywood Street, 11 12
Asbury, 7:30 12
West Asheville, 11 19
Black Mountain, 7:30 19
Hendersonville, 11 26
Saluda-Tryon, Tryon, 7:30 26

February
Central, 11 9
Weaverville, 7:30 9
Acton, Oak Hill, Fri. 7:30 14
Candler, Mt. Morenci, Sat. 11 15
Mills River, Mills River, 11 16
Emma, Riverview, 3 16
Biltmore, 7:30 16
Hillside, 11 23
Rosman, Lake Toxaway, 3 23
Brevard, 7:30 23

March
Leicester, 11 2
Sandy Mush, Little Sandy, 3 2
Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FIRST ROUND

January
Wadesboro, 11 12
Monroe, Central, night 12

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

January
Belmont Park, Ebenezer, 11 12
Maylo, 7 12
Cherryville, 11 19
Trinity, 7 19
Mount Holly, 7 22
Crouse, Lander's Chapel, 11 25-26
McAdenville, 7 26
King's Mountain, 7 29

February
Polkville, Rehobeth, 11 1-2
Belwood, Lawndale, 7 1
Palm Tree, 3 2
Shelby, Central, night 2
Lincolnton, 11 9
Stanley, Iron, night 9
Cramerton, night 12
Rock Springs, Bethel, 11 15-16
Lowell, Bethesda, 3 16
Belmont, Main Street, night 19
South Fork, Wesley's Chapel, 11 22-23
Dallas, High Shoals, night 23
Main Street, Gastonia, night 26

March
Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
Wesley Memorial, Wesley Memorial, 11 12
West Greensboro, Friendship, 3 12
Bethel-Grace, Grace, night 12
Centenary, Centenary, night 15
College Place, College Place, 11 19
Summerfield, Center, 3 18-19
Park Place, Park Place, night 19
Liberty, Bethany, 11 26
Ramseur-Franklinville, Franklinville, night 26

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Takes the crick out of your neck, the sharp shooting pains out of the shoulders—in a few minutes.

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North Carolina Christian Advocate

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Gibsonville, Gibsonville, night 29

February

Asheboro, Asheboro, 11 2
Pleasant Garden, Rehobeth, 3 1-2
Carraway Memorial, Carraway Memorial, night 2

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

January

Burke, Mt. Harmony, 11 12
McDowell, Snow Hill, 2:30 12
Table Rock, Oak Hill, 11 19
Morganton, Oak Forest, night 19
Rutherfordton, 11 26
Mill Spring, Bethlehem, 2:30 26

February

Rutherford College, 11 2
Morganton, First Church, night 2
Bostic, Slame, 11 9
Gilkey, Mount Hebron, 2:30 9
Forest City, 11 16
Broad River, Tanner's Grove, 2:30 16
Henrietta, night 16
Glen Alpine, 11 23
Marion Mills, Clinchfield, night 23

March

Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30

April

Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

January

Madison, 11 12
Walnut Cove, Palmyra, 3 12
Leaksville, 11 19
Sandy Ridge, 3 19
Stoneville, Mayodan, 11 26
Danbury, Bethesda, 3 26

February

Spray, 11 2
Draper, 3 2
Rural Hall, Trinity, 11 9
Pilot Mountain, Pinnacle, 3 9
Rockford Street, 7:30 9
Yadkinville, Center, 11 16
Jonesville, Hanes, 3 16
Dobson, Pleasant Ridge, 11 23
Mount Airy Ct., Pleasant View, 3 23

March

Helton, Healing Springs, 3 1
Creston, Sutherland, 11 2
Watauga, Mabel, 3 2
Boone, 7:30 2
Todd, Calvary, 11 9
Jefferson, Bethany, 3 9
Wilkesboro, 7:30 9
Sparta, Shiloh, 2:30 15-16
Warrensville, Smethport 11-16
Moravian Falls, Charity, 11 23
Laurel Springs, Transou, 3 23
North Wilkesboro, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

January

Concord, Forest Hill, 11 12
Woodleaf, Woodleaf, 11 Sat. and 3 12
Mt. Pleasant, Cold Springs, 11 18-19
Concord, Kerr Street, 3 19
Kannapolis, Trinity, night 19
Badin, 11 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., Statesville, N. C.
FIRST ROUND

January

Mooresville, Central, 11 12
Mooresville Ct., Centenary, 3 12
Mooresville, Broad St., night 12
Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19
10 a. m.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

January

Andrews, 11 12
Murphy Ct., 2:30 C.T. 12
Hayesville, Myers Chapel, 11 19
Murphy, night 19
Whittier, Whittier, 11 26
Cherokee, Chapel Oak, 3 26

February

Fines Creek, Fines Creek, 11 2
Maywood, Mount Zion, 3 2
Bryson City, 11 9
Judson-Robbinsville, Robbinsville, 3 9
Jonathan, Shady Grove, 11 16
Bethel, Liberty, 3 16
Clyde-Junaluska, Clyde, 11 23
Dellwood, Balsam, 3 23

March

Sylva, 11 2
Webster, 3 2
Macon, Union, 11 9
Franklin Ct., Iotla, 3 9
Highlands, Horse Cove, 11 16
Franklin, night 16
Glenville, Glenville, 11 23
Cullowhee, night 23
Waynesville, 11 30
Canton, night 30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

January

Oak Ridge, 11 12
Ogburn, Oak Summit, 7 12
West End, 11 19
Hanes-Clemmons, 7 19
Davie, Oak Grove, 11 26
Green Street, 7 26

February

Centenary, 11 2
Central Terrace, 7 2
Trinity, Bethel, 11 9
Denton-Jacksonville, 3 9
Davie, Salem, 11 16
Advance, Mocks, 3 16
Farmington, Wesley's, 7 16
Kernersville, 11 23
Hiatt, Crews, 3 23
Burkhead, 7 23

March

Thomasville Station, 11 2
Thomasville Ct., Prospect, 3 2
Lexington Station, 7 2
Forsyth, Pine Grove, 11 9
Davidson, Arcadia, 3 9
Ardmore, 7 9
Linwood, Tyro, 11 16
Erlanger, Reeds, 3 16
Cooleemee, 11 23
Mocksville, 7 23
Lewisville, Concord, 11 30
Welcome, Center, 3 30

W. N. C. SUNDAY SCHOOL
(Continued from page 17)

Albemarle Ct.	456	482	106
Coburn Memorial	677	718	106
First Church	1188	1226	103
Gold Hill	597	610	102
Norwood	499	498	100
Forest Hill	676	669	99
Central, Albemarle	754	727	96
Bethel	375	362	96
Trinity, Kannapolis	1172	1137	96
Spencer	581	540	93
Concord Ct.	624	510	85
Woodleaf	464	342	74
Central, Concord	441	328	74
Mt. Pleasant	828	520	63
Salem	622	355	57

(Continued next week)

"One of my ancestors came over on the Mayflower."

"Oh, really? How long is he going to stay?"—Life.

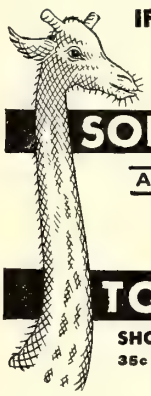
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IN MEMORIAM

HOBBS—On the 9th of December Mrs. W B Hobbs, wife of the chairman of our board of stewards at Whiteville, passed to her eternal reward. She was a gentle, kind and beautiful spirit. Her consecration was marked by an undivided allegiance to the Lord and his church. We shall greatly miss her. She had just been chosen president of our missionary society. She went from us in the bloom of life, leaving her husband and son, Clyde, her mother, two sisters and one brother and a host of friends to mourn her going.

In our Father's loving keeping
Leave we now thy servant sleeping.

W. T. Phipps, P. C.

LEMMOND—Bro. Robert W. Lemmond was born December 8, 1856, died December 13, 1929. He was twice married. First to Miss Jane Broom, and to this union three sons were born: Hustus, Cyrus and Carl. In 1897 he was married to Miss Annie Outen. To this union were born eight children, six of whom with the widow survive, and three brothers, William Oscar, Nick and Tom.

Early in life Brother Lemmond became a school teacher and devoted many years to this profession.

Late in his career he saw the folly of living without God and hope of heaven, so accepted Christ as his Lord and Saviour.

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear.
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

This brilliant minded brother gave the latter years of his life in the Master's service, joining Union Grove church on the Unionville charge.

He was laid to rest in the Rich cemetery. The funeral services were conducted by Bro. William Foard, a life long friend, and his pastor.

J. C. Gentry, Pastor.

HALL—Brother B. W. Hall was born May 2, 1852; departed this life at the age of 77 years, five months and 27 days. In 1870 he was united in marriage to Miss Martha Louise Bonham. To this union were born 11 children, eight of whom with the widow survive.

For many years Brother Hall was a steward and Sunday school superintendent on Bethel charge, Waynesville district. The weather never kept Brother Hall away from quarterly conferences. He always stood by his pastor, not only in quarterly conferences, but as an individual who did the service of a Christian brother. His home was his pastor's home, his hospitality genuine, and his love for Christ's kingdom grew with him as time passed.

When the writer first met Brother Hall it was at the parsonage. This good brother, with many others, came from Harmony with their cars loaded with things given because their pastor belonged to the Lord. Brother Hall served his Lord even in these small matters. He was ever ready to give "the cup of water."

He has gone to his reward, but we do not weep as those who have no hope. We weep not for this good brother, but only because we shall miss him. The home, the community, and the church will miss this censecrated man; but heaven has an added interest for those who love him. We are slow to give up such as he, but he quietly passed away to join hands with and sing with those who, like himself, can not sing from "the Christian harmony" any more here on earth. Bless the name of him who was a tender companion, a loving father and a devout follower of the Master. J. C. Gentry.

FISHER—John Anderson Fisher was born March 19, 1855, and departed this life December 8, 1929, age 74 years, eight months and 19 days.

He was married to Martha Jane Harrelson January 29, 1880. To this union were born six children, four boys and two girls. One son died early in life. Brother Fisher leaves to mourn their loss a wife, three sons, two daughters, two sisters, and a host of other relatives and friends.

He professed faith in Christ and joined the Methodist church at Bethlehem on the Cherryville circuit early in life, and remained a faithful Christian and loyal member of the church to the end. His life was one of simple faith and obedience, always ready to help his fellowman and serve his Master.

For many years he took care of his invalid mother with such tenderness and affection that the whole community took notice of his faithfulness and loyalty. He was a good neighbor, affectionate husband, kind, loving father and noble citizen in his community.

For many years he was confined to his room on account of paralysis, and was a great sufferer, but always bore his suffering patiently. He was always glad to have his friends visit him, and especially his pastor. Now his suffering is over, and he has gone to reap the rewards of the faithful in that beautiful home of the soul.

Bethlehem church was filled with sorrowing relatives and friends while the writer conducted the funeral services, December 9, 1929. T. V. Course, P. C.

IN MEMORIAM

"Sunset and evening star
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea;
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home."

Such was the calm and peaceful slipping from its earthly moorings of the beautiful spirit of Dr. Gary of Murfreesboro at sunset October 24.

It had been the wish of Dr. Gary to leave the busy marts of the world while in the midst of activity and his heavenly Father granted this desire. His summons came while on the witness stand in Winton. He was removed to the hotel across the street, where surrounded by devoted children and attended by anxious fellow physicians he passed to his reward.

Roderick Henry Gary, son of Richard Henry Gary and Frances Adena Bailey, was born in Garysburg, N. C., December 10, 1865.

His parents were a godly couple who gave their little son Christian nurture from his earliest youth. Their faith planted in the small boy grew and developed with the years into a life of richness and beauty, blessing all with whom he came in contact. His boyhood was spent in Northampton county. In 1880 he graduated from the College of Physicians and Surgeons, Baltimore, Md., and was known as one of the sanest and most skillful physicians of his community.

He was married to Miss Cora Davis Eldridge in 1883, who preceded him to the heavenly home November 8, 1904. He never remarried but assumed the responsibility of both mother and father to his orphaned children, who regarded him as a genial comrade as well as a wise father.

He was active in the civic and religious inteerst of the town and county, giving freely of his strength and means to the needy. The messages of sympathy expressed during his illness and the flowers which made beautiful his last resting place attested to the appreciation and esteem of his many friends.

It is difficult for one to give an accurate estimate of the value of his life, so full of kindly deeds, so simply and quietly lived. In his own way and in God's way, as he saw it, he wrought what his hands found to do in such a way that the hearts of the people loved and trusted him as a friend as well as physician.

The funeral services were conducted from the Methodist church in Murfreesboro Saturday morning, October 26, at 10:30 o'clock by his pastor, Rev. W. O. Merritt, assisted by Dr. Burrell of the Baptist church. The funeral services were simple and lovely. Two of his favorite hymns, "Close to Thee" and "O Love that will not let me go," were sung by a quartet of close friends. Interment was made in Riverside cemetery by the side of his wife and little son, Roderick, Jr., who died in childhood.

The following children remain: Mrs. J. H. Harris, Farmville, N. C.; Misses Fannie, Cora and Eva Gary, Murfreesboro, and John Gary, Washington, D. C.

IF YOU BUT KNEW

If you but knew the beauties I behold
On every side, you would not grieve for me,
But rather would your sorrow turn to joy
If you could these fair, heav'nly visions see;
For death is but the passing of a soul
Into a brighter and a loftier sphere,
Where life anew had only just begun
For every spirit blest that enters here.

Just like a tired child at evening's close,
We gently fall asleep, but to awake
Into the life eternal; safe within
The everlasting arms which ne'er forsake
Us on our journey, when the fitful sands
Of mortal lives upon the earth are run
As onward through the deep'ning night we cross
The Valley of the Shadow, one by one.

If you but knew, we are not far away,
And you should feel that heav'n is very near;
A curtain thin is all that hangs between—
A mystic veil that parts the here and there,
And oftimes we, guardian angels, keep
Our watch o'er you, and hover near your side,
Though you know not that we are there the while,
Around you still—"not changed, but glorified."

You sometimes wonder if, when looking down
Upon your grief, we can so happy be,
God has a balm for every troubled heart,
And we, who've "passed into the light," can see
The bliss unending that awaits you here,
To compensate for every earthly loss;
We know you sorrow not for very long,
And that there is a crown for every cross.

So think with joy when you, too, shall come
Across the Valley, and be not afraid!
Our heav'nly Father's mercy faileth not,
He, in your dakest hour, lends his aid,
And let my passing be but one more link
Within the golden chain, to draw you near
The Blessed Home, where "perfect bliss" abides,
And where no more shall we be parted here.

—Selected.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, JANUARY 16, 1930 Number 3

Duke Univ Library
1930

The Concrete Emotional Appeal

YOU do not reach people through their heads, but through their hearts.

You can talk all day about helping the poor Italians in a certain crisis, and the public will not listen; but if you tell the individual story of "Little Sick Tony" you will find that the coffers are flooded with help. It is the concrete, emotional appeal and not the abstract intellectual appeal that gets over to the hearts of a congregation as it does to the hearts of a newspaper audience.

I have heard a staid old college professor, a philosopher, say of preachers that come to the college church: "If they would only forget that we are college professors, and would preach to our hearts—with enough good sense to keep our respect, but making their direct appeal to our hearts—I would be happier. But the minute a preacher comes to this church he feels that he must make an "utterance," that he must dwell in the atmosphere of the academic and the abstract. He forgets that we are human beings and that we have our heart-hungers, and our sufferings, and our loneliness, and our emotions as well as others.

The unforgetably great preachers have had this emotional appeal. They have gone through to the hearts of their hearers. The Parkers, the Beechers, the Talmages, the Moodys, the Brookses are the unforgetable preachers.

—William L. Stidgor.

HONORED NAMES

R. L. Forbis

Forbis has a habit of marching well to the front. Last year he led off for his district and now early in the game he bats a home run. Shelby circuit is upon the roll.

J. O. Ervin

Spencer Memorial with J. O. Ervin as the bishop of their souls is now bedecked as becometh them. A jewel has been set in their crown.

A. A. Somers

This good man has almost doubled his quota. It is a fine work that he is doing on the far western border of our conference. He invariably sends a good report from that far-flung firing line. One more name and he will wear a diamond.

W. L. Hutchins

Hurrah for Hutchins and Waynesville! Waynesville goes to the roll. We expect Hutchins and the Waynesville people to have a good time together this year. Those Waynesville Methodists will hear good preaching and find in their pastor a most delightful gentleman.

T. J. Houck

The first pass out of the box at Cooleemee the pastor bats a homer. The next inning he will likely repeat himself. We have learned to count upon Houck no matter where he may be. He will do big things this year as usual.

E. M. Avett

E. M. Avett has more than doubled his quota at Albemarle and there is no telling what he will do in his home county when he really gets in action. What he has done is only a beginning, a fair promise of what is to be.

J. B. Tabor

This man now has the honor of standing at the head of the chronological roll of the active ministers of the Western North Carolina conference. But if he is old there is no way for him to show it. He is as alert as he ever was and looks like he did twenty-five years ago. He is on more than one honor roll. But the Advocate is one.

M. F. Kincheloe

M. F. Kincheloe, who made such a superb record for the Advocate last year, already has a diamond by his name. What the end will be no man can at this time tell. But the final record will be all that one need ask.

T. C. Jordan

T. C. Jordan goes over with a margin at Wilkesboro. We expect him to increase that margin very materially. What he did last year at Burnsville is a prophecy of what will take place in Wilkesboro.

C. F. Tate

C. F. Tate has a big circuit, but he puts it on the honor roll and will probably do much more. His people are greatly pleased with those pictures and sketches of the pastors. They especially liked that of T. B. Johnson, a former pastor for four years, whose picture appeared last week.

H. C. Sprinkle, Jr.

It is quite a bit for this young preacher to have Jr. after his name when one remembers the senior Sprinkle. But he has also Ph.D. and may some day have P.E. like his dad. Sprinkle gets into the jubilee campaign and goes to the honor roll.

D. C. Ballard

The McDowell circuit gets on the roll through the leadership of D. C. Ballard. He has the honor of leading his district. That is a good beginning for the Marion district.

J. W. Bennett

Ruffin goes to the roll. This is J. W. Bennett's first report and he will likely be heard from repeatedly as he reports from that Virginia borderland.

T. B. Huneycutt

This alert itinerant has doubled his quota and is still marching on and may at an early date gather several diamonds as his very own.

R. E. Hunt

Jamestown is heard from again this year. Always put R. E. Hunt down as one to be counted upon whenever there is a call for service. Jamestown and Hunt seem to be a fine fit.

Walters and Davis

Roanoke Island is much of a unit so far as topography goes, but it is a dualism when it comes to our Methodist work. Rev. W. F. Walters is bishop of Manteo and Rev. T. E. Davis shepherds the flock of Wanchese. Both of these go on the roll in the Diamond Jubilee. The English race in this western world made its first settlement on Roanoke Island. The Methodists got here early and they still do business. The Advocate appreciates its growing list in this "region of wind and water."

J. D. Stott

Congratulations to J. D. Stott! This young brother wins one victory after another. We will make mention of some of these later. Just now due recognition would be made of the diamond which is his as he goes on the roll. Princeton is most fortunate in having such a pastor.

M .C. Ellerbee

Ellerbee was one of the very first to report in the Diamond Jubilee, but by an oversight no mention was made of this. Stars glittered around Roberdel last year; the diamonds will flash this year—they always do whenever Ellerbee gets in action. May his tribe increase. Our apologies are his—though we know he understands.

J. H. Lanning

That South Carolina border has caught the swing of conquest in the jubilee. J. H. Lanning puts Rowland in the procession. This brother has a string of degrees, but better still he has a record of good deeds to make illustrious his name.

A. S. Parker

This active and vigorous Methodist preacher had scarcely got well settled at Troy before he sent in a list that gave him three diamonds in this jubilee. Just when this will stop we are not prepared to say, but we are sure of two or three more. Such a start will end gloriously. Parker stands in the front rank at present. His work for the past quadrennium is distinctive.

J. R. Edwards

This brother secured a fine list of new subscribers at Bethel last year. We were interested to know whether he had finished the job. Some would have said none are left who care for their church paper. But not so with Edwards. He takes his place on the jubilee roster. Just how many diamonds will be his the weeks must disclose.

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, JANUARY 16, 1930 Number 3

Here is what the Toronto Globe says about conditions in Canada: "Under government control liquor consumption in Ontario has doubled in two years. Deaths from accident due to drunken drivers have increased enormously. The number of drunken drivers has multiplied by ten, though the number of cars has multiplied by no more than two. Industrial accidents are increasing faster than payrolls. Government control has eliminated the big bootlegger, but the number of little bootleggers is very much increased." This is not an inviting picture.

Arthur Brisbane, highest paid newspaper writer in the world and not a religious bigot, though in danger of being classed such if he persists in writing as follows: "Boston, home of the 'tea party,' is in open revolt against prohibition. Posters of the United States government, inviting enlistment in the coast guard, to suppress rum running, were torn down by a mob, and the government closed its Boston recruiting offices. Boston is a city largely Catholic, and the Catholic church while strictly enjoining obedience to all laws, is frankly opposed to prohibition. The Catholic hierarchy, including the American cardinals, having pronounced against it."

"Mrs. Calvin Coolidge," says Dr. H. H. Marlin in The United Presbyterian, "was much excited in the thought of moving from her humble home into the White House, but her heart was even more stirred at the thought of getting back to that same humble home. She called her New England home, 'which fits us like a comfortable, well-worn garment,' the 'one spot on earth which is dearer than all others.' She said: 'In it both our children were born. The hum and buzz of the toy electric trains set in motion by childish fingers to run imaginary miles have faded into the distant years, but a mother's ear is attuned to hear them in a quiet hour when other sounds are hushed.' "

Most men when boys went barefoot and all barefooted boys stub their toes. Not once, but many times. The following lines, therefore, should serve to remind most men of their childhood days and may stir a feeling of sympathy for the man who has stubbed his toe:

"Long th' road of human life you see a fellow travelin' slow,
An' like as not you'll find he's some poor chap that's stubbed his toe.
He was makin' swimmin' headway, but he bumped into a stone,
An' his friends all hurried onward, an' left him there alone.
He ain't sobbin' or ain't snifflin'—he's too old for tears an' cries,
But he's grievin' just as earnest if it only comes in sighs,
An' it does a heap of good sometimes to go a little slow,
An' say a word of comfort to th' man that's stubbed his toe."

"It is my honest conviction," says Paul N. Garber, whose "Romance of American Methodism" begins in next week's Advocate, "that some of our problems and troubles could be solved, or at least minimized, if we had a broader conception of the history of our church. A great many people now are arguing over things which have been discussed before many, many times in our church. The preacher who becomes discouraged today needs to know more about the heroism of our early circuit-riders. Our modern laymen need to feel a closer relationship to those laymen of old who were so loyal to their church in the days of its infancy. Our educators and writers should realize their kinship to the early leaders of learning in American Methodism. The marvelous growth of American Methodism is in my estimation a beautiful story of romance. If I am able in a small way to get our people to see that romantic spirit of Methodism, if I can cause them to grasp the spiritual attitude of those early crusaders, then I will feel my work well justified."

One Important Work for the General Conference

The general conference next May in Dallas, Texas, will have for its task one work that will doubtless make it historic; that is, authorize the churches on the mission fields to set up housekeeping for themselves. The delegations from Brazil, Mexico, Korea and probably China will not only request that this be done, but they confidently expect it.

Why not give it to them? The church on either of these fields except Korea is larger than Methodism was in America at the "Christmas Conference" in 1784 when the American church was organized. And in our judgment these Methodists on our foreign mission fields are wise in eagerly and unanimously desiring their own organization and the right to choose their leaders. These new churches will elect their own bishops. This in itself will be a long step forward, because a bishop on the field with a full knowledge thereof will be of greater value than a man living far away who cannot even speak the language and who makes a periodic visit of a few weeks' duration about once a year. But this is only one of the many advantages that will be derived from a church that recognizes the racial and national consciousness of the peoples of earth. It is not, however, our purpose in this connection to even state the advantages that will accrue, because there appears to be no objection on the part of the home church to granting these foreign churches what they so eagerly desire.

It is generally conceded that the conference in Dallas will grant the desires of our Methodism in Brazil, Mexico, Korea, and China. This will not result in withdrawing our missionaries and our financial aid from these great mission fields, but it will transfer the episcopal supervision to the newly established ecclesiastical organization.

This will mean that two bishops now employed on these foreign fields will become available for work at home. If so, there will not in view of any probable contingency be a demand for the election of more than two new bishops by the approaching general conference.

Paul's One Conspicuous Failure

Did the man who wrote more than one-third of the New Testament, the most influential book of the Christian centuries, who laid the foundations for the greatest theological systems of the Christian religion and who established Christian churches from Jerusalem to Rome, ever make a failure? Dr. James Black, pastor of St. George's, Edinburgh, Scotland, and one of the leading preachers of that city, says that he did. It occurred at Athens, a great city which played no part in Christian history.

Of Paul's trip to Athens Dr. Black says:

> On this one occasion this faithful apostle fell into intellectual vanity. He said to himself, "I must meet these refined and cultured Athenians with a thesis and a statement like that of their own teachers. I must give them a reasoned argument for the being of God." So he gave them the speech we have recorded. And that speech, my dear Paul, would not convert a fly.
>
> Why did he not stand up as he did at Corinth and tell these swollen-headed scientists, these long-winded rhetoricians, the simple story of the love of Jesus and the forgiveness of Almighty God, and tell them of the need of repentance? Oh, I know what you did, Paul. There is not a minister since your day who has not tried to do the same thing. You said, "I must preach a fine sermon this morning. There will be some distinguished folk there, and I will quote their own poets and give a reasoned discourse a literary flavor."
>
> I remember the Chaplain-General in France telling me how nearly all the men who went down to preach to Sir Douglas Haig and the headquarters staff were failures, because they thought what they wanted was a fine sermon. The Chaplain-General looked at me and said, "All the Commander-in-Chief wants is a simple talk about Jesus, something that will cheer him and send him back with hope and courage to a big, lonely job."

Professor Moehlman Answers Pope's Claims

In reply to the claims of the Pope on December 9, 1929, in regard to the growth of Roman Catholicism, "The Catholic Protestant Mind" by Conrad H. Moehlman, published recently by Harper & Brothers, proves that the progress of Roman Catholicism in the United States has not been excessive.

Roman Catholicism is not winning the religious race in the United States, Dr. Moehlman asserts, pointing out that the ratio of Roman Catholic population to the total United States population has been declining since 1906. Were this rate of retardation to prove continuous, Roman Catholicism would be extinct in the United States in A. D. 4689.

In view of the fact that in only thirteen states is the Roman Catholic population more than twenty per cent of the total, Professor Moehlman believes that the religious question had little influence in last year's election. More than half the voters, he says, were not affiliated with religious organizations.

Common Sense Religion

We grope and stumble through life with all kinds of substitutes for that which really and truly meets the deepest needs of the soul—that satisfies the hunger of the heart. Chaff and husks do not satisfy the demand for bread. Dogmas, creeds, forms, rounds of conduct, professions of faith become the make-believe of religion and the substitute for goodness. Why not hold to the simple piece of common sense that only that man is a good man who is good at home, good in his heart, good when nobody is looking, good because God is in him?

You may go into a monastery, said Luther, you may wear a hair shirt, you may get out of a bed on cold nights to repeat prayers; or, less worthily, you may buy indulgences; you may give the fruit of your body for the sin of your soul—it avails nothing if your heart is not right, sincere, straight, at home with God and with the thought of God.

God judges (justifies) a man not by what he is on the outside, but by what he is in the hidden place of life when no eye can see, when only God sees him.

The reformers reformed a corrupt Christianity and the revivalists saved a dying Christianity by going straight to the hearts of men. They found the springs of life and salvation within as God became a living presence in men. The results of such is a visible fellowship for witness, for worship and for work.

Charles A. Ellwood

The coming of Dr. Charles A. Ellwood to Duke University as head of the department of sociology is an event of more than passing interest for all this section. The social theories taught and the pronouncements made are of moment in the present day and generation. In his Cole Lectures of 1929 at Vanderbilt, "Man's Social Destiny," Dr. Ellwood says, "Our civilization is imperiled today simply because it is ill-balanced. Our spiritual culture lags so far behind our material culture in its development that we have no adequate control over the latter." He insists that science and religion have a mutual task in bringing in a better day. The Christian church, Dr. Ellwood insists, should be constructively dominant in our civilization. "The building of a Christian civilization will be, equally with the saving of individual souls, the concern of the church."

Then Dr. Ellwood proceeds to indicate something of the character of the work the church must do in religious education so as to create a Christian conscience in both adults and the young regarding every problem of human life. "But above all, it must present Christ himself as the ideal and the Saviour of mankind. There is a place in the church, therefore, for legitimate evangelism." Here we have the mutual task of religious education and evangelism. Both are essential.

With the following paragraph Dr. Ellworth closes his volume that radiates a much needed Christian optimism just at this time:

"Such a church may never arrive. But if not, the cause of Christ will perish from the earth, and with it the civilization which has fostered us. Personally, I believe that it is even now arriving. The light of truth is breaking everywhere in our world, and this light cannot fail to reveal to men, sooner or later, the divine ideal by which they should live."

"Pig in a Poke," "Cat Out of the Bag"

These sayings in full are "Do not buy a pig in a poke" and "let the cat out of the bag." How did they originate? "Our Dumb Animals," a well edited and valuable periodical with an unfailing interest in birds and animals and that insists most effectively for humane treatment of these friends of man, claims to know how these familiar old expressions came in our speech. This paper says:

"In the early days it occasionally happened that the farmer who took a sucking pig to market took also, in another bag, a cat, and when the unsuspecting purchaser had paid the price, he discovered on reaching home that the bag contained a cat. If, being suspicious, he investigated before taking his bag home, he 'let the cat out of the bag.' If he did not look into his bag, he made the discovery that he had "bought a pig in a poke." Hence the origin of these two sayings."

What has become of old Doctor Coue? Just about seven years ago he was making the welkin ring with his formula, "Day by day, in every way, I am getting better and better." Have you forgotten Dr. Coue with his famous but now almost forgotten jingle? He proposed to remake a man with a motto and to build paradise upon a jingle. You may now laugh at the old simpleton who thought to "kid" himself into the kingdom of good health and even of righteousness, but just seven years ago he was taken seriously by quite a few.

People and Things

"A nice big pounding for Christmas, replenishing the parsonage furnishings and increasing congregations, starts the year off well."—E. W. Downum.

Mr. and Mrs. John H. Morris of Boone called at the Advocate offices January 10 while visiting their daughter, Mrs. N. O. Coffey, in Greensboro. Mr. Morris is one of Boone's leading citizens.

Rev. R. E. Brown has organized the Minute Men of Methodism in West Durham, who are giving special effort to reducing the debt on the church during January. This church made a fine record last year.

A prize of two hundred dollars is being offered by Christian Herald for the words of an appropriate hymn to commemorate 1930 as the 1900th anniversary of the Day of Pentecost and the founding of the church.

Bishop Edwin D. Mouzon sends us this notice: "I am calling the presiding elders of the North Carolina conference to meet in Durham at noon Thursday, February 6, to complete plans for the "Retreat," which I am calling at the request of the conference."

Bishop Edwin D. Mouzon is announced to preach at Calvary church, Durham, on February 6, at which time he will name a successor to Rev. E. Frank Lee, who passed away last week. This congregation is greatly interested in the man they are to have for pastor.

"The pastor of Cedar Grove has been made very happy with poundings from Prospect and Cedar Grove churches. We received everything from a very large ham to a nice pound cake. May God bless each one fourfold for every gift of such thoughtful kindness."—F. A. Lupton.

In passing Burgaw last Friday we got a view of the new church which is fully under way. The walls are well above ground and the work is being pressed. Brother Overton and his people will have every reason to rejoice over the prospect of occupying the attractive building which will be adequate for all their needs.

Bishop Edwin D. Mouzon will be with Rev. W. R. Royal at Trinity, Wilmington, on the second Sunday in February, both morning and evening. This congregation is expecting to raise one half of the bonded indebtedness on the church. They already have $1400 pledged. This undertaking at Trinity deserves the united support of every member of this church. The presence of Bishop Mouzon will be greatly appreciated.

The new church at Fuquay Springs is soon to be a reality. Material is being put on the ground and the excavations begin this week. This church is to be situated on a beautiful lot on highway 21. The location is all that could be desired. The plans provide for a church adequate in every way and of fine proportion. Brother E. C. Maness and his people are to be congratulated on this fine enterprise.

Woodleaf is a prosperous community. They have there one of the best equipped rural schools in Rowan county, and now the little Methodist church is beginning to accumulate funds for the erection of a church building in keeping with its surroundings. R. L. Melton, the faithful pastor, is capable of leading in this enterprise if the congregation will follow. He built one of the best parsonages in the Salisbury district on the Granite Quarry circuit where he served before going to Woodleaf.

All the Methodist churches of Durham are joining in a series of meetings at Duke Memorial, beginning January 19. Dr. Clovis Chappell of Memphis will be the preacher. Cottage prayer meetings are being held all this week by way of preparation.

Paul Hardin, Jr., is preaching to large congregations at Forest Hill, morning and evening, and the people are happy and hopeful. You rarely see a finer men's Bible class than assembles in the main auditorium each Sunday morning and the other departments of the Sunday school are equally prosperous. Paul would be a fit anywhere.

The wide-spread interest in the Diamond Jubilee of the North Carolina Christian Advocate is most encouraging. The deep and abiding interest in our church paper among so many of our people indicates the value of a religious journal. Many of our subscribers have been regular readers of the paper for forty and fifty years. This year we hope to secure a long list of new names that may remain with us for years and years to come. Why not every reader of this note encourage some one else to become a reader of the paper?

"The Methodist church at Louisburg is making an appealing invitation to the young people to attend the evening services. In addition to the sermon by the pastor on matters that interest young folks, Miss Evangeline Lawson of Louisburg College, a very delightful reader and impersonator, is giving a series of dramatic readings from both sacred and secular literature. The choir, under the direction of Mrs. W. E. White, is putting on a special program of brilliant music. All of this has increased the evening congregation to several hundred. They are expecting an overflow for next Sunday night."—A. D. Wilcox.

Duke Memorial church has spent $35,000 on their Sunday school equipment. The old Akron plan has given way to a well departmentalized building. On the first floor under the main floor are the adult, cradle roll, beginner and primary departments. On the second floor are the young people's and junior departments, and on the third floor is the intermediate-senior department. The officers and teachers are greatly delighted with the improvement made. Dr. W. A. Stanbury, the pastor, is looking forward to the new elementary building contemplated for the use of this growing school which occupied the newly worked over building for the first time last Sunday.

Marriage is an art; it is the very art of living itself. For our moods, our jarring temperaments, our discordant personalities, to be brought into so heavenly a harmony—do you think that anything but a love which expects and accepts finality would win through? I doubt it. It is the desire to accept finality which justifies that expression of love. To all who have achieved it humanity owes the deepest of debts. They have taken a risk which more cautious people would not take and, like all adventurous spirits, they have found a satisfaction which the cautious and the prudent can never know. They have run the whole risk, faced finality and achieved an experience which cannot otherwise be had.—Maude Royden.

Perhaps nothing is so marked about England as the absence of the American vices—except, indeed, the absence of the American virtues.—G. K. Chesterton.

WILMINGTON DISTRICT INSTITUTE

More than 80 gathered from all parts of the district last Friday for the missionary institute. Presiding Elder H. M. North had every detail at his finger tips and there was not a hitch.

Brother Freeman Heath presented in suggestive detail the methods adopted last year to secure full collections on the Chadbourn work; Brother J. E. Worthington told how it was done at Scott's Hill.

Mr. L. L. Gobbel made the interesting announcement that during the summer Cokesbury schools will be held in fifteen charges. Young men from Duke will aid in this work.

Rev. F. S. Love presented the plans and distributed the literature for the cultivation period of the missionary campaign. Mr. G. L. Morelock spoke of the world-wide effort in which we are engaged and urged aii to have a part in the enterprise.

Two tables were arranged in the Sunday school social hall of Fifth Avenue for the luncheon. At one the presiding elder gathered the preachers; at the other Mr. W. A. McGirt, district lay leader, with Mr. Morelock, had the laymen and lay women gathered about them. It proved to be a happy arrangement.

At the request of Dr. North, Rev. L. A. Watts spoke for the Advocate. He did it well, with fine suggestions for the campaign as well as an excellent portrayal of notable features of the paper. We expect the Diamond Jubilee to get an early start in the Wilmington district.

Following the lunch, Brother North met with the pastors and gave them most helpful suggestions. The care of the children, the pre-Easter revival, the value of conferences with the laymen, the importance of study and the necessity of religious work were all duly stressed. Were the advice of the elder followed a new day would dawn in this district, or, as for that matter, in any other.

The district should make a fine record by the district conference in April.

THE "RETREAT" LOOKING TO PENTECOST

In pursuance of action taken by the two North Carolina conferences asking that Bishop Mouzon call the conferences into a Retreat looking to the celebration of Pentecost, the bishop called a few of the pastors to meet him at First church, Charlotte, to discuss plans and programs for this Retreat. After a most earnest prayer led by Bishop Mouzon those present gave themselves to a careful study of the best means to secure for the pastors and the church the benefits of this celebration.

It was agreed to call the conferences in this Retreat separately. That the Western North Carolina conference should meet at First church, Charlotte, March 11 and 12, and that the North Carolina conference should meet at Memorial church, Durham, March 13 and 14. It was the consensus of opinion that these meetings should not be open to the public save one session, and that in each case the pastors would be grouped, and that every hour of the Retreat should be one of continuous fellowship with one another.

The first hour of the assembly at 10 o'clock in the morning is to be an hour of worship planned by the bishop and the host pastors. At 11 o'clock Bishop Mouzon will speak. At 12 o'clock the assembly will break up into groups with group leaders for fellowship and study of personal and church problems. At the one o'clock luncheon hour the group meeting is continued through the luncheon period. At 2:30 o'clock in the afternoon there will be an hour in which the assembly is led by some invited speaker. At 3:30 o'clock there will be a continuance of the group meetings, and the adjournment will be at 4:30 o'clock. At 7:30 in the evening will be the only open meeting of the Retreat when Bishop Mouzon will preach on Pentecost and the significance of the celebration. The program of the second day will be in general a continuance of the first day's program closing with a celebration of Holy Communion at an early afternoon hour.

Every effort is to be made to have all the pastors present and a limited number of laymen will be invited to join the pastors in this service. The thought of communion and consecration through fellowship and prayer will be the dominant note in the Retreat. More details of the program will be given to the public just so soon as this can be worked out.

Those present in the group meeting with Bishop Mouzon at Charlotte were L. D. Thompson, H. B. Trimble, W. W. Peele, H. C. Smith, W. A. Stanbury and F. S. Love.

F. S. Love.

DOWN IN THE ALBEMARLE COUNTRY

In company with Mr. G. L. Morelock and Mr. L. L. Gobbel, we left Weldon on the Roanoke for Elizabeth City on the Pasquotank. A wonderfully fine 100 miles run was this on a glorious afternoon of the first Monday of the year through this historic section of the state before we reached the Virginia Dare in which the traveler from Tennessee found sweet repose in this ancient land of song where the "bull frogs jump from bank to bank."

Presiding Elder Dowd was greatly heartened by the 125 who came for the missionary institute. The leading missionary women, as well as many men, gathered with the pastors for the day.

Mr. W. I. Halstead of South Mills spoke most effectively on stewardship. So did Mr. Gobbel in discussing the Sunday school cause.

The place of a spiritual experience in securing a divine urge that brings victory was presented by M. T. Plyler.

Mr. G. L. Morelock discussed the missionary situation. We never heard him speak quite so well and with equal effectiveness. This good brother has rendered fine service at the district institutes of the North Carolina conference.

Following lunch served by the ladies of First church, the work of the district was considered more in detail.

Brother Dowd has his work well arranged and a fine spirit prevails. Every indication is for a good hard and successful year on the Elizabeth City district.

The master and the mistress of that new parsonage have every reason to be happy in this most comfortable and attractive home.

CONFERENCE BROTHERHOOD CALL NO. 34

On account of the death of Brother E. Frank Lee, a member of the N. C. Conference Brotherhood, the treasurer is hereby making call for assessment No. 34.

Beneficiaries $3, non-beneficiaries $1.

Make checks payable to B. B. Slaughter, Treas., Morehead City, N. C.

B. B. Slaughter.

The Eternal Challenge

A Serial Story by Joseph Hocking

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Chapter II

Naomi Shuttleworth

IN THE left-hand corner of the sheet of paper which Nick held in his hand was printed the words "Howarth & Blackburn, Solicitors." On the right he read, "7 Manchester Square, Ben's Cross, Lancashire. February 27, 19—."

This was how the letter ran:

Dear Sir:

Having been informed that you will be at the Mediterranean Hotel, Jerusalem, by the middle of March, I am taking the liberty of communicating with you. It is of the utmost importance that you come to the above address without delay. I will, on your arrival, explain to you fully my purpose in writing.

Yours faithfully, John Blackburn.

"By Jove!" exclaimed Nick, after he had read and reread this epistle. "What does it mean?"

It came to him first of all that it might be a hoax. On examining the envelope he saw that it was not only registered, but expressed. Who would be likely to write to him without a serious purpose?

"Howarth & Blackburn, Solicitors," he read again. He knew but little of solicitors or of their methods of correspondence, but surely they didn't write like this. And yet it seemed genuine enough. The paper was of good quality, and the writing, although a little shaky, was not that of an uneducated man. The signature was, according to Nick's ideas, suggestive of character and decision. No, it could not be a hoax; it was written by a responsible person; evidently a partner in the firm of Howarth & Blackburn.

"Manchester Square, Ben's Cross, Lancashire." Of course Lancashire was one of the most important counties in England, but he had never heard of Ben's Cross.

What could it mean? And again he pondered over the strange message.

"Reading your correspondence?"

Turning he saw Naomi Shuttleworth standing close beside him. She held a bundle of letters in her hand.

"Yes, I imagine that most of us have done little else since we came to the hotel," he replied. "You seem to have a pretty good budget."

"Have I? Yes, I suppose I have. A lot of school friends have written me. I have been watching you for minutes," and the girl laughed a little nervously. "Your letter seems to have puzzled you."

"It has," he replied, but he volunteered no information. Although he had met her every day for the last two weeks he had spoken but little to her, and although he often caught himself thinking about her she was somewhat of an enigma to him. As I have before stated, neither Mrs. Shuttleworth nor Naomi had shown any desire for intimacy with their traveling companions. Now, however, she looked as though she wanted to be friendly, and he regarded her with a new interest.

"I was awfully interested in what you said on the Mount of Olives a little while ago," she volunteered presently. "Not that I sympathized with what you said," she added almost immediately.

"I was very foolish," admitted Nick; "but that pompous old parson always sets my back up. He might be omnicient by the way he talks."

The girl laughed merrily and looked towards the corner of the lounge where this same clergyman sat among a group of listeners. He was talking very emphatically.

"It's pleasant to be back in civilization, isn't it?" and she gave a glance round the room.

"Is it? I don't know."

"What led you to come to Palestine?" she asked suddenly.

"Aunt Tabitha."

The girl looked puzzled.

"I beg your pardon, I spoke without thinking. All the same, it's true. It was through my Aunt Tabitha that I came."

She might have thought he was laughing at her, for after a quick glance she turned as if to leave him.

"You see," Nick went on, "I was all to pieces; couldn't get any work; had bad health and all that kind of thing. But that was not the worst. Aunt Tabitha was terribly troubled as to my religious whereabouts, and thinking Palestine would set me up both physically and religiously, she insisted on my coming here."

"Excuse me, Mr. Trebartha, but were you at Harrow?"

Nick nodded, while the girl looked at him with increased interest.

"Did you know anyone of my name there?" she asked.

Nick reflected a few seconds, then his eyes flashed.

"I was wondering where I'd come across your name before; now I know. A fellow called Shuttleworth was in the Sixth while I was in the Fourth; but I didn't know him. For one thing he was in another house, and for another, being a senior, he was such a swell that I shouldn't dare to speak to him! Any relation of yours?"

"My only brother," replied the girl. "He was killed in the war."

"Jolly hard lines."

"Were you in the army?"

"That was where I got bowled over."

"Bowled over? What do you mean? Were you wounded?"

"No, but I had shell-shock, and I nearly died through poison gas. But that wasn't the worst."

The girl looked at him inquiringly.

"Of course, it's of no interest to you," he went on; "how should it be? But everything went wrong. I hadn't come out of hospital when my father died. I had thought him to be rich—so he was before the war—but he lost practically everything."

She looked at him sympathetically, and Nick found his heart beating a little faster as he caught her glance. She was different from anyone else in the party. The oth-

ers, though kindly, well-disposed, mainly undesirable; but this girl had the stamp of birth and breeding on her. She was intelligent, too, as well as being well read, and he would have liked to have talked with her if she had not, like her mother, discouraged anything like familiarity.

But now she seemed to be different, and appeared desirous of being friendly. She had a charm, too, that appealed to him, and the sympathy she manifested was not lost upon him.

"I'm glad you're not like the others," she confessed frankly. "I think my mother would like to know you better."

"I thought I had shocked her," Nick managed to say.

"Did you want to?"

"No, not her; but as I told you, that pompous old parson set my back up."

"Did you mean what you said?"

"I don't know. I fancy I did. You see that year at the front knocked the stuffing out of me, and smashed everything to smithereens. As a boy I had no doubts about anything; in fact, I hardly gave a thought to—that sort of thing. But that year at the front—you see, I was in it almost up to the last; but what's the use of talking about it?"

Giving a quick glance around the lounge he saw a general movement; nearly all were going towards the staircase which led to the bedrooms.

"It's nearly dinner-time," laughed the girl. "I suppose they're going to dress for dinner. Perhaps after dinner we might see each other again. There'll be a full moon tonight, and the thought of walking around Jerusalem by moonlight is enchanting."

"By Jove, yes!" cried Nick with flashing eyes. "Will you?"

"Why not?" said the girl with a laugh, and then hurried after her mother who was making her way upstairs.

She spoke with all the freedom of a modern girl, but there was no suggestion of loudness or vulgarity so common to the post-war young woman. Nick had been struck by this daring the fortnight he had known her. She did not swear, she did not drink cocktails, she did not even smoke, and above all she was very devoted to her mother.

"By Jove!" he reflected, when he reached his bedroom, "I'd give something to— but what's the use of my thinking about her? I'm a good deal of a crock even yet. Besides, I'm as poor as Job. I've no right to have such thoughts about any girl, much less one like that."

He searched among his luggage, and presently managed to find some evening clothes. He had not worn them since he left Athens; few ever thought of wearing evening clothes in the Holy Land. Still, he was glad he had brought them, and when at length he caught sight of his tall, stalwart figure in the mirror, there was a feeling of satisfaction in his heart.

He did not sit near Naomi Shuttleworth during dinner, but directly it was over he made his way to her.

"Mother," cried the girl as he came up, "Mr. Trebartha knew Jim at Harrow. They were there together."

Mrs. Shuttleworth looked at Nick with a new interest.

"I wish I'd known it before," she said graciously; "but you were very reserved, Mr. Trebartha, and kept aloof from everyone."

"Did I?" asked Nick; "I'm sorry. But I didn't seem to have much in common with our crowd. I didn't imagine that you wanted to make any acquaintances, either," he added.

They made their way out of the dining room through the lounge until they came to the door of the hotel.

It was a wondrous night such as can be only found in the East. Although it was only early in March, the air was soft and balmy, and the full moon which sailed in a cloudless sky lit up the old city with an indescribable glory. From where they stood they could see not only the grim walls of the city, but the gleam of the white-roofed houses which reflected the light of the sky.

"It's like a city of one's dreams," remarked the girl.

"Will you let me take your daughter for a walk?" asked Nick presently.

"You're sure it's quite safe?" and Mrs. Shuttleworth looked anxiously towards a group of Arabs who stood in the square gossiping and smoking.

"Of course it's safe," laughed the girl, "and I'd love to go, mother, May I?"

For a few seconds Mrs. Shuttleworth seemed to be in doubt, then, giving Nick another look, her doubts evidently disappeared.

"Why not?" she assented. "But be sure you take great care of her, Mr. Trebartha."

A minute later they stood out in the square together, the girl's thin shawl, which she had hastily thrown over her shoulders, scarcely hiding her evening dress, while Nick, bareheaded, and wearing no overcoat, stood by her side.

"Isn't it lovely?" laughed the girl, "but where shall we go?"

"Anywhere you like."

"We are close by David's Gate; let us go there first."

For half an hour they roamed around the old city; all the time breathing in its wonder and its magic mystery. They threaded its narrow streets, found their way among its ancient buildings, and enjoyed every minute of it.

What wonder? They were young, and for the time were care-free. Nick thought no longer of the dreary past or the doubtful future; he was under the spell of romance. Neither took notice of the watchful eyes that were upon them, never dreamed of danger. What danger could there be?

Presently they found themselves at the Damascus Gate, the gate near which they had passed earlier in the evening.

"Let's go outside," cried the girl; "the gate is not closed, and there seems no law forbidding it."

"Why not?" assented Dick.

At that moment if the girl proposed a walk to Damascus he would have not denied her; her presence had cast a spell upon him; he felt the witchery of her voice.

They passed outside the city walls.

It was a glorious sight that met their gaze. At their feet they saw the Garden of Gethsemane, whereon two garish churches had been built, standing out clear and distinct in the light of the moon. On the right, on the summit of the Mount of Olives, they could plainly see the spot where legend had it Christ's ascension took place. Northward the moon revealed a road which traversed a wild country towards Nazareth.

"Isn't the light wonderful?" cried the girl.

"Almost like day."

"This alone is worth coming to see," and the girl's voice became tremulous. "Fancy the Garden of Gethsemane and the Mount of Olives bathed in moonlight!"

(Continued next week)

THE CHURCH EVANGELIZING THROUGH THE SUNDAY SCHOOL

By John W. Shackford.

How may we best use the resources and agencies of the church for the accomplishment of the great purpose for which the church of Christ exists? We do well to remember that whatever these agencies may be, it is the church that is commissioned by its divine Master to make a Christian world; it is the church that is engaged in teaching religion; it is the church that is engaged in evangelism; it is the church that is engaged in missions.

How can the church most adequately meet its obligation in evangelism to those who are a part of its regular constituency—children of our Christian families, members of our Sunday school, those identified with the on-going of the regular life of the church?

If we talk of evangelism in the Sunday school it is not because this is something conceived of apart from, or over against, the evangelism of the church. None but the unthinking can so regard it. And yet, when all is said, it ought to be perfectly obvious that the children, young people and adults, who gather from Sunday to Sunday in the Sunday school, but as a part of the church constitute, under the providence of God, perhaps the supreme opportunity of the church for winning its way into the heart of the uprising generation.

Whatever may be done to reach and to save those who are indifferent and on the outside—and this must not be neglected—nothing can compensate for faliure on the part of the church to give that guidance and help that is necessary to bring in to the fullness of the Christian life those who are already under the influence of its ministry.

It is because the work of evangelism in the Sunday school must be inwrought into all the processes and objectives of the Sunday school; because the Sunday school exists to make Christians, and because this objective must be lifted up into the forefront of its purposes and plans, that the general Sunday school board has asked that our Sunday schools plan to give particular emphasis to evangelism in the early part of each year. It is because it is so easy to bring children and young people into the church by slipshod and mechanical methods; because oftentimes they are predisposed to accept the invitation that is given them to become members of the church, and sometimes without any very serious consideration of what is involved, that the board has repeatedly called attention to the importance of pastoral leadership in the preparation of the teachers and officers, in order that they may be prepared in spirit and understanding for this high office of helping their pupils to see the brightness of that light which is not on land or sea, but which shines in the face of Jesus Christ and which will shine in the hearts of those who are brought to the point where they are enabled to see him. It is to avoid the mechanical and the inconsiderate action that the preparation of the teachers and officers, and of the whole school, through prayer and consultation and proper planning, has been repeatedly urged.

Again, the suggestion has been made and the point of view has been urged, that the seriousness of this task is such that it is not fair to approach it thoughtlessly from the adult point of view, and to deal with the responsive child or youth in the same fashion that one would deal with a hardened sinner. Dr. Henry Churchill King has called attention to the fact that we need to consider in some of our methods of evangelism not only the number that may be led to an acceptance of Christ, but also the extent to which our unwise methods someimes drive many others away and leave permanent injury in their hearts.

It has been a matter of repeated emphasis on the part of the general Sunday school board that those who offer themselves for church membership, and, more especially, children and youth, present to our pastors one of their supreme opportunities to interpret the church of Christ and help these new recruits to understand more fully the meaning of the Christian life and the obligations and privileges of the Christian church. Here is a moment of religious susceptibility that ought not to be passed by, for it cannot be recaptured in all probability. Therefore the Sunday school board continues to urge that children and youth who desire to unite with the church first spend a while in training for church membership under the leadership of their pastors if at all possible.

This, in brief, is the significance of the calendar of evangelism in our Sunday schools which has been repeatedly approved by the general Sunday school board:

January—To be devoted to preparation.

February—To personal and class evangelism.

March—To training for church membership.

May we count upon our Sunday schools, under the leadership of their pastors, to join in this church-wide effort to win the pupils of our Sunday schools for Christ, and to train them more fully for intelligent appreciation of the church and participation in its work?

Send to the general Sunday school board, 810 Broadway, Nashville, Tennessee, for free literature on evangelism in the Sunday school.

JOHN A. YOUNG

In this issue appears an appreciation of the late John A. Young by Dr. S. B. Turrentine in connection with the funeral exercises held at the home of the deceased three miles east of Greensboro on Sunday afternoon, 2:30 o'clock, January 12.

Dr. Turrentine was assisted by Rev. R. C. Kirk, pastor East Greensboro charge. Interment was in Green Hill cemetery, Greensboro.

There was a large concourse of sympathizing friends and acquaintances paying tribute to the deceased. The beautiful floral tributes were profuse as tokens of high esteem and tender sympathy.

Many of the pastors of North Carolina will recall how in other years Brother Young without cost to them furnished from his nurseries fruit trees for parsonage lots where the occupants desired them.

The British government declines absolutely to build up against the United States, and the United States can take that—I think I might call it—as a last word, because it is not only the word of the labor government: it is also the word of its predecessors, the conservative government. —Ramsay MacDonald.

One of the temptations of a minister and perhaps especially of a Methodist minister, is the temptation to move away from a hard job or from the results of his own neglect and inefficiency.—Otis Moore.

We don't care how large a navy the United States has. The bigger it is, the better for us.—The Duke of Atholl, Lord High Commissioner to the Church of Scotland.

EDWARD BOK

By W. S. Surratt.

A hungry immigrant boy stood gazing at the bread and pies in a Brooklyn baker's window. "Look pretty good, don't they?" asked the baker, who had come out to admire his wares. "They would if your windows were clean," replied the boy, whose mind worked faster than his hunger.

So he created his first job at 50 cents a week, washing windows. And thus began the Americanization of Edward Bok, which the editor and philanthropist recounted with pride in his prize-winning biography years later. Mr. Bok was editor of the Ladies' Home Journal for 30 years.

Mr. Bok died last week. He died as he wished, near the birds for which he had provided a national sanctuary and his great carillon of 61 bells.

He was famous for many things, for instinctively he caught and held the public imagination by what he did and the way he did it. But perhaps he will not be remembered best for his rise from a hungry immigrant to a wealthy American, or for his achievement as a magazine editor in winning a nation-wide following. Others have done the same.

His fellow Americans remember him, rather, as the highly successful business and professional man who had the courage and vision to quit at the height of his career in middle age to devote the rest of his life to what he called ' :play." And by play he meant finding greater joy in service to others. With that freedom from business cares he planned and achieved the $100,000 American peace award, one of the most successful projects in peace publicity and popular education ever attempted. His comment on launching that project revealed the secret of his character—an unusual synthesis of the realist and the idealist:

"I do not look for a miracle, but I look for a beginning. Before the world can have peace, it must think in terms of peace."

When he came to write the story of his life, he set down as his ideal the message with which his Dutch grandmother sent her children out into the world: "Make you the world a bit more beautiful and better because you have lived in it."

Edward Bok succeeded.

BOLTS AND BARS FOR JANUS

I have stayed in only one house which had a bar to its door instead of a lock. Heavy iron hasps stood midway in the two sides of the door frame, a great wooden bar rested beside one or the other of the hasps and the oaken doors themselves sagged against the broad-planked floor. Those doors, I was told, were never shut except in time of great storms or great danger, and they had not been closed for thirty years.

Somehow those doors have always associated themselves in my mind with the temple of Janus. I have a composite mind-picture of the old Virginia house and of the ancient temple, one amidst its trees, the other upon its Roman hill. The open and shut doors have blended themselves into a sort of allegory to my fancy. With this difference—that the shut doors of the Virginia house meant danger and the shut doors of the temple of Janus meant peace. I was told that the doors of the Virginia house had been shut only twice in a hundred years. The doors of Janus were closed only three times in 700 years, and the last of these times was that blessed season which has been cheering the world with its Christmas message, for it was during this time that Christ was born.

War, war for Rome and seldom peace! That old temple of Janus has crumbled lnog ago, but like a symbol it has pervaded the world for centuries. The significance attending its doors, would they be opened, has cursed the world. But the world is turning and is pushing those doors to forever. It is forging bars and bolts which, if ever they are discarded, will only give place to stronger ones. It may have to begin with wood, but steel can be forged. It may have to rely on the Kellogg Peace Pact, but it knows the bolt and bar against war of the World Court and of the League of Nations are also available, besides many slenderer ones, like the arbitration treaties between Norway, Sweden, Denmark and Finland; the arbitration treaties of America; the Pan-American conciliation treaty and the hope for ratification of the Pan-American arbitration treaty.

It is slowly forging, most of all, that great steel and iron bar of public opinion of the world. And it has tried out this bar against Janus and his influence in the present difficulty between China and Russia which is climaxing in friendly conference in January and resumption of diplomatic relations between the two countries.

By understanding, education, sympathetic realization of the needs of one's own country and of others as well, this great bar is being forged, and when that is done the doors of the temple of Janus will forever disappear from the minds of the people of the world, as the dust of the doors have blown from the Roman hill.

ON THE VIRGINIA BORDER

The Weldon district extends from Henderson to Winton, a distance of 100 miles on the Virginia border. Preachers and laymen and lay women gathered from all this long stretch of territory at Weldon on the Roanoke, January 6, for the district missionary institute. Rev. L. B. Jones presided. This new elder was strictly on the job and is making a good start. He has inherited a feeling of depression that was most pronounced in this district last year. Many of the people are convinced that they never had to face such "hard times." The contagion has spread until it is most difficult to beget a spirit of optimistic endeavor. The elder is certainly set to the task of winning this year.

L. T. Singleton, G. L. Morelock, M. T. Plyler, L. L. Gobbel and W. I. Knight were the special speakers of the day. The old preacher, the spiritual welfare of Zion, the missionary cause and the Sunday school interests and the course of the laymen were all presented by men who spoke with intense anxiety and deep devotion.

Some of the laymen who were active in this district 20 years ago have passed to their reward. The place of such men as J. T. Flythe of Jackson is hard to fill. We might name half a dozen such who have left a great void. Younger men should be found to take the place of these who did such a wonderful work years ago.

The new elder and Mrs. Jones have "made new" the district parsonage and the year starts most delightfully for them. To spend the night in this hospitable home was indeed a rare privilege. It devoutly wished that such a privilege will be enjoyed again before many moons.

Neighborliness—A Sermon

By Rev. William L. Sher

(Luke 10:25-37)

No artist ever painted a picture so beautiful as the parable of the Good Samaritan. It is the loftiest conception of human conduct and human obligation and one who rises to that sublime height will find the kingdom of heaven.

The Priest and Levite were formalists without a fellow feeling and the Master uses the Samaritan, whom they hated, to illustrate the meaning of mercy.

The Jew, robbed, bleeding and half dead on the Jericho road was forsaken by those from whom he had every right to claim protection and help, while this Samaritan stopped on the dangerous way to bind up his wounds and then conveyed him to a place of safety.

The parable teaches that this was a neighborly deed and that our neighbor is not only the congenial friend who lives next door, but includes all who need our help, for the neighbor spirit knows no caste or race or sect.

"Neighborhood is not in being, but in doing; not in seeing, but in feeling and fellowship. Neighbors by nature and by virtue of locality there are none. Need and nearness are translated into neighborhood only by compassion and beneficence."

My neighbor may not belong to my church or to any church or even to my race or country. He may be a hungry Armenian on the other side of the globe, an earthquake sufferer in Japan, or a victim of the Mississippi flood. He may live in Germany or India or Africa. He may be a cannibal on a lonely island or a convict serving a road sentence, but whatever his name or wherever he dwells, he is a brother man, with a claim upon our sympathy and help, and if in the spirit of the Golden Rule, we love him as we love ourselves, we joyfully minister to him in merciful fashion.

The good Samaritan is a world citizen, devoid of racial, sectional or religious narrowness, who never regards a sufferer as pagan or Protestant, Catholic or Jew, bond or free, but as a fellow mortal in distress, and he climbs over all geographical and social barriers to reach and minister to him.

In self-defense we must be neighbors. A heavy penalty is laid on the man or community that rejects the neighbor spirit, for no man can live unto himself. The West Indian hurricane, the Colorado blizzard and the Mississippi flood all have a part in making Charlotte weather, and a failure of the Russian wheat crop will raise the price of Charlotte bread.

We should be much concerned about the bad boy or girl on our street for their own sakes and for our sakes too, because our children may be the victims of their blighting influence. Then these same boys and girls may be our future criminals and a menace to public order, so that for the protection of our own lives and property it behooves us to do all we can to save them.

We can ill afford to ignore the welfare of our neighbors who live in shotgun houses in the congested districts, where conditions are conducive to depravity and disease, for they nurse our children and prepare our food and by their presence unconsciously affect the character of those they serve. We don't want them to poison the minds of our boys and girls or infect them with lecherous and loathsome disease. How shall we escape if we neglect their health or morals? The neighbor spirit is the remedy.

The strained relation between our government and Mexico during the great war was at times very embarrassing. The Allied armies looked to the American wheat fields for bread and the grain was almost ready for the sickle, but we needed binding twine and it could be secured only in Mexico, and Mexico was obstinate. Failure to secure the twine would imperil the wheat crop, which the Allied armies must have, to win the war. We had to pay a very heavy price to get the twine to bind the wheat, to feed the troops, to win the war. It pays to be neighborly.

If the nations had for the past 50 years spent as much for the uplift of mankind and the propagation of peace as they spent for armies and fleets, the resultant spirit of good will and neighborliness would have speedily adjusted all national differences and the world war would never have been waged. We paid a terrible penalty for our neglect.

It is the universal law that like produces like. We reap what we sow, be it selfishness, hate or love, and the only way God has suggested to exterminate hate is to continually sow the seeds of love.

The neighbor spirit grows out of the fact that every man is related to all men and the highest interest of each is the interest of all. This is the brotherhood idea which rules in the kingdom of grace bringing all people into one vast family. This law of relationship requires love for our neighbor, though he be an enemy. As we love God because he first loved us, so our enemy may love us when we first show that we love him.

Real happiness is found as we exemplify the neighbor spirit—the spirit of kindliness—for the ministry of sympathy and helpfulness brings the highest quality of satisfaction and peace to the human heart.

A man asked Sam Jones, the great evangelist, to explain the nature of the kingdom of God. He told him to carry supplies of coal to a destitute family, after which the matter would be explained. When the questioner returned he told Jones that as soon as he ministered to the poor family he discovered the kingdom of heaven. The fullest measure of joy comes to the heart that carries comfort and blessing to discouraged souls. This is the spirit which melts hate into love, and the only influence that will ever bring the discordant elements of mankind into peace and harmony.

The humblest is the loftiest service. To minister to ignorance, to suffering, to hunger and nakedness; to lead the blind to Him who restoreth sight is the holiest task to which mortal has been called, and the finest qualities of character are developed by loving service for others and especially for those in direst need. This picture of the good Samaritan charms us with the beauty of service and inspires us for it. Sam Jones said: "When you see a man in the gutter, lift him up and be a crutch to him and when he gets to heaven, the crutch will be there too." He who gives his best to such a task finds a reward more pre-

cious than rubies. "Blessed are the merciful for they shall find mercy."

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him that gives and him that takes.
It is an attribute to God himself.
And earthly power doth then show likest God's,
When mercy seasons justice."

The Good Samaritan is the Great Samaritan. He saw a whole world bleeding and half dead and came to minister to and heal it and then says to us, "Go thou and do likewise."

FORWARD MOVEMENT IN THE INTEREST OF OUR CHURCH AT CHAPEL HILL

By Bishop Edwin D. Mouzon.

At the last session of the Western North Carolina conference and of the North Carolina conference, after mature consideration the following plan was adopted looking toward a forward movement with reference to our church at Chapel Hill:

"1. A committee of three laymen from each of the conferences to be appointed by the bishop as a general committee to perfect an organization for the purpose of liquidating the debt on the church at Chapel Hill, N. C.

2. This committee to be authorized to employ a field man, and said committee to have authority to fix salaries and expenses.

3. The general committee to select a suitable layman for each district, who in turn will select an outstanding man from each pastoral charge, as a point of contact for the field man.

4. It will be the duty of these committees to furnish the district chairman a list of persons in each pastoral charge who will assist the field secretary in raising the necessary funds.

5. All moneys collected to be turned over to the treasurer of the joint commission, M. E. Hogan, Chapel Hill, N. C., to be kept in a special fund and paid out only upon order of this general committee.

6. The treasurer of the board of missions of each conference to be authorized to advance as a loan not to exceed $1,000 from each conference for the purpose of defraying organization expenses; any borrowed money to be repaid from the collection of funds by the field secretary.

7. This plan is not to vitiate any previous plans, agreements or guarantees made by the conference boards of the North Carolina and Western North Carolina conferences."

In harmony with this action, the joint committee, appointed by the bishop in charge, met in the city of Raleigh Monday, January 6. The joint committee is as follows:

J. F. Shinn, F. N. Tate, H. L. Newbold, Hon. Josephus Daniels, C. F. Harvey, J. C. Braswell.

C. F. Harvey was elected chairman of the committee and J. F. Shinn, secretary.

It was decided to proceed immediately with plans to raise the balance of the indebtedness on the Chapel Hill church. Rev. Walter Patten, D.D., presiding elder of the New Bern district, was elected executive secretary without salary for the special committee. As bishop in charge I hereby announce that he is so appointed.

I have consented that Dr. Patten during the second and third quarters of the conference year be released as much as possible from the work of the district, calling to his assistance such pastors as he may select, so as to enable him to have ample time to visit throughout the state in the interest of the church at Chapel Hill.

I request that the presiding elders and preachers in charge act in harmony with the will of the annual conferences and give to Dr. Patten, as executive secretary, right of way in order that our church at Chapel Hill may be relieved of this embarrassing debt, and may go forward in doing the great work for it, by the action of the two conferences in North Carolina, was built to accomplish.

TOWARD SOLVING THE PRESS PROBLEM

The Editorial Association of the Methodist Episcopal Church, South, has memorialized the general conference to apportion $80,000 to the churches annually, the proceeds to be distributed among the denominational weeklies (conference organs) in return for the publicity which these papers give to the work of the benevolent boards. What the general conference will do with the proposal will be of deep interest to the religious press everywhere. It is well known that church papers carry large amounts of matter for the boards, for which they receive no compensation. It is also known that the papers, with few exceptions, yield no profit to their publishers. No satisfactory way has yet been devised to meet the deficit by contributions from the boards which benefit most from this publicity. Most of the boards prefer to supplement this gratuitous publicity by issuing organs of their own at the expense of the funds contributed for benevolent purposes, and which are thus diverted from the main channel. In some denominations there are six or seven of these board periodicals, which are widely circulated, either free or at a nominal subscription price. This is regarded in some quarters as a questionable use of board funds, and as a practice which tends to dull the interest in the regular church weeklies. The solution proposed by the Southern Methodist editors has the novel feature of putting the deficits of the church papers into the budget of the church as a separate item. There is a good deal to be said in its behalf. The papers are of immense value to the intelligence and morale of the church. Under present conditions—high labor cost and material costs and small advertising revenue—they cannot meet expenses. Why should not the whole church pay the deficit? In the Methodist Episcopal Church an apportionment of three cents per member per annum, $6 for a church of 200 members, would defray the annual deficit, and make possible the improvement of the papers. Moreover, no one could say that the money was diverted from the benevolences or from any other channel. If the press is worth having it is worth paying for. To cling to the idea that the outside public, through its advertising patronage, will provide ample cash to pay the printer's bills is folly. The wise, prudent, safe, and reasonable plan is to find out the difference between expense and income and ask the denomination to make good. There is no more paying investment, for the press helps every good cause.—N. Y. Christian Advocate.

AN APPRECIATION OF JOHN A. YOUNG

By S. B. Turrentine.

The value of a good man in a community is priceless. When such a life is linked with true service for the betterment of mankind it becomes multiplied in proportion to the lives influenced.

John A. Young, a native of Guilford county, inherited strong traits from a worthy ancestry. He grew up into Christian manhood meriting the esteem and confidence of his community and country.



John A. Young

He possessed a vigorous body and capitalized such an asset in an industrious life. Such activity was directed by a well poised mind. With such endowments he directed his business to the goal of success.

His clear judgment coupled with an upright spirit naturally qualified him for valuable leadership, commanding a generous following in the promotion of worthy movements for the common good.

Such gifts, native and acquired, were invested in the various spheres of usefulness. It has been said that whoever makes two blades of grass grow where one grew before is a benefactor.

In the fields of agriculture and horticulture he excelled. He elicited the interest and admiration of the public as he sought to develop such industries into greater excellence and usefulness. In such enterprises he sought co-operation. His council and service were efficient in organized effort to elevate and stimulate various interests. Did the farmers need a better unified plan of work? They found in John A. Young a wise counselor and an efficient leader. With like public spirit the booth of John A. Young & Sons in the Central Carolina Exhibit was made annually an agency for instruction and admiration.

As a public spirited citizen he was interested in the various departments of state and church adapted to make people better, happier and more prosperous. Thus his influence was felt in civic welfare, in promoting public highways and in constructive service for the causes of religion and education.

Included in such spheres of service are the following official positions held: President of the Southern Nurserymen's Association, president of the Guilford Board of Agriculture, president of the Guilford Farmers' Civic Asociation, for ten years a member of the Board of County Commissioners, for about 30 years Sunday school superintendent of Hol't Chapel, and for 26 years a trustee of Greensboro College, 24 years of which time acting as chairman of the executive committee of this board.

During the fiery and financial ordeals through which this old college passed John A. Young, as a friend in need, was a friend indeed, who made generous gifts and rendered sacrificial service to the cause.

While his life thus briefly portrayed indicates a wide range of activity and of honorable recognition, yet he was a modest man who achieved success along the royal road of integrity, and upon whom was placed honor and trust because he was worthy and capable.

With the spirit of modesty was united that of courage; while having respect for difference of opinion of others yet he was firm in maintaining his own convictions. He was progressively conservative, seeking assurance of being right and then going ahead. He was remarkably punctual in meeting engagements and in attending official meetings even at the cost of inconvenience or sacrifice.

A composite portrait of his traits and character would include the sterling qualities combined into inner strength of Christian manhood and expressed in the outer conduct of Christian service. So that of him it can be fittingly said:

"His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, 'This was a man!'"

His friendship was true like that of a Damon or Pythias, the inheritance of which enriches with an abiding legacy.

Within a recent period his health began to decline. However, he was favored most of this time with the privilege of supervising his fond enterprises and still enjoyed the open fields amid the glad sunshine.

Having reached the age of three score years and ten on last October 27, and having retired for rest in usual health on Friday night, January 10, during the early morn of the following Saturday he peacefully passed from his earthly home into the larger life.

I hold to this truth to be self-evident, that a disfranchised working class in modern industrial civilization is worse than helpless. It is a menace, not simply to itself, but to every other group in the community. It will be diseased; it will be criminal; it will be ignorant; it will be the plaything of mobs, and it will be insulted by caste restrictions.—W. E. B. DuBois.



"Nor cast one longing lingering look behind"

IT is love that dictates the writing of a will and the purchase of life insurance. By these means provision is made for the comfort and material well being of those who remain to remember and to live on. And it is love that makes provision for the final resting place of the departed, safe from all external change within the protecting walls of the

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ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL

The twentieth annual meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, will be held in Polk Street church, Amarillo, Texas, March 13-18, 1930.

The council will meet in executive session Wednesday and Thursday, the 12th and 13th. The first open session will be held Thursday evening. At that time Dr. Sidney L. Gulick will deliver an address concerning international relations around the Pacific Basin. Through the succeeding days an interesting and inspiring program will be presented. This will culminate Tuesday evening in the service for the consecration of candidates for home and foreign work.

Reduced railway rates according to the "certificate plan" have been granted. This means that a full one way fare of not less than sixty-seven (67) cents must be paid for a ticket to Amarillo, and a certificate secured which will entitle the holder to half rate for the return ticket over the same route; provided not less than one hundred and fifty (150) regularly issued and properly dated certificates are presented in time to be counted and duly validated.

The required number of certificates (150) properly signed by the Council secretary, must be in hand before the railway agent can validate one. When conditions are met he will validate a certificate any day from March 12 to 18, except Sunday.

The dates of sale of tickets, except from the more remote points, are March 8-14 inclusive. From these more remote points the dates will be early enough for the purchaser to reach Amarillo in time for the meeting.

The final date of honoring certificates is March 21.

Publicity agents are requested to take note of these dates and to urge all who are to attend to purchase tickets to Amarillo on the proper selling dates, also to urge those who attend to travel by rail, that there may be no shortage in attendance.

If the number of tickets purchased may as nearly as practicable, reflect the actual attendance at the meeting, our appreciation of the courtesy of the railroads will be expressed. A full attendance will also serve as a guide in determining whether reduced rates are justified another year.

Mrs. F. F. Stephens, Pres.
Mrs. Fitzgerald S. Parker,
Reccording Secretary.

THE METHODIST QUARTERLY REVIEW, JANUARY, 1930

(W. P. King, editor; Curtis B. Haley, assistant. Price, single copies, 65 cents; for the year, $2.)

As you will observe, live issues that will be before the General Conference are given due attention. This will be specially true of the April number.

This issue of the Review, many of our readers will agree, reaches high water mark.

James A. Anderson of the North Arkansas conference discusses "The Proposed Constitution."

James T. Bagby, Benton, Ky., a member of the Memphis conference, writes on "Attainment and Progress."

James A. Burrow of the Holston conferenee makes an analysis of "The Unjust Steward."

J. E. Crawford, associate secretary, Department of Stewardship, General Board of Lay Activities, raises the question, "Should the Methodist Episcopal Church, South, Change Her Financial Policy?"

E. H. Crowson of Boylston, Fla., affords "Grist for the General Conference."

Nolan B. Harmon, Jr., editor of the Baltimore Southern Methodist, writes concerning "The Apostles' Creed in Methodism."

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Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Ivan Lee Holt, pastor of St. John's church, St. Louis, writes on "The World of Today and the Problem of Evil."

B. C. Horton, editor of the Central Methodist, passes his estimate on the method of "The Open Cabinet."

W. T. Hunnicutt, pastor of our First church, Elberton, Ga., has for his subject "Church Polity and Christian Democracy."

"Behaviorism—A Battle Line" is contributed by W. P. King, the editor.

C. W. Mathison, Oviedo, Fla., defends the "One-Term Eldership."

B. B. Pennington, pastor of our Tulip Street church, Nashville, Tenn., discusses "Unification of Christian Education in the Local Church."

There are also engaging reviews of fifty recent books.

REV. R. F. TAYLOR WRITES OF HIS WORK

We have been pleasantly received here in many ways, the people seem to be delighted to have us, and are giving us growing congregations all the time regardless of the weather. We have not had a regular set pounding yet, but have been remembered in a substantial way at every one of the four churches.

When we arrived at Glendon on the evening of November 20, after more than a 200 miles trip from the Betsy district, where the Bishop Dowd (the man we learned to love so well last year) holds forth, to the great delight of all the preachers under him in that district. The people met us here at the parsonage and invited us into the dining room, where they had prepared a bountiful repast, to the great satisfaction of our appetites.

We are much delighted with our new presiding elder, Rev. W. A. Cade. He held our first quarterly conference the fourth Sunday in December. He has endeared himself very much to our people. His preaching and executive ability is highly complimented among all of my people. We are praying and expecting a great year in the conversion of souls during the year 1930. R. F. Taylor.

PREACHERS' WIVES OF ELIZABETH CITY DISTRICT

The preacher's wives of the Elizabeth City district were called together after the last session of the missionary institure held at First church, Tuesday, January 7. The purpose of the meeting, as explained by Mrs. Dowd, was to organize for closer fellowship, believing that life will be enriched as we share our mutual joys and sorrows experienced in Methodist parsonages. We also desire to help each other in our tasks of keeping and improving our parsonages, in making them more home like, and in beautifying our surroundings. Memories of rose gardens and shade trees planted by a former pastor's wife inspire us to go and do likewise, remembering that "herein is that saying true, one soweth, and another reapeth."

Mrs. O. W. Dowd of Elizabeth City was elected president, and Mrs. H. B. Baum of Old Trap was chosen as secretary. The other members present were: Mrs. F. E. Dixon of Tyner, Mrs. J. Bascom Hurley of Roper, Mrs. G. W. Perry of Elizabeth City, Mrs. J. L. Smith of Winfall, Mrs. J. M. Jolliff of South Mills, Mrs. M. Y. Self of Hertford, Mrs. R. H. Willis of Hertford, Mrs. W. C. Benson of Gatesville, and Mrs. D. A. Petty of Williamston. Mrs. H. B. Baum.

When a preacher called on Fremont Older, editor of the San Francisco Call, to protest about something, Older heard him out and then shouted at him: "Why don't you preach Christianity?" When the man somewhat timidly affirmed that he did, and asked Older why he doubted it, Older roared: "Because if you did we'd have reporters and cameramen out there to cover the stoning of your church!"

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

RICHARD E. MORGAN

Only last week did we learn of the death at his home in Gates county of Richard E. Morgan, which occurred on November 24, and we take this belated opportunity to express our sense of loss in the passing of this good man. Mr. Morgan served the Sunday school cause for many years not only as superintendent of Parker's Sunday school, but also as a faithful member of the Sunday school board of the North Carolina conference. Although his health had been failing for six months or more, still he was hopeful until a short time before the end. His death is a severe loss not only to his family, church and community, but to the North Carolina conference as well. We pause now to pay this sincere tribute of respect to our friend and co-worker.

SUNDAY SCHOOL DAY OFFERINGS

The following Sunday schools have sent Mr. Cheatham their Sunday School Day offerings:

Edenton Street, Raleigh.
Gates, North Gates Ct.
Hebron, North Gates Ct.
Kittrells, North Gates Ct.
Parker, North Gates Ct.
Savage, North Gates Ct.

FAYETTEVILLE DISTRICT PLANS

Under the direction and with the active help of Rev. W. A. Cade, the presiding elder, Sunday school work in the Fayetteville district has already got a good start for the new year. A survey of the needs of the district made by the presiding elder was made the basis for the district program for 1930, worked out by the district Sunday school council in session at Hay Street church, Friday, January 3.

The council calls upon all workers in the district to emphasize the personal and the spiritual in all Sunday school actiivty. Effort will be made to reach more people and to intensify the spiritual emphasis in teaching. Special attention, of a district-wide nature, will be given these matters in March.

Three standard training schools are included in plans for the training of workers—one at Fayetteville, another at Sanford, and the third at Dunn.

In addition, 12 or more Cokesbury training schools have already been arranged, to be held simultaneously in as many circuits during the weeks of June 22-27 and July 13-18.

The new programs of work will be introduced in schools of the district; all schools are asked to observe faithfully and regularly monthly missionary day and to remit the offering promptly to Mr. E. J. Cheatham, Treasurer, Franklinton, N. C.; attendance upon the conference-wide conference at Greenville April 3-4 is recommended; and the following volunteer workers elected to help promote the work in the district:

J. W. Gilliam, Sanford, District Supt.

Miss Maude Hunter, Sanford, Elementary Supt.

Mrs. T. H. Sutton, Fayetteville, Supt. Missionary Education.

Rev. C. B. Culbreth, Dunn, Supt. Wesley Classes.

WELDON AND ELIZABETH CITY

District Sunday school council meetings in the Weldon and Elizabeth City districts were held January 6 and 7, respectively, in connection with the missionary institutes at Weldon and Elizabeth City. Rev. L. B. Jones and Rev. O. W. Dowd, the presiding elders, are thoroughly committed to advance movements in Sunday school work in 1930. Efforts will be made to increase Sunday school enrollment and to bring more pupils into vital relationship with the church.

To these ends training of officers and teachers will be promoted, the new programs of work will be introduced, monthly missionary day will be observed and other efforts made to build up and extend the work of religious education through the churches.

In the Weldon district A. W. Oakes was re-elected district superintendent and Rev. W. C. Martin, superintendent of missionary education. Elizabeth City district workers will be chosen later.

DUAL EXTENSION OFFERINGS

During the month of November the following schools sent in their fourth Sunday offerings to be applied to missions, according to the report received from our treasurer, Mr. E. J. Cheatham, Franklinton:

First Church, Wilson	$28.19
Hay Street, Fayetteville	25.13
Central, Raleigh	23.88
Steele Street, Sanford	17.38
Queen Street, Kinston	17.16
Philadelphia	9.61
Morris Chapel, Jonesboro	8.37
Trinity, Fairmont	8.08
Kittrells	7.45
Clark Street, Rocky Mount	7.15
Apex	6.00
Oxford	6.00
Chapel Hill	6.25
Zion, Norlina	5.97
Mt. Bethel, Bahama	5.78
Central, Mebane	5.25
Newport	5.00
Mt. Olivet	5.00
Clayton	5.00
Trinity, Fairmont	5.00
Banks	5.00
Macon	4.45
Englehard	4.06
Prospect, Yanceyville	3.63
Englehard	3.61
Concord, Person	3.63
Nashville	3.58
Mt. Zion, Pittsboro	3.53
Gates	3.43
Dover	3.36
Trinity, South Mills	3.41
Burgaw	2.71
Rowland	2.70
Black Creek, Freemont	2.61
Holly Springs	2.31
Shady Grove, Yanceyville	2.15
Center Hill, Chowan	2.10
Beston, Seven Springs	2.00
Daniels Chapel	2.00
Amity, Mattamuskeet	2.00
Whitakers	2.00
Ocracoke	2.00
Winton	2.00
Leasburg	1.75
Arcola	1.40
Lemon Springs	1.32
Kings, Mt. Olive	1.28
Gatesville	1.20
Queen Street, Kinston	1.07
Clarks Bethel, Kinnekeet	1.00
McBrides, South Mills	.75
Angier, Erwin	.75
Hicsh, Straits	.75

CARTERET COUNTY COURSES

Courses and instructors for the Carteret county training school, to be conducted at Beaufort February 2-7, are as follows:

"The Program of the Christian Religion," Dr. W. I. Cranford.

"Teaching in the Sunday School," Prof. R. N. Wilson.

"Story Telling in Religious Education," Miss Georgia Keene.

"Training Adolescents in Worship," Mr. L. L. Gobbel.

All Methodist schools and churches of the county are expected to take advantage of their opportunity in this, the second annual standard training school to be held in Carteret, the first having been held last year at Morehead City.

KINSTON BIBLE CONFERENCE

The New Bern district Bible conference, to be conducted at Queen Street church, Kinston, under the auspices of the adult classes of Queen Street and the district and of the adult department of the general Sunday school board, begins on Sunday evening, January 26, with a Bible lecture by Dr. Elbert Russell, dean of the school of religion of Duke University. Bible lectures by Dr. Russell will be given daily for a period of four days. Along with these lectures will be, also, discussions of adult class organization and work, with Dr. J. Emerson Ford of Cheraw, S. C., leading. Rev. E. C. Few is inviting representatives from all the district. Programs will be circulated, giving hours and other details.

Immediately following the Kinston conference Drs. Russell and Ford will go to Wilson for a similar conference for the Washington district January 30-February 2.

Disregard for the details of the spiritual life curtails real happiness.—Ex.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

CONFERENCE COUNCIL

The best attended and in many ways the most constructive conference Sunday school council yet held in the Western North Carolina conference convened last Wednesday in First church, Salisbury. Every presiding elder's district was well reresented, there being present fifty outstanding persons. Among the major things decided upon were the securing of a ten percent increased Sunday school enrollment, the holding of a hundred or more Cokesbury training schools, the scheduling of 35 country-wide standard training schools, and the placement of ten to fifteen district and sub-district conferences to be held during the summer months. Plans were also made for financing the greatly enlarged program to be attempted this year. It was agreed that the months of March and April be set aside for special emphasis for securing and enlarged Sunday school attendance and that following these months of emphasis an enthusiastic and profitable Sunday School Day be observed in each Sunday school.

The council went on record enthusiastically favoring the securing of students from the school of religion at Duke University for supplementing the Cokesbury training work which has been constantly growing throughout the past several years. Each presiding elder definitely committed himself to the plan of placing these young men in his district. Plans were also agreed upon for holding group meetings at important centers for evaluating the merits of the new programs of work.

D. E. Henderson, chairman of the Sunday School Board, assisted by Dr. Chas. C. Weaver, vice chairman, presided over the sesions of the council. Miss Corinne Little served as secretary. A sumptuous luncheon was served by the woman's class of First church, Salisbury.

GROUP MEETINGS

Arrangements have been made with the presiding elders and pastors in charge for the holding of five group meetings in different sections of our conference for becoming acquainted with the merits of the new programs of work. These meetings will be held as follows:

Central, Asheville, January 20.

First Church, Charlotte, January 21.

First Church, Salisbury, January 22.

Centenary, Winston-Salem, January 23.

West Market Street, Greensboro, January 24.

Rev. O. W. Moerner, superintendent of the department of administration of the general Sunday school board, will be with us in each of these meetings, as will the presiding elders, the district officers and the employed staff of the conference Sunday school board. The morning session, which in each instance begins at 10:30 o'clock, will be featured by discussions of the scope and content of the general elements of the programs of work. The afternoon sessions will be divided into sections, accommodating a closer interpretation of the elementary programs of work, the adolescent programs of work and the adult programs of work. It is hoped that those who are particularly interested in securing a complete and helpful guide for their Sunday school endeavor will attend these meetings. Those who will eventually become official interpreters of the new programs of work are especially urged to be present.

CONFERENCE TREASURER

For the past ten years Mr. H. A. Dunham has been the efficient and painstaking treasurer of our Sunday school board. During all this time he has kept his accounts most accurately and has receipted every contributor to the Sunday school cause, using his own postage and office staff for this work. The magnitude of this service is better understood when it is remembered that there were over 1300 separate accounts rendered last year.

In line with the action of our last annual conference the funds of all the boards of our conference have been transferred to one treasurer, called the conference treasurer, in the person of Rev. E. O. Cole, 1101 Plaza, Charlotte, N. C., who is therefore our new treasurer. Brother Cole will look after the Sunday scoool board's funds as well as the funds of all other boards in a most careful way. Like Treasurer Dunham he will be sufficiently bonded to safeguard all the finances entrusted to him, this of course not being necessary except to place our work on a good business basis. Therefore all funds, both dual special and Sunday School Day offerings, will henceforth be sent to Rev. E. O. Cole. It will be necessary for each contributor to be careful to state for what cause his contribution is sent.

THE WILKESBOROS

The second standard training school for Wilkesboro and North Wilkesboro, as well as nearby surrounding territory, has been organized to begin at First church, North Wilkesboro, Sunday afternoon, February 2. An organization headed by Supt. J. R. Hix and the Methodist pastors are promoting this good work in a wholehearted fashion. The courses and instructors to be offered are:

The Survey of the Old Testament—Rev. W. E. Poovey.

Evangelism—Rev. J. H. Armbrust.

Principles of Teaching—Miss Corinne Little.

MEMBERSHIP AND ENROLLMENT

(Continued from last week)

	Ch.M.	S.S.En.	Pct.
Statesville District			
Broad St., Mooresville	336	475	141
Highland, Hickory	205	287	140
Granite Falls	482	627	130
Balls Creek	582	727	125
Catawba	671	775	115
Hickory Ct.	276	312	113
Central, Mooresville	614	685	111
Hudson	471	501	106
First, Lenoir	682	722	106
Race St., Statesville	612	641	105
Troutman	402	421	105
Broad St., Statesville	1003	1041	103
Lenoir Ct.	505	501	99
Westview	240	236	98
Elmwood	243	237	97
Mooresville Ct.	910	875	96
Davidson	451	415	92
Shepherd	644	602	90
Dudley Shoals	366	321	88
Cool Springs	778	668	86
First, Hickory	1007	823	82
Mt. Zion	987	802	81
Statesville Ct.	754	608	81
Taylorsville	297	234	79
Hiddenite	550	415	75
Stony Point	452	337	74
Newton	734	528	72
Maiden	472	324	68
Olin	447	278	62
Waynesville District			
Jonathan	107	215	200
Franklin Ct.	179	303	168
Cullowhee	176	260	147
Judson	89	115	129
Webster	364	465	127
Glenville	121	146	120
Clyde-Junaluska	357	411	115
Dellwood	322	335	104
Highlands	131	134	102
Whittier	297	285	96
Hayesville	574	512	89
Haywood	316	275	87
Andrews	385	336	87
Murphy	349	276	79
Bryson City	117	93	79
Sylva	370	291	78
Murphy Ct.	300	232	77
Bethel	341	256	75
Macon	582	371	63
Franklin	484	290	60
Canton	669	400	60
Waynesville	620	366	59
Fines Creek	389	228	58
Cherokee	37	21	57
Winston-Salem District			
Oak Ridge	297	669	225
Hiatt Memorial	128	224	175
Trinity	373	509	136
Ogburn Memorial	475	616	130
Cooleemee	300	383	128
Erlanger	410	521	127
Hanes-Clemmons	218	263	120
Green Street	419	501	120
Main St., Thomasville	720	856	119
Thomasville Ct.	832	981	118
First, Lexington	1147	1318	115
Davidson	773	829	107
Linwood	545	577	106
Burkhead	1015	1062	104
Ardmore	524	535	102
Lewisville	835	826	99

(Continued on page 25)



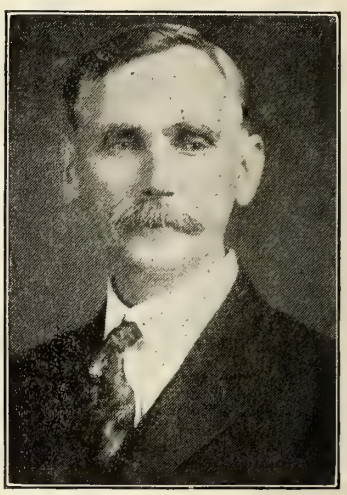
Walter Albert Stanbury



William Christian Martin



Joseph W. Fitzgerald



Edworth Newton Crowder

Methodist Ministers of North Carolina

Others Will Appear from Week to Week

Walter Albert Stanbury—Father, John S. Stanbury; mother, Alice (Taylor); Born Jan. 27, 1884, Watauga Co.; joined church March, 1894; called to preach, 21; reared in country; attended Appalachian Normal College, Trinity College, University of N. C.; Union Theo. Seminary, New York; A.B. Trinity. Charges served: Tarboro, 1910; Chapel Hill, 1911-12; Clinton Ct., 1913-15; Wilson First Ch., 1916-19; Grace, Wilmington, 1920-23; Edenton St., Raleigh, 1924-28; Duke Memorial, Durham, 1929-30. Honorary degree of Doctor of Divinity, Duke and U. N. C. 1928; instructor in Pastoral Administration, School of Religion, Duke University, 1929-30.

William Christian Martin—Father, E. A. Martin; mother, Harriet Rosa (Sumner); born Oct. 8, 1881, Northampton Co.; joined church Aug. 1891; called to preach, small boy; reared in country; attended Trinity Park High School and Trinity College, now Duke University, three years. Charges served: Lillington Ct., 1908-09; Duke, now Erwin, 1910-11; Chadbourn Ct., 1912-14; Durham Ct., 1915-16; West Durham, 1917-20; Hamlet, 1921-24; Fifth Ave., Wilmington, 1925-28; First Ch., Henderson, 1929.

Joseph W. Fitzgerald—Father, Charlie F. Fitzgerald; mother, Mollie (Meacham); born Dec. 11, 1893, Davidson Co.; joined church Aug. 14, 1904; called to preach at 20; reared in country; attended Yadkin College, Elon College, Trinity College; A.B. Trinity. Charges: New Hope, 1916-17; Hanes-Clemmons, 1917-18; East Roxboro, 1918-19; Magnolia, 1919-20; Omaja, Cuba Mission, 1921; Santiago, Cuba Mission, 1922-23; Welcome, 1923-26; Belwood, 1926-30.

Edworth Newton Crowder—Father, Wm. N. Crowder; mother's maiden name, Haynes; born in Cleveland Co. Nov. 13, 1865; joined church July, 1879; called to preach at 21; reared in country; attended Belwood Institute. Charges: Silver Creek Mission, 1896; Saluda, 1897-8; Clear Creek, 1899; Hayesville, 1900-01; China Grove, 1902-03; Cherryville Ct., 1904; Mt. Holly, 1905; South Fork, 1906-7-8; Shelby Ct., 1909-10; Lowell, 1911-12; Stanley Creek, 1913-14; Randolph, 1915-16; Stony Point, 1917-18; Mooresville Ct., 1919-20; Rutherfordton Sta., 1921-22; Waxhaw, 1923-24-25; Hickory Grove Sta., 1926; Walnut Cove, 1927; Gold Hill, 1928; Granite Quarry, 1929-30.

Jackson Lafayette Smith — Father, Francis M. Smith; mother Susan (Hedick); born, Cabarrus Co. near Concord, Aug. 8, 1876 joined church at Cold Springs Ch. 1888; called to preach when a lad; reared in country; attended public schools and Weaver College. Charges: Marion Ct., 1911-13; Old Fort, 1914-15; Mars Hill, 1916-17; Flat Rock-Fletcher, 1918; Camden, 1919; Columbia, 1920-21; Carver's Creek, 1922-24; Caledonia, 1925-27; Hillsboro, 1928; Perquimans, 1929-30.

John H. Green—Father, J. T. Green; mother, Mary J. (Cook); born March 16, 1890; joined church 1908; called to preach at 18; reared in county; attended Boone High School and Rutherford College. Charges: Ranger, 1913; Glenville, 1914; Avery Ct., 1915; Henderson Ct., 1916-17; Rhodhiss Sta., 1918-19; Statesville Ct., 1920; Balls Creek Ct., 1921-22; Welcome Ct., 1923; Belwood Ct., 1924-25-26; Spencer Mem., Charlotte, 1927; Salem, 1928-29-30. In my 16 years between three thousand and four thousand people converted or reclaimed, around the altar mostly.

Euclid Harvey McWhorter—Father, Abbott Milton McWhorter; mother, Mahala Jane (McWhorter); born Aug. 29, 1869, Gaylesville, Ala.; joined church August, 1880; called to preach at 17; reared in town; attended Gaylesville High School, Collinsville H. S., Southern University, Ala.; degrees, B.S. Charges: Attalla Ct., Attalla, Ala., Nov. 1890-91; Gadsden, Ala., Second Ch., 1892-3; Petaluma, Cal., 1894-5; Lakeport, Cal., 1896-7-8; Elmira, Cal., 1899-1900; Alameda, Cal., 1901-2; Southport, N. C., 1903-4; Maxton, 1905-6-7-8-9-10; Tarboro, 1911; Morehead City, 1912-13; New Bern, 1914-15-16-17; Chapel Hill, 1918-19-20-21; Aberdeen, 1922-23-24-25; Wilson, 1926-27; Lumberton, 1928-29; Enfield, 1930. Have taken some graduate work at the State University and many institute courses.

William Reynold Ware—Father, James Milburton Ware; mother, Naomi (Ellis); born at Shelby, N. C., April 26, 1859; joined church 1868; called to preach quite young; licensed Dec. 1882; reared in town of Shelby; attended high schools of Shelby, King's Mountain, Newton, and Vanderbilt University; degrees, A. B.



Jackson Lafayette Smith



John H. Green



Euclid Harvey McWhorter



William Reynold Ware

Vanderbilt, D.D. by Catawba College. Charges: Plymouth, 1885-86; Washington, 1887-88-89-90; (trans. to W.N.C. Conf.) Reidsville, 1891-92-93-94; Monroe, 1895-96-97; Shelby District, 1898-99-1900-01; Centenary, Winston, 1902-03; First Ch., Salisbury, 1904; Monroe, 1905-06-07; Main St., Gastonia, 1908; Greensboro District, 1909-10-11-12; Salisbury District, 1913-14-15; Statesville District, 1916-17; North Wilkesboro, 1918-19-20-21; Albemarle, Central, 1922; Morganton, 1923-24; Forest City, 1925-26; Rutherfordton, 1927-28-29; Walkertown, 1930. Served on boards and committees of the conference and chairman of many of them; now chairman of conference trustees, vice chairman Conference Brotherhood and member of hospital board; trustee of Rutherford College since 1890; August, 1886, married Miss Allie D. Brown, Pitt county; have seven children.

J. D. HODGES WRITES OF A VISIT TO J. A. J. FARRINGTON'S CHURCH

Spending a while during the last days of the holiday season in the city of Salisbury, I took occasion to visit the morning services at Park Avenue Methodist church, Rev. J. A. J. Farrington, pastor. I was agreeably surprised to find the commodious church building literally crowded with an intelligent, attentive congregation. This was the first service for the year 1930. The preacher seized this opportunity the first Sunday in the year to offer timely and appropriate suggestions for the new year—a New Year sermon. This he did in a carefully prepared discourse, in which wise counsel, word painting and eloquence vied for the mastery. During those thirty minutes he held the rapt attention of the entire audience, including the Sunday school children, every one of whom remained for the service. This was indeed a lovable picture—the children seated together, not an adult among them, in front of the pulpit, eagerly "taking in" words of counsel and admonition, as they fell from the lips of the enthusiastic speaker. A pity it is that this beautiful custom—the Sunday school children remaining for the 11 o'clock services—prevailing at Park Avenue church, is not the custom at all our churches.

Then, too, the music at this church is splendid, both in the choir and in the congregation—art and religion in it. The choir would be a credit to any city church in the conference. The entire services were a benediction.

Few places where the preacher and the people are so well matched in mutual regard and affection as at Park Avenue church. It is a joy to worship with them.

J. D. Hodges.

GREAT DAY AT ELM CITY

Sunday, January 12, was a great day in the religious life of Elm City. At that time we held our opening services in our splendid new brick church. It was the first time during our stay here that our congregation arrived for service ahead of time. Our people are highly delighted to occupy the church that we have been planning for and working on for some time.

Our church when altogether complete and furnished will cost nearly $30,000. We have ample Sunday school room with some good departments. We have a kitchen in the basement (the pastor is heartily in favor of this). If there is credit due anybody for this progressive achievement it should go in very large measure to my brethren in the ministry who preceded me and to a faithful building committee and some loyal members. The Duke Foundation has paid $500 on the church and promises to pay another $1000, when with that the church will be free of debt. There is an indebtedness of $8000 besides some obligations which we are getting this week. We are expecting a great growth in Sunday school and church membership and are working and praying that there shall be a growth in spiritual power and experience.

S. E. Mercer.

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen	15
◇◇◇Troy—A. S. Parker	14
◇Raeford—W. F. Trawick	9
Fairmont—F. B. Peele	7
Laurinburg—C. M. Hawkins	7
Roberdel—M. C. Ellerbee	6
Caledonia—J. T. Draper	5
Rowland—J. H. Lanning	4

NEW BERN DISTRICT

Grifton—I. S. Richmond	3

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis	5
Plymouth—R. G. L. Edwards	4
Manteo—W. F. Walters	3

RALEIGH DISTRICT

◇Princeton—J. D. Stott	7

WASHINGTON DISTRICT

Bethel—J. R. Edwards	4

WELDON DISTRICT

Rosemary—C. T. Thrift	6
Roanoke Rapids—L. M. Hall	5

W. N. C. CONFERENCE

SALISBURY DISTRICT

◇Albemarle—E. M. Avett	9
Granite Quarry—E. N. Crowder	6
Albemarle—J. O. Banks	5
East Spencer—E. Myers	5
Woodleaf—R. L. Melton	4
Epworth—J. E. McSwain	3
China Grove—E. H. Neese	3
New London—J. N. Wise	3
Westford (Concord)—H. E. Stimson	3
Harmony (Concord)—J. C. Brown	2

GREENSBORO DISTRICT

College Place—Albea Godbold	10
Stokesdale—C. F. Tate	9
◇Calvary (High Point)—E. L. Kirk	9
Proximity (Greensboro)—Dwight Brown	7
West Greensboro—W. T. Albright	7
◇Liberty—M. F. Kincheloe	6
Carraway Memorial—J. H. Bradley	4
Ruffin—J. W. Bennett	4
Jamestown—R. E. Hunt	3

ASHEVILLE DISTRICT

◇Oakley (Asheville)—G. D. Herman	4

STATESVILLE DISTRICT

◇◇◇Troutman—John Cline	16
◇◇◇Highland-Rhodhiss—I. LL. Roberts	9
Catawba Ct.—E. D. Ballard	7
Hiddenite—J. B. Tabor	6

GASTONIA DISTRICT

Shelby Ct.—R. L. Forbis	7
◇Trinity (Gastonia)—J. R. Warren	6
◇◇Maylo (Gastonia)—T. B. Huneycutt	6
East End (Gastonia)—T. J. Huggins	3
Belmont—H. C. Spinkle, Jr.	2

CHARLOTTE DISTRICT

◇Spencer Memorial—J .O. Ervin	10
Weddington—J. W. Kennedy	9

MARION DISTRICT

McDowell—D. C. Ballard	6

MT. AIRY DISTRICT

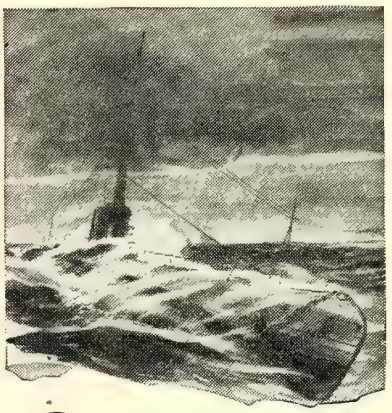
◇Elkin—L. B. Abernethy	8
Spray—David R. Proffitt	4
Wilkesboro—T. C. Jordan	4

WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor	9
Forsyth Ct.—T. B. Johnson	8
Cooleemee—T. J. Houck	5

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman	10
◇Clyde-Junaluska—T. O. Dryman	8
Waynesville—W. L. Hutchins	7
Canton—Carlock Hawk	7
Murphy Ct.—A. A. Somers	5
Bethel—G. N. Dulin	4
Haywood—R. G. McClamrock	4
Cherokee—Wm. Hornbuckle	1



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Children's Storyland



A TRUE STORY OF A COMMON CAT

By Edward E. Witing.

As the cold winds begin to blow and there is a hint of heavy snow in the air, and as we sit closer at home and feel grateful for comfort and security, my mind goes back some few years to a high hilltop in Berkshire county, and a yellow cat, roaming the dark woods at night and living as cats may in the wild country. This is the story of "Tommy." It is a true story; there is something of tragedy in it, much of drama, a deal of mystery. It has a happy ending.

Back thirty years ago my parents bought an old farm in the town of Otis, but some five miles from the village. A remote, isolated, beautiful place, the house perched on the hill, about 1800 feet above sea level. Standing on the front piazza one looked across a rolling expanse of low hills, and on the horizon stretched a purplish haze of mountains melting into the sky. Behind the house the slope rose another 50 feet, to a bare, bleak, stone-capped summit whence the watcher saw a great sweep of horizon, with Mt. Tom, Greylock, Monadnock and, on clear days, the Catskills in the distance. Woods of maple, beech, oak, birch and pine, with some ash and other trees swept like a benediction along the slopes of our farm.

When we took over this great old place there went with it, along with farm tools, horses, Jersey cows, and other farm necessaries, two cats—"Tommy" and "Beauty." If ever there was a married couple, here was one! They were devoted. When Beauty had her little family of yellow kittens to care for, Tom provided her with wild food. The house gave her milk and odds and ends, but it was Tommy's delight to bring her field mice, and we could see him come across the mowing with a mouse in his mouth. Now, let's keep clear of moralizing at this point on the hurting proclivities of cats. I have no quarrel with them. I may write something about this some day, but not here. I love birds, and all living things; but I will not judge the cat, or other animals who are as the Lord made them. Just as the fact let it be said that Tommy brought Beauty field mice, not birds.

But that is not the story. The hired farmer who had charge of the place owned several dogs. It is not easy to mix dogs and cats, unless they have been brought up together. Here is another of nature's ways with which I shall not quarrel. The facts in this case were that Beauty, after some months, disappeared. We always supposed one of the farmer's dogs killed her, and we mourned her. Tommy remained a short time after Beauty went, and then disappeared. We felt sure he had also fallen a victim to the dogs, and we mourned again—and even more, for Tommy was a most engaging cat, firm fleshed, sleek, responsive, soft-furred—not like a city tomcat, but a bit of wild life consenting to human companionship.

We did not forget Tommy, and often spoke of him as of a friend lost, Time passed, and with it the farmer's reign. On a spring day he packed his household goods on wagons, prepared to depart with his family on the morrow.

On the day he packed his wagons, Tommy reappeared. He sat perched on one of the highest rafters in the great old red barn, safely out of reach of dogs or men. There the old fellow sat, leaning his head over and watching the goings and comings of those beneath. We called him, tried to tempt him with a saucer of cream; but he moved not. Night came, and on the high rafter slept, or watched, Tommy.

The next day the farmer, his family and his dogs departed. The caravan had not gone a quarter of a mile down the road when Tommy came trotting and chirruping to the west door of the house. He rubbed, purred and joyous against our legs arched his fine yellow back, nosed into once-familiar corners of the kitchen, and then settled down, crouching, to a saucer of cream, his tail gently swaying at the end, lapping contentedly the renewal of things as they had been.

Where had he been? All through the last half of the summer before, through the winter—and they have old-fashioned winters in the Berkshire hills—through the melting spring, Tommy must have ranged the fields and woods, living maybe in deserted, tumbled-down barns or sheds, perhaps in caves or other natural shelters. Tommy for those long months had gone wild. He had skipped back some thousands of years to the time when his kind were self-sufficient wanderers of the woods.

But, and here is the point of the whole story, while he had gone wild in his way of living, the ties of civilization had stuck. The claim of human companionship had stayed with him. Else, how was it that he made his reappearance on the very day that the farmer's loaded wagons stood in the yard?

I feel sure about Tommy. He liked us; and though circumstances told him he must make his living elsewhere or perish before hostile forces, he kept his eye on home. Like some wandering exile, he crept close in the dark hours, and peeked in the lighted windows. The thought of warm firesides, of stroking hands, of saucers of food by the kitchen stove, the members of a pleasant couch or chair in the living room, a thought of his favorite spot in the spring sunshine on the south steps—these lived with him.

Tommy had faith in us, in the future, in homes and friendship. So he watched and waited, patiently, unspoiled. He came back.

Tommy lived his span of life, a good cat, loyal to his friends, faithful to the demands of cat nature. He has gone to the place for good cats; and he is not forgotten. For no good cat ever is forgotten.—Our Dumb Animals.

HOW WILLIAM WON ONE

Just as the clock struck two, the door opened and William Ratcliff hurried through the hall carrying his violin.

At the age of seven William had shown such a marked taste for music that his parents sacrificed to give him lessons on his violin. Now at the age of twelve, he was earning money to pay for them himself.

A few months before this story opens a great violinist, Mr. Frederick Van Fossen, had made a wonderful offer to the boys under thirteen. A valuable Stradivarius was to be given to the one who, on the first day of January, played the most skillfully and pleasingly to him.

Knowing the old musician's eccentricity, William was working hard on an especially difficult piece, hoping that he would be the fortunate boy to win the violin.

At last the eventful day arrived. On that memorable Sunday morning of the New Year the bells rang out their greetings from the church steeples thrilling their hearers with their welcome message—"Com-m-m! Come m-m-m!"

William belonged to a Sabbath school class which had for its motto, "Win One." He had never tried to do this for he himself had not yet been won for King Jesus. But on this New Year's day, as he listened to the earnest words of his teacher, a new light entered his soul and he resolved that not only would he take Jesus as his Captain but that he would try to "Win One" for him.

That afternoon he was to play before Mr. Van Fossen. As he was walking towards the studio, a great conflict was raging in his soul. Knowing the old gentleman to be an infidel, William felt sure that here was his opportunity to "Win One" for Jesus. But what could he do or say? If he asked Mr. Van Fossen to take Jesus as his King, the old man might become very angry and refuse to listen to his playing.

Then suddenly as he stood in the presence of the noted musician, a great resolve formed in his mind. Quickly, lest he should become faint-hearted, he drew

his bow across the strings. Then softly and tenderly he played the strains of the old familiar hymn—"Jesus, I my cross have taken, All to leave and follow Thee."

As he finished playing, Mr. Van Fossen arose and led him to the door. "My chance to win the violin is gone, mother," said William a little later as he told her the story. "I did not play the piece on which I had practiced, for I wanted to win him for King Jesus, and now I have lost everything."

Just as the sun was touching with golden fingers the peaks of the distant hills and painting the sky with myriads of wonderful colors, a note was delivered to William. The words of the message were: "Come and see me at once. Frederick Van Fossen."

Breathlessly, William entered for the second time the beautiful studio of the noted infidel. Would he be angry with him?

"My boy," said the old gentleman, "Why did you play that hymn for me today?" As William told of his resolution to start the New Year by taking Jesus as his Captain and explained his desire to win one for him, the tears trickled down the man's cheeks.

"That was my mother's favorite hymn," he said. "When you played it this afternoon, I fancied I heard her voice calling for me to take Jesus for my King. My boy your Captain is my Captain. This New Year's day begins a new life for me. Here is the violin. You have not only won it, but you have 'Won One' for King Jesus."—Selected.

ANNIE'S DISCOVERY

"Esther Long is just the luckiest girl I know. She gets everything she wants—dolls, toys and lovely clothes—and now she has a fine new doll's house. I never seem to have anything."

Annie's face was wrinkled up in a frown.

"Annie, are you nearly ready?" called mother. "It's almost school time, and you will be late. I see Esther has driven past."

"That's it," grumbled Annie. "Esther drives to school, and I have to walk. 'Tisn't fair one bit."

Annie was all out of breath when she reached school, almost late; and more than one person stopped to look at her rosy face and brown curls as she ran.

"Let's make a snow man," suggested one of the girls after school.

Annie was busy with the rest, rolling up huge snowballs and patting the snow man into shape when a gentle voice asked, "Won't you drive home with me?" and turning, Annie saw Esther, who had been standing apart, watching the fun.

"Oh, may I?" Won't that be jolly! But why don't you help us make Mr. Snowman?" she asked in surprise.

Esther's serious little face flushed. "I mustn't," she said. "The doctor says I am not to play in the snow. Oh, I wish that I could run about and play like you!"

"Like me! Why, of course I can run and play in the snow as much as I like—but you have everything you want, and surely you must be happy."

Just then the pretty little pony cart came along, and the coachman tucked the two children in.

"Oh, isn't it lovely?" exclaimed Annie as the pony dashed off.

"Yes, it's nice; but one gets tired driving always, and it's no fun playing alone. Won't you come in some day and see my doll's house?"

"I'd love to," answered Annie eagerly, as she was put down at her own gate.

She went into the house thinking of many things poor, delicate Esther Long had to bear that she knew nothing about.

"I never thought anyone would envy me," she said to herself.—Herald and Presbyter.

HE TURNED TO A SCHOOLHOUSE

His bankruptcy was complete. Destiny had set him back to zero, utterly impoverished his life, stripped his pockets, his heart, his horizon, and left him alone at the crossroads. Then he turned to the right, to a schoolhouse.

Thus does The Manufacturer's Record speak of the boyhood of the President of the United States. The orphan went to school, doing chores in his spare hours, snatching study time from sleeping hours, going without comforts, pastimes, or vacations. He recognized the opportunity to get an education, and he seized it earnestly.

Bruce Barton tells of a boy who in two hours learned to run an elevator and got a job. But he can never be sure of holding his place, for there are many others also who can learn to do his work in two hours. Another boy studied medicine for fourteen years. No one can take his position away from him without spending fourteen years in specialized study.

By all means let a boy try to get an education, and may it be a Christian education.—Forward.

For Rent—Four rooms and a bath on car line.

Lost—A silk umbrella by a man with a bent rib.

Wanted—A boy to feed pigs that can speak English.

Wanted—Licensed fireman wishes position firing boiler or janitor.

"Motoring is surely a great thing. I used to be fat and sluggish before the motoring craze, but now I am spry and energetic."

"I didn't know you motored."

"I don't. I dodge."—Montreal Star.

Three-year-old Nancy's father had installed a new radio. Nancy listened with rapt attention to everything—music, speeches, and station announcements. That night she knelt to say her "Now I lay me." At the end she paused a moment ,and then said: "Tomorrow night at tihs time there will be another prayer."—The Christian Herald.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

A&P

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Lord, I desire to live and love abundantly, according to thy word. Keep me, I pray thee, from poverty of heart. Give me wide interests and absorbing purposes and affections. Yet, because I know so little of the values of what earth gives and am so weak of thought and will, and that which I have treasured thou mayest count of little worth, give me better, and more lasting treasures. When thou takest from me, add of thy pure grace and love what thou approvest that I may never be left empty and ashamed. Let good replace the evil and the better the good. Thou who art best, be thou the best in all I have. Give me courage to act joyfully on this belief, letting go that which hinders, denying evil affections that I may love thee with all my heart, and finding thee in all my frendships and affections. This I ask in the name of Christ. Amen.—Isaac Ogden Rankin.

ELIZABETH CITY DISTRICT OFFICERS' TRAINING DAY

All officers of the adult auxiliaries of the Woman's Missionary Society of the Elizabeth City district are urged to meet at Edenton in the M. E. church on Tuesday, January 21, at two o'clock. This is an important meeting.

Mrs. R. H. Willis, Dis. Sec.

MRS. W. H. SPEIGHT ENTERS THE LIFE ABUNDANT

After a brief illness Mrs. W. H. Speight died on January 5 at the home of her daughter, Mrs. A. S. Barnes of Raleigh.

Mrs. Speight was an unusual woman in many respects. Her physique was perfect, being tall, dignified and of queenly bearning; and her great soul, illuminating her face, attracted every one who came in contact with her, the little children as well as thoughtful adults. She was always a student and especially interested in world movements and those measures that tended to the uplift of humanity. She had great faith, and building on this faith through many years, there had come into her personality a possession of victory that overcame the trials or experiences incident to every life. Those who knew her best were conscious of this sense of triumph that seemed always with her—this faculty that overcame all struggles.

She was always interested in missionary movements and gave herself unstintedly to the conference work. For several years she was conference superintndent of social service.

Though she had passed her three score years and ten, she read, studied and kept informed on general topics and especially on religious matters. She was zealous for her Saviour.

A short while before she died she remarked: "Death is so revealing; I can read and understand." She had entered into the joy of her Lord.

A NEW AUXILIARY ORGANIZED AT BETHESDA CHURCH

Miss Alice Floyd of Barnesville writes: "We have organized a missionary society at Bethesda church with the following officers: President Mrs. W. C. Walters; vice president, Miss Docia Jenkins; recording secretary, Mrs. R. R. Sealey; corresponding secretary, Miss Alice Floyd.

IMPORTANT MEETING AT ROCKINGHAM JANUARY 29

The workers' council of the Woman's Missionary Society of the Rockingham district will be held at Rockingham January 29, opening at 10:30 a. m. We are urging the president of each auxiliary to be present and help plan our work for the new year. The success of each auxiliary and the ultimate success of the district depends upon the determination of the auxiliary officers to give time, thought and effort to plan and execute effectively. There is great benefit to be derived from concerted action. No officer can afford to shirk the responsibility of developing either a part or the whole of the work.

Mrs. L. T. Townsend.

GATESVILLE AUXILIARY

The Woman's Missionary Society of the Methodist church met Monday afternoon with Mrs. Jacob Blanchard presiding. The Scripture lesson was given by Mrs. T. W. Costen. An interesting dialogue entitled "Our Finance" was rendered by Mesdames W. C. Benson, E. L. Riddick and Edgar Cross who took the parts of a conference treasurer, an auxiliary treasurer and a council treasurer discussing the finances of the home and foreign department of the W. M. S.. The treasurer made a report of $395.31 for the entire year, the amount raised for local work including clothing for the orphans being $267.06 and the amount raised by the children being $43.22. The need of having a county nurse was discussed by the superintendent of social service, Mrs. T. W. Costen. Reports from the other officers were also heard.

IN MEMORIAM

Whereas, our all wise heavenly Father has taken from our midst our beloved friend and co-worker, Miss Mollie Pryor. Now, therefore, be it resolved by the Woman's Foreign Missionary Society of Front Street Methodist church, Burlington, N. C:

First, That we most deeply regret the departure of this most faithful Christian worker, who for so many years served her church and most generously suported this society in all its activities, cheerully giving of her time and means to the cause she loves so well.

Second, That while we deeply deplore the breach in our ranks caused by her passing, we fondly and gratefully cherish the memory of her devotion to the church and all its institutions, and her unfailing loyalty as a friend and neighbor.

Third, That we emulate her example and that the memory of her superb faith in her Lord whom she loved, and in whom she often rejoiced, and which rendered her joyful in life and triumphant in death, may prove an inspiration to us and an incentive to higher service.

Fourth, That a copy of these resolutions be spread upon our minutes, a copy be sent to the local paper for publication, and a copy be sent to her beloved sister, to whom, with all the relatives, this society tenders its most sincere sympathy in their bereavement.

Mrs. W. E. Hay,
Mrs. J. A. Isley,
Mrs. J. W. Lasley,
Cor. Sec.

In a letter to Mrs. F. B. McKinne, Mrs. J. W. Perry writes:

"On last Sunday night Mrs. Fulton's mother slipped quietly and peacefully away. Mrs. Davis had been in failing health for many months and the end was not unexpected.

Dr. Cram held a short comforting prayer service at the home on Monday afternoon, and Mrs. Fulton, accompanied by Mrs. Dome, left on the two o'clock train for Sherman, Texas, where the funeral and interment took place Wednesday afternoon. Flowers were sent from the board of missions and the council and the friends here tried to do all they could for Mrs. Fulton. She has been brave and fine through it all.

Mrs. Fulton's love and tenderness to her mother was beautiful. They were real companions. Before her illness Mrs. Davis kept remarkably fresh and young in spirit and in her outlook on life. She was deeply interested in all Mrs. Fulton's work, and perhaps felt a personal interest in all the conference treasurers.

I thought you would want to know, and I'm sure you will remember Mrs. Fulton at this time of loneliness.

There are now 81 societies in the Siberia Korean Mission but only 27 of these have houses of worship. One of the great needs in this field is for church buildings.

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE NEW YEAR

I asked the New Year for some motto sweet,
Some rule of life my which to guide my feet,
I asked and paused. He answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried.
And ere the question into silence died,
The answer came, "Nay, this remem ber too,
God's will to do."

Once more I asked, "Is there more to tell?"
And once again the answer softly fell,
"Yes, this one thing, all things above
God's will to love."

—Thomas H. Gill.

We are indebted to Mrs. James K. Norfleet, first vice president of the Woman's Missionary Society of Ardmore church, Winston-Salem, N. C., for the announcement bulletin of the society which has recently been issued. This interesting bulletin contains not only the names of the 1930 officers and superintendents of this splendid organization, but also the names of the leaders, assistant leaders, Bible leaders and members of the four circles into which the society is divided. The announcement of the general meetings of the society are given for the first Monday in each month at the church and that of the circles for the third Monday in the homes of the members. With the enthusiasm and interest of the 100 women who compose this society, which has been manifested in the past years by the splendid achievements, we feel sure that the new year holds much of progress and success for them and our best wishes go out to them.

THE TRAINED LAY WORKER

We are in receipt of the December number of the Trained Lay Worker, a magazine issued during the months of February, April, June, October and December by the Scarritt College for Christian Workers, and containing most interesting news of our training school, and missionary items of especial value and interest.

An outstanding feature of the December number is the account of the Conference on Christian Life Service which was held at Scarritt recently, with Mrs. Hume R. Steele, candidate secretary of the board of missions, as presiding officer. This one day conference to which Methodist students from colleges near to Nashville were invited, had for its purpose the consideration of the possible place of the young people in church service and the relation of Scarritt in preparation for that service.

Among the prominent speakers on that occasion were Miss Esther Case, foreign administrative secretary, who told of the work of the foreign missionaries, and Mrs. J. W. Downs, home administrative secretary, who told of the life and service of the home missionary. Professor Barnett of the department of New Testament of Scarritt College in his talk on "Opportunities for Service in the Church at Large" laid special emphasis on the increasing need for full time workers, both men and women, trained in religious education and in recreational leadership. Others who brought messages of special import to the young people were Mrs. Hume R. Steele, Miss Mabel Howell of the department of foreign missions of Scarritt College, and Miss Louise Young of the department of home missions of Scarritt. An interesting feature of the day's session was the discussion and question period in which the young visitors took part. Scarritt College feels that through such conferences as this the idealism of the young people may take root in definite life purpose and that such purpose may grow in vividness and in strength, and that for growth in Christian character, an understanding of the needs of the world today and of opportunities to serve in meeting those needs is most essential.

JANUARY MISSIONARY VOICE

We wish to congratulate the editors of the Missionary Voice on the splendid enlarged edition for January. The eight-page photogravure picture insert is not only most attractive but interesting as well and "places the Missionary Voice in a class by itself," say the editors; no other religious periodical having this photogravure feature.

This splendid magazine should be in the home of every Methodist in our conference and we hope that our Missionary Voice agents will secure a large list of subscribers during the two months, January and February, while the magazine is offered for 75 cents.

INTERESTING FACTS ABOUT THE STUDENT BODY OF SCARRITT

Enrollment of students this year is 115 and in this number of students 17 states and four foreign nations are represented: Arizona, Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, Oregon, South Carolina, Tennessee, Texas, Virginia and West Virginia, Japan, Korea, Mexico, and South Africa. The state with the largest delegation is Tennessee with 13, while Texas closely follows with ten.

Forty per cent of the total number entered with the bachelor degrees and are candidates for Master of Arts degree. Only 18 students entered with less than two years of college work.

MR. HIBBS, DESIGNER OF BELLE BENNETT MEMORIAL, HONORED

At the Southern Architectural and Industrial Arts Exposition held recently in Memphis, Tenn., Mr. Henry C. Hibbs, who designed the Belle H. Bennett Memorial buildings, won two medals, one for "superior merit in building for educational institutions," and one for merit "in ecclesiastical architecture." It was on the basis of his exhibit of the chapel and tower at Scarritt College that he won the gold medal offered for the best exhibit of ecclesiastical architecture.

CHRISTMAS IN JAPAN

Each Christmas shows that the Japanese people are more and more turning Christian. They may not fully understand the Christian doctrines. They may not quite have the Christian spirit like the people of Christian countries. But this much is certain—that we have come more and more to take the point of view of Christmas. Our conceptions regarding our various customs, especially our views of legalized vice and the habit of drinking, have been greatly influenced by the views of Christians, thanks to the untiring efforts of the Christian missionaries in this country.

Ten years ago our Japanese people scarcely celebrated Christmas. But today there are many shops on the Ginza dealing in Christmas toys and decorations. Our children await Christmas day with the same eagerness with which the children of Europe and America look for Santa Claus. In fact, Christmas become one of the national holidays of the country, although it is not recognized as such by the government.

Christianity can be regarded as a sort of middle ground between Shintoism and Buddhism in that it is free from the fatuous optimism of our ancient Shinto religion and the soul-horrifying pessimism of our imported Hindu religion. We have reason to believe that had our ancestors not imported Buddhism from continental Asia, our primitive Shinto religion would have taken a line of development which would have led to a religion sober and helpful like Christianity. The seed of our own civilization was of the same kind as that of Western civilization. This largely explains why our Japanese people are turning Christian every year, even though the number of church-goers may not have increased appreciably. The influence of Christianity in our country should not be measured by the number of church-goers but by the degree in which our thinking has been altered by Christian faith and morals.—The Japan Times.

Dentist: "Now I'm not going to hurt."

New Patient: "You can cut out the back-chat, old man—I'm a dentist myself!"—Pearson's.

Sunday School Lesson

JANUARY 19

By F. B. Stockdale.

Jesus Begins His Ministry

The Public Ministry of Jesus

The title of our lesson, "Jesus Begins His Ministry,' 'is not correct. Jesus begins a ministry that men can see, but he does not begin his ministry to men. The notion that the quiet years of the Master were not a ministry to men is a mistake. When Joseph fled into Egypt, taking Jesus with him, both Joseph and Jesus were serving the world. When at twelve years of age Jesus comes to our vision in the temple he is living for the Father and seeking to know his will. At thirty his task changes but it is not the beginning of his service to the world. Before this time he was in the making: "growing in the knowledge and favor with God and man." The making of an instrument is as much a service as is its use. The building of the engine that will haul the load over the mountains is as much a service as is its pulling the load of food to the city. The ministry of Jesus to the word was not a matter of eighteen months or three years: his whole life was a ministry.

When a young man decides to give himself to the ministry of the church and goes to college or seminary the better to prepare himself, he is in the service of the church. The notion that his ministry begins when he comes to the bar of a conference and is received into its fellowship shows how carelessly we think. When with the verbs of the Greek or the idioms of the Hebrew he is struggling he is as much in the ministry of the church as when he is using the results of his study in the edifying of his people. Does his service to the church begin when he speaks in public or when he decides to get ready in order that he may wisely speak? That we pay such small attention to our young men as they struggle for the highest preparation bespeaks our shortsightedness. That men should come to our pulpits overloaded with debt, incurred in preparing for the pulpit to which they come, bespeaks the shortsightedness of organized Christianity. All hail to the consecration that mortgages health, and their income for years, in getting ready for the task the modern pulpit means, but shame on the institution that will allow its brightest and best thus to be handicapped in the work of the church. I have known more than one who so overloaded himself with debt in preparing for the ministry that he had to leave it in order to free himself from financial obligation. To look forward to eight or ten years of debt as one struggles with the task the modern pulpit means is not a very inspiring outlook and the church that allows it is not wise. The mistake is in where we draw the line when service begins. The service begins when the young man starts his preparation for that place in the church to which his God has called him.

The Babe was named Jesus because he was the Saviour of the world, not because he would become one. He was the Saviour and all the years of his life were years of ministry to the world. His preaching was not the beginning of his ministry but the latter end thereof. Had there been no private ministry there could not have been any public service.

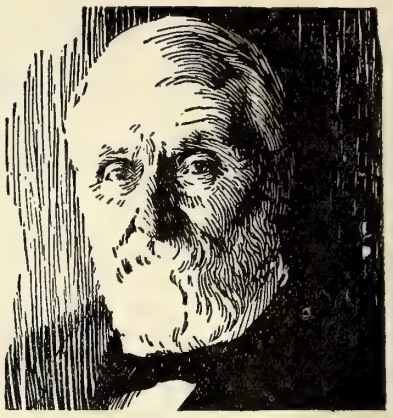
The Lift of Life

It is worth notice that Jesus called men who were busy to be followers of his. They were not lazying in the streets nor waiting in the market place; they were "casting a net into the sea." Jesus called fishermen to be fishers of men. Andrew and Peter understood what Jesus called them to do. Where they were to fish and how were matters that could wait unfolding, but what he called them to do was settled: they were to live to catch men. They had fished to live, now they were to live to fish. The business they followed they did not follow for itself, but that through it they might succeed in living. Now they are to go into a business they are to live for instead of by. Jesus calls men from the task of making a living to the business of living for: it is the difference of making a living and living for. He lifts the level of life. The purpose is not to keep the body alive, but to be at the purpose for which the body lives. Not doing something in order that we may live, but living in order that we may do something.

James and John hear the same call and all respond with a readiness that is revealing. Normal men readily respond to the higher purposes of life. It is probably more a question of not seeing than of not responding. If men knew the higher joys of the Christian ministry there would be no lack of candidates at its doors. When men follow Jesus he always lifts the level of their living. To a young fishmonger, in an English market, General Booth said, "Young man, I am going to put you in the business of fishing for men." The youth responded, "General, make it on the wholesale plan." He had an eye to the bigger.

Use What Is at Hand

Jesus, like all great reformers, took hold of what was at hand and sought to change the face of life by working from inside. We must not overlook the suggestiveness that is in the fact that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." When he came into town or city, the first place for which he looked was the place of prayer with which the people were familiar. Most of the Jewish life revolved around their synagogue. He did not begin by ignoring the organized forms of religion with which his day and people were familiar. He foun dno place of meeting that was up to his teaching and, what is far worse, he found not one that was willing to follow what he taught. Christianity did not leave Judaism by the actions of Jesus.



OLD FOLKS SAY
DR. CALDWELL
WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

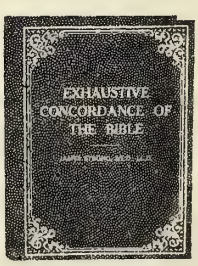
The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Kellam Cancer Hospital
Incorporated
1617 W. Main St., Richmond, Virginia
We successfully treat without the use of knife, X-Ray or Radium.
CANCERS, TUMORS, ULCERS, CHRONIC SORES, X-RAY AND RADIUM BURNS

"I have personally known of a number of cases of cancers that have been treated successfully at Kellam Hospitial." J. W. Porter, D.D., LL.D., Editor, The American Baptist Weekly, Lexington, Ky.

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkle Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices
MONAGHAN MILL STORE, Dept. A., Greenville, S. C.
"Textile Center of the South"



STRONG'S
"Incomparably the best Concordance to the English Bible."
—*Robert W. Rogers, Ph.D.*
Large quarto (9x12 inches). Printed on thin Bible paper. 1,808 pages; buckram, colored edges, net, $7.50. Half Persian Morocco, cloth sides, net, $12.50. Carriage extra.

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI CHICAGO
Boston Detroit Pittsburgh
Kansas City San Francisco Portland, Ore.

It seems that it was not the Master's will that it should. Judaism refused to receive the Master's teaching of the kingdom of God and turned his followers out of the pale of Jewish religious life.

The difficulty of organized religion has always been to keep step with the growing grandeur of the life within. The organization tends to smother the increasing brightness of the experiences of its children. Jesus was a child of the synagogue. He grew; a thing the synagogue failed to do: the organization would not make room for the growing life of Jesus. A striking illustration of this may be seen in the great desire for Christian unity that struggles inside the bands of organized religious bodies. Our ecclesiastical machinery is, probably, the greatest barrier with which the desire for unity has to deal. The danger always is that the institution will stifle the life it contains. I cannot help but think of these visits of Jesus as the last chance of the Jewish synagogue.

The order in which the activities of Jesus are named is not accidental. We sometimes forget the informing purpose of Jesus. He approaches the human soul in the natural way; comes to us as all other things are brought within our ken. "He went about all Galilee teaching." How much that may mean of a relating of what they had to what he would bring them we do not know. We do know that while the aspect changes there is a continuity that links all revelations of now to those that have come before as well as to those that shall follow. The development of the spiritual life is a continuous work, hence Jesus sought to link his work to John's.

Preaching connects his work with "Him that sent me"; fulfills the work of a herald. There is danger of losing sight of the Master's method in the brilliancy of his words. He fills to the full the natural method of approach with the truths of God.

Healing is named last because the mind and soul must always come before the body. In Mark's Gospel we learn that he would hide himself from the crowd because he was busy teaching his disciples. (Mark 9:30:31).—Christian Advocate (N. Y.)

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Denton	450	439	98
Walkertown	423	416	98
Mocksville	317	301	95
Farmington	762	707	93
Central Terrace	331	300	91
Grace	407	350	86
Welcome	845	721	85
Forsyth	649	535	82
Kernersville	332	260	78
Centenary-West End	2288	1773	77
Davie	779	564	72
Advance	751	530	71

Little Marvin found a button in his salad.

He remarked: "I suppose it fell off while the salad was dressing."—Christian Register.



Needless Pain!

Nowadays, people take Bayer Aspirin for many little aches and pains, and as often as they encounter any pain.

Why not? It is a proven antidote for pain. It works!

And Bayer Aspirin tablets are utterly harmless. You have the medical profession's word for that; they do not depress the heart.

So, don't let a cold "run its course." Don't wait for a headache to "wear off." Or regard neuralgia, neuritis, or even rheumatism as something you must endure. Only a physician can cope with the cause of such pain, but you can always turn to Bayer Aspirin for *relief*.

Bayer Aspirin is always available, and it always helps. Familiarize yourself with its many uses, and avoid a lot of needless suffering.

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$2.50 PER 1,000, POSTPAID

Carried in stock for immediate shipment

NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

CALVARY LEAGUE

In the early morning hours of Tuesday, January 7, our beloved pastor, Rev. E. Frank Lee, slipped quietly away to his heavenly home. He had been with us only a short while, but during this time we had all learned to love him. He had endeared himself to everyone by his friendly smile and his kind and gentle manner. He was truly a prince among men. He scattered sunshine wherever he went.

Mr. Lee loved young people and enjoyed working with them. He was "one of us," not only in our Epworth League devotional meetings, but also in our recreational activities. Calvary Epworth League has truly lost a dear friend. His presence with us was an inspiration.

His tragic death has brought sadness not only to our own church and community, but to our entire city and state as well. Although Mr. Lee can meet with us no more in person, yet his Christian influence will live on and on with us. We are so grateful to have known him and to have had him walk among us even for so short a time. May the memory of his beautiful life draw us closer day by day to the heavenly Father.

Mrs. Geo. F. Tyson, Sec.

NEWS ITEMS FROM DURHAM DISTRICT

According to the quarterly report sent to me for the second quarter's work, I find that the Epworth League of Long Memorial church of Roxboro, of which Miss Claire Harris is president, has paid up the yearly pledge of $35 for African special. This league seems to be doing splendid work. They have also completed a course in "Youth and the New America." I hope more of our leagues will follow the example set by the West Durham and Roxboro leagues and will pay up their African mission pledges as soon as possible.

Duke Memorial League of Durham, of which Mr. Norman Huffman is president, spent around $60 for relief work at Christmas time.

Calvary Epworth Junior Society, one of our newly organized leagues, has a membership of twelve, eleven of whom are members of the church. These boys and girls conduct their own meetings in an efficient manner under the leadership of Mrs. W. P. Hardee, junior superintendent, and Miss Frances Umstead, president.

The Busy Workers' Hi-League of Calvary church has a membership of 19, all of whom are members of the church. They are doing a splendid work under the able leadership of Mrs. Mamie Crim, counselor, and Wayne Austin, president. This league won the highest per cent of all Hi-Leagues in Durham district last summer at Louisburg, making an average of 97.

The Wesley Hi-League of Carr church, Durham, is running Calvary a close race now. Mrs. J. A. Russell, Hi-League superintendent, is evidently a wonderful leader judging from the report her league has sent in. Virginia Stallings is president of this group of young workers. They have 20 members in their league, all of whom attend league services every Sunday unless they are sick or providentially hindered. They are all members of the mission study class and Bible study class, and every one observes the quiet hour covenant. Every member attends church services and only one member of the league is not a church member. This Epworth Hi-League presented a play, "The Christ Child," at Christmas time. Their mission pledge for the year has already been paid besides raising $10 for the church building fund. This league does not solicit for members, but those who join do so of their own accord. In this way only those who are really interested in the league and ready and willing to work become members. I believe this is one of the secrets of the success of this league. Keep up your good work, Hi-Leaguers; we're expecting wonderful things of you.

Mrs. George F. Tyson,
Secretary Durham District.

Western North Carolina Conference

REPORT OF CONFERENCE TREASURER

I feel it my duty to let you know through our Advocate page just how we stand in our mission and conference fund pledges for the year 1929-30. We are far behind last year in pledges, and much farther behind in the payment of same than you would imagine. We have so far this year received pledges to the mission special to the amount of $1765.50 compared with $2600 at this time last year. Conference fund pledges have come in thus far to the amount of $710, as compared with $1700 at this time last year. The collections on these pledges for this year are so small in comparison with collections to same date last year that we have begun to wonder just where we are coming out. The amount collected on missions this year is $359.48; same date last year was $1000. Collected on conference expense fund this year $109.83; same date last year $350.

Within the last few days I have mailed a pledge card to a member of every League chapter that has not yet sent in a pledge for this year. If you cannot attend the next meeting of your chapter council, be sure to have some other member of your chapter to take this matter up, agree upon a pledge, and mail this return card to me at once. Let every League chapter make systematic collections on these two pledges and have the chapter treasurers make monthly remittances to me. Make an earnest effort to send the full amount in to me before June 30, and let's make this a banner year in our mission special in spite of the fact we have such a discouraging beginning. Joe D. Thompson, Treas.

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full direction for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.

The Purgative for

Colds

With Constipation and Biliousness

Calotabs
TRADE MARK REG.

Relieves the congestion, reduces complications, and hastens recovery.

WINTER

with its colds, flu, and pneumonia holds no terror for the mother who protects her children with

YERKE'S Extract COD LIVER OIL

At All Leading Druggists

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

How to build up our endowment:

First—By writing the Methodist Orphanage in our wills.

Second—By getting Methodist Orphanage annuity bonds.

Third—By taking out life insurance policies, making the Orphanage the beneficiary.

* * * *

When the need is greatest we find ourselves powerless to respond to that need. I am reproducing a letter I received last week from a mother who is appealing to us to extend relief to her in the time of her extremity. Every week I am getting urgent appeals for help in similar cases. Our orphanage is filling an important place in our church, but I long to see the day come when we can care for 500 children instead of 334.

* * * *

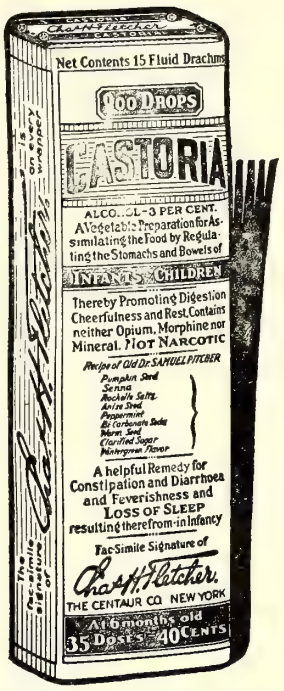
"I am again applying to you in behalf of my two little girls. I am sure that there are no children any more destitute than mine. We have no home and I am out of work, and can't get anything to do. My children haven't any winter clothes at all. I am telling you this so you can partly see my situation, for I am sure you can't realize how destitute we are.

Won't you please try to get my little girls in the orphanage before they die of want?"

* * * *

There is an easy way to increase our limited endowment. It can be done without working a hardship on anybody. If the people are kept posted, and an encouraging word spoken by our pastors and church leaders, wonderful results will be achieved. There are hundreds of persons in our conference who can write the Methodist Orphanage in their wills, leaving us from one to twenty-five thousand dollars. If the plan was known and urged there are hundreds who are advanced in age who would eagerly grasp the opportunity to buy our Methodist Orphanage annuity bonds, raging from one to twenty-five thousand dollars. At an opportune time, when business conditions are more favorable, a large number of young and middle aged people will take out life insurance policies, making the Methodist Orphanage the benficiary. If what I have written could be announced from every pulpit in our conference, and a word said here and there by the pastors in their pastoral visits, we could at an early date increase our small endowment to one million dollars. This plan is workable and would not burden any one. The hour has struck for us to give these suggestions serious and prayerful consideration. We must not follow much longer that dangerous policy of living from hand to mouth. There is too much involved in such an uncertain policy.

When Babies CRY



Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.

ORIENT FLOUR
Its Whiteness Denotes Its Purity
MOUNTAIN CITY MILL CO., CHATTANOOGA, TENN.

"I Could Scarcely Drag Around to Do My Housework"



Spartanburg, S. C. —"I suffered from functional disturbances, was so weak and nervous that I could scarcely drag around to do my housework. But four bottles of Dr. Pierce's Favorite Prescription regulated the feminine organism and rid me of all distress and I never afterward have had a recurrence of the trouble. I know of no medicine to equal Dr. Pierce's Favorite Prescription."—Mrs. B. C. Paul, 551 Beaumont Ave.

In liquid or tablets, at drug store.

Send 10c for trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creasote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

THE VALUE OF MISSIONARY CULTIVATION TO THE LOCAL CHURCH

By Rev. F. S. Love, Pastor Edenton St. Church, Raleigh, N. C.

As we come to the close of the quadrennium more and more we are asking, what is the value of the cultivation period and the free will offering in the missionary program of the church? Has it merit beyond an emergency measure? Has it hurt or helped the local church? It is a study in the value of a purpose, and our answer must be in the revealed reaction of the local church.

The cultivation period purposes to bring to the local church and to the individual the statement of our missionary achievement as a church, the program of work and the end in view for immediate accomplishment. It is an effort to familiarize the whole church with what we are doing, to fulfill the command in the great commission. In the alert church, and the church willing to make effective the will of the General Conference, the cultivation period faced the congregation in sermon, in study book, in the distribution of special literature, and in special and personal contact with the opportunity and responsibility of missions. Any church that is denied this program is a poorer church, in that it has missed visioning fields white unto harvest, has not been called to special prayer, nor made the sacrifices that make the man and the church really Christian.

It is not an accident that the church doing this work is a live church. It is the law of the kingdom, and it is fulfilling the one purpose of the church in the world. There is never a sense of assurance until the program of the church is harmonized with the program of the Master. Only when the church adjusts itself to that program and feels the benediction of the Most High will there be the measure of enthusiasm that makes a great church, whether its membership be small or large.

Are We Too Narrow?

During the last decade there has been a tendency on the part of the church to emphasize local needs to the exclusion of the far reaches of the kingdom. Beautiful and expensive buildings have arisen all over the land, but there has not been a proportionate increase in the winning of souls to fellowship with Jesus. When we have said all that can justify, and there is much, this investment in the home land, we cannot forget there is in it a measure of selfishness that is deadening.

It is a true statement that the greatness of a man, or a church, is measured by the way he relates himself to great issues. Some fail to recognize an issue at all. Some see it, but, appalled by that which is involved, do nothing about it. There are others who see and comprehend and dare with faith in self and in God to accept the challenge and direct the outcome of that issue. With such an issue is the church of the Living God faced today. A world is in the re-making. Missions is the effort of the church to rightly relate itself to this issue. The most effective and influential ambassadors of any nation are the missionaries who carry to all parts of the world assurances of sympathy and brotherhood that break down all barriers of nation and race and class, the church alone seeks to vitalize this idea of brotherhood. It is not surprising then that the church visioning this sort of a program, that is conscious of its opportunity, is one that is aglow with life and the consciousness of power.

When a church is ready to daringly accept the challenge that is offered in the opportunities of today it will draw to its fellowship men of great power and great wealth, men who are held only by the big things of church or state. We could ask for no finer illustration than that which happened during the Centenary. The only failure in the Centenary is that which we are seeking to overcome in the January-February cultivation period of each year. When the church had before it a great objective, and one with which all the church was familiar, not only was the raising of money easy but there was such a harvest of souls as has not been seen at another time in this generation. There came a time, however, when a great motive was not before the mind of the church and the obligations of the Centenary became a curse and we lost power with men.

This cultivation combines everything necessary for a rounded church program. There is first the period of instruction naturally resulting in inspiration and enthusiasm, and these are conserved in that each one is asked to make an investment. Any part of this program is a failure without all of it. Any part of it with the whole program has for each church the promise of an increasing vitality and power.

A brief review of the program will show the causes for the most wholesome results. This program consists not only of the missionary sermon, vital as that is, but the church is invited to meet in groups where the facts, the purposes and the results of the missionary program are studied in detail. Where this method fails to touch the individual member there is prepared special literature to be put in the hands of every member of the church through the missionary committees in the local congregation. Then there is a plan to carry this appeal direct to the individual by the individual. This ever widening circle thus embraces the whole membership and brings it to a point where in it will only be satisfied with a distinct participation in the great work of world evangelization. I can hardly think of a church that will not respond and will not grow under this cultivation program if it is honestly and effectively presented.

Cultivation Without Collection

There is an oft repeated criticism of the cultivation program that we must not ignore, and the only answer is to honestly face the criticism. Men have said again and again, "Let us have the cultivation, that is good, but be sure to sepa-

The
MEDICINE
You Should Take
After You Have
Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

$4 to $10 Daily Easy
WRITE



Here is a rapid selling specialty item known and used for fifteen years all over the country. A splendid money maker for you, 100% profit. For quick, pure, wonderful home-made marshmallow filling, icing, meringues, desserts, etc. Known as Snow-Mellow. Simple. Fascinating to use - - a quarter's worth tops and fills 7 two-layer cakes. Simply add hot water and beat. Beautiful. Delicious. Good. See it sell by the half dozen. Send dollar bill for trial selling order—get agency around you. Money back if not entirely satisfactory. Send in today!
THE HIP-O-LITE CO. 208 Market Street ST. LOUIS, MO.



PARKER'S
HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and
Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

rate it from a collection." There is the feeling that we are teaching our people that all cultivation and even prayer are made that we may the more easily raise a collection. We are forgetting that the offering is as much a part of spiritual cultivation as the review and estimating the facts that come in from the field.

There are two things we need to keep in mind. First, if there was no collection there would be no time given to this cultivation program. Only the most daring and adventurous preacher and the one with the most Christlike vision would dare ask that two months of the year be give nto a study of the missionary program. It would fail for lack of an understandable motive. Second, there is no point to a cultivation program rich in factual, intellectual and inspirational values that issues in nothing. There is no reason to seek a man's conversion if there is to be no consecration of himself to the thing to which he is converted. Every high impulse and every great emotion, if conserved, must express itself in corresponding action. There would be lost to the church and the individual the sustaining character of the cultivation if the individual was not led to express himself in some sacrificial way. Out of it some will give their lives, others will give their money, but all must give something if there is to be point to the program.

Through this cultivation the church is coming to be missionary. It is presenting the larger possibilities in the Master's service and there is a quickening of the pulse as we see what can be done and what there is to do in this service. All along the line there is a renewed interest. Not only is the local church participating in an enthusiastic way in missionary activity, but every interest cf the chuurch is quickened. All collections are easier and evangelism comes to be the most natural inteerst locally.

The danger and all the criticism spring out of doing this work imperfectly. If a collection is asked for upon the strength of partial cultivation there is sure to arise the cry, "The church has become a collecting agency." If it is done less than enthusiastically the church will not take it seriously and will do less about it. After a rather careful observation, I am sure nothing more beneficial was ever asked of the local church. To discontinue it would be a most serious mistake.

We, the puzzled people of the modern world, are waiting on the shore of eternity, each one of us authentically on its margin, looking out into the unknown, waiting for a message of salvation. . . . We want something more than these ecclesiastical refinements and esthetic frills, something more than a slight change in this or the other prayer or ceremony. . . . We are waiting for the man who shall come to us with his lips touched with the live flame from the altar of God.—Sir Martin Conway in British Parliament, on the Revision of the Prayer Book.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

"Hello! Hello! How Much Does Happiness Cost?"

Only the price of learning a simple health rule, this smiling youngster finds!



"Happiness is on the other end of your phone too," says little Barbara

"HAPPINESS just radiates from our baby since we began giving her—"

What was it that Mrs. Fred E. Schmitt of 2023 Stone Street, Falls City, Nebraska, discovered, which she could give to her baby that made her happy, well, strong and buoyant?

Not a medicine; not a drug of any kind; just harmless bodily lubrication. Only that, and nothing more. Mrs. Schmitt's discovery that little Barbara kept well when she was made regular as clock work is the same discovery as has been made by millions of other people, who are enjoying the happiness of health because they use Nujol.

Babies, old folks, people in the prime of life—all alike need to have the bodily poisons (we all have them) regularly cleaned out. Nujol just gently, naturally, normally lubricates the action of your body which needs lubrication as much as any other machine.

Please remember that Nujol contains no drugs; is non-fattening; is not absorbed in any way by the body; can form no habit; cannot hurt you, no matter how much you take. All it can do is keep you internally clean, and make you continually feel better. Colorless, tasteless as pure water, Nujol will make you see the bright side of life; it will help you to get the most out of your life; it will make you wake up in the morning feeling fit, and help you to do a good day's work with a smile.

Millions of people have discovered this fact—why don't you? You can buy Nujol in sealed packages at all drug stores. It costs but a few cents, and makes you feel like a million dollars. Get a bottle today and see how brimming zestful health will boost your day's happiness.



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restores the normal action of the pores by its wonderfully effective cleansing and purifying qualities.

Fifty Years of Service

Soap 25c. Ointment 25c. and 50c.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

January
Stem, Calvary, a.m. 19
Carr, p.m. 19
Bahama, Mt. Tabor, a.m. 26
Lakewood, p.m. 26

February
Burlington Ct., Shiloh, a.m. 2
Front Street, p.m. 2
Cedar Grove, Carr, a.m. 9
Mebane, p.m. 9
S. Alamance, Saxapahaw, a.m. 16
West Durham, p.m. 16
Durham Ct., McManus, a.m. 23
Rougemont, Union, 3 p.m. 23

March
Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

January
Fayetteville Ct., Camp Ground, a.m. 19
Erwin, p.m. 19
Hay St., a.m. 26

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

January
Grifton, Grifton, 11 26
Centenary, night 26

February
Hookerton, Maury, 11 2
Mt. Olive-Calypso, Calypso, night 2
Pink Hill, Pink Hill, 11 8-9
LaGrange, Insitute, night 9
Pikeville-Elm Street, Elm Street, 11 16
Seven Springs, Beston, 3 16
Straits-Harlowe, Oak Grove, 11 22-23
Beaufort, night 23

March
Dover, Asbury, 11 2
Kinston, night 2
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FIRST ROUND

January
Tar River, Kittrell, 11 17
Creedmoor, Creedmoor, 11 18
Millbrook, Millbrook, 11 19

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

January
Raeford, 11 26
Rockingham, 7:30 26

February
Laurel Hill, Snead's Grove 2
Aberdeen, Vass, 7:30 2
Lumberton, 7:30 5
Laurinburg, 11 9
Maxton, 7:30 9
Wadeville, Zoar 16
Piedmont, 7:30 16
Caledonia, John's 23
Red Springs, 7:30 23

March
Fairmont, 11 2
Rowland, 7:30 2
Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April
Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FIRST ROUND

January
Farmville, 11 19
Ayden, 7:30 19
Nashville, 11 26
Spring Hope, 7:30 25
Spring Hope, Bethlehem, 3 26
Bethel, 7:30 26

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

January
Norlina, a.m. 18-19
Warrenton, night and a.m. 19-20
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January
Burgaw, Herrings, 11 19
Wallace-Rose Hill, Rose Hill, 3:30 and 7:30 19
Southport, 7:30 22
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

January
West Asheville, 11 19
Black Mountain, 7:30 19
Hendersonville, 11 26
Saluda-Tryon, Tryon, 7:30 26

February
Central, 11 9
Weaverville, 7:30 9
Acton, Oak Hill, Fri. 7:30 14
Candler, Mt. Morenci, Sat. 11 15
Mills River, Mills River, 11 16
Emma, Riverview, 3 16
Biltmore, 7:30 16
Hillside, 11 23
Rosman, Lake Toxaway, 3 23
Brevard, 7:30 23

March
Leicester, 11 2
Sandy Mush, Little Sandy, 3 2
Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30
The Asheville district conference will meet in Fletcher April 24-25.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

January
Cherryville, 11 19
Trinity, 7 19
Mount Holly, 7 22
Crouse, Lander's Chapel, 11 25-26
McAdenville, 7 26
King's Mountain, 7 29

February
Polkville, Rehobeth, 11 1-2
Belwood, Lawndale, 7 1
Palm Tree, 3 2
Shelby, Central, night 2
Lincolnton, 11 9
Stanley, Iron, night 9
Cramerton, night 12
Rock Springs, Bethel, 11 15-16
Lowell, Bethesda, 3 16
Belmont, Main Street, night 19
South Fork, Wesley's Chapel, 11 22-23
Dallas, High Shoals, night 23
Main Street, Gastonia, night 26

March
Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
College Place, College Place, 11 19
Summerfield, Center, 3 18-19
Park Place, Park Place, night 19
Liberty, Bethany, 11 26
Ramseur-Franklinville, Franklinville, night 26
Gibsonville, Gibsonville, night 29

February
Asheboro, Asheboro, 11 2
Pleasant Garden, Rehobeth, 3 1-2
Carraway Memorial, Carraway Memorial, night 2

MAN FELT BLOATED

For Distress After Meals, He Takes Thedford's Black-Draught and Says He Obtains Relief.

Gulfport, Miss.—"I have used Black-Draught for about five years," says Mr. George Chevalier, of this city. "I keep it in my house all the time.

"When I feel bloated, and have headache after meals, my method of taking Black-Draught is to take from a pinch to a level teaspoonful in my mouth, dry, and wash it down with about half a glassful of water, regulating the dose according to the situation by taking more or less, according to how I feel.

"I usually take a dose on going to bed, when needed, and am relieved next morning.

"I don't know of any medicine that I would exchange for Black-Draught. I believe if anyone is suffering from constipation, and would use Black-Draught as outlined above, he would get relief."

Thousands of other men and women find Black-Draught of great help in relieving common ailments, due to constipation, biliousness and indigestion.

Prepared from medicinal herbs and roots, of highest quality, carefully combined and packaged by automatic machinery. *NC-211*

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD

SORE THROAT ALL THE WAY DOWN

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SHOULD QUICKLY RELIEVE IT

35c and 60c. Hospital Size $1.00

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MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

January

Table Rock, Oak Hill, 11 19
Morganton, Oak Forest, night 19
Rutherfordton, 11 26
Mill Spring, Bethlehem, 2:30 26

February

Rutherford College, 11 2
Morganton, First Church, night 2
Bostic, Slame, 11 9
Gilkey, Mount Hebron, 2:30 9
Forest City, 11 16
Broad River, Tanner's Grove, 2:30 16
Henrietta, night 16
Glen Alpine, 11 23
Marion Mills, Clinchfield, night 23

March

Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30

April

Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

January

Leaksville, 11 19
Sandy Ridge, 3 19
Stoneville, Mayodan, 11 26
Danbury, Bethesda, 3 26

February

Spray, 11 2
Draper, 3 2
Rural Hall, Trinity, 11 9
Pilot Mountain, Pinnacle, 3 9
Rockford Street, 7:30 9
Yadkinville, Center, 11 16
Jonesville, Hanes, 3 16
Dobson, Pleasant Ridge, 11 23
Mount Airy Ct., Pleasant View, 3 23

March

Helton, Healing Springs, 3 1
Creston, Sutherland, 11 2
Watauga, Mabel, 3 2
Boone, 7:30 2
Todd, Calvary, 11 9
Jefferson, Bethany, 3 9
Wilkesboro, 7:30 9
Sparta, Shiloh, 2:36 15-16
Warrensville, Smethport 11-16
Moravian Falls, Charity, 11 23
Laurel Springs, Transou, 3 23
North Wilkesboro, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

January

East Spencer, Long Street, night 26

February

Coburn Memorial, 11 2
First Church, night 2
Stanfield, Oakboro, 11 9
Park Avenue, night 9
Albemarle, First Street, 11 16
Albemarle Ct., Bethany, 3 16
Bethel, Bethel, 11 23
Landis, Landis, 3 23
North Main Street, night 23

March

Concord Ct., Mt. Carmel, 3 1-2
China Grove, 11 2
Westfield, night 2
Norwood Ct., Aquadale, 11 8-9
Norwood, night 9
Salem, Mt. Tabor, 3 15-16
Albemarle, Central, 11 16
New London, Richfield, 4:15 and night 16
Gold Hill, Gold Hill, 11 23
Badin, night 23
Concord, Harmony, 11 30
Concord, Central, night 30

April

Concord, Kerr Street, 11 6
Concord, Epworth, night 6
Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

January

Taylorsville, 11 19
Hiddenite, Hiddenite, 3 19
Stony Point, night 19
Lenoir, First, 11 26
Hudson, Harper's Chapel, 2:30 26
Lenoir Ct., Littlejohn's, night 26

February

Granite Falls, 11 2
Dudley Shoals, Grace Chapel, 2:30 2
Westview, night 2
Hickory, First, 11 9
Hickory Ct., Bethel, 2:30 9
Highland, night 9
Maiden, 11 16
Newton, night 16
Catawba-Hopewell, 11 23
Ball's Creek, St. Pauls, 2:30 23

March

Shepherd, Jones Memorial, 11 2
Elmwood, Cleveland, 2:30 2
Race Street, night 2
Statesville Ct., Midway, 11 5
Cool Springs, 11 6
Mt. Zion, 11 9
Davidson, Fairview, 2:30 9
Troutman, night 9
Statesville, Broad Street, 11 16
Olin, 2:30 16
Taylorsville, 11 23
Hiddenite, 2:30 23
Stony Point, night 23
Mooresville, Central, 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville, Broad St., night 30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

January

Hayesville, Myers Chapel, 11 19
Murphy, night 19
Whittier, Whittier, 11 26
Cherokee, Chapel Oak, 3 26

February

Fines Creek, Fines Creek, 11 2
Maywood, Mount Zion, 3 2
Bryson City, 11 9
Judson-Robbinsville, Robbinsville, 3 9
Jonathan, Shady Grove, 11 16
Bethel, Liberty, 3 16
Clyde-Junaluska, Clyde, 11 23
Dellwood, Balsam, 3 23

March

Sylva, 11 2
Webster, 3 2
Macon, Union, 11 9
Franklin Ct., Iotla, 3 9
Highlands, Horse Cove, 11 16
Franklin, night 16
Glenville, Glenville, 11 23
Cullowhee, night 23
Waynesville, 11 30
Canton, night 30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

January

West End, 11 19
Hanes-Clemmons, 7 19
Davie, Oak Grove, 11 26
Green Street, 7 26

February

Centenary, 11 2
Central Terrace, 7 2
Trinity, Bethel, 11 9
Denton-Jacksonville, 3 9
Davie, Salem, 11 16
Advance, Mocks, 3 16
Farmington, Wesley's, 7 16
Kernersville, 11 23
Hiatt, Crews, 3 23
Burkhead, 7 23

March

Thomasville Station, 11 2
Thomasville Ct., Prospect, 3 2
Lexington Station, 7 2
Forsyth, Pine Grove, 11 9
Davidson, Arcadia, 3 9
Ardmore, 7 9
Linwood, Tyro, 11 16
Erlanger, Reeds, 3 16
Cooleemee, 11 23
Mocksville, 7 23
Lewisville, Concord, 11 30
Welcome, Center, 3 30

Life's Thrills Can Be Yours When You Have Good Health

To put your vital organs in condition so that you may **enjoy life** there is no better medicine than the IROGEN Prescription, which starts to work from the very first dose. It strengthens the digestive organs, so that your food is converted into RICH, RED BLOOD to supply nourishment to every nerve, gland and muscle of the body.

It acts on the LIVER, KIDNEYS and BOWELS to rid the system of impurities which, when retained, sour and decay and filter into the blood, causing a vast amount of human suffering.

If you are thin, tired, run-down, subject to sick spells, you should start taking IROGEN today. It will make your digestion thorough and your appetite keen. Your food will taste delightful and will agree with you; you will sleep and awake refreshed—feel **younger, stronger, more vigorous.** Liquid or tablets.

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Our students are boosters because they are satisfied.



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MILLER'S ANTI-PAIN OIL
Formerly known as
Snake Oil
Will Positively Relieve Pain in a Few Minutes.

Try it right now for Muscular Rheumatic Pains, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the back and limbs, etc. After one application pain usually disappears as if by magic.

A new remedy used externally for Coughs, Colds, Croup, Influenza, Sore Throat and Tonsilitis.

This oil is conceded to be the most penetrating liniment known. Its prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in a few minutes.

Refuse imitations. Nothing like it. Get it at your druggist's, 35c bottles.

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SEND FOR SPECIAL CATALOGUE
HICKORY, N. C.
The Southern Desk Company

The whole story is told in brief when one contrasts what is actually happening to family life and the complete secularization of daily activities with the statement that "the three notable words in the English language are mother, home, and heaven," a remark that would certainly pass unquestioned in any representative American audience.—John Dewey.

For between science and religion there is no conflict, but only between erroneous interpretations of the discoveries and experiences of both. Religionists cling to definitions instead of to God and scientists hold to facts and ignore their meanings. In each case it is the same—the letter without the spirit.—The Friar, in The Churchman.

"Religion would not have enemies if it were not an enemy to their vices," was an observation of the great French preacher, Massillon. But shall religion therefore hesitate to rebuke vice? If the bootlegger is not driven from the synagogue, as he ought to be, shall he be permitted to padlock the pulpit?—Catholic Citizen.



Our 75th Anniversary

1855-1930

75 YEARS AGO the Publishing House of the Methodist Episcopal Church, South, was established by the General Conference of the Church.

During the year 1930 a most extensive celebration of this Anniversary will be held throughout the bounds of Southern Methodism.

Every Methodist should know about this great Publishing interest and the service it has rendered the Church.

The question has often been asked by practical business men of the Church, "Can the Church conduct a successful business?" The information that will be furnished to you this year will answer that question in a most interesting and convincing way.

Ask your pastor to keep your Church posted on this celebration, if you do not receive the splendid exhibits direct by mail.

If you would like to have your name on our mailing list, send it in at once, and you will receive, first-hand, the interesting story about one of the most successful enterprises of the Church and about which every Methodist can and will be proud.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, JANUARY 23, 1930 Number 4

Duke Univ Library
Socials

Baptists and Methodists Alike

DR. A. T. ROBERTSON, professor of New Testament in Louisville Theological Seminary, in describing a Baptist congregation paints the picture of a Methodist church. The names are the only points of difference. Robertson says:

"When the church is trying to get a pastor to accept the call, the attractions of the field are painted in vivid colors. He is told that charming people are in the church. His magnetic eloquence is to draw crowded houses. The young people are going to flock to his support. After the first year his salary will be increased. The offerings are sure to be doubled. The Sunday school will grow by magic. There will be a great rush of new members. He will catch the floating population. The trunk Baptists will all get out their letters and join. Some of the rich members stand ready to double their subscriptions. All the factions in the church have united in extending a unanimous call. He is the only man who has been able to get them all together. It is a fascinating picture that dazzles the eyes of the new pastor who has grown weary of the race in the former pastorate. But after some months the new broom no longer sweeps clean. The crowds begin to grow smaller. The new members do not join. Deacon Skinflint is still hoarding his money. The trunk Baptists are still supporting the church back home by not sending them any money. The Sunday school pupils still slip off home or down town instead of remaining to morning worship. The young people in the B. Y. P. U. still go home instead of staying to the evening service. Prayer meetings are still slimly attended. The collections for missions do not increase. The pastor's eloquence begins to grow monotonous to some who whisper their preference for the old pastor, whom they helped drive away by sharp criticism of his preaching. The new pastor soon begins to feel at home because he has settled down to the same old atmosphere of indifference or criticism that he left behind him. The new church turns out to be like the old one if not a bit worse."

KEEP IN MIND THESE ADDITIONAL NAMES

F. B. Noblett

Whenever F. B. Noblett starts out after something the object is his. We first knew him intimately in Currituck on those long rides behind "Texas." Ever since then we have known that he was sure to bring home the bacon. So here comes F. B. Noblett taking his place on the Jubilee roll. Our congratulations to the people of Lumberton circuit.

H. L. Davis

This brother was the first in the Durham district to go on the roll last year. He is the first to go on the Jubilee roll this year. We congratulate him and Lakewood.

O. L. Brown

Brown puts Bethel on the roll. This is not the Bethel of which North Carolina wind-jammers speak when they exclaim, "First at Bethel and last at Appomattox." The reference is to Bethel-Grace, a Methodist charge in Greensboro, with O. L. Brown, pastor, and now in his third year. We thank you, Brother Brown, for your good work.

A. A. Kyles

Brother Kyles is one of our alert young men who comes with no alibis, neither does he magnify mole hills into mountains. On the contrary, he delivers the goods. Keep your eye on a young man who can do the job. North Forest goes to the roll.

O. P. Routh

Brother Routh does not flourish any trumpets, neither does he pray on the street corners instead of in his closet. But he quietly turns in the new names which puts Old Fort circuit on the honor roll.

J. A. Frye

J. A. Frye made a fine record last year in the Advocate campaign at Peachland and he is beginning with promise of large success at Ball's Creek. His charge is already on the roll, but the work is not complete in that choice section of Catawba.

J. G. Holloway

Brother Holloway rather late last year put Olin on the roll, but he comes now with his quota at the first of the new year. As the circulation of the Advocate in a charge increases the addition of new names to the list becomes all the easier. In most instances people who know about the paper and have any interest in their church wish to have the Advocate.

M. Q. Tuttle and T. S. Roten

Cullowhee and Delwood through the good leadership of Tuttle and Roten goes to the Jubilee roll and thereby adds two more charges to the ever lengthening list of the Waynesville district. It begins to look like C. M. Pickens and his pastors are planning to make it 100 per cent in the Waynesville district. We wonder what Dowd and his folks down about Manteo and Elizabeth City think of movements up about Murphy and Waynesville.

E. D. Ballard

Brother E. D. Ballard let the people of Catawba know that this is the jubilee year. He begins his first year in this important field by getting at once a good list for the Advocate. Can a preacher do better for himself and for his people than this? At any rate, this brother has won in this his first effort.

C. A. Morrison

This young itinerant sends in one mail new names from Jonesville which gives him two diamonds. This is a fine report, but he indicates that the work is not yet completed. A swift pace is being set for the Mt. Airy district and others will probably follow this good example.

J. H. Bradley

Brother Bradley let the people at Carraway Memorial, Greensboro, know at once that he is on the job. Every interest is to receive attention. The Diamond Jubilee trumpet has sounded for them and they are catching step for the year.

C. T. Thrift

Rev. C. T. Thrift and Rev. L. M. Hall are co-laborers the one in Rosemary and the other in Roanoke Rapids. It is just as easy to find the line of division between Winston and Salem as it is to note the line of demarcation between these two communities. So they are real yokefellows. Hall and Roanoke Rapids went on the roll last week. This week Thrift comes with the jubilee trumpet. These two have given the Weldon district a fine start. Thrift preaches, publishes books and distributes good literature. Good!

DID YOU LISTEN IN AT THE OPENING OF THE NAVAL CONFERENCE?

Representatives of the world's five strongest naval powers—Great Britain, the United States, France, Italy and Japan—assembled for the opening session of the London naval conference last Tuesday morning at eleven o'clock in the Royal Gallery of the House of Lords. The British monarch's words of welcome were carried by radio to every part of the world. They were heard in America as distinctly as in the Royal Gallery. The king spoke eight minutes, beginning two minutes after six o'clock a. m. eastern standard time.

If one had not been informed beforehand who was speaking he would probably have guessed the speaker to be some cultured Englishman who with ease and cordiality expressed his ideas in well chosen terms of his mother tongue.

The king's speech was followed by the chairman of the American delegation nominating the prime minister of Great Britain for chairman of the conference. Ramsay MacDonald then spoke frankly and forcefully of the work before them and was followed by Henry L. Stimpson, who closed his statesman-like address by declaring that the American people were behind their represenatives and would be greatly disappointed if the purposes of the conference were not attained. Representatives of each of the other delegations followed.

These addresses, broadcast in both the English and the French, consumed the two hours that had been set apart for the broadcasting of the business of the first session of the conference.

To sit in one's own home in the early morning hours of the day and listen to the opening of this historic conference was an interesting and almost thrilling experience. It made one feel that London is next door, that "The parliament of man, the federation of the world," is certainly close at hand, that science is bringing the world together and that the great theme of the hour is peace. The whole atmosphere of the historic event suggested friendship and will tend mightily to draw the nations together. Nation has come to speak peace to nation.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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Oh, the cost of love! We sing with fervor "More love, O Christ, to thee!" little mindful of the cost of it all. It cost God to love. He gave his Son. It cost the Son to seek and to save the lost. He became poor that we through his poverty might be made rich. The glory of it all is that love never counts the cost. Mary brings the costly ointment. It was Judas who talked of the waste. The spirit of Judas in the cool calculations of the men who guard the church treasury today cramps the poor and not the love of Mary—Jesus commended Mary, not Judas.

Our failures often make larger contributions to life than do our successes. At any rate, Jesus can crown our failures with glorious victories. The disciples toiled all the night. The dawn of morning brought only weariness and failure. Jesus was able to convert failure into success; he restored them to a new fellowship and qualified them for ultimate and permanent victory. Following the breakfast on the lake shore, there was no disposition to go back to the old worldly occupation of catching fish—ever after it was an effort to catch men. Would that our dismal failures might be made glorious successes by the new sense of His presence!

A challenge is far better than a conquest. We are always in danger of becoming satisfied with our victories. These are valuable only to the extent they become a guidance and inspiration for still greater achievement. The easy-going satisfaction following upon past attainments precludes the heroic endeavor essential for bigger and better things. Our Methodism has reached this point for many. We glorify the deeds of the past and gather about the shrines of victory only to forget the call of the present and to ignore the daring demanded of us if we are to meet the issues of the future. Shall we meet the challenge or be content with the conquest?

Have we lost the spirit of daring? Are we no longer able to make desperate ventures? Does facing fearful odds belong only to early Methodism? Are modern Methodists to be known for their ability to stand with the uplifted hands of surrender? Some Methodist preachers ought to be ashamed of themselves in this day of fierce opposition and of sluggish indifference. They are ready to throw up their hands and quit. Read "The Romance of American Methodism" which begins this week, and catch the spirit of the fathers. Get others to read this series.

"News" generally means trouble for somebody. The front page stuff consists of stories of murder, theft, robberies, train, auto and airplane wrecks, divorce, social scandals and sundry other records of human faults, failure and crimes. In all these news stories which are eagerly sought by a sensation loving public somebody is hurt. They are stories of disaster and misfortune that will be read with anguish by innocent people. Yet the public relish these stories without a thought of what they really contain. "News" is a story of trouble for both guilty and innocent.

We heard a layman tell in a most suggestive way how men should set about getting other men to attend church. His words were such as to encourage others to make the attempt. Efforts of this kind would do much to fill many empty pews. But why get the unconcerned to church unless the service is so vital and stimulating as to stir the soul? There is such a thing as a drawing preacher; there is also such a thing as a drawing congregation. Both of these should contribute to the one end. The atmosphere, the service, the sermon, the fellowship, all have a place. The whole should contribute to a new view of Jesus and to a fresh sense of his presence.

Are We Praying?

Will every reader of this paper continue to pray God's blessing on the London conference? The Christian Century last week gave first place to this appeal, "Let Us Pray." A few paragraphs of this editorial will indicate the nature of the appeal:

"Every Christian-minded person in the world will watch the conference with sleepless concern. Here is humanity's consummate hour of hope! Is there to be an arrest of the irrational policy of competitive armament? Not only so, but is the process to be turned in the opposite direction by the launching of a policy of actual reduction of armament? The world now hopes not merely for the setting of a limit to which each nation may build; it hopes for a definite reversal of naval policy. Such a reversal of policy demands the making of an actual start in the revolutionary task of unbuilding our huge naval systems. Arrest of competition is not enough. The existing naval establishments have been erected on the hypothesis of war. But the nations have bound themselves, in the peace pact, never again to go to war with one another. A legal and moral revolution has already taken place. A revolution in practical policy must follow it.

"The London conference ought to open the way to this new policy. Herbert Hoover says so. Ramsay MacDonald says so. They are only expressing the enlightened public opinion of mankind. The Christian churches have been a mighty factor in producing the moral and legal revolution. They sang hallelujah when the Pact of Paris was signed making war an international crime. They now have the right to demand of their governments substantial proof of good faith in their renunciation of war. The test of a government's good faith is its willingness to make a decisive beginning toward the ultimate reduction of all navies to the minimum and justifiable size required for ordinary police work along the paths of the world neighborhood.

"What can the Christian people now do? The answer is very simple, and it may seem, at first, very conventional. The Christian people of America can pray for the blessing of their God upon the London conference. That is all they can now do. The conference is about to open. It is on the other side of the sea. We have no way of effecting contact with it save by prayer. But prayer is the most powerful instrument which the spirit of man can use. It abolishes distance. It effects an entrance where committees and lobbies meet behind closed doors. It gets results by incalculable means.

Daily, there will stand at a little microphone in London a man who will talk in a low voice telling what the conference has done that day. His voice will be heard by millions on this side of the great sea. Shall not Christian men and women speak to the conference through prayer? Which is the greatest mystery—prayer or the radio? Shall not the prayers of humanity asking for relief from the curse of war find voice in these decisive weeks? Who will say that there is no power to broadcast such messages—aye, to carry them into the very hearts and minds of those who sit at the conference table?"

The Economic Pressure

David Lawrence in his address before the newspaper institute at Chapel Hill last Wednesday night asserted that the economic emphasis is being felt in our life now as never before, particularly in our political life. "I know of no single important thing," asserts Mr. Lawrence, "before the government today that hasn't an economic background." The situation has become so tense because of the economic pressure that senators of different parties have come to see alike on many questions. Economic considerations have superseded political questions. The old days when the leaders were able to crack the whip and bring everybody into line have passed. Party lines are being readjusted.

As we listened to the plea of Lawrence for economic co-operation on a world-wide scale, since we can no longer regard ourselves as an independent unity in the world, we could but wish that church folks would learn this lesson in religious endeavor. The economic pressure is going to force many adjustments that we have been slow to make. The consolidation of churches and the union of effort in religious work must come because of the economic pressure. Even though we may not have enough wisdom and foresight to strive for co-operation, we will be forced to it.

Two Methodist churches in many small commuities are scarcely able to meet their financial obligations. The pressure becomes more severe each year. A few men and women are coming to see that one Methodist church could do the work better and meet all its finan-

cial demands in most of these places in a far more satisfactory way than two are able to do. This number of wise heads is going to increase and a change will be made because of economic pressure. Churches in the country and in the towns will then he consolidated because of good business sense as well as a better Christian spirit.

Some of the little towns with five or six preachers poorly paid by the over-burdened people are going to find that three preachers will do the work better than six. These are the inevitable readjustments ahead as we increase in wisdom and in the spirit of Christian brotherhood. The economic pressure is going to tell mightily in this.

We make much of a world-wide religion, of world brotherhood. How can we be so provincial in our religious efforts? If our economic and political efforts of this day are of world proportions a new stress must be placed upon the world conquest of our religion. The weakness and the waste of our divisions must be remedied by the urgent demand of common sense and Christian brotherhood.

Afraid to Venture

In one of the stories of our Master—the superb story teller—was a man whose prime motive in life was fear. "I was afraid," said he, "and went and hid my Lord's money." And in self-justification declared that he had been called to serve a hard master, which was true with him. For a faint-hearted, fearful man invariably serves what to him is a hard master.

But attempts at self-justification and a disposition to shift the blame upon another fails to effect the results—he comes empty handed—and the age long verdict is "take that which he has and give it to the man who makes good with the talents intrusted to him.

The man who is afraid to venture has failure written upon him from the crown of his head to the soles of his feet. But he who dares to venture will probably wear a crown. Columbus dared; he discovered a new world. Lindbergh dared; he flew over the ocean. Francis Asbury dared; he founded American Methodism. Woodrow Wilson dared; he gave the world the League of Nations.

The man who is afraid to venture, no matter what may be his station in life, had as well get ready for his doom: "Take the unprofitable servant and cast him into outer darkness."

A Quaker With a Lot of Kin

"John," said the old Quaker to a lad whom he esteemed as an especial favorite among the boys of his neighborhood, "has thee a purse?"

"No, sir," answered the lad with respect.

"That is too bad. I was going to give thee fifty cents to put in it," answered the old Quaker with a tone of regret.

Two weeks later he met the boy again and inquired, "John, has thee a purse now?"

"Yes, sir," replied John in great glee.

"That is too bad. I was just going to give thee fifty cents to buy one."

That man is a twin brother to a whole lot of Methodists one meets when a church building enterprise is on hand. If the church were located at some other place, or if the plans were different, or if the work had been postponed till next year these would have given gladly. It is always a case of putting money in the purse if there is no purse, or the purchase of a purse if there is none to be bought. But people with a grain of gumption are not deceived thereby.

Fire in the Vocal Cords

Somebody has suggested that with the prophet Jeremiah the fires burned in his bones and not in his vocal cords. This fact serves to explain why the tears flowed so freely and naturally that Jeremiah came to be known as the weeping prophet.

The preacher may try to set the voice on fire when the heart is not aflame and may pump for tears when the fountains of his being are dry, but his auditors will only laugh at his futile efforts. To shout loudly is not necessarily evidence that the preacher is deeply in earnest; it may mean that he has not prepared his sermon.

The Wets in Congress

The liquor folks in the House last week attempted to block enforcement legislation. The vote when recorded stood about five to one for appropriations to enforce prohibition. The wets in the Senate threaten to have a vote in that body on the repeal of the 18th amendment. The drys are ready for the vote. The United Press estimates that not more than 20 senators will vote for repeal, while Mark Sullivan declares that 15 out of the 96 would be their extreme maximum. These majorities in Congress reflect public sentiment. The people are for prohibition by an overwhelming majority.

People and Things

Mr. R. F. Pope, Williamston, N. C., is available for leading the singing in revivals.

Rev. J. A. Cook's postoffice address is 18 Swannanoa Ave., W. Asheville, N. C.

Mrs. Geo. W. Clay, wife of Rev. G. W. Clay of Marshville, underwent a major operation at Martin's Memorial Hospital, Mt. Airy, Monday, January 13. She stood the operation fine and is well on the road to recovery.

Mr. Fred T. Barnett, formerly associate secretary general board of lay activities, has been elected associate secretary and treasurer of the general hospital board and has taken up his residence in Atlanta. Mr. Barnett's new address is 406 Wesley Memorial Building, Atlanta, Ga.

Bishop Edwin D. Mouzon is to be at Trinity church, Wilmington, with Rev. W. R. Royall on February 2, the first Sunday. The Advocate was in error in announcing that Bishop Mouzon would be in Wilmington on the second Sunday in February.

The Methodist Sunday school at Henderson since moving into the new church has nearly doubled in attendance, and the congregations both morning and evening have greatly increased. Everything is lovely at First church, Henderson.

Rev. Leon M. Hall has been in the United States Naval Hospital for treatment for undulant fever. He is responding to the treatment, but may be there some time. Brother Hall's address is, Leon M. Hall, S.O.Q., Ward 19, U. S. Naval Hospital, Norfolk, Va.

Dr. W. P. Few, president of Duke University and a member of the executive committee of the Junaluska Methodist Assembly, and Dr. R. L. Flowers, secretary of Duke University, have recently purchased $1100 worth of Southern Assembly stock and presented it to the new organization.

Evangelist Thurston B. Price reports a great year in his work the past year. He has held 16 meetings, with almost 1300 accessions to the church. Nine were in Texas, three in West Virgiina, two in North Carolina, and one each in Louisiana and Florida. He is engaged now for two spring meetings in North Carolina, and has open time enough yet to give one if not two dates to N. C. pastors. He is already dated for a part of the season in Alabama and Texas.

The Mt. Pleasant charge is developing into one of the best circuits in the conference. Under the leadership of J. S. Gibbs and his good wife this charge had healthy growth last year, paying its assessments in full. The work starts off this year with the finest prospects. The people have shown their love for the pastor and his wife by giving the parsonage a thorough overhauling and by numerous and elaborate poundings, as well as by words of commendation. The folks in the parsonage are happy.

Kerr Street, Concord, is a plucky little congregation. Their report last year indicates that they paid an average of $10 per member for the support of the ministry. This is, perhaps, more than the most wealthy congregation in the conference paid for this one cause. G. L. Wilkinson, the pastor, thinks this is but reasonable, however, when the quality of preaching is taken into consideration. Brother Wilkinson enters the fourth year of his pastorate with great hope and the board makes his salary the same as last year.

"Mr. and Mrs. George Louis Hackney announce the marriage of their daughter, Lois Barnard, to Mr. Wilson Irby Hurt on Thursday, the second of January, one thousand nine hundred and thirty, Lexington, North Carolina."

Kannapolis, Trinity, ranks among our great appointments. Under the aggressive leadership of their popular new preacher, J. P. Hipps, the congregation came out last Sunday with an up-to-date weekly bulletin, thus catching step with our wide-awake churches. Brother Hipps is doing great preaching, say the people, to large congregations and Trinity is happy on the way.

"We are in the grip of a great meeting at Central church, Raleigh, under the leadership of Dr. Lovick Pierce Law of Siloam Springs, Arkansas. Brother Law is bringing us the wonderful gospel in a way that is attracting attention throughout the city of Raleigh, and promises great results to the church and the city as a whole. For two weeks the meeting has been in progress with the auditorium packed each evening. The preacher is a great one, compelling rapt attention, and preaching conscious-smiting messages that are bringing results already abundantly. Many have taken the step for God. Brother Law would be glad to stay in his territory for a month or two if the brethren would open a way for him. I unhesitatingly indorse his work as satisfactory far beyond usual results. Any pastor wanting him can write to me or address him care Mansion Park Hotel, Raleigh, N. C."—J. F. Herbert, Pastor.

Following a delicious missionary institute dinner at Fifth Avenue church, Wilmington, January 10, the preachers' wives of the Wilmington district organized for closer fellowship and greater appreciation of each other's joys and sorrows. Mrs. D. E. Earnhardt led the meeting and spoke beautifully of our tasks and the privilege of building "parsonage homes." Following an interesting discussion of the privilege to organize, the following officers were elected: Mrs. D. E. Earnhardt, president, Wilmington, and Mrs. E. G. Overton of Burgaw, secretary. Other preachers' wives present were: Mrs. W. D. Yarboro, Council; Mrs. W. T. Phipps, Whiteville; Mrs. Daniel Lane, Rose Hill; Mrs. R. H. Broom, Southport; Mrs. L. A. Watts, Richlands; Mrs. Freeman Heath, Chadbourn, and Mrs. M. D. McLamb, Magnolia.

"We are happy in our work as we move on in our fourth year on the Maravian Falls charge. We expect all collections to be paid in full as usual. The circuit is large. There are seven churches and the territory covered is about 25 miles long by 20 miles wide. We travel with our car about 10,000 miles per year on the circuit. With a family of seven on a salary of $1500 one has to economize or he would be unable to meet necessary expenses. Our people are appreciative. They have shown many acts of kindness since we have been serving them. The day before Thanksgiving some members from Goshen and Adley gave us a nice pounding. Then on Monday night, the 6th of January, our people at Moravian Falls gave us a nice pounding. The Woman's Missionary Society this winter bought lumber and some of the men laid new floors in three rooms of the parsonage. These things with many others are appreciated by the pastor and his family."—R. E. Ward, Pastor.

Dr. Clovis Chappell of Memphis has made a good start in the meeting at Memorial church, Durham, in which all the Methodist churches of the city have united. They are fortunate in securing this distinguished preacher for this meeting. A great revival will mean much to the city.

"Our first year in Southport, Wilmington district, North Carolina conference, has begun pleasantly and hopefully. We find Rev. J. Herbert Miller and wife, who faithfully labored here the last three years, fortunate people to follow. Nothing but charitable and complimentary things are heard of them. Indeed, all former pastors are mentioned both kindly and affectionately. We are greatly encouraged and are daily praying for predecessors and successors. All organizations are operative, and of our church members there are many who are loyal, intelligent, consecrated, earnestly giving their pastor their hearty moral support. We are becoming more and more interested in this delightful field of service, and are happy to labor together with such agreeable people."—R. H. Broom.

Presentation of the Southern Railway System's corn cup to R. A. Wilder, farmer of Wake county, North Carolina, who won it over competitors of eight southern states, took place in the executive offices in the state capitol at Raleigh, Friday, January 17, when Governor O. Max Gardner delivered the handsome trophy. Mr. Wilder's exhibit of ten ears of corn which had won first prize at the North Carolina state fair was selected over similar exhibits by farmers who had won first prizes at fairs in Virginia, North Carolina, South Carolina, Georgia, Kentucky, Tennessee, Alabama and Mississippi, the award having been made by a committee of experts at the office of Roland Turner, general agricultural agent of the Southern, in Atlanta on December 10, 1929. The cup will remain in the possession of Mr. Wilder until the winner for 1930 is announced and his name will be engraved on it along with the names of the winners in past years.

"In reply to Bro. J. B. Ivey's article in the Advocate some time ago, I think that a general recasting of the whole system of collection appropriation would be a good thing. A careful study of the minutes will show that in some districts the present method is not fair. Our country people are moving to the city and there is little effort made to relieve the situation. In 1925 Crouse circuit lost by certificate $360. The city churches gained it but they never offered to help out the circuit, and when the district stewards met they asked an increase on the collections. This is more or less true all over the country. Last year First church, Charlotte, paid on the collection $2.89 per member, Dilworth $1.50 per member, and Rural Trinity $2.00. Including all expenses First church paid $46.51 per member, Dilworth $28.47 per member, and Rural Trinity $27.36 per member, and if it had paid out would have been $29.30. Including $2000 not reported in the minutes, Trinity paid $36.63 per member. We have no wealthy members; just farmers, renters and wage earners. We have no members who pay over $200. We have to urge every member to help, and when one fails to pay we have no one to fall back on to pay. We lost members by certificate last year to the amount of $200. We did not get out, but we made a hard effort. I know it is a difficult task to know what each charge should pay, but I do believe it could be adjusted a little better. However, let's all fall in line and do our best for the Master's sake to come out in full on everything."—J. B. Fitzgerald.

During the last half of the missionary institute, which was held at Hay Street Methodist church on January 3, the preachers' wives of the Fayetteville district were called together. The purpose of this meeting was to promote good fellowship and to become better acquainted with one another; also for beautifying and improving the parsonages. Mrs. W. A. Cade, the presiding elder's wife, was elected president and Mrs. B. T. Hurley secretary. The following were present besides the officers elected: Mrs. N. H. D. Wilson, Mrs. R. J. Lough, Mrs. J. D. Pegram, Mrs. J. W. Bradley, Mrs. J. E. Blalock, Mrs. J. J. Boone, Mrs. L. A. Tilley, Mrs. J. B. Thompson, Mrs. H. R. Ashmore, Mrs. A. E. Brown and Mrs. R. C. Goodchild.

RALEIGH DISTRICT MEETING

This district could but enjoy a good day. The entire situation was most favorable as the forces gathered at Edenton Street, the church of which the conference missionary secretary, Rev. F. S. Love, is pastor. No time was lost and the work was done before the luncheon hour.

Presiding Elder Bradshaw sounded the proper note at the beginning of the day's work. Secretary Love directed the order of procedure and presented the plans for the year. He did this with all possible dispatch. L. L. Gobbel urged the spiritual phases of the Sunday school work. A. D. Wilcox spoke on stewardship and M. T. Plyler stressed the essential need of the inner urge for doing our work, and G. L. Morelock called attention to the great commission as it applies to our work at home and abroad.

The Raleigh district has a fine record in securing the missionary maintenance. It has made good use of the missionary special at a number of churches. A few years ago no less than eight specials were carried by as many churches. More than one-half of the maintenance fund was secured by specials.

The meeting last week was such as to give assurance of fine work this present year. In this district, as in all the districts, the prospect is for an extensive observance of the cultivation period. The charge that did not order literature for this work in every district we attended is almost an exception. We trust good use can be made of it.

BOUQUETS FOR OUR UNITED STATES SENATORS

Senator F. M. Simmons, the senior senator from North Carolina and the senior member of that august body, was 76 years of age last Monday. The birthday of this highly esteemed member of the Senate furnished the occasion for deluging the Senate chamber with bouquets that were hurled by admiring associates at Lee S. Overman and Furnifold M. Simmons, the two North Carolina senators.

These oratorical bouquets came first from Jim Watson, majority leader of the Senate, but before it was over all sections of the chamber had joined in complimenting these two honored members from the Old North State.

Overman and Simmons were born in the same month of the same year with only 17 days between their births, both entered Trinity College the same year, both studied law, and only two years intervened between their entrance into the Senate of the United States. Both have rendered conspicuous service as leaders and lawmakers and their services are duly appreciated by the people of North Carolina and by the nation at large.

The Romance of American Methodism

By PAUL NEFF GARBER

Chapter Number

A Voice in the Wilderness

TODAY when Methodism holds such a prominent place in American life it is difficult to conceive of a time when the voice of Methodism was not heard in our country. American Methodist ministers are now numbered by the thousands yet at one time a single Methodist lay preacher constituted the active ministerial roll. That lone lay preacher was Robert Strawbridge. It was he who began the romance of American Methodism. To him belongs the honor of priority for it was Strawbridge who preached the first Methodist sermon, formed the first Methodist society, and built the first Methodist church in the New World. Without ecclesiastical appointment and without salary, he became the pioneer Methodist minister in the American wilderness.

American Methodists will always regret the lack of information concerning the life of Strawbridge, but his work like that of most of our pioneer preachers, was that of making history, not of recording it. The exact date of his birth has never been ascertained but it is known that Strawbridge was born in county Leitrim, Ireland, and that he was converted by the preaching of John Wesley. After his conversion, Strawbridge joined the persecuted Methodists and became one of Wesley's local preachers. So zealous was Strawbridge in the advocacy of Methodism that a storm of persecution drove him from his native county, Leitrim. This did not daunt Strawbridge. "He sounded the alarm through many sections" of Ireland and was recognized as a devout, religious leader.

About 1761, because of adverse financial conditions, Strawbridge migrated to America. Here, he settled near Sam's Creek in Frederick County, Maryland. This county was then the western frontier of the colony of Maryland. In fact it had only recently been won from the Indians. As late as 1775 an Indian massacre had actually occurred in this section. By settling there it would seem that Strawbridge was burying his talents in a wilderness.

But Robert Strawbridge was a true spiritual son of John Wesley. It took more than a long ocean voyage and the American frontier to destroy his enthusiasm. Immediately after his arrival in Maryland, Strawbridge began to preach in his own home and in the homes of his scattered neighbors. Soon he had organized a small Methodist society of about fifteen persons. The need of a house of worship caused Strawbridge to build about a mile from his home, a small log church. "The Log Meeting House" as it was called, was a crude structure twenty-two feet square. Light and air was afforded by holes sawed in the logs. The congregation entered and left the church through a large space cut like a doorway at the front of the house. The ground served as a floor. Although devoid of architectural beauty, this building was the first stone of the mighty structure of American Methodism. It was the first of the many thousands of Methodist temples to be erected on American soil.

Sam's Creek neighborhood soon was too small for Strawbridge. He started an itinerary which extended not only to the colony of Maryland but also to the colonies of Delaware, Pennsylvania, and Virginia. His preaching ability and his personality attracted people. Calls came for Strawbridge to make return engagements and to go to new places where his fame as a preacher had preceded him. He not only preached on these tours but he also organized small Methodist societies and aided in building rude log churches.

Strawbridge was a poor man, and his absence from home for weeks at a time made it impossible for him to support his family. Although his good wife worked and saved, the next meal was often uncertain. With simple faith Strawbridge trusted his Saviour for material things and in this trust he was not betrayed. Friends came to his rescue. In order that Strawbridge might continue to give his time to preaching, neighbors agreed to cultivate his land free of charge and to provide for the wants of his family during his absence. After Strawbridge had lived sixteen years on Sam's Creek, Captain Charles Ridgeley, a wealthy country gentleman of Baltimore county, Maryland, provided Strawbridge with a home on the Ridgely estate. Captain Ridgely was not a Methodist but he greatly esteemed Strawbridge and his work. Thus during the last years of his life Strawbridge was relieved of his financial burdens and was able to give all of his time to his pioneer ministry.

Strawbridge had already labored about ten years in America before John Wesley sent the first official Methodist preachers. The first two missionaries, Richard Boardman and Joseph Pilmoor, were warmly received by Strawbridge. He made a special trip to Philadelphia to personally greet them and to offer them his services and cooperation. Strawbridge turned over to Wesley's representatives the churches which he had erected in America. In the year 1773 he deeded as many as six churches to trustees to hold for John Wesley and such persons as should "be appointed at the yearly conference of the people called Methodists in England." During two years, 1773 and 1775, Strawbridge received official appointments from the American Methodist Conference.

On one issue, however, Strawbridge came into conflict with Wesley's missionaries. Until 1784 there were no ordained Methodist preachers in America. Lacking ordination these lay preachers dared not administer the sacraments. In fact Wesley had explicitly denied the sacramental privileges to Methodist lay preachers. Strawbridge disagreed with Wesley on this point. He did not believe that ordination by a bishop was necessary for the administration of the sacraments. He could not understand why a pious minister should be denied the sacramental rights simply because he had never been ordained. Strawbridge began to put his views into practice. Although unordained he started to baptize and to perform the sacrament of the Lord's Supper.

When the first Methodist Conference was held in America in 1773, the subject of sacraments was one of the outstanding topics of discussion. In accordance with Wesley's views the conference declared that no Methodist preacher should be allowed to administer the ordinances. Strawbridge, however, was made an exception to this rule. The conference allowed him to administer the sacraments under the direction of Thomas Rankin, Wesley's general assistant in America. This action indicates, as Stevens has remarked "the extraordinary consideration in which Strawbridge was held and the influence he had obtained in Maryland and Virginia."

The fruits of Strawbridge's labors are amazing. He attracted men who became the early leaders of American Methodism. The Sam's Creek society alone gave four or five preachers to the Methodist itinerancy. Both Richard Owings, the first native local preacher, and William Watters, the first native itinerant, were inspired by the preaching of Strawbridge. Another convert, Thomas Bond, gave two great sons to American Methodism: John Wesley Bond, the traveling companion of Bishop Asbury, and Thomas Bond, the great Methodist editor and apologist. Martin Boehm, the leader of early German Methodism in America, was won to Methodism by Strawbridge.

Not only did Strawbridge inspire men to enter the Methodist ministry but he also was instrumental in winning hundreds and perhaps thousands to the faith. In 1773, when the first Methodist Conference was held, it was found that there were 1160 Methodists in America. They were located as follows:

New York	180
Philadelphia	180
New Jersey	200
Maryland	500
Virginia	100

These figures show that in Maryland, where Strawbridge had worked the hardest, there were to be found five hundred or nearly one-half of all the Methodists in America. In 1784, shortly after Strawbridge's death, four-fifths of the Methodists in America were in Maryland and in states south of Maryland.

When Wesley's missionaries arrived in America they were surprised to find Methodism firmly established in Maryland. Francis Asbury, later Bishop Asbury, made his first visit to Maryland in November, 1772. He found the people there acquainted with Methodism. In his Journal Asbury has left the following description of the results of Strawbridge's work in Maryland: "The Lord has done great things for these people—Men who neither feared God nor regarded men—swearers, liars, cock fighters, card players, horse racers, drunkards, etc., are now so changed as to become new men, and they are filled with the praises of God." What a tribute to the labors of Strawbridge!

The influence of Strawbridge spread to the west. People migrating to the frontier carried the truths which they had received from Strawbridge. As late as 1813 James Finley found an old German in Ohio who in answer to the question,

"Do you belong to any church?" replied

"O yes, I bese a Metodist."

"Where did you join the Methodists?" inquired Finley.

"I jine the Metodists in Maryland," answered the German, "under dat great man of Got, Strawbridge, on Pipe Creek, and my vife too, and Got has been my fader and my friend ever since, and I bless Got, and I will soon get home to see Him in de Himmels."

Strawbridge continued his evangelistic labors until his death in the year 1781. While on one of his itinerant journeys he was taken ill and died at the home of Joseph Wheeler in Maryland. Strawbridge lies buried in Mount Olivet Cemetery, Baltimore, side by side with that other great Methodist pioneer, Bishop Francis Asbury.

Yes, there is romance in the work of Robert Strawbridge. It required faith and courage for a man, all alone, to raise aloft in the wilderness of colonial America the banner of Methodism. Hardships and poverty did not destroy Strawbridge's zeal. The man who holds the great honor of being the first of the thousands of American Methodist preachers needed no marching order from a bishop or from a conference; nor did he require a promise of a salary by a congregation.

Robert Strawbridge possessed the spirit of John Wesley. Whether in Ireland or in America, under favorable or unfavorable conditions, Strawbridge felt that it was his duty to proclaim the gospel by word and deed. This pioneer preacher who wrote the first page in the romance of American Methodism could say with John Wesley: "I look upon all the world as my parish: thus far I mean that, in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation."

"Other Voices" will be the title of Dr. Garber's next article.

(Continued next week)

"MAKES THE WHOLE WORLD KIN"

By H. H. Smith.

Religion is the greatest of all levelers. It can bring together, as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spotsylvania Courthouse that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness: 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend. I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up he caught my pants in the same way and uttered the same words: 'Can you pray, sir? Can you pray?' I bent over the poor fellow, turned back his blouse, and saw that a large canister shot had passed through his chest at such a point that the wound must necessarily prove fatal, and that soon. We both knelt down by him, and I took his hand in mine, and said: 'My friend, you haven't much time left for prayer, but if you will say after me just those simple words, with heart as well as lips, all will be well with you: 'God have mercy on me a sinner, for Jesus Christ's sake.'

"I never saw such intensity in human gaze, nor ever heard such intensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet reassuring

words as I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment and looked at the buttons. He was from the far-off state of Maine.

"It was long before I slept that night," says Major Stiles. "It had been an unparalled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that indicated even so much as a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the one being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."

INDEPENDENT JOURNALISM

Dr. Louie D. Newton, for ten years the editor of The Christian Index, owned and published by the Baptist Convention of the state of Georgia, leaves the editorship of this great paper. In his final Word Personal, this well known editor of rare vigor and courage adds this statement concerning the denominational newspaper that should be laid to heart. Hear him:

"And in this connection I wish to say, if I may be permitted, just a word about the denominational newspaper today, whether owned by the denomination or privately owned: if we do not maintain these papers, the country will be pretty nearly bereft of independent journalism. That is a terrific word, I know, but I think that it is the truth, and I think I know that you know it.

"For example, Mr. Don Seitz, for many years manager of the New York World, and later associate editor of The Outlook, a man who has suffered much because he had convictions and was willing to express them, says this: 'The church is our one concentrated moral force. The religious press is the one assured stability in the publication world, the one voice, like that from the pulpit, that must continue to be heard. Why still it or put on the soft pedal? Great evils are not secular. Right living is the core of human happiness; justice its safeguard. If the religious press hesitates to become a crusading force, it has forgotten Christ. He did not fear to drive the money-changers from the temple.'

"I believe that Don Seitz has fairly appraised the situation. Having served inside newspaper organizations in Georgia and in New York City, I know what a good many other people know with reference to the freedom of the press in the twentieth century. Big business is running this country, and big business buys pages upon pages of advertisements which make possible the bulky daily prints of our land. And big business is perfectly willing to fill up page after page of the newspapers with artistically arranged advertisements just so long as big business knows exactly what is on the front page and the editorial page of these papers. And whenever any editor stands up in meeting and expresses himself too freely, big business calls, not the editor, perhaps, but the publisher into the woodshed and gives him a good spanking and points the index finger in his face with the threat that if that sort of thing happens just one more time—just one more time. . . . !"

DURHAM DISTRICT AT WEST DURHAM

West Durham church entertained the entire group from the district last week. Enough were present at lunch to fill the large social room. But better than all, this crowd did not leave until the work of the day was done.

The morning hour was filled full with the work of the missionary institute in which Presiding Elder J. C. Wooten, F. S. Love, L. L. Gobbel, Mrs. A. M. Gates, Miss Florine Robertson, J. M. Ormond and G. L. Morlock spoke. This was enough to give assurance of a full and interesting morning.

In the afternoon Lay Leader F. S. Aldridge held a lay service for the district with the general secretary, G. L. Morelock the chief speaker. The presiding elder also held a conference with his preachers and laid plans for the work of the year, closing the afternoon services with an address on the celebration of Pentecost by M. T. Plyler.

A decided spirit of optimism prevailed. The record made by the district last year tended to encourage for the work ahead. Revivals are being held and others are planned for an early day. Just now all the churches of Durham are in a joint revival at Memorial with Dr. Clovis Chappell doing the preaching.

The Durham district is favored with the youth and enthusiasm of the young men in the school of religion at Duke. Their faces are to the future and they are ready to undertake great and heroic tasks. This is a valuable asset.

GROUP INSURANCE

At a recent meeting in Wilson of the sub-committee appointed by the two committees meeting in Raleigh during the session of our missionary council, it was found that the average age of those who had indicated their desire to have group insurance is higher by several years than was estimated at conference. This made necessary the raising of a larger amount of money in addition to the amount that the members of the conference would be allowed to pay than it was thought could be raised at this time. It will be understood that under the laws of our state the preachers would be allowed to pay only sixty cents per month per thousand insurance. The sub-committee is recommending, therefore, that the matter be deferred for action until conference.

It is suggested further that the two committees working on the matter meet during the year, say at our pastors' school, and work out a plan to be presented at the next session of our conference.

H. I. Glass,
Chm. Sub-Committee.

KING OF ENGLAND WELCOMES GREATEST CONFERENCE OF DECADE

By H. E. Woolever, Editor The Nat. Methodist Press.

"The most important of international conferences of a great many years," according to President Hoover, "and probably the most important for many years to come," is now making history in London. On January 21, in the historic Royal Gallery of the House of Lords, delegates from the five great naval powers of the world gathered together for the formal opening of the deliberations by which they are seeking to compose international differences in so far as naval matters are concerned. Amid surroundings of regal grandeur, King George V, who spoke publicly for the first time since his severe illness, brought to the assembly a message of welcome and high hope. The simplicity of attire, not only of the delegates but also of the King, was in marked contrast to the surroundings of royal magnificence. Differing from the Washington conference, when the military and naval men wore their brilliant uniforms, all the delegates, indeed the whole assemblage, appeared in civilian dress in deference to the ideals of the conference. The representatives of the world stood in profound silence while His Majesty addressed them, forcibly and with deep sincerity, expressing the hope that "nothing will be left undone to prevent another grim disaster." Stating his realization that this conference cannot bring immediate abolition of armaments, he nevertheless made it clear that he believed it would result in "the immediate alleviation of the heavy burdens of armaments now weighing on the peoples of the world," and a hastening of the "time when a general disarmament conference may deal with this problem in a more comprehensive manner."

Christian Background of Delegates

Worthy of particular note in any consideration of the delegates is the fact that so many of them claim earnest Christian backgrounds. Premier MacDonald's Scotch Presbyterian training and reliance upon the Bible are repeatedly evidenced in his public addresses. The Rt. Hon. Arthur Henderson, British Foreign Minister, was a local Methodist preacher. It was in the pulpit as a lay preacher that he gained his experience as a proponder of truth.

In the Japanese delegation is Count Ayskeh Kayayama, a devoted advocate of Japanese-American friendship and a champion of world peace. He knows America well, for he was for two years a member of the class of '89 at Wesleyan University, Middletown, Conneecticut. He left just the year before Woodrow Wilson became professor of history at Wesleyan. This has been a source of regret to the Count, as he is an ardent admirer of the late President.

A glance at our own American delegation shows men of great strength and experience. Secretary Stimson has a record of public service. His background is one of good Presbyterian training and he often speaks in terms that reflect his Christian ideals. Ambassador Morrow's membership on various committees is an index to his philanthropic efforts. He is also a trustees of a well-known Presbyterian theological seminary. Senator Robinson, the Democratic leader of the Senate, comes of good Southern Methodist stock. Ambassador Gibson traces his ancestry through both his parents and a long line of devoted Methodists on each side back to associates of those great leaders, Francis Asbury and John Wesley. It has been said that the present ambassador to Belgium displays some of the characteristics of both. Ambassador Dawes is a Presbyterian devoted to his church and performing faithfully his duties as a Christian layman.

IF IT WERE MY CHILD

By Robert W. Bradshaw.

If it were my child
Without a home today,
Without some loving care,
Without a guide and stay,
I'd wish that they'd forget
I selfishly did live,
And give to mine what I
To another failed to give.

In a certain town in another state the disposition of a sum of money was left in the hands of the city council. The council called for suggestions as to this disposition from the people of the city, and many suggestions were offered. A young man, the father of two small children, proposed that the money be used to establish a home for dependent children. His suggestion was adopted; that is, the sum was set aside for the purpose mentioned, and as soon as enough money was added to the original gift to warrant action the project was started.

Several years elapsed before the institution was ready to receive children. And, strange as it may seem, the children of the man who had suggested the use of the money for a home were the first to be admitted to the institution. Death had struck twice at the little family and had taken away "father" and "mother," a father and a mother who had had every expectation of caring for and training their boys until they reached manhood. Now they were gone. The children had no near relatives to whom to turn. The home, the idea of which had orginated in the mind of their father, received them.

How many of us are thankful that, no matter how well cared for our children are now, there is a home to which they might turn if there were need? How many of us can look into the face of less fortunate childhood and see our child there? How many of us are doing for the children of others what we would have others do for ours?

May I look into the face of childhood
And see my own dear children there;
Then do for those loved ones of thine
What I'd want you to do for mine.

ANOTHER YEAR COMES!

Gone another year! We know not where.
Our idle words hurt—if marvelously rare
Our kindly deeds blossomed. Did we care,
Or, was it a whim, pausing to do a deed fair?

Shall another year flit by, nearer life's end,
Buried in thoughtless days, no memory's grace to lend,
Of joy and sorrow shared? Nor, torches of hope bright,
On each new day—a journey itself, marking eternity's light.

So, a gracious word to the faltering—comfort for the sad,
A merry greeting to the indifferent, kindness to the bad,
Will make of the coming year a short year, incredibly glad,
The happiest year—of hallowed memories—we have ever had.

—Ida Clifton Hinshaw.

The Eternal Challenge

A Serial Story by Joseph Hocking

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Chapter II

Naomi Shuttleworth

Almost unconsciously they made their way to the hill in the near distance which the guide had pointed out to them after they had descended from the Mount of Olives.

The girl's hand rested lightly on Nick's arm.

"I suppose it is used as a Mohammedan buryin-place now," and Nick seemed to be talking to himself.

"I should like to go up," said Naomi Shuttleworth. "I wonder if it is possible?"

"Let's try, anyhow," responded the young man. "Ah! we're in luck! Here's a little gateway."

Neither of them had realized the time or how long they had been together since leaving Mrs. Shuttleworth.

"I wonder if it would be safe?" and Naomi Shuttleworth gave a quick glance around.

The city seemed to have fallen asleep. Motor cars and Arabs had departed. No one seemed to be near.

"Why not?" asked Dick, with a laugh.

The little hill, standing apart from the main road as it did, looked wonderfully quiet. Not a sight or sound was to be heard. Still keeping her hand on Nick's arm, the girl kept by his side as they passed through the gate and climbed over the rugged rocks towards the summit. Arrived there they both looked eagerly around. In the near distance they saw signs of its being a Mohammedan graveyard, but on the spot where they stood the land was undisturbed. The whole of the enclosure was but little more than an acre, and from it they obtained a view of the countryside. Near them, too, they could see the walls of ancient Jerusalem, while the black dome of the church of the Holy Sepulchre stood out clearly in the moonlight.

"It is awful—awful in its grandeur!" exclaimed the girl.

"What wonder?" asked Nick; "if what the dragoman said was right, we are now standing on the hill called Calvary."

Naomi Shuttleworth gave a little shudder.

"Yes, and perhaps Christ was crucified on this very spot! Isn't it wonderful? Do you know, after I got to my room before dinner, I read the story of this place. I do not think there is any doubt about it. Every bit of evidence goes to prove that this was the hill on which Christ was crucified. According to the book I read, the story that the Church of the Holy Sepulchre was built on the place of the crucifixion was but an invention of Saint Helena, and that this was the real place."

"It accords with the New Testament story, anyhow," agreed Nick.

"It does!" cried the girl. "It is outside the walls of the city, while the Church of the Holy Sepulchre is a good distance inside. Then, too there is a garden close by, just as the New Testament says, and in it a tomb in which, according to the best evidence to be obtained, Christ was placed. Besides, this hill—the hill on which we are standing—is shaped like a skull, and has always been known as Golgotha."

She was silent for a few seconds, and then looked around her again. Her eyes were filled with a great wonder.

"Isn't it tremendous?" she asked.

"What's tremendous?"

"That because a Man was crucified here nearly two thousand years ago the world has been changed. Just think of it! Yes, mother was right; that is the greatest miracle ever known! But for that, everything—everything would have been different. We should be living in a different world. Do you realize it, Mr. Trebartha, we may be standing on the very spot on which Christ was crucified?"

Nick was silent, while into Naomi Shuttleworth's eyes there came a far-off look.

"I can't realize it! I can't realize it!" she cried.

"What can't you realize?"

"That his death worked such a revolution. Just think of it! He was only a carpenter; he was born in a stable, and cradled in a manger, and yet the life and thought of the whole world have been changed through him. You said a little while ago that Christianity was dying; but think of it. In a few years after Christ's death it became greater than the philosophy of Greece. It overthrew the Roman Empire. It swept over the world like a flood. Why, England—the England which you and I know, would never have been what it is but for the fact that Jesus was crucified here!"

Nick did not speak.

"And he rose again, went on the girl in a whisper. "It was near here that Mary Magdalene found the empty tomb. We shall see it tomorrow."

Still Nick was silent; he was under the spell of the night. Skeptic he might be, doubtful as to the New Testament stories, as he was, his imagination took flight, his heart was strangely stirred.

"It must be true," cried the girl, "it simply must be!"

"What must be true?"

"That Jesus was the Son of God, the Saviour of the world."

They had both been so much under the spell of their surroundings that neither of them had noticed two villainous-looking fierce-eyed men who had been silently following them. All the time they had been within the walls of the city these two had watched them with evil eyes, and when at length they had passed through the Damascus Gate and climbed the Hill of Crucifixion, the Arabs had still kept them in sight.

But neither Nick nor Naomi had dreamed of their nearness. The night was so bright, so wonderful, that danger seemed impossible, while the thoughts that filled their minds made them forgetful of everything else.

"He must have been the Son of God. Even you must feel it. You do, don't you?" And Naomi Shuttleworth looked earnestly at him.

Then suddenly the spell which their surroundings had cast upon them was broken. Nick heard Naomi cry out as if in fear, and before he could understand what had taken place he knew that a heavy blow had fallen upon him, and that his senses were leaving him. He felt himself falling, while the night had become suddenly dark. In spite of everything, however, he realized what had taken place. Those two dark, villainous-looking men whom he dimly saw had struck him, and were now seeking to have their will on the girl, who was trying to defend herself.

And he could do nothing! He was almost blinded by the pain from the blow he had received, while the world seemed swirling round him.

And he had promised to protect her!

His memory, blurred as it was by the blow he had received, fastened upon that, and it caused him intense agony. He saw Naomi still battling with her assailants; he heard her utter another cry, and then he realized that he had not fallen. . . .

It came upon him like a flash of light. Naomi Shuttleworth was all the world to him. If those men harmed her, if—if—— No, it could not be, must not be! . . .

He was master of himself again. The blow they had struck him was not so heavy as they had meant. His strength came back to him in a miraculous way. He saw the cudgel with which one of them had struck him; it was lying on the ground, and he leapt upon it. He was no longer the quiet, inoffensive and somewhat dreamy young fellow that Naomi Shuttleworth had been seeing daily; he was a fierce, fighting animal. The passion of a lifetime was centered in that moment. A mighty dynamis gave him strength which he had not known before, and with the swiftness of light he leapt upon them.

A moment later one of the Arabs, stunned by the blow Nick had given him, gave a great howl of pain and fell to the ground. Then he turned to the other. His onslaught was so terrific that the contest only lasted a few seconds. The Arab, seeing that his comrade had fallen, rushed away, panting and groaning, his right arm hanging helplessly by his side.

"Come, Naomi!" and he seized her almost roughly by the arm. "Come quickly."

They hurried down the hillside, and a few minutes later had passed through the Damascus Gate into the city.

"Are you hurt? Tell me! We are safe now."

"No; they scarcely touched me. But you are; there is blood running down your face!" Her voice was piteous.

Nick was calmer by this time. Danger had passed away and Naomi was unhurt; nothing mattered now.

"I am as right as rain!" and he laughed. "You're sure you're all right?"

"Yes; they scarcely touched me. I saw one of them strike you with a heavy stick, but almost before they reached me you were upon them. Oh, it was splendid of you!"

Nick did not understand. It had seemed an eternity to him from the moment the blow fell to the time he flew to her assistance. Surely a miracle had happened!

"You are wounded," cried the girl; "the blood is still running down your face. There, let me wipe it away."

It was heaven to Nick to feel her soft hand upon his face, to know that she was caring for him, but he uttered no word.

A minute later they were climbing the narrow street which led to the square by which the hotel stood. He felt a little dizzy and his mind was somewhat confused, but he would not tell her, he would not have her anxious for worlds.

"You're sure you are better now?"

"I'm all right," said Nick, and he laughed again. "A bit sudden, wasn't it?"

They reached the hotel door.

* * * * *

"Oh, you are splendid!" the girl panted. "I—I never dreamed! Oh, I shall never cease being thankful to you!"

"After all, it was nothing," Nick replied. "But I wanted to get you away. Those fellows may only have been part of a gang. But you must go in now; your mother will be getting anxious, and I promised her to look after you."

"No, not yet! I'm excited! . . . Mother would see it and ask questions! . . . I don't want her to know—anything about it. You understand, don't you? You are sure you are quite well enough to stay with me a little longer?"

"Let us walk around the square for a few minutes," he said. "It is perfectly safe here, anyhow, and you'll soon be all right."

She caught his arm as he spoke and they walked together side by side.

"I don't know how to thank you," she said; her voice was trembling.

"Please don't try," protested Nick. "Besides, it was not worth talking about."

"But it was; and—and you were just splendid!"

Nick felt that his head was throbbing madly, and knew that the something which had come into his life as they stood on Mount Calvary would abide there forever.

They walked along a few paces without speaking.

"I'm going back to England tomorrow," he blurted out suddenly.

He did not know at all why he said it.

"Tomorrow!" and the words were a gasp.

"Yes, I—I must."

"But—why?"

The tone of her voice meant everything to him. Yes, after all, why? Why should he obey John Blackburn's letter when——

"I must go," something impelled him to say.

"Tomorrow?"

"First thing. Will you tell me where you live in England, Miss Shuttleworth?"

"Why do you wish to know?"

"Because"—he found difficulty in telling her—"because I want to see you again; because I want to ask you something I daren't ask you now. . . . I've no right to; it would mean for me; but I want to know where I can find you."

A dread thought flashed suddenly into his mind.

"You are not by any chance engaged to be married, are you?" he asked.

"Yes," she replied.

His feet became leaden in a second, and he had so little control over his limbs that he could scarcely drag one leg after the other. The world, as far as he was concerned, had suddenly come to an end. Twice they walked around the little square in silence. It was an ill-paved, dirty place, altogether unlike a small square in an English city, but I have given it that (Cont'd on page 29)

ANOTHER PARSONAGE HEROINE PASSES

Death has again invaded a Methodist parsonage. This time it is the parsonage at Walnut Cove, N. C.

Mrs. Lillie Moody Campbell was 55 on January 3. She died from cancer on the 16th after several months of great suffering.

Surviving are her husband, Rev. J. W. Campbell, three daughters, Mrs. R. M. Hundley of Draper, Mrs. Vera Cathey of Asheville, and Miss Jimmie Campbell of Walnut Cove, besides a son, Willis, also of Walnut Cove.

After funeral services at Stokesburg church, in which the writer was assisted by Revs. Messrs. Kirkpatrick, Woosley and Proffitt, her remains were conveyed to Acton among her loved mountains and laid to rest to await the resurrection.

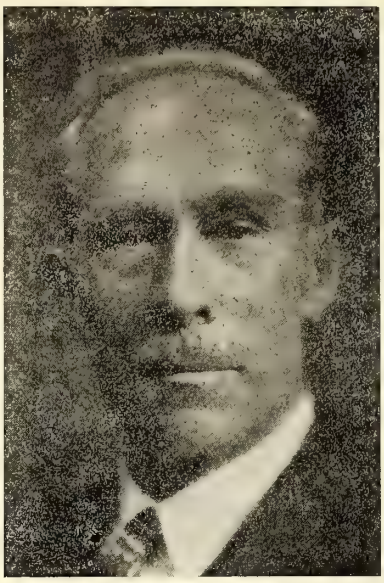
Mrs. Campbell was a native of Haywood county ,but for 30 years had kept the home fires burning in the parsonages of the pastoral charges to which her husband had been sent, scattered over the Western North Carolina conference.

While her consecrated husband was engaged in the work of saving souls, she was devoting her energy to duties lying largely within the precincts of the parsonage home. When he went up to conference to receive his annual assignment she remained at home ready to acquiesce in the appointment with the spirit of a true helpmeet of an itinerant Methodist preacher.

It was natural therefore that when the incurable nature of the malady that gave her only a few more weeks of life was made known to her, she surrendered to what seemed to be the divine will with a sweet spirit of resignation that will be a comfort to those who will miss her most.

Living, Christ lived in her; dying, she lives in him.

Rev. W. E. Poovey.





Dr. W. I. Cranford (left), the oldest alumnus in the services of Duke University. He graduated at Trinity in 1891 and received his Ph.D. from Yale. His life has been spent teaching philosophy. A man of fine native gifts and genial personality is this great son of Trinity College and teacher in Duke University.

Henry R. Dwire (right), director of the Department of Public Relations and Alumni Affairs of Duke University. Mr. Dwire graduated at Trinity in 1902 and he was for twenty-two years editor of The Twin-City Sentinel.

PLANNING FOR A GREAT YEAR

Down in Onslow county on the Jacksonville-Richlands charge we are laying plans for the greatest year in our history. The weather conditions and the prices of tobacco and cotton "well nigh" ruined us last year, but we believe that God is with us and if we do our part he will do his part by us. Therefore, on the charge we are making plans, financial and spiritual, as though we were in the midst of a very prosperous era.

We have taken a special collection for the orphanage. In Jacksonville we contributed $75; in Richlands, $50. The Hannah-Koonce Missionary Society had several quilting parties and the quilts were sent to the orphanage. Mrs. John Marquette presented the matter at one of our prayer meeting services. The ladies immediately decided upon the matter and immediately went to work to supply the orphanage with some quilts.

We began our mission study class on last Wednesday evening in Richlands with a large attendance. We plan to study two chapters each Wednesday evening until we have completed the book, "The Church and the World Parish." On Tuesday evening of this week we will begin the study class at Jacksonville and continue each Tuesday evening until we have completed the study. At each service at both churches and at the Sunday school we expect to have a three minute talk on missions. During February we are going to give our people the opportunity to contribute to the missionary interest of our church.

We gave our people an opportunity to contribute to the support of our preacher at Oteen Hospital and they did so gladly.

We have planned for a revival meeting in both of these churches. Rev. E. L. Hillman is going to help us in Jacksonville and Rev. L. M. Hall is going to help us in Richlands. We plan for each meeting to run for ten days. We are planning to have a Cokesbury training school for the charge, and Mr. Gobble has already agreed to co-operate with us in the matter.

We are emphasizing this year on the charge above everything else three things, namely: consecration, worship and evangelism, particularly personal evangelism. We are laying plans through which we hope to have a larger number of our people attend the regular services of the church. Also to have those who are not members of any church to attend our services and worship with us. In each of our services we have but a single thing in view—we want all our people to enter into the spirit and attitude of worship of God.

Our stewards, our officers and teachers in the Sunday schools, and the members of our congregations are co-operating in these matters. We believe that this is going to be a great year in this country, where we have some of the best folks on earth. We have not and will not forget the Advocate. We expect to have all our subscribers renew and to get more than our share of the new subscriptions.

Laurence A. Watt.

PITTSBORO CIRCUIT

I was received most graciously on the charge for the second year. Many extraordinary things have been done for us already. Two of the churches gave us liberal poundings and the others have sent in things good for the taste.

We recently held our first quarterly meeting in Pittsboro, and it was a good one and well attended. The presiding elder was with us and preached two excellent sermons. Rev. M. T. Plyler dropped in and spoke in the interest of our church paper, and we were delighted to see him.

Work on the charge is starting off hopefully. The pastor, having been ill with a deep cold since the Christmas holidays, has occasioned a little interruption in the regular services, but he is happy to be able to get back regularly again. Strange to say, all the time of his indisposition his appetite did not fail him. So, while Bradley, around Siler City, has been looking after his rabbit market, likewise here the pastor has been giving special attention to his "hog and hominy."

We are praying for a Pentecostal season as we plan for revivals ahead.

J. A. Dailey.

THE ACTON METHODIST YOUNG PEOPLE ORGANIZE MISSIONARY SOCIETY

The young people of Acton church organized a missionary society on December 8. They will have for their president Miss Pansy Lindsey; vice president, Miss Katherine Hawkins; secretary, Miss Lillian Ownby; treasurer, Rose Lindsey; chairman of program committee, Evelyn Hawkins. Other appointments will be made later.

Lillian Ownby, Sec.

A poet says he gets up and writes verses when he can't sleep. Insomnia is a terrible thing.—Passing Show.

NOTABLE GIFT TO METHODIST HOSPITAL AT HATTIESBURG

By Chas. C. Jarrell.

Mississippi's eminent Methodist layman, Mr. W. S. F. Tatum, has just given $100,000 as an endowment to the Methodist hospital at Hattiesburg.

Notable gifts to Methodist hospitals are not as far apart as they once were. For years the Barnes gift of $1,000,000 stood alone in solitary grandeur while a Methodist druggist in Atlanta was lay-in the foundation of his princely fortune. This layman, Mr. Asa G. Candler, began to give away his large estate before old age came upon him. Among his memorable benefactions was the gift of nearly a million and a half dollars to build the new Wesley Memorial hospital.

These remained the largest gifts to Southern Methodist hospitals until the erection of the Duke medical center (college and hospital) of Duke University, at a cost of about $4,000,000, and having an endowment of $6,000,000.

The second generation of the Candlers have shown their concern for the hospital cause in two notable ways: the erection of the Lucy Elizabeth Maternity Pavillion and the erection of the Florence Candler Harris Nurses' Home at Wesley Memorial hosiptal.

The year 1929 was a good year for hospital benefactions. Mr. Frank C. Rand gave $250,000 to Barnes hospital as a memorial to his brother, the late Mr. Edgar Rand. The family of the late Mr. Jackson Johnson have $250,000 as a memorial to him at Barnes. Dr. Malvern B. Clopton made a large gift to Barnes as a memorial to a member of his family. These three gifts all went into the new Rand-Johnson Surgical building.

The general education board provided an endowment of $450,000 to this new surgical unit.

The late Mr. Paul Brown provided $100,000 in his will for Barnes hospital.

The Hubbard will in Mobile, Alabama, provides promises of a large fund available in the future for a hospital in Mobile.

The city of Fort Worth brought relief to the imperiled Methodist hospital and nearly $300,000 was pledged there, assuring the opening of that truly magnificent building.

By such gifts as these and many other smaller ones, the hospital enterprise of Southern Methodism has assumed imposing proportions.

The stream of Golden Cross dollars is less conspicuous but grows larger each year, and omens point to this as a stable, constructive, Christ-like service to the sick poor in the hundred thousand dollar class in the near future.

This latest gift by Mr. Tatum to the hospital at Hattiesburg crowns a devotion on his part of years of planning and pioneering. The hospital has been the child of his purse and pity and is now rendered capable of larger service to the sick poor.

Would it not be well if every Southern newspaper would make mention of such a benefaction and make it the subject of editorial preachment? Patriotic philanthropy and constructive charity might be a fitting subject for such discussion. The South is full of fortunes, large and small, that can make available for Southern people the marvelous discoveries of modern medicine. The money class of America have not always spent their money wisely, but they have endowed the arts and sciences and philantropies and charities of society in a way to startle the world. I have a list of the fifty largest of these foundations, which total over one billion dollars. A few of these are in the South and more of them will be.

Surely men with brains to build a fortune have brains to see that it is distributed wisely when "the inevitable hour arrives." Let us hope they will use both brains and money more wisely.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

For most people the smaller amounts given through the Golden Cross must suffice; but there are many all over the South who can follow the patriotic and humane example of Mr. Tatum.

It is significant that a practical business man and financier should single out a hospital as the object of a large donation. He is in line here with the leaders of Christian thought. Hospitals cannot be cheapened to meet the purses of small salaried people and others still less able to pay. Fireproof buildings are costly, scientific equipment is expensive, and skillful service requires good wages and ought to have it. In order to put costly facilities in reach of poor and comparatively poor people, taxation or philanthropy must be relied on. Taxation is out of the question for our church hospitals. The Golden Cross does not yet meet the need. Have we not men and women with brains enough to see this situation? God give us some men and women with empires in their purses and eras in their brains! Such benefactions would roll down the ringing grooves of time more glorious than the shining wheels of Apollo's car. The fund that heals sick and while doing that prepares nurses and doctors to carry skill thus acquired into widening circles of need is a busy fund, a patriotic fund, a humane fund, an ethcical and an epic ministry. Nowhere else can antique godliness and newest science combine to serve with such pleasing harmony and such effective co-operation.

Let editors, teachers, preachers and all other molders of opinion unite in saying, "By all means let the example of Mr. Tatum be followed all over the South."

SOME HABITS FORMED AS A MINISTER

By Zadok Paris.

1. To begin early Monday morning to prepare for the next Sunday. That gave me the whole week to get up two sermons and a prayer meeting talk.

2. To ask God to give me a message. I never allowed any one but the Lord to dictate a sermon for me. The people could suggest a subject, but I never allowed them to tell me what to say.

3. Searching for a text bearing upon the subject. I never did like to announce one text and preach from another. Neither did I like to twist a text out of its logical connection.

4. To read every reference book I had bearing upon the subject. I tried to get all the information I could before I began to sermonize.

5. To analyze the subject or text without homiletic suggestion. Porter Graves once remarked that if I were not an original preacher, you could not find one. I could not handle another man's sermon.

6. To use all the authentic help I could get. Some of the best thoughts I have come from the most ignorant men. I never got so wise that I could not be taught, and could not learn.

7. To memorize every sentence as I formed it. I never wrote a sermon, except for examination. My method of sermonizing was a wonderful stimulus to the memory. I did not have a word written, yet I knew every word I was going to say.

8. To use no manuscript in the pulpit. When I was presiding elder I had more trouble about the manuscripts of my preachers than anything else. Some had to be moved on account of it. I have heard more complaint recently about preachers reading their sermons than ever before. Brethren! let us quit reading and go to preaching.

9. To preach plainly. I delighted to hear that the children said they could understand every word Brother Paris said.

If you keep up your knee-ology, you'll be all right in your theology.—John Callahan of the Bowery Mission and chaplain of the Tombs prison.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

BIBLE CONFERENCE TOPICS

"Helpful Approaches to the Bible" is the general theme of the Bible lectures to be given by Dean Elbert Russell at the Bible conferences at Kinston January 26-29 and at Wilson January 30-February 2. Four lectures will be given at each place, on the following topics:

1. The Bible as History.
2. The Bible as Literature.
3. The Bible and Character.
4. The Devotional Use of the Bible.

The hour will be 7:30 each evening, beginning at Kinston Sunday, January 26, and at Wilson, Thursday, January 30. In addition to the Bible lecture each evening there will be a discussion of Wesley class work led by Rev. J. Emerson Ford of South Carolina, representing the adult department of the general Sunday school board. At Wilson the schedule includes afternoon open forums at 3:30 led by Mr. Ford. There is a possibility, also, that one supper meeting may be arranged at each conference for open forum discussions. Considerable interest is being shown in these conferences, and many are expected to attend from over the New Bern and Washington districts.

CARTERET COUNTY COURSES

Sunday school workers of Carteret county are being enrolled for the following courses, which will be offered at Beaufort February 2-7:

1. "Program of the Christian Religion," Dr. W. I. Cranford.
2. "Teaching in the Sunday School," Prof. R. N. Wilson.
3. "Story Telling in Religious Education," Miss Georgia Keene.
4. "Training Adolescents in Worship," Mr. L. L. Gobbel.

DISTRICT COUNCILS HELD

In all nine districts of our conference have been held meetings of the various district Sunday school councils, and in each constructive programs of church school promotion for 1930 have been mapped out.

In Raleigh, Monday morning, January 13, the Raleigh district council met, and at West Durham Tuesday morning the last of the nine councils convened.

Objectives for the year, in each case, were adopted, which included (1) membership increase, (2) evangelism, and (3) missionary education, with promotion of surveys, training schools, programs of work, institutes, conferences, and so forth as means to these ends.

Raleigh district officers were elected as follows: John A. Park, Raleigh, district superintendent; Frank E. Parrott, Creedmoor, Wesley class superintendent; and Rev. D. M. Sharpe, Selma, superintendent of missionary education.

Durham district officers were elected as follows: C. E. Phillips, Durham, district superintendent; Miss Eunice Jones, West Durham, elementary superintendent, and Rev. S. J. Starnes, Yanceyville, superintendent of missionary education.

These meetings preceded district missionary institutes, which the writer attended and before which he discussed the Sunday school's part in the church's program of missions.

PITT COUNTY COURSES

Four courses are scheduled for the Pitt county standard training school to begin in Jarvis Memorial church, Greenville, Sunday evening, January 26, at 7:30, as follows:

1. "New Testament Survey," Prof. H. E. Spence.
2. "Missions in the Sunday School," Dr. F. P. Turner.
3. "Training Juniors in Worship," Mrs. H. E. Spence.
4. "Primary Lesson Materials and Teaching," Miss Georgia Keene.

All schools of the county are counted in on this training opportunity, and it is expected that some from Washington and from Grifton also shall attend.

EXPRESSIONS FROM READERS

Miss Keene is rendering a real service by securing from elementary workers of the conference expressions of opinion of some of our elementary publications. This week Mrs. S. P. Norris' review of "Childhood Guidance in Christian Living" and Miss Winstead's of "The Elementary Teacher" are furnished our readers.

"CHILDHOOD GUIDANCE"

Mrs. S. P. Norris, superintendent of the beginners' department of Edenton Street church, Raleigh, gives the following criticism of our church's newest publication:

"The new publication, 'Childhood Guidance in Christian Living,' supplies a long felt need in the work of parents, Sunday school superintendents and teachers, and I am particularly glad to have this opportunity of letting you know that I think it is fine. All of the articles in the magazine are helpful, inspiring and interesting, and it is hard to select one or two as the best.

"As superinendent of the beginner department I believe the articles that appealed most to me are 'Bible Pictures for Our Children' and 'Young Children and Bible Stories.'

"Both of these articles cover subjects that are of the utmost importance to all workers with small children. Also the stories 'Little Jesus' and Joseplis Long, 'Lonely Trip' are splendid.

"The article by Elizabeth Jenkins on 'How Language Develops' will be of great help to mothers of babies. In fact this magazine is well named; it truly is 'Childhood Guidance in Christian Living.' Every article was an inspiration to me, and I look forward to being a regular subscriber."

Readers of this page are charged with the training of young children in the home or church will be interested in this magazine. It is published quarterly by Lamar & Whitmore. The subscription price is 60 cents per year.

"THE ELEMENTARY TEACHER"

Miss Clee Winstead, superintendent of the primary department of First church, Wilson, and principal of the Winstead school of that city, writes about "The Elementary Teacher" as follows:

"To tell others good news is a duty, and should be considered a privilege. The good news to which I refer is that I have found in 'The Elementary Teacher,' a panacea for my most urgent needs as superintendent of the primary department of the church school.

"To be more specific, I will state that most helpful suggestions for worship service are given each month; week-day enterprises are suggested which mean much to the primary child, as it proves that the stories can be used most effectively and they relate most aptly to the themes of the lessons; most wonderful helps comes for missionary program on the fourth Sunday. Splendid thoughts for both superintendent and teachers are given in the articles 'Devotional Service for Teachers,' 'Departmental Conferences,' 'Fagots for the Bonfire.'

"The most modern psychology and pedagogy are evident in the lesson plans. Books for use with the new programs of work are listed.

"To me this magazine means a guide which I have sought for many years. I recommend its use to church school workers."

AN ERROR CORRECTED

We are grateful to H. L. Umstead, Jr., superintendent of Bethel school, Bahama circuit, for calling our attention to an error in our printed report of missionary offerings for the year. This school's remittances amounted to $26.30, all of which was properly credited, but in the Advocate $22.40 was given as the amount, an error in addition. We are grateful for the offerings and for the opportunity to note this correction.

CRAVEN COUNTY COURSES

Following is a list of courses and instructors of the Craven county standard training school to be conducted in Centenary church, New Bern, February 9-14:

Program of the Christian Religion, Dr. John William Smith, Durham.

Primary Lesson Materials, Miss Georgia Keene.

Training Juniors in Worship, Mrs. A. F. Robertson, Richmond, Va.

Training Adolescents in Worship, Mr. L. L. Gobbel.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

STIRRING TIMES

The Sunday school board's staff workers are in the midst of stirring times. The program of work outlined recently by our conference Sunday school council is most challenging. Its scope and volume will require a long, hard, all together pull by hundreds and even thousands of our Sunday school workers. Everything outlined by this council will be attempted. The success of these attempts will depend on the amount of cooperation secured in various sections of our conference. The goals set up were not established to read well but to do well.

DILWORTH, CHARLOTTE

Accepting an invitation of Edwin L. Jones, Sunday school superintendent of the Charlotte district and an active worker in the Dilworth, Charlotte, Sunday school, I recently had the pleasure and profit of mingling with the Dilworth workers' council. On arrival at this meeting I found J. Lester Wolfe, superintendent of the Sunday school, carefully surveying the reports of the various departments of his school. Following this came a most carefully prepared paper presented by Edwin L. Jones on "What Is Religious Education?" Quite a bit of discussion centered around the contents of this paper. Program of Work B was then presented to the council members and much interest was manifested by the fifty or more present in ascertaining its values.

CHADWICK, CHARLOTTE

In a Cokesbury training school recently held at Chadwick 55 earnest workers were enrolled, 44 of whom, representing three Sunday schools, earned certificates of credit, Revs. J. A. Peeler and J. B. Fitzgerald being among this number. Thirty-nine of these credits are listed with Chadwick, four with Thrift and one with Rural Trinity. Rev. B. M. Crosby taught the course on "The Small Sunday School, Its Plans and Work," and Paul F. Evans taught the course on "The Sunday School Worker, His Life and Work."

At the conclusion of this school Miss Corinne Little, our elementary superintendent, spent an entire day with the elementary workers in outlining programs of work to be accomplished in the various elementary groups. The Chadwick Sunday school has doubled its attendance within the last few months. Everything seems to be running on high.

TWO FINE CLASSES

Beginning with the first Sunday in December and extending through a period of three months, the men's Bible class of Central, Shelby, taught by Clyde R. Hoey, and the men's Bible class of First church, Charlotte, taught by J. Wilson Smith, have been vying with one another as to good attendance and good offerings. So far the Shelby class is in the lead.

Hearing of the good effect of this contest on the entire Shelby Sunday school I wrote Supt. J. H. Grigg to outline the basis on which the contest is measured. He writes as follows:

"Best average attendance, based on class enrollment each Sunday, 200 points.

Each new member, 5 points.

Each visitor, 2 points.

Largest average per capita offering, 10 points.

Attendance not to count if members are ten minutes late. New members are counted only on the second Sunday of attendance; the first Sunday they are counted as visitors."

Rev. L. B. Hayes, the enthusiastic pastor, reports that during December there were in the Shelby class 1024 presences, this being an average weekly attendance of 204. The total December offering amounted to $211.48, or a weekly offering of $42.36. Bear in mind this is for the men's Bible class only.

GOOD EVENING

I recently had the pleasure of attending a session of the workers' council of Wesley Memorial Sunday school, High Point, so splendidly directed by W. B. McEwen, superintendent. An attendance of 61 was recorded and brief departmental reports showed that a great deal of good work is being done. Among other things a local training class was recently organized by Rev. L. F. Tuttle, director of religious education, in which 30 earnest workers enrolled for credit. The text to be used is "Evangelism in the Sunday School," Chappell. Rev. J. W. Moore, pastor, states that even remembering all the good things already accomplished at Wesley Memorial the best is yet to come.

ALL IN A DAY

Last Sunday was brim full of joy and profit to this scribe. The Sunday school at Park Avenue, Salisbury, was attended and after a brief survey of the entire school a meeting was held with the Sunday school committee. Supt. A. S. Morgan and pastor, Rev. J. A. J. Farrington, are working together like two thoroughbreds and much good is being accomplished. The Sunday school has overrun its quarters.

Following this hour a most enjoyable eleven o'clock service was entered into at Trinity, Kannapolis. Rev. J. P. Hipps, pastor, preached to one of the largest congregations I have seen in a long while. After the opening services the congregation was invited by one of the staunch laymen of the church to come forward and place voluntary donations on the table, in the good old fashioned way, to be applied to the hospital bill of J. H. Sides, better known as "Daddy" Sides, who has recently returned to his home from a long hospital experience, and soon to be ready to be the pastor's chief assistant as spiritual advisor to a great number of the 15,000 inhabitants of Kannapolis. The offering was spontaneously made.

At three o'clock a most satisfactory meeting was held with our good workers in Stanly county for the purpose of organizing our seventh annual standard training school for that good section. The school was set up and plans are definitely made for this school to begin at Central, Albemarle, Sunday night, February 16. John B. Harris, superintendent of Central Sunday school, heads up a live organization.

Returning home for an evening lunch a night engagement was filled at Midway, on the Welcome circuit, where Rev. E. P. Stabler had the workers' councils from the three Sunday schools on his charge assembled to discuss the aim, scope and content of the Sunday school programs of work to be used on his charge. Religious educational progress is quite noticeable as one comes in contact with the earnest workers of the Welcome circuit.

BEAR DOWN

We will cordially and sincerely thank our Sunday schools to bear down a little bit more earnestly on their emphasis of the need of more liberal missionary offerings as they are given on each fourth Sunday. These offerings are needed to take care of our missionary work in China, our religious educational work in all foreign fields, and our home Sunday school extension work in the Western North Carolina conference. During November and December only 86 of our 824 Sunday schools forwarded missionary offerings to Treas. H. A. Dunham. A report of the amount these schools forwarded is listed in the News Letter which was distributed last week.

WEAVER COLLEGE

The fourth annual standard training school for Weaver College, Weaverville ad surrounding territory is scheduled to be held at Weaver College beginning Sunday afternoon, February 2, at three o'clock. The courses and instructors to be offered are:

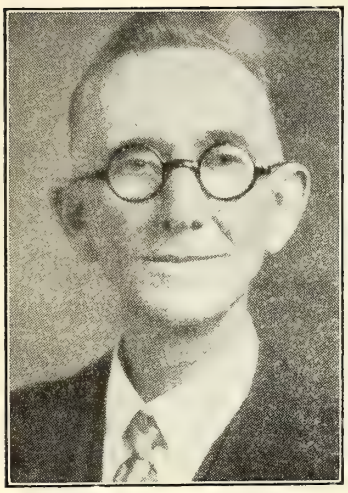
Worship—F. M. Williamson.

The Christian Religion—Rev. G. T. Bond.

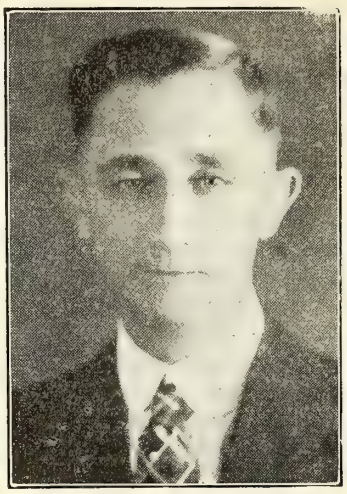
The Sunday School Worker—Paul F. Evans.

Making highways forty feet wide wouldn't change things much, except that buses would expand to thirty-eight feet.—Kenosha News.

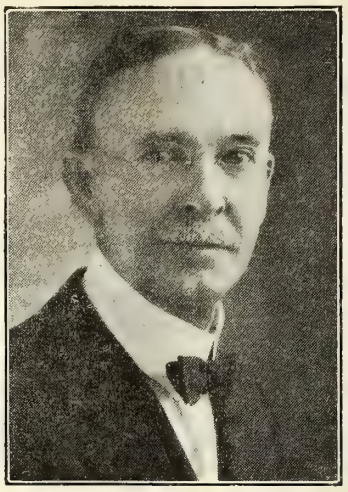
Twelve community telephone lines will be built in Alleghany county to connect with the new telephone exchange at Sparta.



James Milton Varner



Shirley Judge Starnes



Hugh Kelley Boyer



Frank Wade Kiker

Methodist Ministers of North Carolina

James Milton Varner—Father, Andrew V. Varner; mother, Julia A. (Williams); born July 28, 1871, Randolph Co., N. C.; joined church Sept. 16, 1889; called to preach in early childhood; reared in country; attended public schools, Denton and Hall's Chapel academies, Hodges Business College. Charges: Denton, 1915-16; Uwharrie, 1917-18-19; Advance, 1920-21-22-23-24; Epworth, 1925-26-27-28-29. Taught in public and private schools 16 years; was local preacher four years before serving a charge; was also active in Sunday school work in native county.

Shirley Judge Starnes—Father, Wm. Benson Starnes; mother, Mollie Jane (Threatt); born Oct. 3, 1893, Fort Mill, S. C.; joined church 1910; called to preach in boyhood, yielded at 27; born in town, reared in country; attended Trinity, Duke University; finished 1929; degree, A.B. Charges: East Roxboro and Longhurst, 1921-23; Millbrook Ct., 1924-27; Yanceyville Ct., 1927-1930; served charges all through college training; built and paid for two new churches.

Hugh Kelley Boyer—Father, James Boyer; mother, Rhoda (Sutherland); born Alleghany county, Aug. 4, 1862; joined church 1878; called to preach 1880; reared in Alleghany Co.; attended county schools, Sparta Collegiate Institute, Folks Law School, summer school at Harvard University. Charges: Sparta Ct., 1895-6; Mt. Airy Station, 1897-9; Centenary, Greensboro, 1900; Statesville, 1901-4; Tryon St., Charlotte, 1905-7 Charlotte district, 1908-9; Conf. Miss. Sec., 1910-12 (part of 1912 Supt. Children's Home); Winston district, 1913-16; Charlotte district, 1917-20; Mt. Airy Station, 1921-4; Shelby Central, 1925-29. Practiced law five years; Supt. public instruction of Alleghany county; served as member of general board of missions for 16 years; elected delegate to general conference four times.

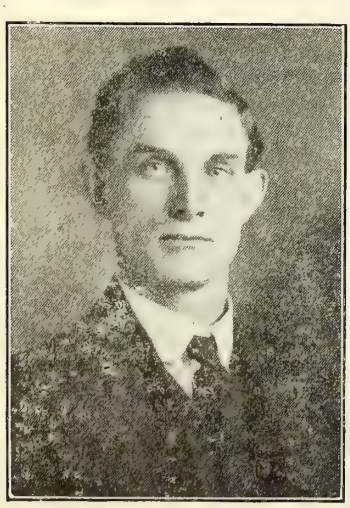
Frank Wade Kiker—Father, W. F. Kiker; mother, Ella (Bowers); born Aug. 19, 1900, Polkton, N. C.; joined the church Aug. 24, 1917; called to preach in childhood; reared in country; attended Diamond Hill, Weaver College, and Duke University; A.B. Duke. Charges: assistant at Wentworth six months 1927; Webster, 1928-29-30.

Joseph Alexander Fry—Father, Reid Fry; mother, Reddin; born Moore Co. Jan. 16, 1875; joined church Sept. 1890; reared in country; attended Trinity College. Charges: Murphy Ct., 1906-7; Fairview Ct., 1908-9-10-11-12; Jonathan Creek, Ct., 1917-18-19; Morganton, 1920-21-22; Ct., 1917-18-19; Morganton, 1920-19-21-22; Spruce Pine, 1923-24; Belmont, 1925-26; Unionville, 1927; Peachland, 1928-29; Ball's Creek, 1930.

John Boring Tabor—Father, Jefferson Tabor; mother, Sarah (Scott); born May 15, 1860; joined church February, 1880; called to preach in early childhood; reared in country; attended Milligan College. Charges: Cedar Bluff, Va., 1885; Sparta, 1886; Rosville Sta., Chattanooga, 1887; Cleveland Ct., 1889-9; Bakersville, 1890; Bryson City, 1891; McAdenville, 1892; Pleasant Garden, 1893-4; Ruffin Ct., 1895-6-7; Greensboro Ct., 1898-9; Randleman Sta., 1900-01; N. Wilkesboro, 1902-3-4; Cherryville, 1905; Mt. Holly 1906-7-8-9; Lewisville, 1910-11; Farmington, 1912-13-14; N. Thomasville, 1915-16; Table Rock, 1917-18-19-20; Henrietta-Caroleen, 1921-22; Burnsville, 1923-24-25; Gilkey, 1926-27; Shepherd, 1928; Hiddenite, 1929-30. Joined the Holston conference at Bristol 1884; ordained deacon at Knoxville by Bishop Wilson; ordained elder at Asheville by Hargrove; has never missed a session of annual, district or quarterly conference; seen thousands converted; built six churches; paid debts on several churches and parsonages.

Doctor Perry Waters—Father, Jonathan Waters; mother, Esther (Biggerstaff) born Rutherford Co. July 25, 1870; joined church June, 1896; called to preach at 10; reared in country; attended Rutherford College. Charges: Lincoln Ct., 1905-6 Polkville, 1906-7; Lowesville, 1907-10 Forsyth 1910-12; Franklin 1912-13; Boone, 1913-17; Crouse, 1917-18; Ruffin, 1919-20; Mooresville, 1920-24; Hiddenite, 1924-25; Shelby, 1925-27; New London, 1927-29. Superannuated at High Point conference 1929.

Robert Lee Forbis—Father, Wm. C. Forbis; mother, Margaret E. (Chapman); born May 2, 1886, Warsaw, N. C.; joined church 1903; called to preach at 17; reared in country; attended So. I. I., Charlotte, Rutherford Co. Charges: Gold Hill Ct., 1911-14; Westford (Concord), 1915-16; Kannapolis Ct., 1917-18; Chadwick (Charlotte), 1919-21; Prospect Ct., 1922; Ranlo Sta., 1923-26; Goodsonville Sta., 1927; Shelby Ct., 1928-29-30. Received into the church on profession of faith 336 and by letter 294; built five churches.



Joseph Alexander Fry



John Boring Tabor



Doctor Perry Waters



Robert Lee Forbis

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Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Cherokee—Wm. Hornbuckle 1

"Remember, Bridget," said a woman to the new maid, "there aer just two things I insist on—truthfulness and obedience."

"Yes, mum," was the reply; "and when yez tell me to tell the callers that yez be out, when yer in, which do yez prefa'er—troothfulnes or obedience?"—Watchman-Examiner.

COLDS COST MONEY

It is estimated that a sufferer from colds loses three days' time from work in a year.



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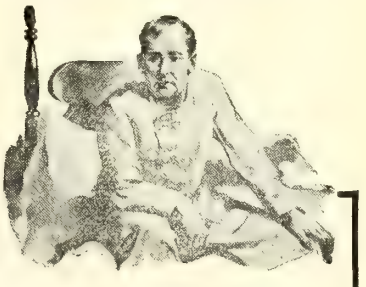
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John Greener, 29 N. Sheridan Ave., Indianapolis, Ind., says: "I was troubled with headaches. The kidney secretions burned and contained sediment. I felt tired out and had no energy. Doan's Pills put me in good shape and I have used them several times with good results."

DOAN'S PILLS

A Stimulant Diuretic to the Kidneys

"WHAT IS YOURS?"

By Rev. G. Ray Jordan.

(Reviewed by Rev. Albea Godbold)

Here is a book of sermons by a strong preacher. They are good sermons. None is inferior, but perhaps the best is "Creed or Christ?" Here the author gets at the heart of true religion.

G. Ray Jordan is not a word artist. The book does not sparkle with jeweled phrases like Fosdick's sermons. One with an ear for the music of words could suggest better phrasing for Jordan's thought in many places. He does not have the encyclopedic information of Cadman, nor the measured staccato punch found in Jefferson's every sentence.

But Jordan does have originality and a pleasing style that "gets there." Not an intellectual preacher in the commonly accepted sense, he rarely uses syllogisms; but his thought is clear. In many places he puts abstract thought so clearly that one may read as he runs. That is one reason why people of all types and conditions go to his church; they can understand his message. He has cultivated simplicity and directness of style. Recall that one of Shakespeare's secrets is the sparing use of abstract words; and where they are employed a concrete word or figure of speech usually follows to clarify the thought. We commend originality and clarity in these sermons.

Life and movement are here. These are subtle qualities, but other things being equal, they often determine the difference between mediocre and good preaching. Hugh Black says he once heard a young preacher in a small Scottish town. For the first five minutes Black was thrilled. He said, "Ah, I have found a great preacher. This is a real discovery. This man must be called to a big church in Glasgow." But in thirty minutes Black was not so sure the man was needed in Glasgow. For though the preacher started well, he got nowhere. The sermon lacked life and movement.

These homilies progress. A few sentences suffice for the introduction and he plunges into the busines of the sermon without ado. Some sentences are repetitive, but most of them carry the thought forward. Perhaps this shows the training of his former teacher, Dean Charles R. Brown of Yale. Jordan's sentences are not such scintillatingly crisp, rugged hammer blows of thought as Dean Brown's, nor do his main divisions stand out in such bold relief, but the sermon "gets on" much like that pulpit veteran's direct preaching. These sermons are not long. They do not drag. Probably his congregation seldom if ever goes away complaining of a dull sermon.

One senses a wholesome, personal, spiritual appeal in these sermons. The Christian Century might score the scarcity of the social note. It might agree with Joseph Fort Newton that this is typical of much Southern preaching. But Jordan may take comfort in the attitude of Dean Willard L. Sperry who says it is not a good sign when every sermon submitted to him by budding theologs tries to arraign modern industrial conditions and closes with an exhortation on the improvement of international relations.

A confession of John Haynes further justifies this type of preaching. That popular New York preacher recently circularized his large congregation and concluded from the information received that even the people in his Unitarian church want preaching "on spiritual questions." He regretfully but frankly says that "the compass-needle of public interest has swung back to theological and moral questions. People want to know today not so much about society as about themselves, and their relation as individual selves to the encompassing whole of things."

The author of this book seems to sense the trend of the compass-needle and is preaching sermons to meet the need. Few people before the preacher today are directly responsible for the wilful sins of industry and diplomacy. But most of them do have difficulty trying to live the Christian life in their business relations and in their patriotic and racial attitudes. The Gospel of Christ must apply to all life relationships, but it is first of all a gospel that reaches individual hearts. Preaching which forgets that fact is doomed to a small hearing and limited influence. Jordan is conscious of the individual man before him. His object is to get the vote of that man's conscience for Christ, right attitudes, and high ethical living. That is preaching.

The author is a son of Methodism, different from the old school and yet markedly characteristic. There is a fervor in these sermons that does the heart good. His defense of emotion in religion is good and timely. The evangelistic note on a high plane is still our need.

The book shows hard work. Some volumes are hurriedly written with little if any revision. Possibly every line here has been weighed the second or third time in the author's mind. It proves the old saying that success is 90 per cent perspiration and 10 per cent inspiration. Yet these chapters do not smell of the lamp. They show a harmonious blend of genuine religious experience, intellectuality, training as a student, and unflagging hard work. In this sophisticated age probably no man need hope to preach with power unless he can properly blend these characteristics in his personality.

How appropriate are the poetic quotations. They indicate persistent reading and good powers of observation and memory. How often do we preachers rack our brain, search our files, and thumb the pages of anthologies seeking suitable poems. Jordan seems always to have just the right verse. One thinks of Hugh Black and his careful choice of texts. Black says if you can conceivably preach your sermon from any other text, you have the wrong text. And if you can conceivably preach another sermon fram your text, you have the wrong sermon. Has this author said to himself, "If I can conceivably use any other quotation appropriately at this point, I have the wrong poem?"

(Continued on page 31)

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

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Children's Storyland



THE PRINCESS WHO CRIED FOR THE MOON

By Gertrude Clarke Whitney.

No fairy in all fairyland had greater reason to be happy than Princess Lack-Joy. Every morning her father, King No-Luck, sent dozens of sprites to gather diamond dewdrops from the grass. These dewdrops were given to Princess Lack-Joy, but they did not make her happy. She would play with them for a few minutes and then leave them lying carelessly about on the ground. Long before midday they would disappear, no fairy knew whither.

Queen Full-of-Care, the mother of Lack-Joy, kept a host of sprites busy making dresses for her little daughter. They fashioned gowns from pink rose petals and knitted soft garments from the silken threads that spiders left upon the grass. But, alas for the work of the faithful sprites! When Jack-Joy went to bed at night she always left her clothes in an untidy heap on the floor. In no time at all the lovely garments were limp and crushed.

Other fairies often said of her: "Why is it that Lack-Joy never looks well dressed? She has more clothes than all the rest of us together; yet she comes to parties in dresses that are wrinkled and soiled. She always looks unhappy, too. I wonder why!"

King No-Luck wondered why, too. At last he gave out word far and wide that upon the youth bringing a gift which gave joy to his daughter he would bestow half of his kindom.

Great excitement followed. From morn until eve faries rode forth on beetles, dragon flies, and June bugs to seek gifts which might bring happiness to Lack-Joy. A few faries, too poor to provide themselves with steeds, set out on foot.

In a month's time they began to return, weary and worn from their hard quest. They brought with them rare and beautiful gifts, gold chipped from a ray of sunshine, a wand wrought from silver moonlight, a necklace of frost crystals; but Lack-Joy was pleased with none of them.

King No-Luck was in despair. "My dear child," he said, "you are, indeed, hard to please. Can you think of anything which would make you happy? Only tell me what you wish, and, if possible, I will procure it for you."

"Father," answered Lack-Joy, "there is one thing, and one thing only, which I desire. In the sky at night I have seen a huge golden ball. When that golden ball is mine, I shall be content."

"Ah," replied King No-Luck, "that is the Moon. I have known many a person to sigh for it; but no one, so far as I know, has yet been able to obtain it for himself. However, I shall do what I can, for I desire above all things to see you happy."

Once more King No-Luck called the faithful faries of his kingdom together. This time he asked them to set out in quest of the Moon. He promised the hand of his daughter in marriage to the one who should bring back this golden ball which Princess Lack-Joy desired more than anything else.

This time the fairies who rode forth to do his bidding were gone a long, long time. It was a year before the first one returned, bent and crippled from the hardships he had endured.

"May it please your Majesty," he said to King No-Luck, "it is useless to reach for the Moon. Many of us who set out on this quest have perished in the attempt, and those who return at all will be forced to come empty-handed."

Sorrowfully, the king went to his daughter with this message. When Lack-Joy learned that the Moon was out of reach, she desired it more than ever. One night as she looked at the golden globe hanging in the sky she said to herself:

"I must have the Moon! If nobody will get it for me, I must try to get it myself. I shall climb the highest mountain I can find. Perhaps from its top I can reach the Moon."

When Princess Lack-Joy arrived at the top of the highest mountain in fairyland she reached and reached as far as she could into the sky, but she was not able to touch the Moon, not even by standing on her toes. She finally sat down and wept. Tears gushed from her eyes and ran down the mountain side in two big streams. She cried so long a time that at last there was nothing left of her but the tears which continued to flow in two rivulets down the mountain.

Today people who pass that way stop to admire the two beautiful waterfalls They call them the Twin Cascades, and few persons there are who know that the cascades, in reality, are the tears of the princess who cried for the Moon.—The Christian Register.

O DEAR! AND O JOY!

A little girl by the name of Susie got into the very bad habit of saying "O dear!" If it started to rain when she wanted to play outside, she would say, "O dear! O dear!" If the crayon she was drawing with made a wrong mark, she said, "O dear!" If her playmate who lived next door went off on an automobile ride with her family when Susie wanted to play with her, Susie said, "O dear!" If Tommy, her brother, broke the toy balloon that belonged to Susie, she said, "O dear!" And then many times when there wasn't anything much the matter, she said, "O dear!"

But one day her daddy called her to come and sit in his lap, and then spoke to her very earnestly. "Susie," he said, "the next time that you want to say 'O dear!' just say 'O joy!' instead." Of course, for quite a while after that she still kept saying "O dear!" sometimes. And then sometimes she said "O ddd—O joy!" but by and by it came about that many times when she would have said "O dear!" she said instead "O joy!" When her Sunday school teacher told her that the class party would have to be postponed, she said, "O joy, anyway!" And when the paint came off the cheek of her favorite dolly, she said, "O joy, anyway!" And best of all she began to think "O joy—anyway!"—Otis Moore.

"LITTLE BIRDS"

Who feeds the little birds, mamma,
  Or tells them where to go,
When the winter sky is cold and bleak
  And the ground is white with snow?
To kill the helpless little birds,
  I am sure is very wrong,
When God has made them free
  To cheer us with their song.

My child, the Master knoweth all
  And cares for every one;
He sees a sparrow when it falls,
  And marks the sportsman's gun.
There are many birds that fly away
  To sunny Southern shores,
And stay where fields are ever green
  Till winter days are o'er.

Where can the little sparrow hide
  When the winds are blowing loud
And the snow is falling thick and fast
  From the dark and gloomy clouds?
When all the forest trees seem dead,
  And lose their foiliage green,
And on their frozen leafless boughs
  The ice and snowflakes cling?

My child, the trees may dreary look.
  With all their foliage dead;
But the holly tree is very green,
  With berries fresh and red.
The cedar and the pine tree, too,
  Beneath the melting snow,
Are dark and green as in April bloom,
  When the Southern breezes blow.

—Mrs. Sallie A. Mason.

Mother (telephoning from bridge party): "Johnny, I hope you and Bobby are being good boys while I am away."

Johnny: "Yes we have. And, mamma, we've been having more fun. We let the bath tub run over and we've been playing Niagara Falls on the stairway."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

If you do not have some system in your giving, you will find that all of these material things are taking your money; but Jesus held up before the world the character of the widow who gave not what she could spare, but that which she could not easily spare, her very living. Ah, men, there was a soul; there was an individual; there was a personality who looked Jesus in the eyes and said: "Lord, you know me better than I know myself. Lord, you know that if I had more I would give more, but I will give what I can." She gave all her living. You cannot love without giving.. It costs to love. It cost God to love, for he gave his only begotten Son.. It cost God's Son to love, for he became poor that we through his poverty might become rich. Love never says, "How much shall I give?" nor "How much must I give?" but love always asks, "How much can I give?"—Bancroft in The Methodist Layman.

SOMETHING FOR PUBLICITY SUPERINTENDENTS TO DO

Publicity superintendents should promote every department of the missionary society. They needn't be afraid of encroaching upon the prerogatives of other officers. They should strengthen the work of each officer by giving out information and enlisting the interest of a larger group.

If the Voice agent hasn't emphasized the special price of 75 cents for a year's subscription, call attention to the excellent features of this magazine and let your auxiliary know that this special offer soon expires.

March is the month for a social service program in all our auxiliaries. Let the superintendents of publicity make several charts, illustrating the social service work of the Council. These charts can contain pictures cut from old copies of the Voice. By using several weeks to prepare these charts, your auxiliaries can get the whole social service program of Council, within a few minutes. It is a good plan to have these charts on the wall in a conspicuous place. Use the Council minutes to give brief data on these charts.

Bear in mind that you are interpreting social service to the women of your auxiliary and that their activities in this department will be largely a result of your presentation of the subject.

Acquaint your auxiliary with the news of Christian missions in all lands.. Know more than anyone else and tell more than anyone else that the cause of missions may go forward in your community. E. S. P.

The Wayne county federation will meet in St. Paul's church, Goldsboro, January 30, at 10 o'clock. As this will be "officers' training day," it is hoped that as many officers as possibly can will meet with us. Mrs. Chadwick, our new conference corresponding secretary, will lead the secretaries' group. Mrs. McKinne will lead the treasurers'. Other groups will be led by officers having had experience in that office. While this is primarily "officers' Training day," it is not exclusively so. But we hope as many as will come will do so. They will be welcome.

Fannie L. Best, Chairman.
Flora M. Kendall, Dis. Sec.

The report of the children's department of Rowland church in this issue, written by Mrs. B. A. Edens, is exceilent—an interesting study for those who desire the cultivation of missions among the children. Whenever there is a consecrated woman in a church the kingdom comes—it grows like the leaven hidden in a bushel of meal. When I became a conference officer six years ago, I became acquainted with Mrs. B. A. Edens, through her faithfulness as an auxiliary officer. During these years I have always felt that Rowland church would advance because there was a woman there who loved her Lord and would serve him at any cost. E. S. P.

NEW HOPE AUXILIARY

The Minnie Costen White Missionary Society of New Hope church, Perquimans charge, Elizabeth City district, has closed its books on last year's work with a feeling of satisfaction and pride. At the beginning of the year (1929) all the departments of work were organized with as efficient officers as could be secured, and the work went steadily ahead with a zeal and a spirit of co-operation that was very pleasant. New members were enrolled, the pledge was raised, the young people and children were organized, and an interest in missionary work generally was aroused.

Mrs. R. H. Wilis, our beloved district secretary, was sometimes present and always ready with her splendid council and suggestions and did much toward putting the society on a firmer foundation.

We were represented at conference and district and zone meetings and had the privilege of entertaining the October zone meeting, which was thoroughly enjoyed.

Study classes were held, the week of prayer observed, a Christmas box was sent to Brevard Institute, the Scarritt fund was raised, the social service committee faithfully discharged its duties and much good work was reported by the superintendent of local work.

An honored member of our church, Mrs. Charnie Umphlett, made the church a Christmas present of enough money to wire the auditorium for electric lights, and Mr. J. W. Jackson, one of our prominent local merchants, furnished the current free of charge. We are proud to have such people in our community and connected with our society.

"Hard times" did not interfere with our finanical obligations. Our pledge was overpaid by five dollars, so we raised it 25 per cent for next year.

On January 5, 1930, a very pretty and impressive installation service was held by our pastor, Rev. J. L. Smith. So our society starts the new year with the promise of a good year for 1930.

Mrs. S. D. Banks,
Supt. Publicity.

FRANCES GRAHAM BAND, ROWLAND MEHODIST CHURCH

For the year 1929 the junior division of the Frances Graham Band has enrolled 16 members. Twelve monthly meetings have been held in the homes and bimonthly programs have been given at the church.

During the intensive mission study period the juniors studied "Our Japanese Friends." Five members stood examination on this book and made creditable marks.

There were ten subscribers to "Juniors."

The juniors were given a picnic in the spring and a Hallowe'en party was given in October by a junior.

Six juniors, Grace Carmichael, Cornelia Edens, Bernice Labiner, Mary Hamer Pate, Josie Pate and Audry Rogers were promoted to the young people's missionary society.

The following officers have been elected for 1930: President, McN. Smith; vice president, Corinne Pate; secretary, Mary Lane Watson, and treasurer, Christine Edens.

The primary division has enrolled 17 members. Monthly meetings have been held. An egg hunt was given them Easter. Five have been promoted to the junior division.

The baby division has enrolled 28 members. Quarterly meetings have been held. One of the youngest babies, Herbert Cushman Lanning, little son of Rev. and Mrs. J. H. Lanning, has been made a life member. Eight babies were promoted to the primary division.

The junior division, primary division and baby division have held four parents' meetings and have observed week of prayer; $62.71 has been sent to the conference treasurer. All divisions are on the honor roll. Mrs. B. A. Edens,
Supt. Publicity.

Mrs. J. D. Lytch writes: "The Young Woman's Missionary Society of Chestnut Street Methodist church, Lumbrton, have elected capable officers for the following year. This society has made the honor roll for the past two years. This past year we had 17 credits and we are looking forward to a wonderful year during 1930.

What this country needs is less permanent waving and more permanent paving—The Carolina Motorist.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DISTRICT MISSIONARY WRITES FROM KOREA

The bulletin of Central Methodist church, Mt. Airy, contains the following from Mrs. J. L. Woltz, district secretary:

"The women of Mt. Airy district have been given as their own missionary Miss Olive Lee Smith of Choonchun, Korea. Miss Smith went to Korea from this district, being a resident of Rockingham county, and her address before going was Reidsville, N. C., R. F. D. 1.

She will be supported with pledges of the women being directed to her support. Thinking our women might be interested in knowing something of her work in Korea, I am giving an extract from her report at the last Council meeting. I am sure she will be glad to hear from any and all who may write to her, and I also hope that we are going to pray daily for her and her work. Miss Smith's address is Choonchun, Korea.

She said in her report: 'I think the work in Choonchun district is in good condition. We have had some wonderful revivals during the past year. There has been a great awakening in some of our churches. From the time I visited them last fall until I visited them in the spring there were a number of new believers, and they seemed so in earnest about the most vital thing in life. In some of the villages great crowds followed me as I visited from house to house and we sang, read the Bible and prayed together.

God has been very good to me and led me in a wonderful way during the year.

DISTRICT SOCIAL SERVICE SUPERINTENDENTS

Asheville district—Miss Pearl Weaver, Asheville.

Charlotte district—Mrs. Chas. S. Stone, 1611 Elizabeth Ave., Charlotte.

Gastonia district—Mrs. G. V. Birmingham, 108 East Third St., Gastonia.

Greensboro district—Mrs. T. H. Redmon, 801 Lindell Road, Greensboro.

Marion district—Mrs. J. M. Harbison, Route 1, Morganton.

Mt. Airy district—Mrs. Nat Pickett, Madison.

Salisbury district—Mrs. Charles McCanless, Salisbury.

Statesville district—Miss Kate Hayes, Granite Falls.

Waynesville district—Mrs. Grover Davis, Waynesville.

Winston-Salem district—Mrs. Fred Hackney, Lexington.

Mrs. L. E. Brown, conference superintendent of social service, writes us that "Greensboro district again led in number of reports sent in, with Charlotte second, Winston-Salem third, Statesville fourth, with Gastonia and Mt. Airy tieing for fifth place, though Mt. Airy has largest per cent increase in reports." We congratulate these districts on their success of the past year and hope that these records may inspire them to greater things in 1930.

The January Missionary Voice contains a most interesting article by Mrs. E. B. Chappell under the title, "The Council Prepares for Peace," and while this may be read by those in our conference who are subscribers to the Voice, we feel that it should be given prominence on our Woman's Page that we may read again, and we herewith present it and hope that it may have a careful reading by those interested in this great world subject of peace:

The most cursory examination of current literature is sufficient to convince the reader that the world is awake on the vital issue of peace among the nations as never before in history. A new conviction and enthusiasm is in the thinking an shows itself in the writings of men and women of all classes of literature.

There is a passion for peace. Statesmen everywhere are doing more than write about it; they are demanding the abolishing of war as a force in the world.

Ambassador Paul Claudel of France told an international group gathered to celebrate Lafayette-Marine Day that the United States of Europe "is not any more a dream, it has become a working proposition, an actual and pressing question."

One cannot begin to enumerate the agencies actively at work for peace or the publications with peace as their one reason for existence and the furtherance of the principle of peace their one purpose. Student groups in colleges and high schools have organized to put war off the map of the world.

Groups from the industrial workers the world over—business men's clubs, society in all classes—are assembling in the name and for the coming of peace. They are asking pertinent questions of the church and demands that people shall live according to the teachings of Jesus and "study war no more."

If Christian institutions which should be intensely active and alive to the demand for peace withhold active support then will the pressure be brought to bear from other agencies, and the program of advance set up outside the churches.

The Woman's Missionary Council in annual session in the city of Washington, March, 1929, appointed a commission on peace, and six women were named members of it. Meetings of the commission have been held and plans have been begun for an educational process to go forward throughout the entire work.

We are ready to agree with that one who said: "It begins to seem that conditions now make it no longer possible for a Christian institution to withhold active support of peace propagation." Because the Woman's Missionary Society is a growing organization, its future will widen into new conceptions of the missionary task and answer new demands of human need. With its superb channel of operation from auxiliary member to council officer it furnishes an admirable vehicle to the women of Southern Methodism for the propagation of living issues.

Plans are in progress for putting peace on the map at the coming Council session to be held in Armarillo, Texas. The commission, in league with the fine body of women there, hope to start definite publicity for peace. It is desired to add to the already splendid line of activities now being carried on through the organized missionary life of women of Southern Methodism this next great step in missions—a world-mindedness that carries friendship and good will among all the nations of the earth on its banners. —The Missionary Voice.

INTERESTING MISSIONARY ITEMS

"Wesley was a foreign missionary before he was a Methodist and his famous motto, strange for his time, was, 'I look upon all the world as my parish.' The first American bishop was too much of a missionary to stay in America he sought the heathen world, and appropriately rests in the bosom of the seas he sailed in carrying the gospel thereto."

"Francis Asbury was a foreign missionary and he spent his life in a purely missionary task. His immediate successors in office and his humbler brethren as well, were all actuated by the fundamental missionary urge. Not one of them ever dreamed of concentrating his attention, or the major part thereof, upon the congregations already organized. Without exception their chief occupation was pushing on among the unreached multitudes."

"Today the Methodist Episcopal Church, South, occupies eleven foreign fields on the four great contitnents of the world. In the order of their occupation these fields are China, Mexico, Brazil, Japan, Korea, Cuba, Africa, Belgium, Poland, Czechoslovakia and Siberia-Manchuria. In these fields about 500 missionaries, including wives, are engaged in evangelistic, medical, educational, institutional, literary and industrial work. There are also approximately 500 national preachers, teachers and other workers rendering full time service in the various missions. The church, therefore, maintains a staff of at least one thousand workers in the eleven foreign lands."

"But the missionary work of the M. E. Church, South, is not all in foreign lands. America is also a mission field, and the work of the church at home exclusive of the vast activity of the thousands of self-supporting congregations, is almost as extensive as that in fields abroad. The various annual conferences spend nearly a half million dollars each year in supporting nearly 2000 preachers in distinctly missionary territory within their borders."—From the Missionary Passion in the Church.

Sunday School Lesson

By F. B. Stockdale.

JANUARY 26
Standards of the Kingdom

We can scarcely deal, adequately, in one lesson with these 48 verses of Matthew's Gospel. Suppose we take the verses printed in the lesson papers (verses 3-9, 17-20, 43-48) and omit the rest of the chapter.

Jesus was on a mountain in more senses than one when he began to teach his disciples these great truths of experience. His physical altitude, though he might he on the highest mountain of the world, would be a mole hill when we compare these utterances with the low level on which most of us live. The truths here set forth would not be other than mountain utterances in the Celestial City.

Attitude or Altitude

These verses deal, first of all, with an attitude, or an attainment, of the inner life. You can think of them as some moral height to which men have climbed or as some attitude the which they have come to hold:

Blessed is an experience. The word so translated is often used in the New Testament. In the history of the word its earlier use meant great in the sense of fortunate in outward well-being, having no reference to moral quality. It came to have a moral background as it was used to indicate rectitude of mind as the essence of happiness: knowledge was the cause of blessedness. The Bible lifts the word into the spiritual realm and it comes to express the blessedness of character, reaching into the inner core and speaking of a purity of heart that makes God visible to those who have attained the estate designated as blessed. That estate is blessed in itself; it is the blessed.

Poor in spirit designates a poverty that means poor. When Luke speaks of Lazarus he uses this word and we translate it beggar. As used here it denotes an utter spiritual destitution as a prerequisite of entrance into the kingdom of heaven. Here heaven is thought of as an attainment and those who know they are utterly bankrupt, abject beggars, are the only people who enter that realm here and now. Those who thus feel their poverty are blessed because the realm of heaven is theirs: they have arrived.

They that mourn: not, necessarily, either optimistic or pessimistic, but people who have enough knowledge of their inner life, and of conditions in the world about them, to feel sorry. The man who sees no reason for gladness is blind; one who sees nothing to cry about is a fool. We are not yet in a world that fits sensitive souls. Society is not yet built for the poor in spirit, nor the pure in heart, and the meek are still laughed at, in some quarters.

Whether the mourning has anything to do with bringing about the comforted I am not certain; I think it has. At least the comforted is certain: we have the Saviour's shall be for the comfort that should be theirs.

Meek does not mean the kind of people you can run over because they happen to be of a better breed. It does mean gentle, mild, as a disposition, and also the lowliness of humility that is an outgrowth of a renewed nature and springs from a sense of the inferiority of the creature to his Creator. Feeling itself to be in the presence of God it has intelligence enough to feel very small. That it has the flavor of self-abasement in his presence does not mean that it feels small in the presence of foolish men. It readily yields to the will and ways of God because it knows him to be wise; it does not readily yield to the will and ways of sinful men.

The earth shall be theirs. The fact that possession is in the future tense does not rob it of the slightest of certainty. The meek are as sure to inherit the earth as though it had been theirs for a thousand years. The very laws of the universe tend in that direction. The brutal are being pushed to the wall, lions are losing out. War is becoming of such a nature that what was bravery is becoming folly.

"Blessed are those who hunger and thirst for goodness!" They will be satisfied. The picture is that of cattle that are fed in the stall; they get plenty with not much effort and grow fat.

"Blessed are the merciful! They will find mercy." In the long run men will find what they have become.

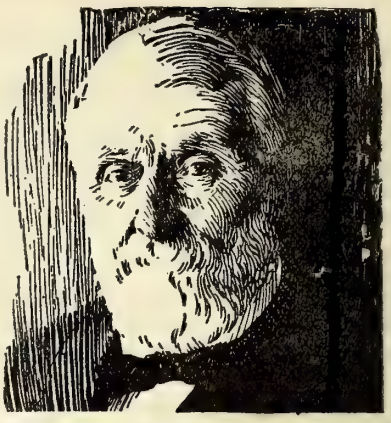
The pure in heart. Affection has eyes.

Peace makers. Not people who would like to see it come, but who work at its making. It does not mean men who are peaceable in themselves. He is not here speaking of a personal quality, but of a personal task. People who lay the foundations and earnestly promote peace as a state of human society. Peace is as surely a human creation as is war: they are both made. They are not circumstances to which we have to yield, but conditions that we create.

Those who toil at this task are ranked sons of God. Not creatures of his creation, but children of his nature. Workers for peace are sons of God and all sons of God work for peace. The sons of God, in this sense, have never made war. That which war expresses is entirely foreign to the nature of God.

The Immutability of Law

Jesus is not opposed to anything that is based on the nature of the universe. He is not an interloper nor a discordant note in the music of the spheres. He knew, and here teaches us, that the moral realm is not the kind of thing that may or may not hold together. Jesus said this in a way that to the Jewish mind would body forth the sense of certainty. Jot (yod), the smallest letter in the Hebrew alphabet. These letters are so necessary one to the other that you cannot take the smallest away from this



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

Norfolk Southern Railroad
Passenger Schedules
Effective December 29, 1929

From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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relation to the other 21: the least cannot be dispensed with. Title is a little point that is used to distinguish certain Hebrew letters, that look much alike, the one from the other. Not only shall we not lose the least letter from the alphabet of law, but we shall not cease to distinguish things one from the other because they look somewhat alike. (That is, we shall not speak of one who uses light wines or beer as sober because he seems so to be). We shall be careful of distinctions as well as of fundamentals because they are fundamental.

Do not overlook the certainty that Jesus felt about the fulfilling of law. He knew that law in the higher realm is as secure as in the lower. The God he knew was not experimenting, feeling his way through, with the life of the world of the destiny of the soul. There were no letters in his alphabet of law that any could steal and no distinctions that could be wiped out.

The man who disregards the least of God's ways, and teaches men to disregard them, is a small man, measured as they measure in the realm of heaven. To disregard any of God's laws is a sign of littleness in the spiritual life. Our emphasis on sex is more than raising a question; it is a declaration that we have not risen far above the animals: that may be slander on the animal. Bunyan's "Man with the muck-rake" could see only the strays he was raking together. The crown of gold, held over him by the angel, he had no eyes for. It is quite likely that he did not believe in angels: he was not big enough to believe in much that his rake missed.

The Rights of Attainment

"It hath been said . . . but I say unto you." Here we have a great Personality. to him, but an attainment he has achieved. He is not dealing with a theory of life, but with his own experience. This is not an utterance of his lips, but a disclosure of himself. He has arrived at that place where he loves his foes. His experience is of his own making. It is not, on his part, a reaction of the attitude of others toward himself. The love with which he loves is something that he does and not something that others have caused him to do.

Here we have also a great principle: the right of attainment to speak. This is one of the inalienable rights of life. When One has reached heights before unscaled, he has the right to bid others follow. Jesus says, "I have learned to love my foes; to bless them that curse me; to do good to them that hate me and to pray for them that despitefully use me." "I say unto you," and no tradition of the past nor any conservative of the hour has the right to forbid him call his followers to higher ground than has been attained before. When men go downward and learn to hate they have no right to bid us follow. No man has a right to turn the life of the world backward. Let him climb above the standards set by them of olden time and he has the right to speak his attainment and bid others come and keep him company. Life has the right to speak. Jesus asks nothing of his followers that he has not already accomplished. In simple grandeur he stands on the pinnacle of human attainment that makes man like unto God children of the Father in heaven. Beyond this attitude man cannot go; below it now he has not right to tarry: Jesus has led the way.—Christian Advocate (N. Y.)

How well or how badly prohibition is being enforced is one question. Whether it is worth enforcing or not is quite a different question. To confuse these two questions is a mark not of clear, but of confused thinking. There is a great deal of this kind of confused thinking. Most of the evils of prohibition to which its opponents point are the result of its non-enforcement and not of its enforcement. They merely show that it is not being well enforced; they do not show that it is not worth enforcing.—Prof. T. N. Carver of Harvard.

Cut This Out

and mail it back to us within one week from date you receive this copy of North Carolina Christian Advocate, and we will send by return mail postpaid, one extra choice Ladies' 14-K Natural Color Gold Filled Ring mounted with one of the very finest ½ or 1-K imitation diamonds in your choice of either the high prong solitaire style or the low fancy embossed mounting, or in a beautiful pierced open work design, which ever style you prefer.

A ring that has all the fire, flash, sparkle and beautiful rainbow hues of the finest real diamond. When ring arrives you pay postman only $2.47, and if you don't find that it looks just like a real three hundred dollar diamond ring and the greatest bargain you ever saw, you can return it within one week and get your money back.

Men's flat Belcher 14-K gold-filled ring, mounted with one of our most beautiful flashing 1 or 2-K imitation diamonds, will be sent you postpaid by return mail if you answer this within one week from date you receive this paper. When ring arrives simply pay the postman only $3.47. If you don't admit it is a beauty and looks just like a real honest-to-goodness diamond ring costing several hundred dollars, you can return it within one week and get your money back.

If desired, can also furnish above ladies' or gents' rings in best Sterling Silver, made up to closely resemble finest solid White Gold rings for only $2.47 and $3.47 each on same money-back guarantee.

EXTRA SPECIAL.—If you will rush your order by return mail for one or more of the men's rings at $3.47 each, and will ask for it in your order letter, we will include FREE OF CHARGE one extra choice 1-K imitation diamond handsomely mounted in a most beautiful men's Platina Style Stick Pin with each $3.47 ring ordered or two Stick Pins FREE with each order for two of the $2.47 rings sent to one address.

We want to call the attention of every reader to the fact that we believe the above are without doubt the finest and best imitation of a real diamond that has ever yet been discovered.

Rush your order by return mail before this special offer expires, being careful to state ring measure. Address

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TRAVEL INFORMATION

Departure of Passenger Trains from Greensboro, N. C., effective January 3, 1930:

No.	For	Leave
29	Atlanta-Birmingham	12:25 a.m.
112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:23 a.m.
30	Washington-New York ..	3:45 a.m.
11	Charlotte-Atlanta	4:30 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	7:25 a.m.
33	Atlanta-New Orleans ...	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:40 a.m.
18	Raleigh-Goldsboro	7:55 a.m.
37	CRESCENT LIMITED .. (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:05 p.m.
21	Asheville-Cincinnati	12:10 p.m.
45	Charlotte-Westminster ..	12:11 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	3:35 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York ..	5:55 p.m.
22	Raleigh-Goldsboro	6:00 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED .. (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York ..	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York ..	11:25 p.m.

Through Pullman Sleeping Cars to various points without change and reservations arranged to any place.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

STANTONSBURG ORGANIZES STRONG LEAGUE

The Stantonsburg church people are moving forward under the leadership of their new pastor—in the new church built last year under the leadership of Rev. Ivey T. Poole.

The Wednesday night and all Sunday services have picked up and the interest increases each Sunday. The Wednesday night services are being used for a systematic study of Matthew, in connection with the Sunday school lesson.

The month of February will be given to a study of Christian missions, and the study book for the missionary maintenance will be put on with a staff of able leaders.

The month of February will be given to a study of Christian missions, and the study book for the missionary maintenance will be put on with a staff of able leaders.

The month of March will be given over to evangelism, during which time the pastor will hold a revival for the church, town and community at large.

Last Sunday night the pastor, Rev. J. Vincent Knight, held a meeting for the young people. During this meeting an Epworth League was organized with 30 members and a program of work is being worked out for them. The leaders for this league are: President, Luther Holton; vice president, Hester Strickland; recording secretary, Elizabeth Darden; corresponding secretary, Marjorie Strickland; treasurer, Doris Shelton; Era Agent, William Holton; Supt. 1st Dept., Frances Hill; Supt. 2nd Dept., Percy Edwards; Supt. 3rd Dept., Martha Bagley Yelverton; Supt. 4th Dept., Ronald Edmondson.

All the league work of the church will be under the supervision of Mrs. N. L. Holton, who has had considerable experience in the work, and a league for juniors may be set up soon. All these young people are looking forward to a great year. Reporter.

MISSIONS

Look in your January copy of the Epworth Era and you'll discover that our North Carolina Conference Epworth Leaguers are pledging but twenty-five cents per capita. The Arizona Conference Leaguers, with a present thirty-four cents per capita, are setting a goal of one dollar per capita. If they attain this goal the will be the only conference in Southern Methoism with such a missionary victory. Come on, you North Carolina Conference Epworth Leaguers! Let's show Arizona we can keep step with her. A dollar a year for missions from every leaguer in our conference. Let us take up this challenge. Send in the amount of your pledge, together with your chapter name, number of members and district to Philip Schwartz, P. O. Box 120, Raleigh, N. C., and these "Arizona matched mission pledges" will appear on this page from time to time. Who'll be the first?

ANNIVERSARY DAY

The fourth Sunday in March is the day upon which we celebrate the birthday of the Epworth League in the Methodist Episcopal Church, South. Each church in which an Epworth League is organized to conduct an Epworth League anniversary day. This will be your Epworth League birthday, and a reminder that anniversary day is coming.

Western North Carolina Conference

RUTHERFORD COUNTY UNION

The regular monthly meeting of the union was held Friday evening, January 3, at Forest City. The following program was given by the home chapter: Hymn, Day is Dying in the West; scripture lesson by Mr. Eaves; prayer by Mr. Barber; duet, Mrs. Berl Moore and Mrs. Bert Moore; piano solo, Frences Ledbetter; reading, Lila King; talk by Mr. Eaves. This was a splendid program with which to begin the new year's work. Following this devotional Mr. Eaves presided over a short business session. The following leagues were represented: Forest City, Oak Grove, Pleasant Grove, Spindale and Caroleen. The attendance banner was awarded Forest City. Due to the service at the tabernacle, a number of leaguers could not attend this meeting. Next month we hope to have 100 per cent present from each chapter. We wish to make this year one of the greatest years in Epworth League work that Rutherford county has known. The next meeting will be held at Rutherfordton the first Friday night in February. At the close of the business session the president of the Forest City League asked us to remain for a few minutes. I think Santa Claus had been good to the people of Forest City, judging from the different kinds of good fruits which they served. Cor. Sec.

GASTONIA DISTRICT

A meeting of the leagues of the Gastonia district was held Friday night, January 2, in the young people's building of Main Street church, Gastonia, with about 175 members and leaders present to enjoy and participate in an interesting program. The worship program was in charge of Paul Kennedy, president of Main Street chapter. Mr. Floyd and his orchestra furnished music at intervals during the evening. A welcome to the visiting chapters was extended by Mr. Kennedy, and was followed by the principal address of the occasion. This address was given by Rev. J. B. Craven, pastor of Main Street church. His subject was "Overdrafts in Life," and his message was most inspirational in its nature.

The leagues went into business session presided over by Mr. Vernon C. Mason, Jr., district secretary and president of the union. He spoke of the good work done during the past year 1929; plans were discussed for our work in 1930. Mrs. Joe Jacobs, president, gave an excellent report of the work done by the Gaston county union. Miss Marietta Hoyle, secretary, told of the activities of the Cleveland county union. A report of the conference cabinet meeting held in December was given by Rev. J. C. Grose, conference president. Paul J. Kennedy gave a report of his work as Junior Hi district secretary in the Gastonia district. Lincolnton was chosen for the next district meeting place. The meeting adjourned to another room, where a social hour was greatly enjoyed, refreshments being served.

Buying Monuments

When buying monuments the important factors are to secure the very best material and workmanship. From a material standpoint you can make no mistake if you require your dealer to use Winnsboro Granite. It should be of even texture and straight grain, free from defects, such as stains, white or black streaks, white or black splotches of size, or waves (variation in the mixture of light and dark crystals) in the grain.

You can yourself test the stone by having a bucket of water thrown over it. Defects which are not apparent when the stone is dry stand out prominently when it is wet. It is important to know, however, that the stone is not some stone similar to Winnsboro Granite, but the real Winnsboro Granite, which means first grade product of the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C.

This granite costs more and is strictly graded. You can afford to pay your dealer something more for a monument built of such stone, if you are interested in having a monument which will last, remain beautiful through centuries, and afford high legibility of inscription. The quarry will issue through your dealer a guarantee that the stone which he uses for your purchase of a monument is Winnsboro Granite, which means the very first grade of perfect stone sold by Winnsboro Granite Corporation. Do not accept second grade stock unless you are willing to have the monument carry certain irregularities known to the trade as defects. Since the cost of the stone in the finest Winnsboro Granite monument is only about 20 per cent of the total cost of the erected monument, you can afford to pay the higher price for a real Winnsboro Granite monument, and have the assurance that there is nothing better to be had for permanence, beauty and legibility of inscription.

Send for free booklet of designs supplied by Winnsboro Granite Corporation, Rion, S. C.

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Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria

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THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

It will be an occasion of rejoicing upon the part of our churches to know that our orphanage during 1929 reduced its per capita cost per annum about fifteen dollars. With some changes being made this year, we expect to reduce our per capita cost still more without interfering with the efficiency that has characterized our home through the years. When everybody is practicing rigid economy to make buckle and tongue meet our orphanage must do likewise. We have the distinction, according to the 1928 Duke Endowment report, of operating our home less per child than any of the biggest orphanages in North Carolina. Since cutting down our operating expenses to a marked degree last year, I believe the Duke Endowment report for 1929 will show that we still have that distinction.

* * * *

Our girls' basket ball team won a great victory over the Oxford Orphanage team last week. When the final whistle blew the score stood 18 to 30. From start to finish the contest was waged with all the vigor and enthusiasm of youth. The victory our girls won was not the thing I enjoyed most, strange to say. What impressed me most was the clean playing each team exhibited. There was no roughing it or unsportsmanlike conduct on the part of either team. Supt. C. K. Proctor and the superintendent of the Methodist Orphanage sat together and complimented each other on the fine, lady-like conduct each team displayed. After supper an informal reception by the Oxford team was given our girls, together with some visitors from our home. The social hour spent together was enjoyed exceedingly. Doubtless the two happiest persons present were the superintendents of the respective orphanages. We are looking forward with keen anticipation to the time when Oxford Orphanage girls return the game with our girls in Raleigh. It is the hope of our girls to give the visitors a jolly good time when they visit us January 31.

* * * *

Since coming to the Methodist Orphanage I have had right much to say from the pulpits of our churches and through the Advocate about the absolute necessity of increasing our endowment. If we had the means, together with the room, we could respond to scores of urgent appeals in this time of storm and stress. It is most unfortunate that when the need is greatest and the call the loudest to render service, we find our hands absolutely tied. For several months our only answer to the pathetic calls that are coming to us each week is there is no room in the Methodist Orphanage for the fatherless and motherless children who are literally begging us to take them under our sheltering care. I do not think a spirit of complacency should settle down upon our great conference in the face of such urgent need. If we had more buildings and a large endowment we could make a great response to those who are out in the night crying for the light with no language but a cry. Like a mother who hears the faintest cry of her child, so should our great militant church respond in a life-giving way to the cry of the orphan children in our midst.

* * * *

It has been my custom to invite outstanding men and women to address our young people as often as occasion would permit. In this respect we have been very fortunate in securing those who have a sympathetic understading of the problems of youth. Those without imagination, insight and a clear knowledge of child psychology can never interpret the needs of young people. The last speaker invited to speak to our boys and girls was the Rev. R. G. Dawson, who met the requirements as outlined above. For three successive Sunday afternoons he spoke to our group with an understanding that enabled him to touch the deepest centers of their lives. In each of the three addresses he gripped and held the attention, and drove home with compelling force the great truths of our Christianity. Our boys and girls will never forget those thrilling and inspiring messages. It does not take a prophet to see that Dawson is to play an important part in the affairs of the North Carolina conference. He is destined to fill a number of the strongest churches in our state.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

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P. S. The late Dr. Geo. W. McDaniel, President of Southern Baptist Convention, said his Holy Land Tour with us was "the best investment" of his life.



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SOME DANGERS TO MISSIONS

By Elmer T. Clark.

In the process of spreading the Gospel over the world the church has encountered much opposition and many dangers, and has thrived on them. No sort of persecution or menace from the outside has stopped the onward marching of the King. But the most insidious dangers are those that arise from the inside, that grow up in the heart of the church itself. The Gospel has battered down the walls of heathen empires with far greater ease than it has overcome the complacency and disinterestedness of the church itself.

There are certain dangers facing the missionary enterprise today which are more deadly in their adverse influence than all the forces of opposition found in the heathen world. These dangers arise within the heart of the church, among good church people, and they are likely to become acute at the period when the approach of a general conference raises the temptation to "change something." Three such dangers should be pointed out at the present time.

Too Frequent Changes

The first is the danger of too frequent changes in our fundamental policy, and the consequent probability of wrecking a great work by disarranging and preventing the continunity of the administive policy on which it rests.

The Christian world movement is a vast and intricate business. Missions deals with many nations, many languages, many national policies, many racial customs and traditions. It is affected by the laws and internal movements of governments and peoples. It requires millions in money and small armies of men and women. It is the supreme and all-important business of the church, the eternally primal interest of God on earth. It is today in a state of flux and change, and in every nation there are problems which no previous generation of Christians were ever called upon to meet.

Now for many years each succeeding assembly of the church has changed some feature of our policy. Continuity of administrative plans have been interrupted and prevented, and our missionaries abroad have never known whether their work was to be supported, expanded, contracted, or wrecked. Such a situation should not prevail. We must find a policy that works, and continue it until it has at least had time to take effect and prove itself. Our largest success depends upon this.

We have a missionary policy which is known by its fruits. The plan embodied in the January-February cultivation movement has never been equaled for efficiency in our church or in any other church. In four years it has achieved results which no missionary leader believed possible of accomplishment in such a period. It has enabled us to lift a crushing debt; it has filled up our depleted missionary ranks; it has educated the church and rekindled the missionary spirit; it has restored the morals of our missionaries on the field. In short, it has saved Methodist missions in the hour of seeming disaster.

No man is likely to produce a better plan of missionary finance. We should not risk the recurrence of disaster by undue tampering with a plan that has proved itself. The January-February movement should be loyally supported by all our forces, from the general conference to the smallest congregation.

We Are Not Burdened

The second danger is that of hastily concluding that we are overburdened and that our program is too big for our people. The truth is that it is not big enough for our people—not big enough to challenge their efforts or to even tap their tremendous resources.

Men say our people are burdened and about to revolt under the load. What is the load—the total load? Forty millions a year, of which thirty millions and more goes to keep up the local church in which to worship and train our own children! Forty millions, of which less than three goes to give the Gospel to the unevangelized world, at home and abroad, through every general and local channel! Forty millions, which is scarce a dollar and a quarter a month, $16 a year, for the richest, most luxurious, and most spendthrift people the sun ever shone upon!

That is no burden! We are outstripped by a dozen denominations, some of which are made up of people poor enough to be our servants. We are outstripped by Seventh Day Adventists, and are not even in striking distance of the Mormons. Until we give as much for the salvation of the heathen world as the mere interest on our cigarettes, chewing gum, and face powder, let not the spiritual leaders of people who are going to hell because of their own selfishness encourage the idea that we are overburdened!

The writer recently visited our Japanese and Korean churches in California. Not one church is made of brick; they are mainly old wooden residences, some of them positively dangerous. Within a stone's throw of each stands a Buddhist temple; the worst temple is better than our best church, and one at least is worth more than all the property we own in the California Oriental Mission. When heathen shrines outstrip us in our own country, it is not time to tell our people they are burdened.

What our people need is not a lighter burden, but a consecration to the cause of Christ which will make a burden multiplied a hundred fold seem light.

There Is No Panacea

The third danger we face lies in believing that there is some way to evangelize this world. Ninety-nine per cent of the objections to any missionary plan, however they may be phrased, resolve themselves to this: "It is too hard." "It can be worked in the station, but not on the circuit." "It can be worked in the country, but not in the city." "There are too many appeals." "We need a unified program." "If I did all that was expected of me I would have no time left."

The

MEDICINE

You Should Take After You Have Tried The Others



If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

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Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to

J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

And yet in thousands of our churches—big and little, in city and in country—all of these are disproved over and over again by preachers and people. They all amount to this: "It is too hard."

There is no easy way to evangelize this world. Those who seek one will forever seek in vain. An easy plan will wreck us. God has ordained that the world must be saved by sacrifice. There is no other way. The missionaries who gave up home, native land, prospects of preferment, and creature comforts for love of heathen people they never saw—they do not complain or shrink from hard work; you never heard or read of one who did. John Wesley did not complain of toil which makes ours seem like ease. Our fathers who begot us in the Gospel and bequeathed this church and its tasks to us—they did not shrink from sacrifice, but exulted in its opportunity. Jesus Christ, who saved us at the cost of his blood and who bade us follow him to the uttermost parts—he did not shrink from death, even the death of the cross, but counted it not loss to empty himself of the glory that was his before the foundation of the world.

The disciple is not above his Master, nor the servant above his Lord. When we have spent ourselves to the utmost we will still fall infinitely short of the love that bought us. Let no man or woman who has glimpsed Calvary ever again seek a short and easy road to human redemption. It will cost us all we have.

THE ETERNAL CHALLENGE

(Continued from page 9)

appellation for want of a better word. It was evil-smelling, too, and anything but pleasant to look on; but neither of them appeared to notice it. Naomi Shuttleworth, with wide-open and yet unseeing eyes, was gazing into the steely sky which was lit up by the full moon, while Nick Trebartha kept mechanically by her side, a dull heaviness resting upon his heart.

"I think you had better go in," he said at length; "and as I am going early tomorrow we may as well say good-bye here."

The girl did not say a word, but she still held his arm tightly.

"Do you know Lancashire?" she asked, after a long silence.

"Yes."

"Have you ever heard of a place called Ben's Cross?"

"Yes."

She spoke as a machine might speak. There was no feeling, no interest in her voice; the word was uttered mechanically.

"Have you heard of a man called John Blackburn, a lawyer, who lives in Ben's Cross?"

"There is a John Blackburn, a lawyer, who lives in Ben's Cross," but she spoke without apparent interest; her mind still seemed far away

"Ah," said Nick, "then that settles it. Good-bye. I wish you every joy." And loosening her hand from his arm, he caught it fast in his right palm.

"But—but——" The girl pressed his hand convulsively, then she looked into his face long and steadily, and there was something beseeching in her eyes. Of what she was thinking Nick could not guess.

"Good-bye," he said again. "Convey my greetings to your mother. I'm afraid she will think it exceedingly rude of me, but I cannot help it. If there isn't a train I must hire a motor car. You see, I must catch the boat."

"But you are not coming in?"

"Not yet," replied Nick. "I want to be alone a bit. . . . You told me you were engaged to be married, didn't you?"

"Yes," and still her voice seemed to be far away.

"Then good-bye again."

For a few seconds she still stood looking at him.

"Good-bye," she whispered, and ran into the hotel without another word.

"And that's that!" reflected Nick after he had been alone several minutes. "It came to me so suddenly and—I did not think anything could be so hard to bear. It's just one thing after another. But, of course, I was a fool. I ought to have guessed."

The hotel seemed nearly asleep when he made ready to leave on the following morning; no visitors were visible, but the servants appeared to be aware of his departure, for they stood around with open hands expecting backsheesh.

Out side the hotel a motor car stood, on which his luggage had been placed. There was nothing for him to wait for now. He had paid his bill, and had given all necessary instructions to the hotel manager, and yet he lingered.

He had scarcely slept through the night, his mind had been filled with a thousand wild and distracting thoughts. He had lived over again the scenes through which he had passed.

"I should have liked to have seen her again if only for a minute," he said to himself, "but, of course, I have no right. She will marry another man."

He slowly made his way out of the hotel and prepared to get into the car. He had barely put his foot on the running board, however, when he heard a noise above him, and turning, saw a window opening. Then a slim white hand appeared; it might be waving as if its owner wanted to wish him a good journey. A moment later a piece of paper came fluttering to the ground and the window closed. Rushing eagerly to the paper, he picked it up and read its contents. This was what he saw:

I want to thank you again with all my heart and life. I shall never forget what you did for me.

A good journey. N. S.

"So she understood," he said to himself as he carefully folded up the piece of paper. "Yes, she understood."

A minute later the car passed through King David's Gate.

"In a week from now," thought Nick, "I shall be in Ben's Cross."

(Continued next week)

CRAMPING SPELLS

Mississippi Lady Tells How She Suffered Until She Had Taken Cardui on a Friend's Advice.

Greenville, Miss.—In describing how she suffered several years ago, Mrs. Mattie Dalton, of 112 Pecan Street, this city, recently wrote:

"I would cramp, and my hands and feet would draw, so I came near having convulsions. I would have to stay in bed, sometimes a week, and when I would get up, I just dragged around, and did not feel like doing my work. I suffered a great deal with my back.

"A friend came to see me and saw how I suffered. She told me to try taking Cardui, which I did. I seemed to have more strength, after my first bottle. After I had taken about four bottles of Cardui, I saw a great improvement.

"I quit having such bad spells, and was stronger and better than in a long time. I gained in weight. I took a few more bottles of Cardui, and felt so well that I quit taking it.

"I certainly can recommend Cardui, for I know what it is to suffer, and I know that Cardui helped me."

Thousands of women have written to tell of the benefit Cardui has been to them, in helping them to build up their health.

Having helped so many others, Cardui should help you, too. *NC-212*

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APINOL

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35c, 50c and $1.25 at druggists.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

January
Bahama, Mt. Tabor, a.m. 26
Lakewood, p.m. 26

February
Burlington Ct., Shiloh, a.m. 2
Front Street, p.m. 2
Cedar Grove, Carr, a.m. 9
Mebane, p.m. 9
S. Alamance, Saxapahaw, a.m. 16
West Durham, p.m. 16
Durham Ct., McManus, a.m. 23
Rougemont, Union, 3 p.m. 23

March
Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

January
Hay St., a.m. 26

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

January
Grifton, Grifton, 11 26
Centenary, night 26

February
Hookerton, Maury, 11 2
Mt. Olive-Calypso, Calypso, night 2
Pink Hill, Pink Hill, 11 8-9
LaGrange, Insitute, night 9
Pikeville-Elm Street, Elm Street, 11 16
Seven Springs, Beston, 3 16
Straits-Harlowe, Oak Grove, 11 22-23
Beaufort, night 23

March
Dover, Asbury, 11 2
Kinston, night 2
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

January
Jenkins Memorial, 11 26
Epworth, night 26

February
Princeton, Fellowship, 11 2
Selma, night 2
Franklinton, 11 9
Benson, Benson, 11 16
Clayton, night 16
Oxford Ct., Bethel, 11 22
Oxford, 11 23

March
Smithfield, 11 2
Four Oaks, Corinth, 3 2
Fuquа, Olive Branch, 11 9
Cary-Apex, Cary, night 9
Edenton Street, night 11
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30

April
Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

January
Raeford, 11 26
Rockingham, 7:30 26

February
Laurel Hill, Snead's Grove 2
Aberdeen, Vass, 7:30 2
Lumberton, 7:30 5
Laurinburg, 11 9
Maxton, 7:30 9
Wadeville, Zoar 16
Piedmont, 7:30 16
Caledonia, John's 23
Red Springs, 7:30 23

March
Fairmont, 11 2
Rowland, 7:30 2
Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April
Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

January
Nashville, 11 26
Spring Hope, 7:30 25
Spring Hope, Bethlehem, 3 26
Bethel, 7:30 26

February
Elm City, 11 2
South Rocky Mount, 7:30 2
Greenville, 11 9
Robersonville Ct., Hamilton, 3 and 7:30 9
Washington, 11 16
Bath Ct., Bethany, 3 and 7:30 16
Aurora, Warren's, 11 23
Grimesland, Providence, 3 23

March
Fremont, Black Creek, 11 2
Stantonsburg, Lebanon, 3 2
Fairfield, 11 9
Swan Quarter, Soule, 3 9
Pantego-Belhaven, Pantego, 7:30 9
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30

April
Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FIRST ROUND

January
Warren, Providence, a.m. 25-26
Halifax, Calvary, a.m. 29

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FIRST ROUND

January
Carver's Creek, Carver's, 11 26
Chadbourn, Chadbourn, 3:30 and 7:30 26
Epworth, 8 29

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

January
Hendersonville, 11 26
Saluda-Tryon, Tryon, 7:30 26

February
Central, 11 9
Weaverville, 7:30 9
Acton, Oak Hill, Fri. 7:30 14
Candler, Mt. Morenci, Sat. 11 15
Mills River, Mills River, 11 16
Emma, Riverview, 3 16
Biltmore, 7:30 16
Hillside, 11 23
Rosman, Lake Toxaway, 3 23
Brevard, 7:30 23

March
Leicester, 11 2
Sandy Mush, Little Sandy, 3 2
Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30
The Asheville district conference will meet in Fletcher April 24-25.

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

January
Trinity-Derita, Trinity, 11 26
Big Spring, night 26

February
Thrift-Moores, Moores, 11 2
Wesley Heights, night 2
Duncan Memorial, night 5
Dilworth, 11 9
Prospect, Carmel, 3 9
N. Monroe-Icemorlee, Icemorlee, night 9
Pineville, Harrison, 11 16
First Church, ngiht 16
Waxhaw, Mineral Springs, 11 23
Weddington, Union, 3 23
Matthews, night 23

March
Unionville, Zion, 11 2
Peachland, Fountain Hill, 3 2
Marshville, Gilboa, 11 9
Bethel-New Hope, Bethel, 3 9
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16
Wadesboro, night 16
Morven, Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

January
Crouse, Lander's Chapel, 11 25-26
McAdenville, 7 26
King's Mountain, 7 29

February
Polkville, Rehobeth, 11 1-2
Belwood, Lawndale, 7 1
Palm Tree, 3 2
Shelby, Central, night 2
Lincolnton, 11 9
Stanley, Iron, night 9
Cramerton, night 12
Rock Springs, Bethel, 11 15-16
Lowell, Bethesda, 3 16
Belmont, Main Street, night 19
South Fork, Wesley's Chapel, 11 22-23
Dallas, High Shoals, night 23
Main Street, Gastonia, night 26

March
Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

January
Liberty, Bethany, 11 26
Ramseur-Franklinville, Franklinville, night 26
Gibsonville, Gibsonville, night 29

February
Asheboro, Asheboro, 11 2
Pleasant Garden, Rehobeth, 3 1-2
Carraway Memorial, Carraway Memorial, night 2
High Point, Main St., 11 9
High Point, Ward Street, night 9
Randleman, St. Paul's, 11 16
New Hope, Center, 3 15-16
Calvary, Calvary, night 16
Coleridge, Coleridge, 11 23
Cedar Falls, Central Falls, night 23
Glenwood, Glenwood, night 26

March
Wentworth, Wentworth, 11 1-2
Ruffin, Hickory Grove, 3 1-2
Reidsville, Main Street, night 2
Uwharrie, Oak Grove, 11 8-9
Jamestown-Oakdale, Jamestown, night 9
Highland, Highland, 11 16
East Greensboro, Bessemer, night 16
Randolph, Trinity, 11 22-23

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

January
Rutherfordton, 11 26
Mill Spring, Bethlehem, 2:30 26

February
Rutherford College, 11 2
Morganton, First Church, night 2
Bostic, Slame, 11 9
Gilkey, Mount Hebron, 2:30 9
Forest City, 11 16
Broad River, Tanner's Grove, 2:30 16
Henrietta, night 16
Glen Alpine, 11 23
Marion Mills, Clinchfield, night 23

March
Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30

April
Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

January
Stoneville, Mayodan, 11 26
Danbury, Bethesda, 3 26

February
Spray, 11 2
Draper, 3 2
Rural Hall, Trinity, 11 9
Pilot Mountain, Pinnacle, 3 9
Rockford Street, 7:30 9
Yadkinville, Center, 11 16
Jonesville, Hanes, 3 16

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Dobson, Pleasant Ridge, 11 23
Mount Airy Ct., Pleasant View, 3 23

March

Helton, Healing Springs, 3 1
Creston, Sutherland, 11 2
Watauga, Mabel, 3 2
Boone, 7:30 2
Todd, Calvary, 11 9
Jefferson, Bethany, 3 9
Wilkesboro, 7:30 9
Sparta, Shiloh, 2:30 15-16
Warrensville, Smethport 11-16
Moravian Falls, Charity, 11 23
Laurel Springs, Transou, 3 23
North Wilkesboro, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

January

East Spencer, Long Street, night 26

February

Coburn Memorial, 11 2
First Church, night 2
Stanfield, Oakboro, 11 9
Park Avenue, night 9
Albemarle, First Street, 11 16
Albemarle Ct., Bethany, 3 16
Bethel, Bethel, 11 23
Landis, Landis, 3 23
North Main Street, night 23

March

Concord Ct., Mt. Carmel, 3 1-2
China Grove, 11 2
Westfield, night 2
Norwood Ct., Aquadale, 11 8-9
Norwood, night 9
Salem, Mt. Tabor, 3 15-16
Albemarle, Central, 11 16
New London, Richfield, 4:15 and night 16
Gold Hill, Gold Hill, 11 23
Badin, night 23
Concord, Harmony, 11 30
Concord, Central, night 30

April

Concord, Kerr Street, 11 6
Concord, Epworth, night 6
Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13
Spencer, night 13
Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun.....19-20
Forest Hill, night 20

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

January

Stony Point, night 19
Lenoir, First, 11 26
Hudson, Harper's Chapel, 2:30 26
Lenoir Ct., Littlejohn's, night 26

February

Granite Falls, 11 2
Dudley Shoals, Grace Chapel, 2:30 2
Westview, night 2
Hickory, First, 11 9
Hickory Ct., Bethel, 2:30 9
Highland, night 9
Maiden, 11 16
Newton, night 16
Catawba-Hopewell, 11 23
Ball's Creek, St. Pauls, 2:30 23

March

Shepherd, Jones Memorial, 11 2
Elmwood, Cleveland, 2:30 2
Race Street, night 2
Statesville Ct., Midway, 11 5
Cool Springs, 11 6
Mt. Zion, 11 9
Davidson, Fairview, 2:30 9
Troutman, night 9
Statesville, Broad Street, 11 16
Olin, 2:30 16
Taylorsville, 11 23
Hiddenite, 2:30 23
Stony Point, night 23
Mooresville, Central, 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville, Broad St., night 30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

January

Whittier, Whittier, 11 26
Cherokee, Chapel Oak, 3 26

February

Fines Creek, Fines Creek, 11 2
Maywood, Mount Zion, 3 2
Bryson City, 11 9
Judson-Robbinsville, Robbinsville, 3 9
Jonathan, Shady Grove, 11 16
Bethel, Liberty, 3 16
Clyde-Junaluska, Clyde, 11 23
Dellwood, Balsam, 3 23

March

Sylva, 11 2
Webster, 3 2
Macon, Union, 11 9
Franklin Ct., Iotla, 3 9
Highlands, Horse Cove, 11 16
Franklin, night 16
Glenville, Glenville, 11 23
Cullowhee, night 23
Waynesville, 11 30
Canton, night 30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

January

Davie, Oak Grove, 11 26
Green Street, 7 26

February

Centenary, 11 2
Central Terrace, 7 2
Trinity, Bethel, 11 9
Denton-Jacksonville, 3 9
Davie, Salem, 11 16
Advance, Mocks, 3 16
Farmington, Wesley's, 7 16
Kernersville, 11 23
Hiatt, Crews, 3 23
Burkhead, 7 23

March

Thomasville Station, 11 2
Thomasville Ct., Prospect, 3 2
Lexington Station, 7 2
Forsyth, Pine Grove, 11 9
Davidson, Arcadia, 3 9
Ardmore, 7 9
Linwood, Tyro, 11 16
Erlanger, Reeds, 3 16
Cooleemee, 11 23
Mocksville, 7 23
Lewisville, Concord, 11 30
Welcome, Center, 3 30

"WHAT IS YOURS?"

(Continued from page 20)

The introduction to the book merits attention. Bishop Mouzon is himself a master preacher. The reviewer has heard Bishop Boaz introduce him to an audience as the outstanding preacher in American Methodism. Bishop Boaz's earlier estimate was justified last year when Bishop Mouzon was invited to deliver the Lyman Beecher Lectures on Preaching at Yale. Certainly Bishop Mouzon knows good preaching when he hears it. He has heard Jordan fairly often, under circumstances where a preacher is bound to appear at his worst as well as at his best—in his own pulpit Sunday after Sunday. It speaks well for this young minister's general average of preaching when, after hearing him at intervals over a period of three years, Bishop Mouzon can write this cordial envoy for the book.

The book will be of interest to preachers and laymen alike. In addition to the appeal of truth in the sermons is the interest readers will have in studying a type of preaching that is actually receiving a cordial hearing today. The latter is a legitimate, and should be an inwardly compelling, interest on the part of the preacher. We remember that John Wesley sought to find the kind of sermon that would convince men of sin and turn them to God. He found it and thereafter refused to preach any other kind. Thereafter he preached with power and moved men. And power to make a difference in men's lives for good is the touchstone of preaching.



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IN MEMORIAM

DOWNS—Wilfred Downs was born February 27, 1860. On December 25, 1929, just as the Christian people were rising from their night of slumber to celebrate the birth of their King Immanual, the spirit of this dear brother peacefully passed through the valley of the shadow of death. He was a life long member of the M. E. Church, South. In the presence of many friends and comrades, we committed his body of clay to mother earth at Bethel cemetery, Franklin circuit. We bow in humble submission to him who doeth all things well. While the physical voice is silenced, the noble influence of this good man lives on.

H. C. Freeman, Pastor.

FOWLER—Mr. Lawson Alonzo Fowler was born December 29, 1856, and departed this life December 8, 1929, aged 72 years, 11 months and nine days. He was married to Mary Alice Sherrill May 22, 1881 From this union were born 11 children, four of whom have gone on before. He is survived by his wife, seven children, 21 grandchildren, two great-grandchildren, one sister. He was a loving husband and an affectionate father. For long years he had been a steward in Grace Chapel Methodist church, of which he had been a consistent member since boyhood. For a good many years he led the singing in the worship of the church to which he belonged. He loved the church so much that he was often present when he was not able to be there. A good man is gone who will be missed.

E. J. Poe, Pastor.

WALTERS—William Dickson Walters departed this life in the early morning hours of December 26, 1929, and his body was laid to rest the following day in the cemetery at Raeford, N. C.

He had been sick only a very few days, and before the other members of the family could realize that the end was at hand he had gone home. William was a good boy. He had just reached manhood's early morning, but he had a large circle of friends who loved him.

He was a member of the Raeford Methodist church and loved the people of the church and community. He will be greatly missed in the church and in the community but most of all in the home. May the good Lord comfort his father and mother and his brothers and sisters.

W. F. Trawick.

TEAGUE—William Francis Teague was born June 28, 1855, and departed this life at the home of his grandchild in Dudley Shoals, November 22, 1929, aged 74 years, five months and 25 days. In early life he professed faith in Christ and joined Ebenezer Methodist church and remained a faithful member until his death. On December 10, 1874, he professed faith in Christ and joined Ebenezer Methodist church, and remained a faithful member until his death. On December 10, 1874, he was united in marriage to Miss Rebecca Lou Rice, who several years ago proceded him to the world beyond. He is survived by five children: four sons and one daughter; 39 grandchildren and five great-grandchildren. His sudden death reminds us of the words of Jesus, "Be ye also ready."

E. J. Poe, Pastor.

WHITTEMORE — Alfred J. Whittemore, age 65 years, died December 30. He was a faithful and helpful member of the West Burlington church and at the time of his death was serving as an official. He was prominent in business and civic affairs and was known as a neighbor and friend to any who were in need. His presence and activities will be missed by the church and the community as a whole.

Mr. Whittemore is survived by his wife and the following children: Mrs. O. T. Sherrill, Hickory; Mrs. T. C. Carver, Fort Eustiss, Va.; Albert Whittemore, Hilton Village, Va.; and Miss Pauline, Mr. Robert and Clarence of Burlington. Besides these he is survived by a brother and sister, three half-brothers and six grandchildren.

In behalf of these relatives and the many friends of the family the writer expresses sympathy of the church and of his own. B. L. Pool, Pastor.

DEBNAM—Mrs. Drusilla Macon Debnam, relic of the late Nathanael Debnam of Eagle Rock, died at the home of her daughter, Mrs. G. T. Brigstock, Jarratts, Va., October 25, 1929. Her parents were Sebastian and Sallie Thomas Macon, names familiar to all the older people of Franklin county, whose hospitable home was in the Ingleside section just a few miles north of Louisburg. She was a grand daughter of Capt. Harrison Macon, who gave service in the war of the Revolution, and was himself a brother of Hon. Nathanael Macon, famous U. S. Senator. Mrs. Debnam was born June 14, 1856, being at the time of her death in her 73rd year. In addition to the heritage of a hospitable home, of distinguished lineage and of pious parents, Sister Debnam was reared in the atmosphere of old Trinity church, one of the strong country churches of Methodism—then and now.

Sister Debnam was married November 19, 1879, to Nathanael Debnam of Wake county. Their children who survive her are Mrs. Vernon Iseley, Gibsonville; Mrs. Max Vaiden, Cayee, S. C.; Mrs. G. T. Brigstock, Jarratts, Va., and Messrs. Walter Debnam, Atlanta, Ga., and Nathanael Debnam of Eagle Rock, N. C.

E. H. Davis.

PLESS—Thadeus B. Pless, son of John D. and Mary C. Pless, deceased, was a faithful member in Spring Hill church, Bethel charge, Waynesville district. Brother Pless was married to Miss Bertha Wilson, daughter of Bro. W. W. Wilson of Canton, on October 18, 1903. To this union were born 11 children, eight of whom survive. Also he leaves the widow, nine brothers, three sisters, two grandchildren, and a host of friends who will miss this good brother.

He was born March 19, 1882; departed this life October 4, 1929. To know him was to love him. Though for several years an invalid, yet through all his suffering he was cheerful and showed the spirit of his Master.

The writer served as pastor to this good brother for two years, and during this time we had many heart-to-heart talks. On account of Brother Pless' affliction we held preaching services in his home, the Holy Spirit working powerfully in the soul of this dear brother. It did our heart good to witness the shining of his face as he testified for his Lord and shouted praises to his name.

To visit Thadeus was to have the blues expelled and doubt immediately overcome, because his Lord was a living Saviour whom he expected to meet and spend eternity in his holy presence. Each time that he would say goodbye to his pastor he would say, "If we do not meet here on earth again you will know where I am." To me Thad is not dead. His body rests on the hill overlooking Pigeon River Valley, but we believe his soul is with God. We weep not for him, but we shall miss him. His task on earth is finished, his labors well done. Now no suffering is his portion, but rest well won through Him who said, "It is enough."

J. C. Gentry.

RESOLUTIONS OF RESPECT

We, the members of the Clara Calvert Missionary Society of the M. E. church, Pittsboro, N. C., feel keenly the loss of one of our loyal members, Mrs. Irene Sledge Riggsbee, whose death ocurred November 27, 1929; therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we extend to the bereaved family and many friends our heartfelt sympathy.

Third, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate, to the Chatham Record, and a copy spread on the records of the missionary society.

Mrs. J. A. Dailey,
Mrs. W. M. Eubanks,
Mrs. E. R. Hinton.

RESOLUTIONS OF RESPECT

We, the members of the missionary society of Locust Hill M. E. Church, South, wish to pay tribute to our dear friend and co-worker, Mrs. J. B. Worsham, whom God called from us on December 18.

Mrs. Worsham was a faithful and loyal member of the Methodist church at Locust Hill, a strong and efficient character. Her very presence was comforting. And how we miss her. She has gone into the light, and as she met her Pilot we know that she found infinite compensation for him. Therefore be it resolved:

First, That in the death of Mrs. Worsham we have lost a most worthy member.

Second, That we strive to emulate those Christian graces so manifest in her life.

Third, That we extend to the bereaved family and many friends our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family and to the N. C. Christian Advocate, and a copy spread on the records of the missionary society. Mrs. W. H. Williamson.

MERRITT—Mrs. Addie Helen Merritt was born August 29, 1866, and died December 27, 1928. She was married to the late Owen F. Merritt on May 2, 1894. She is survived by six children: Robert C., Henry, Andrew, Katie, Lou, Mrs. Z. M. Ferrell and Mrs. J. H. Boney, all of Magnolia, N. C., R. F. D. She also leaves one brother and four sisters: Mr. C. B. Page of Wallace, Mrs. Lizzie Johnson of Wallace, Mrs. Alice Marshburn of Wallace, Mrs. Mary Susan Powell of Clinton, and Mrs. Mattie Merritt of Magnolia.

She was converted and joined Old Bethel Baptist church when she was only a young girl, but later in life she moved her membership to Trinity Methodist church, where she remained a loyal and faithful member till she received her call to come up higher.

Sister Merritt had been afflicted for several years and for the last two years of her life had been confined to her room; but she bore her affliction in a most heroic way, never murmuring nor complaining, but always in a most cheerful spirit. The heroic way in which she bore her afflictions can only be accounted for because of her faith and trust in Christ as her Saviour. She always seemed to be perfectly resigned to his will.

The funeral was conducted by Rev. R. F. Munns, assisted by Rev. W. G. Farrer and Rev. J. M. Alderman. Her body was laid to rest in the family cemetery, where it awaits the resurrection of the saints of God.

Sister Merritt has passed on to her reward, but she still lives in the hearts and lives of her children and a large circle of relatives and friends. She was greatly honored and loved by all who knew her, but most by those who knew her best. M. D. McLamb.

NORTH CAROLINA CHRISTIAN ADVOCATE

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A Rap at Sophisticated Modernists

By Harry Emerson Fosdick

CHRISTIANITY is an ethical adventure and when it forgets that and becomes intellectually sophisticated it has lost its authenticity.

This truth applies not simply to realms outside of us; it applies also to every one of us in the deep secrets of his own heart. When last I was at Assisi, I knelt long at the shrine of St. Francis and humbly said my prayers. That is a strange thing for a modernist to do, for St. Francis held a medieval world-view, a medieval theology, and a medieval ecclesiasticism. But a modernist may well kneel at the shrine of St. Francis and remember that such creative spiritual beauty as his does not depend primarily on theological adjustment.

In Palestine I saw the spring and the brook where, according to the legend, David led his sheep when he wrote the Twenty-Third Psalm. Now modernity has come in and they are cencreting it, piping it, making a water works out of it; it is shut in now, engineered, and imprisoned in iron and cement. It is modernized. But no Twenty-third Psalm will ever be written there again. There is a kind of modernism that can do that to a man and to a church.

Intellectual sophistication can dry up the wells of spiritual creativity. Consider Raphael—as Ruskin interprets his art—growing amid the loveliness of his Umbrian Hills under the tutelage of Perugino and with his spontaneous creativeness producing his beautiful madonnas. Then he went to Florence, and, for a time at least, became sophisticated, tried to paint the way Michelangelo did. At any rate, Ruskin said about him, "He painted best when he knew least." Under no circumstances ought any fundamentalist ever be allowed to hear that. But a modernist might well say it to himself once a week. Raphael painted best when he knew least.

MRS. WILLIAM H. SPEIGHT: AN APPRECIATION

By Costen J. Harrell.

"There came to Litchfield, when I was about eight years old, a tall and slender creature. . . . Her eyes were lustrous of another world, and her heart was full of gentleness and richness. I feel to this hour, and distinctly, that many of the things I say to you were born in me out of the influence of that woman." So wrote the illustrious Henry Ward Beecher of one who had taught in the school of his childhood. Who can measure the influence of a truly great teacher? And how rare they are! Pedagogy and normal schools cannot make them. Their radiant souls illumine the subjects they teach. They impart an enthusiasm for the truth. Their courage, their graces, their ideals are as so many lights which burn through the after years in the hearts of their pupils. A large company of men and women who have sat under the teaching of the subject of this sketch can testify that such a teacher was she. The writer counts it his good fortune to have had in his lifetime three great teachers—and one of them was Mrs. William H. Speight.

The record of her life is eloquent in its simplicity. She was born in a Methodist parsonage in Keysburg, Kentucky, May 7, 1845, daughter of the Rev. John Wesley and Laurinda Davis Rhodes. They christened her Robert Ann and she was affectionately known by her intimate friends as "Bobbie." On her mother's side her grandfather and great-grandfather (Davis) were Presbyterian ministers and authors of a number of religious books. When she was quite a child her father was transferred to the Florida conference, and her friends remember hearing her relate on more than one occasion her recollections of the long journey from Kentucky to Florida by horse and carriage. In her girlhood she was received by her father into the Methodist church at Monticello, Florida. She was married to Mr. William H. Speight of Green county, North Carolina, in 1866, one year after the end of the Civil War. Three daughters were born to her: Mrs. Alma S. Duncan, Mrs. Laurie S. Hooks, and Mrs. Daisy S. Barnes, the last of whom alone survives her. She began teaching at the age of sixteen, and, except for the years she was engaged in rearing her little family and in the many cares of her motherhood, she taught almost continuously until her hearing became too seriously impaired for further service. Her last years were spent in the home of her son-in-law, the Rev. A. S. Barnes, of Raleigh, N. C., from which place her great soul was ushered into a larger life on Monday morning, January 6, 1930.

The author of this little sketch first knew Mrs. Speight when she came as teacher to an old fashioned "academy," where he was a student. The educational awakening in North Carolina was in its infancy, and the organized graded school was the exception rather than the rule. When the enrollment was largest she had only one assistant, and for a considerable portion of the time this gifted woman taught, unassisted, all the subjects of the curriculum, from Holmes' First Reader to Virgil, and from the multiplication table to geometry. Through the long hours, day after day, she gave proof of her rare gifts as teacher —positive, gentle, enthusiastic, stately in appearance and gracious in manner, radiating an influence that was a tonic to mind and spirit. Her pupils remember to this day with what understanding she read the scriptures each morning, and with what unction she prayed. Out of that school room not a few young men and women went to college, and in the hearts of all of these and many others the virtues and graces of their old teacher live. Some persons render a more conspicuous service, but no contribution is more vital to our civilization or more glorious in the sight of God than the service of such a teacher.

When one has rendered his quota of service to the world and has entered into the period of retirement and waiting that comes at the end of a long life, the spirit that is in him is most severely tested. It requires great spiritual reserves to retain the interests and enthusiasms of youth and middle life after one has reached his three score years and ten. The latter years of Mrs. William H. Speight gave abundant proof of her gentle nobility, and were indeed a fitting climax to so wonderful a life. Solomon would have said that her hoary head was a crown of glory. Her spirit was no creature of time, and she did not permit the years to dull its enthusiasms or drag its colors in the dust. To the last she had a sympathetic understanding of little children and zestful youth. Her interest in the events of the great world never fagged. The old affections and friendships did not languish in her heart; they were only deepened and sweetened by the passing years. "My arm pains me and I cannot write—but I love you still," she wrote a friend a few weeks before her taking leave. On the last night, as she lingered on the brink, she said twice to those who sat beside her, "Death is so revealing." The mysteries of life which so puzzle us were being revealed to her, and, as was the habit of her teacher-nature, she was instructing us in the things she had seen. So she passed through the valley of the shadows into the Land of Eternal Light.

Such lives as this are the best of all human arguments for immortality.

> "Through such souls alone
> God stooping shows sufficient of his light
> For us in the dark to rise by."

"HE THAT IS NEAR ME IS NEAR THE FIRE"

"It is just the business of the Christian ministry and of the Christian church to light fires for the cold and weary sons of men. The world is full of thirsty people longing for a bit of sympathy and cheer; our business is to find out these people and give them what they need. A great city, with all its crowds, is simply packed full of those who are absolutely lonely and friendless. I've walked many a mile over mountain and moor without meeting a soul all day long, and yet not felt so lonely as I did in the streets of London when I was twenty. There are those all round about our churches who are just lonely and needing someone to be friendly to them and to bring them to the Friend of friends.

"One of the real tests we might do well to apply to our Christian life is just this: Are we fires or refrigerators? Do we attract or repel? Are you one whom people instinctively turn to for confidence and help? The greater the trouble people are in the more need is there for sympathy and tenderness. We might go far for a better definition of 'a friend' than that given by the schoolboy: 'A friend is someone who knows all about us and yet loves us just the same.' That was the way of Jesus; that must be our way, too. The world will not be won by marvelous preaching; the world is only going to be won by Christian living—when those who bear the name of Christ are filled with his spirit of love and friendship."—Albert Peel, D.D., in Christian World (London).

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M. T. Plyler
Associate Editor and Business Manager

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The problems meet us at every turn of the road. In most class rooms they are thick as porcupine quills and they are almost as terrifying. Teachers magnify problems with little attempt to find a solution for them. Even the church of Jesus Christ is groaning under its burden of problems. The problem of youth, the problem of worldliness, the problem of money, the problem of church attendance, et cetera. Could we lift the church to a higher spiritual level most of these would vanish.

Attorney General W. D. Mitchell has announced that men who do not believe in prohibition or who drink need not apply for positions as U. S. attorney, assistant attorney or U. S. marshall. That sounds good. Why should any man who buys liquor to drink which puts him in league with lawbreakers be called upon to enforce the law? How can such a man be expected to perform the duties of his office? It is indeed gratifying to all friends of law observance to learn that the Department of Justice to which is being committed the enforcement of the prohibition laws, is going about its tasks in a style that promises good results.

A preacher found that he was running a subnormal temperature. He had lost his snap and vigor. Troubles of all kinds were pressing in upon him. Things of which he had taken no notice nagged him by day and kept him awake at night. Physically, he could not be his normal self and the joy of living had passed. The doctor was quick to prescribe the remedy. Is not this the situation with our church life? The church is subnormal spiritually. The presence of the living God, the living Christ, needs to be realized in a way to set the life currents going in a new and better way. Pentecost, what would a Pentecost do for us? Guard the subnormal temperature whether it afflicts an individual or a church.

We believe there are more saints in the world today than ever before. They have not been canonized by ecclesiastical authority and never will be, but their names are written in the "Lamb's book of life." We believe there are more happy Christian homes than ever before. Religion is not entirely responsible for these. Science has a part therein by bringing in the comforts and conveniences of life and by banishing much sickness and consequent sorrow.

The General Minutes and Year Book for 1929-1930 has just reached our desk. It gets better and better each year. Curtis B. Haley, the editor, has assembled enough facts, figures and sundry items of interest to keep the average man busy for a whole year. It is a good book to read. It is invaluable as reference. Every Methodist who has any interest in his church should get a copy. Think of 560 pages packed full of valuable information about your church. We are proud of Curtis B. Haley, that superb workman, for making a Yearbook such as the one just from the press.

The Michigan Christian Advocate has found the pastor who is hard to follow. Here he is:

A. D. S. said last week: "The hardest man I ever had to follow on a charge was Eugene M. Moore. He did everything so thoroughly and so well that people expected me to do the same." Which suggests that some men are hard to follow for other reasons. A very few men leave unpaid bills; a very few wives leave dirty parsonages. Here and there is a preacher who goes back and forth to his former charge stealing the time that his present church is paying for and embarrassing the present pastor on his old charge. A few men are hard to follow because they build a few personal friendships instead of building the kingdom.

Now, Dr. Phelps, pay your respects to the editor who will receive your good paper without cost and when clipping therefrom for his own little sheet marks the clipping "exchange" instead of giving you credit for what has been taken by stealth.

Our Children and the Movies

The deplorable state of affairs in this era of crime and moral corruption has led students of the social order to inquire into existing conditions and to seek for the causes of the crime and immorality of the present day. And as a result the movies come in for a large share of the blame.

Fred Eastman in The Christian Century of January 22 among other startling facts brings against the movies the following arraignment:

The movies are so occupied with crime and sex stuff and are so saturating the minds of children the world over with social sewage that they have become a menace to the mental and moral life of the coming generation.

These charges are not new. They were rolling up in formidable array some eight years ago when Will Hays became "czar" of the movies. He was looked upon as the great deliverer. He would see to it that the industry would clean itself from within. . . Today there is a growing conviction that Mr. Hays has failed in this responsibility. In fact—but we shall deal with Mr. Hays in a later article. Just now the thunder of outraged parents is rumbling again. If the producers are not entirely deaf they can hear it even in the cesspools of Hollywood. Let us consider the facts about the amount of crime and sex sewage in this industry which boasts that it is the fourth largest in the world.

Crime and Sex Stuff

The child welfare committee of the League of Nations analyzed 250 films in 1926 and found in them "97 murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. Among the principal characters in these 250 pictures were 176 thieves, 25 prostitutes, 35 drunkards, etc."

The Chicago censorship board in 1924 is said to have made the following eliminations from 788 pictures:

1811 scenes of assault with guns with intent to kill.
175 scenes of assault with knives with intent to kill.
129 scenes of assault with other weapons.
231 scenes of hanging.
173 scenes of horror (as clawing out eyes, biting off ears, etc.)
757 scenes of attacks on women for immoral purposes.
929 scenes of nudity and semi-nudity.
31 scenes of jail breaking.

In 1928 the Chicago censorship board made 6,470 cuts from films.

In the four years from 1924 to 1927, inclusive, the New York censors eliminated 4,825 scenes as "tending to incite to crime and 3,763 as indecent, or obscene, or immoral, or tending to corrupt morals."

When one considers what the Chicago and New York censors left in, no one can accuse the censors of oldmaidishness. But the important fact to note is that the thousands of communities outside the jurisdiction of such censorship did have these scenes dished up to their children.

A Problem for Penologists

About 800 feature pictures are produced in America every year. A national committee representing jointly the General Federation of Women's Clubs, the National Congress of Parents and Teachers, and the American Farm Bureau Federation reviewed 216 current pictures between November, 1927, and April, 1928. Of these the committee reported that only 39, or 18 per cent, were fit for children under 15 years of age. Only 86 pictures, or 40 per cent, were suitable for youths 15 to 20 and only 91 pictures out of the whole lot were approved for intelligent adults.

One might go on indefinitely citing the testimony of crime commissions, educational surveys, and such, concerning the prevalence of crime and sex stuff in the movies. The above figures are suffciently illuminating and the limitations of space make it impossible to expand this section of the discussion. Every parent and every other attendant at the movies can support this testimony from his own experience.

The Supreme and Infallible Bible

The supremacy of the Bible is a distinctly Protestant doctrine. For the Roman Catholic, the church is supreme and holds the keys to the kingdom. The Roman church has as its supreme doctrine that outside of the church there is no salvation—**extra ecclesiam nulla salus.** The reformers felt this to be a dangerous and erroneous doctrine from which they would be delivered. They found deliverance in the view of the supremacy of the Bible. When it comes to man's relation to God and God's relation to man, the Bible is the final authority. The Bible leaves the human soul face to face with God. The saving fellowship between man and God, said the reformers, is not determined by church and sacrament and priest—these do not speak the last word. They do not have final authority. The Bible is supreme and infallible. We go to the Bible for a revelation of God and of him whom he has sent.

This does not imply that we are to accept all that the literalists claim. The verbal inspiration theory has done much harm by the confusion wrought. Some have gone so far as to claim that every word of the King James Version is a divine dictation. Were we to remember that secondary matters are of little concern in the Bible we could be saved from such confusion. They are of little concern to Bible writers. Mere information that may be gathered by efforts of the intellect or through the ordinary processes of investigation is of little moment. The Bible is a book of religion. We go to this for a revelation of God in which the issues of life and of death are involved. Here the Bible becomes infallible and of supreme authority.

Its message is spiritual, personal, vital, supreme in life and in death. The regnant, living Christ gives it infallible authority. Give good heed to this supreme authority.

No Formal Prayer at London Conference

Some of the reporters noted the absence of the usual prayer at the opening of the conference in London. One accounted for this by the many religions represented among the delegates. Be that as is may, no one need to conclude that this was an assembly without prayer. Indeed, it was a gathering so reinforced by prayer that all formal petitions counted for little. Some one said Premier MacDonald's speech was nothing less than an earnest prayer.

This assembly had got away from all the tinsel and show. That lofty Gothic hall, the Royal Gallery, on the second floor of the Parliament buildings, in the dreary mists of a London fog, was filled by a colorless assembly of modern men in a civilian conference. Drab in their conventional modern clothes and eager in the seriousness of their mission these representatives of the peoples of earth were in the thoughts and prayers of many.

In America the Federal Council of Churches had set apart a special time for prayer. The Achbishop of Canterbury, the Moderator of the Church of Scotland and the Free Church leaders of Great Britain had made request for prayer. The interest of all who have suffered the horrors of war and are forced to bear the burden of armaments is such that earnest prayers fill the land—eager and earnest prayers stir the hearts of our humanity.

Anchored to the Future

Would we not do well to ponder over and over again that familiar old saying about the anchor that holds us to the unseen? We have made much of the past and its shaping qualities. We have also felt the pressure of this present world in the midst of which we live and have our being. Some insist that from these there is no escape. We are entirely creatures of heredity and of environment. From these there is no escape. Nothing is left to us but the glory of an achievement to which we can contribute little. For we are so bound by the past and fettered by the present that the glory of achievement vanishes.

But somehow a prospect in the life of a man, as in the life of a nation, becomes most potential in achievement. The anchor that reaches into the unseen does much to render stable as we pass into the shadows. The unknown is always ahead. The shadows gather thick and the future is uncertain, but the power to venture enables us to win. Jesus passed into the darkness but he opened the way out. The early church did the same, assured that an anchor reaches within the veil sure and steadfast. Victory always attended those who made the venture. Is it not true still? Christ gives assurance of victory. The empty tomb and the open heaven are significant. He has gone on before. The future is far more significant than the past.

A Better Day for World Assemblies

In the past most of the great assemblies have had to do with affairs that have gone before, but in these last times the future is uppermost. Especially notable in this respect are the League of Nations and the Pact of Paris. The purpose is to bring in a better world order by a united effort of the peoples of the world. How far superior to this is an attempt to mend a hurt already done!

The London conference is expected to set going plans in keeping with the League and the Peace Pact that will tell mightily for the welfare of the world. This London conference is looked to as the beginning of a series of conferences that will do more and more in the way of disarmament in the movements for the peace of the world. War is now an outlaw and the man who favors the arbitrament of arms is a traitor to humanity. The man of war is a murderer. The conscience of the Christian world has so declared and the heart of our humanity approves. The red-handed murder of the past can no more be glorified in the years ahead. The Prince of Peace is more and more supplanting the god of war.

The universal interest manifest in the outcome of the London assembly is evidence of the changed times into which we have come and the new spirit dominant in this present generation.

Not multitudes, but individuals, or choice companies of individuals, make epochs in history. Pentecost, an epoch in the history of the Christian church, had one hundred and twenty in that company of praying, expectant Christians. These may have been of different age and station, but they were **all** filled with the spirit. That was the essential thing. The tongues of flame, the rushing wind, the shaking house, these were transient. Are we filled with the right spirit, is the one essential question.

People and Things

Our church at Siloam, near Dobson, was burned down at the Sunday school hour last Sunday. It is quite a loss to our people there, as it was a good church.

Bishop James Cannon, Jr., left New York Saturday of last week for Africa to visit our mission station. He will return in time for the general conference in May.

A very beautiful memorial to the late Rev. J. M. Daniel was last week placed in the Rockingham Methodist church. He died in Rockingham on September 5, 1929.

"You are becoming a part of what you read. Read the North Carolina Christian Advocate." This from the bulletin of Carr church, Durham. The same message should go to every church.

Rev. C. Excell Rozzelle, pastor of the Methodist church, has won the first prize of $100 in the Carolina Motor Club's contest for the best letter in "Why I Am a Member."—Chapel Hill News.

Centenary and Purvis Methodist churches will join in the mission study class which will have its first meeting in Rowland M. E. church Tuesday night of next week.—Robesonian.

Bishop U. V. W. Darlington preached last Sunday morning at Oxford, N. C., and Sunday night at Henderson. The press dispatches report that he will leave shortly to visit his churches in Belgium, Poland and Czechoslovakia.

"I know where a church who needs a competent secretary can get one. She is a good stenographer, typist and office girl. She can do excellent work for the church that needs that sort of an assistant. Drop me a line and I will give you further information."—A. D. Wilcox, Louisburg, N. C.

Rev. and Mrs. R. M. Hauss of Badin constitute a fine team and the loyal congregation of that charge have a high sense of appreciation of their services. The task set for this week is to put the Advocate into the homes of the people and we are looking for a fine list of new subscribers.

In January there passed from among us one of the really great teachers and a truly remarkable woman, Mrs. W. H. Speight. Her lineage, training and radiant soul placed her in that class of notable women who do so much to enrich the world. Her life reached a fitting climax. In another column we carry a tribute to her from Dr. Costen J. Harrell.

"Another nice pounding came yesterday from Shady Grove church, Yanceyville charge. Many useful articles, ranging from a cake of soap to a nice dressed hen were included. It is great to serve people who are as appreciative of one's efforts, especially when they express it in such a pleasant manner. I am sorry for the poor editors who do not have such experiences. Our Prospect church did the same thing recently."—S. J. Starnes.

Elm Street church, Goldsboro, has been busy with a revival meeting during the first two weeks in January. The faithful people of the church took care that the auditorium was comfortable for mid-winter services and the attendance was excellent. Six persons came into the church by confession of faith and three were baptized. The people and their pastor were glad to have Bro. W. V. McRae of St. Paul church as visiting preacher for one of the services.

"I am happily settled here at Town Creek and have met nearly all the neighboring inhabitants. I have a new Hi-League and a Boy Scout troop under the Cape Fear council of my churches. You can count on my quota of three Advocates being doubled. They just have to come from my charge."—Z. A. Faison, Jr.

"Mission study class at Benson started off with fine attendance and interest. After the first session many gathered at the parsonage heavy laden with good things and we were given a severe pounding. Many kindnesses shown us as we enter upon our third year's labor in this field. We are hoping for the best year of all. We pray that God's blessings may rest upon all and that we might be drawn closer to him."—B. H. Houston.

"Eastern North Carolina is not on the verge of starvation, it is on the verge of going to work," C. C. Cockrell, Edgecombe supply merchant and landlord, is quoted in the News and Observer as saying. And apparently some people would rather starve than go to work. Eastern North Carolina is due to become a most prosperous section as a result of the lessons taught by the present hard times.—Robesonian.

Rev. L. C. Larkin has made a fine start at Branson, Durham. His devotion to young people and his experience with the League qualify him for the situation at Branson. They like him and they enjoy his preaching. The beginning of this his first year is most auspicious. We found a number of new faces in the congregation since we preached for them—some of the dear, familiar faces have passed.

One of the pastors speaks kind and appreciative words of the new elder on the Weldon district: "Our presiding elder, Rev. L. B. Jones, has made a hit in this section and you can keep in mind that he is a friend to the Advocate, for he not only presents it but he urges the official board to take it and then tells the membership it is their duty also. This type of elder can be worth much to a preacher. Again, Brother Jones is not in a hurry because the roads are good and he has an automobile; but he plays the part of an elder with years of experience. He knows how and where to hit to make things go. An elder like Jones will convince the people who want larger districts that it is not larger districts but elders of larger vision that we are in need of."

To Rev. O. P. Routh and other members of the family we extend our sympathies in the departure of his aged mother, who died Saturday, January 25, at the home of her son, W. V. Routh, on Randleman road, near Greensboro, N. C., after an illness which had confined her to bed for the past two years. Before her marriage to J. M. Routh, the deceased was a Miss Julian. She lived in Randolph county until the death of her husband 32 years ago. Funeral services were conducted Sunday afternoon at Gray's Chapel Methodist Protestant church at 3:30 o'clock and interment was in the church cemetery. Rev. P. E. Lindley officiated, being assisted by Rev. Mr. Gerner. Surviving are five sons, Rev. O. P. Routh of Old Fort, J. T. Routh of Millboro, C. C. Routh of Portsmouth, Ohio, W. V. and B. V. Routh of Greensboro; one daughter, Mrs. G. M. York of Staley; one brother, Lorenzo Julian of Millboro; several granchildren and great-grandchildren.

The First church, Memphis, Tenn., is to make next Sunday, February 2, a day of celebrations. That church is to celebrate the fiftieth anniversary of John R. Pepper's services as superintendent of that Sunday school, and the sixth anniversary of the pastorate of Dr. Clovis G. Chappell. It is also home coming day for that great old church. The membership of First church is now 3831 (last annual count). There are only four with larger memberships—First church, Houston, Texas, 4079; First church, Birmingham, 4459; First church, Dallas, 3863; Trinity, Los Angeles, 3833.

We had the delightful privilege of preaching at Carr church, Durham, last Sunday morning. One has to go far to find a more responsive and appreciative people. Brother J. A. Russell is doing a fine work that will tell through the years. Funds are being gathered and the plans have been secured for the new church and parsonage on the lot bought a few years ago. He is one Methodist preacher who always succeeds. Brother Russell is so genuine and true that all love him and his resources are such as to meet every situation. The living Christ embodied in the preacher always wins.

Rev. W. A. Cade has sent a most comprehensive and suggestive letter to the pastors of the Fayetteville district in which he stresses (1) the missionary maintenance, (2) the spiritual, (3) Sunday school and religious education, (4) assessments, (5) Christian Advocate, and (6) church building. Of the Advocate the presiding elder says: "This is the diamond jubilee of the N. C. Christian Advocate. This is our conference organ of which we may be justly proud. It is a truly good religious periodical. All our people need to read it. Let us do our best immediately to put it in all our homes. Certainly secure one new subscriber for each hundred members, which puts the charge on the jubilee honor roll."

On page ten are the statistics of church membership as carried in the Yearbook just issued. These figures contain food for thought, as the old saying runs. Some of the biggest conferences showed a net loss. The North Georgia conference, for example, shows a decrease of 940. Even the North Carolina conference shows a decrease of 130. We doubt if such a thing has occurred since the war between the states in the sixties. The fifth espiscopal district shows a decrease in every annual conference of that district. The eleventh episcopal district shows the largest increase; the third district stands second in net gain. The North Texas leads the annual conferences in net increase, the North Arkansas stands second and the Western North Carolina stands third. Study those figures and then go to your closet and think it over.

"The folks here at Plymouth sure know how to be kind to their pastor. Then those folks over at Jamesville—just great big hearted friends of the preacher and his family. The men's Bible class of Plymouth sent the preacher and his family a turkey to eat during Christmas and New Year. Jamesville friends just whispered among themselves and the last Sunday night service over there every one who came to church slipped either to the preacher's car outside and left a package or left one by the church door for him. Then after service a lot of little folks were there to help put the packages that were brought in the church out in the preacher's car. Yes, those people sure know how to make a fellow feel thankful. And our hopes are that the good Lord will help us to serve these people the very best possible."—R. G. L. Edwards.

Ebenezer Myers is a hustler. So anxious was he to make the most of the cultivation period of the missionary program that he said to his folks, "We want to get the special offering out of the way so we can give undivided attention to the course of study." Then he proceeded to take a voluntary offering which ran much above the suggested goal for his charge. His congregation is delighted to have the services of Rev. A. H. Whisner, one of our superannuates, a cultured man and well fitted for the job, as teacher of the missionary study course.

MISS IVEY AND MR. LITAKER TO MARRY

A marriage of wide interest will be solemnized next Saturday evening at 8 o'clock in the First Methodist church, Charlotte, when Miss Ella Marie Ivey, daughter of Mr. and Mrs. J. B. Ivey, and Oliver Milton Litaker, son of Dr. and Mrs. D. M. Litaker, are wedded.

Dr. D. M. Litaker of Asheville, father of the bridegroom, will officiate. He will be assisted by Dr. W. W. Peele, pastor of the church. The nuptial music will be played by Eugene Craft, organist, and Mrs. Julian W. Palmer, cellist. Mrs. Gertrude Courtney Blackwell of Lenoir will sing.

Following the ceremony Mr. and Mrs. Joseph Benjamin Ivey, parents of the bride, will entertain at a reception at their home at 1820 East Morehead street, Charlotte.

The Advocate extends heartiest good wishes and congratulations.

REV. MARVIN Y. SELF NEW SECRETARY BOARD OF CHURCH EXTENSION

Brethren, please take notice that Rev. Marvin Y. Self has been appointed secretary of the board of church extension for the North Carolina conference, taking the place of Rev. Frank Lee, who recently lost his life at the hands of an assassin.

Brother Self is courteous, painstaking and diligent, and will no doubt deal with those who make application for aid in the most brotherly manner.

Address him at Hertford for application blanks, and direct your communications to him, as he keeps all the records.

Euclid McWhorter,
President of the Board.

A JEWISH FOLK TALE

One day a certain old, rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window.

"Look out there," he said.

The rich man looked into the street.

"What do you see?" asked the rabbi.

"I see men, and women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror. "What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold, in the window there is glass, and in the mirror there is glass! But the glass of the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but you see only yourself."—Moody Monthly.

Remember a mountain stream is as real as a sewer.—Dr. G. A. Buttrick.

The Romance of American Methodism

By PAUL NEFF GARBER

Other Voices

THE background for another phase of the romance of American Methodism is found in Germany. During the latter part of the seventeenth century that section of Germany called the Palatinate was inhabited by Germans of the Lutheran faith. Unfortunately the Palatinate bordered upon the domains of that bigoted French king, Louis XIV, who both for political and religious reasons desired to conquer that territory. Thus in 1688 in order to annex the Palatinate and to destroy the Lutheran heretics, the armies of Louis XIV began, in barbarous manner, to lay waste to the Palatinate. Cities were pillaged and burned; defenseless inhabitants were driven from their homes; while many perished from exposure.

The heart of Protestant England went out in sympathy to these persecuted Germans. Queen Anne offered assistance to them and it is estimated that about six thousand found refuge in England. Nearly half of that number later migrated to America and settled in the colonies of Pennsylvania, North Carolina, and New York; some remained in England, while about one hundred families went to county Limerick, Ireland, where land was leased to them by the English government. Curiously it was from this last group that there was to come a great American Methodist leader.

The Palatines in Ireland were far away from their native land and lacked their customary pastoral oversight. Consequently they began to lose their former religious zeal. In fact, they lapsed so in faith that John Wesley at one time described them as not only devoid of religion but also as becoming "eminent for drunkenness, cursing, swearing."

It happened that in April, 1749, some of the Palatines heard a Methodist minister, Thomas Williams, preaching in the streets of Limerick. They were attracted by his fervor and enthusiasm. One of the older men in the group exclaimed: "This is like the preaching we used to hear in Germany." The result was that the Palatines not only returned to hear the preaching of Williams but also invited Williams and other Methodist preachers to hold religious services in their settlements. John Wesley began to include the German towns in his Irish tours. The gospel as proclaimed by Wesley and his helpers worked a miracle with these people. In 1760 Wesley was able to write thus of the German communities: "I suppose three such towns are scarce to be found again in England or Ireland. There is no cursing, swearing, no Sabbath breaking, no drunkenness, no ale-houses in any of them."

It was Philip Embury, a descendant of these original German refugees who became the second American Methodist pioneer, and the only possible rival with Strawbridge for the honor of priority in American Methodism. Embury was born in the town of Balligarane, County Limerick, in the year 1728. Because of contacts with Wesley and the early Methodist preachers, Embury was converted on Christmas day, 1752. Serving first as a class-leader and later as a local preacher, Embury became the recognized head of the German-Irish Methodists. But like Robert Strawbridge, in order to better his financial status, Embury was forced to migrate to America. In company with other German families he arrived in New York City on August 10, 1760.

In New York those German-Irish Methodists suffered a spiritual relapse; almost at once losing their religious ardor. Even Embury buried his talents and for six years did not exercise his office of local preacher. It is true that Embury did not become immoral or irreligious; but his were the sins of omission. Others of the group, however, did not stop with inactivity. One historian insists that they "not only waxed cold" but that "they began to indulge in sinful amusements." Embury and his associates thus became the original backsliders of American Methodism.

There was one of these German-Irish Methodists who remained loyal to her religion. This was Mrs. Barbara Heck, a cousin of Embury. It grieved Mrs. Heck to see the increasing sinfulness of her associates. It became increasingly difficult for her to contain her temper and patience in the face of the conduct of her neighbors. It happened that one evening in the autumn of 1766 when Mrs. Heck went to visit in the home of one of her countrymen she found a large company (some of whom were supposed to be Methodists) engaged in playing cards. In holy wrath Mrs. Heck seized the cards and hurled them into the fire. After first reprimanding the people for their sins, she rushed to the home of Embury, and exclaimed to him:

"Brother Embury, you must preach to us or we shall all go to hell, and God will require our blood at your hands."

"How can I preach, for I have neither a house nor a congregation," was Embury's feeble answer.

"Preach in your own house and to your own company," replied Mrs. Heck. She silenced further objections by promising to furnish Embury with an audience if he would preach. This Embury reluctantly agreed to do.

True to her promise Mrs. Heck secured a small congregation for Embury. In his own home Embury preached his first sermon in America to Paul and Barbara Heck, John Lawrence, Mrs. Embury and "Betty," an African servant. These five persons, four whites and one colored, constituted the first Methodist congregation in New York. After the sermon Embury enrolled his listeners into a Methodist class. A second Methodist banner was thereby unfurled in America.

Embury for a time was the only preacher for the small band of Methodists in New York, but in 1767 another man came to his aid. One day when the Methodists were holding their religious services a British officer entered the room. At first the humble worshippers feared that an officer had come to arrest them for holding an unlicensed religious meeting. Their fears, however, were

overcome when the soldier knelt with them at prayer, and joined with them in the singing of Methodist hymns. After the benediction the officer came forward and introduced himself as "Captain Thomas Webb, of the king's service, and also a soldier of the cross, and a spiritual son of John Wesley." He offered his services to the Methodists and thus another great leader was added to American Methodism.

Captain Webb had a distinguished record as a British soldier. He had fought bravely for his king in the several wars against the French in America. He was present with George Washington at General Braddock's defeat. Webb was with General Wolfe at the battle of Quebec, where he was severely wounded.

At the close of the French and Indian War, Captain Webb had returned to England where he came under the influence of John Wesley. He became a local preacher. His preaching was characterized by its martial spirit. Upon hearing Captain Webb preach in London, Wesley declared that he was "all life and fire." In 1767 military reasons caused Webb to return to America where he was stationed at Albany. While in Albany he learned that there was a small Methodist group in New York and he hastened to join them.

Captain Webb, alternating with Embury, preached to the Methodists of New York. The novelty of his preaching attracted listeners in large numbers. People came to see and hear a man who dressed in a British military uniform and who, during the sermon, placed his sword on the pulpit. Many of those who came from curiosity left the meetings stirred by Webb's martial message. In 1774 John Adams, later president of the United States, upon hearing Webb preach, said of him: "He is one of the most eloquent men I ever heard."

The hundreds of people who were attracted to Methodism by the preaching of Embury and Webb caused the Methodists to seek larger places for their religious meetings. Embury's home, the original meeting place, had early become too small as had also a room near Embury's house. In 1767 a "Rigging Loft" sixty by eighteen feet was secured for the Methodists but this soon proved to be inadequate for the growing Methodist society. The Methodists recognized that a church building was necessary. The members of the society, however, with the exception of Captain Webb, were poor. It seemed to be impossible to erect a church. Again it was Mrs. Barbara Heck who inspired action. In glowing terms she described a vision which came to her regarding a church building. In her vision she had heard these words: "I, the Lord, will do it." Her confidence enthused the other members and after two days of prayer a plan was devised for the erection of a Methodist church.

A subscription paper was prepared in which the Methodists begged the "assistance of Christian friends in order to enable them to build a small house." Captain Webb headed the list of contributors with a subscription of $150. Gifts came from people of different social ranks. The mayor of New York City made a contribution while at the same time two negro servants, Rachel and Margaret, gave their mite. Two hundred and fifty-seven persons subscribed to the building of a Methodist church in New York City.

Even with the money promised the building of the church was not an easy task. Enemies arose to hinder the work. Suddenly "the fire of opposition raged tremendously against the rising edifice. Its enemies loudly predicted its own downfall. Pamphlets were published and discourses delivered in order to frustrate its completion." On account of a law of colonial New York against the erection of dissenting churches it was necessary to build the church in the form of a dwelling house, fitting it with a fireplace and chimney.

On October 30, 1768, despite opposition and delays, the Wesley Chapel was dedicated by Embury. What remarkable progress Methodism had made in New York! Embury who two years before had grudgingly preached to five persons now dedicated a church that could contain hundreds of people. Methodism now had a firm footing in New York. It had entered the city to stay.

The contributions of Philip Embury, Captain Webb, and Mrs. Heck did not cease with their labors in New York. Before Webb returned to England he had helped to introduce Methodism on Long Island, and in the colonies of Pennsylvania, New Jersey, and Delaware. In England he aided American Methodism by urging Wesley to send preachers to the New World. In 1770 Embury moved to Washington County, New York, where within the bounds of the present Troy Conference he was the pioneer of Methodism. Mrs. Heck later settled in Canada where she became instrumental in the founding of Methodists in that part of the New World. In this manner Philip Embury, a carpenter, Captain Webb, a soldier, and Mrs. Heck, a devout woman, played their part in the romance of American Methodism.

When Louis XIV drove the Lutherans from the Palatinate he little realized that he was indirectly aiding the founding of American Methodism. As Professor Faulkner has so truly expressed it: "—he little thought that those weak and despised Protestants, who with heavy hearts left their smoking homes for the North, would be the instruments of starting a movement that would checkmate his own church over vast spaces of the world." But of such is the romance of American Methodism.

"Number 50, America," will be the title of Dr. Garber's next article.

(Continued next week)

SPARKS FROM MY ANVIL

By Bishop F. Berry.

Few of us realize our stupidity until the day after.

You will not find any gray hairs on the brow of hope.

Some churches need subtraction more than addition.

Not every one who entertains a thought would like the public to see his guest.

Most people like to confess their imperfections to those who will contradict them.

It is well to remember that after one goes to pieces the fragments are of small account.

If some men could sell their theories for a dollar a dozen they would not need to work any more.

I notice that a good many people who are looking for their reward hereafter grab all they can reach here.

Hobby riding is not to be commended as a general thing. But I know people who would do well to make a hobby of religion.

Some men speak in prayer meeting about their everyday religious life with greater comfort to themselves when their wives have been unavoidably detained at home.—Pittsburgh Advocate.

MEMBERSHIP STATISTICS BY EPISCOPAL DISTRICTS

This table is in the 1929-30 volume of the General Minutes and Yearbook of the Methodist Episcopal Church, South. These figures include local preachers and lay members only.

	1929	1928	Increase	Decrease
First: Bishop Candler				
Cuba	5,525	5,123	402	.....
Louisiana	58,211	58,464	.....	253
Mississippi	74,549	74,682	.....	133
North Mississippi	69,986	69,733	253	.....
	208,271	208,002	655	386
Net increase	.....	.....	269	.....
Second: Bishop Denny				
Baltimore	89,009	89,321	.....	312
Virginia	157,902	156,567	1,335	.....
West Virginia	39,716	39,950	.....	234
	286,627	285,838	1,335	546
Net increase	.....	.....	789	.....
Third: Bishop Mouzon				
North Carolina	115,406	115,536	.....	130
South Carolina	65,108	64,886	222	.....
Upper South Carolina	77,132	76,053	1,079	.....
Western North Carolina	144,782	142,408	2,374	.....
	402,428	398,883	3,675	130
Net increase	.....	.....	3,545	.....
Fourth: Bishop Moore				
Central Texas	90,091	89,800	291	.....
New Mexico	14,705	14,316	389	.....
Northwest Texas	62,700	60,603	2,097	.....
West Texas	50,433	50,190	243	.....
	217,929	214,909	3,020	.....
Net increase	.....	.....	3,020	.....
Fifth: Bishop McMurry				
Denver	3,181	3,291	.....	110
Missouri	47,610	47,826	.....	216
St. Louis	42,319	42,347	.....	28
Southwest Missouri	41,185	41,375	.....	190
	134,295	134,839	.....	544
Net decrease	.....	.....	.....	544
Sixth: Bishop Darlington				
Belgian Mission	986	910	76	.....
Czechoslovak Conference	2,989	2,920	69	.....
Illinois	6,431	6,446	.....	15
Kentucky	34,407	34,065	342	.....
Polish-Danzig Mission	813	773	40	.....
	45,626	45,114	527	15
Net increase	.....	.....	512	.....
Seventh: Bishop Du Bose				
Holston	96,477	95,792	685	.....
Louisville	64,149	63,635	514	.....
Memphis	88,374	89,645	.....	1,271
Tennessee	87,517	87,450	67	.....
	336,517	336,522	1,266	1,271
Net decrease	.....	.....	.....	5
Eighth: Bishop Ainsworth				
China Mission Conference	12,628	12,753	.....	125
Korea	7,630	6,991	639	.....
Siberia Korean Mission	1,637	1,580	57	.....
	21,895	21,324	696	125
Net increase	.....	.....	571	.....
Ninth: Bishop Cannon				
Brazil	6,747	6,635	112	.....
Central Brazil	5,620	5,811	.....	191
Congo Mission	862	862	.....	.....
South Brazil	3,319	3,046	273	.....
	16,548	16,354	385	191
Net increase	.....	.....	194	.....
Tenth. Bishop Beauchamp				
Mexico	3,723	3,281	442	.....
North Georgia	143,824	144,764	.....	940
South Georgia	111,250	111,034	216	.....
Texas Mexican Mission	3,576	3,629	.....	53
Western Mexican Mission	2,468	2,256	212	.....
	264,841	264,964	870	993
Net decrease	.....	.....	.....	123
Eleventh: Bishop Hay				
Arizona	4,821	4,506	315	.....
California Oriental Mission	560	477	83	.....
North Texas	90,778	87,808	2,970	.....
Northwest	4,491	4,253	238	.....
Pacific	18,338	17,736	602	.....
Texas	94,139	93,230	909	.....
	213,127	208,010	5,117	.....
Net increase	.....	.....	5,117	.....
Twelfth: Bishop Dobbs				
Alabama	89,825	88,733	1,092	.....
Florida	60,614	64,622	.....	4,008
North Alabama	141,096	139,297	1,799	.....
	291,535	292,652	2,891	4,008
Net decrease	.....	.....	.....	1,117
Thirteenth: Bishop Boaz				
East Oklahoma	38,443	38,813	.....	370
Indian Mission	2,790	2,803	.....	13
Little Rock	61,182	61,433	.....	251
North Arkansas	65,769	63,053	2,716	.....
West Oklahoma	38,694	38,057	637	.....
	206,878	204,159	3,353	634
Net increase	.....	.....	2,719	.....

Total present membership, including local and traveling preachers 2,654,833
Total net gain, including preachers 14,942

CENTRAL CHURCH, RALEIGH, REJOICES

Rev. J. Furman Herbert and his people at Central church have every reason to be happy. Last Sunday night the last dollar needed to pay a $6,000 debt was secured. This troublesome debt has for a number of years stood in the way of further advance.

Rejoicing in having reached the goal, Brother Herbert said:

"We are facing one among the happiest moments of our life just now at old Central church. I have reference to the great load that has been lifted from our church, which for so many years has weighted our people down and kept us back from the progress that Central should have made.

"With my church board back of me I invited Dr. Lovick P. Law, one of our general evangelists, to Central for a revival campaign to lead men and women to Christ, and in that plan was also the objective that at the proper time, led by this undaunted and courageous man, we would attempt to raise the six thousand dollar debt on Central church, securing it all or none. Dr. Law has never for one moment hesitated, but believing it could be done, infused this same spirit into Central's people until, on last night, the climax came when more than six thousand dollars of subscriptions given on the basis of cash, if the entire debt was raised, has been reached and passed. That which was to be impossible has been done and the valued aid of Dr. Law has been an inspiration to the pastor as well as the entire church."

THE NEW METHODIST HOSPITAL AT ELKIN: PASTORS WILL TAKE NOTICE

The Western North Carolina conference authorized the building of a hospital at Elkin. The plans are finished and the buildings are to be under way by the first of April. We are spending $80,000. One-half of this is the gift of the Duke Endowment.

The general hospital board is sending out to all of the pastors of the Western North Carolina conference a request for the name and address of a church director of Golden Cross for each church in the conference. Do not throw this request in the waste basket. Please comply with this request from the general board at Atlanta.

Those gentlemen who have the management of the proposed new hospital placed upon them say that they had some trouble getting the $40,000 from the Duke Endowment. Their only objection was that they did not believe the Golden Cross would be worked by the preachers of the conferences so as to bring in sufficient money to support the hospital. It will be a tragedy if applicants should come to this institution and we would not be able to take them in for charity work for lack of funds, when if ten per cent of the Methodists in our conference would enroll it would take care of the institution.

Wisdom is a greater good than gold. I beg of you farm parents who are sending your boys and girls off to school that you encourage them to take a liberal arts course. . . . Such stories, you object, may take them away from the farm? . . . There are too many farmers.—Mrs. Alta Booth Dunn.

The only evidence of perpetaul motion that I have ever observed is the continued activity of those in official places to increase their own salaries.—Senator Borah.

IS PROTESTANTISM SLIPPING?

By Dan Freeman Bradley.

As a result of his reconciliation with the government of Italy, the Holy Father of the Vatican is naturally optimistic about the future of the Catholic church. But he was badly misinformed, when he told the world last month that Protestantism is slipping, and that the peoples of the nations are gradually looking to Rome as the leader of Christian civilization. I think all Protestants are glad that the Pope no longer needs to feel that he is a martyr and a prisoner in the Vatican, and that he can go and come whenever and wherever he pleases. Protestants no longer bear any ill will toward the Pope or the Catholic church. That church is no longer a persecuting church. It does not imprison and put to death heretics. The world has moved so far and so fast that no church can any longer wield the secular sword, not even in Spain or Mexico. Religious toleration has been forced upon all nations by the progress of Protestant enlightenment. Protestants are no longer afraid of the Catholic church. As long as it keeps its hands off the state, or the schools of the people, and Protestants are allowed to build churches and colleges even in Rome and Madrid and Mexico City, no one is disturbed. In Catholic Italy, where once no other church than the Catholic was allowed, and where for centuries the Italian Protestants were harried and imprisoned, and were compelled to flee to the mountain fastnesses of the Alps to escape their persecutors, these Waldensian Protestants are free today to establish their churches anywhere in Italy, under the protection of the Italian government. In Rome today you can worship in a Protestant Italian church in several parts of Rome, and within a short distance of the Vatican, without any interference. That was not true before 1870. There are Italian Baptist, Methodist and Presbyterian or Waldesian churches in all the chief cities and in Rome.

The fact is that wherever there is democracy, and the freedom of the people, there Protestantism flourishes. Protestantism stands, and always has stood, for religious and political freedom and the separation of the church and the state. Protestantism has also maintained that the schools of the people should not be under any church control. Because if the church can control the schools it can ultimately control the people, and that is contrary to the principles of democracy. Protestantism holds that if a church wishes to teach its own children it is free to do so, but it must meet all the expenses thereof.

Now if Protestantism is slipping and becoming weak, then democracy is slipping and becoming weak, and the world on that assumption is drifting toward the authority of the church. Can anyone who looks at the world today think for a moment that democracy is slipping? We have only ten years ago closed a great war. In that war four distinct and powerful empires which controlled men's religion and schools were destroyed forever. They are Russia, which compelled its subjects to maintain the Greek Orthodox faith in schools and churches; the Turkish Empire, which compelled all its citizens to be Mohammedans and maintained Mohammedan schools; Austria, which was strictly Roman Catholic and controlled churches and schools dominated by the bishops appointed by Rome; and Germany, which was half and half, acknowledging the power of the Pope in Poland and Vavaria, but allowing freedom elsewhere. The last war made democracy triumphant everywhere. There are republics in Austria, Germany, Turkey, Poland and Bohemia, and that war ushered in religious liberty and the freedom of Protestant churches where they had never before been allowed. If this shows that Protestantism is weakening, then one should be happy about it, for the very things which Protestantism has been working for, for these 400 years, have come to be the commonplace of civilization.

Protestantism does not exist for itself. It is here to help bring on the Kingdom of God. If in the process it can induce other men of other traditions to accept the gospel of the kingdom, it can easily surrender some of its external features. It probably does not possess all of the truth, but it does have something that the world sorely needs—the equality of all believers before God, and the freedom of the individual soul of man to think and worship as his conscience directs. Some day all men will accept these principles. Some day all of the churches will be free from ecclesiastical dictation. Some day every church will stand upon the Rock that Christ laid down as the foundation of his church, and that rock will be the acceptance of Jesus Christ as Lord.—The Congregationalist.

BLESSED BEATITUDES

By D. H. Tuttle.

Blessed are the church members who know of and attend the mid-week prayer meeting. Is your church Job 15:4, or Ezekial 36:37?

Blessed are churches that can have a prayer meeting without their pastor. Can yours? Do you lead? Why not? Have you Matt. 25:25?

Blessed are church members who know that their pastor preaches on Sunday evenings, and that radio cannot mend a broken vow. Heb. 10:24-25.

Blessed are church members whose faith and practice has a divinity circuit binding for seven days per week. Luke 9:23, Acts 17-11.

Blessed are the owners of overcoats, raincoats, overshoes and umbrellas who as habitually wear them to all church services as they do to their daily places of toil. Have you forgot that you made a vow to do this? Psalm 116:13, 14, 17, 18.

Most blessed are church members who love God with their pocket change, make deposits, and at least ten per cent of all income from stocks and bonds, in and out of the state. None of your money for God means no watchcare of God over your business. 1 Tim. 4:8-9.

Blessed are those who serve in any duty for which they are selected by their church, and do it the very best they can until another is found who can do it better. Romans 12:10-11.

Blessed are the church members who take, and read, their church papers, and study their Sunday school literature. Read 1 Timothy 4:13.

Blessed are all church members whose creed love is less than their love for all who love our Christ. Let unity in Christ and his service become a soul passion for 1930, and on St. John 17:20-23, with Eph. 4:11-16.

Blessed are all church members who never grow weary in well doing, and remember the words of our Lord Jesus, who said: "We ought always to pray and not to faint." Luke 18:1; Gal. 6:9.

P. S.—Have you read the Bible references? Not to do is like eating dry toast without honey.

D. H. Tuttle.

The Eternal Challenge

A Serial Story by Joseph Hocking

Chapter III

John Blackford

A few days later Nick Trebartha made his way out of the Bull Hotel to Manchester Square, in the town of Ben's Cross. He had arrived in the town the night before, and on being informed that the Bull Hotel was the most comfortable place to be found, had made his way there.

"You can't miss it," said the proprietor when Nick had inquired for Manchester Square. "You go up the road a hundred yards, and the entrance is on your right. When you get in the square you will find John Blackburn's office the third door down."

Nick wanted badly to gain some information about John Blackburn, but he made no inquiries. Much as he desired to ask questions concerning the writer of the letter which had awaited him in Jerusalem, he felt sensitive about doing so.

When he entered Manchester Square he gave a little start of surprise. It was an oasis in a desert of dirty houses and huge warehouses and mills. Ben's Cross was an overgrown, straggling, ugly manufacturing village. The people who lived there liked it to be called a town; indeed, in many senses it had a right to that appellation. It contained many thousands of people and was the center of huge industries. All the same, it was only a big, overgrown village.

But Manchester Square had quite a cosy appearance. It was completely hidden from Manchester Road, near which it stood, and no traffic was admitted there. Wonder of wonders, too, it had quite a pleasant grass-plot in its center, and in summer time there were attempts to grow flowers. The houses around the square were nearly all made up of offices of one sort and another. It was true there was a pharmacy at one of the corners, but that was the only shop of any sort to be found. There were two surgeries, at which busy doctors dispensed medicines, but for the rest it was made up of offices.

In the main the houses were small, nevertheless they had a comfortable, well-to-do appearance. All the houses in Manchester Square seemed to say, "You may have as much noise and show as you like outside, but in here we mean to be quiet and self-respecting."

Number seven was the largest building in the little enclosure. Nearly all the rest had single fronts, but number seven was double-fronted. Evidently the firm of Howarth and Blackburn was a prosperous one.

Nick, on entering the square, looked at number seven for some time before entering. As may be imagined, he had thought a great deal about the letter he had received, and wondered as to its meaning. He had no longer any doubts as to its genuineness; the office paper spoke of respectability, while Naomi Shuttleworth had declared that a man called John Blackburn was a solicitor in Ben's Cross. And yet he hesitated before the door. The more he had thought about the letter the more he had realized that it must be important; but he had no more idea why he was summoned than he had on that fateful evening in Jerusalem.

"Here goes, anyhow," he said at length, at the same time putting his hand into his coat pocket to assure himself that the letter was there.

"Yes; what can I do for you?" asked a young man as he entered.

"Is Mr. Blackburn in?"

"Yes."

"I want to see him."

The young man looked at him several seconds before speaking again.

"You have business with Mr. Blackburn?"

"I have come to see him at his request."

Again the man scrutinized Nick steadily; he felt curious. His appearance was altogether different from any come-by-chance client John Blackburn might have, and he was altogether unknown to him.

"Can I tell Mr. Blackburn your name and business?" The young man had a strong Lancashire accent, although he spoke correctly.

"Thank you, I'll tell Mr. Blackburn myself. Will you show me to him?"

"Will you follow me?"

He led the way upstairs, opened the door of a fairly large room, and then announced: "Someone to see you."

Directly Nick had entered the room he closed the door again and went away without another word.

Nick's eyes quickly flashed around him, and he saw at a glance that it was a comfortably, almost richly, appointed room. Two mahogany book-cases filled with law books were placed on two sides of the room, while several portraits of well-known commercial lawyers almost covered the remaining wall space. On the floor was a thickly piled carpet, while two huge leather-covered arm chairs, as well as several straight-backed ones, were scattered around. Near the window was a large writing desk, while seated in the chair before it was the man he had come to see.

"Mr. Blackburn?" said Nick inquiringly.

"I am John Blackburn, yes. What do you want?"

Nick could not help studying the man's face before replying, for it was no ordinary-looking personage on whom he gazed. Mr. John Blackburn was well over six feet in height and broad in proportion. Although he must have been quite seventy, his apperance denoted great strength. He was square-shouldered and muscular; but it was not the physical proportions of the man that chained Nick's attention; it was his large, rugged face and keen, searching eyes. Indeed, John Blackburn's face was not easily forgotten. His forehead was broad and rugged and high, surmounted by a mass of iron-grey hair. His eyebrows were jet-black and bristled over a pair of penerating eyes. His cheek-bones were high, his mouth was large, his chin was square and determined. He wore no moustache and no beard, save a fringe round the upper part of his neck.

At first glance it was not an attractive face. It was strong, grim, rugged, determined; but it did not inspire affection. On a second glance, however, this impression might be modified. There was a kindly gleam, a humor-

ous twinkle in the penetrating eyes, while a smile now and then played round the mouth.

Some said John Blackburn was a hard man; more said that he was honest. A few Lancashire wags proclaimed him to be the only honest lawyer in the county.

John Blackburn had been a practicing solicitor in Ben's Cross for more than forty years. When he began his professional life he went into partnership with one William Howarth. But he did not get on with him. Some said that "Howarth's ways were not Blackburn's ways." Be that as it may, at the end of five years William Howarth left Ben's Cross and went to Manchester, while John Blackburn remained at Ben's Cross. But he did not alter the name; throughout Ben's Cross and the countryside John Blackburn's practice went by the name of Howarth & Blackburn.

"Well, who are you? What do you want?"

That was John Blackburn's way; he never wasted words, and by his brusqueness he had alienated many clients. But he never altered his methods. "If people don't like me they needn't come," he would say, and as a matter of fact they did come, for as years went by the whole town realized that he was an honest man, and that he was perhaps the best commercial lawyer in the whole of the industrial district of Lancashire.

"My name is Trebartha," Nick replied. "I came about the letter you sent me."

"What letter?" and John Blackburn's face was as impenetrable as that of the Sphinx.

"The letter which awaited me in Jerusalem some days ago."

"What letter?" he repeated.

Nick hesitated; the man's demeanor was almost rude, and he wondered whether after all the letter was not in the nature of a hoax.

Nick took it from his pocket.

"It awaited me at the Mediterranean Hotel in Jerusalem after journeying from Damascus," Nick explained. "I must confess I had some doubts about it when I read it."

"Why? What' wrong?"

"As you see," Nick said as he placed the letter on the desk, "it summoned me here, but gave no reason why I should come."

"Well, it fetched you, anyhow," and then, for the first time, Nick noticed the kindly gleam in the old man's eyes, the humorous twitching of his lips. From that moment he felt drawn towards him.

"All the same, I was in doubt whether I'd come or not," Nick could not help saying. "To say the least of it, it was rather out of the ordinary to summon a man from more than two thousand miles, and not give him a reason for doing so."

"Aye, but it fetched you!" and this time John Blackburn chuckled.

I may here interpolate that the old lawyer never used more words in letters than appeared to him absolutely necessary. For that reason many of his communications were regarded as utterly unsatisfactory. He never wasted time on what he regarded as unnecessary explanations, and he never said too much. "Words come home to roost," was one of his mottoes, "therefore use as few as possible, especially on paper." That was why he did not tell Nick why it was urgent that he should come to Ben's Cross.

"You say your name is Trebartha?" he went on, looking at the young man steadfastly. "What was your father's name?"

"Trebartha."

"Aye, but his Christian name?"

"Nicholas."

"And what is your name?"

"The same as his—Nicholas."

"What country did you spring from?"

"I am of Cornish stock, but my father went into business at Plymouth. He died there."

"What was his business?"

"You have asked me a good many questions," replied Nick, and I have answered them"—he was a little angered at his brusqueness—"but I don't see my way to answer more unless I know the reason."

"I'll tell you the reason presently. What was your father's business?"

Nick hesitated a second and then replied: "I can tell you this at all events. It was linked up with Germany, and Austria, and Russia. That was why the war ruined him."

John Blackburn consulted some papers for a few seconds, then turned to Nick again.

"Have you any relations?"

"Yes, an aunt."

"What's her name?"

"Tabitha—Tabitha Trebartha."

"Married?"

"No, unmarried. She is my father's only sister."

"Are you sure of that? Didn't your father have another sister?"

"Yes, I believe he did, but I know nothing of her. I have been given to understand that she died many years ago. But really, this can be of no interest to you."

"It's necessary to what I want to say to you, anyhow. You see, I want to make sure about you"—and again his eyes twinkled. "You were wounded in the war, weren't you?"

"No; but I had shell shock, and was badly poisoned by gas. That was what bowled me over. Have you any more questions to ask me? Because if you haven't I should like to ask you a few."

"Go on."

"First of all, why am I summoned here?"

"Because your uncle has just died."

"Uncle? I have no uncle; never had one."

"That's where you are mistaken. I brought you here to give you a little information. Did your father ever tell you anything about a man called John Townley?"

Nick shook his head. "Never," he said.

"Ah! Many years ago anyhow, he knew a man called John Townley. They went into business together, and they quarreled. It doesn't matter what they quarreled about, but they did; and they dissolved partnership. As it happens your father was in the right, and John Townley was in the wrong, although he did not know it at the time. You said just now that you had an aunt called Tabitha, and that she was your father's only sister. Well, she wasn't; he had another sister called Mary—Mary Trebartha—and she made things worse by marrying John Townley. They never met afterwards. You knew nothing of this?"

"No, nothing."

(Continued next week)

THESE ARE OUR JEWELS

By J. W. Clay.

When Cornelia, that noble Roman mother, was asked to display her jewels she surprised her inquirers by calling her two sons into her presence and saying: "These are my jewels."

In Cornelia's day it was considered a part of wisdom to have a large part of one's wealth in jewels. The world was not a safe place in which to live in those ancient days. An invading army might come at any time and plunder and destroy one's possessions. Jewels would be easy to hide from the enemy, or to carry away in case of flight.

Cornelia's idea of values was different from those of her friends. She saw more value in her boys than she did in pearls.

The church today can point to her mission fields with pride and say: "These are my jewls." It is a fact, however, that should you ask the average church to show you its jewels it would point to the big church on the corner, the splendid educational building, the fine parsonage and say: "These are my jewels."

We believe that many of our churches do not have a true conception of real values in this respect.

We believe that our mission fields are our priceless jewels. We consider them so for many reasons. We have put our most sacrificial service into them. And in return we have received some of our richest blessings.

Peter was a changed man after he had met the Macedonian and heard his cry. And the home church at Jerusalem was changed also. And each was the better for the contact and the change. The provincialism of Saul of Tarsus crumbled when he came into contact with the outside world, and he became the great apostle to the Gentiles.

It was the heart of Africa that Livingstone touched the heart of England, and it was while walking with the Christ on the Indian road that Stanley Jones was imbued with his matchless power.

John R. Mott, Robert E. Speer, and all the host of other great missionaries who have carried the message to the ends of the earth have done a great deal more than that—they have brought the message from the ends of the earth to bless the church at home.

Thrice blessed is the missionary message. It blesses him who sends, him who takes, and him who receives. And it blesses them all in an abundant degree.

Verily it is a truth, that if we cast our bread upon the waters it shall return to us in multiplied form.

Perhaps the purest form of Christianity in the world today is to be found on the mission fields. If the "faith of the fathers" is an acid test of pure religion, then certainly the mission fields can stand the test. The home church is infected with materialism and other isms to a greater degree than are the mission churches, and beyond a doubt the mission churches are today, and will increasingly continue to exert a beneficent influence upon the church in the homeland. The reflex action of missionary endeavor is certain and powerful.

Thus it is that the church cannot afford to neglect or lightly consider her mission fields. Some of us believe they are guardians of our richest treasures. They are our jewels. We should point to them with pride.

In every sense are they worthy of our pride. They are an honor to us and an inspiration. While we may be growing indifferent and sluggish they are enthusiastic and aggressive.

The eleven foreign mission fields of our Southern Methodist church contain but two per cent of our church membership, yet last year ten per cent of our net increase in membership was on the mission fields. Proportionately, for every new member recorded in the homeland the mission fields recorded five.

Money invested in magnificent churches in the homeland may be profitable and wise, but beyond a doubt our investment in missions pays the larger dividends.

Our mission fields in China, Mexico, Brazil, Japan, Korea, Cuba, Africa, Belgium, Poland, Czechoslovakia, Siberia-Manchuria—these are our jewels.

Should rank materialism or other enemies invade our church and thin our ranks all would not be lost. We have invested a part of our wealth in real jewels.

GLAD TO COME BACK TO GILKEY

We were glad to come back to Gilkey circuit for another year and the people have received us very kindly. The people of Mt. Hebron and Gilkey have each given us a real pounding. Many of the brethren have spoken of their dining tables "groaning under the burden" of their poundings, but not so with ours, for when the table was well filled the people were kind enough to put the rest on the floor. Remember though, there has been nothing said about the groaning that has been done since. They have not stopped with poundings. The young men's class of Gilkey and the ladies of Mt. Hebron have each furnished the parsonage with a new bed; then the ladies of Kilkey bought some extra chairs. All of which the pastor and family appreciate very much.

Our congregations are larger than last year. Our Sunday schools are the best they have been for some time. The attendance has held up well considering bad roads and winter weather. Gilkey has organized a home department with a good enrollment. To say the least, we feel that the work is steadily growing.

We are beginning a union meeting in the Methodist church at Gilkey February 9. There will be a number of churches taking part in this meeting. The Rev. MeKendree Long of Statesville will do the preaching, and the Rev. J. C. Coston of Henderson will have charge of the singing. Brethren, pray that we may have a great meeting. J. W. Parker.

Those who insist upon traveling toward God will soon be traveling with God.

When Your Cough Hangs On, Mix This at Home

The best cough remedy that money could buy, can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD

SORE THROAT ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT

35c and 60c. Hospital Size $1.00

ALL DRUGGISTS

Carlisle School

IS YOUR BOY FAILING IN SCHOOL?

GIVE HIM A CHANCE

It may not be his fault.



The measure of success that he attains in life depends not only on the boy himself and the school he attends, but his environment is a most important factor. If your boy is not getting out of school what he should, it may be that:

1st. Outside influences attract his attention.

2nd. He is not brought face to face with necessity, which is the mother of thrift.

3rd. He may need more help during his hours of study.

This problem can be solved and is effectively solved at Carlisle School by:

Careful attention to the individual student.

Constant Christian influence and military discipline.

Supervised study.

The second term begins on February 5th.

If interested write for catalogue and detailed information.

CARLISLE SCHOOL

Col. Jas. F. Risher, Headmaster

Bamberg, S. C.

THE MT. AIRY DISTRICT INSTITUTE

One hundred and fifteen preachers, laymen and lay women gathered at North Wilkesboro last Tuesday, January 15, for the missionary institute for the district. Some had come 115 miles through rain and storm to be there. After the opening exercises conducted by Rev. W. E. Poovey, the presiding elder, Rev. H. M. Wellman was elected secretary.

Mrs. J. L. Woltz, district secretary of the Woman's Work, gave a brief report of the work for last year and spoke in the interest of the same.

Brother Horace Sisk, district lay leader, spoke in a very fine way concerning the interests of the district, and particularly setting the goal for the district as that of at least 75 per cent of the benevolences this year.

Rev. L. B. Abernethy of Elkin spoke in the interest of the Golden Cross and the Methodist hospital at Elkin, assuring us that the hospital was a fact and urging our support by having the Golden Cross roll call in all of our churches.

The principal speech of the day was delivered by the Rev. M. B. Stokes, who has been a missionary to Korea for 20 years. Brother Stokes spoke out of his wonderful experience concerning the needs of the mission fields and work today offering us a challenge for a forward movement in missions at the present hour.

Brother R. M. Courtney, conference missionary secretary, then took charge of the meeting and spoke about the literature for the cultivation period, and distributed the free literature and took orders for the study books.

At one o'clock the good ladies of North Wilkesboro church served a very bountiful lunch to all present. Brother Armbrust had provided for our entertainment by an organ recital during the lunch hour.

In the afternoon the men met with the presiding elder in the interest of the work and received the askings for the year for the missionary maintenance. At the same time the good women met with Mrs. Woltz in the interest of their work. As might be expected, they outnumbered the men and also out-talked them. At two fifteen the meeting adjourned and we went away with the resolve to do the best work possible on the old Mt. Airy district. H. M. Wellman, Sec.

SUN-KISSED, SUN-CROWNED SOUTHERN CALIFORNIA

By Rev. Robah F. Bumpas.

So this is Southern California! January 5 the rain set in. Not a shower, but torrents by night and day—no getting from one cottage to another. At night going below freezing—ten days of it. Smudge soot going until one could not tell if you were black or white. Then the earthquake—two of them—putting quite a serious feeling on one. Next day was bright and clear. I divided time between door and window. Looking out in front I saw Mt. Wilson ("Old Baldy..) covered with ice, glittering in the sunlight, and in my southern window could have a sun bath which I had not enjoyed for weeks, and where one may stretch full length in bed.

I am sorry for you good people in N. C. Can't you luxuriate out here? I get all this for only $30 a week. It costs many of you much more to stay at home, and no such luxuries as these.

Next morning I searched the papers in vain, but there was no notice of the earthquake. They do not publish lest it keep visitors away.

Wonderful, glorious climate! California is dependent on rain. Thirty-five years ago it did not rain. People flocked away and left it flat as a tire. One could have bought for a song property worth millions now.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Yet they cure arthritis out here. The man who evolved this was a seaman. After 15 years at sea he came home with arthritis. He was a scientist as well and determined to discover its cause and cure and succeeded. If the joints of your fingers are twisted, he does not take the twist out, but removes all pain, limbers up the joints so that you can use limbs. But you do not need to come here to get this cure, but may take it at home. Doctors now recognize its virtue and recommend it to sufferers.

MORGANTON CIRCUIT

Please make this correction:

The conference journal quotes Salem church as having paid on salaries $293; it should have been $329. Also it says Salem not insured; it should have been $2000 insured and premium paid $4. Also that Bethel insured for $2000; it should have been nothing. D. S. Richardson.

KENNEKEET CIRCUIT

Kennekeet circuit has not been heard from since conference, but the folks on this charge know how to make a pastor's heart glad. The work is moving forward nicely. Rodanthe church led the way early in the year with a generous pounding, followed at Christmas time by one equally as fine from St. John church at Avon.

Our church at Salvo has recently bought two gas heaters which will make the church nice and warm for services. This is the first time heaters have been purchased for the church since it was built years ago.

The pastor and his family will long remember the kindnesses shown while he was in the hospital undergoing an operation for appendicitis and getting well. The folks on the coast are not too busy to consider those who need sympathy and help.

The pastor highly appreciates the sentiment shown by a generous contribution from each church on his pospital bill.

The pastor was able to fill his appointment at Salvo last Sunday for the first time since he came home from the hospital. J. R. Regan, P. C.

TOO HORRIBLE

To me it is a matter of the most impressive significance that I never yet met a man who had risked his life or who carried the scars of battle on his body, who did not wish to blot out war forever," said the Secretary of Labor, James J. Davis, emphasizing the need of perpetuating world opinion in opposition to war to give effectiveness to the General Pact for the Renunciation of War.

The speaker went on to say that every book written about the recent conflict carries a burning hatred of war, and that in all that has been written of the World War, one theme stands uppermost—its horror. That is sufficient cause for being opposed to the settling of international disputes by big guns and deadly gas. War is too horrible; there is a better way.

"OUR MASTER"

Noble Master of the young,
Let thy praises ere be sung;
Much it is we owe to thee—
Thou who died to set us free.

Everywhere thy work sublime
In all beanty God we find.
Greatly does thy love abound—
In the sky, and on the ground.

How we see thee in the trees,
Feel thee in each gentle breeze—
Know that thou art ever night,
Jesus, King, who rules on high.

Thou who loves all purity,
Help us ever pure to be,
Till at last we find our rest
Near the Saviour's gentle breast.

Frances Humphreys.

True Christian friends are heavenly magnets to draw out the best in us.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

FOURTEEN STANDARD SCHOOLS

Beginning this week at Greenville, we are conducting a series of 14 standard training schools, the last of the series being at Rocky Mount May 4-9. In all these schools there will be instructors of thorough training, wide experience, and depth of character. Efforts will be made to serve many people working in many Sunday schools. Not merely methods, not only organizations, and certainly not just certificates of credit will be stressed; these will be used as means to higher ends. The personal and spiritual elements in religious training will be made paramount. Our sincere hope is that these schools may serve to stir those who attend to seek intelligently to increase the membership of the church school and to deepen their zeal as soul-winners and character-builders.

RALEIGH AND DURHAM DATES

Raleigh and Durham have exchanged dates for their respective training schools. Originally it was announced that the Durham school would be held March 9-14 and Ralegih the following week. It developed that Durham could use the week of March 16-21 better than the earlier date. So Raleigh has agreed to use the week of March 9-14.

PITT SCHOOL THIS WEEK

Pitt Methodism this week is co-operating in an annual standard training school at Jarvis Memorial, Greenville.

BEAUFORT SCHOOL FEBRUARY 2-7

Carteret county workers assemble at Beaufort next week in their second annual standard training school. Courses and instructors and schedule have previously been announced.

ROBESON COUNTY COURSES

In our third Robeson county standard training school, Chestnut Street, Lumberton, February 16-21, will be offered the following courses:

1. Teachings of Jesus, Dr. Harry M. North, Wilmington.
2. The Sunday School, Rev. J. H. Lanning, Rowland.
3. Primary Lesson Materials and Teaching, Miss Georgia Keene.
4. Training Adolescents in Worship, Mr. L. L. Gobbel.

Mr. Gobbel will speak at Trinity church, Fairmont, at 11 o'clock February 16.

AT NEW BERN FEBRUARY 9-14

The third standard training school of our 1930 series and eighth annual session for Craven county will be conducted in Centenary, New Bern, February 9-14, with the following courses and instructors:

1. Program of the Christian Religion, Dr. J. W. Smith, Durham.
2. Primary Lesson Materials and Teaching, Miss Georgia Keene.
3. Training Juniors in Worship, Mrs. A. F. Robertson, Richmond, Va.
4. Training Adolescents in Worship, Mr. L. L. Gobbel.

RICHMOND COUNTY LINE-UP

Profesors Spence and Myers, Miss Keene, and the writer are scheduled to do the teaching in the Richmond county standard training school to be held at Rockingham February 23-28. Courses are as follows:

1. Teachings of Jesus, Prof. H. E. Myers, Duke University.
2. The Sunday School, Mr. L. L. Gobbel.
3. Teaching in the Sunday School, Prof. H. E. Spence, Duke University.
4. Story Telling in Religious Education, Miss Georgia Keene.

Professor Myers preaches at Hamlet at 11 o'clock February 23. Professor Spence preaches at Rockingham at the same hour.

WAKE COUNTY COURSES

Courses and instructors agreed upon for the eighth annual session of the Wake county standard training school, to be held in Edenton Street church, March 9-14, are as follows:

1. New Testament Survey, Dr. Gilbert T. Rowe, Duke University.
2. Pupil Study, Prof. B. S. Childs, Duke University.
3. Lesson Materials in Religious Education, Dr. C. A. Bowen, Nashville, Tenn.
4. Beginner Department Administration, Mrs. O. V. Woosley, Lexington.
5. Primary Department Administration, Miss Elizabeth A. Jarrett, Richmond, Va.

BIBLE CONFERENCES THIS WEEK

Two Bible conferences are on in our conference this week—the first at Kinston January 26-29, the other at Wilson January 30-February 2. Dean Russell of the Duke school of religion and Rev. J. Emerson Ford of Cheraw, S. C., representing the general Sunday school board, are leading.

HAMLET WORKERS' MEETING

Hamlet Sunday school workers held their monthly council session Friday evening, January 17, with a good attendance, including a number of visitors, and gave special attention to an interpretation of the new Program of Work B, J. H. Bowen, superintendent, presiding. Among those present were Rev. H. C. Smith, presiding elder, Rev. H. L. Hendricks, pastor, and L. L. Osteen, superintendent, of Rockingham, Rev. C. D. Barclift of Jalong, and the writer. Attention was given, also, to the training school to be held at Rockingham February 23-28 and to the plan of evangelism in the Sunday school.

JOHNSTON COUNTY SCHOOL

Representatives of our Johnston county churches met in Selma this week to plan the sixth annual Johnston county standard training school, to be conducted March 2-7.

ALAMANCE SCHOOL PLANS

Alamance county Methodist Sunday school officers, teachers, church workers, and others interested in the Bible and Christian living assemble in Front Street church, Burlington, March 16-21, in the eighth annual standard training school for the county. Courses and instructors are as follows:

1. New Testament Survey, Prof. H. E. Myers, Duke University.
2. The Sunday School, Prof. J. M. Ormond, Duke University.
3. Teaching in the Sunday School, Dr. John W. Carr, Duke University.
4. Primary Lesson Materials, Miss Georgia Keene.

CHILDREN AND MISSIONS

Mrs. J. W. Bell of Washington likes Stookers, "The Missionary Education for Primary Children." She says as much in her review of it, written at the request of Miss Keene:

"If we claim by an occasional meeting and fourth Sunday offering to be giving our primary children all that is possible and necessary in the way of missionary education, we are deluding ourselves, according to Wilhelmina Stookers in her book, 'The Missionary Education of Primary Children.'

"'It is not a separate thing,' she says, 'in the program of the church for children which is interwoven throughout all religious education and is a natural, normal part of the whole training of the child.'

"The child's missionary education begins with his relations with those he can see and whose need he can understand. He is naturally responsive to need called out by his environment and whether or not he will continue to be conscious of need in varying situations and will be able to transfer his learning to other and greater situations as they develop will depend upon the opportunities he is provided with for practicing such response.

"The place of the parent and teacher in the modern missionary education of the child is to encourage his natural response to need, arrange situations that stimulate response, and provide opportunities whereby his response may become habit.

"As his ability to transfer his learning grows, the child's field for using this learning can be extended. Beginning with the home it may include the neighborhood, the city, the community, and finally the world. And this is the objective of missionary education—world

(Continued on page 25)

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

PENTECOST

In line with plans outlined by the Federal Council's Commission on Evangelism many churches are giving special emphasis and will make large spiritual use of the 1900the anniversiary of the earthly ministry of Christ. The commission's plans are as follows:

New Year's to Easter

1. Observance of the Week of Prayer during the first week in January.
2. Emphasis placed on the value of individual and family devotions during the entire period.
3. Instruction of boys and girls for church membership.
4. The wide use of the fellowship of prayer.
5. By the "home visitation" plan, revial meetings, and pastoral evangelistic work and preaching to win every possible person to Christ and his church.
6. Special observance of Passion week.
7. An ingathering during this period that shall be worthy of every local congregation.

Easter (April 20) to Pentecost (June 8)

1. A church attendance crusade that shall seek to have every member of every church in America in church services somewhere each Sunday.
2. The reading of Luke and Acts simultaneously, a chapter daily.
3. That all the Protestant ministers of America be requested to preach on the same subject each Sunday.

STUDY CLASSES

This is a great time of the year for pastors and other religious educational leaders to select a standard training text for study and discussion. Included with this study should go the working out of assignment questions and then the answering of examination questions for obtaining credit on the standard training course. A number have recently signified their intention of beginning such study right away. A very fine text for this work would be "Evangelism in the Sunday School." Rev. E. H. Nease of China Grove reports that his class is completing a very interesting and profitable study of his text.

ASHEBORO

The workers' council of First church, Asheboro, held a recent meeting at the home of Mrs. J. A. Spence. At this meeting Supt. Sulon B. Stedman outlined some very definite objectives to be obtained by his school, among them being an increased attendance, a better organization and the adoption of definite guides for procedure. Program of Work B was presented in a brief way to this council and some interest was manifested in its content. Rev. B. C. Reavis, pastor, reports that his Sunday school is making much progress under the able and careful leadership of his corps of officers and teachers, the attendance having been increased about fifty per cent during the past few months.

STANDARD SCHOOLS

The place of meeting and the date scheduled for standard training schools to be held during late winter, spring and early summer months are as follows:

Wilkes County, First church, North Wilkesboro, February 2-7.

Weaver College, February 2-7.

Rutherford College, February 9-14.

Cabarrus County, Central, Concord, February 16-21.

Stanly County, Central, Albemarle, February 16-21.

Cleveland County, Central, Shelby, February 23-28.

Gaston County, Main Street, Gastonia, March 2-7.

Catawba and Caldwell Counties, First church, Hickory, March 2-7.

Rowan County, First church, Salisbury, March 9-14.

Davidson County, First church, Lexington, March 9-14.

West Guilford County, Wesley Memorial, High Point, March 16-21.

Surry County, Central, Mt. Airy, March 16-21.

Anson County, First church, Wadesboro, March 23-28.

Asheville District, Central, Asheville, March 30-April 4.

Lincoln County, First church, Lincolnton, April 6-11.

Rutherford County, high school, Forest City, April 6-11.

Watauga County, First church, Boone, April 6-11.

McDowell County, First church, Marion, April 20-25.

Haywood County, Canton or Waynesville, April 20-25.

Henderson County, First church, Hendersonville, April 27-May 2.

Macon County, First church, Franklin, June 22-27.

Davie County, First church, Mocksville, June 29-July 4.

LOOKING AHEAD

As these notes are being dictated two fine fellows, in the persons of Rev. D. W. Brown, pastor of Proximity, Greensboro, and A. S. Arnold, superintendent of the Proximity "Y," have come in and discussed plans for Mr. Arnold's conducting a local training class for young people in the Proximity Sunday school, this class to be held during each Sunday morning's session of the school. Mr. Arnold will first give a course on "The Organization and Administration of the Sunday School" and will in turn give other courses leading to an incomplete diploma. No finer work can be done than preparing officers and teachers to carry on as others may drop out.

RUTHERFORD COLLEGE

The fifth annual standard training school for Rutherford College is scheduled to begin at the college Sunday afternoon, February 9, at 3 o'clock and to extend in night sessions through the following week. The following courses and instructors will be offered:

Worship—Mr. F. M. Williamson.

The Church and Its Work—Rev. H. C. Sprinkle.

The Organization and Administration of the Sunday School—Mr. Paul F. Evans.

CONCORD

The seventh annual standard training school for Cabarrus county will be held at Central, Concord, beginning Sunday afternoon, February 16, at 3 o'clock. The following courses and instructors will be offered:

The Spirit and Genius of Methodism—Dr. Paul N. Garber.

A Survey of the New Testament—Dr. W. W. Peele.

Pupil Study—Dr. G. R. Combs.

Worship—Rev. A. P. Brantley.

ALBEMARLE

The seventh annual standard training school for Stanly county is organized and ready to do. It will be held at Central, Albemarle, and will begin Sunday night, February 16, at 7 o'clock. Courses and instructors to be offered are:

The Church and Its Work—Rev. H. C. Sprinkle.

Worship—Mr. F. M. Williamson.

The Life of Christ—Rev. F. J. Stough.

Elementary Administration—Miss Corinne Little.

SHELBY

The seventh annual standard training school for Cleveland county will be held at Central, Shelby, beginning Sunday afternoon, February 23, at 3 o'clock and will extend through the following week in night sessions. The courses and instructors to be offered in this school are:

Evangelism—Rev. R. F. Morris.

Worship—Mr. F. M. Williamson.

Principles of Teaching—Miss Corinne Little.

The Sunday School Worker—Mr. Paul F. Evans.

According to a London paper the Rev. J. H. Brooksbank, of Leighton Baptist church, caused a ripple of laughter when, immediately after announcing his resignation, from the pulpit, he proceeded: "The choir will now sing 'O Give Thanks Unto the Lord.'"—Boston Transcript.

Four-H club members of Edgecombe county have organized a junior council. The first meeting was held recently when they listened in on the National Four-H radio program.



Hubert Lee Powell



Joseph Max Brandon



Guy Lattimore Wilkinson



Whitford Franklin Walters

Methodist Ministers of North Carolina

Hubert Lee Powell—Father, John C. Powell; mother, Mary (Womack); born March 2, 1880, Mill Spring, N. C.; joined church 1888; called to preach at 7 or 8 years; reared in country; attended Sterns School, Rutherford College, Wofford College; degree A.B. Charges: 1906, Limestone St., Gaffney, S. C.; 1907, junior preacher, Compobello Ct.; 1908, Tuman, S. C.; 1909-12, missionary to Cuba; 1913, Morganton Ct.; 1914-17, Cliffside; 1918-19, Boone; 1920, Brevard; 1921-24, Hominy Ct.; 1925, Salem Ct.; 1926-29, West Greensboro; 1930, Summerfield.

Joseph Max Brandon—Father, William Augustus Brandon; mother, Savannah Elmira (Litaker); born Salisbury, N. C.; joined church May 27, 1907; called to preach at 14; reared in town; attended Salisbury high school, Catawba College, Lemmons Theological School one year; degrees, A.B. Catawba College. Charges: Rowan-Yadkin, 1924-28; Gold Hill Ct., 1929; Norwood Ct., 1930.

Guy Lattimore Wilkinson—Father, Rufus Pinkney Pumeroy Wilkinson; mother, Augusta Louise (Drum); born 1896, Maiden, N. C.; joined church July 16, 1905; called to preach at 12; reared in country; attended South Fork Institute, Rutherford College. Charges: Park St., Belmont, 1921-22; East Marion, 1923-24; Burnsville, 1925; Kerr St., Concord, 1926-27-28-29. Built, remodeled or finished church, or church and parsonage, every place he has served.

Whitford Franklin Walters—Father, William Franklin Walters; mother, Mary (Radcliffe); born Dec. 21, 1885, Beaufort county, near Bath; joined church October, 1907; called to preach early in teens, decided at 21; reared in country; attended Ayden Seminary four years, Elon College one year, Univeristy of Florida nearly three years, Correspondence-Emory. Charges: South Mills, 1925-29. From July, 1920, to December, 1925, was superintendent of public instruction in Tyrrell county, and during which time preached for the Free Will Baptist churches of that county. Joined conference at Fayetteville 1925; South Mills, 1926-27-28-29; Manteo, 1930. Married Miss Ruth Liverman of Columbia, September 7, 1919.

Charles Leroy McCain—Father, William J. McCain; mother, Mary E. (Hamilton); born Jan. 20, 1870, Abbeville Co., S. C.; joined church Aug. 25, 1882; called to preach very early in life; reared in country; educated in public schools. Charges: North Picken, 1901-4; Laurens Ct., 1905; Autreville, 1906; Sincere Ct., 1907; Townville, 1908-9; Liberty, 1910. All in South Carolina conference. Transferred to W. N. C. conference November, 1910; Clyde, 1911-12; Troutman, 1913-14; Statesville Ct., 1915; Cooleemee, 1916; Weddington, 1917-19; Thrift-Moores, 1920-22; Seversville, 1923; Sparta, 1924; Mooresville Ct., 1925-28; Maylo, 1929; Morven, 1930.

Gerald Ray Jordan—Father, Charles M. Jordan; mother, Sophia (Faulkner); born November 11, 1896, Kinston, N. C.; joined church 1906; called to preach at 13; reared in town; attended Kinston high school, Trinity College, Emory University, Yale University; degrees, A.B., A.M., B.D. Charges: Black Mountain, 1921-23; Chestnut St., Asheville, 1923-24; College Place, Greensboro, 1924-26; Dilworth, Charlotte, 1926-30.

Edgar Wilson Downum — Father, George Franklin Downum; mother, Susie S. (Tomlinson); born Feb. 26, 1885, Harmony, N. C.; joined church 1897; called to preach about 18, but answered the call at 34; reared in country; attended Harmony high school. Charges; Buckhorn, 1921; Old Dock, 1922; Scott's Hill, 1923-24-25-26; Garysburg, 1927; Straits, 1928-29; Pantego-Belhaven, 1930. Taught school 12 years before going into the ministry.

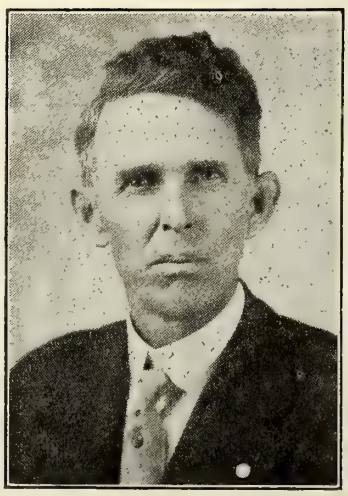
Romeo Leonard Melton—Father, Joseph G. Melton; mother, Mary A. (Blankenship); born Jan. 19, 1872, Rutherford Co.; joined church August, 1891; called to preach, felt impressed several years, finally took work at 29; reared in country; attended Fallston Institute in Cleveland county; graduate Showalter Normal School Music. Charges: First four years of ministry in the Methodist Protestant Church; joined conference at Henderson Nov. 1901; Plymouth and Edenton, 1901-2; Broad River Ct., 1902-5; transferred to M. E. Church, South; Broad River Ct., 1905-6; Deep River Ct., 1906-10; Coleridge Ct., 1910-14; New London Ct., 1914-15; Coleridge Ct., 1915-18; Olin Ct., 1918-22; Statesville Ct., 1922-25; Salisbury Ct., 1925-28; Woodleaf Ct., 1928-29-30. Has raised in building and repairing churches and parsonages on poor country circuits nearly $20,000. Built or remodeled six churches and parsonages.



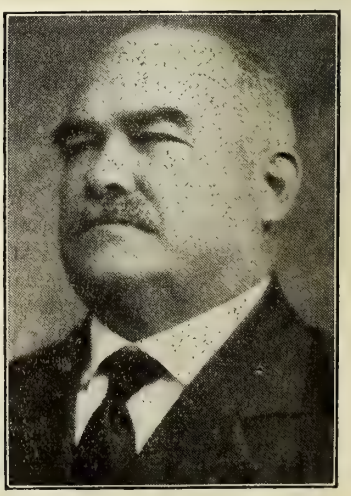
Charles Leroy McCain



Gerald Ray Jordan



Edgar Wilson Downum



Romeo Leonard Melton

Retain Your Good Looks

How frequently a woman thinks, "Am I still attractive?" How much thought and study she devotes to her looks! That's natural. A woman hates to think she is growing day by day less charming and attractive. DR. PIERCE'S FAVORITE PRESCRIPTION helps to preserve in a woman the charm and health of youth. It contains no harmful ingredient. This splendid herbal tonic is sold by all druggists in both fluid and tablets.



Write to Dr. Pierce's Invalids Hotel, Buffalo, N. Y., if you desire free medical advice. For 10c Dr. Pierce will send you a trial package of tablets.

A & P Buyers select for you the cream of the Coffee Crops

8 O'CLOCK COFFEE

lb. 27c

MILLER'S ANTI-PAIN OIL

Formerly known as

Snake Oil

STOPS PAIN

From coast to coast men and women are singing the praise of "Anti-Pain Oil"—a most powerful, penetrating, pain-relieving liniment. It will penetrate thickest sole leather in a few minutes. Mrs. B. Werner, New Orleans, La., writes, "Thanks to your wonderful penetrating oil, it relieved me of Rheumatism and deep-seated cold after other remedies failed."

"I had rheumatism so bad I had to walk on crutches for nine years," says H. C. Hendrix, old soldier of Minneapolis, Minn. "After three months' treatment with 'Anti-Pain Oil' I laid off my crutches and now can walk like a boy."

J. B. Moore, Pittsburgh, Pa., railroad man says, "'Anti-Pain Oil' is the only liniment that ever gave me relief from rheumatism. I use it regularly after being exposed to bad weather." For rheumatism, neuralgia, lumbago, stiff joints, pain in back and limbs, corns, bunions, chest colds, sore throat "Anti-Pain Oil" is said to be without an equal.

Refuse imitations. Nothing like the original. Sold in 35 cent bottles. Get it from your druggist.

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The Pine Antiseptic

Strong enough to kill germs, but healing and soothing when applied to cuts or sores. 35c, 50c and $1.25 at druggists.

THE APINOL CORPORATION, Wilmington, N. C.

IN LOVING MEMORY OF MY FATHER, REV. L. T. CORDELL

When do we miss you most?
Why, papa, at morn
When the sun's first rays begin to shine
To light our feet along;
When all the world begins to stir
And we hear the birds' glad song.
Then is when we miss you most—
At morn.
When do we miss you most?
Why, papa, at noon
When the sun is high in the heavens
And we pause for the midday meal.
Your vacant place at the table
Has made us feel
That your passing came oh, too soon!
Then is when we miss you most—
At noon.
When do we miss you most?
Why, papa, at night
When we are gathered 'round the hearthstone
And fires are burning bright,
We feel your spirit hears us
To guide our lives aright.
Then is when we miss you most—
At night.

Lucia Cordell Griffin.

WORSHAM—Mrs. John B. Worsham, a faithful member of Locust Hill Methodist church, died December 18, 1929, and was buried in the church cemetery Thursday, December 19. The funeral service was conducted by her pastor, assisted by Rev. J. C. Wooten, Rev. J. A. Russell, and Rev. F. S. Aldridge of Durham, Rev. S. F. Nicks of Brooksdale, and Rev W. W. McMorries of Yanceyville. A large congregation gathered to pay their tribute of love and respect to the memory of this good woman.

Mrs. Worsham was the daughter of the late John B. and Malinda Siddle. She was born and reared in Caswell county and lived here all her life. For more than 82 years she had found her way into many hearts by her kindly disposition and unselfish interest in others. She loved her Lord and his church, and was an active member of the missionary society until just before her death. Her counsel was sought in matters pertaining to the local church, and she was always ready to give any assistance she could. The home of Mrs. Worsham was regarded as "a preacher's home," and nothing seemed to give her more delight than have her pastor, former pastor, or presiding elder share the hospitality which she knew so well ho two dispense. She designated one particular place around her table as "the preacher's place."

Mrs. Worsham was a regular attendant at church until she became so feeble that she could not trust herself out. The last service she attended was the second Sunday in last October, the occasion of home coming at her church. She greatly enjoyed the day, although very feeble. She was unable to come to the altar for the communion service, and was served the elements in her new.

She is survived by her husband, John B. Worsham, two daughters, Mrs. J. F. White and Mrs. Berta Yarbrough, and one son, W. W. Worsham, all of Locust Hill community. There are ten grandchildren and one great-grandchild.

She will be greatly missed with her ripened religious experience, and especially by the faithful husband and her children, to whom she meant so much. But we are sure that their temporary loss is her eternal gain. All who knew her feel keenly the loss sustained in her passing. We commend each one to the Great Comforter. We feel that if our sister could speak to us now she could say—

It is not death to die,
To leave this weary road,
And midst the brotherhood on high
To be at home with God.

S. J. Starnes, Pastor.

PAINFUL INDIGESTION

Lady Says She Obtained Relief By Taking Small Doses of Thedford's Black-Draught.

Ardmore, Okla.—"I have recommended Black-Draught to a great many people, and they always thank me, afterwards," says Mrs. Czarina Doke, 116 "B" Street, this city.

"Fifteen years ago, I was in very bad health. I suffered a great deal with indigestion, and I traveled from one place to another in search of health, but nothing helped me. I lost in weight, and my food disagreed with me, and I could scarcely eat a bite that did not give me indigestion.

"Often I had bad gas pains across my stomach, and I would wake up in the mornings with very bad headaches. I had a bad taste in my mouth, and would feel dizzy when I was on my feet.

"I began taking Black-Draught and soon found that I was getting better. I took a dose about the size of a pea, four or five times a day, for three or four days.

"After I had taken several courses of Black-Draught, in that way, I felt fine. I no longer had indigestion. I could eat what I liked, and enjoyed my meals. I gained in weight, and felt able to care for my children and do my housework."

In use nearly a hundred years. Twenty-five doses 25¢. *NC-213*

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with its colds, flu, and pneumonia holds no terror for the mother who protects her children with

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Children's Storyland



WHEN LITTLE BEAR PLAYED WITH ROUGH CHILDREN

One midsummer afternoon Little Bear went skipping down the trail toward his playground in the sun-bright clearing. Mother Bear called to him: "Little Bear, Little Bear, please come back a minute."

Little Bear walked slowly to Mother Bear, who was sitting on the front steps fanning herself with a huge burdock leaf. Little Bear looked cross, for his mother had called him when he wished to play. Indeed, he looked so cross as he stood before her digging his toes into the earth that Mother Bear, still fanning herself, said: "It is a warm day, isn't it?"

Now, Little Bear knew that he had not been called back to talk about the weather, and so when he looked up he couldn't help laughing. "I don't care how warm it is," he answered cheerfully, "I want to go and play!"

"I called you back," Mother Bear went on, "to beg you to keep clean this afternoon because we are expecting callers who will wish to see you, too. You must not play with any rough children. Now please remember, Little Bear, because when I call you, you will have to come straight from your play, and I do hope I shall not be ashamed of you."

Just to be funny Little Bear bowed low, put his paw over his heart, and promised not to play with any rough children. Then, with a hop and a skip and a jump, he ran down the trail.

It was an hour when most of the wildwood children were taking their naps, and, after Little Bear had played by himself for a while he suddenly began to feel lonely in his sun-bright clearing. But just then he heard the woodchuck children shouting and laughing on the western hilltop. One of them saw Little Bear and came running down the hill. "Come and play with us," he said.

"I can't play with you this afternoon," said Little Bear, "because I must keep clean, but I will come and watch you."

So up the hill went Little Bear with the woodchuck to sit down and watch the woodchuck children at their play. They were rough-and-tumble youngsters and had no manners, for they had been turned out when they were young to make their own way in the world.

Little Bear had always liked the woodchuck folks, even though their ways were unlike the ways of the Three Bears. For a while he sat still and watched them. Then he ran a race with Bobby Woodchuck and laughed merrily at the joke, thought the joke was on him when he stubbed his toe on a root and went sprawling on the ground. Because Bobby Woodchuck won that race all the other children laughed and laughed, and the next thing Little Bear knew he was playing rought-and-tumble games with them.

At last one of the fun-loving woodchuck youngsters began to make balls of earth and old dead leaves that he stuck together with juicy wild strawberries. Soon all the children were playing ball with those sticky balls, and Little Bear, too.

So many strawberry balls were thrown at Little Bear that he stopped making them himself and did nothing except try to catch all that came his way; so he was soon plastered from top to toe with earth, dead leaves, brambles, crushed strawberries, and strawberry juice. The game was such fun that he laughed until he nearly choaked as he pelted the woodchuck children with their own sticky balls.

When the merriment was at its height there suddenly came a loud, clear robin call for Little Bear.

"Your mother says come home; your mother says come home!" the messenger called from the treetops.

"And look at me!" wailed Little Bear.

The wookchuck children looked at him, and then they laughed until they could not stand. At last one woodchuck stood up and began to sing in a teasing singsong:

"O we are the jolly woodchuck babies,
And we do as we please.
We do not have to ask our mothers
I—we—may—sneeze."

Then "Woof!" shouted Little Bear at that baby so loud and so suddenly that he scared all the woodchuck children away into the bushes. Back they came, however, in a minute to try to help him get clean. He worked and they worked, but no matter what they did Little Bear was a sad sight.

Finally the oldest woodchuck said: "You go to the brook and wash your face and hands and your ears, too, and brush off your suit in front, and then you walk in and shake hands with the callers. Then you back out of the house this way, and even your mother won't know that you have been playing a rough game with us."

Little Bear did as he was told. He washed and scrubbed his face and hands and ears in the brook until he felt more hopeful. Then home he ran as fast as he could travel.

At first when he walked in, the house seemed as dark as any cave, and so he felt sure that the callers would not notice how he really looked, all soiled and ragged. The callers were his dear grandfather and grandmother, and all went well until Grandfather Bear said: "I must take the little fellow on my knee and tell him a story."

Little Bear knew better than to be taken on Grandfather Bear's knee; so he straightway said in a scared little voice: "But—but—please excuse me; I'm all sticky in the back."

Immediately Father Bear took Little Bear by the shoulder and turned him around. He had heard Mother Bear warn Little Bear to keep clean, and he had heard Little Bear's promise. When Father Bear saw the back of Little Bear's summer suit, all earth and dead leaves and brambles and crushed strawberries and strawberry juice, he said, in terrible tones: "I must take the little fellow on my knee!"

"Tut, tut, there, there," interposed Grandmother Bear gently, "did you have a bad fall, Little Bear."

"That must be exactly what happened," Mother Bear agreed quickly, and she believed it.

"Speak up!" roared Father Bear, as he reached for a small paddle. "Tell us what happened!"

It was a dreadful moment for Little Bear, but he could not, would not, tell a lie.

"I played rough games with rough children, and that is why I am all dirty and sticky," he confessed in a scared little voice.

At that Grandfather Bear put his head back and roared with laughter. "Well done!" said he. Grandmother Bear laughed softly, and Father Bear couldn't help smiling as he dropped the paddle.

"The thing for you to do now," advised Mother Bear, "is to go down to the river and have a good bath. Then dry yourself quickly in the sunshine, because we are soon going for a picnic, and you must be ready."

"Oh," said Little Bear mournfully, "I suppose you are dreadfully ashamed of me!"

"No," answered Mother Bear, "I am proud of you because you told the truth. Now run along and take your bath and be happy."

Little Bear took such a joyful plunge into the river that he scared the fishes. Later at the picnic he was so sweet and clean and behaved so perfectly that his grandfather and grandmother and Father Bear owned that they, too, were proud of him.

And that night when Mother Bear tucked him into bed Little Bear promised that he would be good and do exactly as he was told ever after.—Youth's Companion.

"Tommy, can you tell me one of the uses of cowhide?"

"Er, yessir. It keep sto cow together."

FIGHTING FOR CHRIST

A handsome boy with glossy, black curls and bold, flashing eyes jumped lightly on an equally handsome horse. The silver colored beast galloped over the burning sands of the desert, while its rider whispered softly in its ear:

"Oh, Fleetfoot! We must find Peter! Hurry! Oh, if you could understand!"

The horse did seem to understand, for he snorted knowingly and went swifter and swifter. They left the lonely deserts behind them and approached the little town of Nazareth. Through the gates they hurried, the beautiful horse galloping over the hard stones, dodging the flocks of people, cattle and donkeys. Through the market place they went, and many of the peasants paused and turned to look at the pair.

"That's David, the wild child of the desert," exclaimed one woman to her friend.

"They say he's the son of the king, and that he was left out on the deserts to die when only a babe!"

"How old is he?"

"Around fifteen. Michael says the king has been trying to buy that horse from him for a long time."

At last the two reached a little, broken down hut near the edge of town. At the doorstep sat a kindly old man with a long, white beard, smoking a pipe.

"Well, David!" he said in glad surprise as the boy slipped quickly from the animal's back.

"Peter! Peter!" he cried as he knelt at the man's knees and slipped his strong young arms around the old man's shoulders, "Have you heard? Jesus of Nazareth is to be crucified!"

"Yes, David, I have heard."

"And yet you sit idly by? Oh, Peter!"

"What can I do?"

"Do? Oh, you anger me with your words. I am going now. They shall not kill him! They shall not!" And the boy's cheeks flushed angrily.

"My boy, don't! You can do nothing!"

"I must. Did I not see him cure the lepers?"

"You're only a lad. You can't fight those Romans. They would trample you down, and it would be useless. If Jesus chose, he could save himself. Can't you see? Perhaps God would rather you use your life for some other purpose."

The boy's anger was subdued. "What do you suppose God wants me to do?" he asked thoughtfully.

"Some day you will find out. You are young yet."

"But what must I do in the meantime?"

"Try to be just what you think God meant for you to be."

"'Twill be hard," said the lad slowly.

"If it were easy, where would the glory be?"

"There would be no glory! Oh, Peter, how you do make things seem clearer!"

Peter smiled wistfully and stroked the angled locks. "I'm glad you understand. Some day I hope to see you a great man."

"If I can only please God." And the boy's black eyes shone with a supreme happiness.

For a few moments the two sat in silence, but when the younger suddenly exclaimed, "I want to fight! I want to fight for Jesus!"

"David, my son, you can fight that "thing" in you that urges you to do wrong; that "thing" that leads you away from God. That is the way Jesus wants you to fight for him."

"And so I will!" And the boy sprang eagerly to his feet, while the old man smiled wisely. Dorothy Clay.

A LITTLE BOY'S SERMON

One Monday a little boy, who had been to church the day before, thought he would have a church of his own. He arranged his four sisters in front of him, then stood up on a stool and spoke very loud. This is a part of the sermon he preached:

"This is to be a 'mind-mother' sermon. There are two ways in which you ought to mind everything she says:

"Mind her the first time she speaks. When mother says, 'Mary, please bring some coal or water,' or 'Run to the shop,' don't answer: 'In just a minute, mother.' Little folks' minutes are a great deal longer than the ones the clock ticks off. When you say 'Yes' with your lips, say 'Yes' with your hands and feet.

"Mind cheerfully. Don't scowl when you have to drop a book, or whine because you can't go and play. You wouldn't own a dog that minded you with his ears laid back, growling and snapping. A girl ought to mind better than a dog."—The Watchman.

ABOUT PRACTICING

Mother shook her head soberly. "You never can learn to play the piano beautifully without practice, little girl! Your music teacher practiced these same things over and over when she was a little girl. That is why she can teach you and the other children so well today."

"I hate to practice," said Edna soberly.

Father came in just then, and he added, "Everything has to be practiced that we wish to do well, doesn't it, mother? Even being good will come easier if we practice at it every day, you know! Practice your lips in smiles, Edna, dear, and see how much easier it will be tomorrow!" And Edna ran away to the piano and began to- work- busily.—Exchange.

Schoolboy—I'll help you with your mathematics, Joe; I've got it all here in a nutshell.

Voice from Other Room—Oh! You've memorized it, eh?

Bill (handing Sam a nickel)—Have you seen the new nickel with Lindbergh on it?

Sam (looking at coin)—I don't see Lindy on here.

Bill—Well, I guess he must have hopped off.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

$4 to $10 Daily Easy

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Here is a rapid selling specialty item known and used for fifteen years all over the country. A splendid money maker for you, 100% profit. For quick, pure, wonderful home-made marshmallow filling, icing, meringues, desserts, etc. Known as Snow-Mellow. Simple. Fascinating to use - - a quarter's worth tops and fills 7 two-layer cakes. Simply add hot water and beat. Beautiful. Delicious. Good. See it sell by the half dozen. Send dollar bill for trial selling order—get agency around you. Money back if not entirely satisfactory. Send in today!

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Send 15 cents for Catalogue of 1600 Illustrations
The Perry Pictures Box 317, Malden, Mass

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Miss Elizabeth Lamb, Fayetteville, will serve as secretary of the Fayetteville district until the annual meeting.

The Historical Pageant, prepared by Mrs. H. B. Branch, our superintendent of young people and adept in dramatics, will be ready for distribution Feb. 3. The material is of great value and, if presented according to directions, it can be used profitably for missionary societies, Epworth Leagues, zone meetings, or any group engaged in spiritual cultivation. The price is 25 cents postpaid and can be ordered from the North Carolina Christian Advocate, Greensboro, N. C.

Mrs. Walter Patten, recording secretary, will furnish a complete account of the recent executive meeting in next week's issue.

EXECUTIVE MEETING AT CENTRAL CHURCH, RALEIGH, JANUARY 24

It gave your editor a "home feeling" to attend a missionary meeting at Central church. For four years it was her privilege to be a member of this auxiliary an to enjoy fellowship with this loyal group who is eager to do the things that advance the church.

There was a smaller group than usual for this executive meeting, since the district secretaries were absent. A motion made by one of the district secretaries and adopted at the last meeting ordered that the district secretaries would not assemble for the mid-winter executive meeting.

There were ten present and each one seemed to carry an expectant attitude—everybody had a feeling that it was time for the secretaries to come in. Naturally their absence was keenly felt, since most of the plans have to be executed through the district secretaries.

However, visitors came in and the executive committee had a most delightful time discussing the approaching annual meeting with this delegation from First church, Rocky Mount. They are making every arrangement to entertain the conference society April 29, 30 and May 1. On this occasion the conference will have the privilege of hearing Dr. J. L. Cunninggim of Scarritt College, Miss Sallie Lou McKinnon of Maxton and China, and also Miss Ida Hawkins of Wilmington and Korea. There will be a council officer on the program. Just which one will be announced later.

Considerable discussion was given to our friends. While some of the districts made considerable increase, yet our pledge was not met in full. The following amounts were sent in:

Durham, $6721, with $940 increase.

New Bern, $6619, with $614 increase.

Elizabeth, City, $5312, with $302 decrease.

Fayetteville, $3954, with $421 increase.

Raleigh, $5138, with $484 decrease.

Rockingham, $6411, with $1064 decrease.

Washington, $5954, with $415 increase.

Weldon, $422, with $28 decrease.

Wilmington, $4160, with $90 increase.

The amount raised during week of prayer was $2664.

In round numbers, our conference raised practically $58,000 for missions during 1929.

We might have done more, and yet figures do not embrace the sum total of our resources in evangelizing the world. The North Carolina conference has a host of devoted women who are teaching men, women and children how to do the will of our Father; they are giving their time, their money and their best interest to the affairs of His kingdom. They are "steadfast, immovable, always abounding in the works of the Lord." E. S. P.

BAHAMA AUXILIARY

The woman's auxiliary of the missionary society of Mt. Bethel church, Bahama, met with Mrs. J. T. Lashley Tuesday, January 21, for an all day meeting. The object of the meeting was to complete a quilt which the auxiliary has been making for the orphanage. Each member carried a dish of food for lunch, which was served cafeteria style. The quilt was completed in a few hours' time and each member counted the day as one pleasantly and profitably spent. We hope to make another quilt for the orphanage soon. Pauline Roberts, Cor. Sec.

EDENTON STREET AUXILIARY

The first general meeting of the missionary groups of Edenton Street church was held at the church Monday afternoon. The meeting was well attended and much interest was shown.

Mrs. F. S. Love, the new president of the society, presided. The meeting was opened with an inspiring talk by Mrs. Love. Her subject was "Service," using loyalty as the keynote and stressing cooperation, generous and willing hands and a deeper spirituality as the four essentials for success in the world of missions.

An interesting and unique playlet presented by Miss Mamie J. Chandler, Mrs. O. F. McCrary and Mrs. Caviness revealed the yearly expenditure of all funds of the society. This presentation of the financing of the Woman's Missionary Society proved very interesting.

At the conclusion of the program, pledges for the year were voted on and adopted. The pledges for the year are for the following: Reavis School in China, the Maude Merriman Cunninggim Scholarship, and our Bible woman in Siberia.

Mrs. Love expressed deep sorrow for the passing of our beloved member and co-worker, Mrs. W. H. Speight.

On account of the interest shown and good attendance of the meeting, we go forward with renewed interest in our work for the coming year.

Mrs. Theo. A. Richards, Jr.
Supt. of Publicity.

CENTENARY, NEW BERN

The Elizabeth Hendren Missionary Society held the first meeting of the new year on January 6th in the ladies' parlor of Centenary church. The new president, Mrs. Sadie Spencer, presided. Thirty-five members were present. Six new members were enrolled and given a hearty welcome.

Pledge cards were passed and the president urged that all try to pay both dues and pledges as early in the year as possible.

After the business was over Mrs. Spencer suggested that the Elizabeth Hendren and Jane K. Meadows societies unite and give Mr. and Mrs. Hobbs a reception. Every member of the church will be asked to come and meet the new pastor and his wife.

Mrs. W. E. Hocutt.

RESOLUTIONS

It having pleased our heavenly Father to take our friend and co-worker, Mrs. Henrietta Thomas, from her labors in this earthly kingdom to more celestial fields beyond, we bow in humble submission to his divine will; therefore be it resolved by the members of the Henrietta Thomas Missionary Society of the Horne Memorial church:

First, That the church and society has lost a valuable and useful member, the community a loyal and Christian character who will live on in the minds and hearts of those who came in contact with her and her family, a kind and loving mother whose watchful care and Christian influence was a guiding star to lead her children to the high standard of Christian and moral life.

Second, To the bereaved family we offer our most heartfelt sympathy.

Third, That a copy of these resolutions be spread upon the minutes of our society, a copy be sent to the family of the deceased and a copy be sent to the Clayton News and N. C. Christian Advocate for publication.

Mrs. E. B. McCullers,
Mrs. Lena Barbour,
Mrs. John S. Barnes.

I'M GLAD MY DOCTOR SAID 'TAKE IROGEN'

"When other medicines failed I was ordered by my doctor to take IROGEN. Before taking half a bottle I was relieved of sour stomach, and I now sleep better and feel better than in 3 years. My appetite and digestion are good."—Mrs. B. C. Burnette, Swannanoa, N. C.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DEALING IN FUTURES

My life is ahead of me now,
And I'm dealing in Futures today;
And I'll say goodbye to all sorrow and care
When I've entered upon my way.
The path of the Past has been long,
And the Present a toilsome way;
So I've fixed my eye on the Future beyond,
I'm dealing in Futures today.
The road by which I have come
Has led over many a thorn;
And fain would I stop beside the way,
But to the Future press on.
There are jewels and gems of gold
That sparkle along my way,
But there are treasures fore'er untold
That lure me on today.
I hear the singing of birds
As I hurry along the way,
But I know there are voices sweeter than these
I'm dealing in Futures today.
With my feet in the valley below,
I press to the heights beyond;
With a whisper of joys still unattained
The Future is luring me on.
There's a city all paved with gold,
And a crown for those who obey;
And a harp and a voice to sing God's praise,
So I'm dealing in Futures today.
O tempt me not to give up,
Nor think the way too long;
For if in the Present we faithful be
We'll join in the Future song.
Forgetting the things behind,
Pressing forward upon the way,
I say to my soul, "the prize is ahead,"
I'm dealing in Futures today.

Mrs. E. M. Anderson.

THE WEAVER BULLETIN

We are indebted to Prof. and Mrs. C. H. Trowbridge of Weaver College for a copy of the Alumni issue, 1929, of the Weaver Bulletin which is published quarterly by Weaver College at Weaverville.

Several articles of interest go to make up this bulletin, including "Weaver College in 1929," "Recent Alumni," "Weaver College Finances," "The Improve Weaver Club' 'and the Alumni Roll.

We were especially interested in the sketch of the International Club, which showed that there are at this time at Weaver College as members of the student body representatives of five different nations, including America. The foreign members have been called on frequently to speak in churches, in missionary meetings and in gatherings in private homes.

All of these young men and women are Christians and all but one are Protestants. They all speak English with remarkable fluency, and in their public talks they always speak of the religious, educational or social conditions in their home countries. One of these in which the Woman's Missionary Societies of the Asheville district are especially interested as their protege, is Miss Yamagata of Japan.

MID-YEAR EXECUTIVE MEETING

The mid-year executive meeting of the Woman's Missionary Society of the Western North Carolina conference is in session today (January 30) at the Vance hotel in Statesville. The early part of the meeting will be given over to a "Retreat" for prayer and meditation, after which the meeting of the district secretaries will be held. At eight o'clock the regular executive business session will be held, at which time plans will be laid for the annual meeting which is to meet this year in Wesley Memorial church in High Point. The date of this meeting will be decided upon and the program committee named by the president. In addition there will be a review of the past year's work and new plans and new suggestions will be heard for the further development of the missionary program of work for 1930.

LOWELL ENJOYS SPLENDID NEW YEAR MEETING

Mrs. G. B. Smith, the newly appointed superintendent of publicity of the Lowell Woman's Missionary Society, writes us that the first meeting of the new year was held on Wednesday evening, January 15,at the prayer meeting hour. The following program was given: Song, "I'll Live for Him"; installation of new officers by pastor, Rev. F. H. Price; song, "Take My Life and Let It Be," and the prayer and Bible lesson by the pastor.

As the business had been transacted at a meeting on Sunday morning previous to this time, the president, Mrs. W. O. Phillips, announced a dialogue, which proved most interesting. It's title was "Our Finances" and the characters of the council treasurer, conference treasurer and auxiliary treasurer were taken by Mrs. G. F. Hovis, Mrs. G. B. Smith and Mrs. C. B. Jenkins.

It brought out most clearly to the members of the society the objects to which their finances are applied, and impressed upon them their responsibilities as members in contributing to these funds.

A song, "Jesus Calls Me," closed the interesting and valuable program.

RECENT ZONE MEETING IN GREENSBORO DISTRICT

By Mrs. J. W. Crews, Secretary.

On Sunday afternoon, January 12, a most interesting meeting of zone one was held at Gethsemane church on the Greensboro district. The officers were all present and quite a good representation from all the churches except one. A fine program had been prepared consisting of songs, readings and instructive talks.

Mrs. A. L. Thompson, district secretary, added much to the meeting by her helpful suggestions on mission study and urged the organization of more young people's societies on the charge. Mrs. Justice from West Market Street church, Greensboro, also gave a talk on mission study.

The next meeting will be on the second Sunday in April at West Market Street church.

RESOLUTIONS OF APPRECIATION

The Woman's Missionary Society of Asheboro mourns the loss of one of its most faithful and loyal members, Mrs. P. H. Morris, and as an expression of their love and appreciation of her valued life and work they send the following:

We, the members of the Woman's Auxiliary of the Asheboro M. E. Church, South, with to pay tribute to the memory of Mrs. P. H. Morris, who was called from our midst on Sunday, November 17, 1929.

Mrs. Morris loved her church and was always willing to do her part in anything relating to the work of the church, and with her pleasing smile and words of encouragement she was used by her Master to help others along the way. She was a charter member of the Asheboro Missionary Society and took a peculiar interest in every phase of its work. We shall sadly miss her, for we realize that we have lost a dear, loyal friend and member.

In token of our appreciation of her sweet presence among us, and in loving remembrance of her, we therefore resolve:

First, That while we bow in humble submission to our Father's will, we mourn her going from us.

Second, That our society has lost a devoted, faithful member, one who was zealous in our Lord's cause.

Third, That we extend to her bereaved loved ones our deep sympathy, praying that our heavenly Father may comfort and sustain them in their sorrow as he alone can do.

Fourth, That a copy of these resolutions be recorded in the minutes of our auxiliary, a copy be sent to the family, to the Woman's Page in North Carolina Christian Adovcate and also to our local papers.

Mrs. J. O. Redding,
Mrs. C. A. Hayworth,
Mrs. W. J. Moore,
Committee.

We must, in great measure, take our friends as they are, if we are to have them at all. We cannot remodel any of them at will. When once we have accepted this fact, and the kindred fact that our friends are probably longing quite as fervently to improve us, we we shall get a great deal more pleasure out of our companionships, and escape much mental friction.—Forward.

Sunday School Lesson

FEBRUARY 2

By F. B. Stockdale.

Putting God's Kingdom First

Matt. 6:1-34.

Golden Text—Seek ye first his kingdom and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

In coming to the subject of "Putting God's Kingdom First" let us recognize that it is first. When we relate ourselves to the Kingdom of God in such way that it is first with us we have only related ourselves rightly to an eternal fact. God's kingdom is not moved from place to place in the scale of values: men do not put it at all in the sense of locating it. He has put his kingdom and it remains in the order of his putting. It is first with God: his first interest. It was first in the life of Jesus, hence he was always doing the Father's will. It is now first with the risen Lord and there is no interest in heaven that is before it. It has been first with the great and good of the ages. To the prophets it was more than life itself. To it most of the apostles gave the last full measure of devotion. We may move ourselves toward it and its interests, but we cannot move it toward ourselves. When rightly we relate ourselves to the Kingdom of God we are in tune with the Infinite: the music of the ages is within our souls and we live for the purpose to which the Almighty gives himself. He can work for no higher project and the fact that he asks us to live for no less an undertaking is the highest compliment paid humanity and the biggest gift God has for man. The idea that our own spiritual experience is the highest blessing God bestows overlooks the fact that all experience is but a preparation: God has nothing better to give than the opportunity to extend his kingdom. We may move ourselves toward the kingdom of God, but we cannot displace that kingdom from the position God has given it in the affairs of the uinverse. Because it is first we should give it first place in our thought and life. When we speak of "putting God's kingdom first" we mean that we shall relate ourselves rightly to an unchangable actuality.

Motives

Jesus knew the power and importance of motives as the parent of action. The motives of life are not the garments in which the unseen self is clothed, but rather the texture of the self. Motive might be called the color of the soul. We are black and white, or any shade between, as our motives are tainted or pure. A right motive puts a wrong action in the category of mistakes instead of in the list of wrongdoings. A wrong motive soils the kindly action, or taints it at the spring of action. While the action wears the garb of altruism the thing garbed is selfish to the core. The material given will soon be gone, the bread will be consumed, the clothing outworn, but the motive makes an everlasting deposit in the growing personality and the kindly action covers a growing selfishness. We become the results of our motives; the products of what we intend. Jesus advised that charity shall be shown without the blare of trumpets. Calling the attention of men to the kindness shown is what the hypocrites might be expected to do. Those who put on a false face, of course, wear it for show. That makes kindliness a thing to be worn and kindliness is a thing to be felt; a matter of the inner self. Give the best in your nature a chance to act of itself and hide from the left hand the kindness the right hand is performing.

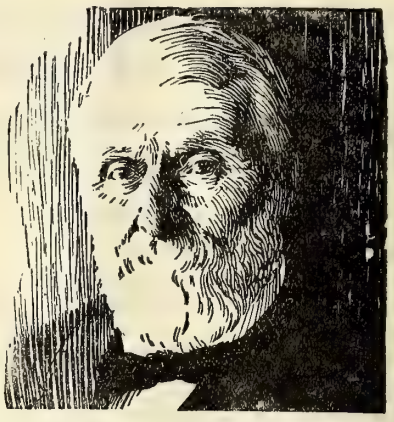
The reason given for not advertising the kindly action is that the Father, who seeth the secret things of men, can reward only what is worthy of being rewarded. When the motive behind the action is good in itself the reward is an open reward. This is only saying that what men are in the inside comes to the outside. The inner self becomes manifest so that others recognize the nature of the action and give credit for kindliness where credit belongs.

The reward is not something divorced from the doing of that for which he rewards: as though a man should give his wife a new dress for the cooking of a good dinner. Health is the open reward for the cooking of a good meal. God's rewards are not random gifts. His gifts are always attached to the reasons for their giving. The kindly deed begets a kindly soul. If one will perform enough kindly deed he will become a kindly person: that he can never be apart from kindly actions.

Prayer

The same law that holds in alms holds in prayer; holds in all the realms of activity. Think of the incongruity of praying to God that men may hear: of standing in the synagogue and the corners of the streets in order to get the divine attention. Think of turning one's self inside out so that the inner life may become a matter of show. The reason for going to the secret place is that the Father is in secret. Our finding the Father is always our own. We may be with the throng in the house of God, but if we find him we shall find him for ourselves. God never receives a delegation. All his interests are private. We cannot go together into the secret of his tabernacle. The springs of the spiritual life are out of sight: they are neither in the synagogue nor on the street corners.

The thing here emphasized is the secret life of the soul: a side of our natures we neglect. The reference to fasting so emphasizes the secret life that it recommends that when you fast "thou appear not unto men to fast"; that is a matter with which men have nothing to do whatever: let God see it and hide it from men. Have a life that links you in secret with the Almighty and under no



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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Blacksburg, S. C.	6.75	7.60
Charlotte, N. C.	4.55	5.10
Danville, Va.	2.35	2.65
Durham, N. C.	2.65	3.00
Elkin, N. C.	4.00	4.50
Gastonia, N. C.	5.55	6.25
Goldsboro, N. C. 4N...NN	6.25	7.00
High Point, N. C.	.75	.85
Lynchburg, Va.	5.40	6.05
Raleigh, N. C.	3.95	4.40
Salisbury, N. C.	2.40	2.70
Selma, N. C.	5.30	5.95
Statesville, N. C.	3.65	4.20
Thomasville, N. C.	1.10	1.20
Winston-Salem, N. C.	1.40	1.60
Marion, N. C.	7.20	8.10

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circumstances injure that secret relationship.

The Lord's Prayer

You will note that in this prayer the singular is used only of the Father: "Thy name," "Thy will," "Thine is the Kingdom." Of the petitioner the singular is not used: "Our Father," "give us," "forgive us," "lead us," "deliver us." This is not an accident of speech nor is it to be explained by grammatical usage. The spirit of prayer will not mix with the spirit of self-seeking. I, me, my, mine, are too Liliputian to even breathe the spirit of prayer. The spirit of prayer is as wide as human relationships and embraces all people as well as God. No direction in which I can reach, either upward toward the Father or around me in human fellowships, that is not embraced in the first breath of prayer. Of course he is my Father; but mine because he is ours and in the prayer life we are to seek greatness as well as goodness. Most of us are so self-centered that it is difficult for us to breathe the wider air of prayer; we live on such low ground that the mountain atmosphere upsets our equilibrium. I once rode to the top of Pike's Peak. As a joke on me the driver said: "When we get to the top would you mind putting a rock behind the hind wheel?" I hurried a few steps and got the stone behind the wheel and found myself so "light-headed" that I had to hold to the auto to keep from falling. The mountain air of prayer is not suited to the lungs of people who live in the valley.—Christian Advocate (N. Y.)

N. C. SUNDAY SCHOOL

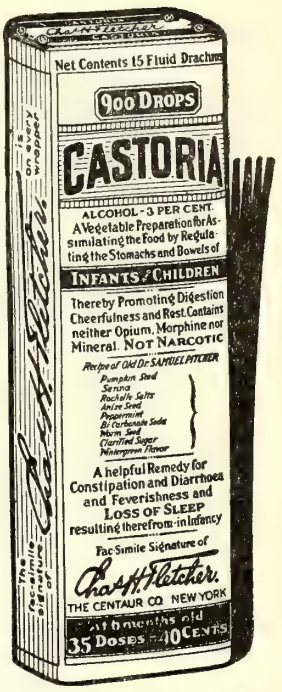
(Continued from page 16)

friendship in the name of Jesus. When self as one of God's great family, desiring to share his knowledge of the love and goodness of God with others; being friends with everyone as Jesus was and sharing as Jesus would share, we may say we have given our children adequate missionary education. Some of the steps to this end, that the author discusses fully, are: arousing intelligent interest, establishing right attitudes, overcoming race prejudice, the place of the home and the church in the missionary education of the child, co-operation between parents and teachers, and parent and teacher training.

"The book is written in the form of a conversation between a group of parents and teachers considering together the importance of the missionary education of primary children. The problems they present, the experiences they share, and the conclusions they reach make a very readable book and one that is entirely convincing. A book that will bring us a new conception of the importance of the missionary education of the primary child."

Bulletin 268, "Control of Oat Smut by Seed Treatment" is the latest bulletin issued by the North Carolina Experiment Station and may be had free of charge on application to the agricultural editor at State College.

Restless Children



Children will fret, often for no apparent reason. But there's always one sure way to comfort a restless, fretful child. Castoria! Harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than some powerful medicine that is meant for the stronger systems of adults.

That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is any need. In cases of colic, diarrhea, or similar disturbance, it is invaluable. But it has everyday uses all mothers should understand. A coated tongue calls for a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed to set everything to rights. Genuine Castoria has Chas. H. Fletcher's signature on the wrapper. Doctors prescribe it.

Home Has More Danger Than Savages of Brazil

JOHN J. WHITEHEAD, explorer and lecturer, has just returned from eight months in the jungles of South America, where he was searching for traces of the lost Colonel Fawcett and his son.

Dangerous as he found the jungle, he encountered a worse danger at home. But let him tell it.

"One of the great problems of a trip of this kind is keeping in healthy condition. When we started, some of the members of the party had laxatives with them, but made wise by experience I carried Nujol. All too quickly my stock ran out. Soon I was in bad shape—what with a diet of rice and beans, lacking vitamins and green vegetables.

"When we finally got back to civilization, entertained first in Brazil and later in the United States, I became positively ill. Severe stomach pains and poor elimination made me realize that Nujol would again prove the reliable, trusty keeper of health. Sure enough, with the first bottle the trouble disappeared.

Don't think Nujol is a medicine. It is as tasteless and colorless as clear water. It brings you, however, what your body needs like any other machine—lubrication. Just as a good bath washes our bodies clean, Nujol sweeps away, easily and normally, those internal bodily poisons (we all have them) that make us feel dull and headachy and sick. Nujol cannot hurt even a little baby; it forms no habit; it contains not one single drug. Doctors and nurses use it themselves and tell *you* to use it, if you want to be well.



John J. Whitehead, explorer and lecturer, with a Jungle Warrior

Take Nujol every night for two weeks and prove to yourself how happy and bright and full of pep you can be, if your body is internally clean. Get a bottle today at any drug store. It costs but a few cents, and makes you feel like a million dollars. Start traveling the health-road to success and happiness—this very day!

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

ESSAY CONTEST

This is our final exhortation in regard to the church-wide essay contest now on throughout the Epworth League. The essays must be sent in to Central Office, Epworth League, 810 Broadway, Nashville, Tenn., by the 10th of next month. This has been open to all leaguers 13-17 years of age. The general subject being "Youth and World Friendship." We are glad to know that we have several leaguers within our conference who are working on this. We have heard indirectly of more who are doing so than we have learned the names of. Those whose names have been furnished the conference superintendent of Hi-Leagues, Mrs. G. G. Adams, are: Martha Martin and Margaret Kernodle in the Greensboro district, and Pardue Bunch in the Statesville. We earnestly hope those others who are working will along with these be able to get their papers in to Central Office on time. There is no reason why some of the fifty awards should not come our way. We wish each one much joy in the work.

JUNIOR AND HI-LEAGUE WEEK

Next week, February 3-10, is Junior and Hi-League week. During this week the senior league should make special efforts to foster and revitalize the interest of the adult church in the activities of the Epworth juniors and Hi-Leaguers. Many of the senior leaguers need a freshening of interest in this direction. Would that many individual leaguers would be enabled to catch the vision of joyful service they may render by being real pals, big brothers and sisters to these of our younger groups. A limited number of copies of "Our Opportunity," a pageant for Hi-League week, may be secured free from Central Office, Nashville, Tenn. We have none in our conference office. Remember we have a separate assembly for Hi-Leaguers this year. Plan now to have your Hi-Leaguers ready for an active participation in this assembly.

NOTES FROM CHARLOTTE

Rev. J. C. Grose, conference president, made a splendid Epworth League address before the Charlotte union at its meeting in January. Everybody was delighted with the opportunity to know both Mr. and Mrs. Grose, and will be happy to welcome them again soon.

The Epworth Era campaign was opened on the day previous to this union business meeting, and reports from all chapters were "A good start and sure winding up with 100 per cent quota." This should culminate in better all round league work during the coming year.

An unusual social under the direction of Berryman Jones, assisted by the Dilworth leaguers, was enjoyed by all. The idea was new and smart, and the match games, stunts, sings, etc., were a real contriution to the recreational program.

The Charlotte Hi-League Union is growing in interest. The writer had the pleasure of meeting with the Hi-Leaguers this month (January) taking a small part on the devotional program. We gave them an invitation from the senior union for a joint meeting February 10 at Hawthorne Lane church. Miss Elizabeth Woodward is to be congratulated for the success of the Hi-League Union, as well as the efficient chapters and leaders represented in it.

BUDGET COMMITTEE

The conference budget committee as commissioned by the recent cabinet meeting held a most satisfactory session this past Thursday in the home of the field secretary. Brother Grose, president, was unable to be present. Good fellowship mingled with the work. The wife of the field secretary furnished an appetizing dinner. We feel sure our chapters will rally to the support of growing needs and larger activities.

CULTIVATION PERIOD

The article on pages 293-294 of the January Era tells how the leaguers may co-operate with the pastor in the study of the special mission study book for the January-February cultivation period and thereby take credit on item 7 of the standard of efficiency of the senior league in regard to the approved study course. We hope that many of our chapters will join heartily in the study of this book, "The Church and the World Parish."

HURRAH!

More and better reports have come into our conference office this time than have come for any previous quarter since we have been tabulating same. This shows that our chapters have given better response to the call from our district secretaries, both senior and Epworth Hi. Let us decide right now that this new quarter ending March 31 will see us close to 100 per cent in this matter of reports.

STANLY COUNTY

We enjoyed meeting with the Stanley county union in a special rally meeting in Central church, Albemarle, recently. Songs, readings, games, speeches and plenty of eats furnished an evening of helpful entertainment. This union is experiencing a renewal of interest in the work. On Sunday morning we had the happy privilege of speaking to the congregation of our Norwood church; then in the afternoon we enjoyed a similar experience at Randalls on the circuit. It was a renewal of acquaintances made in years past. These are faithful folks.

North Carolina Conference

DURHAM DISTRICT LEAGUES

The Durham district has another Epworth League to report. The West Durhame Epworth-Hi League was recently organized with a membership of 16. Mr. W. G. Carrington will serve as superintendent or Epworth-Hi counselor. The following officers have been elected: Christine Butler, president; Mildred Bobbett, vice president; Leah Alley, secretary; and Rose Farlow, treasurer. These young people are very enthusiastic and are looking forward to a wonderful year in their league work.

I wish to remind the leaguers in the Durham district that February 3-10 is Junior and Hi-League week. I hope all the churches in our district will foster their junior and Hi organizations. A limited number of copies of "Our Opportunity," a pageant for Hi-League work, may be secured free from the Central Office.

Also the essay contest on "Youth and World Friendship," open to Hi-Leaguers, closes on February 10, and all participants must send their papers to the Central Office before that date. I hope all of our Hi-Leagues will have at least one entry in the contest.

Mrs. George Tyson,
Sec. Durham District.

GRANITE QUARRY CIRCUIT

We have been privileged to meet with the young people of several of the churches of Brother Crowder's charge. We enjoyed speaking to the congregations of Mt. Tabor, Bethel, and Granite Quarry. We found an interested group of young people at each of these places. Bethel is the newest league. One ideal feature we found in this newest chapter is the coming of a copy of the Era into the home of every member of the chapter. Some time last year we were with the other league of this charge; same is doing good work at Rockwell.

NEW BERN

January 25 Centenary Methodist church, New Bern, was the scene of an Epworth League "pep banquet" and social. Philip Schwartz, special field secretary of the North Carolina conference, was the guest of the local league and spoke, bringing to the group a message on preparation, enthusiasm and pluck. At the conclusion of the banquet an hour of recreation was enjoyed, in which all present took part, including Dr. and Mrs. Walter Patten, Rev. A. J. Hobbs, Jr., and Rev. R. M. Price.

Sunday, January 26, special Epworth League services were held at both Bridgeton and New Bern churches. Brothers Hobbs and Price are doing a great work with their young people, and Dr. Patten, presiding elder of the New Bern district, is whole-heartedly boasting the Epworth League work in his district.

Reporter.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In last week's Advocate I failed to state that I attended the missionary institutes of the Washington, Raleigh and Durham districts. The elders of those respective districts were cordial to me. I attended in order that I might say a few words about our orphanage work and to establish friendly contacts with those who are giving us their generous support. I wish to record my sincere appreciation of the many courtesies extended to me by the elders and the churches.

* * * *

It was a source of deep personal regret that I could not attend the sessions of the Grand Lodge of Masons which met in Raleigh last week. The death of a staunch friend of the Methodist Orphanage made it impossible for me to participate in the meetings. Among the many things that commend Masonry to the world is its care of the fatherless. For more than a half century this great fraternal organization has rendered a magnificent service at the Oxford Orphanage in its care of the thousands who have been trained in that noble institution. Were this all that Masonry stood for I should feel that such a splendid and time-honored institution was worthy of my support and loyal devotion.

* * * *

Fifteen years is rather a long time when measured by the calendar. Otherwise when one is busy, with his hands full of plans and work, the time passes like a pleasant dream. It is hard for me to fully realize that my lot has been cast at the Methodist Orphanage for 15 years. Tuesday of last week marked the close of 15 years of service at our orphanage. A deep sense of incompleteness confronts me on every hand. Yet in the face of these facts we have made some little progress. Whatever success that we may have achieved is due to the cooperation of the board of trustees, pastors, churches, Sunday schools, organized classes, missionary societies, and my official staff. It is a real pleasure to work when one has the good will and cooperation of so many friends. Suggestions and friendly criticism, which will benefit our home, are earnestly solicited from the friends of our orphanage.

I don't know of any more tryin' position than bein' the father of a fifteen-year-ole son.—Abe Martin.

IMPROVE YOUR HEALTH



MRS. SARA A. BLALACK
Route No. 1, Box 677, Memphis, Tenn.

"I was in an auto accident which was the cause of many troubles. I used to feel weak and tired but since taking the Vegetable Compound my nerves are better, I have a good appetite and sleep well. I am in good spirits now, too, and able to work every day and take care of my house and my new baby. I recommend the Vegetable Compound to all women, whether married or single, and am willing to answer letters."—*Mrs. Sara A. Blalack.*



MRS. OSCAR OTTUM
Box 474, Thief River Falls, Minn.

"About five months ago, following an operation for appendicitis, I did not gain strength enough to be up and about. My mother and sister advised me to take Lydia E. Pinkham's Vegetable Compound. I have taken five bottles and it has helped me to get strong so I can do my own housework now. I have recommended it to several friends and I am willing for you to use these facts as a testimonial."—*Mrs. Oscar Ottum.*

Lydia E. Pinkham's Vegetable Compound
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THE PASTOR INSTILLING THE MISSIONARY SPIRIT

By Rev. John W. Moore, Pastor Wesley Memorial Church, High Point, N. C.

It has always been Methodism's laudable ambition "to spread scriptural holiness over all lands" and doubtless every faithful preacher among us has often said: "The world is my parish." With all this, however, we are not very ardently zealous to "evangelize the world in our generation!" 'Tis true we have some six hundred representatives in eleven strategic centers of the struggling nations, but what are these among the thousand million unchristenized souls in pagan lands?

What can be true, not as a temporary spurt or for spectacular display, but in a wholesome, permanent, cumulataive way to increase the church's interest so that far more may be undertaken and accomplished? We believe that our general leaders should preach more on this supreme subject; that our literature should be placed under the eye of every Methodist; that periods of special missionary cultivation should be seriously magnified in every congregation; that our capable, interested, numerous official lay members should be inspired and charged with very definite responsibility as those who must greatly assist in subsoiling the minds and saturating the souls of all our people with the infinitely urgent demands of Christ, viz: "Ye shall be my witnesses," "Disciples of all nations," "Preach the gospel to every creature!"

Pastor and People

To do this we must remember two facts: First, that to mobilize all these forces and definitely touch and develop the individual church membership the pastor is the indispensable leader! His is, therefore, the privilege and the responsibility for so equipping his membership for honoring and serving Christ that they will yield their substance, their efforts and their lives to him! As the pastor reexamines his commission he will probably find it a genuine apostolic order, and as such he will wish earnestly and supremely "to preach and to testify" to all men that "Christ is Lord, to the glory of God!" He will specifically endeavor not only "to save and edify" those to whom he ministers, but he will seek to qualify his people to be worthy advocates of world-redemption.

The second fact to remember is that the local congregation is the unit of the divine kingdom just as the family is the unit of the nation. It is the Foundation of the Kingdom, the Means of accomplishing all gospel work, and it is the ultimate END of our life-long endeavor! If the local pastor and congregation, therefore, shall so co-operate as to become thoroughly imbued with the missionary spirit our wealth and energy, love and life will be gladly given!

Can these high ends ever be reached? Yes, to a commendable extent, provided that (a) We believe that this whole enterprise represents God's thought, will and love. This isn't to be a mere theory, but a dynamic truth! (b) If we further believe that to christianize the "outside" world will save us on the "inside"; "He that would save his life shall lose it; but he that would lose his life for my sake shall save it,' 'and "There is that scattereth yet increaseth, there that withholdeth more than is meet, but it tendeth to poverty." Let a congregation do large things for Christ's underprivileged ones and no local cause will languish! (c) If we either love or fear God we shall honestly try to do our utmost, for how shall we disobey his commands, violate our convictions, dishonor his proffered fellowship, repudiate "his constraining love" and yet dare to hope for his approval or his pardon? "If I be a Master, where is my fear, if I be a Father, where is my love?" He asks! (d) Knowing the indescribable suffering and ruin wrought by sin wherever the gospel isn't known or accepted, is it possible for people to be real Christians and refuse sympathy and assistance? Shall we be "Priests and Levites" or "Good Samaritans?"

Our attitude toward a lost world will accurately and permanently determine! Let no professional smoke screen intervene! Hence let every member conscientiously, inteligently, and gladly adopt the program of extension before us, by utilizing all means of cultivating the missionary spirit. Carefully study, earnestly pray and wholeheartedly consecrate! Why shouldn't every teacher teach, every leader lead and every preacher preach on every regular and special occasion during January and February till the entire congregation is thoroughly informed, deeply convicted, and enthusiastically dedicated to the proposition of **bringing this world to Christ?**

Enlist All the People

Probably the most discouraging features of our work as pastor, in the interest of missions, are that not more than ten per cent of our potential strength is delivered upon the enterprise? The other is the disconcerting fact that our laymen do not seem at all to grasp their personal relation to it! It is entirely too much of a theoretical, clerical affair for busy, successful business and professional men to bother about! The best of our race may die as martyrs and the Christ of God may suffer the world's utmost ignominy and pain for a lost race, but it doesn't yet quite challenge the attention of our active, fortunate men! The thought doesn't grip; the cause fails to command! Among our multitudes of strong men some actually oppose the work, very many are indifferent and do nothing, while a group of choice souls and a large number of small givers have done nobly. In the light of our prosperity, the world's spiritual needs, and the will of Christ, nothing but deep shame must cover the faces of Christians everywhere when a full knowledge of all the facts is revealed! "And the day shall declare it." But how can this feeble, fatal order of things be improved? Several very practical things should be done in every congregation: A strong, carefully selected committee of representative people who believe in the worth and

The
MEDICINE
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If you wake up in the morning with spots before your eyes, swimming in your head, coated tongue, bad taste in your mouth, you are bilious, your liver is out of order. If you have gas pains belching, bloating, indigestion after meals, your stomach is out of order. If you are unable to sleep all through the night, have to get up to answer nature's call, your kidneys are not properly functioning, then these symptoms are nature's warning. Something is wrong, therefore, it is reasonable that nature has provided the remedy and that remedy is Herb Extract, formerly called Herb Juice, made from nature's herbs. The liquid is the extract from Cascara Bark, Senna Leaves, Gentian Root, Jalap, Rhubarb, combined with other valuable medical ingredients properly blended in one of the largest laboratories in America. This Herbal Extract Remedy is said to be the most effective yet discovered for all ailments where free action of the bowels is necessary. If you have any of the symptoms named above, and no energy, no vitality, no appetite, feel sluggish, you're weak, run-down, under weight, bad complexion, easy to take cold, your entire system may need cleansing. Calomel is a mineral and poisonous. Herb Extract is nature's remedy, purely vegetable and harmless. Effective laxative, quick results, thoroughly cleanses intestinal tract. Esteemed Virginia woman writes: "Herb Extract brought me perfect health after other medicines failed." Prominent Houston, Texas, city official writes: "Before I started taking Herb Extract I suffered every day with indigestion, had to take soda. Have taken three bottles Herb Extract, can now eat anything without discomfort." You don't need any pills with this medicine. Demand the genuine as shown above. Now on sale at all druggists.

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SOUTHERN RAILWAY SYSTEM

urgency of the cause would mightily strengthen the pastor's public appeals as they lead in organizing mission study classes, distributing literature, canvass for funds and make themselves examples to the congregation as givers and leaders in a really adeqaute attempt to do the work. Their spirit would increasingly permeate the church and the cause cannot fail to prosper thereby. Then, too, each member should be made to see that every Christian is to be "a witness to Christ" in his own way! Not all are called to give full time to the church; some are, and these should be faithful and happy, but what are those to do who are permitted to spend time and strength in lucrative business and the profitable professions? The answer seems clear and definite: Let each serve where he is, as far as possible, and with the proceeds of life's labors "send many others" to those beyond their reach! The pastor can effectuate this large service by securing a list of fine, available "specials" for the stronger organizations and individuals in his church, present them publicly and privately and he will doubtless be cheered to see many select and support their own representatives in the several fields. This practice will prove so useful and satisfying that others will join those who do it, and thus there will be built up throughout the connection such "a line of defense and offense" and such a source of supplies that the army of Christ may be able to invade and capture every home and every heart in many lands for the life and fellowship of his love!

Much preaching, prayer, and consecration will bring all this to pass; so let us all along the line press the battle to the very gates for our Lord and King!

Thus begun, why not set apart one Sunday in each month for the deepening of this Christly spirit, throughout every department of the church? If he hasn't tried it, the pastor will experience several happy surprises, as he confines his studies on the monthly "missionary Sunday" and during "the cultivation period" to the matter of universal redemption. He will realize that nearly all texts are of world-wide application; that nothing else bears so generous, satisfying and useful fruitage at home and elsewhere—that his own heart shall thrill with a note of glorious joy as he and his people increasingly enter into the love and labor and sufferings of Him "who came not to be ministered unto, but to minister and to give his life a ransom for many."

"The street car service is rotten. Always overcrowded."

"Yes, but father, you got a seat, didn't you?"

"Yes, but your poor mother had to stand all the way."—Sydney Bulletin.

"And what is this?" said she, as she sat in the car and pressed a round knob with her foot.

"That," said he as he put on his golden crown, "was an accelerator."—Christian World.

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Norfolk Southern Railroad

Passenger Schedules

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From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
A. F. Tannery, D.T.A.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

February
Burlington Ct., Shiloh, a.m. 2
Front Street, p.m. 2
Cedar Grove, Carr, a.m. 9
Mebane, p.m. 9
S. Alamance, Saxapahaw, a.m. 16
West Durham, p.m. 16
Durham Ct., McManus, a.m. 23
Rougemont, Union, 3 p.m. 23

March
Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February
South Camden, Sign Pass, afternoon 9
Perquimans, Woodland, 11 14
Pasquotank, Mt. Herman, 11 15
Edenton, 11 16
City Road, night 19
Columbia, Creswell, 11 23
Roper, Pleasant Grove, afternoon 23

March
Kitty Hawk, Colington, 11 1
Currituck, Hebron, afternoon 2
Plymouth, Jamesville, 11 8
Williamston, Williamston, 11 9
Windsor, Cashie, afternoon 9
Hatteras, Hatteras, night 19
Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30

April
South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February
Hookerton, Maury, 11 2
Mt. Olive-Calypso, Calypso, night 2
Pink Hill, Pink Hill, 11 8-9
LaGrange, Insitute, night 9
Pikeville-Elm Street, Elm Street, 11 16
Seven Springs, Beston, 3 16
Straits-Harlowe, Oak Grove, 11 22-23
Beaufort, night 23

March
Dover, Asbury, 11 2
Kinston, night 2
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February
Princeton, Fellowship, 11 2
Selma, night 2
Franklinton, 11 9
Benson, Benson, 11 16
Clayton, night 16
Oxford Ct., Bethel, 11 22
Oxford, 11 23

March
Smithfield, 11 2
Four Oaks, Corinth, 3 2
Fuqua, Olive Branch, 11 9
Cary-Apex, Cary, night 9
Edenton Street, night 11
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30

April
Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February
Laurel Hill, Snead's Grove 2
Aberdeen, Vass, 7:30 2
Lumberton, 7:30 5
Laurinburg, 11 9
Maxton, 7:30 9
Wadeville, Zoar 16
Piedmont, 7:30 16
Caledonia, John's 23
Red Springs, 7:30 23

March
Fairmont, 11 2
Rowland, 7:30 2
Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April
Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

February
Elm City, 11 2
South Rocky Mount, 7:30 2
Greenville, 11 9
Robersonville Ct., Hamilton, 3 and 7:30 9
Washington, 11 16
Bath Ct., Bethany, 3 and 7:30 16
Aurora, Warren's, 11 23
Grimesland, Providence, 3 23

March
Fremont, Black Creek, 11 2
Stantonsburg, Lebanon, 3 2
Fairfield, 11 9
Swan Quarter, Soule, 3 9
Pantego-Belhaven, Pantego, 7:30 9
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30

April
Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

February
Roanoke Rapids 2
Littleton, night 16
Ahoskie, Harrelsville, a.m. 19
Aulander, Lewiston, a.m. 23
Weldon, night 23

March
Conway, Bethany, 3 2
Seaboard, 7:30 2
Murfreesboro and Winton, Winton, 11 9
Northampton, Lasker, 3 9
Rosemary, Smith's, 11 16
Gaysburg, Oak Grove, 3 16
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30

April
Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27

May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February
Central, 11 9
Weaverville, 7:30 9
Acton, Oak Hill, Fri. 7:30 14
Candler, Mt. Morenci, Sat. 11 15
Mills River, Mills River, 11 16
Emma, Riverview, 3 16
Biltmore, 7:30 16
Hillside, 11 23
Rosman, Lake Toxaway, 3 23
Brevard, 7:30 23

March
Leicester, 11 2
Sandy Mush, Little Sandy, 3 2
Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30
The Asheville district conference will meet in Fletcher April 24-25.

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

February
Thrift-Moores, Moores, 11 2
Wesley Heights, night 2
Duncan Memorial, night 5
Dilworth, 11 9
Prospect, Carmel, 3 9
N. Monroe-Icemorlee, Icemorlee, night 9
Pineville, Harrison, 11 16
First Church, ngiht 16
Waxhaw, Mineral Springs, 11 23
Weddington, Union, 3 23
Matthews, night 23

March
Unionville, Zion, 11 2
Peachland, Fountain Hill, 3 2
Marshville, Gilboa, 11 9
Bethel-New Hope, Bethel, 3 9
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16
Wadesboro, night 16
Morven, Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

February
Polkville, Rehobeth, 11 1-2
Belwood, Lawndale, 7 1
Palm Tree, 3 2
Shelby, Central, night 2
Lincolnton, 11 9
Stanley, Iron, night 9
Cramerton, night 12
Rock Springs, Bethel, 11 15-16
Lowell, Bethesda, 3 16
Belmont, Main Street, night 19
South Fork, Wesley's Chapel, 11 22-23
Dallas, High Shoals, night 23
Main Street, Gastonia, night 26

March
Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February
Asheboro, Asheboro, 11 2
Pleasant Garden, Rehobeth, 3 1-2
Carraway Memorial, Carraway Memorial, night 2
High Point, Main St., 11 9
High Point, Ward Street, night 9
Randleman, St. Paul's, 11 16
New Hope, Center, 3 15-16
Calvary, Calvary, night 16
Coleridge, Coleridge, 11 23
Cedar Falls, Central Falls, night 23
Glenwood, Glenwood, night 26

March
Wentworth, Wentworth, 11 1-2
Ruffin, Hickory Grove, 3 1-2
Reidsville, Main Street, night 2
Uwharrie, Oak Grove, 11 8-9
Jamestown-Oakdale, Jamestown, night 9
Highland, Highland, 11 16
East Greensboro, Bessemer, night 16
Randolph, Trinity, 11 22-23

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

February
Rutherford College, 11 2
Morganton, First Church, night 2
Bostic, Slame, 11 9
Gilkey, Mount Hebron, 2:30 9
Forest City, 11 16
Broad River, Tanner's Grove, 2:30 16
Henrietta, night 16
Glen Alpine, 11 23
Marion Mills, Clinchfield, night 23

March
Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30

April
Spindale, 11 6
Cliffside, night 6

North Carolina Christian Advocate

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FOR THE COUGH FROM COLDS THAT HANG ON

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

	February
Spray, 11	2
Draper, 3	2
Rural Hall, Trinity, 11	9
Pilot Mountain, Pinnacle, 3	9
Rockford Street, 7:30	9
Yadkinville, Center, 11	16
Jonesville, Hanes, 3	16
Dobson, Pleasant Ridge, 11	23
Mount Airy Ct., Pleasant View, 3	23
March	
Helton, Healing Springs, 3	1
Creston, Sutherland, 11	2
Watauga, Mabel, 3	2
Boone, 7:30	2
Todd, Calvary, 11	9
Jefferson, Bethany, 3	9
Wilkesboro, 7:30	9
Sparta, Shiloh, 2:30	15-16
Warrensville, Smethport	11-16
Moravian Falls, Charity, 11	23
Laurel Springs, Transou, 3	23
North Wilkesboro, 7:30	23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

	February
Coburn Memorial, 11	2
First Church, night	2
Stanfield, Oakboro, 11	9
Park Avenue, night	9
Albemarle, First Street, 11	16
Albemarle Ct., Bethany, 3	16
Bethel, Bethel, 11	23
Landis, Landis, 3	23
North Main Street, night	23
March	
Concord Ct., Mt. Carmel, 3	1-2
China Grove, 11	2
Westfield, night	2
Norwood Ct., Aquadale, 11	8-9
Norwood, night	9
Salem, Mt. Tabor, 3	15-16
Albemarle, Central, 11	16
New London, Richfield, 4:15 and night	16
Gold Hill, Gold Hill, 11	22
Badin, night	23
Concord, Harmony, 11	30
Concord, Central, night	30

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

	February
Granite Falls, 11	2
Dudley Shoals, Grace Chapel, 2:30	2
Westview, night	2
Hickory, First, 11	9
Hickory Ct., Bethel, 2:30	9
Highland, night	9
Maiden, 11	16
Newton, night	16
Catawba-Hopewell, 11	23
Ball's Creek, St. Pauls, 2:30	23
March	
Shepherd, Jones Memorial, 11	2
Elmwood, Cleveland, 2:30	2
Race Street, night	2
Statesville Ct., Midway, 11	5
Cool Springs, 11	6
Mt. Zion, 11	9
Davidson, Fairview, 2:30	9
Troutman, night	9
Statesville, Broad Street, 11	16
Olin, 2:30	16
Taylorsville, 11	23
Hiddenite, 2:30	23
Stony Point, night	23
Mooresville, Central, 11	30
Mooresville Ct., Williamson, 2:30	30
Mooresville, Broad St., night	30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

	February
Fines Creek, Fines Creek, 11	2
Maywood, Mount Zion, 3	2
Bryson City, 11	9
Judson-Robbinsville, Robbinsville, 3	9
Jonathan, Shady Grove, 11	16
Bethel, Liberty, 3	16
Clyde-Junaluska, Clyde, 11	23
Dellwood, Balsam, 3	23
March	
Sylva, 11	2
Webster, 3	2
Macon, Union, 11	9
Franklin Ct., Iotla, 3	9
Highlands, Horse Cove, 11	16
Franklin, night	16
Glenville, Glenville, 11	23
Cullowhee, night	23
Waynesville, 11	30
Canton, night	30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

	February
Centenary, 11	2
Central Terrace, 7	2
Trinity, Bethel, 11	9
Denton-Jacksonville, 3	9
Davie, Salem, 11	16
Advance, Mocks, 3	16
Farmington, Wesley's, 7	16
Kernersville, 11	23
Hiatt, Crews, 3	23
Burkhead, 7	23
March	
Thomasville Station, 11	2
Thomasville Ct., Prospect, 3	2
Lexington Station, 7	2
Forsyth, Pine Grove, 11	9
Davidson, Arcadia, 3	9
Ardmore, 7	9
Linwood, Tyro, 11	16

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THE LAXATIVE WITH HIGHEST ENDORSEMENT

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COLUMBIA, S. C.

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It is the most speedy remedy know

CHURCH and SUNDAY SCHOOL FURNITURE

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HICKORY, N. C.

The Southern Desk Company

IN MEMORIAM

WHITENER—James Alexander Whitener, son of Rev. P. A. Whitener, was born August 21, 1858, died December 27, 1929, age 71 years, four months and six days. He is survived by his wife, five children and 18 grandchildren and five great-grandchildren; one brother, S. O. Whitener of Hickory; two sisters, Mrs. W. B. Rhoney of Newton, and Mrs. Jesse Huffman of Morganton. Brother Whitener in early manhood joined Mt. Home Baptist church and later in life joined Salem Methodist church, of which he was a member at the time of his death. To those who mourn their loss, may the comforting grace of our heavenly Father be given and directed by his spirit. Funeral service was held by his pastor and interment made in Salem cemetery.

"Blessed are the dead who die in the Lord." D. S. Richardson, Pastor.

CHINNIS—Mrs. Nellie Wilson Chinnis was born November 4, 1896, and died December 4, 1929, at her home near Acme, N. C. She joined the Methodist church early in life and was a loyal and devoted member of Delco Methodist church, early in life and was a loyal and devoted member of Delco Methodist church, where she was organist for a number of years prior to her death. She had strong faith in God and was loved by her many friends for her sweet Christian spirit and purity of life. The funeral service was conducted by her pastor, assisted by Rev. W. L. Wilson. Our sister and friend is survived by her husband, M. B. Chinnis, one son, Robert Jennings, her father and mother, Mr. and Mrs. B. M. Wilson, and the following brothers: H. T. Wilson of Wilmington, N. C., R. M. Wilson of Asheville, N. C., W. A. Wilson of Durham, N. C., Charles and W. B. Wilson, each Columbus county.

W. D. Yarborough, Pastor.

BRADSHER—Brother Walt Bradsher, born August 13, 1865, departed this life October 22, 1929. He left behind him a wife, Mrs. Katie Bradsher, four children, Misses Mary and Margaret Bradsher and James and Linwood Bradsher, and one brother, Dr. C. M. Bradsher. Brother Bradsher spent all his life in Person county near where his father, James O. Bradsher, a devoted member of the Methodist church, lived. His home was always open to the ministers. He was the pastor's friend. He was a good neighbor, a model citizen, a kind husband and a loving father. In 1908 he joined Salem Methodist church under N. C. Yearby's ministry. He was a faithful and loyal member of it until his death. The Sunday before his death he attended the regular services of his church and spoke of the pleasure it gave him.

J. W. Dimmette, P. C.

PENNY—Mrs. Annie Montez Penny (Vann) was born September 3, 1887, died December 31, 1929. Two daughters, Ida Montez, Jean Stone, and one son, Walter, Jr., survive her, as well as her husband, one sister, two brothers, father, mother, and a host of friends. Before her removal to her new home near Gardner's Chapel, she was a consistent member of the First Baptist church in Fayetteville, but not having a church of her faith near her, she united with the Methodist under the pastorate of Rev. W. J. Watson. She was a good woman. The church and community feel a bereavement inexpressible at her loss. In her home Sister Penny was a real companion to her husband, an ideal mother, and a gracious hostess. The outstanding quality of her life in all relationships was her genuine Christian character. She was beautiful in person, in personality, and in service. Her funeral services at her home were in charge of her pastor, Rev. R. J. Lough, assisted by her former pastor, Dr. ——— of the First Baptist church, Fayetteville. A host of friends and relatives came, and the floral tributes were many. To the land that is fairer than day, where spring abides and never-withering flowers, we look for the reunion. In the meantime we feel the deepest sympathy for Brother Penny and Ida and Walter, Jr., and Jean Stone and for all her loved ones, and we pray that the comfort of our heavenly Father may stay their faith. R. J. Lough, P. C.

IN MEMORIAM

We, the members of the Woman's Missionary Society of Centenary Methodist church, Greensboro, N. C., wish to pay a loving tribute to our faithful and beloved co-worker, Mrs. Robert G. Hiatt, who was called home suddenly in October.

We shall miss her kindly presence and the cheerful association of one who carried life's load with a smile. She, like Paul, could have said, "These hands have ministered to my necessities and to them that were with me."

Our hearts go out in deepest sympathy to the loved ones she left behind. May he who came to heal the broken-hearted be their friend and comforter all along life's pathway.

Mrs. Robert Morrison,
Mrs. T. A. Glascock,
Mrs. R. H. Stanford.

MIDGETT—On Sunday, November 24, 1929, Mr. F. Harris Midgett departed this life to live with God, whom he faithfully served here on earth. Truly a good man has gone from our midst. He will be greatly missed, but we believe that our loss is his eternal gain.

It was my privilege and pleasure to visit in his home several times during the past year, as I was pastor of the Kitty Hawk charge. He was always ready to talk about religion and say, "Thank the Lord, I am ready."

Brother Midgett was a faithful member of Kitty Hawk Methodist church and served as steward for a period of 39 years. He held every office, I believe, in church and Sunday school. He was an untiring worker.

He leaves a wife and several sons and daughters to mourn their loss. May God comfort them in their beeravement.

J. R. Jolliff.

ERVIN—Susie Florida Collins Ervin was born March 20, 1855, died October 2, 1929, age 74 years, six months and 12 days.

She was married to J. F. Ervin November 13, 1871. To this union were born 13 children, all of whom are living except Ephriam Elmore, who died November 7, 1895. She was preceded to the grave by her husband a little more than three years, but during those years of loneliness she spent most of the time with her children.

Due to her condition, the children were expecting her death at any time. One morning about four o'clock her heart ceased to beat and she went to her reward.

She was converted early in life and joined the Methodist church at Rocky Mount, where she was a faithful member until death. She was loved and respected by all who knew her, which fact was shown by the large audience that attended her funeral. Her body was laid to rest in the cemetery at Rocky Mount, her children all being present. Many beautiful floral designs were presented by her friends. Her pastor, Rev. A. C. Kennedy, was assisted in the funeral service by Rev. John Cline and others.

Her son, H. A. E.

RESOLUTIONS OF RESPECT

Whereas, in the passing of Mrs. Sallie Dobbins we, the members of the Woman's Missionary Society of Race Street church, Statesville, N. C., regret having lost one of our oldest and most beloved members. Her presence among us ever inspired confidence, and radiated a joyous, abundant living; and her memory will ever be a challenge to us to press onward and upward with a greater determination and stronger faith. Therefore be it resolved:

First, That we bow in humble submission to the divine will of Him who doeth all things well.

Second, That we sustain a great loss in the passing of Mrs. Dobbins, one of our most loyal and consecrated members.

Third, That we extend ur deepest sympathy to her loved ones and commend them to the Comforter, her Saviour, whom she loved and served faithfully.

Fourth, That a copy of these reesolutions be recorded in the minutes of the society, a copy be sent to the family and one to the North Carolina Christian Advocate.

Mrs. K. L. Miller,
Mrs. J. R. White,
Mrs. J. E. Shumaker,

CONNOR—Norman J. Connor was one of the most unassuming but one of the best men in the Harlowe community. Many were the favors rendered his friends and neighbors; but the Lord has said "Enough." He suffered with a lingering illness which he bore patiently, until early Thursday morning, December 26, 1929, when he passed into the great beyond. The deceased was 67 years of age. He leaves the following loved ones: His faithful wife and companion, and these children, L. M. Connor of Harlowe, W. R. Connor of New Bern, Mrs. C. E. Taylor and Mrs. H. L. Hardesty of New Bern, Mrs. Allen Taylor of Morehead City, and one sister, Mrs. S. J. Ward of Portsmouth, Va., besides many other relatives and friends. The funeral was conducted from Harlowe Methodist church, of which the deceased had been a member for many years, by his pastor, assisted by Rev. W. R. Hardesty. The large concourse of people and beautiful floral offerings attested to the high esteem in which he was held. May the Lord sustain and keep each sorrowing one, and may they so live that the family may finally be pnbroken in the City Eternal. E. L. Stack, Pastor.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the Whiteville Methodist church, sincerely regret the loss of one of our members, Mrs. W. B. Hobbs, whose death occurred on Monday, December 9, 1929.

Mrs. Hobbs had been a loyal member of our society for a number of years and had faithfully performed her duties and was ready at all times to do her part in the church and community where she will be sadly missed. Therefore be it resolved:

First, That we as a society bow in humble submission to Him who doeth all things well.

Second, That our society has lost a faithful and devoted member, one whose life was an inspiration to all who came in contact with her. We are thankful for her beautiful Christian character, and for the grace that sustained and comforted her in her last illness.

Third, That we extend love and sympathy to her loved ones and commend them to the God of love and mercy.

Fourth, That a copy of these resolutions be sent to the family and to the North Carolina Christian Advocate.

Mrs. W. R. McRackan,
Mrs. F. B. Foster,
Mrs. S. Berryman,

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, FEBRUARY 6, 1930 Number 6

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The Pulpit Not a Forum

By Joseph Fort Newton

IS it the purpose of preaching, as some hold today, to discuss in the pulpit the problems of the pew? As a point of contact, yes; though, as often as otherwise, it digs up more snakes than it kills. What if the preacher makes his pulpit a forum and wins the debate, as he may easily do, since no one may reply to his arguments; of what use is it unless he has a deeper vision to lead the way where logic does not go? Of course he must aid his people in their difficulties, as God gives him light, but how can he do it most fruitfully? By arguing with them, or by sharing with them a clearer insight by which all are lifted to a level where our questions are either answered, or shown to be foolish? How strange it is to forget that in the life of the spirit there are no arguments; only discernments.

What is the secret of a real sermon, not a mere homily but the voice of a man who has won his way through to serenity, vision, and beauty? Nobody knows. It is a mystery past finding out, save by those who have a heart for high adventure and do not turn back. The wind of God blows; its sound is heard but its source is secret. It is not in rich learning, or skill of training, or quickness of psychological perception, or splendor of oratory, useful as such gifts may be. No; manifestly the secret lies farther back and deeper down, where no analysis can penetrate—in the soul of the preacher, spirit-born and love-illumined, his lips touched by a living coal from an unseen Altar. He is a man like the rest, but different; he hears "another Drummer," as Thoreau used to say of himself, not knowing how deep his words went. St. Paul put it in one sentence, telling all that words may report of things for which words were never made: "Not of men, neither by man, but by Jesus Christ and God the Father."

GIVE ATTENTION TO THE FOLLOWING

J. A. Russell

Rev. J. A. Russell wins a diamond for Carr church, Durham, the first go. Three more new subscribers will give him two diamonds this jubilee year. Others in the Durham district will have to hustle to push Russell from the front rank.

B. E. Stanfield

There is but one B. E. Stanfield. People never forget him once he has passed their way. He gets things done and finds Advocate subscribers wherever he goes. Durham circuit sent in a fine list last year. This year Stanfield goes on the jubilee roll. He will be sending renewals all the year.

W. A. Barber

W. A. Barber lives and serves at Spindale-Pleasant Grove, where progress is the watchword. A canvas of Spindale brings considerably more than the quota of new subscribers and he has not yet touched Pleasant Grove which should be a fruitful field. Spindale church has this year received 70 new members, 50 on profession of faith. The new Sunday school building is being enjoyed and the school has increased 50 per cent in attendance. Good for Barber and Spindale.

W. G. McFarland

From Cherryville comes the quota of new subscribers and with them a check for a long list of renewals. We commend the example of Brother McFarland in getting renewals. This is the easier task. So with the more difficult job of securing new subscribers, have some one to gather in the renewals and thereby swell your check and help us to keep the Advocate going.

D. V. Howell and G. D. Herman

Candler is now wearing a diamond in this jubilee campaign. D. V. Howell is joining with George D. Herman in this Advocate business and they are setting a great pace for the Asheville district. Howell and Herman make good alliteration as well as show the kind of stuff that is in them.

J. E. Abernethy

Dr. J. E. Abernethy has been presiding elder long enough to know the value of team work. So when the Diamond Jubilee went on he saw to it that Park Place, Greensboro, went to the place of honor early in the game. Park Place sets a good example for some of its neighbor churches which have not yet reported.

C. A. Morrison

There are big things going on at Jonesville which now has seven diamonds. We do not know what has come over C. A. Morrison and his people unless they intend to go Elkin one better. It may be that the good example of L. B. Abernethy and Elkin has stirred Jonesville just across the river. Jonesville is surely going a rapid gait. We shall watch with interest the final results.

T. W. Hager

T. W. Hager has been called upon to work at a hard task in building a new church at Broad Street, Mooresville, where business depression has been especially acute in that textile section of the town, but he and his people have proven that they are made of the right sort of stuff and the work succeeded. Only praise belong to Brother Hager and his congregation. We rejoice that this worthy group of Methodists are on the jubilee honor roll.

R. C. Goforth

R. C. Goforth says that the Mocksville people speak kindly of their former pastors. That means they will speak kindly of him when he goes to another charge. A preacher may think that when a charge discounts former pastors it is a compliment to him because they have not said like things about their present pastor. It may be they have not, but he will catch it a little later on. Mocksville is now on another roll of honor—the Advocate Jubilee.

E. L. Kirk

Kirk at Calvary forges ahead with three diamonds by that name which spells sacrifice, but his work at Calvary seems to go easily because he has the right spirit and knows how to work.

A. L. Latham

A. L. Latham is back in his home county at Jefferson. The people are glad to have one of their honored sons back in their midst and he is happy to dwell again amid his native mountains. He is planning to do a fine work for the Master this year. Jefferson goes on the jubilee roll and will probably be on several honor rolls this year.

A. W. Lynch

A. W. Lynch begins his new year at Henrietta by securing enough new subscribers to send his church to the roll. That is O. K. We expect to hear good reports from that section of "the moral vineyard."

I. L. Roberts

Roberts does not allow a week to pass at Highlands-Rhodhiss without reporting new subscribers. He now has five diamonds and may be entitled to others. His charge is different from last year and we know not the exact number of members.

W. J. Freeman

Pink Hill shows the New Bern district the way in this jubilee campaign. W. J. Freeman leads and the final results will be as it was last year—100 per cent on the roll. They have learned to do things down in that district.

A WORD TO THE PASTORS

Have you taken five minutes to tell the folks at all your churches that this is the Diamond Jubilee year—that their church paper has reached its seventy-fifth year? It would be real news to many. Some of the children present would not forget such a speech for years and years to come. Our jubilee year should mean more than getting new subscribers. It should stimulate interest in reading good literature. A red hot five minutes' speech for the Advocate would help break the monotony in many places. Show the paper; talk the jubilee; get folks to read. Thus walk in the footsteps of Wesley.

LOOK AFTER RENEWALS, TOO

While pushing the campaign for new subscribers appoint some alert person to look after renewals. That is quite a simple matter if one has a mailing list for the charge, which will be gladly furnished all who may request such a list. A card to this office will bring said list by return mail.

Let not musicians and players be troubled. You may get potted sound but you can't tin personality.—Methodist Recorder.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, FEBRUARY 6, 1930 Number 6

It is well to be steady and dependable; but it is not well to feel that the church is going to win at a dull even going pace. The weary rounds of monotony sink below the commonplace. Some churches this year are trying to make themselves believe that they are eager for Pentecost; and yet they are moving in the same dull, dreary rounds. There is no intensity in prayer, no renewed consecration to the tasks of life, no eager haste to achieve. Such do not want a Pentecost. It would mean a stir and urge and readjustment that would be positively distasteful. As the college boys would say, "They are just kidding themselves."

The retirement of Chief Justice Taft removes from public life a conspicuous figure for more than a quarter of a century. The only man to be President and Chief Justice, he has been Secretary of War, the first Governor General of the Philippines, temporary governor of Cuba and later Chief Justice. His has been a busy and useful life. He was an apostle of good cheer. His humorous remarks and his hearty laughs relieved the solemn atmosphere of the supreme court room and punctuated many a tedious argument; and a man who could do that is entitled to be honored as chief among the real servants of a too strenuous and serious generation of American people.

Dr. John R. Mott is always interesting and instructive in his presentation of a situation. One rarely finds a statement quite so condensed, vivid and vital as that made by Dr. Mott in his address at Raleigh before the missionary council. He affirms: "I have never seen the influence of Jesus Christ so penetrating, so widespread, so transforming, as I found it in Asia on this recent trip. I found ten million eyes looking Christward now as compared with one million a few years ago. I see the social conscience of Asia trembling, and where Christ is most widely known, conscience is most nearly on the hair trigger; for with increasing holiness grows the sense of sin."

Stanley Jones says in "The Christ of Every Road": "The next step in the Christianizing of so-called Christian lands is the closing of competing churches and uniting in the spirit of Pentecost. I saw on opposite street corners of a small town in the United States three churches—a Methodist Episcopal, a Methodist Protestant, and a Methodist Episcopal, South. Denominationism would keep open all three—Christianity would close two—any two."

This is a weary old world filled with people who are overburdened and discouraged. Such know that they cannot go it alone. The depression haunts them by night and will not let go the whole day through. How fortunate are all such who have a vivid sense of the Unseen Presence all the weary round! They know something of the life he lived and of the death he died. In mansion or in tenement, in country, town or in market square he enables the depressed to fresh courage take.

When has there ever been a more beautiful tribute to a saint than the following from the Scottish Chronicle: "The saint I love best in history is Francis of Assisi. He was a great believer in the loveliness of the Eternal Mind, in the universality of the Eternal Spirit, and in the gentleness and simplicity of the Eternal Will. And so he sang and danced and shouted with laughter, and exulted in the comradeship of flowers and birds and fishes, and the little creeping things that burrow in the soil, and in foolish folk like you and me, and in poor, lame, tortured souls whose torment carried them to the very gates of hell. He found something in everyone and everything that provoked his pity and his joy; and so it is that after all the centuries, with their silence and forgetfulness, the fragrance of his name, the gracious savor of his memory, and the powerful influence of his personality, linger as the sunshine lingers at the close of day, to brighten the world's evening hour and bless its travail and its toil."

What Are Boundaries Anyway?

Once mountain chains and shore lines marked bounds for the habitation of man. Races and nations were content to abide by these limits fixed. A few daring spirits would climb the mountains and cross the oceans, but the mass lived and died within these bounds. But all this is changed now. What are state lines for an airplane or the wide ocean for the radio? Oceans and mountain chains count for little in these last times.

George III tried to make himself felt across the Atlantic, but to little purpose; George V made himself heard around the world in behalf of peace and the welfare of the nations. National boundaries do not exist any more in the sense of the ancient times. People no longer live in a corner, and the doings of men are known around the world. This big neighborhood must become a real brotherhood. We have expended much effort in our church life trying to induce individuals to get on with each other. The stress of the future must extend to the group until on all the planet nations and races can live in peace.

How unseemly is the strife and contention between churches and how unchristian is much of our wasted energies that should be spent for enthroning the Christ in the lives of men and women! Many of the boundaries which we have marked out in the course of the years have no justification. Both the common good and the demands of Christ call for good will and unity. The divisions and the inexcusable waste of resources must go with the increasing sense of brotherhood which is inevitable as we come to know each other better the whole world over.

The scientific attitude of mind, along with the achievements of science; the conviction of the oneness of our common humanity, with the increased stress placed on experience; and the recognition of the truth contained in all religions are playing a part in creating a stir among the nations. The unchanging East is akin to the ever changing West in this respect. The two are one when it comes to breaking over the ancient boundaries. Man crosses all continents and stands within the shrines of every religion; man speaks his thoughts into the ears of the world in utter disregard of every former limitation; man more and more becomes a brother man in all the ends of the earth. God will yet set the bounds of his habitations.

Two Striking Revolutions

The temperance revolution within the past hundred years and the revolt against war within the past ten years are two of the most remarkable occurrences in American life. Much has been made of the revolt against slavery that demanded freedom of every slave—yea more, the destruction of the entire system—but this was not so far-reaching as are the crusades against rum and war.

The indifference towards the drink evil, with its brood of poverty, disease and crime, manifest a century ago almost passes comprehension. The supreme complacency of politicians in that day put them in a class far removed from the politician of today. A few would have the old days to return, but men of sense in public life know that the temperance revolution is complete. We have gone so far within the memory of this present generation that it is useless to recall the events of the past.

The present enthusiasm for peace which has come within the last decade is fully as notable as the temperance revolt of the past century. It is world-wide. It is becoming a part of treaties and the eager desire of nations. More and more the conviction grows that temperance and peace is the permanent order of things. Humanity and economic welfare are insistent to this end. Slavery, drink and war with their agony and shame and blood belong to the past. The last crusade is against war. The time has come to dethrone Mars.

"Remember Lot's Wife"

We are accustomed to take the story of Lot's wife as the account of an ancient miracle. But what took place that far off day at the burning of Sodom is but the story of a daily occurrence in every age of the world's history. It is the petrifying influence of the backward look. For to look too lovingly and longingly at the past is to court fossilization.

Most of God's orders to his church and his people have been marching orders. The Divine word to Moses in the hour of crisis was, "Speak to the children of Israel that they go forward." The acid test of the church in every age has been its willingness to face the problems as they arise. To fail is to fossilize. That is, to put its trust in dead dogmas and lifeless forms. It is a repetition of the story of Lot's wife, looking back toward the old life which is no more. Remember Lot's wife and shun the backward look.

Could Bishop Mouzon Make a Better Showing?

The Michigan Christian Advocate publishes a letter sent by Bishop Smith to the preachers of that episcopal area. The good bishop is mightily moved by the poor record made. Could Bishop Mouzon make a better showing in his district? The situation is quite serious.

Bishop Smith's letter follows:

"The Holy Spirit has burned deeply into my soul these last few weeks the conviction that we ministers of this area need a new baptism of power for our work, a more complete consecration to our task, a more constant and passionate devotion to our ministry and a greater evidence of the presence and power of God in the results of our labors.

"I have been carefully examining the statistics of the various churches of the area in all of our conferences for a number of years. In order to find out, if possible, where we are losing our strength, I have repeatedly and carefully studied the ten-year record of every pastor in the area which I keep on my desk. I was distressed beyond words at the things which I discovered. There are men, some in strong churches, who for years at a time have not had any accessions either on probation, from probation, or on profession of faith. Far more than a majority of the men in the area will not average ten per year received on probation, nor the same number from probation or on profession of faith. The average number of probationers received by each pastor, conference member or supply, in the area last year, was below eight. There are very many pastors whose ten-year average is below four per year. There are many men who have had a net loss of both church members and Sunday school scholars in every charge they have served in ten years. There are many others who have a net loss in all vital statistics for ten years' work, even though there have been some years of advance."

Charity and Children Has Blundered

When Charity and Children, one of the brightest and best papers in all the country, is happy our hearts overflow with joy, and when that paper is in distress our skies are dark. In consequence our sympathy goes out in great fullness to this good friend of the Advocate in what threatened to prove a dire calamity.

But let's hear and lay to heart the story as the editor gives it to the public in the following lament:

The editor of this paper, feeling somewhat sorry for the poets who are anxious to see their effusions in print, decided to let the bars down a little and publish the poems that came to the office, but finds that he must put them up again, as he has been flooded with poetry, much of which is atrocious, especially those prepared for funeral occasions. Some criticism has come to us of the serious let down in the tone of the paper since these poems have had the right of way, and so we have decided to stick to our rule and bar out the North Carolina product from our columns.

The Wailing Wall of the Wets

The Jews of Jerusalem have their wailing wall just outside Jerusalem. The wets of the United States have their wailing wall within the House and Senate chamber. This little minority of law makers try to make the days and nights hideous with their lamentations. Why all this fruitless outcry?

The women of America do not want liquor back. Here is one-half of the people to start with. Big business does not want liquor back. Little business is not asking the return of booze. The bankers are not asking for a return of the legalized liquor traffic. The railroads outlawed liquor years ago. We cannot keep automobiles and at the same time bring back liquor. If all sorts of merchants and manufacturers are hostile to booze, why all that noise along the wailing wall?

Who wants liquor back? The slum element of the big cities, the foreign element of the same cities, and the would-be "smart set" of towns and cities. The great common people who do most of the world's work and constitute the bone and sinew of society do not want liquor back, and that is not all, they are not going to have it.

"Loose the Gospel Upon the World"

"I heard Woodrow Wilson," says Stanley Jones, "end a speech with this climactic sentence: 'We must loose American business upon the world.' I inwardly commented, 'We must loose the gospel upon the world.' But we shut it within our hearts, afraid. 'I was afraid, and went and hid my talent,' said the man in the parable. Fear had paralyzed him. He remained an undeveloped spiritual being because his spiritual life was unshared. Our churches are filled with spiritual dwarfs for the same reason. We call it reticence; its real name is barrenness. We need nothing so much as a passionate personal evangelism that will take men out from behind closed doors and impel 'each one to reach one.'

"Nothing will be more tragic to the church," Jones continues, "and to the world than for the church to close itself up, encase itself in its own inner activities, while the great stream of the world's life flows past it and the church is not at its center. Our one problem is to loose our gospel upon the world."

What are we as individuals doing to give the gospel to our respective communities and to the world?

People and Things

Rev. G. A. Hovis, Dallas, N. C., has a very good stereoptican lantern that he would like to dispose of at a reasonable price. Those interested write him at Dallas, N. C.

"Bishop Mouzon authorizes me to announce that Byron Shankle has been appointed minister of the Straits-Harlowe charge of the New Bern district."—Walter Patten.

Mrs. L. D. Hayman, the wife of the pastor of Front Street Methodist church, Burlington, has been in a Greensboro hospital for an operation. Mrs. Hayman is reported to be getting on fine but will be in the hospital another week or so.

The pastor and people of the First Methodist church of North Wilkesboro are eager for the Sunday evening services and the mid-week prayer meetings. The Sunday night congregations are larger than those of the morning. The average attendance at prayer meetings for the first quarter has been one hundred and three.

Obituary notices and resolutions of respect are stacked up on our desk while the room we have for these in the Advocate is wholly inadequate. Let this be an answer to the letters of inquiry sent us. Your contribution to this department will appear as soon as possible. These are published in the order they reach us.

"Without the church the light of life would burn dimly, for it nutures our souls and inspires our spirits. Its task is world wide, deep as human need and as high as human aspirations. The success of its work, however, depends upon the love, the loyalty and the gifts of its members."—Trinity Bulletin (Durham).

The executive committee of the Conference Board of Church Extension of the Western North Carolina conference will meet at Broad Street church, Statesville, Thursday morning, March 6, at 10:30. Applications asking for loans and donations from the general board will be considered at this meeting. J. S. Hiatt, Chairman; G. B. Howard, Secretary, Spindale, N. C.

"I am now assisting in revivals in Methodist Episcopal Church (North) in West Virginia conference. I am with Rev. R. L. Maness, pastor, born and reared in North Carolina, Moore county. He also has a brother, Troy E. Maness, pastor at Kingwood, W. Va. Our first meeting just closed at Sharon with about 70 professions, and 54 joined the M. E. church. We are now in a revival at Dawes, W. Va. I am now ready to assist in revivals in North Carolina as song leader, also pianist. Should any of the brethren need help this spring and summer let me know at once. Address Rudd Newsom, Lexington, N. C."

It was the writer's pleasure Thursday, January 30, to take dinner with Dr. and Mrs. F. J. Prettyman at their home in Baltimore, where Dr. Prettyman is pastor of the Wilson Memorial church near Johns Hopkins University and in a very beautiful and growing section of the city. Dr. Prettyman is a member of the North Carolina Club of Baltimore. He attains to this honor because quite a number of his parishioners are active in the club, and also, because the tar that got on his heels while in the Old North State will not rub off. North Carolina has a warm place in the hearts of both Mr. and Mrs. Prettyman and they were able to give us information about North Carolina Methodism that was both fresh and interesting. They asked to be remembered to their friends in North Carolina.

Mr. T. H. Redman, a prominent Methodist layman of Farmington, who came to Greensboro a few years ago, has returned to his home in Farmington. He and his family were very active in West Market Street church while in Greensboro and will be missed, but the Farmington Methodists and the Winston-Salem district will welcome with great joy his return to that territory.

Rev. T. G. Vickers will be with Rev. A. J. Hobbs at Centenary, New Bern, March 9-16, to direct the visitation campaign in the city. A religious census will be taken and every church member will be asked to pledge himself to attend at least one service each Sunday for three months as well as an opportunity be given to make a profession of faith in Jesus Christ. Brother Hobbs has already received 22 since conference. All the churches are to join in this religious undertaking.

"Everything is moving along nicely on Person Street and Calvary charge. Our congregations are improving, our Sunday schools have taken on new life, our leagues are putting on splendid programs, and the entire outlook is very promising for a good year. Brother J. J. Boone will be with us in a revival at Person Street soon, and we are expecting a great ingathering of souls. Brother Cade is directing the affairs of the district with the ability of an able general, and we are trying to carry out the program of work laid down by him. We are well pleased with our new field."—R. J. Lough.

We commend our church paper. It gives us the church news. It brings us articles dealing with the Christian forces at home and abroad. It has spiritual food for young and old. It's worth $5 a year, but we get it for less than two 2c stamps a week. Does it come into your home to bless parent and child? It's a mark of church loyalty and church intelligence to have the Advocate on your library table. It's a necessary help in the Christian training of your children. In this, the Advocate's Diamond Jubilee year, each church in the conference is asked to send in one new subscription for every hundred members. Our quota of ten has been secured by Mrs. Gertie Matthews and Mr. George W. Howard. They will be glad to receive your subscription. We want the paper to go into every home represented in Centenary church.—Centenary Bulletin, New Bern.

The churches of Walkertown have recently taken a church survey of the community. Among other discoveries were the following: Three hundred and eight families were visited. It was revealed that 815 persons from these families attend Sunday school, and 463 do not attend; 36 per cent of the people in the community are non-Sunday school members; also that 686 are members of a church, while 519, or 43 per cent of the people in the community are not members of any church. It was found also that 310 people attend Sunday school at Love's Methodist church, 178 at Oak Grove Moravian, 175 at Morris Chapel Methodist, 112 at the Baptist. The tabulation indicated also that there were 194 people who do not attend Sunday school anywhere but who prefer Love's church, 97 Oak Grove, 82 Morris Chapel, 130 the Baptist. Further tabulations showed 315 members of Love's Methodist church, 127 Oak Grove, 149 Morris Chapel, 125 the Baptist. There were 165 who gave as their church preference Love's, 133 Oak Grove, 121 Morris Chapel, 100 the Baptist.

Public opinion in every state atones for its endorsement of the crimes of its own government by indignation at those of other Powers.—G. Lowes Dickinson.

"Our work is going fine up here on the Jefferson charge. After 25 years away I am back in my home county—glad that I am. We are having a great time, bishop." —A. L. Latham.

"It is a painful thing, this prunning work, this cutting off of the over-luxuriant shoots, in order to call back the wandering juices into the healthier and more living parts. In religion it is described thus: 'Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.' The keen edge of God's pruning-knife cuts sheer through. No weak tenderness stops Him whose love seeks goodness, not comfort for his servants."—Selected.

Rev. E. H. Nease of China Grove is gathering data for a history of the Western North Carolina conference and will be thankful if preachers and laymen will send any information about yourself, or about other ministers or laymen that will be of value to the writer of such a history; also give data concerning churches and reports of events that will be of historical value in the future. He wishes to gather history while it is in the making. Write him at China Grove, N. C.

Mr. A. C. Heath of Albemarle, who died last week, leaves $10,000 to Central Methodist church of which he was a member and $5,000 to Heath Memorial Methodist church near Waxhaw and named in honor of his forbears. The bulk of his estate, valued between one and two million, goes to his sisters and nephews and nieces as follows: Mesdames Eugenia Nesbit of Charlotte, Florence E. Stokes of Great Falls, S. C., Dr. E. Bivens of Pickens, S. C., Maude Massey of Warsaw. The other fifth will be divided equally between Allen Heath, Laura Heath, Mary Heath, McMillan Heath, children of Will C. Heath of Monroe, former legislator and brother of the deceased.

REV. C. A. WOOD PASSES FROM EARTH

Rev. Charles Albert Wood, 66, superintendent of the Children's Home, Winston-Salem, and a prominent member of the Western North Carolina conference, died at his home in Winston-Salem, Friday afternoon, January 31, following an illness that extended over several months. His condition had been serious most of the time since Thanksgiving.

The funeral services were held at 3 o'clock Sunday afternoon in Centenary church, the church in which he was licensed to preach. The big church was filled to overflowing both upstairs and down. The larger children of The Home to the number of 150 attended in a body. Quite a number of his brethren of the Western North Carolina conference had gathered for these services. The Rotary Club of Winston-Salem was present in a body.

The services were conducted by Dr. C. C. Weaver, pastor of the church, assisted by Dr. T. F. Marr, president of the board of trustees of the Children's Home, and Dr. J. F. Kirk, another member of the board. Interment was in the Salem cemetery.

Brother Wood was the son of Rev. Marcus L. and Ellen Morphis Wood, among our first missionaries to China. He was born in Shanghai, China, October 17, 1863, and returned with his father (his mother died and is buried in China) to this country when three years old. He was educated at Trinity College and admitted into the Western North Carolina conference at Salisbury in 1896. His first appointment was to East Bend, where he served one year. He was then at Lewisville three years; the Ruffin circuit three years; the Ramseur and Franklinville churches four years; Asheboro four years; Cornelius one year; Asheville district as presiding elder four years; Shelby four years, and Wadesboro one year.

When he had completed one year at Wadesboro, he was elected superintendent of the Children's Home on November 21, 1921. He held that post until his death.

The Rev. Mr. Wood was appointed superintendent of the Children's Home to succeed the late Walter Thompson. Under his able leadership the home has grown steadily until now it is one of the leading orphanges in the state.

These nine years at the Children's Home become the crowning work of an eminently useful life.

He was married to Miss Martha E. Mann on September 23, 1891.

Surviving are the widow; one daghter, Miss Margaret V. Wood of Winston-Salem; two sisters, Mrs. L. C. Lawrence of New Bern, and Mrs. Fannie Wood Steele of Rockingham, and one brother, T. P. Wood of Rockingham.

A more extended sketch of the life and services of this good man will appear in an early issue of the Advocate.

THE SESQUI-CENTENNIAL COMMISSION MEETS IN BALTIMORE

The Commission on the Sesqui-Centennial Celebration of American Methodism met in Baltimore, Thursday, January 30, and was in session the greater part of the day.

The commission is composed of representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. To this commission, chosen by the general conferences of these three Methodist bodies, has been committed the task of arranging to celebrate the organization of the American church which took place at what is known as the "Christmas Conference" in Baltimore 1784. The sesqui-centennial celebration will be held in 1934 by the three churches already named and all other Methodist bodies that may care to have a part therein. The plan is to invite the United Brethren also to join in the celebration.

The details of the plans for celebrating this great historic event have not yet been formulated. There is, however, the utmost agreement on the part of the joint commission that the event is not to be employed in an effort to raise money for any purpose whatever. It will be primarily historical in its scope combined with an effort to imbue the present generation with the spirit of those early pioneers of one common Methodism.

Bishop W. F. McDowell was elected permanent chairman of the commission, and Dr. A. H. Backus of Peru, Indiana, was elected secretary. A number of vice presidents were chosen and several important committees created. These are not here given, neither the personnel of the joint commission or the names of the several committees. The secretary will furnish these and other details for the public prints.

We may say in this connection that J. B. Ivey, Charlotte, N. C., is a member of the ways and means committee, Paul N. Garber, Durham, N. C., is a member of the committee on historic documents, and A. W. Plyler, Greensboro, is a member of the publicity committee.

The Romance of American Methodism

By PAUL NEFF GARBER

"Number 50. America"

BETWEEN the years 1760-1768 there had been started in America two pioneer Methodist movements—one in Maryland under the guidance of Robert Strawbridge, the other in New York led by Philip Embury. In both places the work had been accomplished by "irregulars" (local preachers without any official orders from John Wesley). Both movements at the outset had been financed solely by Americans. By 1768, however, the American Methodists began to turn to Wesley for assistance. Wesley had been asking to contribute to the building fund of the Wesley Chapel. Also as the New York society grew larger, a greater need was felt for a closer relationship with English Methodism. Especially did the New York Methodists desire the services of one of Wesley's itinerant preachers. The story of their appeal to Wesley and his response furnishes another episode in the romance of American Methodism.

On April 11, 1768, the Methodists of New York sent to Wesley one of the most historic letters of American Methodism. It was signed by "T.T." the initials of Thomas Taylor, a man who was personally acquainted with Wesley. The letter appealed to Wesley for an able and experienced preacher. The members were frank in their description of the person they desired. "In regard to a preacher," the letter read, "if possible we must have a man of wisdom, of sound faith, and a good disciplinarian; one whose heart and soul is in the work." The Methodist laymen even in that day recognized the value of a good minister, for Taylor wrote: "We can make many shifts to evade temporal inconveniences but we cannot purchase such a preacher, as I have described." "For the good of thousands," Wesley was urged to send a Methodist minister to America. So much did the Methodists of New York desire a good preacher that they promised to sell their coats and shirts in order to pay his expenses to America. Wesley was begged not to "forget the church in the wilderness." To show the optimism of those early American Methodists they declared that if Wesley would send them a good preacher they doubted not "by the goodness of God such a flame will soon be kindled as would never stop until it reached the Great South Sea."

This eloquent letter touched Wesley and at the English Methodist conference of 1769 he presented the request of the Methodists of New York. The reply of the conference can best be seen in the following excerpts from the minutes of that meeting:

"Question 13—We have a pressing call from our brethren at New York (who have built a preaching house) to come over and help them. Who is willing to go? Answer—Richard Boardman and Joseph Pilmoor.

"Question 14—What can we do further in token of our brotherly love? Answer—Let us now make a collection among ourselves. (This was immediately done; and out of it £50 were allotted toward the payment of their debt and about £20 given to our brethren for their passage.)"

This noble action proved the interest of Wesley and the English Methodists in the Methodism of the American wilderness. Their generosity should always be remembered by American Methodists. Their spirit seems more remarkable when it is remembered that the salaries of those preachers at that conference were mere pittances. These men willingly gave $350 for the cause of American Methodism when their own conference was between twenty and thirty thousand dollars in debt. Their sacrifice is further illustrated by this minute from the same conference journal:

"Question 12—What is reserved for contingent expenses?" The answer is "Nothing." How many American Methodist conferences today with a proportionate debt would be willing to show a similar spirit of generosity toward a pioneer Methodist movement?

The actions of the English conference brought American Methodism into contact with world-wide Methodism. It was thereby destined no longer to be a small sporadic movement in Maryland and New York. America was now made a regular Methodist appointment. It was listed in the journal of 1770 as "Number 50. America." How humorous and yet how heroic! Imagine America as included in one Methodist circuit! Certainly Wesley and his preachers were not the kind to quail before stupendous tasks.

Richard Boardman and Joseph Pilmoor were able representatives of English Methodism. They were men whose hearts had been "strangely warmed." They welcomed the opportunity of being Methodist missionaries to America. Pilmoor declared: "My heart was drawn out in such longing desires for the advancement of the Redeemer's kingdom, that I was made perfectly willing to forsake my kindred and native land, with all that was most near and dear to me on earth, that I might spread abroad the honors of His Glorious Name."

After a long and tiresome voyage of nine weeks, Boardman and Pilmoor arrived on October 24, 1769, at Gloucester Point, New Jersey. They walked six miles to Philadelphia, where they were gladly welcomed by Captain Webb and the Methodists of Philadelphia. There the missionaries separated: Boardman going to New York; Pilmoor remaining in Philadelphia. They agreed to exchange appointments every four months.

True to their promise, the Methodists of New York endeavored to take care of their first regular preacher. On November 1, 1769, (as soon as Boardman arrived in New York) an agreement was made between him and the members of Wesley Chapel or "John Street Church," as it was more commonly called. The document read thus: "First, That each preacher having labored three months in New York, shall receive three guineas, to provide themselves with wearing apparel; Secondly, That there shall be preaching on Sunday morning and Sunday evening; also on Tuesday and Thursday evening; and the preacher to meet the society every Wednesday evening." It is evident that the minister was expected to give full time to the work of the church.

Although the salary for the preacher was very small, the church cared for their pastors in many other ways. Knowing that the ministers needed books and homiletical aids, there was purchased in January and February, 1770, Cruden's Concordance and Prideaux's Connection "for the use of the preachers." The church bore the tonsorial expenses of the preachers, for on July 17, 1770, £2 5s 6d was paid for "shaving the preachers." The following item from the financial records shows that the church paid the medical bills of their pastors: "1771, May 16. To cash paid for castor oil for Mr. Pilmoor. £0 3s."

American Methodism made progress under the leadership of Boardman and Pilmoor. By April 24, 1770, Pilmoor who was then in New York could report to Wesley: "Our church contained about 1700 people. About a third part of those who attend get in; the rest are glad to hear without. There appears such a willingness in the Americans to hear the Word as I never saw before." The Methodists of Philadelphia were soon compelled to secure a meeting house, the historic St. George's church. Boardman and Pilmoor extended their work beyond New York and Philadelphia. In 1772 Boardman made a tour through New England, stopping at Boston and Providence. Pilmoor aided Methodism in the Southern Colonies. He organized the first Methodist society in Virginia (at Portsmouth on November 14, 1772). On September 28, 1772, at Currituck Courthouse Pilmoor had the honor of preaching the first "Methodistical sermon" in North Carolina.

Wesley continued to send missionaries to America. At the English conference of 1771 when Wesley asked his preachers this question: "Our brethren in America cry aloud for help—who is willing to go over and help them?" the answer was: "Francis Asbury and Richard Wright." Other men like Robert Williams and John King, too impatient to await orders from Wesley, came to America as their own missionaries. As the number of members and preachers increased, Wesley in 1773 found it necessary to send Thomas Rankin to act as his general assistant in the supervision of American Methodism.

The first American Methodist conference was held in Philadelphia in 1773. At that meeting there was reported ten regular Methodist preachers who were giving all their time to the work. The statistics also showed that there were 1160 members in the Methodist societies. The conference accepted the authority of Wesley and pledged the American Methodists to uphold the doctrines of the English Methodists as their sole rule of conduct. A militant spirit dominated this first conference of Methodist members in America. Thomas Rankin says: "We parted in love, and also with a full resolution to spread genuine Methodism in public and private with all our might." The following year, 1774, the preachers could report 2073 members (a gain of 913). In 1775 there were 3148 members (an increase of 1075). It seemed in truth that a flame had been kindled which was destined not to stop until it "reached the Great South Sea."

The American Methodists begged Wesley to make a visit to America, and if possible, to assume personal supervision of the Methodists in this country. Many letters to this end were sent to him. An excerpt from the letter of Jonathan Bryan to Wesley in 1772 is typical: "If, therefore, you are not too advanced in years, I say to you, in the name of God, come over and help us; in doing which you will oblige many thousands." Wesley desired to make a visit to America. Although the English Methodists objected to his making such a dangerous voyage at his age, Wesley from year to year made tentative plans for a trip to America. In 1773 he was unable to go to America because of the "building of a new chapel." From 1776-1784 the Revolutionary War prevented any visit and at the close of the war Wesley had passed his eightieth year. In 1784 he was, therefore, compelled to decline the American invitation, saying: "Nay, I shall pay no more visits to the New World, till I go to the world of spirits."

Wesley never lost his love for the Methodists of the American wilderness. Until his death in 1791 he aided them by sending preachers, teachers, and money. He longed to see a world union of Methodists. In his last letter to America, written on February 1, 1791, ten days before his death, Wesley begged the American Methodists to declare "to all men that the Methodists are one people in all the world, and that it is their full determination so to continue

> Though mountains and oceans roll,
> To sever us in vain."

"Number 50. America." Of course American Methodism made progress when the leaders refused to recognize boundaries; when they had the audacity to put the entire western hemisphere in a Methodist circuit. Our early Methodists attempted great things for God. American Methodism began with small visible resources but it had a large vision and a great faith. When our Methodist forefathers in New York doubted not "by the goodness of God such a flame will soon be kindled as would never stop until it reached the Great South Sea" they were writing another flaming chapter in the romance of American Methodism.

"A Martial Test" will be the title of Dr. Garber's article next week.

COLD COMFORT FOR ONE CENSORIOUS SINNER

Dr. S. Parkes Cadman when he answers questions by radio Sunday afternoon seldom fails to hit the mark. About a month ago he had this question thrust at him:

"I do not go to church because all the preachers in this locality are narrow, bigoted and ignorant. I am wasting my time to hear them preach. I can hear the best men in the land on the radio and don't you think it wise for me to stay away from church and listen to the sermons on the radio?"

The answer of Cadman was like a thunderbolt. Here is the reply:

"If you are the best the radio is attracting, it is a failure. Who made you **God Almighty's attorney general,** that you should stay at home and pass judgment on his servants? What do you know about the preachers of this country that you should thus condemn them? How many do you know and how much have you heard them preach? I know preachers all over this country—Jews, Catholics and Protestants, and I know of no class of men who are more sacrificing and more sincere—none working harder to benefit their fellow men. There are plenty of them preaching just as good gospel as you can hear on the radio, and all who attend the churches in sincerity know it and they receive benefit accordingly."

If we cannot go abroad we can at least broaden our sympathies at home.—Forward.

HE LOVED HIS CHILDREN

By Robert W. Bradshaw.

It will fall to the lot of others who knew him over a long period of years to correctly appraise the life of Rev. Charles A. Wood. May one who has known him a few, too few, short years pay just a word of tribute to that part of the life of our friend that was wrapped up in the work of the Children's Home, the work that was nearest to his heart?

He loved his children. Throughout his years of service here his whole thought, in sickness as well as in health, centered about the children committed to his care. In the almost eight years that it was my privilege to work with him, I know of not one act that was performed by him without the chief consideration being that of the welfare of the child or the children concerned. Sometimes he had to do hard things; dealing with young people requires endless thought and limitless patience. But at no time did he let himself be swerved in his acts from facing the question, "Is it best for the child?"

His heart was big. His only regret in the work was that his office duties consumed so much of his time. He would say frequently, "I wish so much that I could spend more of my time with the children." Their problems were his problems. Their joys were his joys. Their sorrows were his sorrows. His heart encompassed all. And never, mid the press of duties, was he too busy to give an attentive ear to any child that sought him.

He is gone from us now, and our hearts are heavy. On Sunday afternoon several of his large boys, to whom he was devoted, laid him to rest. We shall miss him. But as time goes on and months and years pass, there will continually ring in our hearts the thought that Mr. Wood would have us cherish—"He loved his children."

THE UNQUENCHABLE SOMETHING

"What an interesting paper you are publishing these days!" said a layman known widely in this free church fellowship. "It is alive from beginning to end. And not only that; it is prophetic." Any church paper ought to be worth reading in times of momentous intimations of the life of the spirit. All the thoughtful people in the land are filled with an awareness of the sound of marching in the tops of the mulberry trees.

In a certain club of clerics, ranging in beliefs from the avowed and proud Anglo-Catholic and Presbyterian fundamentalist to the far-ranging radical and humanist, there was, at a recent meeting,an inquiry into the present wonderful leadings of religious life and thought. It is impossible for one to conceive of greater diversity and even conflict of ideas than there is among these men in the intellectual phases of religious activity. But, outspoken and in opposition toward one another as they were on familiar doctrines, they reached an agreement which was ultimate and, it may almost be said, absolute, about the essence of religion.

Religion is a ground, a condition, which some call mystical, but which is by no means mazy mystery, out of which all varieties of religious experience proceed. The fundamental thing is not the experience, but the source whence it flows. It is not the expression of religion, but the inmost reality which haunts one with its unceasing pertinacity and will not let one go. Men may differ, they may disagree, but not about the factor which is supreme, the first and the last, the unquenchable something which is native to them and the whole race.

Out of this recognition comes one grace, namely, tolerance; and tolerance not only, but the holy calling of free inquiry. By the natural logic of these two essentials in spiritual vitality, we come to that high and open competition of ideas which makes and has always made for religious progress. What will we be meaning tomorrow when we use the word "God"? Or will some devout souls give up the use of the word altogether? Are we passing to a new era? Questions multiply in the mind. Answers to to them are appearing in The Register every week; and that is why the layman was right in his comment. We dare to say he was right about the gift of prophecy. We salute our brethren who stir up the gift, and write. May their tribe increase!—Christian Register.

SOME EXPONENTS OF MYSTICAL RELIGION

(By Rufus M. Jones. The Abingdon Press, New York. Price $1.50.)

Dr. Jones is one of the leading thinkers in the realm of philosophy and religion and he is perhaps America's best known mystic. These lectures delivered at the University of Southern California seek to interpret the nature and significance of mystical experience through great personalities. Such men as Plotinus, Meister Eckhart, Martin Luther, Robert Browning and Walt Whitman are studied. The mystical approach to God as disclosed in the lives of great men indicate the nature of this first hand acquaintance with God. The mystic speaks what is own soul sees. "I saw God," said Isaiah. He spoke as a mystic. Many will want to follow Rufus Jones as he points out "the more excellent way."

* * * *

PENTECOST DAY BY DAY

(By Bruce S. Wright. The Abingdon Press, New York. Price 75 cents.)

These 110 pages, containing fifty days, each with a scripture text and meditation, followed by a brief prayer, will be greatly appreciated by those who care for brief chapters of this nature.

A quotation from the preface will be the best words with which to indicate the nature of the book. Dr. Wright says: "These pages were written in one room. It was an Upper Room, both in location and dedication, literally as well as spiritually. This Upper Room is on the top (third) floor of a house whose foundations rest on the high tableland of a Pennsylvania mountain. The room has a large window which commands a wide far view of tree-covered hills. Every morning I was up early, greeting the sun, writing until called to breakfast. Before going down to the dining room I picked out, each day, one of these devotional studies, and used it for morning family worship. The family consisted of eight people, ranging in age from a boy of twelve to the grandmother of seventy. We found that the scripture, thought and prayer gave spiritual tone and direction to the entire day. What I mean to convey is that these devotional studies have been actually tested and used in the very place where I hope they will be of greatest service, the home; in family as well as individual worship."

We may find out more about a person when he plays than when he prays.—Forward.

HOW SOME MEN HAVE COME INTO THE KINGDOM: THE JAILOR OF PHILLIPPI

Sirs, what must I do to be saved? . . . Believe on the Lord Jesus Christ and thou shalt be saved.—Acts 16.

Among the men we have so far considered in this series we have found no one who came from just such an environment as did the jailor of Phillippi.

Luke gives a graphic account of the incidents attendant upon his conversion. Paul and Silas were preaching in Phillippi. In the course of their ministry they delivered an unfortunate girl from the enthrallment of an evil spirit. Unscrupulous men had been using her abnormal powers of utterance as a source of gain. Enraged by this interference with their despicable traffic they dragged Paul and Silas into court, bringing against them false charges. As a result they were thrown into prison under the care of the keeper. At midnight while they were praising God in the midst of their sufferings, a great earthquake burst the doors of the prison and broke the bonds of the prisoners. Paul saved the jailor from taking his own life by calling to him that the prisoners were all there. Under the stimulus of this exciting scene the jailor sought for guidance, ministered to the prisoners and found salvation.

It would be interesting to know more about this jailor than is told in the narrative, since one purpose of these inquiries is to direct attention to the varied situations, environments and habits from which true religion delivers men. There is very little in the account to justify the opinion that he was of the "hard boiled" type that many people associate with tasks of that kind in ancient, or even in modern times. And yet on the other hand it is reasonable to suppose that one who had been selected to deal with the most intractable group of society and to enforce an oftentimes cruel discipline would possess characteristics that would not readily yield to the solvent of religious appeal. And these qualities of character would tend to become fixed by his constant contacts with the seamy side of life. On the whole one would not think of the jailor of Phillippi as one to be easily awakened to the sense of religious need or readily turned from his way of life. And yet "love found him" and brought him into the kingdom.

What then were the agencies by which the gospel reached this man and brought him into life?

In the first place it is possible, and perhaps probable, that he had heard the preaching of Paul and Silas since their coming into the city. But we have no assurance of this beyond the fact that a man in his position would hardly be ignorant of a movement that caused as much excitement about a town as usually attended upon the ministry of Paul and his companions.

But apart from this there were two outstanding agencies that we are sure were used to bring about the change in the man's life. First, the power of fear or terror, and in this case it seems to have been the latter. The responsibility for the safe keeping of the prisoners rested upon this man and his life was the forfeit. We are told that when he found the prison doors to be open, thinking the prisoners had probably fled, he was about to take his life. The fact that he ran to Paul "trembling" reveals the terror-stricken state of his mind. This terror may have had little or no association with anything of a religious nature, yet it served completely to break up his soul and to open the way for any appeal that might follow.

When we speak of this fear being an agency of awakening we are thoroughly in line with the biblical teaching that fear is a legitimate agency by which Gad awakens the lost. And our observation of current experience is that God awakens our souls by arousing our fears. Most people are so awakened and can trace their salvation to some moment when their souls trembled at the possible consequences of the course which they were pursuing.

The other agency by which the gospel reached this man was kindness. The voice of Paul, carrying a kindly message, opened the way out of his anxiety. This kindness was not of itself a part of the message of grace, being a purely human gesture, but it most effectually opened the way for the episode that followed. It is hard to conceive of anything that better serves to open the way for God to come into a human heart than a kindly attitude, word, or act, that relieves the terror of a distressed soul. For this reason the paths by which most people pass from their sins and fears to the throne of God lead by the house of kindly human ministries. Bunyan's evangelist by such a kindly deed lifted the doubting Pilgrim from the Slough of Despond.

One cannot read this brief story of redeeming grace without noticing the immediacy with which Paul's sentence sermon, spoken in respone to the man's question, brought forth the fruitage of kindly service. What a mellowing influence the sunshine of new-born love had upon the man's heart! "And he took them the same hour of the night and washed their stripes."

As we stand apart from the narrative and consider the conversion of this man we are impressed with the directness and completeness of the transaction within its narrow liimts of time and space. The actual saving of the man was marked by the essential simplicity of all great movements of grace. When one passes into the current of divine purpose and abides there direction and destiny are assured. The perplexities and complexities of our lives are due to our unbeliefs and reservations and are not a part of the divine program, which says: "Believe on the Lord Jesus Christ and thou shalt be saved."

MEN WHO KNOW ARE INTERESTED IN GARBER'S "ROMANCE OF AMERICAN METHODISM"

The writer last Thursday attended in Baltimore the meeting of the joint commission of the Sesqui-Centennial of American Methodism. While there Judge Chas. F. Eggleston of Philadelphia, president of the Commission of the Methodist Episcopal Church, Dr. A. H. Backus of Peru, Indiana, secretary of the Joint Commission, and, also, Dr. W. W. Sweet, professor of church history in the Divinity School of the University of Chicago, subscribed for the North Carolina Christian Advocate in order that they might get "The Romance of American Methodism" by Paul N. Garber.

When these leaders in the Northern Methodist church, who are students of church history and particularly interested in Methodism become readers of the North Carolina Christian Advocate, should not all North Carolina Methodists take the paper?

It seems that such instances as these where men subscribe without even being solicited should serve as talking points for our pastors in pushing the circulation of the Advocate among their own people.

Soup and charity should be served hot.

The Eternal Challenge

A Serial Story by Joseph Hocking

Chapter III

John Blackford

"John Townley came to Lancashire, to Ben's Cross, and started here as a loom maker. He succeeded in business, and went on from loom making to cotton spinning. After that he got interested in the coal trade. For a good many years he was very successful. A clever man was John; but stubborn, very stubborn. Even when it came to his knowledge that your father was in the right in the quarrel they had, he would not confess it, and he would never allow his wife to communicate with either her brother or sister. All the same, he was, in his way, a very just man, and he loved his wife Mary very dearly. They never had any children, which was a sore trouble to him; but it was a greater trouble when Mary died, now twelve years agone. Ever since then he has lived alone. I will show you the house presently."

At this John Blackburn lapsed into silence and tapped the end of his pencil on the desk before him; he seemed in deep thought.

"Of course, this is all very interesting," Nick said after waiting some time for him to speak further, "but surely it is not a sufficient reason to send me such an urgent letter?"

"Aye, but it was. Not long before John Townley died he made a new will. I drew it up. He left everything he had to you."

"To me?" cried Nick in astonishment.

"Aye to you. That was his way of showing his love for his wife, and to acknowledge that he was wrong in the quarrel."

Nick did not speak for some time. He was too overwhelmed.

"And you say he has lately died?" he stammered presently.

"Only a few weeks sin'. There was an account of the funeral in the Ben's Cross Gazette a fortnight ago."

"Please tell me more," said Nick. "All this has come upon me so suddenly that it's made me a little shaky on my intellectual legs. You say Mr. Townley was a loom maker, a cotton spinner, and that he had interest in coals?"

"That's so."

"In Ben's Cross?"

"Aye, the factories are in Ben's Cross. The collier is about two miles away."

"And these were the property of my uncle?"

"They belonged to John Townley."

"He had no partner or anything of that sort?"

"Trust John Townley to have a partner," and the old man laughed grimly. "Perhaps it would have been better for him if he had," and John Blackburn shook his head gravely.

"What do you mean by that?"

The lawyer was silent.

"And you say he was a successful man?"

"Yes, he was—at one time."

"Am I to understand that all my uncle had is left to me?"

"There is an annunity to his housekeeper and small sums to various people, but the bulk of everything is left to you. I have a copy of the will here. Would you like to see it?"

"Naturally."

As John Blackburn left his seat and went to a large safe placed by the side of the room, Nick more than ever realized the stern strength of the man. Nick, who was tall and stalwart, felt almost small by his side.

"There is the will," he said. You will see I have drawn it up in simple language."

Nick read the document from end to end. As the lawyer had said, its meaning was not buried in mountains of words, as is often the case in wills.

"If I understand correctly," the young man said presently, "I am a well-to-do man."

"On paper."

"On paper?"

"Aye, on paper."

"I wish you'd explain. How much did my uncle leave?"

"I don't know. There has been no probate yet."

"But you must have an idea."

"I haven't any idea. If he had died when your mother died and left such a will as this I should have said you were a rich man. The spinning mills, the loom factory and the colliery were all going at full speed, and brass was being made—now, I don't know."

"How is that?"

"Because for years John Townley has made practically nothing. Trade has been bad, business has been revolutionized, everything has been upset; there has been strike after strike, and trouble after trouble."

"Why?"

Again the old lawyer rose from his chair and began to walk around the room. "It's not as if John Townley was the only one," he said, as if speaking to himself rather than to Nick; "there are dozens of others in the same box. Men who five years ago thought themselves as firm as Gibraltar don't know where they are now. There is Opson's mill, for example; it's one of the biggest places in Ben's Cross, where more than a thousand hands have been employed. Opson was rich and prosperous, and made a sight of brass. Where is it now? If it died tomorrow I doubt if there would be enough to pay the funeral expenses. I don't say that things are as bad as that with you, but things are in a bad way. You may be worth, at this very moment, a lot of money, or you mayn't be worth a five-pound note. It'll take a strong, steady hand to pull it through," he added. "Now you know why my letter was so urgent."

"I am afraid I don't."

"And yet you seem a sensible sort of lad," remarked the lawyer, again looking at him keenly. "Haven't I told you that John Townly had no partners; that he played a lone hand, and did everything his own way? Well he did, and he's left everything to you. I've done my best since he's been gone, as was my duty, to keep things going, but it's not my job. Mark you, he made a lot of inquiries

about you before he made his last will. He kind of hunted up your record ever since the time you were at school, and when he came to me he said: 'The lad, from what I can hear, is a good lad, a straight lad, and a lad with brains. I know Mary would like it, and so I'll leave everything to him..' Perhaps I shall have a good deal to say to you about that later on. I am only saying this now that you may know how to manage. Mind you, John Townley had relations of his own, but he came to the conclusion that he would leave everything to you. So he turned them down."

"But if what you say is true," said Nick, "he has left me very little but trouble."

"In a way it does mean trouble, it must mean trouble. All the same, it may mean a very fine fortune; it should mean a fine fortune. As I said, it needs a strong hand, a very strong hand, and a clear brain, too. That was why, directly your uncle died, I set inquiries on foot as to where you were, and when I heard that you would be in Jerusalem by a certain date I wrote that letter. You see, everything needs immediate attention, and the man principally concerned should go into matters at once! He must guide everything right away."

"But I know nothing about cotton spinning, or about loom making, and less about colliers."

"Yes, I'll admit you are sorely handicapped; all the same, there are possibilities, great possibilities. Besides you are not a fool, I'll say for you. You seem to take hold of things at the right end. More than that, it isn't a knowledge of loom making, or cotton spinning, or the management of the colliery that's chiefly needed; it's something bigger, something deeper."

"What's that?"

"It's the management of men; it's the creation of a good spirit, for that's what's wanted."

"Tell me. I don't quite understand."

"It's this way. Of course, we are reaping the aftermath of the war even yet; that was bound to be. A country cannot spend more than ten thousand millions of brass and not feel it. There was bound to be a general upset, too, but allowing for all that, the bottom of all our trouble is labor trouble. You may say what you like, but the foundation of all commercial success is a right feeling between employer and employee, between the man who supplies the brass and the man who works for brass. And there is no right feeling, lad, there is no right feeling. I know the country went mad after the war, and people thought that the boom would last for ever; but it didn't. I am not much of a mathematician, but when I was a boy my schoolmaster used to tell us that action and reaction were always equal. I could never rightly see what it meant in those days, but I begin to see it now. If the pendulum of the clock swings to abnormal prosperity, it will presently swing back to abnormal depression. We have had that, but I believe there might be a good chance of things settling down again even now if we could get a right feeling. But we haven't got a right feeling."

John Blackburn had by this time forgotten his usual reticence, and was talking as man to man about something which deeply interested him.

"That's where it is," he went on. "Men don't trust masters, masters don't trust men, and as a consequence we are going straight on the rocks."

A long silence fell between the two men. Nick, who had at first been elated at the news John Blackburn had given him, now became depressed and almost frightened, while the old lawyer looked at the young man as if curious to know how he would act in difficult circumstances.

"You've just come from Palestine?" he said presently.

Nick nodded.

"You've been to the place where Jesus Christ lived and died?"

"Yes."

"There is no Jesus Christ in Ben's Cross. The people have got no use for him. Acording to the Old Book, no room could be found for him in the inn in Bethlehem when he was born. There is no room for him in Ben's Cross today; no room for him in the factories; no room for him in the labor unions. That's where the trouble is. For I tell you this, young Nick Trebartha, Jesus Christ is the only one who can settle our difficulties, and our troubles in Ben's Cross."

"Tell me what you mean?" said Nick.

CHAPTER IV.

Ben's Cross

John Blackburn again left his desk and stood before his window looking out on the quiet square for some time before speaking.

"Everything has come upon you a bit suddenly, I expect?"

"It has," replied Nick with emphasis.

"You never expected anything of the sort?"

"Hadn't the slightest idea. As I told you, I never heard of John Townley until today. As for the thought of inheriting property in Ben's Cross, I never dreamed of it."

"You wouldn't. Perhaps you never heard of Ben's Cross?"

"No, I never knew there was such a place till I got your letter."

"And yet the people who live here think it's the center of the universe. A hundred and fifty years agone, a man called Ben Crowther had a little farm at the end of what is now called Manchester Road. In those days it was called Ben Crowther's Farm. He didn't make the farm pay very well; in fact, Ben was not a good farmer. In a way he was a genius, and he invented a new kind of loom. It was that loom that changed everything."

Nick looked at him inquiringly.

"It's a fact. When he invented the loom he gave up farming and turned to spinning cotton. From spinning he went on to weaving. Twenty years afterwards he was a rich man. He changed the whole district, too. Ben's house, instead of being a farm house, became a weaving shed, and because roads became necessary, 'Ben Crowther's Farm' became 'Ben Crowther's Cross.' Then to shorten it people called it Ben's Cross. Trade increased as if by magic, and in a few years thousands of houses sprang up. As you will have seen, Ben's Cross is only an overgrown village; all the same, scores of thousands of people live here, and it has become the center of a big trade. In course of time a railway was made, and that helped it, until by the beginning of the present century there wasn't a more prosperous place in the country than Ben's Cross."

"What is the population of the town?" asked Nick.

"It must be over sixty thousand," replied John Blackburn. "You see, the collieries have added to its prosperity. In a way, they have been the cause of it. You can understand that?"

"Yes, I suppose I can."

"The story of Ben's Cross is the story (Con. on p. 25)

METHODISM AND THE REVIVAL

By J. Frank Armstrong.

Methodism was a revival before it was a church. It arose out of a deplorable condition in the Church of England. It was more than an incident. It was the most momentous religious event of the eighteenth century. It was not an accident. It was a necessity, and was as inevitable as the tides. It had to come. The appalling indifference to spiritual values could not continue indefinitely. Men could not go on magnifying the forms of godliness while openly denying its power. In the realm of the spirit no less than in the realm of the physical, fluctuations have marked all progress. Science declares that there is no such thing as a fixed dead level anywhere in the universe. Spiritual declension has always been followed by a quickening of religious interest, as summer has invariably followed upon the heels of winter.

And so the fire that had begun to blaze forth on the day of Pentecost, after leaping across the years in a mighty conflagration, had been allowed to die out of the hearts of men. This fire must be rekindled. The Christian church must be aroused from her paralyzing lethargy. She is about to be called to again put on the garments of righteousness. She must once more divorce herself from the world and fearlessly identify herself with God and his Son. But who can qualify as leaders in such a movement? Where can be found men who are sufficient for such a task? Men with enough vision to see what is in the mind of the Eternal? Men with enough mental reach to see the significance of the plan? Men with enough daring to initiate it? Men with enough courage to continue in the face of relentless and overwhelming opposition? Men who, forgetting all else, will be ready to seize this torch of revival truth and carry it over land and set till at last they fall in their tracks?

Well, be it remembered that we have a resourceful and far-seeing God who has always found men when they were most needed and has often found them where the world least expected them. To begin this greatest revival since Pentecost the unerring Father through the Holy Spirit goes to one of the world's foremost seats of learning and selects from its student body a handful of willing, sober hearts and lo, the awakening that came to England and the world through these young men was like the awakening that comes to the slumbering sea when shaken by a mighty tempest! A new ideal is born. A new purpose steps forth to challenge their generation and every generation coming after them. A new hope and a new life, bouyant and conquering, burst out of the morning of this new day! And from that moment of unnoticed beginning to this high and promising hour the word revival has been Methodism's key word. Around this word has revolved all her major and enduring activities. Her growth has been measured by her times of spiritual refreshing. Her pathway across all the fleeting years, over dangerous seas and forbidding continents has been marked by her revival fires. She has been known of all nations as the revival church. Remove from the book of Methodism's history the story of her revivals and there would be left little out of which to build a history! Every dynamic stroke of missionary enterprise and effort; every brilliant, forth-flaming educational program; every humanity-lifting bit of social service; every loving hospitalization enterprise she has projected; every homeless, helpless child fed, clothed and educated—in fact, all her work of any nature whatsoever has had its inception in her revival heart!

But what of the future? There be those who say that times have so radically changed that we are approaching a point, if we have not actually reached it, where we shall be compelled to dispense with the revival as an institution of Methodism. They say this form of evangelizing has had its day—and they admit it to have been a magnificent day and one unmatched in the annals of time, but it is gone and we can and must go forward without it.

There are others who steadfastly believe that the essence of the revival as it has found exression in Methodist history must be retained and if not, then not only Methodism but the race itself will lose something out of their life both vital and indispensable. These insist that evangelism in some form of revival effort is not only an idea that runs like a thread of gold through the whole life of Methodism, but it may be traced back to the day that sin entered the world and God, standing amid the awful horrors of an impending judgment, with a heart bled to whiteness, lifted up his voice and gave man his first promise of the Unspeakable Gift who would gloriously atone for all sin! These do not believe that the revival has grown obsolete. They do not believe that evangelism is dead. They believe that it can never die so long as sin is left in the world. They believe that as long as there is to be found one broken heart among all the sons of men; as long as there remains a restless void in one human breast; as long as there is to be heard anywhere the wail of sin-caused suffering and death; as long as there is a heaven reserved for the finally faithful; as long as there is kept a hell for the incorrigably wicked; as long as there is a God who pities; as long as there is a living, loving, longing Christ waiting to receive sinful men; just so long will it be necessary for Methodism and the entire Christian world to lift their stentorian voice and cry exultantly to every child of Adam, "Behold the Lamb of God that taketh away the sins of the world!" This is the ageless, saving gospel that Methodism must proclaim the world around! This is the revival for which there is no substitute! This is the evangelism that is deathless till the Man of Galilee is crowned King and Redeemer by all nations!

"The greatest hindrances to the evangelization of the world are those within the church."—John R. Mott.



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CARLISLE SCHOOL

Col. Jas. F. Risher, Headmaster

Bamberg, S. C.

CENTRAL CHURCH, RALEIGH

Last week the Advocate readers found a brief article concerning our January work in the Advocate, sent by Mr. Daniels, editor of The News and Observer. It spoke of a phase of our great meeting just closed, about which meeting I am writing at this time. I believe that the friends of Central church throughout the state will be interested in a further brief letter about our meeting.

At the close of my first year's work at Central I presented to my board what I had the temerity to call a "Three-Year Program of Development," proposing a careful and prayerful forward movement program for Central church, to eventuate in what I hope will be a much more effective church life here, with a splendid new equipment as one of the goals. The first step of the proposed program contemplated the clearing away of all debt remaining on the present property during the month of January, 1930. Our board is in large measure a group of progressive business and professional men, and promised me their undivided backing in this first step. I requested them to invite Dr. Lovick Pierce Law, one of our general evangelists, of Siloam Springs, Ark., to conduct in January a three weeks' evangelistic meeting, and to lead during that period in the eradication of this debt.

Our meeting began on January 5 and closed on February 2. A great meeting it was, too. Dr. Law is a great preacher. He preached thirty sermons for us, all of them great messages. I have never seen a more gifted director of song. Great congregations came to hear him, the largest, I am told, seen in Central church for many years. Our meeting was extended for the fourth week. Bad weather interfered a little, but city-wide interest continued. The results are splendid. Many have been to the altars of the church. Close to thirty have already been received into the church, with more to come. Many others were reclaimed. Dr. Law is the best evangelist I know. I shall most certainly have him again when opportunity offers. I earnestly commend him to the brethren. His address is Siloam Springs, Ark., or Irvington, Va.

On January 19 we launched the campaign to raise the debt. We asked for $6,000 in cash pledges upon the condition that every penny of it was raised. By January 25 $6,104 was pledged. By February 1 $6,004.65 was paid into the hands of the treasurer. On Saturday night, February 1, we burned the mortgage at the church, with much ado. We had a great time raising it. Dr. Law led us and proved remarkably gifted at the task. Our first step is accomplished.

The meeting was a success from every standpoint. At Central church we are grateful to God for his goodness.

J. Furman Herbert, P. C.

AN UNUSUAL PRAYER MEETING

About two weeks ago some of our folks at Marion told me that they were coming over to the parsonage to have their prayer meeting with us. Of course we were glad to have them. Quite a good congregation came. We had a splendid service. After the service closed the men began going to their cars and we said to them, "Don't hurry; stay a while longer." They did not seem to hear us. They soon came back with all the bundles they could carry. The good ladies were right here, too. They brought two new quilts and a new woolen blanket for the parsonage. We have groceries to do us for some time. One good brother shook hands with me when he told me goodbye and left a bill of Uncle Sam's money in my hand. We have been very busy getting our organizations started. We are praying for a great revival of religion at each church. We are going to have a mission study class in each church during the month. Pray for our success.

T. B. Johnson.

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General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

WORLD PRAYER DAY

March 7, 1930, has been set apart as a day of world fellowship of prayer. Every member of the Moman's Missionary Society, both adult and young people, is asked to join with Christians of all lands in the observance of this day, when the theme of the prayer will be that Jesus may belifted up. Programs have been arranged by Miss Helen Kim of Korea, and the "Call to Prayer" has been prepared by a young Filipino woman. This whole service may be made most effective and beautiful. Program material may be secured for two cents each from Literature Headquarters, 706 Church St., Nashville, Tenn. A service, "Looking to Jesus," is 10 cents, poster 10 cents, and "Call to Prayer" is free.

BRO. C. H. IRELAND WRITES PASTORS AND LAY LEADERS ABOUT THE GOLDEN CROSS

Dear Brother:

You noted the call no doubt in the Advocate on the part of the manager of the Elkin hospital for a rally on the part of the Methodists for the support of their Methodist hospital.

Surely, this ought not to be in vain. Hear us, and you good friends come forward! Without any capital outlay on our part, it has been made posible for us to do one of the greatest pieces of Christian work imaginable, and all that we are asked to do is to help to support it. These friends have not only paid for the capital outlay, but they are still ready to go forward and help to support it if we will but show an interest in it.

Methodism's weakest point has been in its healing inactivity. In this day when there is such need for immediate and prompt action in order to put people back on their feet when they are sick and need hospital treatment, it is just as much of a Christian act to contribute to a hospital as it is to any other Christian activity, and I am writing now with the hope that in every congregation in our Methodism there will be formed a Golden Cross organization which shall year by year make a special appeal to the public for support of the sick and the distressed. I am not asking for an assessment to be made upon the people; I am asking for the privilege that everybody would like to have of contributing to those less fortunate than themselves.

Won't the pastors and lay leaders, immediately on reading this, go forward and organize a Golden Cross organization in every church of our denomination and remit to the Golden Cross the results of your campaign. It doesn't make any difference how small it is; just giving the people a chance to express their willingness to form one of the greatest Christian organizations that is placed upon us, namely, the healing of the sick.

You may think this does not appeal to you because it is located at Elkin. That hasn't a thing in the world to do with it. This is our first attempt, but it will not be our last. If we can nurture this and take care of it, there is no reason why other sections wouldn't have the advantages this particular section would have, and if we will support this one properly, it will be an incentive for others who have money to dedicate some of their resources to this splendid work. It is better to give than it is to receive, but there is always this sastisfaction, that with every legitimate giving, there is always a reception that comes from that giving ing in your own particular community another of these branches of hospitals. and that reception may be in the locat-

I am asking only that our people be given an opportunity once a year to express themselves in their liberality towards their more needy brethren and sisters so unfortunate as to have to have hospital treatment. Surely, this is as little as we could do. Let's all do it together.

Chas. H. Ireland,
Lay Leader of the Conference.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

PUTTING FIRST THINGS FIRST

Shall we not put first things first? If so, we shall be seeking continuously to enroll more pupils in our Sunday schools and striving prayerfully to bring boys and girls and older people into vital, active, saving relationship with Jesus and his purposes for mankind. In a word, shall we not, this year—here and now—emphasize definitely these primary things?

1. Sunday school membership increase.
2. Evangelism in the Sunday school.
3. Missionary education and activity in the Sunday school.

Let us teach. Let us train in worship. Let us engage pupils in interesting, purposeful activities. Let us, all Sunday school workers, take all the training we can get. Let us use all the programs of work and all the other forms of helpful guidance we can secure. And in doing and getting these things, let us realize that these are only means to personal and spiritual ends. May we see our task as one of introducing individuals to God and training them for his service. Or to use a familiar figure, may we not see ourselves as sowers of seed and look for a great harvest of Christian character, remembering that Paul plants, Apollos waters, and God gives the increase.

FRANKLIN SCHOOL ORGANIZED

Representatives of the Sunday schools of Franklin county, at a recent meeting in Louisburg, the writer attending, made plans for the sixth annual standard training school for the county, to be conducted March 9-14. E. L. Best was re-elected chairman of the board of managers. Following committee chairmen were selected: Publicity, L. H. Allison, Franklinton; enrollment, Mrs. B. T. Holden, Louisburg; arrangements, Miss Sallie Betts, Louisburg College; entertainment, Mrs. Hazel Ford, Louisburg; finance, Arthur Person, Louisburg; books, Miss Alma Bizzell, Louisburg College. Four causes will be offered, the names of courses and instructors to be announced later.

JOHNSTON COUNTY, MARCH 2-7

After the evening and night in the parsonage at Wilson, thanks to the courtesy of Rev. and Mrs. Thomas McM. Grant, the writer found himself at Selma at 10 o'clock Tuesday morning in a meeting with the board of managers of the Johnston county standard training school. March 2-7 was fixed as the time, and Edgerton Memorial, Selma, as the place for the next school. Rev. D. M. Sharpe was made chairman of the board of managers and of the finance committee. Other committee chairmen chosen were: Enrollment, Rev. J. D. Stott, Princeton; entertainment, W. T. Woodward, Selma; publicity, Mrs. T. J. Lassiter, Smithfield; and arrangements and books, J. C. Avery, Selma.

DR. ROWE'S BIBLE LECTURES

Dr. Gilbert T. Rowe delivered the Bible lectures at the Kinston and Wilson Bible conferences in place of Dr. Russell, who was unable to fill his engagements last week on account of illness. Dr. Rowe greatly delighted his audiences with his clear and forceful presentation of "The Relation of the Bible to Religion," "The Relation of the Bible and Revelation," "The Bible and Christian Experience," and "The Bible as a Guide to Conduct." Rev. J. Emerson Ford of Cheraw, S. C., lectured on the work and organization of adults in the Sunday school.

WAYNE COUNTY, MARCH 23-28

At three o'clock Tuesday the writer was in Goldsboro in a meeting of the Waynes county board of managers, who fixed the week of March 23-28 as the time for the sixth annual school to be held in St. Paul church. Rev. W. V. McRae, chairman of board of managers; Miss Eula Rackley, chairman of publicity committee; Miss Hattie Dewey, chairman of finance committee; Rev. J. G. Phillips, chairman of enrollment committee; Mrs. B. G. Thompson, chairman of entertainment committee; and Mrs. R. E. Stephens, chairman of book committee, were chosen.

FOUR SET-UP MEETINGS

In addition to the Pitt county standard training school, which opened at Greenville January 26, the Kinston Bible conference, which ran from January 26 to 29, and the Wilson Bible conference, which was in session January 30-February 2, the writer attended four training school set-up meetings last week, not to mention the set-up meeting for the conference-wide conference to be held on Greenville April 3-4. It was a week of planning for what promises to be the busiest and, we hope, the best year in Sunday school work.

GREENVILLE TO BE HOST

Greenville will be host April 3-4 to the seventh annual session of the conference-wide Sunday school conference of the North Carolina Methodist conference, plans for which have just been worked out at a meeting in Jarvis Memorial church, with Prof. H. E. Spence, chairman of the conference Sunday school board, and L. L. Gobbel, conference superintendent of Sunday school work, Durham, meeting with Rev. E. L. Hillman, local pastor, and a committee of local leaders. It is expected that perhaps 600 leading Sunday school workers from all sections of the 56 counties comprising the North Carolina conference will be in attendance.

Local committees were appointed as follows: General arrangements—Rev. E. L. Hillman, chairman; J. H. Rose, vice-chairman; Miss Athleene Edwards, secretary; Mrs. Hortense Moye, Mrs. J. B. Kittrell, Mrs. Wiley Brown, and Mrs. J. E. Winslow.

Entertainment committee—Mrs. O. G. Gulley, chairman, Mrs. J. L. Little, Mrs. Hortense Moye, Mrs. G. B. W. Hadley, Mrs. S. T. White, Mrs. W. E. Hooker, Mrs. Closs Hearne, Mrs. J. E. Winslow, Mrs. Wiley Brown, Mrs. T. A. Person, Mrs. J. H. Blount, Miss Mabel Tomlinson, Mrs. K. W. Cobb, Mrs. J. W. Higgs, and Mrs. W. D. Pruitt.

Registration committee — Mrs. Key Brown, chairman, Mrs. H. L. Rivers, Miss Clara Louise Moye, Miss Rose Hadley, Miss Effie Mae Winslow, and Mrs. George F. Hadley.

Reception committee—J. L. Kilgo, chairman, H. L. Rivers, Dr. M. B. Massey, Joe Taft, S. T. Carson, and the local Boy Scout troop.

Rooms and flowers committee—Mrs. J. L. Hassell, chairman, Mrs. J. B. Kittrell, Mrs. R. G. Fitzgerald, and Mrs. Paul Fitzgerald.

Publicity committee—Mrs. J. E. Winslow, chairman, Mrs. Bryce Simmon, and S. L. Bridgers.

Music committee—Mrs. M. K. Blount, chairman, Miss Eugenia Thomas, Mrs. Ray Tyson, Jr., and J. H. Rose.

Host of church—Rev. J. H. McCracken, chairman, Rev. Guy Hamilton, Rev. J. W. Harrell, Rev. J. R. Edwards, Rev. W. B. Humble, Rev. L. C. Brothers, and Rev. E. L. Hillman.

Details of the program, including speakers, have not yet been announced. It is known, however, that among the leaders and speakers to take part in the Greenville conference will be Bishop Edwin D. Mouzon of Charlotte; Prof. H. E. Spence, chairman of the conference Sunday school board; L. L. Gobbel, conference superintendent; Miss Georgia S. Keene, conference elementary superintendent, and other persons active in the North Carolina conference and the Methodist church at large.

Other places entertaining similar conferences are Wilson, where the first session was held six years ago, Goldsboro, Rocky Mount, Fayetteville, Sanford and Smithfield.

Each charge is entitled to four accredited delegates. Their names and addreses should be mailed to L. L. Gobbel, Durham, as soon as possible. Entertainment will be provided on the Harvard plan for all accredited delegates.

FEBRUARY TRAINING DATES

Training schools to be conducted this month are as follows:

Beaufort, February 2-7.
New Bern, February 9-14.
Lumberton, February 16-21.
Rockingham, February 23-28.

We are good company for ourselves only as Christ goes with us.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REGIONAL MEETINGS

The five regional Sunday school conferences held last week at Asheville, Charlotte, Salisbury, Winston-Salem and Greensboro for the purpose of evaluating the merits of the new programs of work were well attended in spite of inclement weather and were thoroughly enthusiastic from beginning to end. The attendance at these meetings ranged from 40 to 100 outstanding persons. The presiding elder in each instance opened the meeting with a pointed worship service and was present to assist in the direction of the deliberations of the day. In addition to the home presiding elder Rev. E. W. Fox of the Marion district attended the Asheville meeting, Rev. R. M. Courtney of the Gastonia district the Charlotte meeting, and Rev. W. E. Poovey of the Mt. Airy district the Winston-Salem meeting. We were thus favored with the presence of eight of the ten presiding elders. The two not present are among our best religious educational leaders and can be counted on in future meetings.

In addition to the conference staff Rev. O. W. Moerner, superintendent of the department of administration of the general Sunday school board, was present and led in the evaluation of the five new programs of work. Mr. Moerner's presentments were received most cordially and presented the values of the new documents mast clearly. Without doubt our new programs of work will serve as very helpful guides to those of our religious educational workers who are really interested in the advancement of their work.

GRATITUDE

Some of the best people in all the world are called Methodists. Some of these Methodists live within the bounds of the Western North Carolina conference. Among these good people should be included those who came to our recent regional program of work conferences at their own expense and gave the entire day to a careful and systematic investigation of the values of the new documents . Some of these workers came over a distance of 75 miles and most of those who came had to drive to the meeting from various distances. These good workers will again be called upon as time unfolds for a further presentment of the new programs of work to others of our Sunday school workers who will be interested in acquainting themselves with the merits of the new documents. Our gratitude to these fine workers is unbounded.

DUAL SPECIAL

Treasurer E. O. Cole, 1103 Plaza, Charlotte, N. C., has just sent in a report of the first allotment of dual special offerings which have been forwarded to him during the past week. These offerings, together with others of their kind, will keep alive our missionary work in China, our Sunday school work in all foreign fields and our religious educational endeavors in hitherto neglected areas of the Western North Carolina conference. The records Brother Cole keeps, copies of which are also kept in our office, are not the only records kept of this good work. I am quite sure that the Lord's private secretary is also keeping a good record of these instances of altruism.

WHAT A PITY!

Recently an enthusiastic and loyal Sunday school superintendent informed me that he presented the merits of the dual special to his workers' council and the council was in the act of agreeing to give the school's fourth Sunday missionary offerings to the cause sponsored by this special, when the pastor in charge arose and offered an objectiion, stating that he thought the Sunday school missionary offerings should go to the "maintenance fund." When informed that his proposal was out of harmony with the directions of the Discipline he merely replied that the Sunday school missionary offerings were needed to swell the volume of the report the church would make on the "maintenance fund." What a pity it is for adults to become so interested in report making as to cause them to divert the missionary offerings of boys and girls to another cause. Our Sunday schools are asked to give missionary programs dealing with their own special and through these programs to become so interested in sharing with others as to create real joy in their giving. It is to be deplored that this good work is often interfered with.

REMEMBER

It may be well to remember that the mission special allotted to our Sunday schools is not selected by the Sunday schools themselves, but is offered them by the general board of missions and the general Sunday school board. This foreign mission special is changed every two years, the idea being to acquaint our Sunday school scholars with all our mission fields in the course of a generation. Europe was the first mission field given to the Sunday schools to support, next China was given to our Sunday schools. After another year another field will be allotted to the boys and girls, youths and adults of our Sunday schools for eliciting their interest and support.

ROCKY RIDGE

Mr. Paul F. Evans reports that he recently conducted a Cokesbury training school at Rocky Ridge, on the Concord circuit, in which an enrollment of 25 was recorded, 23 of whom earned certificates of credit, 12 of these credit students coming from Westford, Concord, and the other 11 from Rocky Ridge. Rev. E. E. Snow of Concord circuit, and Rev. H. E. Stimson of Westford, were among the activs supporters of this school. J. W. Stallings, Jr., superintendent of Rocky Ridge, and J. M. Talbert, superintendent of Westford, were also among the credit students. The school was a decided success.

KANNAPOLIS

It was a real joy to mingle with the enthusiastic workers of Trinity, Kannapolis, as they assembled recently in a workers' council. Supt. R. M. Cochran had a very carefully prepared program dealing with the work and aims of his school. Rev. J. P. Hipps, pastor, was present at the council meeting and was thoroughly alive to the interests of his school of religion. Everything seems to be in mighty fine shape at Kannapolis. Quite a large enrollment from this congregation will attend our Cabarrus county standard training school to be held at Central, Concord, February 16-21.

MARION

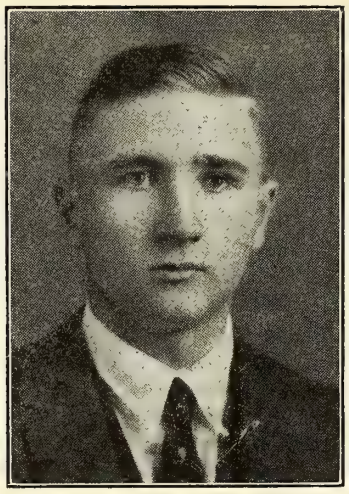
Frank R. Richardson, superintendent of Marion public schools and superintendent of our Sunday school work in McDowell county, called together the religious educational leaders of the county at First Methodist church, Marion, last Sunday for the purpose of deciding upon some very definite objectives to be attained during the present year. Miss Little, our elementary superintendent, and the writer were present in this conference and were delighted to note the interest in good things to be attempted, among them being the decision to have a county-wide standard training school and at least five Cokesbury training schools in the surrounding circuits. The new programs of work were offered for adoption and received cordial support. It was decided to put on a carefully prepared membership campaign during March and April and to conclude this campaign with Sunday School Day observance in each church, this observance to be featured with liberal offerings for the promotion of the conference Sunday school work. Richardson is a great help to our cause. Being the son of Rev. N. R. Richardson, a former pastor in our conference, one can readily see that he is a "chip off the old block."

OUR OFFICE

Miss Agnes Peacock, who for the past four years has been our efficient office secretary, is leaving to go into specialized training at Watts Hospital, Durham. We regret exceedingly to lose Miss Peacock. In her stead we have secured Mr. Edwin B. Hunt, who last year was a student at Rutherford College, where in addition to his college work, he served as editor-in-chief of the Rutherford Rectangle, the college weekly.



Walter Moore Rathburn



Marvin Smith Kincheloe



Andrew Carlo Swofford



Wm. Bynum Humble

Methodist Ministers of North Carolina

Walter Moore Rathburn—Father, William Rathburn; mother, (Henry); born Feb. 6. 1895, Haywood Co., N. C.; joined church at 15; called to preach, 12; reared in country; attended Rutherford College. Charges: Olin, 1923-26; New Hope, 1926-29.

Marvin Smith Kincheloe—Father, E. E. Kincheloe; mother, Ada (Smith); born Dec. 15, 1903, Palmer, Texas; joined the church August, 1920; called to preach at 10-14; reared in country; attended Emory and Henry College, Emory, Va; degree, A.B. Charges: Greenville, Tenn., March-September, 1923, junior preacher; West Bristol, Tenn.-Va., 1923-26; Damascus, Va., 1926-28; Uwahrrie Ct., Farmer, N. C., 1929; Liberty, 1930. Admitted on trial, Holston conference, 1924; ordained deacon 1926; elder, 1928. Married Mattie Graybeal, June 5, 1928.

Andrew Carlo Swofford—Father, J. M. Swofford; mother Dovie (Bumgarner); born June 27, 1886, Cleveland Co.; joined church 1894; called to preach in childhood; reared in country and town; attended Weaver College; short courses at University of Tennessee and Duke. Charges: Cherryville Ct., 1907-09; Cliffside Ct., 1909-13; Morganton Ct., 1923-17; Burnsville Sta., 1917; Green St., Winston-Salem, 1918-22; Mocksville, 1922-25; Granite Falls, 1925-28; Bradley Memorial, Gastonia, 1929-30. Joined conference Salisbury 1907; completed course in schedule time; ordained deacon by Bishop Atkins; elder by Bishop Hoss. Have averaged conducting ten evangelical meetings a year; received an average of about 50 into the church each year. July 3, 1925, led in building church in a day at Oak Forest, Morganton.

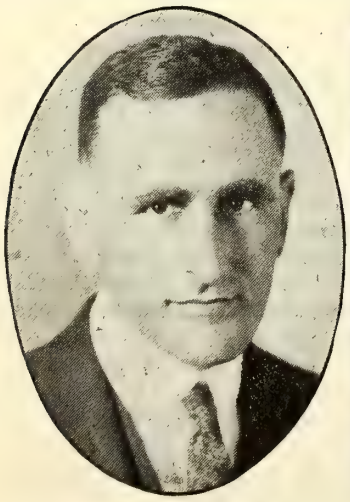
Wm. Bynum Humble—Father, Daniel Humble; mother, Liddie Ann (Chrisco); Born April 3, 1869, Randolph Co.; joined church 1882; called to preach at 22; reared in country; attended country schools. Charges: Lillington Ct., 1900-01; Robersonville Ct., 1902-03; Roanoke, 1904-5-6; Craven, 1907-8; N. and So. Henderson, 1909; Mt. Tabor, 1910-11; Pamlico, 1912; Straits, 1913-14; Cantrell, 1915! Vass, 1916; Elizabeth, 1917-18-19; Swansboro, 1920-21; Moyock, 1922-23; Youngsville, 1924-25; Glendon, 1926-27; Newton Grove, 1928-29; Grimesland, 1930.

Othor Lowe Robinson—Father, L. Robinson; mother, Martha (White); born Feb. 3, 1892, Turtletown, Tenn.; joined church 1904; called to preach at about 15; reared in country; attended Hiwassee College, Emory Univ., Columbia Univ.; degrees, A.B. and B.D. Charges: Duncan Memorial, Charlotte, 1926-28; Oak Ridge, 1928-29; Saluda-Tryon, 1930. Principal Sylvester consolidated school from 1920 to 1924; Greek fellowship Candler School of Theology, Emory University, from 1924 to 1926.

Edgar Harrison Nease—Father, Darius Hubert Nease; mother, Ida Jane (Watkins); born Aug. 19, 1902, Middleboro, Ky.; joined church 1914; called to preach as far back as can remember; reared in town for most part; attended Rutherford College 2 years, Duke Univ. 2 years, Duke School of Religion 2½ years; degrees A. B. and lack three semester hours on B. D. Charges: Gibsonville, May 4, 1924-October 23, 1929; China Grove, 1930. Joined W. N. C. conference 1924 in Greensboro; ordained deacon by Bishop E. D. Mouzon at Gastonia 1926, and elder by Bishop Mouzon at High Point 1929; first student to officially register and matriculate in School of Religion, Duke University. Worked way through school from fiifth grade on. Married and have one child.

William Adams Kerr—Fatner, William Andrew Kerr; mother, Sallie Moriah (Griffin); born Nov. 27, 1902, Statesville, N. C.; joined church July, 1919; called to preach at 18; born in town, partly reared in country; attended Mocksville high school, Rutherford College; graduate of Rutherford College. Charges: Olin Ct., 1926-27; Hickory Ct., 1927-28; Glenwood, Greensboro, 1928-29-30. Now student at Guilford College.

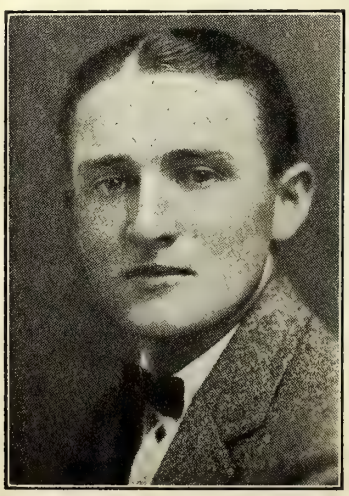
Robert Houston Broom—Father, Gassel Dallas Broom; mother, Mary Permelia (Porter); born July 1, 1860, west Union county; joined church 1874; called to preach at 29; reared in country; attended Monroe high school and Trinity College; degrees, AB. and A.M. Charges: Richmond Ct. 2 years; LaGrange Ct. 2 years; Leasburg Ct. 4 years; Mt. Tirzah Ct. 3 years; Tar River Ct. 2 years; Carthage Ct. 4 years; Red Springs Ct. 2 years; Littleton 1 year; Warrenton district 2 months; Elizabeth City district 1 year; Washington 3 years; Warrenton 4 years; Morehead City 2 years; Hookerton Ct. 2 years; Roanoke Rapids 4 years; Ayden 3 years; Belhaven 1 year; Southport, 1929-30.



Othor Lowe Robinson



Edgar Harrison Nease



William Adams Kerr



Robert Houston Broom

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
Durham Ct.—B. E. Stanfield 5
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Manteo—W. F. Walters 3

NEW BERN DISTRICT

Pink Hill—W. J. Freeman 4
Grifton—I. S. Richmond 3

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 14
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5

WASHINGTON DISTRICT

Bethel—J. R. Edwards 4

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Roanoke Rapids—L. M. Hall 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 9
◇Candler—D. V. Howell 9

CHARLOTTE DISTRICT

Weddington—J. W. Kennedy 15
◇Spencer Memorial—J .O. Ervin 10

GASTONIA DISTRICT

Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Spnirkle, Jr. 2

GREENSBORO DISTRICT

◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 9
Park Place—J. E. Abernethy 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
◇Liberty—M. F. Kincheloe 6
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Jamestown—R. E. Hunt 3

MARION DISTRICT

McDowell—D. C. Ballard 6
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
◇Elkin—L. B. Abernethy 8
◇Wilkesboro—T. C. Jordan 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4

SALISBURY DISTRICT

◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

◇◇◇Troutman—John Cline 16
5◇Highland-Rhodhiss—I. L. Roberts 15
Catawba Ct.—E. D. Ballard 9
Hiddenite—J. B. Tabor 8
Balls Creek—J. A. Fry 5
Olin—J. G. W. Holloway 4
Broad St. (Mooresville)—T. W. Hager 4

WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Mocksville—R. C. Goforth 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy Ct.—A. A. Somers 5
Bethel—G. N. Dulin 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Rollen 4
Cullowhee—M. Q. Tuttle 2
Cherokee—Wm. Hornbuckle 1

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Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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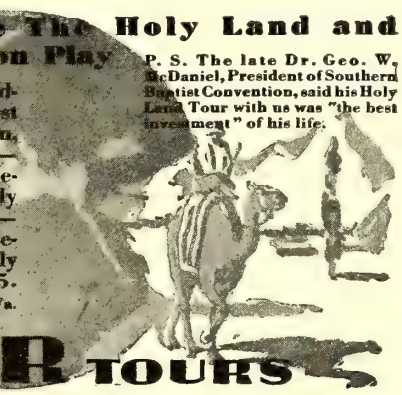
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ARE WE JUSTIFIED?

By Rev. Edmund Cook, D.D., Pastor, Vineville, Church, Macon, Ga.

Education is the strong arm of the church. By education alone is the mind of a generation molded. Any effort to relate education to the spiritual life and world progress of the church discloses the fact that missions must be recognized and emphasized as an integral part of the progress in religious education. By such recognition and emphasis alone can we hope to rear a generation of missionary minded church members. If we wait, however, for the education in missions of a generation we shall have to mark time in the forward march of the kingdom of God. In view of the forces of darkness arrayed against the Prince of Peace this is too perilous to be risked. While training the on-coming generation we must awaken, mobilize and deliver the resources of the church of today upon the most stupendous and impelling task ever committed by our Lord to his followers. In view of the grave responsibility resting upon this generation the many great interests of the church clamoring today for sympathy and support and in view of the present-day missionary situation, it behooves us to ask, Is the pre-empting by the general conference of so long a period as two months of the year for the study of missions justified? Consider the facts and draw your own conclusion.

I. Such a Study is Essential to the Proper and Effective Functioning of the Church in the World Today.

This generation of Christians is responsible for making Christ known to the non-Christian peoples of this generation. It is needful that we realize, therefore:

1st. That human need indicates and defines Christian responsibility. In consequence, this generation of Christians must be brought to face human need in non-Christian lands in all its changing aspects and challenging appeal to sacrifice and service. To do this adequately requires time, thought, preparation and the co-operation of all the departments of the church. Two months is all too brief a period for the survey necessary to an adequate conception of the world's deep need of the gospel.

2nd. It is important, also, that we should realize that opportunity indicates and defines Christian responsibility. The doors of opportunity are wide open to this generation to carry the gospel to the ends of the earth. Every agency of modern progress is now at the command of the church for the expansion of the kingdom of God. We need but to realize the fact, to utilize with intelligence and vigor the discoveries and inventions of the modern world to make missions the greatest going enterprise on earth. The missionary opportunity of this generation is immensely bigger and more impelling than the church can comprehend without faithful study. The special opportunity provided should be coveted.

3rd. It is imperative also that we should realize that ability indicates and defines Christian responsibility. In material resources the church was never more able than now. Great progress has been made in recent years in the money-thinking of Methodism. This is a pertinent question, however: Has the church ever faithfully and scientifically measured her resources in men and money against the missionary responsibility assighed her in the providence of God? This, she must do or surrender her commission. This she cannot do in the restless rush of our modern life and preoccupation with things, unless she shall set apart, at stated intervals, definite periods of time for a survey of her task and a faithful appraisement of her resources. For just this the general conference seeks to provide in the January-February missionary education campaign.

II. The Exigencies of the Missionary Situation Require the Special Period of Study and Heart-Searching to Which Methodism Is Called.

Let us test out the case briefly:

1st. We are responsible for the desperate situation which we alone can relieve. The impact of Christianity upon non-Christian peoples has shaken them from their old foundations, social, civic and religious. The whole non-Christian world is in tumult and in search for new foundations for an enduring civilization. It is squarely up to us to help them to lay the one and only foundation upon which a lasting civilization can be builded, viz., Jesus Christ. We cannot shift this responsibility to the on-coming generation, nor to generations unborn. Civilization is too fluid, humanity is too restless and adventurous. The whole world is awake and in movement. We must make haste to guide them aright, lest our past missionary success will but hasten the collapse of civilization. Mr. John R. Mott has several times well said recently that the next ten years will count for more in the destiny of nations than any century of the ages past. The church must be brought to realize that the church of today alone can solve the problem of the next decade. To this responsibility she is summoned each winter for patient thought and investigation.

2nd. The crisis of which we speak is accentuated by the fact that Christianity has proven so regenerative and revolutionary in non-Christian lands as to awaken at last organized and bitter opposition. While its power was unrealized the Christian movement was not antagonized; but now that it is notably awakening the multitudes, redeeming human personality and re-channelling the life of nations the apostles of ancient civilizations and old faiths are aroused. They have lifted the war cry against all things foreign, including the religion from the West. The marked success in missions of the past quarter of a century has produced an intense crisis. As in the crisis of any battle against superior numbers, on alien soil, our need is re-enforcement at the front—an army of young men and women trained for the leadership of mighty peoples who have caught a vision and who are willing to follow the gleam and

(Continued on page 25)

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

The Purgative for

Colds

With Constipation and Biliousness

Calotabs
TRADE MARK REG.

Relieves the congestion, reduces complications, and hastens recovery.

Norfolk Southern Railroad
Passenger Schedules

Effective December 29, 1929

From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
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Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
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JACKSON, TENNESSEE

Children's Storyland



BOOK THOUGHTS

I sometimes stop to think about
My books upon the shelves.
I wonder if they whisper things
And talk to themselves.

But I suppose they never talk;
They'd rather be a part
Of things I think and dream about
Deep in my mind and heart.

My books are just like friendly friends,
No two are just the same.
I love them for their different ways,
And know each one by name.

One friend takes me to foreign lands;
Another shows me kings;
While still another teaches me
Of places, men, and things.

Some show me how to use my hands
In many, many ways.
And others take me racing back
To strange and ancient days.

Yes, all my books are friends indeed;
With them I always find
A kindly welcome and the best
Of food for heart and mind.

—Children's Leader.

THE SPIDER AND THE HORNET

In the corner of the porch of the house where we spent our vacation a great gray spider had spun her web. She was big, and watchful, and ugly looking; and whenever we ate a meal on the porch, several yellow jackets were always flying around the table. Often I wondered which would win in a fair fight. Here was the hornet with her glitering wings, her hard, strong, yellow and black armor, and her poisoned dagger, with jaws strong enough to tear off pieces of wood. Here was the spider, with her big soft body with no armor and no wings. I wanted to see which was the stronger. So one day I clapped a tumbler over a hornet as she settled down on the table and let her go in such a way as to make her fly straight for the web. Perhaps it was rather a cruel thing to do—but at any rate, I did it, and then I watched to see what would happen.

Do you know, there wasn't any fair fight at all. The hornet didn't have a chance. At the first touch of her body on the spider's web, there was a rush—the spider threw a lasso, and before you could snap your finger was back safely out of reach, with one turn of that silken cord around the hornet's body, and with the cord ready for another rush. And over and over again she rushed out and back, throwing that cord around the body and legs and wings of her enemy. In less time than it takes to tell it, there was that terrible fighting insect, tied hand and foot, and wing and sting, helpless. And then the spider went calmly to work, but the hornet could not get loose from the web without releasing the bonds that held her helpless, dragged her off into the corner, where she lived, killed her and sucked her dry; and the next morning I found the empty suit of armor tossed down on the floor below.

How easily the hornet could have won, if she only could have got at the spider. Every advantage was on her side except that tiny silken cord that, fold by fold, tied her helpless. It is easy to understand why some strong people are beaten by very small things. Habits are just like those spider's cords. They seem small enough, but fold by fold, they get their meshes around you.

Many a boy has started to smoke cigarettes because he thought he was smart. He has watched his chance to buy them. And for a while he has had a great time. But little by little they were tying strand after strand of habit rope around him till he has found himself bound hand and foot.

Many a girl has begun doing her work just pretty well. She has found it easier that way. She has slighted her tasks at home and at school and on committees. Little by little the fashion of careless work has thrown its web around her, and, before she has known it, she has been tied, tided, until she could not do her best when she wanted to.

I have known boys who started to swear because it sounded big and grown up, boys who rather practiced the use of such words. But each word has thrown its silken lasso around them till they haven't been free to control their own tongues.

The best way to not become entangled in nets of habit is to listen to the advice of mother and father, and avoid the unhappiness of bad habits.

Look out for those things. They are easy to beat when you can get at them, but once they get their meshes around you, they are terrible.—Selected.

THE BIRD THAT SOLD ITS WINGS

A little boy named Robert once came home from Sunday school looking very glum.

"I wish I had a fortune," he said, "I'd give anything for a fortune." Just then his mother came in and overheard what he said.

"Bobby, my boy," she said, "would you give anything for a fortune? I don't think you could ever have heard the story of how the skylark sold his wings."

"Oh, mother, do tell me," said Bobby. And his mother began:

Once there lived a skylark who was the finest of his race. One day as he flew over a wood he looked down, and there, traveling over the wide road that ran through it, was the strangest little coach ever seen. It was painted black with yellow stripes, and was drawn by six horses as black as pitch. But what interested him most was the fact that he saw sticking out of the windows of the coach the tails of some worms, and so he flew down to see what this thing might be, and as he drew nearer he heard the coachman calling out: 'Three fine, fat, juicy worms for two feathers. Who'll buy?'

" 'That's cheap enough,' the skylark thought. 'I'd give anything for worms, especially big ones.' So he nibbled first at one wing and then at the other, and pulled a feather out of each, bought the worms and hurried away into a dark corner to eat them all by himself.

"Next day he saw the coach again, and had another treat. And the next day, too, and the day after that. In fact, he grew fonder and fonder of worms. But, oh! his wings. Soon he lost a sunward race in which he had always been first. Then he was only able to fly just above the trees, then not even as high as that. At last he could not fly at all, but could only hop about in the undergrowth, and he could sing no more because of the darkness and chilliness of the wood from which he could not escape.

"When things got as bad as this, he thought upon a good plan for making them better. He worked hard hunting worms, and got a large heap of them by the roadside, and when the coach came along he cried to the coachman: 'Please, sir, I have here a lot of worms; how many feathers will you give me for them?' And, would you believe it, that hard-hearted coachman simply answered, 'My business is worms for feathers, not feathers for worms,' and he whipped up his horses and drove away. The poor, foolish little skylark rolled over and died of broken wings and a broken heart.

"When he was found, and the older skylarks saw what had happened, they buried him in the wood by the roadside, and over his grave they placed a warning to all other birds, never, never to sell one feather of their wings for worms or for anything else.

"And, Bobby," his mother continued, "Jesus said: 'What shall it profit a man if he shall gain the whole world and lose his own soul?' "

Bobby had been following his mother's words carefully. He looked at her when she ceased speaking.

"Mother," he said earnestly, "I think, after all, I would not give anything for a fortune."—A. D. Belden, in Stories of the King."

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE MISSIONARY VOICE

For a few weeks only this magazine will be sent for a year for only 75 cents. This offer expires with the month of February. If you are concerned with the evangelization of the world this magazine will delight you. It contains 48 pages with eight pages of rotogravure of the highest order. It is a magazine with news of the missionary world. It contains interesting facts concerning our missionaries and the various fields where our church is vitally interested. It brings to you vivid pictures of the places where our church invests its money.

Invest 75 cents in a monthly magazine that will help you to carry out the great commission to give the gospel to all men.

WHAT HAVE YOU DONE IN SOCIAL SERVICE?

During February let the auxiliaries send in news items concerning the social service work. Remember that March is the month for the social service program in your auxiilary. Make charts and posters illustrating the general program of social service work carried on by Council.

E. S. P.

EXECUTIVE MEETING OF WOMAN'S MISSIONARY SOCIETY, NORTH CAROLINA CONFERENCE

The executive committee of the Woman's Missionary Society of the North Carolina conference met on January 24, 1930, in Central church, Raleigh, with the president, Mrs. A. M. Gates, in the chair.

Rev. F. S. Love opened the session with a short devotional.

The following members were present: Mesdames Gates, Faison, Chadwick, Patten, McKinne, Branch, Wooten, Plyler and Scott, and Miss Herring.

It was voted to dispense with the reading of the minutes of the previous meeting, but the secretary read items of unfinished business.

A letter and report from Mrs. Everett were read and a lengthy discussion as to the feasability of offering a course in the Duke pastors' school next June. It was voted that such a course should not be offered this year.

The matter of the Swindell Memorial was introduced, and it was decided to proceed with the publicity campaign at once. Mrs. Faison's resignation, because of other duties, as chairman of the campaign, was accepted.

Ladies from Rocky Mount were introducted and the time of the annual conference was discussed with them. It was voted to hold the conference in Rocky Mount April 29 to May 1. Mrs. Gates announced that Dr. J. L. Cunninggim, Miss Sallie Lou McKimmon and Miss Ida Hankins would be available, and it was voted to ask Mrs. Lipscomb, with Miss Mabel Howell as alternate, to be the Council speaker.

It was voted to have the statistical reports of superintendents and the other officers and also of the district secretaries printed, ready to distribute at the opening session, and that, in order to do this, the material should be in the hands of the recording secretary by March 1. It was also voted to have the committee recommendations multigraphed and ready to distribute on Wednesday morning of the conference.

Mrs. Gates spoke of the Rural Worker and reported that nothing could be decided until after Council meeting.

After a delicious luncheon the committee convened for the afternoon session, at which time Mrs. S. J. Scott led in prayer.

A report upon the historical pageant written by Mrs. Branch was made by Mrs. Plyler to the effect that the pageant was ready for printing, which would cost about $50. It was voted to have this printing done.

Mrs. Plyler made a report about the study book, "Seven Times Seven," showing an encouraging sale of the book up to the present time.

A letter was read from Dr. Cunninggim relative to a scholarship fund return from Miss Olivia Miller, and it was voted to release her from all obligation.

Mrs. F. B. McKinne made her report as treasurer, showing that the sum of $50,390 was sent to the Council treasurer for 1929 $55,126 was collected as a total by the conference treasurer). This was $2,985 less than the amount sent the Council treasurer in 1928, and $4610 less the pledge to Council. In increases, the Durham district led with $940.

It was voted to make the pledge to Council for 1930 $54,000.

Mrs. S. H. Scott made her report as superintendent of literature, and it was decided to allow her to continue to send the Bulletin to the presidents of the auxiliaries.

Mrs. Gates explained why the district secretaries were not present, and announced that Miss Elizabeth Lamb would act as secretary for the Fayetteville district until conference.

By Mrs. W. C. Chadwick, the corresponding secretary, the question was raised, "Would it be practicable to eliminate from the district secretaries' quarterly reports all financial statistics, and let the treasurer's report show those?" It was decided that this would be possible and that it should be done.

It was voted to have the corresponding secretary send a note of condolence to Mrs. Fulton because of the death of her mother.

Mrs. H. B. Branch spoke about the young people's work, and recommended that a memorial be sent to Council asking for some action to help correlate all the young people's work of the church. It was voted to have a committee consisting of Mrs. Branch, Mrs. Plyler and Miss Herring prepare such a memorial.

NASHVILLE AUXILIARY MAKES EXCELLENT RECORD

The annual December meeting of the Woman's Missionary Society of Nashville Methodist Episcopal church was held in the church at 3:30 o'clock Monday afternoon, Mrs. Paul Mallison presiding. There was a large attendance.

The work of this auxiliary for the year has been most satisfactory.

The week of prayer was observed and the mission study class, under the leadership of Mrs. Paul Mallison, was most interesting and helpful.

At our harvest meeting, which was held in the church Friday, December 6, Mrs. G. N. Bisette, local chairman of the three circles, presided in a very tactful and appreciative manner. She gave a short sketch of the year's work and extended a cordial welcome to all visitors.

Misses Loraine Sills and Myrtle Carter delighted the audience by rendering vocal solos.

Due to illness of Mrs. J. N. Sills, chairman of circle No. 1, Mrs. C. B. Ward gave the report. After giving number and names of members and few of many activities during the year she gave as earnings of her circle the amount of $807.83.

Mrs. S. F. Rustin, as chairman of No. 2, gave the report of their work in rhymes, at the end of which she gave as their year's work the sum of $755.14.

Next Mrs. J. K. Smith read her report and gave the harvest reaped by circle No. 3. As a result of their year's work they had $773.96.

The total amount turned in by the three circles for one year's work amounted to $2,334.93. This was a wonderful harvest, gathered from seed sown a year ago.

Following the reports, all enjoyed a social hour, after which delightful refreshments were served.

Mrs. M. W. Lincke,
Supt. Publicity.

HISTORICAL PAGEANT OF MISSIONS

By Mrs. H. B. Branch

The above pageant will be off the press in a short time. There is nothing better to interest the Methodist congregations in missions. Every congregation should see this presented. The women of the missionary society should secure this pageant and present it in every church. It will give wholesome activity for the children and young people and the adults will get a new insight to missionary effort.

The pageant can be ordered from the N. C. Christian Advocate, Greensboro, for 25 cents per copy postpaid. Enclose money with your order, as we don't want to keep accounts for so small amounts.

Send us your orders and the pageant will be mailed to you as soon as it is off the press.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ANNUAL MEETING

The eighteenth anual meeting of the Woman's Missionary Society of the Western North Carolina conference will be held in Wesley Memorial church, High Point, N. C., April 22-25.

Mrs. Charles C. Weaver, Pres.
Mrs. H. A. Dunham, Cor. Sec.

A YOUNG AMERICAN IN CHINA

The announcement of the birth of a son to Prof. and Mrs. Carl E. Rankin, in Canton, China, on January 7, will be of special interest to the many friends of Mrs. M. B. Goodwin, conference superintendent of missions and Bible study, and Professor Goodwin, maternal grandparents. Prof. and Mrs. Rankin (nee Louise Goodwin) have been in China for several years, and are living in Canton, where Professor Rankin has the chair of education in Lingnan University.

A WELL DESERVED TRIBUTE

The adoption of the name "Sallie Hagood Missionary Society" by the young people's society of Wadesboro, as they transfer to the adult department, is a beautiful expression of their love and appreciation of Mrs. W. W. Hagood, our conference vice-president, and is an honor that is well deserved. In notifying us of this action a leader in the society says that "at the suggestion of Mrs. Hagood's name, everybody was delighted, and that it was unanimously adopted." We conyoung people who have shown her this young people who have shown her this gratulate Mrs. Hagood and also the beautiful courtesy, and feel quite sure that if they will emulate the loyalty, faithfulness and devotion to missions of their namesake that they will be a power for good in their church and community, and will go steadily forward in the great work that they are doing.

A PROPER APPRECIATION

We hear so much these days of the great need for leaders in the various departments of our missionary work, and our conference officers and district secretaries are often discouraged because of their inability to secure women to fill the offices—women who are willing to give unstintingly of their time, talents and efforts for the advancement of the missionary work. But we are glad that there comes to us "now and then" an expression of appreciation from some conscientious, consecrated woman as she is asked to assume the responsibility of an office and such expressions always hearten and encourage.

There came into our hands a few days ago, unbeknownst to the writer, such a wonderful expression of appreciation that we feel we want to "pass it on" to our readers, with the hope that others may read it and "go and do likewise." This dear missionary member had been asked to assume a most important work in one of our leading districts, and this is what she writes: "When I was called and asked to take this work, you can never know how happy it made me. Although I felt my unworthiness and realized that I did not know as much of our work as others, perhaps, I felt that it was one of God's gifts to me, and such a lively gift.

"I have accepted the place with a prayer of gratitude in my heart and a plea that I may not misuse the gift nor neglect it, and that I may not fail him who has called me to the work. I shall do my best."

What a beautiful spirit in which to accept a call that has come for service in the Master's vineyard!

MID-YEAR EXECUTIVE MEETING AT STATESVILLE

The mid-year executive committee meeting which was called shr shrdluuu meeting, which was held in Statesville, N. C., on Thursday, January 30, was a most interesting, profitable and inspiring occasion, with its fine attendance of officers and district secretaries (notwithstanding the snowy, disagreeable weather), its splendid reports of the work of the year just closed, and in the discussion of plans for the growth and advancement of the work in the future.

The first meeting at three-thirty was a "Retreat" for prayer and meditation and all present felt the uplift and inspiration of the hour. Mrs. C. C. Weaver, president, presided, and conducted the opening devotional, using as a foundation for her talk 1 John 2:6. Her theme was "Walking With Christ" and she brought out most impresively the essentials of walking as he would have us walk: holiness, mumility, service, sacrifice, faith and prayer. This impressive service was followed by the meeting of district secretaries, presided over by Mrs. H. A. Dunham, conference corresponding secretary, and many questions of profit and interest, in connection with the work of the districts, were discussed.

At 7:30 the regular busines session was called to order by the president, Mrs. Weaver. The reports of the various conference officers and district secretaries were most gratifying and showed advancement in practically every department. Perhaps the outstanding feature of the evening was the report of the treasurer, Mrs. P. N. Peacock, which was most enthusiastically received. This record of a wonderful year's work brought the good news that the Council pledge had been paid in full. The total amount contributed was $67,741.65, and the grand total $125,006.79. Four districts had overpaid their assessments: Greensboro, Winston-Salem, Statesville and Gastonia. The committee to arrange program for the annual meeting to be held in High Point, April 22-25, is composed of Mrs. C. C. Weaver, Mrs. J. Frank Spruill, Mrs. S. H. Isler, Mrs. A. L. Thompson and Mrs. J. G. Sterling.

THE MISSIONARY VOICE AGAIN

Several times recently we have called attention to the offer of the Missionary Voice of a year's subscription during January and February for the small sum of 75 cents.

The February issue announces that February 9th has been named as Voice day, at which time it is desired that the pastors of our churches give three minutes to a presentation of this magazine in an effort to enlarge the subscription list in each community.

We are expected to secure 1000 subscriptions in our conference and let us get busy and take advantage of the reduced price of 75 cents.

We are greatly indebted to Mrs. Mary Elkins Goodman (Mrs. W. F.) of Concord, N. C., for a copy of "The History of Central Methodist Episcopal Church, South, of that city, which has recently come from the press.

The work of compilation of this interesting brochure was done by Mrs. Goodman in loving memory of her father, Mr. Willis Elkins, one of the pioneers of Methodism in Cabarrus county, a charter member of Central church, a licensed exhorter, class leader and trustee. He also held the position of superintendent of Sunday school for years, served as chairman of the board of stewards for a long time, and was made an honorary member of stewards in 1882.

The dedication is to Central Methodist church as a labor of love. We congratulate Mrs. Goodman on her splendid work, and appreciate having a copy of this history in which we are so vitally interested. Mrs. Goodman is one of the leading spirits in the church at this time, being especially active in the Sunday school as a teacher, and in the Woman's Missionary Society, of which she was president for a time.

It is interesting to note that in refering to the organization of the Woman's Missionary Society, which stands today as one of the leading societies in our conference, she says "the lamented Mrs. D. B. Coltrane was the main factor in the organization of the society in 1888," and she gives to her the endearing name of "Mother of Missions in Concord Church," a title most richly deserved. The following are given as having served as president since 1888: Mrs. D. B. Coltrane from 1889-1911, 22 consecutive years; Mrs. W. C. Houstons, eight years; Mrs. W. D. Pemberton, four years; Mrs. L. D. Coltrane, two years; Mrs. W. F. Goodman, one year; Mrs. Ernest Hicks, two years; Mrs. J. F. Dayvault, two years, and Mrs. W. C. Houston serving at present.

This society has supported Miss Leila Judson Tuttle in the foreign field for 20 years.

Sunday School Lesson

FEBRUARY 9

By F. B. Stockdale.

Warnings and Promises
(Temperance Lesson)

Matt. 7:1-29.

Jesus is not forbidding the operations of the mind that are automatic. It is impossible not to form opinions about everything we hear or see. Nothing can be presented to the mind, either through the eye or the ear, without the mind forming its response; registering its reactions. These are automatic actions of the mind. The fact that we form differing opinions about the same thing only proves we are different people. That these differences are in the brain it would be very difficult to show. All brains are of the same stuff. Our differing reactions to the same color may be a matter of a different key in nervous make-up. Our different reactions to a brutal fight are not matters of nervous temperament or merely mental attitudes, but a difference in spirit fiber. The man who delights in the brutal is brutal. The kindly constituted are shocked by the brutal; they are different people and they differ the one from the other in nature.

The mind not only acts automatically, but under the dictation and guidance of the self; it is servant to the feeling and the will as surely as to the eye or ear. Some of its decisions come from inside; they register what we are as well as how we react to outer things. Not all that moves the mind comes from without. Light affects us through the eye, sound through the ear. In these cases the mind brings the impression to us. In the realm that is moral the mind receives from us and by our actions or speech makes us known; these are revealing before they are informing. Love, hate, fear, reverence, all moral qualities, are of the self and the mind is a revealing instrument instead of an informing agent: as well as conveying to us material from without, for decision as to our attitude thereto, it takes of the self and reveals us unto others.

It is of the latter capacities of the mind that Jesus is speaking when he says "Judge not." Ponder the advice and you will discover that we are not capable of passing judgment on another but only on the words he speaks or the deeds he performs. We have no way of knowing the inner self of another save through the actions that present that self to our view. Only God and the self can have knowledge of the self at first hand. Jesus does not mean we are not to have our settled convictions about the qualities of actions. He is lifting the self that is not me out of the reach of finite knowing; or rather pointing out the fact that that other self is beyond my knowing in any fashion that makes me capable of being his judge. Our disposition to attempt the thing we are incapable of doing would be amusing if it were not attended with such tragic results to the soul.

Judgment Judged

Here also we have the fact that judging brings judgment. When I express an opinion it awakens your opinion of the opinion I expressed. In every judgment I give I call for your judgment on the judgment I have given. Notion begets notion, feeling arouses feeling, judgment calls for judgment. "As you judge you will be judged." Of course, there is nothing but my judgment in the field and I shall be judged not by the thing I am judging, but by my judgment of the thing on which I pass judgment. Suppose we are standing on the shore of a lake: the question of its width is raised and I give my judgment of the distance from one shore to the other. My knowledge, or intelligence, will be measured by my judgment of the fact that is before my eyes. My judgment will be measured by the fact, but I shall be appraised by my judgment. Ninety-nine out of one hundred standing on the seashore and telling how far out they can see reveal a crass ignorance of distance over water. When people tell you they can see forty- fifty miles you will measure their statement by the fact that no one can see but a few miles out to sea, but you will measure their intelligence by the judgment of distance they have given. You judge them by their judgment. You measure their judgment by the fact, but you measure them by their judgment.

Our judgments are self-revealing. In the above illustration we have revealed our ignorance. When we attribute motives to the words of actions of others we are revealing the motives that would be ours if we spoke the words or performed the actions that are under observation. "As you judge so you will be judged." Our judgments are the only way we can reveal ourselves and they never misrepresent us.

A Delicate Operation

Those whom Christ was condemning were quick to see the "splinter" in the eye of another, but failed to note the "beams" that were in their own eyes. The beam-eyed are always quick to remark the little thing in the eye of another. The big fault can always see the little failing. To bring this habit to date one has only to listen to a group of ministers discussing another preacher; an assemblage of women talking about a neighbor or business men discussing the methods of some business man. People of impaired moral sight are usually cocksure about fine distinctions. Men of very meager mind are always ready to straighten you out in your religious thinking. The beam-eyed are a large tribe.

We are not to suppose that dependable human conclusions are not to be reached. It is not the Master's idea that any of us should always suffer the splinter to remain in the eye. There are clear-eyed people; those who are able to see without looking around a beam. Some folks have had their eyes attended and carry no foreign substance therein. Jesus does not advise that the "mote" shall not be removed: he advises that that operation shall be performed by one who can see how it should be done. To care for the eyes of others unless our own eyes have been cared for is what Jesus is recommending. Do not let a blind man operate on you for cataract, would be obvious of what Jesus is saying. He is recommending that if we are blind we shall not undertake such a delicate thing as operating on the eye of another. He has two classes of people in mind; those who would risk the eye of another irrespective of the condition of their own eyes, and those who having had their own eyes attended are now able clearly to see and able to help those of impaired sight. The real object of seeing the fault is not merely to boast of its detection, but to be helpful in its correction: the one complains, the other helps; one finds fault, the other assists.

Ask and Have

The reasoning of Jesus is so human that no one who is humane can be dead to its appeal. Here we have hungry children and kindly parents. If one's son ask bread what father would give him a stone? If he should ask a fish who would give him a viper? What human father would mock the real need of his son? If evil men are capable of excluding stones and serpents from the diet of their children and meeting need with satisfying food, how "much more will your Father in heaven give good gifts to them who ask him? The emphasis here is not on giving, but on the judgment that knows what it is good to give. When the request of a son expresses need the father is wise enough to meet the need expressed. There is not the slightest reason in the world for using this parable to uphold the idea that one can get anything from God for which one cares to ask. "If for all your evil you know how to give your children what is good, how much more will your Father in heaven give good gifts to those who ask him?" The emphasis here is on "good," and "give." Of course he will give, but he will not be foolish in his giving. If humans know what is good for their children, "how much more will your Father in heaven" be sensible in his giving? Often we talk about prayer in such a way as to make it appear that God is foolish. No wise parent would give a child anything for which it might ask. You cannot run a home on the judgment of a child. Givers ought to be wise as well as generous. You cannot have goodness without intelligence. One may be kindly disposed and foolish. Goodness must have wisdom as well as compassion. God knows what to give and when as well as all the other things that goodness ought to know.—N. Y. Christian Advocate.

Child—Mother, may I have water to christen my dolly?

Mother—No, dear.

Child—Then may I have some wax to waxinate her?

GREAT MISSIONARY SAYINGS

"The world has many religions; it has but one gospel."—George Owen.

"All the world is my parish."—John Wesley.

"I see no business in life but the work of Christ."—Henry Martyn.

"Fear God and work hard."—David Livingstone.

"We can do it and we will."—Samuel B. Capen.

"We can do it if we will."—The Man of the Haystack.

"The bigger the work, the greater the joy in doing it."—Henry B. Stanley.

"The lesson of the missionary is the enchanter's wand."—Charles Darwin.

"The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed."—C. F. Schwartz.

"I am in the best of service for the best of masters and upon the best terms."—John Williams.

"Nothing earthly will make me give up my work in despair."—David Livingstone.

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."—Livingstone's resolution, made in manhood.

"Your love has a broken wing if it cannot fly across the sea."—Maltbie D. Babcock.—Epworth Herald.

ARE WE JUSTIFIED?

(Continued from page 20)

to encounter prejudices centuries old and bitter hatred born of conscious waning powers. We must need also equip the rising church in non-Christian lands that she may hold the salient driven into heathen darkness and gather her strength for a great advance in the Christian conquest of the nations. In the face of such a crisis and such patent needs our people must be brought together for counsel and prayer. They must be encouraged to view the new missionary situation in all of its encouraging, challenging and alarming aspects. To this end the general conference has set apart January and February of each year.

3rd. Properly to recruit the forces and to advance the line and adequately to equip the church in non-Christian lands requires immediate resources in men and money beyond the vision and missionary intelligence of the church to supply; unless, indeed, through a sustained cultural process we shall be able to awaken the conscience, quicken the imagination and stir the heart of the church with repeated visions of the missionary world. It is imperative, therefore, that at least once a year, for an extended period, the whole church should be rallied to a study of the fields assigned to us. At least once each year we must take account of the labors of our missionaries, view the missionary situation through the eyes of the world's great Christian statesmen and take stock of our resources for this tremendous task from which there is no escape, since it is God's appointment.

4th. During a hundred years of heroic missionary service Methodism has never once retreated. She is now facing, however, the necessity of marking time. If this cessation of aggressive campaigning continues too long retreat is inevitable. Such a tragedy can be averted only as the church meets the present opportunity and need with adequate resources. The challenge to advance comes at a time when every Christian influence released counts for more than ever it did before, and when an awakened leadership in every nation pleads for Christ and the Christian message. Christ is King and can conquer if only we will give him a chance. Surely Methodism will not begrudge a little time each year to face her mission to men, to re-evaluate her message to the world and to challenge the manhood of the church to answer the call of God and human need.

5th. Past experience justifies the two months cultural period. Facing a crushing debt, a recession of missionary interest at home and exceptional opportunity abroad, the general conference of 1926 called upon the church to assemble annually for a two months study and counsel that we might determine what we should do, how a great calamity could be averted and how missionary success could be conserved. As a result the line has been held steady in the face of overwhelming odds. The debt has been paid in spite of periods of nation-wide financial depression and the church now faces a supreme opportunity to fortify her advance line, to extend her borders and to gird herself for the greatest missionary advance in history.

The problem of missions is not money. It is intelligence. When our people know God and his program for the world and the facts of modern missions they will give. Shall we rally to the program of the general conference of 1826 and keep our people abreast of the missionary movement, or shall we grow weary in well doing, growing tired of the far vision and the fellowship of Christ in service to humanity? These questions we must answer. He calls us to a full share in the greatest achievement of the centuries. It is ours to get ready and to go forward!

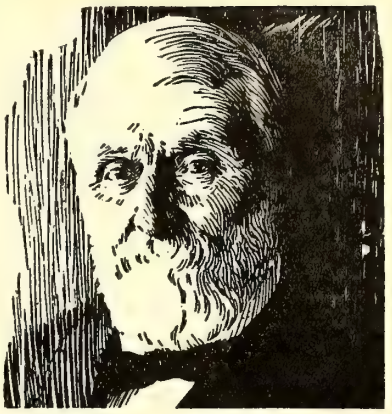
THE ETERNAL CHALLENGE

(Continued from page 13)

of scores of other places in Lancashire. And in Yorkshire, too, for that matter. In fact, we are close to Yorkshire here; only Yorkshire stands for wool and we stand for cotton. If you understand the inwardness of Ben's Cross, you understand the whole industrial districts of Lancashire."

"I am trying to understand what you are driving after," Nick said, "but up to now I am a great deal in the dark. You see, I am as ignorant as a baby about the great industrial districts of our country. I was at school at Harrow until I was nearly eighteen; then, like other boys, I joined the army. As soon as I had my training I was sent to the front, and was there until——"

(Continued next week)



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.

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Boils and carbuncles yield readily to

Gray's Ointment

Relieves the pain and hastens recovery. At all drug stores. For free sample write

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A Remarkable Method That Has Come to the Rescue of Asthmatics. Send Today for Free Trial.

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath, don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged do not abandon hope but send today for this free trial.

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SOME HABITS I FORMED AS A MINISTER. II.

10. Not to speak in a monotone. I have been criticised a few times for loud preaching by people who were deaf and did not want the people to know it; but not so much as the preacher who let his congregation go to sleep on him. As a presiding elder, I had to move some of my preachers because they preached so low the people could not hear them. They were fine preachers if they had spoken loud enough to be heard.

11. Not to preach too long. Sometimes the choir would turn the service over to me at 11:45 and I preached till 12:15, but I usually let my congregation out at 12. Dr. J. C. Rowe told me once that his congregation on one occasion was turned over to him at 11:55, and he pronounced the benediction and dismissed the congregation.

12. Not to meddle with the choir. I have known some preachers who tried to run the choir as well as the pulpit; and they most always got into trouble. I always let the choir run the music and I ran the pulpit, and I never had a fuss with the choir.

13. Not to try to run the Sunday school. I advised the superintendent, and was present almost every opening and closing; but I never did tell the superintendent what he must do. I had to remove some preachers because they got into trouble with the superintendents of their Sunday schools. Whenever the preacher undertakes to select the teachers, secretary, and other officers of the Sunday school, he is hunting trouble.

14. Not to run the Epworth League. I attended the league often, but never interfered with their business affairs. Some young people told me that some of my preachers embarrassed them in their work by objecting to suppers and entertainments to raise their funds. I always objected to anything I thought wrong; but I joined them in their amusements as far as I could. Zadok Paris.

GRUMBLING AT THE GRUMBLERS

"Go where you are sent, and stay where you are put," and other articles of like nature remind us of the fact that there is considerable "grumbling" about former pastors visiting their old charges. About the time I joined the conference one of our bishops said, "Stay away from your old charge! Don't you go back to hold any funerals! Let the pastor hold the funerals!" I heard him, but I have been back since then to hold some funerals, when I was requested to do so. I remember how I wanted a former pastor to assist in the funeral of my own mother, and I would never have liked the pastor very well after that if he had objected. We are just folks you know, some of us kindly strange, and that's the way we feel about it.

Now all this grumbling brings up a question: Are preachers mere machines doing certain work in a certain way without any feelings or affections, or are they, after all, somewhat like other people? Is friendship worth while to them? Do they really need any true and lasting friendships in life? I think they do? To my mind friendship is one of the sweetest and most satisfactory connections in human life. It relieves our cares, raises our hopes, and helps us along as nothing else can. We are made to be happier and better by each other's notice and appreciation, and hearts debarred from these influences do not get the best out of life. Then shall preachers be forced, from time to time, to throw away and forget precious and valuable friendships, and go on in a mechanical way, making others only to be thrown aside at the end of a pastorate? I think not. I love my friends on all the charges that I have served. I will not burden them with a correspondence, but I will gladly answer friendly letters any time. I will go to them in the hour of sorrow and death, if requested to do so, regardless of the "grumblers." I will continue to welcome a former pastor any time he may wish to visit a charge I am serving. I think "grumbling" when a former pastor comes around is more like children than men. If we are men "let us put away childish things." Instead of being jealous of a former pastor, let us make ourselves worthy to be loved, and find to our delight that any good Christian man or woman has room enough in a warm Christian for more than one little preacher.

Of course, now, if a dear brother lives on his old charge to the neglect of the one he is serving, or tries to run the work of the old charge after he leaves it, he's crazy or something, and should be looked after. If he is found spreading around like that, he should be gathered up and and placed in a sanatorium, or some other safe place, and kept until the following annual conference; then he should be removed, permanently dislocated in some way, turned loose and sent away off. That might cure him. Anyhow, "grumbling" wouldn't do any good, and might do harm. T. V. Crouse.

A LITTLE ARGUMENT WITH MYSELF

If I refuse to give anything to missions, I practically cast a ballot in favor of the recall of every missionary in the home and foreign missions.

If I give less than before, I favor the reduction of the missionary forces.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement.

If I increase my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.—Missionary Review of the World.

YOUR BIBLE

By D. H. Tuttle.

Read it thru,
Believe it true,
Pray it in,
Live it out;
Give your money
To send it about
Here, and there, everywhere
Doing good in Jesus' name.
Memorize.

For Colds and Aches

CAPUDINE gives quick and delightful relief from the pains and achy feeling that come with bad colds. Two teaspoonfuls of Capudine in a little water stops the headache, neuralgia and aching, and brings a feeling of comfort to the patient.

Being liquid, Capudine acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, yet is quickly effective. At drug stores; 30c and 60c sizes. (adv)

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Rates are adequate and assets over 100% of legal reserve required.

Local medical examination not required, but questionnaire used instead.

If full information is desired, write to-day to

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WINTER

with its colds, flu, and pneumonia holds no terror for the mother who protects her children with

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The snow last week brought peculiar joy to our big family. Skating, sledding and snow-balling were the order of the day. Some of our youngsters wish the ground would stay covered with snow all winter so that they could have one continous good time. I pity any one who has grown so old that they cannot enjoy the snow, at least for a while.

* * * *

Leaving Raleigh early in the morning, I was at the church in Roanoke Rapids a good while before preaching time. The day was very cold, but a good sized congregation was present for the morning and evening services. Brother L. M. Hall has been in the government hospital in Portsmouth for a few weeks. He came home for the week-end. The doctors assure him that he will be able to leave hospital by the time, if not before, this paragraph is read. He has begun his fifth year as pastor of this growing church. It was very interesting to see the expression of joy on the faces of his members to have him back for just a day or two. Practically every person present at the two services came forward at the close of service to express their joy at having him back home again even for a short while. Brother Hall has made good at this great industrial centre. He is held in high esteem not only by his members, but by the community at large. His companion is also greatly loved by the congregation and community.

Personally, ,I wish more of our pastors preferred a long pastorate to a short one. Without doubt a man can do a more constructive work when he has several years in which to lay the foundation and to build thereon. In this restless age there is a growing tendency upon the part of some of us to change pastorates too often. Congregations are partly responsible for this condition. Brother Hall is a demonstration of the wisdom of a long pastorate. He has reduced a large debt on his beautiful church under adverse conditions. Large numbers have been added to the church. He has a prestige in the community that would be impossible to a man who makes it his habit to move every year or two.

I trust my brethren will not consider the above remarks as a lecture. I was so profoundly impressed Sunday with the achievements of Brother Hall I felt I wanted to pass these impressions on to my friends, both pastors and churches.

I had the great pleasure of being the guest of Mr. and Mrs. W. P. Taylor. They have a lovely home and entertained in a charming manner. I was loath to leave them Sunday night after a happy day with them and many friends of our Home. Duty called and at 12 o'clock that night I drove into Portsmouth, Va., where several important matters needed my attention for the next day or so. I reached home Tuesday night tired, but happy in his service.

Fifty head of Hereford cattle have been received by T. D. Temple of Scotland Neck in Halifax county and will be fed out and sold as beef next fall. The cattle were shipped from Forth Worth, Texas.



Children from the Baby Cottage of the Methodist Orphanage, Raleigh, N. C.

"Oh Promise Me"



At some time in her life Cupid pleads to every attractive woman. No matter what her features are, a woman who is sickly cannot be attractive. Sallow skin, pimples, sunken eyes, lifeless lips — these are repellent. DR. PIERCE'S GOLDEN MEDICAL DISCOVERY is just the tonic a run-down person needs. It enriches the blood, soothes the nerves and imparts tone and vivacity to the entire system.

In liquid or tablets, at drug store.

Send 10c for trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.



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Automatically Played by Hand-Recorded Reproducing Rolls

Press a button and the Chimes begin to play. Or, set the dial of a clock today and tomorrow at the desired hour a program of Chimes music fills the air! The Voice of the Church—the Memorial Sublime.

Price, $4375 and up. Full details on request.

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The Southern Desk Company

IN MEMORIAM

LANGLEY—Mrs. G. N. Langley died in Roanoke Rapids, N. C., November 23, 1929, at the age of 72 years. She leaves two sons and one daughter: Mrs. R. A. Pruitt, Franklinton, N. C.; W. A. Langley, Halifax, N. C.; L. G. Langley, Roanoke Rapids, N. C.; with whom she and Mr. Langley were living at the time of her death. She also leaves a number of grandchildren and great-grandchildren. She was a devoted wife and mother and a friend to all. She said just before she died that everything was all right with her.

We miss you, dear mother, more than tongue can tell,
But we know you are in heaven ever more to dwell.
Your shining face on earth we'll ne'er see more,
Or hear your sweet, tender voice as before.

Goodbye, dear mother, from husband and loved ones you have gone,
To gather with the angels around that happy throne.
Farewell to you, mother; that is awful hard to say,
But we hope to meet you some day in that home far away.

Daughter.

SAMMONS—Bro. J. R. Sammons was born November 20, 1860, in Greenville county, Va., and died December 3, 1929, at his home in Warren county, N. C.

On March 2, 1887, he was married to Miss Atwood Binford of Mecklenburg county, Va. To this union were born 11 children, eight of them now living, viz: Mrs. E. J. Perkinson and Mrs. O. W. Felts, Paschall, N. C.; E. G. Sammons, Moncure, N. C.; J. A. Sammons, Hamlet, N. C.; Carlton and J. R. Sammons, Jr., Warren Plains, N. C.; C. C. and Miss Virginia Sammons, Wise, N. C.

Brother Sammons joined the Methodist Episcopal Church, South, in Mecklenburg county, Va., at the age of 20. He spent the last 22 years of his life in and around Wise, N. C., and was a faithful and loyal member of Jerusalem Methodist church on the Norlina circuit until death.

He has gone to his reward, but we do not weep as those who have no hope. The home and the community and the church will miss this consecrated man.

May He who promised us a Comforter be present with the sorrowing wife and mother and the children.

J. L. Midgett, P. C.

OLD—Mrs. Esther Old was born December 4, 1839; departed this life January 8, 1930, being in her 91st year.

Since the death of her husband, Geo. D. Old, who died 42 years ago while living in Florida, and who is buried in St. Augustine, she had made her home with her daughter, Mrs. C. P. Aycock, at Pantego, N. C.

Besides a host of warm friends to mourn her going there are two children: George Old of Washington, N. C., and Mrs. C. P. Aycock of Pantego, nine grandchildren and seven great-grandchildren.

The funeral service at the home was simple, conducted by her pastor, assisted by Rev. Stephen Gardner, rector of St. Peter's church, Washington, N. C.

Servant of God, well done,
Thy glorious warfare passed;
The battle fought, the victory won,
And thou art crowned at last.

P. C.

RESOLUTIONS OF RESPECT

Since it has been the will of our heavenly Father to call home our beloved friend and co-worker, Mrs. G. W. Henry; therefore be it resolved:

First, That the missionary society of our church want to record our appreciation of her beautiful Christian life, her loyalty to both church and Sunday school and her unfailing interest and support of our society.

Second, That we shall greatly miss her presence, for while hers was a quiet, unassuming nature, she prayed the most beautiful prayers, and the tact and ease with which she opened the meetings of the society will always be remembered and deeply appreciated.

Third, That we extend to the bereaved family our sympathy and love, and pray that God may bless and comfort them in their hour of grief and loss.

Fourth, That a copy of these resolutions be spread upon the minutes, and a copy be sent to the N. C. Christian Advocate for publication.

Mrs. J. L. Nelson,
Mrs. M. M. Courtney.

GAITHER—On December 26, 1929, at 11:20 p. m. the spirit of Sister Mary Elizabeth Gaither slipped quietly away to be with Jesus and the redeemed. She was 94 years and eight months of age.

She had been a member of Clarksbury M. E. Church, South, for 80 years or more. She taught the beginners' class in Sunday school at this church for more than 50 years. It was her request that Brothers John Cline and J. E. McSwain with her pastor conduct her funeral. These brethren were present and made impressive talks on the life of Sister Giather. Bro. J. S. Hiatt, our presiding elder, was also present and took part.

"Servant of God, well done;
Rest from thy loved employ.
The battle fought,
The victory won,
Enter thy Master's joy."

D. A. Oakley, P. C.

WILLIS—Moses B. Willis, born in Cleveland county, N. C., February 3, 1848, died January 1, 1930. Brother Wilis was an outstanding Christian character and a Methodist of the "old school." He was converted and joined the church in 1879. He unhesitatingly spoke and stood for things which he thought were right. On May 4, 1874, he was united in marriage with Emeline Tallent. To them ten children were born. Brother Willis was of that friendly disposition that always won favor. An excellent man and member has gone from among us. His funeral was conducted from the Dallas Methodist church. Assisting the pastor were Rev. C. O. Kennerly, Rev. N. M. Modlin and Rev. R. A. Taylor. J. W. Vestal, P. C.

SCALES—Mary Etta Childress Scales, wife of John E. Scales, died on South street in Mount Airy, N. C., on Sunday morning, January 5, and was buried at Hunter's Chapel in Patrick county, Virgina, on Monday, January 6, 1930. She was a member of the Methodist church for about 30 years. The funeral services were conducted by myself, assisted by Rev. G. M. Wilson. She leaves a husband, four children and seven grandchildren. J. J. Eads.

WIKE—The infant daughter of Mr. and Mrs. Oscar Wike was born December 4, 1929, and died December 28 of the same year, being only 24 days old. She leaves a father and mother, three brothers and one sister, four grandparents and many relatives to mourn her departure. There is no doubt about the salvation of this little one, for Jesus said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." E. J. Poe.

CLAMMY HANDS

Kentucky Lady Was Weak And Felt Miserable. Dizzy Spells Quit After She Took Cardui.

Danville, Ky.—"For a long time, I suffered with severe headaches and pains in my sides and back," says Mrs. Lottie Smallwood, residing at 116 Fourth Street, this city.

"I was very weak, and just not able to go about or do my work. I just felt miserable.

"I was all out of heart. I would have spells when my head would hum, and my feet and hands were clammy and cold.

"I would be so dizzy, I would fall.

"I had read of Cardui and what it had done for others, and so I, too, began taking it. I had been aching and hurting awfully.

"After I took Cardui, I quit having the dizzy spells. I kept on taking Cardui, and saw then that I was being helped. I was not nearly so weak, and from that time I have felt better. I took six bottles in all."

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady.

Cardui has been in use by women for over 50 years, and great numbers of women have reported that it helped them back to health.

Get a bottle today. NC-214

Take CARDUI 50 YEARS OF USE BY WOMEN

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

Malaria Chills and Fever Dengue

It is a Reliable, General Invigorating Tonic.

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Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties.

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkle Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.

MONAGHAN MILL STORE, Dept. A., Greenville, S. C.
"Textile Center of the South"

APINOL
The Pine Antiseptic

The safest household antiseptic. Non-poisonous, non-irritating — but deadly to germs. 35c, 50c and $1.25 at druggists.

THE APINOL CORPORATION, WILMINGTON, N. C.

RESOLUTIONS OF RESPECT

We, members of the official board of North Gates charge, record with sorrow the passing of our friend and co-worker, Richard E. Morgan, who went to his eternal reward in the late afternoon hours of the Sabbath, November 24, 1929.

Mr. Morgan had been a faithful Sunday school superintendent of Parker's M. E. church several years, and was always ready to do all he could for the advancement of the work of the church and glad to answer to the call of service.

We shall miss his genial presence from his accustomed place among us, but realizing that our loss is his gain, and for him the sufferings and sorrows of this life are forever at an end; therefore be it resolved:

First, That we extend to his loved ones our heartfelt sympathy in this time of their great sorrow; that we assure them of our deep appreciation of the services rendered this board and to the church and Sunday school by our brother, and that we commend them to the tender mercies of our loving Father, and pray that day by day they may be conscious of his care for them and his power to comfort and keep them.

Second, That we rejoice in the sincerity of Mr. Morgan's life and service and seek to emulate his example.

Third, That we as indiviuals strive to help as he did by giving of ourselves to this great work.

Fourth, That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate, and a copy to the Albemarle Observer for publication.

Mrs. Lee Riddick,
Mrs. Thos. E. Parker,
Mrs. Geo. T. Langston,
W. J. Boone,
Mrs. C. B. Lee,

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from our midst our friend and co-worker, Mrs. J. H. Williams, a loyal and beloved member of the missionary society and Daughters of Wesley Bible class of Stantonsburg M. E. church. Be it resolved:

First, That we bow in humble submission to God's will.

Second, That we will strive to emulate the example she set before us of faith, service and devotion to duty.

Third, That we extend to the bereaved family our sympathy, praying that God's comforting presence may be with them.

Fourth, That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate and a copy be recorded in our minutes.

Mrs. R. M. Whitley,
Mrs. W. H. Applewhite,
Mrs. W. R. Rodgers,

RESOLUTIONS OF RESPECT

In the early morning of November 9, 1929, God in his infinite love called to its heavenly home the spirit of Mrs. Howard J. Muse, friend and member of the Ladies' Aid Society of Carthage M. E. church. Had she lived a few more days she would have reached her 86th birthday and she still loved to attend the meetings of the aid society.

We shall miss her. Therefore be it resolved:

First, That we extend to her loved ones our heartfelt sympathy; that we assure them that we appreciate the service she so willingly and lovingly rendered when able to serve.

Second, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy to Moore County News for publication.

Mrs. Flora Black,
Mrs. I. W. Williams,
Mrs. C. T. Sinclair,
Mrs. J. V. Miles.

MORGAN—Richard E. Morgan, son of J. E. L. Morgan and Maggie Costen Morgan, was born November 6, 1885; died November 24, 1929.

At the time of his death he was steward and Sunday school superintendent of Parker's church, North Gates charge, Elizabeth City district. He was one of the outstanding Christian characters of Gates county. His loyalty to the cause of Christ was conspicuous. His ability was only excelled by his willingness to serve in his Master's ranks. We know of no one who was more willing and faithful than he. He was not only an able leader in his church, charge and district, but inspired confidence in those among whom he labored. We miss his face, but his influence and example is a mighty factor in Christian development in this part of the state.

The large audience which attended the funeral services held in Parker's church by the pastor, assisted by Rev. B. O. Merritt, a former pastor, bore evidence of the loving esteem in which he was held by so large a number. The floral designs were very beautiful.

He is survived by his wife and four children, his parents, two brothers and three sisters. He was married to Miss Virginia Marston of Richmond, Va., on October 12, 1912. To this union was born the following children: Richard N. Morgan, Linda E. Morgan, Virginia Dare Morgan and Samuel Lee Morgan. His brothers and sisters are as follows: J. T. Morgan. Geo. B. Morgan, Miss Margaret Morgan, Mrs. H. F. Kern of Fernando, Fla., Mrs. J. F. Beaman of Norfolk, Va. All other members of the family except the two last named live in Corapeake, N. C.

Brother Morgan for some years was an employee of the S. A. L. Railroad and lived in Hamlet, N. C. On account of ill health he returned to his old home, where he died a few years later. He has left a vacancy not only in the hearts of his family and kindred, but also in the hearts of his large number of acquaintances throughout the bounds of the North Carolina conference. I feel that I am speaking for all his acquaintances and friends of the family when I say that his loved ones have our heartfelt sympathy.

Though he has preceded us to that better world and his face we no longer see among us, but his presence will ever be felt with us so long as good influence of humanity remains upon the face of the earth. J. T. Stanford, P. C.

WALKER—Oris P. Walker was born September 19, 1889; died December 11, 1929, aged 40 years, two months and 22 days.

From childhood he had not had good health. For the last three years he had been a great sufferer, always bearing his suffering with patience and Christian fortitude.

At the age of 20 he professed faith in Christ and united with Mt. Shepherd M. E. Church, South. Oris lived a consistent Christian life. He was loyal to his church and was for 17 years Sunday school teacher, a steward and trustee. A good man has gone to his reward. We shall miss him and his place in his church will be hard to fill.

On May 21, 1911, he was married to Janie Rush, who with two foster children survive. He also is survived by his mother and several brothers and one half-sister.

His funeral was conducted by his pastor, assisted by three former pastors, Brothers Caly, Varner and Kincheloe. May the God of all grace comfort the bereaved.

Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee,
None named thee but to praise.

J. A. Howell, P. C.



"Leaving the outgrown shell by Life's unresting sea"

AN outgrown shell, a discarded garment, -- a deserted mansion, -- call it as we may, something deep within us clings to it with loving tenderness. No privilege is more precious, no duty more sacred than that of honoring it and protecting it, inviolate and inviolable. Hence it is that, of all the gifts that Science has made to Sentiment during the past generation, none has brought more comfort to unnumbered thousands of sorrowing hearts than the

GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM

Its massive yet graceful walls and dome of Armco Ingot Iron or imperishable bronze, provide positive, certain protection. Water cannot enter, earth cannot crush it. The chemical elements and living organisms that are always present in the earth cannot prevail against it. The guarantee is perpetual.

Cryptorium interment adds beauty to protection. Colors and finishes are optional, white, pearl, grey, lavender, antique gold, pebbled granite, moss agate, copper or hand embossed patterns in baronet bronze. The price is altogether moderate.

For further information consult your local funeral director or write for leaflet D.

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Department J-7 Galion, Ohio

GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM



Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

February
Cedar Grove, Carr, a.m. 9
Mebane, p.m. 9
S. Alamance, Saxapahaw, a.m. 16
West Durham, p.m. 16
Durham Ct., McManus, a.m. 23
Rougemont, Union, 3 p.m. 23

March
Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February
South Camden, Sign Pass, afternoon 9
Perquimans, Woodland, 11 14
Pasquotank, Mt. Herman, 11 15
Edenton, 11 16
City Road, night 19
Columbia, Creswell, 11 23
Roper, Pleasant Grove, afternoon 23

March
Kitty Hawk, Colington, 11 1
Currituck, Hebron, afternoon 2
Plymouth, Jamesville, 11 8
Williamston, Williamston, 11 9
Windsor, Cashie, afternoon 9
Hatteras, Hatteras, night 19
Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30

April
South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

February
Roseboro, a.m. 8-9
Stedman, Betharbara, p.m. 9
St. Pauls, a.m. 15-16
Parkton, p.m. 16

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February
Pink Hill, Pink Hill, 11 8-9
LaGrange, Insitute, night 9
Pikeville-Elm Street, Elm Street, 11 16
Seven Springs, Beston, 3 16
Straits-Harlowe, Oak Grove, 11 22-23
Beaufort, night 23

March
Dover, Asbury, 11 2
Kinston, night 2
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February
Franklinton, 11 9
Benson, Benson, 11 16
Clayton, night 16
Oxford Ct., Bethel, 11 22
Oxford, 11 23

March
Smithfield, 11 2
Four Oaks, Corinth, 3 2
Fuqua, Olive Branch, 11 9
Cary-Apex, Cary, night 9
Edenton Street, night 11
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30

April
Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February
Lumberton, 7:30 5
Laurinburg, 11 9
Maxton, 7:30 9
Wadeville, Zoar 16
Piedmont, 7:30 16
Caledonia, John's 23
Red Springs, 7:30 23

March
Fairmont, 11 2
Rowland, 7:30 2
Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April
Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

February
Greenville, 11 9
Robersonville Ct., Hamilton, 3 and 7:30 9
Washington, 11 16
Bath Ct., Bethany, 3 and 7:30 16
Aurora, Warren's, 11 23
Grimesland, Providence, 3 23

March
Fremont, Black Creek, 11 2
Stantonsburg, Lebanon, 3 2
Fairfield, 11 9
Swan Quarter, Soule, 3 9
Pantego-Belhaven, Pantego, 7:30 9
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30

April
Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

February
Littleton, night 16
Ahoskie, Harrelsville, a.m. 19
Aulander, Lewiston, a.m. 23
Weldon, night 23

March
Conway, Bethany, 3 2
Seaboard, 7:30 2
Murfreesboro and Winton, Winton, 11 9
Northampton, Lasker, 3 9
Rosemary, Smith's, 11 16
Gaysburg, Oak Grove, 3 16
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30

April
Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27

May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

February
Town Creek, Bethel, 11 9
Epworth, 8 9
Grace,11 16
Shallotte, Village, 11 23
Trinity, 8 23

March
Scott's Hill, Union, 11 2
Fifth Avenue, 8 2
Burgaw, Watha, 11 9
Kenansville, Friendship, 3 9
Maysville, Hopewell, 3 16
Swansboro, Swansboro, 7:30 16
Faison-Warsaw, Warsaw, 11 23
Wallace-Rose Hill, Wallace, 7:30 23
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30

April
Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Carver's Creek, Shiloh, 11 13
Jacksonville-Richlands, Gum Branch, 3 20
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February
Central, 11 9
Weaverville, 7:30 9
Acton, Oak Hill, Fri. 7:30 14
Candler, Mt. Morenci, Sat. 11 15
Mills River, Mills River, 11 16
Emma, Riverview, 3 16
Biltmore, 7:30 16
Hillside, 11 23
Rosman, Lake Toxaway, 3 23
Brevard, 7:30 23

March
Leicester, 11 2
Sandy Mush, Little Sandy, 3 2
Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30
The Asheville district conference will meet in Fletcher April 24-25.

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

February
Dilworth, 11 9
Prospect, Carmel, 3 9
N. Monroe-Icemorlee, Icemorlee, night 9
Pineville, Harrison, 11 16
First Church, ngiht 16
Waxhaw, Mineral Springs, 11 23
Weddington, Union, 3 23
Matthews, night 23

March
Unionville, Zion, 11 2
Peachland, Fountain Hill, 3 2
Marshville, Gilboa, 11 9
Bethel-New Hope, Bethel, 3 9
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16
Wadesboro, night 16
Morven, Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

February
Lincolnton, 11 9
Stanley, Iron, night 9
Cramerton, night 12
Rock Springs, Bethel, 11 15-16
Lowell, Bethesda, 3 16
Belmont, Main Street, night 19
South Fork, Wesley's Chapel, 11 22-23
Dallas, High Shoals, night 23
Main Street, Gastonia, night 26

March
Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February
High Point, Main St., 11 9
High Point, Ward Street, night 9
Randleman, St. Paul's, 11 16
New Hope, Center, 3 15-16
Calvary, Calvary, night 16
Coleridge, Coleridge, 11 23
Cedar Falls, Central Falls, night 23
Glenwood, Glenwood, night 26

March
Wentworth, Wentworth, 11 1-2
Ruffin, Hickory Grove, 3 1-2
Reidsville, Main Street, night 2
Uwharrie, Oak Grove, 11 8-9
Jamestown-Oakdale, Jamestown, night 9
Highland, Highland, 11 16
East Greensboro, Bessemer, night 16
Randolph, Trinity, 11 22-23

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

February
Bostic, Slame, 11 9
Gilkey, Mount Hebron, 2:30 9
Forest City, 11 16
Broad River, Tanner's Grove, 2:30 16
Henrietta, night 16
Glen Alpine, 11 23
Marion Mills, Clinchfield, night 23

March
Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16

North Carolina Christian Advocate

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One Year	$2.00
Six Months	1.00
To all Preachers of the Gospel, year	1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Old Fort, night	16
Elk Park, Newland, 11	23
Avery, Pisgah, 2:30	23
Burnsville, Bald Creek, 11	30
Micaville, Windom, 2:30	30
April	
Spindale, 11	6
Cliffside, night	6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

February	
Rural Hall, Trinity, 11	9
Pilot Mountain, Pinnacle, 3	9
Rockford Street, 7:30	9
Yadkinville, Center, 11	16
Jonesville, Hanes, 3	16
Dobson, Pleasant Ridge, 11	23
Mount Airy Ct., Pleasant View, 3	23
March	
Helton, Healing Springs, 3	1
Creston, Sutherland, 11	2
Watauga, Mabel, 3	2
Boone, 7:30	2
Todd, Calvary, 11	9
Jefferson, Bethany, 3	9
Wilkesboro, 7:30	9
Sparta, Shiloh, 2:30	15-16
Warrensville, Smethport	11-16
Moravian Falls, Charity, 11	23
Laurel Springs, Transou, 3	23
North Wilkesboro, 7:30	23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February	
Stanfield, Oakboro, 11	9
Park Avenue, night	9
Albemarle, First Street, 11	16
Albemarle Ct., Bethany, 3	16
Bethel, Bethel, 11	23
Landis, Landis, 3	23
North Main Street, night	23
March	
Concord Ct., Mt. Carmel, 3	1-2
China Grove, 11	2
Westfield, night	2
Norwood Ct., Aquadale, 11	8-9
Norwood, night	9
Salem, Mt. Tabor, 3	15-16
Albemarle, Central, 11	16
New London, Richfield, 4:15 and night	16
Gold Hill, Gold Hill, 11	23
Badin, night	23
Concord, Harmony, 11	30
Concord, Central, night	30
April	
Concord, Kerr Street, 11	6
Concord, Epworth, night	6

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

February	
Hickory, First, 11	9
Hickory Ct., Bethel, 2:30	9
Highland, night	9
Maiden, 11	16
Newton, night	16
Catawba-Hopewell, 11	23
Ball's Creek, St. Pauls, 2:30	23
March	
Shepherd, Jones Memorial, 11	2
Elmwood, Cleveland, 2:30	2
Race Street, night	2
Statesville Ct., Midway, 11	5
Cool Springs, 11	6
Mt. Zion, 11	9
Davidson, Fairview, 2:30	9
Troutman, night	9
Statesville, Broad Street, 11	16
Olin, 2:30	16
Taylorsville, 11	23
Hiddenite, 2:30	23
Stony Point, night	23
Mooresville, Central, 11	30
Mooresville Ct., Williamson, 2:30	30
Mooresville, Broad St., night	30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

February	
Bryson City, 11	9
Judson-Robbinsville, Robbinsville, 3	9
Jcnathan, Shady Grove, 11	16
Bethel, Liberty, 3	16
Clyde-Junaluska, Clyde, 11	23
Dellwood, Balsam, 3	23
March	
Sylva, 11	2
Webster, 3	2
Macon, Union, 11	9
Franklin Ct., Iotla, 3	9
Highlands, Horse Cove, 11	16
Franklin, night	16
Glenville, Glenville, 11	23
Cullowhee, night	23
Waynesville, 11	30
Canton, night	30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

February	
Trinity, Bethel, 11	9
Denton-Jacksonville, 3	9
Davie, Salem, 11	16
Advance, Mocks, 3	16
Farmington, Wesley's, 7	16
Kernersville, 11	23
Hiatt, Crews, 3	23
Burkhead, 7	23
March	
Thomasville Station, 11	2
Thomasville Ct., Prospect, 3	2
Lexington Station, 7	2
Forsyth, Pine Grove, 11	9
Davidson, Arcadia, 3	9
Ardmore, 7	9
Linwood, Tyro, 11	16
Erlanger, Reeds, 3	16
Cooleemee, 11	23
Mocksville, 7	23
Lewisville, Concord, 11	30
Welcome, Center, 3	30

FOR COLDS— ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a spoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

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MILWAUKEE DOCTOR MAKES REMARKABLE DISCOVERY

Milwaukee, Wis.—It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 827, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposed needless operations. Dr. A. A. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.

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TRAVEL INFORMATION

Departure of Passenger Trains from Greensboro, N. C., effective January 3, 1930:

No.	For	Leave
29	Atlanta-Birmingham	12:25 a.m.
112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:23 a.m.
30	Washington-New York	3:45 a.m.
11	Charlotte-Atlanta	4:30 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	7:25 a.m.
33	Atlanta-New Orleans	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:40 a.m.
18	Raleigh-Goldsboro	7:55 a.m.
37	CRESCENT LIMITED (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:05 p.m.
21	Asheville-Cincinnati	12:10 p.m.
45	Charlotte-Westminster	12:11 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	3:35 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:00 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York	11:25 p.m.

Through Pullman Sleeping Cars to various points without change and reservations arranged to any place.

SOUTHERN
Railway System

G. R. YARBOROUGH
City Passenger and Ticket Agent
Greensboro, N. C.

The Memorial Breastplate



"And thou shalt make the breastplate of judgment with cunning work.....And thou shall set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper....."

EXODUS Ch. 28: Vs. 15-20.

Aaron, the high priest, was commanded to wear the breastplate with the names of the twelve tribes of the children of Israel on the twelve precious stones before the Lord for a **Memorial.**

Quite remarkably these precious gems and others are found in minute crystals in the superb modern **Memorial** stone

Winnsboro Granite

"The Silk of the Trade"

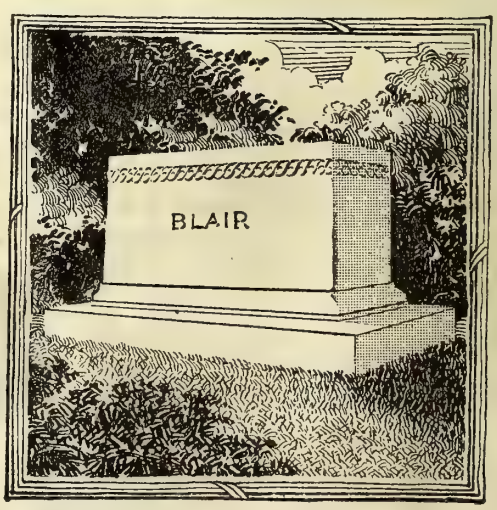
When the surface of this granite, which is a composite of these and other actual precious stone crystals, is highly polished, all the scintillating beauty and color of these minute jewels become visible.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, FEBRUARY 13, 1930 Number 7

J P Breedlove 30Aug30
407 Wall St

The Cadets' Prayer

The following prayer, composed by Lt. Col. C. E. Wheat, is recited by the members of the Cadet Corps, at the Sunday morning service in the chapel of the United States Military Academy, at West Point, New York

"O GOD, our Father, thou Searcher of men's hearts, help us to draw near to Thee in sincerity and truth. May our religion be filled with gladness and may our worship of Thee be natural.

"Strengthen and increase our admiration for honest dealing and clean thinking, and suffer not our hatred of hypocrisy and pretense ever to diminish. Encourage us in our endeavor to live above the common level of life. Make us to choose the harder right instead of the easier wrong, and never to be content with a half truth when the whole can be won. Endow us with courage that is born of loyalty to all that is noble and worthy, that scorns to compromise with vice and injustice and knows no fear when truth and right are in jeopardy. Guard us against flippancy and irreverence in the sacred things of life. Grant us new ties of friendship and new opportunities of service. Kindle our hearts in fellowship with those of a cheerful countenance, and soften our hearts with sympathy for those who sorrow and suffer. May we find genuine pleasure in clean and wholesome mirth and feel inherent disgust for all coarse-minded humor. Help us, in our work and in our play, to keep ourselves physically strong, mentally awake, and morally straight, that we may the better maintain the honor of the Corps untarnished and unsullied, and acquit ourselves like men in our efforts to realize the ideals of West Point in doing our duty to Thee and to our country. All of which we ask in the name of the Great Friend and Master of men. Amen."

AND WHEN THEY PRAYED (ACTS 4:31)

By J. W. Combs.

Does anything happen when we pray? If not, why not? All Christians are not called to preach, but it is the glorious privilege and duty of all to engage in the blessed ministry of prayer. We are not looking to names or dates. Pentecostal blessings do not come because we have reached a certain period of time. We believe God will send Pentecostal power wherever or whenever his children meet conditions.

We have tried most everything else in the last few years, but somehow we have had a dreadful spiritual slump—it is seen and felt on every hand.

We have more church machinery than ever before and for last few years have done a vast amount of church work, and yet there is something lacking. What is it, where is it, and how may we obtain it?

We make bold to answer this upon the authority of God's word. When the church meets conditions as the 120 humble believers did 1900 years ago, we will experience a Pentecostal blessing and see Pentecostal results.

The text: And when they prayed.

Who were they? They were not leaders in church or state; they did not pose as scholars at all. There seems to be some danger just here. Pentecost did not come to the religious highbrows of the day. No, God never sends this precious blessing upon those who feel their own importance of self-sufficiency.

Who were they, then? According to God's word they were humble men and women. Some were fishermen; some were tax collectors; doubtless all of them from common walks of life. With hungry hearts and in obedience to the command of Jesus they made their way to the Pentecostal chamber there to fully consecrate, pray, watch and wait for the promised blessing.

Thank God they were not disappointed. On that wonderful morning the precious comforter came. God in the person of the Holy Ghost actually came and took up abode in the hearts of his humble followers.

Did they put on some great new programs made by the program committee? Did they make a financial drive or go out and take a religious census of Jerusalem? Let's see. Let God speak: "They were all filled with the Holy Ghost and spake the word of God with holiness." No fear or timidity now, but boldness, courage, power and love.

These Spirit-filled children of God were accused of being drunk by the cold, dead formalist of the day. Thank God they were filled with the Spiirt. They were now able to preach the gospel in its purity with power. Jesus had said in John 16: "When he is come he will convince the world of sin and righteousness and judgment," and now this promise is fulfilled. While Peter preached men were cut to the heart and cried out: "What shall I do to be saved?" Three thousand were converted that day. Some one says, "Oh, that was just for that particular time." Let some one prove this, then I will listen to them. John 17, Jesus said: "I pray not for these alone, but for all them also which shall believe on me through their word."

Yes, the blessing of Pentecost is for us today. If we want a heaven born revival and will pay the price God will send it. The Apostle James said 30 years after Pentecost: "Ye have not because ye ask not."

The church fathers prayed through mountains of difficulties and keep the holy fires burning. John Knox under the power of God prayed until Scotland saw and felt the power of God from center to circumference.

John and Charles Wesley so preached, prayed and sung the gospel under the Pentecostal power of God that a tidal wave of salvation was created which swept over England, putting out the fires of revolution and kindled mighty revival fires that have burned around the world.

In conclusion, let us believe the Bible, forsake all sin, obey the divine injunction according to Romans 12 and 1. Then we will see glorious results.

Multitudes are hungry for pure heart salvation. God knows we need it and is waiting to send it.

Maybe some will not read this; some will. Brethren, my own heart is hungering and longing for the fullness of the blessing. I covet and ask for your prayers.

FROM THE CHRIST OF EVERY ROAD

"They borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

"He borrowed the bread when the crowd was fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which he satisfied;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

"He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

"He borrowed a room on the way to the tomb
The Passover Lamb to eat;
They borrowed a cave for him a grave,
They borrowed a winding sheet,
But the crown that he wore and the cross that he bore
Were his own—
The cross was his own.

"L. M. N."

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 22, 9 a. m. All applications to be considered by the board at its annual meeting must be in the hands of the secretary on or before March 31, 1930.

T. D. Ellis, Secretary.

CHURCH EXTENSION NOTICE

The executive committee of the North Carolina conference Board of Church Extension will meet in Weldon on March 4 (Tuesday), at 11 a. m. All applications for loans and donations from both the general and conference boards must be in our hands by that date.

E. H. McWhorter, President.
Marvin Y. Self, Sec., Hertford, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, FEBRUARY 13, 1930 Number 7

The passing of Charles Wood and of Plato Durham leaves a break in the ranks of the Western North Carolina conference not easily filled. A lover of little children, and a citizen and preacher of first rank have gone from us. Their labors will abide.

The most pitiable object we know is a young minister of the gospel on the look out for a big salary, instead of searching for a big, hard field of labor. The fellow who claims to be a servant of Jesus Christ, and at the same time depends upon a "pull" to help him, should remember that when he has to be pulled up the drop will come when the "pull" lets go. Jesus did not ask for a "pull." The Son of Man came not to be ministered unto but to minister and to give his life.

Years ago Ramsey MacDonald gave this definition of an educated man: "The educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of life." The present Prime Minister of Great Britain leads the world to conclude that by his own definition he is an educated man. Perhaps the world just now is most in need of men who can measure up to this standard set by Ramsey MacDonald.

The official announcement has been made that the great hospital at Durham will open July 1 and that the Duke school of medicine will begin work October 1. Do the people of North Carolina have any conception of what this means to them in the long course of the years? This section has long been in need of a medical school and hospital facilities that are strictly first class. The Duke school of medicine with its hospital of 400 beds concerns all the people. The one event of moment this present year in North Carolina is this event at Durham so vitally related to the public health.

Bishop Joseph F. Berry says: "Of two evils choose—neither. Pity the youth who inherits a fortune. A reformer seldom begins on himself. God remits sins, but not consequences. When you do a kindly act, do you ask for a due-bill? Some people of fluent speech have a serious impediment in their thoughts."

"The refusal to take defeat" is an arresting declaration of Sir Esme Howard, British ambassador, as he enumerates some of the elements that go into the making of the American people. Sir Esme said: "I have admired the wonderful energy, the organizing power, the constructive genius and, perhaps above all, the refusal to take defeat: the readiness to start again and make a success of it, which is so characteristic of the American people." One does not often find a more comprehensive statement concerning our own people than these generous words.

The Methodist Recorder of London, of January 23, has just reached the Advocate office. In the report of the Naval Conference the following is said of the King's speech: "But there was no fog in the King's utterance. His voice was clear and resonant, his intonation convincing, his sentences pellucid. The golden microphone into which he spoke transmitted his words to the ends of the earth. It is estimated that a hundred million persons heard his message. As himself an expert naval officer, the King could not forbear expressing pride which he—or, as he tactfully puts it, 'every nation represented here'—feels in the achievements and inspiring traditions of the navy. Yet he had pleasure in the purpose of the Washington Treaty, and urged that some way should be found to secure further alleviation of the heavy burden of armaments now weighing on the nations, until such time as a general disarmament conference can deal with the subject in an even more comprehensive manner. The conference has, then, had a most auspicious opening."

The General Conference Should Act

A unified financial system for our churches is of first concern. No other enactment of the General Conference could be more far-reaching than a well wrought out plan by which all the finances of the church could be cared for in one concentrated effort. Why could not a certain definite period—three months, say—be set apart for the period of cultivation and for securing the pledges for the year? Let this effort include the demands for all causes, both special and regular. The time now used for the missionary maintenance would be ample to care for all finances of the church. The rest of the year would be open for other demands. As it is, the missionary maintenance period pushes the other financial efforts aside, only to crowd the later months of the year. This plan should look to putting ultimately the entire financial obligation on a voluntary basis. The present system of assessments, followed up by numerous specials cannot continue. To say that these specials do not get in the way of the regular collections is wide of the mark.

We are in sore need of eliminating the multiplicity of demands for money and the many and varied organizations in the local church. Simplicity of organization would add greatly to efficiency. Unity in the local church would make for unity at Nashville; unity at Nashville would work a blessing in the local church. By the time each board gets an "organ" of some kind and carries its plans to the local church, the confusion is such that many do not even try to meet the demands.

One of the real difficulties of securing the needed unity for the local church is the zeal of those in charge of the several boards for their autonomy and for the continunity of the same. They paramount the difficulties in the way; they parade these before the less informed until a majority conclude to "let well enough alone." So, the hurt is not remedied.

Could the coming General Conference reduce the number of general boards and unify the financial system of the church the local church would find real relief. But we need not look for this until the executive heads at Nashville and elsewhere are willing to sit at a council table with the set determination to reduce expenses and to increase efficiency by securing more simplicity in the local church—the one place in which things happened in the first century and the one place where the kingdom comes in the twentieth century.

One Out of Ten

Of the little more than three million people in North Carolina, the church census of three years ago reports one million and a half church members. This means that fifty per cent of the people of this state belong to some Christian church. Were one out of every ten of these a really devoted and enthusiastic follower of the Christ, what a crusade for righteousness and for world conquest could be made in these one hundred counties.

The more than two hundred and fifty thousand of our own church ought to be a wonderful force. We are making much of the present year as the anniversary of Pentecost. One out of ten would mean twenty-five thousand Methodists wholly given to God. Could anything stand before us had we something of the spirit that filled those that went out from Pentecost? We have the numbers; we lack the zeal, the enthusiasm, and the self-abandon.

Are we not going to be forced to discover the "inner circle?" Jesus had such among the Twelve. Could ten be found out of every hundred who were worthy for a modern Pentecost something unusual would occur. Why not make an inner circle of the official board? Let every other meeting be strictly and exclusively an "upper room." Why not do the same with the missionary meeting? Instead of collecting "dues" each time of meeting, find what is "due" from the Lord.

Why not convert the dead formal Wednesday evening into an "upper room" when certain eager spirits will come together after the fashion of those in Jerusalem? We are in danger of talking about and planning for the Pentecost without any real compliance with the conditions for the enduement of power that will constrain us to go out and preach Jesus. One out of ten would turn the world upside down.

Why should not a preacher with a hundred members find as he goes from house to house ten people who would join with him as a Pentecost band to adopt New Testament methods this present year? Let the pastor with five hundred members find fifty. Special attention to these "inner circles" would be richly rewarded. Our American Christianity has been too largely a public matter; a matter of outward manifestation. Will it not be well to stress the inner reserve? Can we really use one in ten? Can we get back to Pentecost, not in form, but in spirit and consequent power?

Fanatics in the Seats of Honor

"The fanaticisms of yesterday become the reforms of today and the splendid victories of tomorrow" has been the creed of prophets and all men who dare to follow the vision of a better world in the making. And the whole history of human progress proves that such a faith is well founded. John Wesley in his day was classed as a fanatic while refined churchmen kicked him out and the rougher element dragged him with torn clothing through the streets of England and Ireland. But the fanatic became the reformer and victory followed. Today the followers of Wesley outnumber any other Protestant group and unrighteousness quakes before the march of Wesleyanism.

Frances E. Willard, perhaps the most gifted woman this country ever produced and the matchless leader of the womanhood of America in the battle for temperance and godliness, was only a fanatic to be laughed at and scorned. But those who laughed were made to fear and now the name of Frances E. Willard is among the immortals.

In 1888 she was elected a delegate to the general conference of the Methodist Episcopal Church, and in 1891 to the Ecumenical conference in Washington, but was not allowed to sit in either because she was a woman. And some of the fathers of that day thought they were doing God's will by excluding a woman when not one of them was her equal. But women today occupy a place in any and all Methodist conferences and the principles for which Miss Willard fought have been incorporated into the constitution of the United States.

Not a Religious Bigot

Nobody would charge Upton Sinclair with being a religious bigot. If he has any religion it is different from conventional Christianity. He may be meddlesome, but he is not a meddlesome Methodist as the liquor crowd of New York delights to call the followers of Wesley.

But listen to Upton Sinclair and if you do not like what he says do not call him a bigoted Protestant. Put your objection on some other ground. Sinclair says:

"All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the prohibition amendment is the greatest step in progress taken by America since the freeing of the slaves."

Governor Gardner and President Hoover

Last week Governor Gardner of North Carolina and other celebrities invited President Hoover to attend the sesqui-centennial celebration of the battle of King's Mountain on October 7. This celebration will be of unusual interest to the people of North and South Carolina. This battle, followed by Guilford Court House and Yorktown, is of special interest to the American people also.

Governor Gardner was especially happy in linking the President with this event. In part, he said:

"Indeed, sir, if it were not for the fact that our friends here from South Carolina might feel that, before it is over, we North Carolinians would claim the mountain itself, I would invite you and urge you as a native son of North Carolina twice removed to return to your own state and enter with your own people into this celebration.

"And I am minded to extend the invitation on this basis, regardless, for, sir, as you well know, about thirty years before the battle of King's Mountain, that is, about 1750, one Andrew Hoover, who had early in his life emigrated from Germany, married in Pennsylavnia, and raised a large family in Maryland, moved to the Uwharri river—a branch of the Yadkin river—in Randolph county, N. C. This hardy pioneer with his eight sons and five daughters, settled within about 100 miles of King's Mountain; and it is quite possible that some of his sons, or mayhap himself, were among the sharp shooters who picked off one by one Colonel Ferguson's men.

"At any rate, one of his sons—David Hoover—with his family of four sons and six daughters in the early part of the last century, to quote his own words, did this:

" 'Loaded his wagon and wended his way to that portion of the northwestern territory, which is now the state of Indiana.'

"And it is not difficult, Mr. President, to trace this sturdy North Carolina stock thence to Iowa, thence to California, thence to the White House.

"So, Mr. President, I have the high honor and esteemed pleasure of extending to you for the people of our state and of our sister state to the south a whole-hearted, sincere invitation to visit us on the occasion of the 150th anniversary of the battle of King's Mountain to deliver an address on occasion of this commemoration.

"We want you to visit us, Mr. President, not only to give national recognition to this historic event; we want you to come not only because we feel that you will touch the finest impulses of a great and growing section of our country; we also want you to come and rekindle for yourself the family connection that visibly ties you to an ancestor and a people of that fine Quaker stock that holds such a high place in the making of our American civilization."

Love is forever seeking to express itself in deeds. Whether it be love of God or of his children, that love must give, must do, must sacrifice, or it is not love at all.—Forward.

People and Things

Are you reading The Eternal Challenge now running in the Advocate? Those who are following it are becoming greatly interested.

"We are enjoying our work at Jonesboro. We have just finished re-plastering our church at Jonesboro. Everything goes good. Am going to present claims of the Advocate."—Ivey T. Poole.

Dr. Elbert Russell preached at Trinity church, Durham, last Sunday morning. The pastor, Dr. J. W. Smith, was at Centenary, New Bern. Dr. G. T. Rowe filled the pilpit of Duke Memorial at the same hour.

Rev. G. Ray Jordan of Dilworth, Charlotte, is in a series of meetings at Duke University this week. Services are held each morning and evening. This fine young pastor and most effective preacher is getting a most appreciative hearing at Duke. The ministry and people of the community are attending these series, which are of increasing interest and profit.

W. P. Few, president of Duke University, W. A. Jenkins, president of Davenport College, C. C. Alexander president of Louisburg College, and W. A. Stanbury, president of the board of education of the North Carolina conference, attended the educational conference at Memphis last week. Educators from all over the south were present.

Rev. J. H. Armbrust of North Wilkesboro was in Greensboro last Tuesday. He and Mrs. Armbrust have adopted a baby boy ten months old and said to be a fine little fellow. Brother Armbrust reports that the first quarter they averaged 104 at prayer meeting and every claim paid in full to date. The work prospers wonderfully.

The vacancy at Calvary church, Durham, caused by the tragic death of Rev. E. Frank Lee, has been filled by Bishop Mouzon's appointment of Rev. O. I. Hinson of Clark Street, Rocky Mount. Rev. J. O. Long of Swepsonville goes to Clark Street, and Rev. J. R. Rowland fills the vacancy at Swepsonville. All three of these brethren filled their pulpits last Sunday.

The following note taken from the Roanoke Rapids bulletin is good news to all friends of Rev. Leon M. Hall: "On February 1 your pastor was discharged from the Naval Hospital at Norfolk where he has been undergoing treatment. He greatly appreciates the leave of absence this church through its official board granted to him during his illness. He wishes to express his appreciation of the service rendered by the presiding elder and others who supplied his pulpit in his absence."

The recent death of Mrs. Mary Baird Bryan, widow of Hon. William Jennings Bryan, marks the passing of a noble Christian mother and a devoted worker in the church of Christ. While she was a member of the Presbyterian church, she gave her time and services without stint to the church nearest her home, and this happened to be a Methodist church. It is interesting to note that the Bryan mansion at Lincoln, Nebraska, was given to the Methodists for use as a hospital and is known today as "The Bryan Memorial Hospital." Is it too much to expect that prosperous Methodist laymen from time to time shall consecrate their property as well as donate large sums of money for the building of Methodist houses of healing throughout the bounds of our church?

On the basis of ground surface covered, the cathedral of St. John the Divine, now under construction in New York, will be the largest place of worship in the world.

Mr. C. W. Hunt, Charlotte, writes us that the day draws near when the new Myers Park church will be open for worship. The windows are being put in, the carpet will be put down this week, the pews are already on the grounds, and all the congregation is happy in the prospect and that Dr. Gilbert R. Combs is in great favor with the congregation, as well as the city.

The many friends of Mr. and Mrs. J. J. Evans of Grandy, Currituck charge, will probably be surprised to hear of the marriage of their oldest son, Muriel J. Evans, to Miss Margaret Irene Smith of Fayette, Miss., daughter of Mr. and Mrs. Pearlie Smith, at Norfolk, Va., Saturday, January 18, 1930. Mr. Muriel J. Evans was for some time superintendent of Mt. Zion Sunday school and charge lay leader. He is engaged in business in Elizabeth City, and the young couple are now making their home at 101 West Church Street, Elizabeth City, N. C.

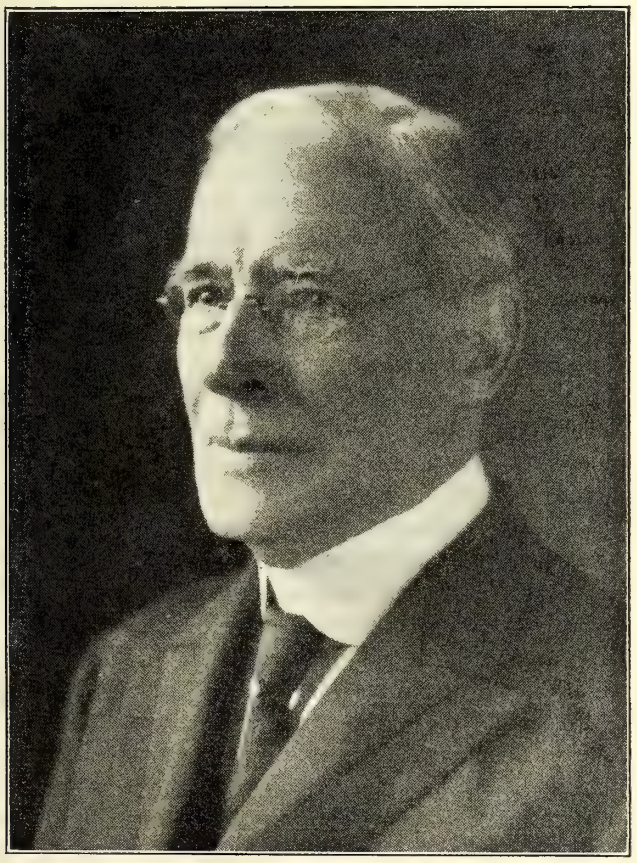
Rev. O. I. Hinson made a fine start at Calvary church, Durham, last Sunday. The people are much pleased. A full house, good fellowship, a most appropiate sermon, and a cordial welcome contributed to the success of the day. Some remembered Brother Hinson as Trinity student, and many knew him later as pastor at Branson church, Durham. So the new preacher was by no means a stranger to his congregation. They are still talking of the fine sermon Bishop Mouzon gave them last Tuesday night. Every prospect pleases. This devoted and growing church has a fine future.

"We are finishing our $9,000 payment on our church debt at Central, Shelby. The congregation is very loyal and attendance good. Shelby knows how to treat a minister. Mr. Dale L. Kalter, our assistant to the pastor and director of music, recently married Miss Ethel Lashmit of Winston-Salem, who is also splendid singer. They have both been trained in the famous Westminister choir of Dayton, Ohio, and are very great helpers in our church. I think one reason I am happy here is that I get to make so many speeches! Unless I stop so much talking I fear I'll kill my influence using the same weapon that Samson wielded against the Philistines!"—L. B. Hayes.

We gather from the Lakeland (Florida) Journal an account of the sudden death of Dr. Love: "Dr. Cicero W. Love, able physician and surgeon, prominent in fraternal, social and church circles and withal one of the best men in Lakeland, died almost suddenly at his residence from a heart attack. His death came as a great shock to his family and friends. He had practiced medicine in Lakeland for 27 years, moving to this city shortly after his graduation from the medical school of the University of Maryland in 1903. Dr. Love was born near Monroe, Union county, N. C., July 15, 1876. He enjoyed a most lucrative practice over a long period of years and no citizen in this community had more genuine friends. Dr. Love's father, T. L. Love, is living at Monroe, N. C. Besides his father, Dr. Love is survived by four brothers and one sister: Dr. F. S. Love, Raleigh, N. C., Walter B. Love, Monroe, J. L. Love, Delray Beach, and J. W. Love, Fort Pierce. Mrs. J. W. Campbell, Smithfield, N. C., is the sole surviving sister."

J. A. ODELL COMPLETES HIS LIFE ON EARTH

J. A. Odell—an honored and widely known name for more than half a century—in his 89th year died at his home in Greensboro Monday evening, February 10. The funeral services were held in West Market Street church at three o'clock Wednesday afternoon, February 12. The services were conducted by Drs. H. G. Hardin, pastor of the church, S. B. Turrentine, president of Greensboro College, and A. W. Plyler, editor of the North Carolina Christian Advocate. The faculty and student body of Greensboro College attended in a body. People from every walk of life in Greensboro and from all parts of North Carolina constituted the throng that attended these services.



James Alexander Odell, for more than half a century a leader in the business, religious and community life of Greensboro, was really one of the builders of the city. He had the vision and faith and courage of a pioneer. He could lay the foundations and stay till the task had been completed. This he did repeatedly in business enterprises. The soundness of his judgment and the integrity of his character was never called in question by a single man who knew him. He was the sort of man that makes it easy to believe in God and to have faith in mankind. His life was a perpetual rebuke to all forms of unrighteousness. To the faint hearted he became as "the shadow of a great rock in a weary land."

Born at Cedar Falls, in Randolph county, November 4, 1841, son of Mr. and Mrs. James Odell, prominent family of that section, Mr. Odell started his business career in his home section, opening a small store.

After opening a store in 1865, Mr. Odell was during the same year married to Miss Mary Jane Prescott. Three years later he moved to High Point, where a store subsequently was opened. Then, in 1872, he and two other partners came to Greensboro and founded a mercantile business at the present site of the Odell Hardware Company. Hardware was added as a department of the store at that time, and later the other part of the business was discontinued, and the founders concentrated on the hardware business. It was in 1884 when the business was incorporated as Odell Hardware Company.

Establishing the hardware business when Greensboro had a population of about 1,500, the firm extended and yearly expanded and has always been one of the leading stores of the piedmont.

He built the first cotton mill at Durham, which was known as the Durham Cotton Mill, in 1884, and at that time moved to Durham, where he spent two years before returning to Greensboro.

After serving as president of the Odell Hardware Company for a number of years, he relinquished the presidency until he returned from Durham, when he was again elected head of the company. He served as president until his retirement from active business in 1912, when he accepted the position as chairman of the board of directors, holding this position until the time of his death.

He was one of the founders of the Odell Manufacturing Company of Concord. He served for a number of years as a director of the Kerr Manufacturing Company, and was also a stockholder of the late firm, Morgan and Hamilton Company of Nashville, Tenn.

He was for some time a director of the Greensboro Insurance Company, which merged with the Jefferson Standard Company; was founder and a director of the Greensboro Loan and Trust Company, now Greensboro Bank and Trust Company, until his death, and was connected with the founding of the People's Bank.

Mr. Odell was a wise, far seeing, and successful business man. But he was much more than a business man. His business was to him nothing more than a way to make a living and to secure some money to use for the glory of God and the service of mankind.

The gift of the Odell Memorial building to Greensboro College represented a cash outlay of approximately $150,000. This building was a memorial to his wife who died some years ago. He also equipped the building with a $12,000 pipe organ.

This is but one of his benefactions. It was he and his brother, J. M. Odell of Concord, Julian S. Carr and B. N. Duke of Durham and Robert Gray of Winston-Salem who saved the college in earlier years when it was sold for debt. These men become an honored group whose names are embalmed in the history of the college.

J. A. Odell until age led him to retire was conspicuous in the Western North Carolina conference. For years he was treasurer of the joint board of finance and gave gladly a whole week at conference to this laborious task, not to mention other services rendered during the year. He was repeatedly a member of the general conference, and served on the book committee, none of which positions of trust he ever sought, but they were thrust upon him because of his superior fitness.

The name of J. A. Odell is a name woven into the life of Greensboro and into the history of the Methodist church so as to abide with all those who wrought best in their day and generation.

"The Romance of American Methodism" is enlisting the interest of many. Brother Pastor, you can render your people a real service by urging them to follow this series from week to week.

The Romance of American Methodism

By PAUL NEFF GARBER

A Martial Test

BY the year 1775 Methodism had secured a foothold in the New World. The movements begun by Strawbridge and Embury and continued by Wesley's missionaries had so grown until by 1775 the term "Methodists" was a familiar one in most of the colonies. In 1775 there were already 3,148 members in the Methodist societies in America. The preachers who had been sent by Wesley were being aided by an ever increasing number of native local preachers. Revivals of religion led by Methodists were being witnessed in various places. The future of American Methodism seemed very bright.

At this time, however, when the Wesleyan prospects were most encouraging, the American Revolution began. The differences between the mother country and the colonies which had been apparent from the very founding of the colonies had to be settled finally by the contest of arms. Between 1775-1785 the Americans fought and won their independence from Great Britain. For eight years all phases of American life were disarranged. As the progress of religion has always been affected by war, American Methodism during the American Revolution was forced to face its first martial test.

John Wesley with fear and anxiety had watched the slowly rising clouds of war. He knew from experience that wars had always hurt the religious life of the participants. "When war breaks out," declared Wesley, "God is forgotten if not set at open defiance." He could foresee the horrors of a civil war when the English and Americans would take up arms against each other. He realized the dangers which would beset his preachers in America during such a war. So on March 1, 1775, he wrote to them the following advice: "My Dear Brethren —You were never in your lives in so critical a situation as you are at this time. It is your part to be peacemakers; to be loving and tender to all, but to addict yourself to no party. In spite of all solicitations, or rough or smooth words, say not one word against one or the other side." On May 19, 1775, Wesley again wrote urging the Methodist preachers in America to "oppose a party spirit."

It was difficult, however, for the preachers to abide by Wesley's advice. It must be remembered that all the Methodist missionaries in America were native-born Englishmen; that they were bound by ties of birth and patriotism to be loyal to their king. Also they had only been in America a few years and had not in that short time learned to appreciate the American viewpoint. Their entire brackground stimulated loyalty to their native country. Therefore when the war actually began their sympathies were not with the American cause.

With but one exception all of the English missionaries remained loyal to the king during the Revolution. They were unable to play the part of a neutral as advised by Wesley. Thomas Rankin, the general assistant, was so outspoken that he ruined his influence with the American people. From the pulpit he declared that it was his belief that the work of God would not revive in America until the American people "submitted to their rightful sovereign, George the Third." Captain Webb was naturally intemperate in his utterances. Martin Rodda was forced to leave America because he was instrumental in spreading British propaganda on his circuit in Delaware. The preachers with their royalist tendencies soon found that they were out of place in America. One by one they returned to England. By 1778 only one English preacher, Francis Asbury, remained in America.

Even John Wesley changed his attitude toward the Americans. At the outset of the Revolution he had endeavored to persuade the English statesmen not to engage in war with the colonies. Upon receiving the news of the battle of Lexington, Wesley wrote to Lord North declaring that the colonists asked for nothing but their legal rights. "I ask," said Wesley, "is it common sense to use force towards the Americans?" But as the war progressed Wesley's patriotism biased his opinion. In the fall of 1775 he issued a pamphlet entitled, "A Calm Address to Our American Colonists," in which he called upon the Americans to remain loyal to the mother country. The popularity of this pamphlet is shown in the fact that forty thousand copies were distributed within twenty days after publication. In 1776 Wesley wrote another pamphlet, "Some Observations on Liberty," in which he violently attacked the colonists and the colonial arguments in favor of the Revolution.

The actions of the English preachers and the publications of Wesley hurt the Methodist movement in America. For a time the stamp of "Toryism" was placed upon all American Methodists. It was believed by many that Methodism was a Tory agency. Wesley's writings so harmed the standing of American Methodism that Francis Asbury wrote in his journal that he was 'truly sorry that the venerable man ever dipped his pen into the politics of America." Buckley declares: "The venerable Wesley dabbled in political affairs in the old country and his followers were looked at askance on that account in this country."

American Methodists therefore suffered persecution during the Revolutionary War. As the cry "Tory" was hurled at the Methodists it furnished an excuse to mistreat them. American Methodist preachers and laymen were forced to suffer because of the actions of their English brethren. Preachers were seized, imprisoned, and abused. Caleb Pedicord was whipped and so badly hurt that he carried the scars to his grave. Freeborn Garrettson was beaten to insensibility. Some preachers were tarred and feathered. Oaths of allegiance were required of the preachers. Some were forced to seek refuge in neighboring states. Asbury states that at one time during the Revolution so many ministers were in prison or under bond that the societies could not be supplied with pastors.

During these perilous times there was one English preacher who remained true to the American cause. When all the other preachers returned to England he refused to follow their example. That man was Francis Asbury.

When his fellow workers left America he declared: "I can by no means leave such a field for gathering souls to Christ as we have in America. It would be an eternal dishonor to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care. Neither is it the part of a good shepherd to leave his flock in the time of danger." Although his sympathies were with the colonists, yet Asbury endeavored to follow a policy of neutrality. He felt that his great work was to promote the kingdom of heaven. He was willing to leave political matters to others. Although deserted by his fellow English preachers Asbury planned to continue his work in America.

Asbury, however, was not allowed to remain unmolested. The state of Maryland had enacted a law requiring all to take the oath of allegiance with a pledge to take up arms in aid of the Revolution. As Asbury was working in Maryland he was faced with this oath. Although he was loyal to his adopted country, yet Asbury as a minister could not conscientiously promise to kill his fellow men. He therefore in March, 1778, left Maryland and found refuge in Delaware at the home of Judge Thomas White. Even in Delaware Asbury was from time to time persecuted and forced to hide for safety in swamps and forests.

Gradually public sentiment changed toward Asbury. In 1779 a letter written by Asbury in 1777 came into the hands of American officers and was made public. In this letter Asbury had declared to a friend his intention of remaining in America and had expressed the belief that the American people would never be satisfied with less than their independence. He further added that he had a presentiment that they would get it. Thus Asbury had been persecuted for alleged disloyalty when in reality his sympathies had been with the American cause. The publication of this letter gave Asbury the freedom of traveling through the colonies and for the remainder of the period of the war he was able to give his time to religious work.

Although some of the native preachers, notably Jesse Lee, because of pacifist views, refused to bear arms, the majority of American Methodists, laymen and preachers, gave their full loyalty to America. Many of them were able later in life to boast that they had fought for the cause of American liberty. Green Hill, a Methodist preacher of North Carolina, represented during the years 1774-1776 his county in the revolutionary legislative assemblies of his state. He also served as a soldier and chaplain in the North Carolina militia. Philip Bruce, another Methodist leader in North Carolina, was present at the battle of King's Mountain. On another occasion this minister when invited to preach to a band of Tory soldiers, so presented the American cause that they dispersed. It can be said that the native ministers "were true hearted Americans, and while the moral views and conscientious scruples of some of them and many other Methodists were not on principle favorable to war, they were consistently loyal."

The loyalty of Asbury and the native preachers and laymen should be stressed because it has been popular to place the name of Tory or traitor upon all the Methodists of the revolutionary period. The loyalists of the American preachers and laymen far outweigh the injudicious actions of Wesley and his English preachers. It was natural for the English preachers to be loyal to their king, but their attitude did not in any way represent the sentiment of the American Methodists.

The American Revolution put many obstacles in the path of Methodism. Newly organized societies were entirely broken up by the war. Preachers were often unable to meet their appointments. Some Methodists fell on the field af battle. Jesse Lee declares that "by the war on the one hand and persecution on the other, the preachers were separated from their flocks, and all conspired to increase the burden of the Chrstians."

But it shall always be to the everlasting honor of the Methodists that numerical gains were made during the year of civil strife. Persons who hated the Methodists could cry "Tory" and start persecutions, but that did not daunt the native Methodist preachers. When the Declaration of Independence was signed in 1776 Methodism had only 24 preachers and 4,921 members. Seven years later in 1783 there were 82 preachers and 13,740 members. Martial obstacles were unable to block the progress of American Methodism.

The actions of the American Methodists immediately after the war leave no doubt of their loyalty to America. In the Methodist liturgy of 1784 a prayer was included for "the Supreme Ruler of the United States." The declaration of loyalty to America in Article XXIII of the Articles of Religion of the Methodist Episcopal Church is believed to be the first ecclesiastical recognition of the new republic. A Methodist, Judge Bassett of Delaware, was a member of the Constitutional Convention of 1787 that framed the constitution of the United States. Methodism was also first in paying homage to President George Washington. General Washington was inaugurated president on April 30, 1789. On May 29, 1789, Bishop Coke and Bishop Asbury on behalf of the Methodist Episcopal Church appeared before President Washington and read him an address congratulating him upon his election to the high office. They promised the loyalty and support of the Methodist people. Thus the Methodists have the honor of being the first religious body to recognize the nation in its organic law, and the first to pay homage to the first president of the United States.

The romance of American Methodism is seen in the American Revolution. With Wesley hostile to the American cause and with the leading ministers leaving the country, it is remarkable that Methodism was able to exist. Although they were loyal to America, the native preachers and laymen suffered persecution. Even so Methodism expanded. The American Revolution brought to the front a great Methodist leader. American Methodism will always be proud of the attitude of Francis Asbury during the first martial test; will always be grateful that he could declare: "It would be an eternal dishonor to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care. Neither is it the part of a good shepherd to leave his flock in the time of danger."

"Wesley Faces the Facts" will be the title of Dr. Garber's next article.

The islands of Nova Zembla, in the Arctic Ocean north of Russia, seem to be the most healthful and germless places yet discovered. A Russian scientist left an open jar of fresh meat out of doors for eight months, and at the end of that time there was not the slightest trace of putrefaction.

SIXTH ECUMENICAL METHODIST CONFERENCE

This conference of world-wide Methodism will meet on this side of the Atlantic in September or the first of October, 1931. The fifth Ecumenical Methodist Conference met in London, September 6, 1921. That conference appointed a continuation committee composed of 24 from the Eastern and 24 from the Western section. (Broadly speaking, the Atlantic separates the two sections of world-wide Methodism).

The Western section of this committee met last week in Washington to make plans for the sixth Ecumenical Conference which will meet next year. Bishop J. W. Hamilton of the Methodist Episcopal Church, having been named "Convener" by the London conference, called the meeting.

Among those present from the Southern church were Bishops E. D. Mouzon of Charlotte., and W. N. Ainsworth of Macon, Ga., Dr. T. D. Ellis of Louisville, Ky., and Dr. A. J. Weeks, Sherman, Texas.

From the Northern church were Bishops J. W. Hamilton and F. D. Leete, Dr. James R. Joy of New York, and Hon. Elma L. Kidney, Pittsburgh, Pa.

Dr. T. Albert Moore of the United Church of Canada made request that Canadian Methodists of the United Church of Canada be allowed to have representation in this sixth Ecumenical Methodist Conference.

A permanent organization was effected in part by the election of Bishop W. F. McDowell, chairman; Bishop E. D. Mouzon, vice chairman; Dr. T. D. Ellis, secretary; Dr. James R. Joy, New York, vice secretary.

Bishop W. N. Ainsworth is chairman of the executive committee with Elmer L. Kidney, secretary.

Bishop F. D. Leete is chairman of the program committee with Dr. A. J. Weeks, secretary. M. T. Plyler is a member of the press and publicity committee.

The first Ecumenical Conference was held in London, 1881; the second, in Washington, 1891; the third, in New York, 1901; the fourth, in Toronto, 1911; the fifth, in London, 1921—one every ten years. The Ecumenical Conference that brings together Methodists from every land will be in a world far removed in spirit and outlook from that of twenty years ago when the conference met the last time on this side of the Atlantic.

The program will deal with live issues in a changing world. Church union and world peace have taken a place in the thought and plans of Christendom never known before. The world will be much interested in the pronouncements of world-wide Methodism in 1931.

THE SUNDAY SCHOOL PROGRAM EXPANDED

Many churches trying to plan for more adequate opportunities for religious education are thinking beyond the fifty-two hours a year made possible by the usual Sunday school program. From the standpoint of time, the safest kind of expansion is that which comes when the fifty-two hours already available are filled to overflowing in such a way that each child is growing in consciousness of his relation to God, in devotion to Jesus, in love for the church, and in joyous co-operation with others in worship, study, and Christian service.

Workers with children often devise ways for carrying out during the week plans made on Sunday. A group that is already using its time wisely and well is at no loss concerning the use of extra time that may be made available. But time available without a sense of need of it, and with no particular purpose for its use, lends itself to abuse and may multiply the very problems which it was designed to solve.

The number of churches with a normal growth of vision and purposes is increasing, and more time for religious education is being found in a number of places as follows: Vacation schools, or frequent week-day meetings during the summer; week-day sessions during the school year, on Saturdays, after school hours, or during "excused time" arranged with public schools; extended Sunday morning sessions.

The local problems of distances, teachers, and already full schedules for children, as well as the additional problems of expense, equipment, and guidance for teachers, are many. The general Sunday school board desires to become a medium of exchange of experiences in this realm, and also to have the privilege of contact with a large number of situations over a period of time sufficiently long to aid the local workers in discovering the best ways of using extra time. For this reason any person engaged in or contemplating any of these forms of expansion is invited to communicate with Miss Barnett Spratt, 810 Broadway, Nashville, Tenn., who has recently been employed by the general Sunday school board to furnish leadership for this phase of work. Whether the experiment is large or small, temporary or permanent, she would like to keep in touch with it through correspondence or through personal visits, to the end that the solutions of problems in one situation may be made available to others.

No church should adopt hastily any one of these forms of expansion. Nothing is gained by spasmodic, aimless enthusiasm which leads to plans quickly made and as quickly abandoned. The Sunday school board is not seeking to promote any one of these, unless it be better use of vacation time, but Miss Spratt is well equipped to counsel with leaders whose situation seems to justify any form of expanded program.

Mary Skinner,
Elementary Supt. Gen. S. S. Board.

THE CHRIST OF EVERY ROAD

(By E. Stanley Jones. The Abingdon Press, New York. Price $1.50.)

Those who have read the other two books by E. Stanley Jones will know what to expect in this his last. "The Christ of Every Road" is fully equal to "Christ at the Round Table" and "The Christ of the Indian Road." This is a study in Pentecost. No one will care to miss this book this anniversary year. Many will say this is the best yet by this man who moves under the compulsion of the Spirit.

Pentecost is supreme. "The greatest hour of human history," says Dr. Jones," had dawned. God was utterly available to human need. The barriers were all down."

Dr. Jones concludes this volume with these arresting words: "We are on the verge of something big. But we cannot capture these latent yearnings for Christ unless Christ captures us more completely. Materialism and inertia will close in on these spiritual yearnings and smother them, unless we can meet them with a gospel adequate in breadth and in depth. Pentecost gives both. We are therefore shut to the alternative of Pentecost—or failure.. We cannot go further until we go deeper."

PLATO TRACY DURHAM

In religion a mystic, in temperament a poet, in the presence of great issues a crusader, and at all times in the pulpit or on the platform a master who charmed his auditors; such was Plato Tracy Durham as we knew him.

He was a devoted and loyal son of the South and never quite so eloquent of tongue as when talking of the virtues and the great spirits of his beloved southland. But his love for the land of the mocking bird only taught him the larger patriotism. No man was more devoted to the Stars and Stripes than Plato Durham. He was an ardent nationalist. Lincoln and Lee had alike a place in his heart.



Plato Tracy Durham

He was often chosen as the chief orator on patriotic occasions. When his country called he gladly enlisted as a soldier for he was by nature a fighter. The martial fires burned hot within his patriotic bosom. But he had become an ardent advocate of peace. His broad sympathies, his breadth of vision as he viewed the nations and his interpretation of the spirit and teachings of Jesus had made him an unceasing advocate of world peace and international good will.

While proud of his lineage and the honors that clung about the tombs of his ancestors, and by training brought up in the straightest sects of Anglo-Saxon supremacy, yet he scorned those racial antipathies that prevented a square deal for the weaker race. He was known far and wide as the unfailing friend of the negro.

The sphere of his services on earth are so well known that it is hardly necessary to refer to them in this connection; yet a brief reference thereto may be of interest:

Born in Shelby, N. C., September 9, 1873, Dr. Durham early showed a predilection for religious work. He was graduated from Trinity College, now Duke University, in 1895, and received a D.D. degree from the same institution in 1914.

He studied in the Yale Theological School in 1895 and 1896, and was graduated from the Union Theological Seminary, in New York, in 1899.

In 1901 and 1902 he was a student in Christ Church College, Oxford University.

Licensed to preach in 1895; professor Biblical literature, Trinity College, 1899-1906; pastor Trinity church, Charlotte, 1906-1908; Central church, Concord, 1908-1911; presiding elder Winston-Salem district 1911-13; presiding elder Charlotte district 1913-14; dean Candler School of Theology, Emory University, 1914-18; professor of church history in same school from 1918 to the time of his death.

Dr. Durham is survived by his wife, formerly Miss Lucy Cole of Raleigh; his small daughter, Lucy Cole Durham; three brothers, Stonewall Durham of Gastonia, Robert L. Durham of Beuna Vista, Va., and Wright T. Dixon of Raleigh; a sister, Mrs. W. L. Balthis of Gastonia, and his mother, Mrs. D. F. Dixon also of Gastonia.

The Western North Carolina conference has lost one of its most brilliant members and his host of friends in the conference feel very sensibly the loss they have sustained. But this sense of sorrow is by no means confined to the members of his conference or to the church to which he belonged.

To the dear good wife and the little daughter to whom he was so passionately devoted we extend our warmest sympathies.

DR. G. W. WHITSETT DIES AFTER EXTENDED ILLNESS

Dr. George W. Whitsett, a prominent dentist of Greensboro, died Saturday night, February 8, following an illness that extended over several years. He was born in Alamance county March 16, 1857, but the greater portion of his life was spent in Greensboro, where he was most highly esteemed and where he took an active interest in community life, and was a devoted member of West Market Street church. His rating in his profession was very high and in dental circles was known and honored throughout the state.

The funeral services were held Monday afternoon, February 10, and was conducted by Rev. H. Grady Hardin, pastor of the church, assisted by Drs. Rufus Weaver and S. B. Turrentine. The dental society of Greensboro attended in a body. The presence of these associates in his profession in such large numbers become an impressive tribute to his popularity in his profession. The floral offerings were very beautiful.

Dr. S. B. Turrentine writes of him as follows:

Following graduation from the State University, Dr. Whitsett took a course at Baltimore, Md., receiving the degree D.D.S. in 1884. In 1886 he began the practice of dentistry in Greensboro, having to give up active practice in 1924 because of ill health. He attained high rank and was always active in movements for the advancement of the profession. He was deeply interested in the organization and work of the Guilford County and State Dental societies.

Dr. Whitsett was also active in the work of his church and for many years served as a steward of West Market Street Methodist church, being steward emeritus at the time of his death. He heartily supported the movement for the erection of the present edifice.

He was also prominent in fraternal circles, and was at one time eminent commander of the Knights Templar in North Carolina. For many years he was actively identified with the Knights of Pythias.

In 1888 Dr. Whitsett was married to Miss Maude Brent of this city, who survives; together with one brother, A. T. Whitsett of Chapel Hill; three nephews, Dr. W. T. Whitsett, Whitsett; O. M. Whitsett, Elon College; John Wood, Burlington; and four nieces, Mrs. T. D. Tinnin, Greensboro; Mrs. Frank Doughtie, Columbus, Ga.; Mrs. Carl Durham, Chapel Hill; Mrs. Eugene Forbis, Charlotte.

At sixty a man has passed most of the reefs and whirlpools. Excepting only death, he has no enemies left to meet. . . . That man has awakened to a new youth. . . . Ergo, he is young.—George Luks, the artist.

The Eternal Challenge

A Serial Story by Joseph Hocking

Ben's Cross

—CONTINUED FROM LAST WEEK—

"Yes, I have heard about you," interrupted the old lawyer, "and I think I can understand you. This is a new world to you, and coming into it like this is a bit staggering. I have been trying to think how I can best tell you how things stand, and I find it a bit difficult."

"You said just now," said Nick, "that Jesus Christ is not wanted in Ben's Cross. Am I to understand from that that it is an irreligious town?"

"Nothing of the sort. It's as religious as anywhere else. For that matter we have the finest chapels in England here. There is Hanover Chapel ,and Wesley Chapel, and Ebenezer, and I don't know how many besides. There are several fine churches, too; in fact, all the denominations are well represented here. Oh, no, you mustn't think we are irreligious."

"Then how am I to understand what you say?"

"Ben's Cross was built up," said John Blackburn, after another long silence, "by the grit, the industry, the determination, of its people. In the main they were a godly, hard-working, clean-lived people, and they worked with a will, until, as I said, there wasn't a more prosperous town in England than Ben's Cross. Up to 1900 its history had been a history of steady progress; in fact, up to the beginning of the war, everything seemed to be going well. But in a way it was only seeming; trouble was brewing all the time."

"Still I don't understand you."

"That's because you haven't studied the industrial history of the country. The fact of the matter was the masters exploited their hands for their own ends. They were determined to make brass; no matter how, as long as they could make it. You've read Lord Shaftesbury's life, I expect?"

"Yes, I believe I did years ago, but I've forgotten about it."

"You shouldn't forget. It's a key which unlocks the whole situation. There is no doubt about it that employers treated their people cruelly, devilishly. They cared nothing about decency or humanity; everything was considered by them in terms of making money. As a consequence, while they made money, the people, without whom they couldn't have made it, were treated like dogs, and worse than dogs. I'll lend you the life of Lord Shaftesbury so that you can read it again. It will show you how employers thought and lived and worked only for their own gain, without ever a care for the welfare of the people who worked for them. The history of the Factory Acts, although it is regarded as out of date now, is vital to the life of our time. In course of time Education Acts were passed, and the people instead of being ignorant, became educated, or what they called educated. Little by little they learnt their own story, the history of their own struggles. They saw how they had been exploited, how inch by inch they had to fight for their own rights, and how to fight their masters, whom they regarded as their natural enemies, they had to combine. This led to the formation of trade unions which you have heard such a lot about. Working singly they were powerless against their masters; working unitedly they became powerful. In the past the masters had dictated to them, now they saw how they could dictate to the masters. They began to realize that while labor could not do without capital, capital could not do without labor. They saw that the huge fortunes which had been made, were made because of the toil and sweat of the work-people. They saw, too, that while the employers made huge fortunes, they still remained poor, and that they did not get their share of the prosperity which they created. This is all elementary talk, but you should realize it or you won't understand the position in which you are placed. But I have made myself plain, haven't I?"

Nick was silent for a few seconds.

"Yes, I think so," he said quietly. "But if you don't mind, I should like to hear more."

Evidently John Blackburn was greatly interested, and he gave the young man a somewhat detailed history of the labor movement in Lancashire, from the time of the Factory Acts until the present day.

"The fault is not all on one side then?" remarked Nick presently.

"Not a bit of it! There have been faults on both sides. Which is most culpable I can't say, but class hatred undoubtedly exists, and as sure as we're here there is more trouble brewing."

"And my uncle," queried Nick at length, "did he get on very well with his work-people?"

"I would rather not reply to that," was the old lawyer's response, "except to say that no man has ever had more trouble with his work-people than he. That is why you will have such a difficult job. For one thing, your uncle was an aristocrat, for another he was not Lancashire. That explains the lot. I am sorry to have to tell you all this, but it is best that you should know."

"Then the industrial troubles are very great?"

"Great! Even yet I haven't told you half. I am almost afraid to."

"Why? Let's hear it anyhow."

"Ben's Cross is reeking with Bolshevism!" cried the old man savagely, "simply reeking with it!"

"I suppose the whole country is."

"I don't know about the rest of the country," replied the old lawyer, "but Ben's Cross is. And, mind you, Mr. Trebartha, Bolshevism means ruin to everybody. It means that nothing is safe. It means death to anything like order, or decency, or religion. If it gains the upper hand in Ben's Cross then that will you have just read means nothing. Bolshevism means destruction—the destruction of all private property and private ownership!"

Evidently John Blackburn felt strongly on this matter. During the latter part of their conversation he had been sitting quietly in his office chair, but now he had risen and was pacing excitedly round the room.

"What exactly does Bolshevism mean in Ben's Cross? How far has it gone?" asked Nick presently.

"It is difficult to say, but there are threats of revolution everywhere. The young bloods of the town will no

longer listen to reason. It means the intensifying of class hatred. It means the deepening and widening of the gulf between master and man; it means general ruin."

"But some of the labor leaders are very good fellows," protested Nick.

I admit it. Men like Snowden and Thomas and Clynes are, in a way, reasonable and easy to get on with; but the Bolshevist end of the community have given them up. Snowden says you can get everything you want through the ballot box, but chaps like Cook cry 'Ballot box be damned! We'll get everything we want by force!' What did Cook say only the other day? 'We must be ready for everything from the ballot box to the bomb.' "

"But surely there are steadying influences?"

"Steadying influences? Yes, but the mad influences are increasing. The young bloods are talking in terms of revolution, not in terms of quiet progress. There's the trouble. And the disease is spreading; spreading like a plague."

"But surely they can see for themselves that they are heading straight for the rocks."

"See for themselves! They see only what appeals to their senses. Without going to the root of the matter, and building up sound arguments from sound foundations, they, forgetful of history, forgetful of common sense, have the mad belief that if the capitalists were destroyed, all the capital would flow into their pockets, that every man would be a kind of millionarie, and do just what he liked. That's putting it crudely, but in the main it's what these young hot bloods believe."

"And is there no cure for this kind of thing?"

The old man was silent for a few seconds; then he said slowly: "Aye, there is a cure, and there is only one cure."

"What is that?"

"It's the cure I told you about in the beginning of our talk; but I see no hope."

"No hope? How?"

"Because Jesus Christ isn't wanted in Ben's Cross. There was no room for him in the inn two thousand years ago, and there's very little room for him here today. That's the trouble, Mr. Trebartha."

Nick was silent. As quick as a flash of light he saw himself standing on Calvary with Naomi Shuttleworth. He recalled what the girl said.

He had been struck by her words at the time. The intensity of her voice, the earnestness of her face, the reality of everything, intensified no doubt by the scenes by which they were surrounded, had almost brought conviction to his own mind, and he could not answer the girl's words. And they were true, too. Jesus Christ had altered the history of the world. His teaching, his spirit, had swept over the nations like a flood. But what did Jesus Christ mean in Ben's Cross? If the old lawyer was right, practically nothing. Jesus Christ had become a Name; only that and nothing more. Yet . . .

"You mean to say then that religion is dead?" he asked presently.

"Nay; I'll not go so far as that. It still remains alive among a few of the older people—aye, and but for their Christianity Ben's Cross would be just a hell. Do you know what has kept the socialist movement from becoming mad Bolshevism right up to now? It's been the fact that the older labor leaders have been influenced by Jesus Christ. Why, think of the whole gang of them. Nearly every one of them has been brought up in our Sunday schools and our chapels. But they are dying out, and these new atheist fellows are taking their place. That's where the trouble is. As you know, Bolshevism in Russia has meant death to religion. All the time it has been—'down with the churches!'—'down with the parsons'—'down with Christ!'—'We like to satisfy our own desires!' All the old moral laws have been given the go-by; and there is only one end to that, Mr. Trebartha."

"And that?"

"Ruin."

"And you believe that religion is dying out in Ben's Cross?" he said.

"I don't like to say so, but I am afraid it is. The class of boys and girls that used to be found in the Sunday schools are not to be found there now. The class of lads who used to be local preachers and Sunday school teachers, and that sort of thing, are now teaching Bolshevism. As a consequence, the whole standard of morality is being lowered. The books they read are in many cases unclean; they make light of the marriage vows, and of the sanctity of motherhood. What's the favorite form of amusement with the young people in Ben's Cross today? Jazz! jazz! jazz! Excitement! excitement! excitement! And all the time the cry is for less work and more money."

"And you believe that Jesus Christ is the cure?"

"Yes, I'm sure he is. But the trouble is, people don't believe in Jesus Christ."

The old lawyer stopped suddenly and looked at his watch.

"Why, it's after one o'clock!" he cried in astonishment. "How long have we been talking?"

" 'Twas just after ten when I came," replied Nick.

"Aye, three hours, and I've been talking most of the time—I who don't believe in talk. But there, perhaps it's done good. It may have helped you to see how things stand. At any rate, we'll go now."

"Where?" asked Nick.

"First of all, we'll go and get some lunch," replied John Blackburn. "After that, I'll take you to the house in which John Townley lived and died. It's yours now. I think you'll find everything in order there, and although it's not the sort of house I like, it's a right nice old place. Mrs. Crowther is a good housekeeper, too,and served John Townley well. You couldn't do better than keep her."

John Blackburn led the way down the office steps as he spoke, and presently they reached the square, from which they made their way into Manchester Road.

"Its a busy place, isn't it?" he asked.

"Yes, there are no signs of ruin anywhere," laughed Nick as he looked at heavy lorries laden with pieces of cloth, and bales of cotton, while electric trams seemed to be rushing everywhere.

"Nero fiddled while Rome was burning," replied John Blackburn, as they made their way down the street. "Do you see yon lad getting out of that Rolls Royce motor car? There, he is going into the Bull hotel, where you are staying."

"Yes, I see him. Who is he?"

"He is said to be the richest lad in Ben's Cross. And he's engaged to the nicest girl in Lancashire, and that's saying a lot. There are no lasses in the world that will beat the Lancashire lasses."

"Indeed!"

"Her name is Naomi Shuttleworth. Her father died a few months ago, and she's been lately traveling with her mother. No, we'll not go in the Bull for our lunch. We'll go across to Bradshaw's. It's quiet there. (Con. on p. 25)

WEST END METHODIST CHURCH ASTONISHES BISHOP, MINISTERS AND COMMUNITY

The people of West End, Gastonia, are very active now. One would not realize that only a few short months ago some were suggesting that perhaps there were too many Methodist churches in this end of town to take care of the people of that denomination.

When Rev. Mr. Taylor came here at the beginning of the conference year, he immediately suggested a new heating plant. There yas some discussion and figuring and now we have let the contract for a twelve hundred dollar plant.

Last Sunday the church was packed for both services and we are expecting to have to open the Sunday school rooms on the main floor in order to accommodate the crowds at an early date. There have already been 49 additions to the church, and hardly a service passes without additional conversions, reclamations and members for the church.

At the close of the revival meeting in November the men of the church organized a club which meets every Sunday afternoon at the home of some sick or shut-in person who would like to attend the church services if he were able. Those who have cars take them on these trips and those who do not are provided for by their more fortunate brothers.

Our Epworth League is growing rapidly and we have a hundred per cent report for the district meeting this week.

The Wednesday night prayer meeting is wide-awake and a large crowd attends, every one bringing his Bible and taking part.

The Woman's Missionary Society also has a splendid report.

Our Sunday school has a standard rating and although we thought it was good before conference, it has increased 75 per cent since then, with good attendance and much interest in the council meetings.

Miss Rebecca Taylor, the daughter of the pastor, has recently returned home from N. C. C. W., Greensboro, at the doctor's orders for a rest from school work, and has taken much interest in the organization of many helpful clubs, among which are a glee club for the young people of the church, in which they get together once each week, sing old favorites and learn new pieces which are suitable for concert work and special music for the church services; a working girls' club for the business girls of the community who wish to meet once each week, discuss their personal problems and have a bit of recreation in their own way; and a mother's club in which the mothers study the selection and preparation of food as well as its value in the planning of meals, the making of their own and their children's clothes, and interior decoration as applied to the home of a family of moderate means.

So, you see, we are looking forward to the best conference year in the history of West End Methodist church.

A Member.

WHAT IS GOING ON AT PINEVILLE

At last we are writing to let you know that the Pineville chare is still on the map, and that we are doing some things even though you have not heard from us this year. We arrived at the parsonage in the little town of Pineville just after conference, and found a group of the ladies of the Pineville church ready to welcome us, and a warmer welcome we have never received anywhere. After we had unloaded our few belongings we began to look around to see what we could find. We found a good nine-room parsonage, very well furnished. On going into the dining room we found the table loaded with good things to eat. The ladies who had welcomed us on our arrival had made us feel more welcome by preparing a nice warm supper. Well, we sat down and enjoyed as much of it as we could for supper, and after we had finished there was still plenty left.. We were tired, but not too tired to look around some more. We finally went into the pantry and what do you suppose we found there? Of course every one could guess except the editor. We found that the pantry was simply filled with good things to eat. Every shelf was loaded. And although we have now been here three months some of that pounding is still here.

But that is not the only pounding we have received since we have been here. The one that came from Harrisan was so large that it came in two loads. Just before Christmas a Ford drove into the back yard with a load of good things to eat that only a Ford could carry. Well, we finally got it unloaded, and it would take a long time to tell you all that was in that pounding. Then just after Christmas another Ford came with its load, and we helped to relieve it of its weight. When this was safely placed in the pantry we found that Harrison had given us another big pounding.. This makes three poundings that have come to us this year and we are still living, and they were all severe poundings, too. Well, we have enjoyed these things, but we have not enjoyed them any more than we have the privilege of working with such fine people. We find them ready to co-operate with us in anything that will help on the work of the church. They are really interested in the church and are determined to make it go.

We are expecting this to be one of the very best years of our work. We are all working together to make it so. We are teaching a mission class in each of the three churches, a Bible class at Harrison, and we have organized a senior Epworth League at Pineville, and will organize the Epworth junior society soon. In return for all the kindnesses that have come to us we hope to be able to render the best service possible.

J. N. Randall, Pastor.

I determined not to follow the beaten track in education, to forego a college training, to earn my own living, to be independent of all assistance and to train myself by experience, observation, and reading.—Edward Howe Forbush.

Mother!

Baby's Best Laxative is "California Fig Syrup"



When baby is constipated, has windcolic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.



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THE SUNDAY NIGHT SERVICE

A few weeks ago I sent to the Advocate a news item announcing a series of Sunday night services in our church at Louisburg. The features of that series were the "brilliant music" and "dramatic readings." The music was rendered by the choir and an occasional invited singer. The readings were given by Miss Evangeline Lawson, teacher of expression at Louisburg College. They were taken both from the Bible and certain modern writers. This simple announcement drew a rather critical letter from a friend of mine, who seemed to think that I had fallen or was falling from grace. He seemed to fear that I had become one of those modern prophets who are substituting entertainment for true preaching in order to draw great crowds of those sensation seekers. This brings the whole question of the character of the evening service up for consideration. I sympathize with the point of view of my letter writing friend and have answered him in person. I write this article for publication because I desire to make a few general comments about this difficult problem of Sunday night service.

The "dramatic readings" referred to above are taken almost entirely from the Bible. The only innovation, that the reading was well done. The usual scripture lesson is a bore, I admit, but the scripture lessons that we have heard during this past month, read by anartist, have been a revelation to many folks who have been attending church many years. Repeatedly, I have heard the comment, "I did not know the scripture reading could be so interesting." The great stories of Ruth, David, Joseph have been read with such intelligence and dramatic art that the simple readings constitute within themselves a powerful feature of the evening service. The reader, Miss Lawson, has herself become so interested in this form of expression that she is planning to spend a year in special study to fit herself for recitals from the scriptures, as a part of her professional career, as well as of Christian service. Fortunately, being a good reader does not make her a poor Christian, as her art is used to reveal the spirit in these great stories.

That these things can be done is not an idle dream. These results have been achieved by thousands of churches and preachers. They can be done today as easily as in any other day. It is not our business to lament the sad fact that young folks don't go to church any more, and then do nothing about it. It is our business to recognize that fact and immediately set about to correct it. It is our business as preachers to refuse to yield to any custom which we believe to be destructive to the spiritual and moral life of our people. The best way to refuse to yield to such a custom is not merely to denounce, but to release forces that will overcome it. I think it is possible to so conduct the Sunday school service that folks will want to come to church, as strange as it may seem. A. D. Wilcox.

LET THE DELEGATES KNOW

I am very sure very few of us who voted for the delegates to the next General Conference know the views of these delegates, neither do they know ours, on some of the important matters to come before this conference. Such as:

Not to elect any more bishops at this conference.

Elect the bishops by the annual conferences, and for a limited number of years.

Change the law so we can cut the number of presiding elders to one-fourth the present number.

Cut out overlapping in our organizations.

Let lay delegates have a place in the bishop's cabinet.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

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¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

A four square, honest-to-goodness, grown man open conferences.

It will only take a few minutes for a member to write your way of seeing these things, and you can well afford to give these few minutes to your church. Not only those who voted for these delegates, but any church member that may be interested.

When we get gumption enough to stand for our convictions, we will not vote for a man just because he is our presiding elder or he is Mr. So and So, but because we know his views before the time of election and they are in accord with ours. C. T. Rogers.

Because orange is the most easily seen color at a distance, the attendants at a flying field in Kansas City, Missouri, are planning to wear orange overalls, so that they may more readily be seen by pilots.

EDWARD BOK: PHILANTHROPIST

By H. H. Smith.

The passing of Edward Bok, former editor of the Ladies' Home Journal, recalls the career of a most unusual man. His autobiography, "The Americanization of Edward Bok," reads like a romance. Bok was descended from sturdy Dutch parents, and was born in the Netherlands. At the age of seven he came to America. As a boy he exhibited such admirable qualities as preseverance, pluck, industry and honesty. High ideals held him to high purposes and he shunned evil ways. His successful career is an example of what our country offers a resourceful, determined young man. "The sky is the limit," is the way he put it later in life. His indomitable will and tireless energy deserved success and it was not denied him. From office boy and reporter, he climbed to the editorship of a great magazine. He saw the Ladies' Home Journal grow from a circulation of four hundred thousand to two millions. But Bok did not measure success by the dollar mark. He was not content simply to make money, he wanted to be of service to his fellowman. The words of his Dutch grandmother to her children and grandchildren rang in his ears: "Make you the world a bit more beautiful and better because you have been in it." And so he strove with his pen to lift the thoughts of his millions of readers to things high and noble. He bravely challenged wrong standards of life, and was willing to see his paper lose tens of thousands of subscribers, if necessary, to correct some evil threatening the welfare of the home. He spent his money freely for the uplift of his fellowman.

Bok was an ardent believer in the possibility of a warless world, and offered a prize of $100,000 for the best plan for the promotion of world peace. He accumulated a very large fortune, and it is reported that his bequests to charitable objects amount to two millions of dollars. With the record he has left, we know that he was not playing to the galleries or uttering meaningless phrases when he wrote in his biography a few years ago: "No man has a right to leave the world no better than he found it. He must add something to it; either he must make its people better and happier, or he must make the face of the world fairer to look at. And the one really means the other."

He does not fail to acknowledge his debt to America. America gave him a great opportunity, and in return he tried to serve his country faithfully. The closing words of his book, written ten years ago, draw us to the man:

"I ask no greater privilege than to be allowed to live to see my potential America become actual: the America that I like to think of as the America of Abraham Lincoln and of Theodore Roosevelt —not faultless, but less faulty. It is a part in trying to shape that America, and an opportunity to work in that America when it comes, that I ask in return for what I owe her. A greater privilege no man could have."

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

NEW MEMBERS AND EVANGELISM

Can there be a better time than right now to increase Sunday school membership? Certainly there can be no better time to lay careful plans for reaching the unreached. Our office is prepared to supply survey cards, posters, and other membership campaign helps free. Will local leaders supply the urgently necessary and indispensible local leadership? Shall schools be content merely to serve those who happen to come or shall they take to the highways and hedges with such compelling concern for others that others also may come?

And Easter is not far ahead. Now is the time to pay particular attention to the work of evangelism in the Sunday school. Dr. Shackford has prepared several excellent new leaflets on the subject. Miss Skinner has written a good one. These and other helps are available, from our office, free. Can we depend upon officers and teachers to take the necessary initiative and attend to this supremely important matter while yet it is time?

A third paragraph is essential to set forth another phase of work necessary to complete the Sunday school's program of Christian character building. Certainly we cannot help folks unless we reach them. Hence the membership campaign. We must, of course, do more for them than merely get them to attend. We can afford to do nothing less than commit them, by the help of the Spirit, to a definite, personal acceptance of Jesus. In keeping with these tasks and in the direction of the completion of them, we enlist pupils' interest in others, even unto the uttermost part of the earth. The fourth Sunday missionary program and offering are designed to help at this point. Can we depend upon local leaders to observe monthly Missionary Day?

Can we depend upon you?

CARTERET SCHOOL OPENING

Our second Carteret county standard training school opened February 2 at Beaufort with approximately 150 persons present. Not all of these are attending regularly, but a majority of them are; and we are expecting this to be the best session yet held. About a dozen Sunday schools are represented in the attendance. Local committees have functioned splendidly.

MR. LONG CONDUCTS SCHOOLS

Rev. J. O. Long, former extension secretary, now pastor of the South Alamance charge, is continuing to prove his interest in Sunday school work by his work on his charge. Recently he conducted a Cokesbury training school in which approximately 70 were enrolled and about 35 earned certificates. He is now conducting another such school on his charge and will lead a big delegattion of his best workers to the Alamance standard training school at Burlington, March 16-21.

THIS WEEK AT NEW BERN

Craven county Methodists renew their annual training school at Centenary, New Bern, this week. Four courses are being offered. Workers from Jones and Pamlico counties also are co-operating in this school. Rev. A. J. Hobbs, Jr., is chairman of the board of managers.

TRAINING SCHOOL DATES

Training schools will be conducted during the next four weeks as follows:

February 16-21—Lumberton.
February 23-28—Rockingham.
March 2-7—Selma.
March 9-14—Raleigh and Louisburg.

NAME YOUR DELEGATES NOW

Pastors are requested to send to our office as soon as possible names of delegates to the conference-wide Sunday school conference to be conducted April 3-4 in Jarvis Memorial church, Greenville. Each charge is entitled to send four accredited delegates. It is suggested, therefore, that pastors name one elementary worker, one adolescent worker, one worker with adults ,and one general officer. It might be well, also, to designate an alternate for each group. All names, with proper addresses, should be forwarded to L. L. Gobbel, Durham.

LOCAL TRAINING CLASSES

A number of pastors and other local workers are conducting local trainiing classes. Among these is Mr. Dwight L. Fouts, director of religious education at Wilson, who is teaching "The Oragnization and Administration of the Sunday School" by Cunninggim and North. This is a good means of training workers. Every charge, we think, should conduct at least one such class every year.

SUMMER COKESBURY PLANS

Presiding elders are making pleasing progress in arranging for simultaneous Cokesbury training schools to be conducted this summer. Rev. H. C. Smith of the Rockingham district, has sent in a list of 12 circuits desiring Cokesbury schools in June. At least one other in this district is expected to request a school. Previously Dr. Harry M. North of the Wilmington district, Rev. W. A. Cade of the Fayetteville, and Rev. O. W. Dowd of the Elizabeth City district, sent in requests for 10 to 16 Cokesbury schools each, the Wilmington district requesting 16. Rev. J. H. McCracken, Washington district, Dr. Walter Patten, New Bern district, and other presiding elders are now in the process of surveying their districts with a view to determining where Cokesbury schools should be conducted this summer. We expect to serve every district, with he aid of the Duke Commission and the home portion of the dual extension offerings.

ROCKY MOUNT, MAY 4-9

Sunday school forces of Nash and Edgecombe counties will convene in First church, Rocky Mount, May 4-9 in the seventh annual standard training school, according to plans worked out at the board managers' meeting in Rocky Mount Thursday afternoon. Rev. T. G. Vickers heads the board, which will be assisted by committee chairmen to be named at another meeting to be held on March 6.

DAUL EXTENSION OFFERINGS

During the month of December, 1929, the following Sunday schools sent their fourth Sunday missionary offering to our treasurer, Mr. E. J. Cheatham, Franklinton, N. C., to be applied to the dual extension offerings, according to the treasurer's report just received:

Hay Street, Fayetteville	$18.35
Queen Street, Kinston	15.93
Trinity, Durham	15.88
Steele Street, Sanford	13.09
Warrenton	12.50
First Church, Wilson	11.02
Elm City	7.83
Macon	6.61
Trinity, Fairmont	6.50
Oxford	6.00
Concord, Person Ct.	5.60
Dover	5.23
Mt. Olivet	5.00
Banks, Creedmoor	5.00
Chapel Hill	4.75
Clark Street, Rocky Mount	4.41
Clark Street, Rocky Mount	4.29
Newland, South Mills	4.27
Ahoskie	4.25
Creedmoor	3.46
Trinity, South Mills	3.19
Mt. Bethel, Bahama	2.77
Englehard	2.68
Whitakers	2.45
Hillsboro	2.28
Prospects, Yanceyville	2.09
Gatesville	2.00
Daniels Chapel, Goldsboro	2.00
Burgaw	1.96
Rowland	1.95
Bethany, Bath	1.80
Millbrook	1.78
Roxboro	1.75
Keeners	1.65
Mt. Zion, Elm City	1.50
Winton	1.50
Arcola	1.50
Amity, Mattamuskeet Ct.	1.41
Apex	1.40
Bullocks, Creedmoor	1.35
Aurora	1.30
McBride, South Mills	1.18
Lemon Springs	1.00
Clark's Bethel	1.00
Kings	.90
Angier	.54

Sunday School Day offering has been received from Maple Grove Sunday school, Fayetteville district, according to Mr. Cheatham.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

FINDING FOLKS

Our Southern Methodist Sunday schools can double their enrollment whenever they make up their minds to do so. There are plenty of unreached people sufficiently near our Sunday schools and sufficiently willing to enroll in them to overflow our church plants whenever the proper encouragement has been given them. The best way to go at this situation is to make a survey of the community in which our schools are being conducted. Such a survey will present the facts and will be serviceable only in so far as it is followed up with definite and cordial invitations to unite with the Sunday school. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Will you be one of his laborers?

Those desiring help in promoting a systematic survey and follow-up work will be furnished free of charge from our office upon request the following materials:

Shall We give Them a Chance? (leaflet).

Methodism at the Crossroads (leaflet).

One Hunderd Per Cent Sunday School Homes (leflet).

One Hundred Per Cent Sunday School Home Certificate (leaflet).

How to Increase and Maintain the Membership of Methodist Sunday Schools (leaflet).

The New Plan for Home Members (leaflet).

Our "Shut-Ins" (leaflet).

Survey Card.

Rural Survey Card.

Methodist Sunday School Membership Campaign (poster).

We Want to Make Our School (poster).

How Many Pupils Do We Need? (poster).

WARE AND WALKERTOWN

Some weeks ago Dr. W. R. Ware directed that our office send him sufficient cards for making a survey of Walkertown and the surrounding territory. Dr. Ware writes in regarding this good work as follows: "Our survey was a great success—an eye-opener. About 500 non-attendants at Sunday school found in this immediate community within about three miles radius. We are now taking definite, systematic steps to follow up this survey. We believe results will ultimately crown our efforts. The good Lord is with us over here."

ATTENDANCE RECORDS

It will be recalled that one of the important things agreed upon by our conference Sunday school council at its recent meeting in Salisbury was that during March and April a systematic effort be made for increasing Sunday school and church attendance. Beginning with the first Sunday in March an effort will be made to secure reports of outstanding attendance records. Let's use every effort toward reaching the unreached. This work should start now.

SHELBY LEADS

The largest Sunday school attendance record, based on enrollment, yet made in our conference is credited to Central, Shelby. A few Sundays ago there was an actual attendance record of 746. The active Sunday school enrollment is reported at 834. The church membership is reported as being 832. Shelby leads; let others follow.

GASTON INDUSTRIAL SCHOOL

The fourth annual Gaston county industrial Cokesbury training school held last week at Lowell proved to be most succcessful in spite of very inclement weather, a heavy snow storm failing to snow under the school. An enrollment of 106 was recorded, 97 of whom earned certificates of credit, among the credit students being five pastors, four pastors' wives, and four Sunday school superintendents. Seven Sunday schools were represented with credit students as follows: Maylo 39, Smyre 21, Lowell 15, Cramerton 12, East End 6, Woodlawn 3, Cherryville 1. Courses, instructors, class enrollment, and number of credits earned follow:

The Small Sunday School, Paul F. Evans; 39—35.

The Life of Christ, Rev. F. J. Stough; 42—41.

Studies in Methodist History, Rev. W. G. McFarland; 25—21.

Mrs. G. B. Smith, chairman of the publicity committee, in giving the foregoing facts concludes by sating that following the last class period on Friday evening, a social feature was thoroughly enjoyed at which the women of the missionary society of Lowell served hot coffee and sandwiches.

HICKORY-NEWTON-GRANTITE FALLS

The fifth annual standard training school to be held at Hickory for that city, Newton, Granite Falls, and surrounding territory, scheduled to be held at First church, Hickory, March 2-7, is organized and getting ready to go. All pastors and other leaders are committed to the project. The following courses and instructors will be offered:

Worship, Mr. F. M. Williamson.

Evangelism, Rev. J. H. Armbrust.

The Small Sunday School, Its Plans and Work, Mr. Paul F. Evans.

GET-TOGETHER

It was quite a satisfaction to mingle with the pastors of the Gastonia district as they assembled on Tuesday of last week at the call of Presiding Elder R. M. Courtney in a meeting for carefully going into the aims and ideals to be attempted on their charges and throughout the district during the present year. Each pastor was called on to make a concise report of what has already been accomplished and what seems to be attainable during the remaining part of the conference year. The reports of these forward looking pastors were quite encouraging. Spiritual fervor was quite manifest throughout the entire meeting. The pastors, District Lay Leader A. J. Kirby, and your humble servant were treated to a sumptuous luncheon as the guests of the presiding elder.

GREATER GASTON

The ninth annual standard training school for Gastonia, Gaston county, and then some, will begin operations in Main Street Methodist church, Gastonia, Sunday afternoon, March 2, at three o'clock. An enrollment of 300 or more is anticipated, according to Mr. C. W. Gunter, chairman of the board of managers.

Everybody, both pastor and people, will unite in putting across this project.

Courses and instructors to be offered are as follows:

The Missionary Message of the Bible, Rev. R. M. Courtney.

Principles of Teaching, Prof. R. N. Wilson.

The Church and Its Work, Rev. J. F. Kirk.

The Christian Religion, Rev. C. S. Kirkpatrick.

Worship, Rev. C. A. Tucker.

Adolescent Worship, Miss Carrie Lander.

Junior Department Administration, Mrs. H. M. Wade.

Primary Department Administration, Miss Corinne Little.

Training Beginners in Worship, Mrs. O. V. Woosley.

TRAINING SCHOOLS

Standard training schools are being held this week at North Wilkesboro and at Weaver College. By the time this appears in print a training school will be in session at Rutherford College. Other training schools for the immediate future are as follows:

Cabarrus County, Central, Concord, February 16-21.

Stanly County, Central, Albemarle, February 16-21.

Cleveland County, Central, Shelby, February 23-28.

Gaston County, Main Street, Gastonia, March 2-7.

Catawba County, First church, Hickory, March 2-7.

Rowan County, First church, Salisbury, March 9-14.

Davidson County, First church, Lexington, March 9-14.

Guilford County, Wesley Memorial, High Point, March 16-21.

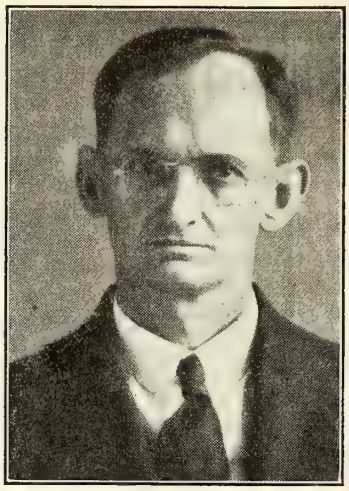
Surry County, Central, Mt. Airy, March 16-21.

Haywood County, First Church, Canton, March 23-28.

IS YOUR SUNDAY SCHOOL CONCERNED ABOUT REACHING THE UNREACHED?



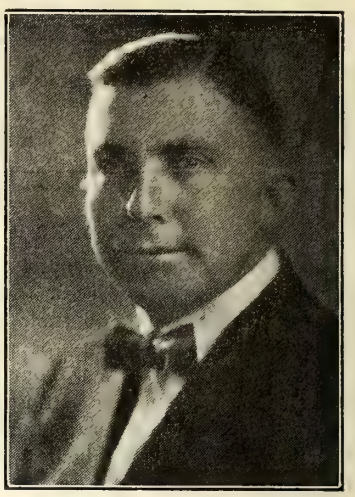
Frank Belton Joyner



Theodore Webb Hager



Ivey Talmage Poole



Leon McGowan Hall

Methodist Ministers of North Carolina

Frank Belton Joyner—Father, Rev. L. H. Joyner; mother, Myla Gay (Pippin); born Oct. 12, 1901, Spring Hope, N. C.; joined church 1914; called to preach at 17; reared in small towns; attended Elon Preparatory Dept., Duke Univ., Boston Univ., Garratt Biblical Inst.; degrees, A. B., S.T.B. Charges: Kenly Ct., 1926-28; Cary-Apex, 1929. Was one of the first students sent out by Duke Foundation to help pastors during summer. Served as student pastor under Duke Foundation for Bro. J. C. Williams on Kittrell Ct., and J. H. Lanning on Oxford Ct. Married Miss Mary Wilkinson of Charlotte in 1926. Have one child.

Theodore Webb Hager—Father, Julius Hager; mother, Annie (McIntosh); born Aug. 16, 1890, Lincoln Co.; joined church Aug. 12, 1902; called to preach at 18; reared in country; attended Rutherford College. Charges: Enola 1919; Micaville 1920-21, Hudson 1922, Balls Creek 1923-24-25; Hiddenite 1926-27-28; Broad St., Mooresville, 1929-30. Received 169 into the church on profession of faith and 67 by certificate; baptized 63 infants; held a total of 44 meetings; built three churches at a cost of $9,500; raised $3,000 for the completion of churches other than that of building new buildings.

Ivey Talmage Poole—Father, William Hugh Poole; mother, Susan Elizabeth (Connelly); born Aug. 26, 1891, Burke Co.; joined church Aug. 22, 1903; called to preach at 15; reared in country; attended Rutherford College and Duke University; degree A.B. 1915. Charges: McKendree Ct., 1915-16-17-18; North and South Rocky Mount 1920-21; Aurora 1922; St. Pauls 1923-24-25; Stantonsburg 1926-27-28-29; at present at Jonesboro. Built new churches at South Rocky Mount and Stantonsburg; built parsonage at Pinetops; bought houses for parsonages at North Rocky Mount, Aurora and Stantonsburg.

Leon McGowan Hall—Father, Joseph Nicholas Hall; mother, Annie (Thompson); born Oct. 18, 1889, Richlands, N. C.; joined church 1907; called to preach at 20; reared in town; attended Trinity Park School 1909-13, Trinity College 1913-17, Yale 1923-24, Hartford Theological Seminary 1925; degrees, A.B., B.D., S.T.M. Charges: Rougemont 1917 and part of 1918; chaplain in World War 1918; Caswell St., Kinston, 1919; Piedmont Ct. 1920-23; Middle Haddam Congregational church 1923-26; Roanoke Rapids church 1926-30.

Kirby Formey Duval—Father, William Lavanna Formey Duval; mother, Alice C. (Gore); born Dec. 26, 1884, New Britain Ferry, Brunswick Co., N. C.; joined church Sept. 29, 1899; called to preach at 14; reared in country; attended Trinity College (lost two years unfinished on account of breakdown). Charges: 1903-04, junior pracher Waccamaw Ct.; 1905, pastor Elizabeth Ct.; 1906-07, Hasty, Milton Chapel and Mill church, Laurenburg; 1908, Pearl Mill and Bethany; 1909-10, Branson; 1911-14, Columbia Ct.; 1915-18, LaGrange Ct.; 1919-21, Goldsboro Ct.; 1922-24, Jones Ct.; 1925-27, Fuquay Ct.; 1928-29, Tar River Ct. 1911-14, built brick church, Columbia; 1919, paid off large debt on Goldsboro parsonage; 1922-23, rebuilt Trenton Methodist church; 1923-24, built Foys Memorial church; 1926-27, remodeled and added S. S. rooms to Olive Branch and Cokesbury churches; 1925-27, built Fuquay Ct. parsonage. Given much time to revival work.

Joseph Henry Armbrust—Father, Isaiah Armbrust; mother, Catherine (Bressler); born July 18, 1886; joined church March 8, 1904; called to preach at 19; reared in town; attended Ohio Northern Univ., Boston Univ. School of Theology; degrees, A.B., S.T.B. Charges: Five years in West Ohio Conference, M. E. Church; associate pastor Bromfield-Tremont M. E. Church, Boston, Mass., four years; Spencer Memorial M. E. Church, South, Charlotte, N. C., 1919-24; First Church, Wadesboro, 1925-26; Park Place, Greensboro, 1927-29; N. Wilkesboro, 1930. Organized and built a church in Rimer, O.; built S. S. plant in Charlotte; while pastor in Charlotte for five years had charge of welfare work for Highland Park Mfg. Co.; was instrumental in settling a strike lasting three months; secured by gift three acres of land and planned a primary school for children of the community, school built by the board of education.

John Henderson Bradley—Father, Jas. Harvey Bradley; mother, Sarah Ann (Irvin); born Nov. 30, 1866, near Ostwalt, Iredell Co.; joined church 1879 at age of 12½ years; called to preach before I was 12—knew I had to preach; reared in country; attended public school and Oak Institute, Mooresville, Academy in Concord and Albemarle and Weaver Colelge. Charges: Licensed 1892; on Weaverville charge under Weaver and Wagg and ap-



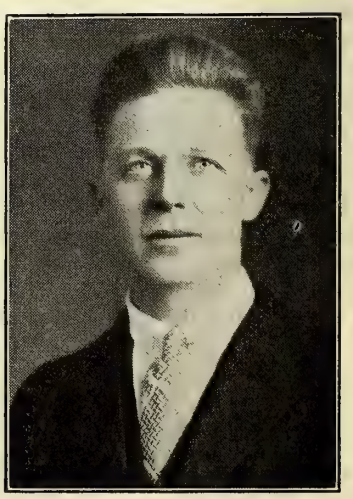
Kirby Formey Duval



Joseph Henry Armbrust



John Henderson Bradley



F. Bardin Brandenburg

pointed junior preacher; August, 1893, appointed to fill out year at Bethel (Asheville); joined conference 1893; 1894-5, Swannanoa Ct.; 1896-7, Franklin Ct.; 1898-9-10, Andrews Ct.; 1901, Mt. Island; 1902-3, Franklin Ave., Gastonia; 1904, McAdenville; 1905-6-7-8, Derita Ct.; 1909-10-11, Weddington Ct.; 1912, Marshville Ct.; 1913-14-15-16, Belmont Park, Charlotte; 1917-18-19, Canton; 1920-21-22, Haywood St., Asheville; 1923-24-25, Mt. Zion, Cornelius; 1926-27-28-29, Race St., Statesville. Married Mary Emma Alexander of Stony Point, Nov. 23, 1893. Have two children, Robert Oran, Charlotte; Grace Gertrude (Mrs. J. S. Gibbs), Mt. Pleasant. Has brought good cheer to many. Have never served a charge where he could not have stayed longer. Has never sought or desired places of honor or prominence. Ministry has been a happy one. Have had the best job in the world.

F. Bardin Brandenburg—Father, John M. Brandenburg; mother, Martha Ella (Keller); born at St. Matthews, S. C.; joined church 1915; called to preach at 30; reared in country until 16; attended Creston graded school, Creston, S. C. Charges: Greenville Ct., assistant pastor 1926-27; Mattamuskeet Ct., 1928-29-30.

HABITS FORMED AS A PASTOR. III.

By Zadok Paris.

15. Not to try to run the board of stewards. I always attended the meetings and brought before them such things as the discipline required, but never told the board of stewards they had to do certain things or I would put them out. The board of stewards did not always do what I suggested, but I never asked to be moved from the charge because they did not. Sometimes I had a stingy board—about as stingy as the man who used the mole on his neck for a collar button—but if I could not show them their duty I left them to settle with God at the judgment bar. I have had stewards so stingy that they would not even grant a petition of the congregation to raise the salary of the preacher, because they thought the preacher and his family ought to live on what he was getting. The board of stewards always sets the standard of liberality for the church, hence the necessity of keeping tight wads off the board.

16. Not to meddle with the woman's missionary society. I attended once in a while, and encouraged them in their great work, but I never did slip around and try to get them to elect my wife as president. I have known some preachers and their wives to tear a missionary society into pieces because they could not control it.

17. To visit all my congregation on a station once a quarter and once a year on a circuit. When I was presiding elder, I heard more complaint about pastoral visiting than anything else. They claimed the pastor did not visit them, even when they were sick. How a preacher can stand before the conference and promise to visit from house to house and then announce from his pulpit that he will not visit anybody except the sick, I cannot understand.

18. To shake hands with the people as they came into the church. In that way I shook hands with almost everybody, because they came a few at a time; but when you try to shake hands with the people as they go out, you do not reach more than one-third of your crowd.

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Let Missions Be Born Anew

By William Hamilton Nelson, Editor Pacific Methodist Advocate

I hold in my hand a dime; ten cents in coin of the realm, United States, and I am tempted to make a few remarks to myself about this little piece of money before taking my typewriter in tow and pouncing on it with the full force of the index fingers of both hands. This dime is not a bright, shiny, new dime such as Mr. Rockefeller, Sr., gives away for meritorious, distinguished — and onerous, service. Rather it is a dime of a vintage. It is worn so slick that I can hardly make out the date. I see very faintly two sevens, so I conclude it must be of the coinage of 1877—before this writer was born. It has been in circulation a long time, and has passed through so many hands that it is worn down. No matter how stout a piece of money is, much handling will remove the mark and superscription.

Now the same thing happens to words and phrases. They are but merely coin current in the intellectual realm. They are true mediums of mental barter and exchange, and much handling will make them smooth and slick, and the friction will take off the burr which gives them a grip on the mind. I wonder if this is not happening in some minds to the word "missions" and "the missionary idea"? This dime, though thin and somewhat reduced in dimensions, is still a dime, and has the treasury and the resources of the United States government back of it; "missions" and the "missionary idea" have behind them the superhuman teaching of Jesus, the move for his coming into the world, his spirit and life, and the power and glory of the kingdom of God.

Now just as a coin which has lost its distinctive outlines may be recalled by the government, thrown back into the melting pot, and come forth in newness of life, and all the finer, so should we scrap some of our conceptions of "missions" and bring them out anew with the image of the Master upon them.

From some sermons I have heard in the last few years of my tender, young life I feel like reminding my brethren beloved that the great idea of missions is not to send out missionaries to become a sort of John the Baptist to commerce. The purpose of the missionary is not to become an advance agent for gasoline, Ford cars, plug hats, tuxedo coats, sewing machines, radios, nor even pocket handkerchiefs, as convenient and desirable as this last article of virtue may be as an evidence of civilization. Most of these things follow the advent of the missionary and the preaching of the gospel, but it is not the purpose of the missionary primarily to create a market for these things. It is not even the purpose of the missionary to create a "western civilization" in the East, or in Africa. A man is not redeemed when he knows enough to pull the plug out of a modern bath tub, and he has not reached his final goal when he is brought mentally into a condition when he can appreciate Wall Street, or 42nd and Broadway, New York City—which God forbid. Anaesthesia and antiseptics in the far lands may be the gratifying results of missions—and thank God for them—but they are the results and not the primary reasons. I am reminded that the celebrated Dr. Young of Arabia who, in his glorious lifetime as the head of a hospital in the Near East, attended to over 40,000 surgical cases, said, and rightly, "The curse of Islam is not to be stopped by surgery any more than immorality is to be cured by free breakfasts." A hospital is merely one of the numerous but glorifying by-products of Christianity, and is peculiar to our religion; but that which made the by-products, and not any one by-product, is the purpose of missions and the reason for the existence of the missionary.

Perhaps we need to be reminded also that the foundation for missionary motive is deeper than some of us have, unfortunately, led people to believe. It does not rest upon a few "proof texts," as glorious as these may be. Most missionary sermons are based upon the Great Commission found in the Synoptic Gospels—you recall the text, "Go ye therefore and teach all nations. . . . " To some it may seem a sad fact that there are few texts in the gospels which pointedly prove to those who are spiritually obtuse, and who want everything to stick out as plain as a pikestaff, the purpose of a world-wide mission. We remember that Jesus in the Sermon on the Mount said that his disciples were the light of the world, and the salt of the earth; and when Mary of Magdala broke the alabaster box of ointment he said that what she had done would be a memorial of her wherever the gospel was preached "in all the world." We recall also the vivid picture he drew when he let us see the multitudes coming from the East and the West to sit down in the kingdom of heaven. On the other hand, some of the timid quail when a critic like Harnack attempts to argue away the force of these texts, and reminds them stoutly that Jesus charged his disciples, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel"; and again when he said to the Syro-Phoenician woman, "I was not sent but unto the lost sheep of the house of Israel." Some years ago that great English preacher, Dr. George Jackson, in a sermon demolished the contentions of Harnack, who insisted that the text which seemed to teach the universality of the kingdom of Christ should NOT be taken seriously, and those which seemed to limit his mission SHOULD. Furthermore, Dr. Jackson showed that Jesus in restricting at first his message by himself and through his disciples to Israel was merely consolidating his position, just as a wise general will take a key-sector, from which he can control the whole country. "Jerusalem, Judea, Samaria and the uttermost parts of the earth"—that was the deliberate purpose of Jesus, and the disciples followed the plan in orderly procession.

It is also a mistaken notion to say that missions were born when St. Paul saw a man of Macedonia in a vision, who said, "Come over and help us." There is no discounting the contribution of St. Paul toward spreading the missionary message over all the world, and we are compelled to stand amazed at his energies. I have a natural liking for anybody who can put the amount of hard work and hustle into a life which St. Paul put into his, and I kneel in reverence when I see God's hand in his life. But St. Paul did not create missions; the cause is higher and holier. Just as the missionary message is not to be confined to a few proof-texts, but is to be caught in the fervent, spiritual atmosphere of every book of the New Testament, so the missionary motive came not from Paul and not merely from the lips of Jesus, but from his all-pervasive and compelling Spirit. Never outside of his own native land, Jesus always had the world in his heart. Brought up in Judaism, which even to this day is essentially not missionary, he overstepped racial and national boundaries, and is the perennial inheritance of all men everywhere.

I think if we get the truth in this matter our missionary zeal will be reborn. It was inevitable that the disciples who lived with him should finally catch his spirit, and give his message to the world. There was something in that spirit which even overcame the limitations of the flesh. It was this that caused Peter to out-preach himself on the day of Pentecost—even though he went back on that sermon for a time later. It was the recollection of that prayer he taught them, "When ye pray say, Our Father," which ultimately melted with a fervent heat national religious prejudice, which is colder and harder than a steel wedge. Jesus did not say in a prelude to that prayer, "Now I am giving you a missionary motive," But he did, all the same. He who can take captive the spirit of man, transform and lift him out of himself, need not diagram his remarks. "The words I speak unto you they are spirit and they are life"—more so than the best and brightest of us have ever imagined.

Even Harnack says, in substance, that when we consider the spirit of Jesus it was "in the nature of things" that the disciples should go out as a flaming torch and a burning fire to communicate his spirit to the world; but it was more "in the nature of things" than Harnack was willing to admit. It happened because there was that in the teaching of Jesus and the spirit of Jesus which was simply irresistible and unescapable; and there was that in his character which called unto the deep in the soul of every wayward and wandering son of man everywhere.

Some years ago I heard Dr. John R. Mott say in an address something like this: "On the return from my first tour of the world the burden of my message was to send more missionaries. A few years later, on return from my second

(Continued on page 29)

Children's Storyland



ROVER AND THE HORNETS

A good many years ago two boys and I went blackberrying in a big meadow miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless forlorn-looking creature and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket, he capered for joy, and trotted along at our side as if to say: "Now, boys, I'm one of you." We named him Rover, and, boy-like ,tried to find out how much he knew, and what he could do in the way of tricks, and we soon discovered that he would "fetch and carry" beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and draw it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

At length we reached the meadow, and scattered out in quest of blackberries. In my wandering I discovered a hornet's nest, the largest I ever saw, and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, touching the ground. Moreover, it was at the foot of a little hill, and as I scrambled up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't see why the dog and the hornets' nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"Rob! Will! Come on. Let's have fun." They came promptly, and I explained my plan. I pointed out the hornets' nest and proposed that we roll a stone down to it, and send Rover after the stone. "And, oh, won't it be fun to see how astonished he'll be when the hornets come out?" I cried in conclusion. They agreed that it would be funny.

We selected a good-sized stone, called Rover's special attention to it, and started it down the hill. When it had a fair start, we turned the dog loose, and the poor fellow, never suspecting our trick, darted after the stone with a joyous bark. We had taken good aim and, as the ground was smooth, the stone went true to the mark, and crashed into the hornets' nest just as Rover sprang upon it. Immediately the furious hornets swarmed out, and settled upon the poor animal. His surprise and dismay fulfilled our anticipation, and we had just begun to double ourselves up in paroxysms of laughter when, with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by all the hornets.

"Run!" I shouted, and we did run, but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black avenging cloud all over us, and the scene which followed baffles my power of description. We ran, we scattered, we rolled on the ground, and we howled with agony.

I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct, showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress, and could give no assistance, he ran blindly to a stream which flowed through the meadow not far away, and plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream, and looked at one another dolefully through our swollen, purple eyelids, while the water dripped from our clothing ,and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

The poor dog, innocent and free from guile himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted with me.

"Boys, we've had an awful time, but it served us right."

Neither of them contradicted me, and, rising stiffly, we went slowly homeward, with Rover at our heels.

"That, my boy," said Mr. Stanley, in conclusion, "is a good instance of poetic justice."—Our Dumb Animals.

LITTLE TED

The sun was shining brightly one early spring morning, and little Ted sat on the front doorstep pondering. His elbow rested on his knees and his chubby face rested on his hands. Ted was thinking; and as he sat there keeping time with his little foot, he was softly singing a kindergarten song.

"I wish there was kindergarten every day," sighed Ted, as he longingly thought of dear Miss Alice and little Hazel and John and Paul, and of the pretty pink mat he was weaving; and then the song came again to his lips and he sang right merrily and sweetly:

"I'm small, I know, but wherever I go,
The fields grow greener still."

"That was such a pretty story that Miss Alice told us about the little stream," thought Ted, "how the little stream went singing on its way as happy as could be, watering the grass and the flowers on the banks, and the roots of the big trees, and the cows and sheep and the birds, and then there was the little boy who came after the cows—it was such a nice story!"

Pretty soon Ted was aroused from his reverie by hearing the milkman ring his bell. Ted ran down the steps and up to the wagon in a moment.

"Well, Ted," said Thomas, the driver, "you have come in good time. My leg is so lame with rheumatism that I can not get out of the wagon this morning. Will you carry the milk in to Maggie?"

"Yes, sir!" said Ted, glad of something to do; and he carried the milk very carefully to the kitchen door, where Maggie met him with a pitcher in her hand.

"Thomas is lame with rheumatism," said Ted, "and can't come in."

Maggie gave him a cookie which she had just taken from the oven, and off he went again as happy as a bird. He felt as if he had wings. He ran out to the gate and swung there for some time, the song again jingling in his mind:

"I'm small, I know, but wherever I go,
The fields grow greener still."

Very soon he saw his little friend, Kitty Culpins, coming down the walk wheeling her baby brother. As she went to cross the street the curbstone was too high and she was not strong enough to get the carriage over. She pushed and she pulled, but it was of no use. Ted watched her for some time and then a happy thought popped into his little brown head. He ran to Kitty, and pulled while she pushed, and they got the carriage safely over. They walked up and down in the bright sunshine for a long time, and then Kitty went home and Ted went to his favorite place on the front steps.

"Sing, singing all the day," sang Ted, as he took some marbles from his pocket and counted them over.

He heard a strange noise on the sidewalk, and looking up he saw an old blind man, who was very much frightened at a wagon which had passed quite close to him as he was crossing the street. The blind man had lost his way and was tapping with his cane upon the sidewalk, to find out where he was.

Ted ran down to see what was the matter, and the poor old man told him that he had lost his way. He wanted to go to North Street, and so Ted took hold of his hand and turned him gently around, and the old man thanked him kindly.

Just then the dinner bell rang, and Ted ran in with a light heart.

His papa said, "Well Ted, what have you been doing today?"

"Oh, having such fun!" said Ted.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A PRAYER FOR THE NATION

O God, our Father, we thine unworthy servants, come to ask thee for wisdom to know and strength to do thy will on earth as it is in heaven. Our hearts are burdened for this nation that we love. Through all the years of its history women and children have suffered unspeakably from an ancient evil. In the fullness of time thou didst hear and answer their prayers through good men and through a new and righteous law. We come to thee to confess the sin of our nation, for we have grievously failed to keep thy law and the law of the land. Forgive us, most gracious Lord, that we have not been on guard, that we have been slow and fearful and wavering and that we have been led astray by error which we have not corrected. We love thy law, O Lord, and we know that a disobedient, law breaking people cannot come to thee for blessing. For the sake of this fair land which thou hast given to us, with its rich inheritance of faith and toil and courage, we thank thee; for the great leaders whom thou hast given to us from the beginning of our nation, men of valor and character who trusted in thee, we praise thee. May we still choose such men for leadership in law making, and example in law observance, lest coming generations lose the vision of liberty in law and that self-control on which the welfare of the race depends. Grant to all women, for the sake of the child and the home, a realization of the responsibility as citizen-mothers; endow women who teach youth with wisdom, reverence and knowledge. Forgive us where we have failed; prepare us for the task before us; through the guidance of thy Spirit. For Jesus' sake. Amen.

IMPORTANT NOTICE

All officers—superintendents of the various departments and district secretaries—must send in their reports at once to Mrs. Walter Patten, New Bern.

These reports must be printed before the annual meeting at Rocky Mount, and March 1 is the ultimate day when these reports must be in the hands of the printer.

There is infinite detail involved in getting these reports printed accurately and they must be ready for distribution on the opening day at Rocky Mount.

SOCIAL SERVICE PROGRAM

The social service program for March deals with the formation of social ideals and habits in children and young people. Temperance and law observance are taken as illustrations of social habits that can be bred in children through precept and example of older people, and especially in the home. A questionnaire on temperance and law observance has been sent to the social service superintendents. The program leaflet is in the hands of the auxiliary president. If the plans and suggestions in these splendid leaflets are followed the program will be a most vital and interesting one.

HERTFORD AUXILIARY HAS A BOYS' MISSIONARY SOCIETY

The Minnie Wilson Missionary Society held its January meeting in the assembly room of the Methodist church. The program was given by the ladies of circle No. 2, Mrs. Whit Wright, leader. The work of every department is well up to date.

The reports from the leaders of the young people's missionary society and the boys' missionary society are always inspiring. The leaders of these two organizations have succeeded in keeping the membership thoroughly interested.

Mrs. J. W. Powell.

STANDARD OF EFFICIENCY

The stand of efficiency will be in our program of work for 1930. The following social service committees made the efficiency standard last year: Duke Memorial (Durham), Gatesville, Hannah Koonce (Richlands), Martha Culbreth (Johns), Mary Pescud (Raleigh), Maria Brown (Oxford).

OLD TRAP

The Ladies' Aid Society of Wesley's M. E. Church, South, held its regular monthly meeting Tuesday evening, February 4, at the home of Mrs. D. W. Burgess.

The devotional service was conducted by Mrs. W. H. Burgess, the president. The scripture lesson was read by the leader. After roll call reports of special committees were received and Mrs. S. H. Williams was elected secretary to fill a vacancy in that office.

A one act play, "How Much Do You Know," was presented by the Rev. and Mrs. H. B. Baum and Mrs. W. H. Burgess, in the interest of The Missionary Voice, which was enjoyed by all.

The meeting was closed with a prayer by Mrs. H. B. Baum. During the social hour delicious salad sandwiches and hot coffee were served. Mrs. W. H. Burgess.

Miss Sallie Lou McKinnon is taking courses at Duke Univeristy.

Dr. Elbert Russell will preach the sermon on Tuesday night at the conference at Rocky Mount.

It is with pleasure that we announce that Mrs. B. W. Lipscomb will be with us during the session of our approaching conference. Mrs. Lipscomb was with us at the Wilmington conference 12 years ago and many of her admirers are gladly awaiting her return.

DURHAM DISTRICT HOLDS OFFICERS' TRAINING DAY AT WEST DURHAM CHURCH

Mrs. A. M. Gates opened the meeting by conducting the devotional service.

Miss Florine Robertson extended greetings and expressed her appreciation of the work of the officers of the respective auxiliaries that brought the district to so high a standard during the year just passed.

There was a fine attendance, including 14 presidents, four of the five county leaders and other officers and visitors.

Miss Robertson set as a goal for 1930 $6,600 for the district, which is ten per cent increase.

Mrs. J. C. Wooten spoke on the work of the children's department and stimulated interest in this work.

The spirit of the meeting was excellent. Everyone seemed delighted in the work of the kingdom.

A TRIBUTE TO MRS. W. H. SPEIGHT

My friend has left me. I had hoped she might go with me to the end of my journey—so long she cheered, comforted, encouraged me on the way as my path led through the vale of shadows, or rejoiced with me along the glad highways of life.

Mrs. W. H. Speight passed from earth to the fuller life January 5, 1930, at the advanced age of 84 years. She sometimes said to me, "I am living on borrowed time." She was an apostle of good cheer, so God let her stay with us. She never lost the spirit of youth, and was interested in current events and the people about her until the time of her going. Mentally alert, physically active, dignified, queenly, yet genial and friendly, of charming personality and fine intellectual attainments, all classes and ages were drawn to her. She left her impress upon many whose lives she helped to mold as teacher and friend. Her courage and faith through the vicissitudes of life were an inspiration to all.

While residing in our town (Fremont) she was a leader in the church and all its enterprises, and never lost interest in Fremont auxiliary (W. M. S.) when she left us to reside elsewhere. At one time she was conference superintendent of social service, and was until a few years ago actively interested in the work of the church.

There was no spiritual cloud on life's horizon to dim the radiance of the sunset glory of her passing into the fuller life. As the sun reflects its glory as it sinks below the horizon to shine again on another shore, so she left us with radiant memories of her beautiful life.

Addie Barnes Aycock.

"The law represents the voice of the people. Beyond it, and supporting it, is a divine sanction. Enforcement of law and obedience to law, by the very nature of our institutions, are not matters of choice in this republic, but the expression of a moral requirement of living in acordance with the truth. They are clothed with a spiritual significance, in which is revealed the life or the death of the American ideal of self-government."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW SECRETARY FOR CHARLOTTE DISTRICT

At the executive committee meeting in Statesville, Thursday, January 30, Mrs. Charles E. Wakefield, 610 Worthington Avenue, Charlotte, N. C., was chosen secretary of the Charlotte district, as successor to Mrs. Roy S. Smith, recently resigned. It was with sincere regret that the resignation of Mrs. Smith was accepted for she has been a most faithful, competent and painstaking secretary, and the district has gone steadily forward under her leadership; but we rejoice that her mantle has fallen upon the shoulders of one so splendidly fitted for the work as is Mrs. Wakefield. We congratulate the district and extend to the new leader our very best wishes as she enters upon this new field of work.

MAIN STREET, HIGH POINT

Mrs. R. A. Wilson, superintendent of publicity of the Woman's Missionary Society of Main Street church, High Point, sends us the following:

"Though things looked rather gloomy for our society at times during the year, we were most happy to see 1929 go out with our obligations met in full and with the record of a most successful year in the various departments of our society to our credit.

"It is a pleasure to us to announce the consolidation of our two organizations, Woman's Missionary Society and Ladies' Aid Society. Though we organized into groups in November it was necessary for us to continue our work as a whole until the closing of the year. The first Monday in January the executive committee met and organized a council, which will meet quarterly. The circles held their first meetings for the year on the second Monday with prospects for a wonderful and enthusiastic year. Though the work is new to many of us we feel that with the efficient leadership of our president, Mrs. M. T. Hicks, and pastor's wife, Mrs. A. L. Aycock, in the near future we will become more familiar with our duties and accomplish a work of which we will feel proud. The general meeting of the circles was held on the fourth Monday night in January, but owing to the disagreeable weather only a small number were present to enjoy the impressive service conducted by Mrs. Aycock. The reports for the first month showed quite an increase in membership and a splendid start for the new year."

NEW ORGANIZATION FOR GREENSBORO DISTRICT

On Wednesday, January 22, Mrs. A. L. Thompson, district secretary, and Mrs. C. V. DeVault, assistant secretary, organized a Woman's Missionary Society at Liberty, N. C., on the Greensboro district. The following are the officers chosen for the new society: President, Mrs. M. S. Kincheloe; vice president, Mrs. L. H. Smith, Jr.; corresponding secretary, Mrs. Phil Williams; recording secretary, Miss Fleta Coward; treasurer, Mrs. E. F. Eubiss; Supt. mission and Bible study, Mrs. H. T. Deaton; Supt. publicity, Mrs. J. T. Underwood; Supt. supplies, Mrs. J. H. Johnson; Supt. local work, Mrs. Troy Smith; Missionary Voice agent, Mrs. V. L. James.

Mrs. Phil Williams in writing to us of the new society is most enthusiastic over the beginning of the work and feels that it is going forward to success. We congratulate Mrs. Thompson and Mrs. Devault on this new acquisition to their district and also welcome these new workers into our conference family.

A TRAGEDY AND A PLEA

Western North Carolina conference stood third in the number of mission study classes and Bible study classes reported for the fourth quarter. We had the largest enrollment.

That sounds good, doesn't it? But enough reports came in too late to have placed us well beyond the second place. If all classes that were reported to the district secretaries had been reported to the conference superintendent of mission study, we would have gone beyond Virginia conference, which stands first. And there were some studies which were not reported even to the district secretaries.

Every society now has its mission study handbook, and can have no excuse for not knowing how and when and to whom to report. Let us learn a lesson from the fourth quarter's tragedy and not hold our conference back by careless failure to report any more. We are doing fine work in mission study, but let's not hide the fact under a bushel by failing to report what we have accomplished.

In church school of missions using "The Church and the World Parish" a Council certificate will be given those classes which take as many as six lessons within six consecutive weeks and meet the other requirements for this certificate.

Mrs. M. B. Goodwin,
Conf. Supt. Mission and Bible Study.

OFFICERS' DAY FOR ASHEVILLE DISTRICT

A most successful officers' day meeting was held in Central church, Asheville, Tuesday, February 4, with a splendid representation of the officers of the missionary societies of the district in attendance. The meeting was in charge of Mrs. V. L. Stone, district secretary, and was opened with a most impressive and inspiring devotional conducted by Mrs. J. V. Erskine of Weaverville. Sentence prayers, by a number of those present followed by a fervent prayer by Mrs. H. A. Dunham, preceded a talk by Mrs. Stone, who outlined the "Aims and Purposes of Officers' Day," the chief object of which is to familiarize the new officers with the duties incumbent upon them, and to give suggestions and plans for carrying on to a successful finish the work of the new year.

Mrs. S. H. Hilliard of the Oakley auxiliary presented social service and was followed by a beautiful vocal solo, "I Shall See Him Face to Face," sung in Japanese by Miss Ruriko Yamagata, student at Weaver College.

"The Woman's Missionary Society, a Necessary Adjunct to the District" was the subject of a talk by Rev. D. M. Litaker, presiding elder of the Asheville district, who told in no uncertain terms of his appreciation of the work of the woman's organizations and of their help in the successful work of a district.

The young people's work was presented in an attractive manner by Mrs. J. E. Duskin, director of religious education of Central church.

Mrs. W. R. Harris, conference recording secretary, had for her subject "The Work of the Mission Study Department" and brought out, from past experience as leader in this department, the great value of the department in arousing interest, awakening enthusiasm and developing leadership.

"The Finances" was the subject discussed by Mrs. H. A. Dunham, conference corresponding secretary, not only complimented the efforts that had been put forth on the district along that line, but also explained the various objects to which we contribute each year, and urged the societies to look well after the financial obligation which rested upon them. She suggested as a slogan for the year "100 new societies and 5000 members in our conference this year," and from the number of hands raised as a promise to work for that aim, the Asheville district is planning to do its part to secure the goal.

After a prayer by Mrs. S. H. Hilliard the ladies repaired to the dining room of the church, where they ranged themselves around the long tables and enjoyed the "box luncheon" which had been provided by the representatives of the various societies.

After lunch group meetings were held, the members of each department meeting with a leader who made clear to her the duties of the department of which she was an officer. These meetings proved altogether helpful and the questions asked and discussions entered into were most interesting and profitable. After an hour with the groups, the officers came together in the assembly room, where a short talk on children's work was given by Miss Amy Hackney, and another pretty vocal solo, "Jesus, Saviour, Pilot Me," was sweetly sung by Miss Yamagata, whose sweet, clear voice captivated all who heard her. Prayer by Mrs. Stone closed this most successful day's meeting.

There are 1465 bears in the National Parks of the United States.

Sunday School Lesson

FEBRUARY 16

By F. B. Stockdale.

Jesus Healing and Helping

Matt. 8:1 to 9, 34.

The material given us in these dozen paragraphs is enough for half a dozen lessons. We will take them in the order they come and leave off when our space is filled.

Ability and Willingness

Mountain and valley experiences meet in the incidents we are to study. In no case had the person helped been on the mountain with the Master. We cannot but wonder whether the mountain had anything to do with the frame of mind in which we find Jesus. Be it remembered that the temper of his mind changed as all human minds will. His experiences were real to himself as well as to those who shared them with him. You will note that it was his mind and will that was appealed to when he came down from the mountain. The leper was concerned with what the attitude of Jesus might be, and, by the way, it would be well for us if we thought more about how Jesus may feel about it. The worship of Jesus by the leper was wrapped up in his request. There was no doubt in the leper's mind about the ability of Jesus. That has been questioned only by folk who never met him. Those nearest to Jesus never questioned his ability to do whatever his will prompted. They believed that his wish rose above his power. He was not handicapped by being unable to fulfill his own will. People who never looked into his face when he came down from the mountain may find themselves questioning his ability; not so those who were near enough to see him and needed the help that he alone could give. However we may feel about the ability of Jesus to cure this leper, the leper had no doubts on that score: he greatly believed that Jesus could.

Notice that action is the first thing recorded. Jesus put forth his hand and touched him, saying, "I will." We may suppose that this was done quicker than it takes to record it. There was no time lost between the appeal and the response, which was as quick as would be the shock should we touch a live electric wire. The happenings in the mental world are no slower than the movements of the electrons and protons in the physical world. We have no way of splitting the second that would measure the time that elapsed between the appeal of the leper reaching the mind of the Master and the response of his will. There was no material here to move; the action was that of a spiritual being and the response was as quick as God could make it.

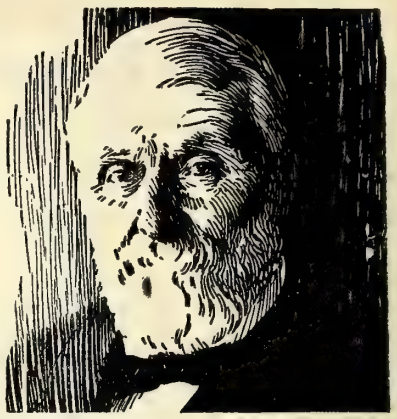
The will and ability of Jesus are always on a par. Often we have to struggle to bring our willingness up to the level of our ability; especially if it refers to giving. It is much more common to see men who give more than they can; in fact, a larger number of us give less than we should than those who give more than they ought. Jesus had no struggle to balance his willingness with his power. The struggle we have to bring our disposition to par with our power he never knew. Self-interest never succeeded in making war in his mind between what he was able to do and willing to accomplish. With him there was never any question whether his disposition should lord it over his power or his power should enslave his disposition; the two were always in accord. The balance of his own nature was never out of gear.

Jesus and the Board of Health

In reading this story I do not put the emphasis on "See thou tell no man." Jesus was neither ashamed nor afraid of what he had done. Stress must be put on the words that follow: "but go . . . . show thyself to the priest . . . Moses commanded." It may be that had the priest known that Jesus had healed the man he might have doubted the cure. Whatever opinion we may hold as to the reason Jesus had in closing the lips of the leper, it is certain that he commanded the man to comply with the law of Moses. The command of Jesus to the leper puts the Master's O. K. on regulations that are for the protection of the public health. The law to which Jesus referred may be read in the fourteenth chapter of Leviticus. It was for the protection of the community and Jesus would have the individual subject himself to that law. Jesus, surely, had no doubt about the man's cure. It is not likely that it was questioned by the leper. Jesus did not discuss the wisdom of the law nor the wish of the leper, but gave the imperative, go and comply with the law. I cannot escape the conviction that Jesus would do the same in our day; insist that the individual shall submit to the laws that are for the protection of the individual.

One for the Other

Our second incident is of a different kind. Here one man comes in the stead of the other. The man who comes has just as an exalted an idea of the ability of Jesus as did the leper: in fact his idea seems to be much wider. The leper seems to have limited the power of Jesus, as far as his request would indicate, to the curing of leprosy; his idea of the Master's power had risen to the height of believing that Jesus could cure a leper. Now we have a divisional commander coming to Jesus and seeking his help on the behalf of another. A servant or a boy (margin R. V.) Suffice it it was for another that the Roman commander spoke. The sick one was not able to come for himself and so we find Jesus will to go to the sick who could not come to him. Whether men speak for themselves or are spoken for, Jesus is always ready to help when his help is requested. Jesus enters into no debate as to the ability of the sick to come. He answers the need of the one who has taken on himself the need of an-



OLD FOLKS SAY
DR. CALDWELL
WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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other: "I will come and heal him." "Lord," said the centurion, "I am not worthy. . . . Speak the word and my servant shall be healed."

Not All the Good Are Inside

Jesus comments on the faith of this man: He had not found so great faith even in Israel. It was the faith that had figured out the how of the thing that caught the mind of Jesus. This gave Jesus opportunity to call attention to the fact that not all the good people are inside the favored nation. Many shall come from the East and from the West "and take their places beside Abraham, Isaac and Jacob in the realm of heavn, while the sons of the Realm will pass outside, into the darkness)) (Moffatt). We need not refer this to the final judgment nor the life beyond: it may refer to experience rather than to place. Abraham, Isaac and Jacob are children of faith and here is a foreigner worthy to recline by their side at the banquet of the King. In the Greek the order of the words is suggestive: "They shall be cast forth into the darkness, the outer." Not only away from the room that was illuminated, but beyond the shadows and out into the darkened street. Then Jesus said to the centurion: "Go. . . . As thou hast believed so be it done unto thee," thus stating that the divine ability to help men is conditioned on the human approach.—N. Y. Christian Advocate.

THE ETERNAL CHALLENGE

(Continued from page 13)

Nick Trebartha was glad that John Blackburn was not looking at him as he led the way across a kind of square. The name of Naomi Shuttleworth had come upon him so suddenly that he almost felt overwhelmed. His head was reeling, and his heart was beating much faster than was its wont.

"Naomi Shuttleworth," he said to himself. "I understand now. She's engaged to the richest man in Ben's Cross. No wonder she knew the town; no wonder, too, that she knew John Blackburn. But she's not for me."

"What did you say was the name of the man who got out of the motor car?" he asked, as soon as he had obtained control over his voice.

"Name? Oh, you mean young Edgar Inchcliffe. Yes, he has mills not only here, but in other parts of Lancashire. Here, this is the place where we will get our lunch."

"Naomi Shuttleworth," reflected Nick as he followed the old lawyer.

(Continued next week.)

Two students from Nanking were riding on a train which was crowded to the doors with soldiers, so that there was scarcely standing room, to say nothing of seats. They asked the conductor if there were any place where they could sit, and he, after looking at them thoughtfully for a moment, unlocked the little office at the end of the car where he kept his tickets and money. "I wouldn't let most people in here, but you are Christians and won't steal," he said.





Needless Pain!

The man who wouldn't drive his motorcar half a mile when it's out of order, will often drive his brain all day with a head that's throbbing.

Such punishment isn't very good for one's nerves! It's unwise, and it's unnecessary. A tablet or two of Bayer Aspirin will relieve a headache every time. So, remember this accepted antidote for pain, and spare yourself a lot of needless suffering. Read the proven directions and you'll discover many valuable uses for these tablets. For headaches; to check colds. To ease a sore throat and reduce the infection. For relieving neuralgic, neuritic, rheumatic pain.

People used to wonder if Bayer Aspirin was harmful. The doctors answered that question years ago. It is *not*. Some folks still wonder if it really does relieve pain. That's settled! For millions of men and women have found it *does*. To cure the cause of any pain you must consult your doctor; but you may always turn to Bayer Aspirin for immediate *relief*.

BAYER ASPIRIN

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This strengthening, body-building cereal provides the natural vitamins, minerals and energizing elements found in wheat, rice, corn and oats. These four grains are scientifically blended into a well-balanced food, supplying the nutrition and energy so necessary to normal growth. Its tempting flavor sharpens lagging appetites.

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"I have personally known of a number of cases of cancers that have been treated successfully at Kellam Hospitial." J. W. Porter, D.D., LL.D., Editor, The American Baptist Weekly, Lexington, Ky.

Norfolk Southern Railroad

Passenger Schedules

Effective December 29, 1929

From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

FROM 13 MEMBERS TO 26 IN THREE MONTHS

We often hear of sunshine and blossoms being combined with other materials thus developing into fruit. All young workers can prove that this is true in working for their Saviour in an Epworth League. No words can express the beauty of youth in daily communion with the Saviour.

Since August, 1929, there has been close companionship in our little country church between our Father, our pastor, and the 13 members who organized a band of workers that are proudly carrying the banner, "All for Christ." It is chartered as the Sunshine Epworth League.

During its short lifetime we have had regular business meetings each month and many socials. We gave a Thanksgiving program and a Christmas program.

We sent the old year out by pounding our pastor, Rev. J. W. Bradley. A large group of members went to the parsonage carrying useful gifts for their pastor. It seemed a surprise to our beloved pastor and he thanked us with sincere and grateful words.

The Siler City League gave a vesper service at the Hickory Mount church in September, to which the Sunshine League responded with a program at Siler City in November. We gave our first program at the Chatham county home January 5.

Our parents and pastor tell us that we have progressed much, but we are sure that there are many things to learn yet about the wonderful work of the Epworth League.

We are happy to be wearing our League pins which our pastor presented to us in January.

Viola Mann,
Cor. Sec.

"ARIZONA MATCHED MISSION PLEDGE"

Calvary Epworth League of the Durham district is the first chapter in our conference to report a mission pledge of a dollar or more a year per member. This league has a membership of 42, including honorary and associate members, and Miss Bessie Jones, corresponding secretary, writes as follows: "Our missionary pledge is $50 for this year, making $1.10 per member for missions. We pay this pledge by the month and find it a very good way."

Congratulations, Calvary!

Western North Carolina Conference

HI-LEAGUE NOTES

Essay contest closed February 10. The entrants who have notified the conference superintendent are according to districts: Charlotte—Johnsie Mae Gardner, Matthews; Mildred Tucker, Polkton; Gastonia—Sarah Ray Hope, Main Street, Gastonia; Greensboro—Margaret Kenodle and Martha Martin, West Market Street; Statesville—Mary Elizabeth Bunch, Pardue Boone and Anabel Knight, Broad Street, Statesville. There may be others who have submitted essays to Central Office who have not notified us.

In Spencer we found the Hi-League group doing good work under the leadership of Mrs. Cliff Burton, counselor.

The pastor of Park Avenue, Salisbury, reports excellent work in his Hi-League under the direction of Miss Ruth Moose, counselor.

CENTRAL, SPENCER

When the big snow came we were having a handbook study course in Spencer. Several local conflicts in the high school activities interfered with attendance, but we had a successful class and issued 17 certificates of credit. We were glad to have in this class the pastor of the Granite Quarry charge and several of his leaguers. At the close of the final period the class presented the instructor with a token of appreciation for services rendered. Hence we will be reminded of this pleasant week for many days to come.

FIRST CHURCH, SALISBURY

On Sunday evening, the 2nd, we met with the senior league of First church, Salisbury. It was one of those unusual experiences of a larger number of young men present than young women. Arthur Morris is now president of this group and plans to build up the work with increasing interest. They wish to give a week's study to the handbook at a later date.

NOTES

The young people of the Waynesville church have organized an Epworth League with 32 members. They organized on January 19, have sent us complete list of officers and are expecting to do a great deal of good work.

During the revival meeting recently held in Hanes church in the Winston-Salem district, an Epworth League was organized by the young people of this congregation. Assistance was given in the organization by Miss Lorena Kelly of the girls' work department of Centenary church, Winston-Salem.

The league at Ranlo, Gastonia, has recently been rehabilitated and new list of officers furnished us.

On the fourth Sunday night in January we had the privilege of preaching to the congregation of Race Street, Statesville. It was a most appreciative audience; a large number of the younger girls and boys were present and listened intently. The Hi-League has recently taken on new life. The senior leaguers occupied the choir and furnished splendid music for this service.

DROVE POISON OUT

Constipation Troubled Alabama Lady Until She Had Taken Black-Draught, Then Felt Fine.

Florence, Ala.—"For two years, I suffered with pains in my back and head," writes Mrs. J. E. Sloan, 810 Park Street, this city.

"I felt dull all the time, and was not able to do anything.

"I was constipated most of the time. My complexion was bad and I had no appetite.

"An old lady advised my father to give me Black-Draught. As quick as she told him, he got it for me. I took Black-Draught three times a day for three weeks, and I began to feel like a different person. I developed a good appetite; the poison left my system, and I felt fine.

"I thought my trouble came from constipation, and as soon as the cause was removed, I got all right.

"Since that time, I have tried to keep a box of Black-Draught in the house, as I find it corrects biliousness and relieves sick headache. It is our family medicine."

Constipation dams up poisons in the bowels, causing their bad effects to be felt in other parts of the body.

At the first sign of constipation, take Thedford's Black-Draught.

Costs only 1 cent a dose. *NC-215*

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

After Thanksgiving season is over there is great danger of our friends forgetting that we need money all through the year. I am not unmindful of the fact that money is scarce with most people. At the same time our expenses are heavy and I have no other recourse but to look to our churches, Sunday schools, leagues, missionary societies and individual supporters of our home. Let's keep the needs of our 334 children constantly before our people and urge their necessities be supplied.

* * * *

The going of Rev. C. A. Wood, superintendent of Children's Home, Winston-Salem, is a distinct loss to North Carolina Methodism. His influence upon child life will continue to bless and inspire hundreds of children who were trained and guided by his strong personality. He loved the young people committed to his care, and he gave to them the best he possessed. There was no more painstaking and conscientious orphanage worker among us than he. Under his wise administration the Children's Home made rapid strides. It has been a source of joy to the Methodist Orphanage at Raleigh to witness the wonderful growth of this splendid institution during the past eight or ten years. With the right kind of man at the head the future is radiant with promise of still larger growth during the next decade. It is our sincere wish that the trustees may be guided by His unerring hand in the selection of a successor to Brother Wood.

WHY IS IT CALLED A CENSUS?

Does a census bear any relation to a censor, and, if so, why? In 1930, starting May 1, the U. S. government conducts its decennial counting of the country's population. The first such census was taken in 1790; there has been a census every ten years ever since.

In Roman times, in the days of antiquity, the census was taken in order to apportion taxes. The taker of the census was called a censor. He counted the people, valued their property, and, at the same time, officially inspected their morals and conduct. It is from the latter part of the ancient censors's duties that we get our modern use of the word censor, as meaning "one who acts as an overseer of morals and conduct."

Census, as a word, is thus closely related to censor. According to Webster's New International Dictionary, both words come from the same Latin verb, "censere," meaning to value or to tax.

The U. S. census also determines the apportionment of the House of Representatives, which depends on the population. This reapportionment has just been effected by an act of Congress—a belated action, for there has been no reapportionment, according to changes in population, since 1910. Some states will gain, some will lose, in representation, with the results of the 1930 census.

Get What You Buy

Monument buyers are in almost all cases interested in securing the very best material. Material costs only about 20 per cent of the price of the job. Hence the percentage of increase for the best material over the cheapest material is insignificant. Besides which, Winnsboro Granite, when specified, returns to the dealer considerable saving in working as it works easier and more safely, owing to the toughness, than most other granites.

The buyer should be sure that the monument purchased is not of boulder stone; is not from some quarry of inferior crushing strength, or larger content of lime, iron and water—all of them injurious. To be perfectly sure, specify Winnsboro Granite in your purchase contract; require the dealer to furnish you a quarry certificate signed by the manager of Winnsboro Granite Corporation; and test the monument by throwing water over it. If there are any flaws, white or black streaks or splotches of size; or if there is wave (variation in the mixture of light and dark crystals) in the grain, some mistake has been made.

Insist upon flawless, even grain, straight grain granite. Only such granite, quarried and graded by Winnsboro Granite Corporation, is dependable as the best; and it is certificated on request.

You can get seconds, known as "Smith stock," but you sacrifice beauty and quality. You can get cheap boulder granite, but you sacrifice beauty and permanency. You can get granite from many other quarries which looks very attractive, but it will not last as well because containing more injurious ingredients—lime, iron, water. To be safe and sure, specify Winnsboro Granite. Have it certificated; examine it while wet.

The honest dealer, eager to please his customer, will be glad to make this test for you on all faces of the monument, and to furnish you a certificate from the quarry, which costs you nothing.

The pleased customer, sure that he gets what he buys, is a living advertisement to any monument dealer.

Write for free booklet of designs of Winnsboro Granite Monuments supplied by Winnsboro Granite Corporation, Rion, S. C.

For Colds and Aches

CAPUDINE gives quick and delightful relief from the pains and achy feeling that come with bad colds. Two teaspoonfuls of Capudine in a little water stops the headache, neuralgia and aching, and brings a feeling of comfort to the patient.

Being liquid, Capudine acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, yet is quickly effective. At drug stores; 30c and 60c sizes. (adv)

Wishes to Help Others



Spartanburg, S. C. —"During my second expectant period I started going down in health. I was in a very miserable condition when I decided to try Dr. Pierce's Favorite Prescription and it surely did help me not only in ridding me of my aches and pains, but I felt so well and contented all through the trying months of expectancy, and I had a much easier time than before. I feel sure I owe to Dr. Pierce's Favorite Prescription, a debt of gratitude. I am glad to give this personal experience so that other women may be helped as I was."—Mrs. Emma Holtzclaw, 528 Kingston St. Dealers.

Send 10c for a trial of Prescription Tablets to Dr. Pierce, Buffalo, N. Y.



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD

SORE THROAT

ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT

35c and 60c. Hospital Size $1.00

ALL DRUGGISTS

Evergreens—Shrubbery

Large assortment of high grade Evergreens. Pink Flowering Dogwood, Shrubs, etc., for Spring, reasonable prices, also Amoor River and California Privet, Fruit and Ornamental trees. Opening for reliable salesmen. Cash weekly. Write for terms and Catalog.

W. T. HOOD & CO.
OLD DOMINION NURSERIES, RICHMOND, VA.

A & P Buyers select for you the cream of the Coffee Crops

8 O'CLOCK COFFEE

lb. 27c

666 *Tablets*

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid

FOR YOUR EASTER COMMUNION

Individual Cups



Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover $9.00. Glasses $1.00 dozen. Collection and Bread Plates.

THOMAS COMMUNION SERVICE CO., Box 141 Lima, O.

In Memoriam

PAYNE—Sister Leah Payne was born May 30, 1854; departed this life November 30, 1929. She professed faith in Christ and joined the Methodist church at Stumpy Point early in life. Her life was one of simple faith and obedience, always ready to help and serve her Lord. She leaves four sons living in Stumpy Point, one son in Elizabeth City, three brothers and two sisters. She was laid to rest in the Stumpy Point cemetery. The funeral services were conducted by her pastor. W. T. Church, P. C.

MIDGETT—My father, Franklin Harris Midgett, was born at Rodanthe, N. C., February 5, 1862, and died at Kitty Hawk, N. C.,, November 24, 1929. He was happily married to Mary H. Etheridge of Nags Head, N. C., June 20, 1886. To this union were born five sons and five daughters. Four sons and four daughters survive him. About 40 years ago he was converted and joined the Methodist church. Since that time he has been an active church worker and a consecrated man. He believed in the "old time" heart felt religion. We miss him much, but weep not as those that have no hope, for we feel that our loss is his eternal gain. Truxton E. Midgett.

SPAHR—Sarah Alice Jones was born in Green county, Ohio, November 22, 1866. United in matrimony to L. E. Spahr on June 6, 1888. To this union was born one child, a daughter, who fell on sleep some years ago. In the year 1890 Mrs. Spahr professed faith in Christ and joined the Methodist Episcopal Church, South, of which she was a consistent member during the remaining forty years of her life. She was a very active member of the missionary society of our church for many years. On January 14, 1930, after much affliction, this saint of God went on to receive her eternal reward. She has left a faithful husband to toil on until his summon comes. Her body of clay was laid to rest in the Bethel cemetery, Macon county, N. C.

H. C. Freeman, Pastor.

DAVIS—Nancy Alice Davis died December 6, 1929, in Southport, N. C., where she had lived 50 years, leaving three children, Mrs. Harry Susman, Richmond, Va., Mrs. Harry Lee, Washington, D. C., and Simon P. Davis, Southport. She survived her husband, Simon S. Davis, 18 years. A brother and sister linger at Supply, N. C. Sister Davis was a good mother, and the devotion between her and her son was of itself a most beautiful lesson. Her fatal affliction was a fiery trail, but she bore it unmurmuringly through the several months and passed in great peace. This Christian woman's connection with the church began in childhood, and with the ripening years her consistency and consecration were the more manifest, influencing aright many neighbors and friends. From her beloved Trinity church she was buried, and in the local cemetery silently sleep her mortal remains, awaiting a blessed resurrection.

Robt. H. Broom, Pastor.

RESOLUTIONS OF RESPECT

The members of Smith's Chapel Missionary Society wish to express their sorrow in the death of their dear friend and fellow worker, Mrs. Jim Smith, on December 16, 1929. Therefore be it resolved:

First, That her cheerful presence and helping hand will be keenly missed in our church and community.

Second, That we will strive to follow her example in kind deeds and devotion to every cause that made our community a better place in which to live.

Third, That our deepest sympathy be extended to her family.

Fourth, That a copy of these resolutions be sent her family, to the North Carolina Christian Advocate and Mount Olive Tribune for publication, and that they be included in our minutes.

Mrs. Gordon Casey,
Mrs. A. G. Jordan,
Mrs. E. N. Harrison.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in his infinite wisdom to remove from our midst our beloved member, Frank W. Perry, Jr., the Epworth League of Centenary M. E. Church, South, Winston-Salem, N. C., pauses to pay tribute to one of its most loyal members.

Truly living the League motto, "All for Christ," his life is recorded in the imperishable volumes of earth's eternal records to brighten and enlighten the paths of those who come after him. His familiar features are framed in our minds' eyes as individual silhouettes. His good deeds are framed in our memories "like apples of gold in pictures of silver." He is not dead, but sleeping—

Passed out of the shadow,
Into a purer light—
Stepping behind the curtain,
Getting a clearer sight.
Laying aside the burden
Of this weary mortal coil,
Done with the world's vexations,
Done with its tears and toil.

We bow in humble submission to our all wise heavenly Father in thus separating him from us for a season.

Now therefore be it resolved:

First, That we bow in humble submission to him who giveth and taketh away.

Second, That we cherish his memory and endeavor to follow his example as one who dedicated his life to the Master's service.

Third, That we extend our love and sympathy to his family, praying that God may comfort and bless them.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy recorded in the minutes of the league, and a copy sent to the Epworth Era and North Carolina Christian Advocate for publication.

Lena Mae Goff,
J. A. Jones, Jr.
Geraldine Griffith.

IN MEMORIAM

"The tests of life lie at the extremes, not in the ordinary experiences. In our triumphs and in our failures character is tested and one's religion is declared. No greater test of character can be found than that which comes through suffering and the conscious approach of death. These dark hours penetrate into the very center of life and reveal our spiritual power."

In the passing of Mrs. Annie Hines Harrell, widow of the late William Preston Harrell, Sr., who has been afflicted for several years and confined to her bed for several months before her death, a good woman has gone. Her suffering conquered her body, but the affliction of the flesh did not overcome her. In her physical weakness she still found spiritual strength that gave her the oppotrunity of making goodness real and religion attractive. The words of complaint so often accompany our times of distress and suffering had no place in her life. She is gone from our midst and we will miss her.

She was one of the oldest members of our church and missionary society, a loyal and faithful member. Although our hearts are filled with sorrow, we bow in



For Women of Middle Age

"I have been taking Lydia E. Pinkham's Vegetable Compound to build me up and for the Change of Life and I can't get along without it. I lost about twenty pounds and I felt weak and run-down. I find it gives me strength and quiets my nerves. I have two daughters and I gave it to them when they came into womanhood and was greatly pleased at the results. I will answer any letter asking for information."—*Mrs. L. E. Hanson, Waterloo, Iowa.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.



When Rest Is Broken

Health Suffers When Kidney Irregularities Disturb Sleep.

IF troubled with bladder irritations, getting up at night and constant backache, don't take chances. Help your kidneys with *Doan's Pills*. Recommended the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

Mrs. Clara Nieder, 696 Engle Ave., Detroit, Mich., says: "I had dizzy spells and a persistent backache. I felt so tired that I couldn't do my housework. The kidney secretions were too frequent and broke my rest at night. After taking Doan's Pills I felt fine."

DOAN'S PILLS

A Stimulant Diuretic to the Kidneys

humble submission to his divine will and thank our heavenly Father for her co-operation and loyalty to our church.

She leaves to mourn her loss five children and thirteen grandchildren: Mesdames F. N. Cross and F. L. Pierce, Sunbury, N. C.; Mrs. Leila Edwards, Berkley, Va.; W. P. Harrell, Jr., Miami, Fla.; Forrest Harrell, Richmond, Va.

We extend our tenderst sympathy to her loved ones and ask that copies be sent to the bereaved family and to the North Carolina Advocate.

RESOLUTIONS OF RESPECT

(Adopted by the board of stewards of Hay Street church, Fayetteville, and approved by the church conference of that church.)

Whereas, our former pastor and beloved brother, Rev. E. Frank Lee, has been snatched from the bosom of his family and the service of the church by what to our human vision seems a terrible and inexplicable tragedy; therefore be it resolved:

First, That we remind ourselves in this dark hour that the Almighty God is our heavenly Father and seek to attain the faith of the apostle—"we know that all things work together for good to them who love God."

Second, That we place upon the permanent records of this board the high esteem in which we held our departed brother both as a man and as a minister.

Third, That we request our secretary to send a copy of these resolutions to the bereaved wife that she may know of our sympathy and be assured of our continuing prayer for her and her daughter.

Fourth, That a copy be sent to the Fayetteville Observer and to the North Carolina Christian Advocate for publication.

LET MISSIONS BE BORN ANEW

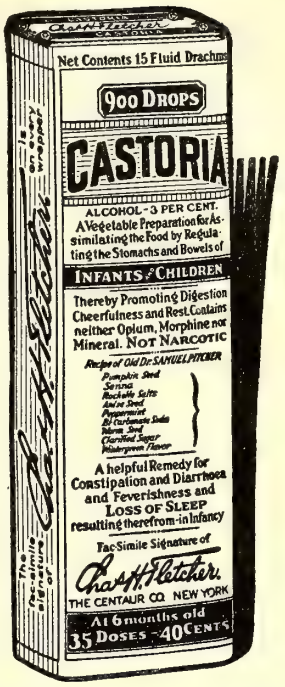
(Continued from page 20)

tour, I urged the church to raise more local workers. A few years later, after spending quite a time in Asia, Africa, and Central and South America, and studying the missionary situation intensively, I placed the emphasis on a more spiritual church at home and abroad."

And that is where I would like to place the emphasis. If we as a church in these early days of 1930 catch a vision of the purpose of Jesus in coming into the world, and we get something of his spirit, missions will be reborn in our midst. We must realize more fully than in the restricted application we have given the test, "If any man have not the spirit of Christ he is none of his." Those who advocate the cause of missions should not misplace the emphasis: it is nothing less than carrying out the will and spirit of the Master. The cause of missions is the finest flowering of his great heart. Place it again where it was born; make it Christo-centric.

It was Gibbon, a sceptic and a bitter opponent of Christianity, who said, that the reason Christianity spread so rapidly in the Roman empire in the first three centuries following the death of Jesus was that every early Christian believed he could not be a true follower of the Lord Christ unless he did his utmost in giving the message of Jesus to all the world. The early church had the spirit of missions almost unanimously. If we as a church recapture this, our missionary problem is solved.

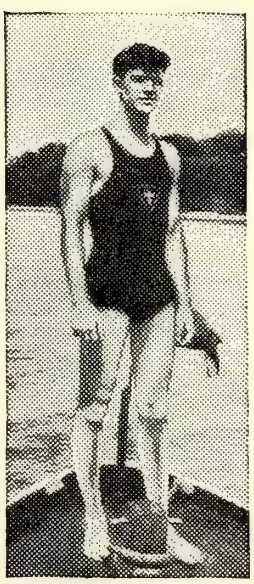
When BABIES are upset



Baby ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea—a condition it is always important to check quickly. How would you meet this emergency—tonight? Have you a bottle of Castoria ready? There is nothing that can take the place of this harmless but effective remedy for children; nothing that acts quite the same, or has quite the same comforting effect on them.

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine bears Chas. H. Fletcher's signature on the wrapper.

How A College Athlete Keeps Himself Well



Robert O. Deming
fancy diver on Colgate University Swimming Team.

Bob Deming of Colgate, claims that a sensible method of health has really made life a pleasure for him. Mr. Deming writes that at first he could not believe this simple thing was the cause of his buoyant spirits. Finally, however, he had to admit that it was Nujol which was keeping him well, besides giving him, as he says, "five times the vitality."

"Believe me," he says "having free and regular bodily elimination makes all the difference in the world to a diver as well as to any other athlete. I can't afford to be nervous, sluggish, or depressed while diving. It just isn't done! I would like to urge any one, whether they think they are in good health or not, to give Nujol a try-out. It certainly can't do any harm, and I'll bet it would make them feel a hundred per cent better. It's worth trying!"

Mr. Deming has just about told the whole story. He is right in believing that Nujol contains no drugs, no medicines of any kind. It is tasteless and colorless as pure water. It is simply harmless internal lubrication, which your body needs as much as any other machine. Regularly as clock work, Nujol cleans out of your body those poisons which we all have, and which make us low in our minds, tired, headachy, and below par.

The way for you to find out how much better Nujol will make you feel is to try it for a few days. You can get a bottle in a sealed package at any drug store. It costs only a few cents, but it makes you feel like a million dollars. Do you know how many thousands of people keep themselves well and happy just by using Nujol? Why shouldn't you feel well all the time? You can! Get yourself a bottle of Nujol today!

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon ..... April 23-24-25
Asheville—Fletchers ..... April 29-30
Fayetteville—Roseboro ..... May 13-14

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

February

S. Alamance, Saxapahaw, a.m. 16
West Durham, p.m. 16
Durham Ct., McManus, a.m. 23
Rougemont, Union, 3 p.m. 23

March

Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April

Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May

Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February

Perquimans, Woodland, 11 14
Pasquotank, Mt. Herman, 11 15
Edenton, 11 16
City Road, night 19
Columbia, Creswell, 11 23
Roper, Pleasant Grove, afternoon 23

March

Kitty Hawk, Colington, 11 1
Currituck, Hebron, afternoon 2
Plymouth, Jamesville, 11 8
Williamston, Williamston, 11 9
Windsor, Cashie, afternoon 9
Hatteras, Hatteras, night 19
Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30

April

South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

February

St. Pauls, a.m. 15-16
Parkton, p.m. 16
Bladen, Bethlehem, a.m. 22-23

March

Haw River, Ebenezer, a.m. 8-9
Carthage, Cameron, p.m. 9
Siler City, Hickory Mt., a.m. 15-16
Goldston, Cumnock, p.m. 16
Pittsboro, Pleasant Hill, a.m. 22-23
Lillington, Pleasant Plain, p.m. 23
Dunn, night 23
Elizabeth, Clarkton, a.m. 29
District Union Services 30

April

Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27

May

Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February

Pikeville-Elm Street, Elm Street, 11 16
Seven Springs, Beston, 3 16
Straits-Harlowe, Oak Grove, 11 22-23
Beaufort, night 23

March

Dover, Asbury, 11 1
Kinston, night 1
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February

Benson, Benson, 11 16
Clayton, night 16
Oxford Ct., Bethel, 11 22
Oxford, 11 23

March

Smithfield, 11 2
Four Oaks, Corinth, 3 2
Fuquа, Olive Branch, 11 9
Cary-Apex, Cary, night 9
Edenton Street, night 11
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30

April

Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February

Wadeville, Zoar 16
Piedmont, 7:30 16
Caledonia, John's 23
Red Springs, 7:30 23

March

Fairmont, 11 2
Rowland, 7:30 2
Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April

Hamlet 13
Richmond 13
District conference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

February

Washington, 11 16
Bath Ct., Bethany, 3 and 7:30 16
Aurora, Warren's, 11 23
Grimesland, Providence, 3 23

March

Fremont, Black Creek, 11 2
Stantonsburg, Lebanon, 3 2
Fairfield, 11 9
Swan Quarter, Soule, 3 9
Pantego-Belhaven, Pantego, 7:30 9
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30

April

Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

February

Littleton, night 16
Ahoskie, Harrelsville, a.m. 19
Aulander, Lewiston, a.m. 23
Weldon, night 23

March

Conway, Bethany, 3 2
Seaboard, 7:30 2
Murfreesboro and Winton, Winton, 11 9
Northampton, Lasker, 3 9
Rosemary, Smith's, 11 16
Gaysburg, Oak Grove, 3 16
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30

April

Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27

May

Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

February

Grace, 11 16
Shallotte, Village, 11 23
Trinity, 8 23

March

Scott's Hill, Union, 11 2
Fifth Avenue, 8 2
Burgaw, Watha, 11 9
Kenansville, Friendship, 3 9
Maysville, Hopewell, 3 16
Swansboro, Swansboro, 7:30 16
Faison-Warsaw, Warsaw, 11 23
Wallace-Rose Hill, Wallace, 7:30 23
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30

April

Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Carver's Creek, Shiloh, 11 13
Jacksonville-Richlands, Gum Branch, 3 20
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February

Acton, Oak Hill, Fri. 7:30 14
Candler, Mt. Morenci, Sat. 11 15
Mills River, Mills River, 11 16
Emma, Riverview, 3 16
Biltmore, 7:30 16
Hillside, 11 23
Rosman, Lake Toxaway, 3 23
Brevard, 7:30 23

March

Leicester, 11 2
Sandy Mush, Little Sandy, 3 2
Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30
The Asheville district conference will meet in Fletcher April 24-25.

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

February

Pineville, Harrison, 11 16
First Church, ngiht 16
Waxhaw, Mineral Springs, 11 23
Weddington, Union, 3 23
Matthews, night 23

March

Unionville, Zion, 11 2
Peachland, Fountain Hill, 3 2
Marshville, Gilboa, 11 9
Bethel-New Hope, Bethel, 3 9
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16
Wadesboro, night 16
Morven, Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

February

Rock Springs, Bethel, 11 15-16
Lowell, Bethesda, 3 16
Belmont, Main Street, night 19
South Fork, Wesley's Chapel, 11 22-23
Dallas, High Shoals, night 23
Main Street, Gastonia, night 26

March

Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February

Randleman, St. Paul's, 11 16
New Hope, Center, 3 15-16
Calvary, Calvary, night 16
Coleridge, Coleridge, 11 23
Cedar Falls, Central Falls, night 23
Glenwood, Glenwood, night 26

March

Wentworth, Wentworth, 11 1-2
Ruffin, Hickory Grove, 3 1-2
Reidsville, Main Street, night 2
Uwharrie, Oak Grove, 11 8-9
Jamestown-Oakdale, Jamestown, night 9
Highland, Highland, 11 16
East Greensboro, Bessemer, night 16
Randolph, Trinity, 11 22-23

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

February

Forest City, 11 16
Broad River, Tanner's Grove, 2:30 16
Henrietta, night 16
Glen Alpine, 11 23

North Carolina Christian Advocate

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To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Marion Mills, Clinchfield, night 23

March

Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30

April

Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

February

Yadkinville, Center, 11 16
Jonesville, Hanes, 3 16
Dobson, Pleasant Ridge, 11 23
Mount Airy Ct., Pleasant View, 3 23

March

Helton, Healing Springs, 3 1
Creston, Sutherland, 11 2
Watauga, Mabel, 3 2
Boone, 7:30 2
Todd, Calvary, 11 9
Jefferson, Bethany, 3 9
Wilkesboro, 7:30 9
Sparta, Shiloh, 2:30 15-16
Warrensville, Smethport 11-16
Moravian Falls, Charity, 11 23
Laurel Springs, Transou, 3 23
North Wilkesboro, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Albemarle, First Street, 11 16
Albemarle Ct., Bethany, 3 16
Bethel, Bethel, 11 23
Landis, Landis, 3 23
North Main Street, night 23

March

Concord Ct., Mt. Carmel, 3 1-2
China Grove, 11 2
Westfield, night 2
Norwood Ct., Aquadale, 11 8-9
Norwood, night 9
Salem, Mt. Tabor, 3 15-16
Albemarle, Central, 11 16
New London, Richfield, 4:15 and night 16
Gold Hill, Gold Hill, 11 23
Badin, night 23
Concord, Harmony, 11 30
Concord, Central, night 30

April

Concord, Kerr Street, 11 6
Concord, Epworth, night 6

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

February

Maiden, 11 16
Newton, night 16
Catawba-Hopewell, 11 23
Ball's Creek, St. Pauls, 2:30 23

March

Shepherd, Jones Memorial, 11 2
Elmwood, Cleveland, 2:30 2
Race Street, night 2
Statesville Ct., Midway, 11 5
Cool Springs, 11 6
Mt. Zion, 11 9
Davidson, Fairview, 2:30 9
Troutman, night 9
Statesville, Broad Street, 11 16
Olin, 2:30 16
Taylorsville, 11 23
Hiddenite, 2:30 23
Stony Point, night 23
Mooresville, Central, 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville, Broad St., night 30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

February

Jonathan, Shady Grove, 11 16
Bethel, Liberty, 3 16
Clyde-Junaluska, Clyde, 11 23
Dellwood, Balsam, 3 23

March

Sylva, 11 2
Webster, 3 2
Macon, Union, 11 9
Franklin Ct., Iotla, 3 9
Highlands, Horse Cove, 11 16
Franklin, night 16
Glenville, Glenville, 11 23
Cullowhee, night 23
Waynesville, 11 30
Canton, night 30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

February

Davie, Salem, 11 16
Advance, Mocks, 3 16
Farmington, Wesley's, 7 16
Kernersville, 11 23
Hiatt, Crews, 3 23
Burkhead, 7 23

March

Thomasville Station, 11 2
Thomasville Ct., Prospect, 3 2
Lexington Station, 7 2
Forsyth, Pine Grove, 11 9
Davidson, Arcadia, 3 9
Ardmore, 7 9
Linwood, Tyro, 11 16
Erlanger, Reeds, 3 16
Cooleemee, 11 23
Mocksville, 7 23
Lewisville, Concord, 11 30
Welcome, Center, 3 30

There is a curious attitude on the part of religion in the United States and Europe toward American Negro missionaries. Out of 158 African missionaries, the Protestant Episcopal Church has one American Negro; the Presbyterian, two out of 88; the North Baptist, one out of 20; the Methodist Episcopal Church, five out of 91; the American Board, four out of 97. Of 793 other missionaries to Africa sent out by American missionary societies, there is not a single American Negro.—The Crisis.

The 1930 federal census is to be an enumeration of population, irrigation, drainage, distribution, mines, and unemployment. It is expected that eight months will be consumed in the work.

SWEETEN ACID STOMACH THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All durg stores have the generous 25c and 50c bottles. Full directions for its many uses are always in the package.

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To End a Cough In a Hurry, Mix This at Home

To end a stubborn cough quickly, it is important to soothe and heal the inflamed membranes, get rid of the germs and also to aid the system inwardly to help throw off the trouble.

For these purposes, here is a home-made medicine, far better than anything you could buy at 3 times the cost. From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add plain granulated sugar syrup or strained honey to fill up the pint. This takes but a moment, and makes a remedy so effective that you will never do without, once you have used it. Keeps perfectly, and children like it.

This simple remedy does three necessary things. First, it loosens the germ-laden phlegm. Second, it soothes away the inflammation. Third, it is absorbed into the blood, where it acts directly on the bronchial tubes. This explains why it brings such quick relief, even in the severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

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IN MEMORIAM

HAUSER—Charles Alexander Hauser, son of George and Sarah A. Hauser, was born in Forsyth county, North Carolina, in the year 1870. He grew up in a well ordered Christian home in which he was taught the essentials of a Christian life. He joined the Methodist church when a young man. He was of a quiet, retiring nature, but a man of great faith in God. He was ready to go when the Lord called him on November 2, 1929. The funeral was conducted by Rev. J. C. Keever.

J. W. Vestal.

HAUSER—George A. Hauser was born in Forsyth county in the year 1849. He was united in marriage with Sarah A. Siceloff in 1869. To this union ten children were born, eight of whom are living. He joined Concord Methodist church, on Lewisville circuit, in early life. On November 20, 1929, he was called from labor to reward. Throughout life he had been a valuable man in community and church. In addition to church and community activities, he was a faithful member of West Bend Masonic lodge. The funeral was conducted in the presence of a large crowd of friends and relatives by Rev. G. W. Fink and Rev. J. C. Keever. J. W. Vestal.

ALDRIDGE—Jesse A. Aldridge was born March 28, 1856, near Ormond's Chapel in Green county. He died at his home in Craven county December 16, 1929. Brother Aldridge joined the Methodist church at Lenoir Institute in 1869 and remained a faithful Methodist to his death. He was one of the founders of Epworth church (nine miles from Vanceboro), where he was a regular attendant until a few days before his death. In 1884 Brother Aldridge was married to Miss Louisa Dixon. He is survived by his widow, one son, Marvin F., and one daughter, Mrs. Lula Aldridge Sauls.

W. N. Vaughan.

COOK—On April 20, 1929, W. A. Cook passed to his reward in the world beyond. Brother Cook was born in 1850; departed this life at the age of 78. He was an active member of the Methodist church and a life-long reader of the N. C. Christian Advocate. His mother, Mrs. J. J. Cook, was one among the first subscribers to the Advocate, and this good paper has never since been absent from the home except for two or three years during the Civil War. The Advocate still goes to the old home in the name of Mrs. J. J. Cook, even though she has long since passed to her reward. Brother Cook leaves behind two brothers, J. H. Cook and F. T. Cook. Both are active members of the church, and the former who is 81 years of age is still an active steward. He also leaves three sisters, Victoria Cook, Maggie Cook, and Mrs. J. H. Whitfield, all of whom are passed the 70 mark. R. R. Branton, P. C.

MYERS—Mrs. Nancy Paulina Myers Todd was born July 23, 1856, and departed this life January 13, 1930, age 73 years, five months and two days. She was united in marriage to Wesley W. Todd August, 1879, Mr. Todd having passed away October 28, 1928. To this union were born two children, Miss Amie Todd and R. F. Todd. Mrs. Todd has been in declining health for the past eight years. She has been an invalid for some time, having reached the final crisis of her sickness Sunday night at 8 p. m., remaining in an unconscious state until death. She was a very consecrated Christian woman, having been united with the Bethel Methodist church for about 50 years. She leaves to mourn their loss one daughter, one son, ons sister, Mrs. Mary Haith of Davidson county, one brother, Mr. Abram Myers of Forsyth county and ten grandchildren. Her death came as a shock to her many friends and loved ones and the memory of her will be cherished as being a devoted mother, a good neighbor and Christian woman.

The family wishes to express their thanks to the many friends and neighbors for their kindness shown during the illness and death of their mother, and also to thank them for the many floral tributes.

"Precious in the sight of the Lord is the death of his saints."

G. C. Graham, P. C.

SOLOMON, LEE—It was on a summer night. There shown a lovely moon. No one thought that death would come to him so soon. He was so young and handsome, tall and fair of face. There will never be aonther who can fill his place. How often we have seen him coming with the smile that he always wore, brightening many hours for us, though he cannot come any more. How often we've seen his shadow; how often we've heard him call! His voice is now silent and its echoes have grown small.

Perhaps he was called in his youth to help show us the way, where again we might be together where sorrow shall have no place. There are days when he seems to be near us and it makes us feel lonely and sad. We speak and yet know that he cannot hear us. But some day our sorrow will be turned to gladness.

There's a vacant place in the parents' home that never can be filled. They are both so broken hearted since their loving boy was killed. God works in mysterious ways and suffered him to be taken, we know not why. But if we all live and obey we shall meet him in heaven on high. Lucille McColloch.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to remove from our midst our sister, Miss Bettie Capps, we, the Woman's Missionary Society of Battle Ground church do hereby record our sorrow and mourn our loss. She was a faithful member, always present and willing to do her part. She loved her church and Sunday school, and stood by both loyally even to the last. She attended services when she was not able to go. A good woman has gone from us. Miss Bettie always found time to go and see the needy, cheer the sick and lend a helping hand. So may we go and do likewise. Therefore be it resolved:

First, That we, the members of the Woman's Missionary Society, bow in humble submission to Him who doeth all things well.

Second, That we appreciate and cherish the memory of her patient Christian life.

Third, That a copy of these resolutions be spread on the minutes of the missionary society, and a copy be sent to the North Carolina Christian Advocate and one to the family.

RESOLUTIONS OF RESPECT

Whereas, Brother S. A. Hunter, Sr., was removed from our midst by death on December 7, 1929; now be it resolved by the board of stewards of Dilworth Methodist church:

First, The official board of the church has lost a faithful member whose service has extended through many years.

Second, That Dilworth church has lost an interested and an earnest worker.

Third, That we express the hope that the devotion of Brother Hunter to the church and the kingdom of God will be a stimulus to others to give their talents to the cause of Christianity.

Fourth, That we extend our sincere sympathy to the family and remind them of the Christian hope with all it means.

Fifth, That a copy of these resolutions be spread upon the minutes of the board of stewards, and a copy be sent to the family, and a copy be forwarded to the North Carolina Christian Advocate for publication.

M. H. Courtney,
M. Munethy,
Marvin M. Helny.

IN MEMORIAM

The members of the John Cline Missionary Society of Clarksbury M. E. Church, South, Harmony, N. C., regret having lost one of its most lovable members, Mrs. M. E. Gaither. She was a faithful member of her church until her death on December 26, 1929, at the age of 94. Her beautiful Christian character was an inspiration to all with whom she came in contact and those who knew her best loved her most.

Our society and church wish to pay loving tribute to the memory of one whose loss we deeply feel, but we realize our loss is heaven's gain. We extend to the family and a host of friends our deepest sympathy. We thank him, the Giver of all good things, for the beautiful life of this true, faithful Christian woman.

Mrs. Lizzie Gaither,
Mrs. Carrie York,
Mrs. Hattie Stroud.

IN MEMORIAM

In the early morning of Tuesday, January 7, 1930, after a short illness of only one week one of our most faithful and beloved members, Mrs. Lizzie Sharp Knight, departed from our midst to enter that greater life beyond.

Here and there in life we find a noble character such as she, who is divinely endowed to serve in all phases of life. Her life was one devoted to all that had to do with the cause of Christ and the betterment of the community in which she lived.

She was a faithful member of Eden Methodist church, Stokesdale charge, and loved her church, willing at any time to help promote its growth and interest. She also taught the women's Bible class for several years and was considered a most lovable and dependable teacher.

She leaves behind to mourn her loss her husband, seven children, one sister, and three brothers, besides relatives and scores of friends. There is an empty place in the home, a vacant seat in the church, in the Sunday school, a loneliness in our hearts; for it is a vacancy hard to fill, but—

"She is dead they say—
What is death to such a one as she?
One sigh perchance, for work unfinished here,
Then a swift pressing to a mightier sphere;
New joys, perfected powers, the vision clear,
And all the amplitude of heaven to work
The field she held so dear."

Whereas, in the passing of our beloved member, be it resolved that we, the members of the woman's Bible class, wish to pay a loving tribute to her:

First, That we bow in humble submission to the will of him who doeth all things well.

Second, That our Sunday school loses a member whose memory we cherish.

Third, That we extend to her husband and children and relatives our tenderest sympathy, and may the good in her life be a great benediction to those she has left behind.

Mrs. J. T. Hand,
Faye Webster,
Gertrude Pace.

NORTH CAROLINA CHRISTIAN ADVOCATE

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St. Jones—The Saint in Homespun

BY mistake or design, it matters not, for it is high time we canonized the "Jones," the "Smiths," and the "Browns." Who can estimate what we owe to their tribes? Whatever may be our calling or circumstances, we are continually in debt to the great clan of Jones. He is the comrade of blunt commonsense; the man of four-square character and plain speech. There is no hyphen in his name, he is just plain "Jones," the epitome of all who serve their age.

Kipling has a great eulogy of "Jones." In that poem he praises the grimy mechanic, the noisy riveter in our shipyards, the policeman upon our streets, the fireman at his post of duty, the street-sweeper, the miner, and all that great army of workers who, day in and day out, year after year, often in humble and uncongenial sphres, do their job and keep in motion the intricate mecanism of this modern world.

The dignity and romance of the commonplace were discovered to mankind by Jesus. The cattle stall revealed it; the Nazareth home revealed it; the Carpenter's shop revealed it. The Epiphany of God set the stamp of the Divine upon the common life of all humanity.

So let the great army of the world's workers take heart. Life's commonplace duties, its daily work and humdrum tasks, still offer the greatest opportunity for the revealing of the Christian spirit. It matters not what our work may be; if it is honest and clean and performed in the spirit of public service, it is accepted of God as our contribution to the establishment of his kindom upon earth.—Methodist Recorder.

TAKE A LOOK AT MEN WHO DO THINGS

A. E. Brown

This young preacher cares for all his churches and also keeps up his work in the school of religion at Duke. Brother Brown believes in the press, so he circulates the Advocate in a territory from which some men would shrink. He went on the roll last year; the same happens with the Diamond Jubilee honor roll. That is a people ready to stand by their preacher.

C. H. Caviness

We have learned to count on Brother Caviness. He puts Steadman in the front rank of the Diamond Jubilee on the Fayetteville district. Three of the brethren of that district report so nearly together that we know not which is which. But the honor is sufficient to go around. Good work brother!

J. F. Starnes

Starnes steps in alongside of Caviness and Brown. These three puts the Fayetteville close up with the Betsy. Now Cade and Dowd, the two elders who are evermore after the chief seats, will begin to prick up their ears. All honor to Brother Starnes for the work he has done at Newton Grove!

C. B. Long

Walters and Davis on Roanoke Island celebrated the Diamond Jubilee early. Now Long puts Dare over west of the sound. How about those other preachers in Dare county. "Down the Banks" must be heard from. Send your reports out by airplane.

B. B. Slaughter

The coast country moves a little slow but it moves. Here comes Morehead City with a good account of itself. This has become a habit with Slaughter. Let the whole line up the New Bern district advance, keeping step with Freeman, Richmond and Slaughter.

E. C. Crawford

We do not know how he did it but it is done. Crawford can walk a circuit if his car gives out. He has done it. We suspect he "run these down." Anyway, Wadesville goes to the roll.

W. J. Watson

All the world knows of Halifax. George Washington said when he was there, "It seems once to have been a prosperous town." They certainly do talk hard times down there this year. But what of that? Here comes W. J. Watson with a long roll of new subscribers. He goes on the Diamond Jubilee roster with a rush. Watch for another report.

R. M. Hauss

All hats should be off to R. M. Hauss. He sent in 19 new subscribers from Badin. These give him six diamonds. This looks like a diamond jubilee not only for the Advocate but for the young pastor on the Peedee. This is his fourth year and each of the elders will be scrapping to get the choice workman in his district next year.

W. J. Miller

If you, gentle reader, desire to know what a man who is master of the situation can do with a real big job, make a visit to the South Fork circuit and get the facts. We cannot recount even the chief events of the past three years, and now the fourth year. You must go and see for yourself. To put that charge on the roll of honor is but an incident in the life of Miller as pastor.

J. B. Tabor, Jr.

J. B. Tabor, Jr., shoves Bethel-New Hope into the honor class. J. B. Tabor, Jr., has a habit of giving a good account of himself wherever called to serve as pastor. He marches in the vanguard of that group of young preachers who are doing things in the W. N. C. conference.

W. A. Kerr, Jr.

W. A. Kerr got to Glenwood late in the conference year last summer, but he put the charge on the honor roll, gathered in a large number of new members and met all financial obligations. This year he has put the charge on the Diamond Jubilee roll, gathered in another group of new members and has everything going good in this developing suburb of Greensboro.

W. G. McFarland

Cherryville went to the roll last year and McFarland sends it to the same place of honor this year. This young theologian ought to do well as a pastor because he has so much inspiration in the parsonage.

D. S. Richardson

We admire the work of Brother D. S. Richardson on the Morganton circuit. He had to show some of his people that the church paper is really worth while and that it ought to be in their homes. And he has been making converts. We thank him for the good work that he has been able to do last year and this.

W. A. Barber

A diamond stands in its place at Spindale-Pleasant Grove. Barber has not yet completed his job. We expect from time to time additional reports that will make us all happy.

C. S. Kirkpatrick

You may always count upon C. S. Kirkpatrick wherever he is and whatever he undertakes. He was only running true to form when he puts Mt. Airy on the Jubilee honor roll.

M. W. Heckard

Heckard is a neighbor of Charlie Kirkpatrick in Mt. Airy and not many towns or cities have such teams. M. W. Heckard sets the pace at Rockford Street and Kirkpatrick is doing the same thing at Central. Both churches are on the roll of honor and other honors lie ahead.

J. A. J. Farrington

Strangers at the annual conference ask, "Who is that tall, well dressed man who seems to be having a good time with his brother ministers?" The answer is "J. A. J. Farrington, the bishop of Salisbury." If you would see the crowds overflowing the church go to Park Avenue, Salisbury—now on Advocate roll of honor.

W. R. Ware

We have repeatedly spoken of the work of the young men. W. R. Ware takes pleasure in keeping the pace of these swift young men of the conference, and as a result puts Walkertown on the honor roll. Ware is an ex-elder, but he runs with the fleet footed. Any man who would call Ware old should be treated for mental aberration.

To the pastor: First, keep the matter of renewals before your people as well as the effort for new subscribers. Second, call attention to the special features that the people may be sure to read the articles that continue from week to week. Many are greatly interested in these.

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, FEBRUARY 20, 1930 Number 8

Keep an eye on the press reports telling of the movements of the wets in Washington and elsewhere. It is easy to see what they are after. Every effort is made to gain power in the crusade against prohibition. To prate about temperance will not befool those who remember the ways of the liquor crowd.

Henry Ford announces that he will spend $100,000,000 for education. He is going to train boys for the line of work they are to enter. It is not enough to be a graduate of high school or college. He would have each man prepared to do the job. The way in which Mr. Ford has developed and carried on a business such as his prepares the world to expect some such undertaking as that announced through the press.

Senator Reed Smoot on his sixty-eighth birthday recently said: "I am drawing on the life I lived since boyhood. I've never drunk liquor in my life. I've never smoked. I've always eaten good, plain food and loved work. I never was lazy and never saw a time when I didn't have plenty to do. I've wronged nobody. I was fortunate in marrying as perfect a young woman as ever lived. My children have had a marvelous mother, a superb homemaker. Of all the blessings received by me, she was the greatest."

Henry Ford proposes to give $100,000,000 to the cause of education. We rejoice to see that a part of his great wealth will be turned into channels other than making Ford cars. Uncle Henry may have been speaking for his self-protection when he said that the advice of no man was wanted who had never been able to earn a dollar, for he will need protection at that point. We hope, however, that this great industrial leader has not reached the point where he is not disposed to accept instruction from other people. When a man refuses to learn from others either old age has settled upon him like a pall, or else he has become hopelessly bound by the shackles of his own egotism.

What wise man is there who does not covet facts and set his stamp of approval upon the discoveries of science, but at the same time do not allow dry and dusty facts to kill romance or the cold logic of science to do away with mystery and charm?

"The halo is a little hot," said Chas. E. Hughes on one occasion not so many years ago and then he added, "There are times when you would just like to take it off and rest your head, times when you would like to withdraw from public gaze, from public demands, from public criticisms, and be just an individual. But, after all, the one rule according to my philosophy has been to do what is put to you to do as well as you know how, and let the rest take care of itself." Is it cynical to observe that whether hot or cold there is little disposition to put the halo aside, as Ceasar, according to Shakespeare, did his crown. The tiara is coveted whether it be the triple crown upon the head of the Pope or a tiara of pearls upon the brow of a social queen.

Dr. Henry Louis Smith last Sunday morning at the Sunday school hour spoke in West Market Street church, Greensboro, to a very large congregation on prohibition and law enforcement. He scored the maudlin sentiment that protested against the punishment of criminals and the practice of daily papers in writing headlines in order to make sentiment against prohibition when the body of the story did not justify such headlines. It was a telling plea for the enforcement of the prohibition laws and all laws. The address has been widely discussed as was the same address when delivered a few weeks before at a Rotary club meeting. Dr. Smith has retired as president of Washington and Lee University and now makes his home in Greensboro, where he is already making himself felt as a valuable citizen. Other communities would do well, in our judgment, to secure the services of this crusader for righteousness.

Ought to Clean Up the Movies

Repeatedly for the past eight years we have said that Will Hayes was not paid his princely salary of $100,000 a year, more or less, probably more, to manage the owners and makers of the movies, but to manage the American people and see that they allowed the movie magnates to do as they pleased irrespective of the public good and with the box office receipts alone in view.

In a week or so after the public had been reminded of this fact we would receive a "personal" letter from Mr. Hayes recounting at great length what had been done to purify the movies and to make them a valuable asset to present day civilization. And through the years the czar continued to rule.

But it seems at last that something is about to be done. There are evidences that the churches are becoming aroused. The Federal Council of the Churches of Christ in America has a commission at work on this menace to public morals which from the beginning has been a school for the making of law breakers.

Dr. Guy Emery Shipler, editor of The Churchman, has within the last year rendered effective service in telling his readers what the movies are doing. Now The Christian Century has taken up the battleaxe and is hewing close to Will Hayes. Fred Eastman in last week's Christian Century begins a contribution with these incisive words:

"Shall we allow a handful of movie magnates, for the sake of their own polluted profits, to defeat the home, the school, and the church in the character-education of our children? And shall we permit this same handful to reach out across the seas and tarnish our good name among our neighbors by misrepresenting American life? When the movies came we all hailed them as potential educators of the first magnitude. But the movie producers have thrown away their opportunities. They have prostituted their power. From potential aids they have become enemies, as the evidence cited in the previous articles in this series abudantly proves.

"While we have been lulled to sleep under the clever reassurances of Will Hays, four great corporations have gained control of this giant industry—not only of its means of production and distribution, but of our neighborhood theatres as well. The handful of men who now dominate the whole situation have the power to say not only what goes into pictures, but what pictures we shall see and shall not see in our local picture houses. **They have thus become our censors.** For that is the very essence of censorship—to control without our consent what we shall see or not see.

"I, for one, distrust all censorships. They are dangerous to the liberties of a free people. Even a censorship established by the state to protect its people against pollution is perilous to our hard-won liberties, but a censorship established by a ruthless handful of men for their own profit is intolerable. It must be broken.

"First, let us refuse to trust any longer in the promises of the producers and of Will Hays to reform voluntarily and to clean their own house. They have broken too many such promises. They have promised time and again, when censorship was staring them in the face, that they would reform in a year or two if given the chance. They promised to enforce obedience to thirteen high moral standards which they advertised widely in 1921. They broke that promise to the extent that last year the Chicago motion picture censorship board felt it necessary to eliminate more than six thousand scenes from motion picture reels submitted for their inspection. The producers promised to develop the moral and educational value of motion pictures to the highest possible degree. They broke that promise and have kept the educational possibilities of the American movies in a condition of arrested development.

"Just how much power has Mr. Hays? Testifying before the congressional committee on education in the spring of 1926 his associate, Colonel Joy, said that Mr. Hays 'has all the power in the world.' He further assured the congressman that if Mr. Hays said 'do this' to any one in the industry it would be done.

"But it has become clear that Mr. Hays possesses great power among the movie producers only when some sort of censorship is to be staved off. Mr. Carl E. Milliken, another associate of Mr. Hays, claims no such power for his chief, but assures us that his task is simply to interpret the mind of the public to the industry and to stimulate among us a favorable opinion of good pictures! "To stimulate us"—oh, Mr. Milliken!

"Certain it is that the industry and Mr. Hays have not succeeded either in preventing bad pictures or in stimulating the production of sufficient good ones. Instead the producers have used Mr. Hays as a false front. While he has been making pleasant speeches and concocting clever schemes to stave off censorship, his employers have fastened upon us a worse censorship of their own."

The Specialist

The average man has little use for the specialist. He is too dry and uninteresting or else he is too technical and far removed. He is not one of the crowd. But after all do we not owe most of the real advances made to the specialist—to those men who give themselves entirely to some specific lines of action? He is our benefactor.

Is not the preacher the specialist in religion? This is his field. People expect him to speak with authority here. They want clarity and sincerity. If he can make clear to them that which he knows and leave with them the impression of genuineness, they will follow him.

At times good people will come to the preacher with words of enthusiasm because he has given them old time Methodist doctrine. As a matter of fact he has not discoursed on doc-

trine at all. He has spoken with zeal and enthusiasm in such a way as to stir their souls as did the "old time preacher." This man avoids the world, the flesh and the devil, and all else that tends to circumscribe or fetter his ministry. He is not a man of the world; he speaks as one well acquainted with the world beyond. At any rate, men feel that he is a specialist in his line. Religion becomes real under his touch.

The Doctor and the Preacher

Ministers with the advance of years are accustomed to speak often of the things they would stress were they privileged to live their lives over again. All of which is a confession of the important matters which they have neglected. Were we to enter the confessional we would in all honesty stress the importance of the preacher's coming to know in a most personal and friendly way the doctors of the communities. This could be made a fellowship divine.

Some doctors are such as to deserve the contempt of all true and honorable men, but these are the exception. Most doctors are worthy and unselfish men who desire to honor their profession and to help the hurts of our humanity. The preacher who works with the doctor for the common good is living in keeping with the demands of him who ministered to both the bodies and the souls of men.

Doctors as a class are greatly imposed upon by people who start out to get all they possibly can for nothing. Is there any other man in a community who gives so much unselfish service as does the devoted doctor? Perhaps the consecrated minister is his equal. Why should not the preacher and the doctor join hands and hearts in this effort for the individual and the general welfare?

Preachers would do well to attend the meetings of the doctors as sympathetic auditors in an effort to get the physician's viewpoint. Many doctors in town would be greatly benefited by a more faithful attendance at church and by cultivating the friendship of the preachers. Where the preachers are organized the doctors should be heard in their meetings—it would be to the advantage of both. Let our ministers and our physicians come to know each other; let the preacher and the doctor work together. In the past, each has gone too much his own way. The Great Physician ministered to both the bodies and the souls of men.

No Fear of Failure

To go forth at all times with a sense of unconquerable constancy in the enterprises of life belongs not to our ordinary humanity. Oftentimes we are vanquished and ready to quit. The honest hearts and most indomitable wills grow faint and demand a respite in the midst of life's struggle. A sense of failure crowds about us in the midst of life's weariness and the world's disappointments.

But this was not true of Jesus. Even when the world was in the act of crushing him never did he intimate that he might fail. The most confident of his followers had collapsed; still he confided, "Be of good cheer, I have overcome the world." Before Pilate and all alone he could declare, "Thou couldst not . . .unless it were given thee." To the daughters of Jerusalem did he turn with the words, "Weep not for me; weep for yourselves." Was there ever such confidence, such unconquerable constancy, with no fear of failure?

What was the source of this confidence, this assurance of success? Was it not because he was at home with God and God was in him? His future was assured because the future belongs to God. The Father worked hitherto and he continued to work in him who was evermore about his Father's business. For one who believed so utterly in God there could be no fear of failure. Whether in the garden, in the judgment hall or on the cross the assurance of ultimate victory remained. In all and through all the opposition and underneath all the collapses God is working. This makes apostles, prophets, martyrs and saints.

A few just now who could say, "I can do all things," "We will light a candle that will never go out," would do more than all else to drive away fears and to bring in fresh courage.

The editor of The Living Church concludes an extended editorial on "Pastoral Calls" with the following: "A friendly, personal call, the pastoral call. Yes, but the call of a friend who is the pastor—a prophet and a priest. Do the people want it? Don't they? They do, surely they do. And they need it. The shepherd who senses this and senses it to the full—he is a good shepherd. We doubt whether there is any exercise of the pastoral office that takes the place of the pastoral call. And we fail to understand how a priest who is unwilling to make such calls ever allowed himself to get into the ministry."

People and Things

Rev. John R. Church will be with E. J. Harbison at Race Street church in a meeting, beginning April 27. Mr. George Hawks will lead the singing. Brother Harbison is pressing the battle to the gates in Statesville.

Rev. A. L. Thompson, pastor of the Louisburg circuit, will be confined to his bed in Watts Hospital for the next two or three weeks. His friends hope for him a speedy recovery.—Franklin News.

Rev. R. C. Goodchild is ready to assist any pastor in revival work as preacher or song leader, or both. He says: "I shall be glad to hear from any pastor, as I am now making up my slate for spring and summer work. Please address me at White Oak, Bladen County, N. C."

Dr. Paul N. Garber of Duke University will preach the commencement sermon at Rutherford College on Sunday morning, May 18. Rev. Claude Moser of Spencer will deliver the alumni address on Monday. Tuesday, May 20, at 10:30 Sergeant Alvin C. York will deliver the literary address.

In recognition of the work of Rev. R. Dwight Ware in the preparation of lesson materials in the current Sunday school publications, First church, Lenoir, on last Sunday celebrated "Dwight Ware Day" in the Sunday school. A splendid program and a great attendance marked the occasion.

"Things are going good on the Perquimans. Have had two poundings, one from the Woman's Missionary Society of New Hope and the other from our good people of Oak Grove. But this is not all. Not a week has passed since conference but that good things to eat have come in. We are looking forward to a good year in the Lord's work."—J. L. Smith.

T. R. Wolf of Madison was in Greensboro last Tuesday afternoon and brought the gratifying report that church work is going good in Madison. He reports a junior church with 50 members and an average attendance since conference of 63. The Madison people are looking forward to a great meeting in March to be led by Rev. J. R. Church and Mrs. C. L. Steidley.

"We are liking our new work here. Have a new parsonage, well furnished, with water, lights, etc. The people are very kind and we are looking forward to a good year. We took a Christmas offering for the superannuate cause. We have finished our mission study class and are working now on the mission collections. Have had seven funerals and two marriages since I came here."—C. M. Lance.

"The Greensboro district preachers' meeting will be held in Main Street church, Reidsville, on Friday, February 28, beginning at ten o'clock in the morning. The good people of Reidsville have invited us to hold this meeting with them and they will serve luncheon at the church. Please let nothing get in the way of this important meeting. Several matters of interest will be discussed."—W. A. Newell.

Such as the following brings good cheer to the weary workers who try to make the church paper of some help: "Find enclosed money order for four dollars. I want to thank you for sending the paper on to me so long without the pay. I am a poor widow and money is hard to get. I have read the dear old paper ever since I could read; now 65 years old. Thanking you again for the good paper, I remain."

Bethel church, in a suburb of Greensboro, and of which Rev. O. L. Brown is pastor, was burned last Monday morning. There was $3,800 insurance on the building. The origin of the fire is unknown. Steps will be taken at once to rebuild. This is the church where Bro. T. C. Hoyle has been for years superintendent of the Sunday school and leader in the work of the congregation. The church has rendered fine service in that section of the city where the Sunday school numbers 200.

West Durham church is not content to lag. Last Sunday the missionary maintenance was secured; the elder, Rev. J. C. Wooten, preached at night and held the quarterly conference, the pastor made a fine report and announced plans for the future. Bro. R. E. Brown plans to raise the debt in three years instead of taking thirty. Seven thousand is to be secured Easter and the rest the two years following. It is always great to have a leader who really leads—one who keeps going forward.

Rev. C. E. Rozzelle held a service for the boy scouts in the Methodist church at Chapel Hill last Sunday morning. Twenty-seven of the troop reported in uniform. They did their part well and contributed much to the impressiveness of the service. It was a fine group of young Americans. Such a service could be held to fine advantage in many of our churches. Incidentally, we may add that Brother Rozzelle is getting a fine hearing at Chapel Hill. The new church is rendering a valuable service in this university town.

"Stedman charge is alive and growing. We held our first quarterly conference on the 9th of February. Brother Cade was in good spirits and preached well, as he always does. Some of our churches paid their full quota for the quarter. There was a general advance. One church, Bethany, had paid in full on the missionary maintenance fund. We are hopeful and looking for a very successful year with these good people. Come down to see us. With sincere good wishes for the Advocate staff."—C. H. Caviness.

"Carver's Creek circuit has gotten off to a good start again this year. Our first quarterly conference has been held with fair attendance. We have held missionary study courses at seven of our churches and taken thanksgiving and missionary special offerings. Plans are laid for beginning some of our revival meetings at an early date. Our people continue to manifest their loyalty and devotion to Christ and their love and appreciation to their pastor and his family by their hospitality. The following churches have pounded us bountifully since the annual conference: Shiloh, Frenches Creek and Bolton, for which we are deeply grateful."—W. D. Yarborough.

The Commission on Interracial Co-operation, a Southwide organization working for interracial justice and amity, has inaugurated a campaign for $1,360,000 to continue its work for another ten years. A committee of nationally known philanthropists, educators and religious leaders is sponsoring the campaign and two pledges aggregating $500,000 have already been received—$400,000 from the Pelman fund and $100,000 from the Rosenwald fund. Confidence is expressed that the remaining $860,000 will be promptly subscribed when the need has been made known. The committee has opened campaign headquarters at 150 Nassau Street, New York City.

"Since writing the article for the Advocate I have been quite ill, but am recovering slowly. It pains me that I am now unable to send a personal greeting to each of the more than 300 friends from whom I have received remembrances during the holidays. One good friend, having been born the day I was, sends invitation to come to Florida for the one 100th anniversary; but as that is now more than a score of years in advance, I shall gladly consider it. The paper made my weekly expenses thirty dollars; it is only twenty. The marvel is the typist read my poor writing at all."—R. F. Bumpass.

"Reverend and Mrs. Henry Harrison Jordan announce the marriage of their daughter, Margaret Louise, to Dr. Henry Call Sprinkle on Monday, the seventeenth of February, nineteen hundred and thirty, Burlington, North Carolina. At home after the first of March, Belmont, North Carolina." Dr. Sprinkle is a son of Rev. H. C. Sprinkle, presiding elder of the Salisbury district, and pastor of Main Street church, Belmont. He received his Ph.D. degree last year at Yale. Mrs. Sprinkle is the beautiful daughter of Rev. and Mrs. H. H. Jordan of the Western North Carolina conference. The Advocate has nothing but good wishes and congratulations for this son and daughter of the parsonage who have made their plans to continue to live in parsonages.

"The preacher was just ready to go to the Wednesday night prayer meeting when he heard a noise at the front of the house, and a large number of the good people of the Granite Falls Methodist church came right into the house and proceeded to the dining room, where they deposited upon the parsonage dining table a great quantity of good things to eat. To say the preacher and his family were surprised is to put it mildly, but they were certainly well pleased. The preacher did not know just how to express his thanks, but he was able to welcome everybody and tell them he wished 'many happy returns of the day.' These are splendid people here at Granite Falls and it is a delight to serve them. We are planning a revival campaign in the near future with Evangelist Marshall Mott of Winston-Salem to conduct it. We have faith that a great year af achievement is ahead of us. Come to see me soon, Mr. Editor, while we have plenty of eats at the parsonage."—E. E. Williamson, Pastor.

REV. J. D. STOTT AND MISS FLORA BELLE DAWSON MARRIED

Rev. J. D. Stott, pastor of the Princeton circuit, and Miss Flora Belle Dawson were married at five o'clock Tuesday afternoon, February 18, at the home of the bride's parents, Mr. and Mrs. Geo. W. Dawson, a few miles east of Greensboro. Rev. R. Grady Dawson, brother of the bride, was the officiating minister. Only members of the two families were present for the marriage.

Mrs. Stott is a member of the present senior class of Duke University. She has already finished her work and will receive her degree in June.

Mr. Stott received his B.D. degree at Duke in 1929 and his A.B. in 1923. He spent two years in mission work in Honolulu, but is now the popular pastor of the Methodist church at Princeton.

The bride has been the recipient of a shower at Greensboro, two at Durham and a shower awaits her arrival at Princeton the latter part of this week.



DR. WILBERT C. DAVISON
Dean of the Duke University School of Medicine. The hospital opens July 1; the School of Medicine begins work October 1.

DR. CHAS. O. JONES OF ATLANTA WRITES OF DR. DURHAM

In regard to the tributes to Dr. Durham by Atlanta people and papers, Dr. Jones says:

"Dr. W. A. Shelton, professor of Semitic languages in Candler School of Theology, made the chief address—a masterpiece to the ear. I don't know how it would read in cold type, but suggest that, if you have space, you might ask Shelton to send it to you, as I am sure its publication would please many friends in the Old North State.

"Our three city papers had much about Durham, and The Constitution and The Journal had formal and highly complimentary editorials. I enclose an editorial from The Christian Index, the only Baptist paper in Georgia, and the leading in the southeast.

"Durham was better and more favorably known, nondenominationally and to leaders like Rockefeller, Jr., than any other man in our church."

GREENSBORO COLLEGE RECEIVES LARGE BEQUEST FROM J. A. ODELL

The residue of J. A. Odell's estate after liberal gifts to relatives and friends goes to Greensboro College. This residue amounts to between $100,000 and $125,000, probably $120,000. Of this fund $25,000 is for the Odell Memorial building and the remainder, according to the terms of the will, belongs to the college endowment.

Mr. Odell bequeathed $62,500 to his niece, Mrs. W. C. Tucker, who receives the income therefrom during her lifetime, then this fund goes into the college endowment.

J. A. Odell has been a great friend and benefactor of Greensboro College. His total gifts to this institution amounts to more than $300,000.

A department of religious education has been established in the school of education of New York University, in New York City.

The Romance of American Methodism

By PAUL NEFF GARBER

Wesley Faces the Facts

WHEN John Wesley began to spread scriptural holiness over England he had no intention of starting a new church. His original plan had been to organize small Methodist societies within the Anglican Church. He endeavored therefore in every possible manner to avoid friction between the Methodists and the Anglicans. Reared as Wesley had been in the Anglican Church he held to the traditional belief that no one could administer the sacraments of the church unless ordained by an Anglican bishop. When laymen offered to help Wesley in his great revival he accepted them as lay preachers, but denied to them the right of administering the sacraments.

The pioneer American Methodists continued Wesley's policy. Until the year 1784 all the Methodist preachers in America were unordained. They were only laymen who had been commissioned by Wesley as lay preachers without an ecclesiastical rights. At the first conference of the American preachers in 1773 it was agreed that, "Every preacher who acts in connection with Mr. Wesley and the brethren who labor in America, is strictly to avoid administering the ordinances of baptism and the Lord's Supper." These preachers were to instruct the members of the Methodist societies to receive baptism and the Lord's Supper from the hands of the Anglican clergy.

The obvious difficulty arose. The Anglican clergy as a body were not concerned for the welfare of the Methodists. In many places the Methodists were even insulted and persecuted by the Anglican priests. Only a few Anglican clergymen, like Devereux Jarratt in Virginia, showed any interest in the Methodist movement. The reputation of many of the Anglican priests was such that the Methodists did not care to receive baptism or the elements of the Lord's Supper from their hands. Furthermore, the self-complacent, worldly, Anglican ministers could never have kept pace with the restless, ardent Methodist itinerants.

The American Methodists were unable to turn to any other church for the sacraments. The Baptists refused to baptize infants and denied admittance to the Lord's table of any who had not been immersed. The Presbyterian and Congregational ministers, Calvinistic in theology, refused to give the sacraments to any who held the Arminian views of John Wesley. The result was that until 1784 very few of the American Methodists had been baptized and many never attended Holy Communion.

It was difficult for the Methodists to make progress when the preachers had to apologize constantly for their inability to administer the sacraments. It was natural therefore that there arose among the Methodist ministers the conviction that such a state of affairs was wrong. Lacking the Anglican beliefs of Wesley they saw only the practical side of the question. They began to argue that the sacraments were the heritage of all Christians. Methodist leaders began to deny the right of the Anglican Church to allow the sacraments to be administered only by those who had been ordained by a bishop. They declared that a holy life was the important qualification for the dispensing of the sacred elements.

Such arguments were followed by action. The American Revolution aided this step, because during the war many of the Anglican ministers returned to England. In many places, therefore, the Methodists even if they desired to do so could not turn to the Anglican church for the sacraments. Doubts arose as to whether Wesley who had so openly proclaimed his love for the Anglican church would ever grant ordination to the Methodist preachers. Hence, on May 18, 1779, the Methodist preachers in the southern states met at the Brokenback church in Fluvanna county, Virginia, and there agreed to break Wesley's rule regarding sacraments. Three preachers were set aside by this conference to administer the sacraments to the Methodist societies, and to ordain other Methodist preachers. Their reason for this action as stated in the minutes of the meeting was: "Because the Episcopal establishment is now dissolved, and, therefore, in almost all our circuits the members are without the ordinances."

The action of the southern preachers was severely opposed by Francis Asbury and the Methodist workers in the middle and northern states. Although Asbury believed with the preachers of the South that the sacraments and a separate church were desirable, he also thought that the initial step should be taken by Wesley. Asbury felt that when Wesley understood the plight of the American Methodists he would devise some plan to give them the rights and privileges of an ecclesiastical body.

For a time it seemed as if the American Methodists would be divided over the question of the sacraments. A rupture was avoided only by a compromise, which suspended the resolution of the Brokenback conference for one year. In the meantime Asbury was to beg Wesley for action on his part. Appeals were made to Wesley by many preachers and laymen as well as by Asbury. They described their pressing problem and implored Wesley to grant to them a mode of church govrnment suited to their exigencies.

These appeals to Wesley came at an opportune time. The Revolutionary War was closing and Wesley could see that the political ties between the two countries would be forever severed. A changed political relationship also meant a new religious alignment. Wesley realized that the Methodists in America were daily growing in number and strength and that with the coming of political freedom to America it was natural for the Methodists to desire religious independence.

American Methodism will always be grateful that the founder of Methodism was able to see clearly and to act courageously. As much as Wesley loved the Anglican church, he loved the Methodist societies more. He knew that the time had come to free the American Methodists from the Anglican church. Wesley had firmly believed that episcopal ordination was necessary for the right to give the sacraments, but when he heard of the critical condition of the American Methodists who so much desired the ordinances, he could no longer hold to an eccle-

siastical custom. He saw that a serious condition confronted the American Methodists and he was not willing to allow the rules of the Anglican church to harm them. Why should the American Methodists be handicapped by ecclesiastical traditions?

It was at this point that Wesley's knowledge of church history proved of value to the American Methodists. He knew that in the early Christian church bishops and presbyters (elders) were of the same order and had equal right of ordination. Since Wesley was a presbyter in the Anglican church he had according to the custom of the primitive church the right to ordain both presbyters and bishops. Although Wesley had undrstood this for many years, his love for the Anglican church had kept him from violating their custom by ordaining Methodist preachers in England. But America at the close of the American Revolution, was no longer under the English government and the Anglican church. Certainly it could not harm the Anglican church for Wesley to ordain men for the American field. Bravely Wesley declared: "My scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's rights by appointing and sending laborers into the harvest."

Upon that basis Wesley proceeded to action. He called into his room in February, 1784, Dr. Thomas Coke, an ordained preacher of the Anglican church who had assisted Wesley in the Methodist work in England and Ireland. Wesley informed Coke of the religious conditions in America and of the dire need of some organization for the American Methodists. He further informed Coke of his belief that presbyters were able to ordain as well as bishops. As Wesley was a presbyter he asked Coke to accept ordination from him and then go to America as the superintendent of the Methodist societies there. Coke was at first startled at such a radical step, but after careful study he agreed to co-operate with Wesley's plan.

On September 2, 1784, at Bristol, England, Thomas Coke was set apart by the laying on of hands by Wesley and other ordained ministers to be a superintendent of the American Methodists. At that same momentous meeting Richard Whatcoat and Thomas Vasey were ordained as elders, with the power to baptize and administer the sacrament of the Lord's Supper. Wesley said concerning this important move: "I took a step which I had long weighed, and appointed three of our brethren to go and serve the desolate sheep in America, which I verily believe will be much to the glory of God."

On September 18, 1784, Dr. Coke in company with Richard Whatcoat and Thomas Vasey sailed for America upon an important errand. They were coming to America to gather the scattered Methodist societies into an ecclesiastical organization. At last the hopes and prayers of the American Methodists were to be answered. They were now to have superintendents and ordained ministers. No longer were they to be members of Methodist societies within the Anglican church. They were now to have a separate status. Wesley had faced the facts. He had chosen what seemed to him to be the best method of handling a difficult religious situation. An historical move of great moment to the American Methodists had been made.

"The Christmas Conference" will be the title of Dr. Garber's article next week.

When a man becomes too wealthy, he is apt to figure he can consult his lawyers instead of his conscience.

AN APPRECIATION OF JAMES ALEXANDER ODELL

By S. B. Turrentine.

The inspired record portrays true character as priceless. "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Prov. 22:1.

Emerson said that he looked upon the simple virtues of veracity and honesty as the root of all that is sublime in character. With such virtues is linked that of courage; for "truth fears no foe and shuns no scrutiny." These traits of character were distinct in the life of James Alexander Odell.

Near Cedar Falls, Randolph county, he was born November 4, 1841. Like so many of the prominent men of this nation, Mr. J. A. Odell was reared in the Christian home on the farm. Here he learned from youth the essential lessons of self-reliance, economy and industry. Having a good ancestry, he inherited from childhood a sound mind in a sound body.

Having had the advantages of a common school education, Mr. Odell, by contact with active men, and by dint of well directed thought and energy, developed that practical education essential to the eminent success which he worthily achieved in his life work.

By his own personal preference, he began merchandising in Randolph county, among his own people, in 1865. Having definitely chosen his vocation, he was fortunate, during the same year, in marrying Miss Mary J. Prescott of Randolph county, who eminent in the superior qualities of Christian womanhood proved a uniformly excellent helpmeet.

In 1868 he moved to High Point, North Carolina, where he enlarged his mercantile business by adding a wholesale department to the retail.

From High Point he moved to Greensboro, North Carolina, in 1872, where he engaged in the same business. Later a hardware department was added, and in 1884, the dry goods business was discontinued, and the entire energies of the business were concentrated on hardware and kindred lines, being incorporated under its present title, the Odell Hardware Company, of which he was president till his retirement. Mr. Odell, the founder of the business, is regarded as the pioneer of the wholesale business in Greensboro.

Besides his long, successful career in the mercantile business, Mr. Odell was identified with a number of other enterprises that contribute to the prosperity of a community. He built the first cotton mill that was started in Durham, North Carolina, in 1884. He was also interested in the cotton mills at Concord and Bynum, North Carolina, being vice president of the Odell Manufacturing Company and the J. M. Odell Manufacturing Company. He was also a stockholder in Morgan and Hamilton Company at Nashville, Tennessee, a director in the Greensboro Loan and Trust Company and the Greensboro Life Insurance Company. Throughout his business career he steadily won success on solid, honest methods and principles.

While noted as a busy man, giving strict attention to his private affairs, he was also noted for his public spirit manifested in civic, moral, educational and religious interests. As a citizen he was loyal to the principles of civic righteousness. Always standing firmly on the right side of any moral issue, he contributed much to the formation

of municipal reform, of temperance and other causes that make for the betterment of a community.

Besides contributing of his means to the education of worthy young people, he rendered a valuable service to the cause of liberal education in his contribution to institutions of learning, especially in behalf of Greensboro College. When this time-honored institution was threatened to be sold about 1882, Mr. J. A. Odell, with a few other liberal-spirited men, came forward and assumed financial responsibility, and established the college on a stronger basis than ever before. For over twenty years during such period his best thought and effort were devoted to this college, which he loved.

During the many years following he continued to show his interest in the college through various contributions, culminating in his munificent gift of $100,000 on the Odell Memorial building in memory of his wife, Mary Jane Odell, the influence of whose life is enshrined in the institution which she also loved and served. The memory of such beneficence in behalf of educating Christian womanhood will continue to be cherished by succeeding generations that will arise up and call blessed the name, J. A. Odell.

In the direct interests of the church his labors also were abundant. For about fifty years he was a member of the board of stewards of Greensboro West Market Street Methodist church, a large part of the time serving as chairman. For thirty-five years he was treasurer of the joint board of finance of the two conferences of North Carolina Methodism. He was elected a delegate to the General Conference of this church which met in St. Louis in 1890, to the General Conference in Memphis, 1894, and in Dallas, Texas, 1906. For twelve years he was a member of the Book Committee of the Methodist Episcopal Church, South.

He devoted his characteristic business wisdom and energy in behalf of his own local church. To him much is due to the building and equipment of Greensboro West Market Street church.

Truly it was said of him that Methodism has lost one of its greatest laymen.

As the minister's friend he advocated a liberal salary and comfortable home, in due provision for which he was ever ready to lead with generous contribution.

Reverent for the sacred, he deprecated frivolity without being austere; and being loyal to duty, he rebuked unfaithfulness without being unkind.

In his home was substantial comfort without extravagance; ever welcoming the worthy visitor with hospitality. Whether in private or public, he was the same uniform character, esteemed the more by rich and poor the better he was known.

Endowed with physical vigor and purity, and being temperate and regular in habits, he was able to render efficient work till the few years of declining age of a long life.

With a heroic spirit, he was not afraid to attempt difficult work, or the solution of complex problems of life. With an honest, industrious spirit he effectually attained unto eminence by using simple means when better were not possessed. He thus adapted himself to growing, complex conditions without a compromise of principle, and did plain, hard work without a compromise of honor.

To the thoughtful youth an invaluable principle is illustrated in the life of Mr. Odell. Back of his achievements is traced a life begun aright when young. To all thoughtful minds the corresponding principle is manifested that, being obedient to duty, he won that mastery of privilege ever crowning a life with the victory of true success.

The life and service of James Alexander Odell have thus made a lasting contribution to the betterment of humankind.

On the late afternoon of last Monday (February 10, 1930) it was my sacred privilege to visit the bedside of this grand old man, when the place seemed filled with a heavenly atmosphere. Amid the hush of the moments prayer was offered for sustaining grace and guidance. At the close of devotions visible tokens of consciousness seemed evident in his serene effort of response.

Soon came the eventide, near the time of "Sunset and evening star," when the noble spirit, released in triumph, met his "Pilot face to face."

FUNERAL OF DR. PLATO DURHAM AT WARRENTON

On February 12, in the Methodist church at Warrenton, Bishop Edwin D. Mouzon, assisted by Dr. G. T. Rowe, a college classmate of the deceased, conducted the funeral services of this distinguished minister and educator. The services were marked by utmost simplicity. The choir sang, Dr. Rowe led the prayer, Bishop Mouzon spoke and then the choir sang again before the assembly left the church for the cemetery. At the grave Bishop Mouzon read the burial service and Dr. Franklin N. Parker, dean of the school of theology at Emory, pronounced the benediction.

Plato Durham had filled the highest positions in the church as pastor, presiding elder, and teacher at Emory. Bishop Mouzon felt that because of Dr. Durham's position some one should speak who could represent the church at large. But he insisted that he was not here to speak as the representative of any one. His desire was to be heard as a brother in a most intimate and personal way.

"Plato Durham had about him the quality of the other world," said the bishop, as he spoke of Dr. Durham's experiences of immortality as the life more abundant. "A favorite thought of his," continued the speaker, "was that we are children of a common Father." So we should live. Brother Durham talked much of the privilege of interpreting Jesus to this generation. This he did in his own life as he lived with an ever deepening religious experience. "He was emphatically a Christ-like man," said the bishop. Jesus was his living Lord.

At home in the realm of scholarship, with a religion that crossed racial lines and wrestled with industrial problems, Plato Durham had a tender sympathy for all who stumbled. He yearned for a deeper spiritual experience for the ministry of this age. Bishop Mouzon spoke in a most understanding and comprehensive way.

In sympathetic silence stood the relations and friends about that grave banked with flowers. That calm February afternoon, with not a fleck of cloud in the sky, was just such as often made appeal to this dreamer and mystic. Somehow we could but feel that the whole situation was most appropriate for the last resting place for such a lover of his state and one so devoted to his southland. This section received the first inflow of population from Virginia into North Carolina two hundred years ago. Their descendants have spread abroad to help make the state and the nation. Many who have touched most in-

timately the life of Plato Durham came from this section. He literally sleeps among the fathers in a land loyal to the best traditions so dear to his heart. Five Methodist preachers now rest on that hill west of Warrenton—W. S. Davis and his son, R. L. Davis, J. M. Daniel, John N. Cole, and now Plato Durham.

Friends and admirers from within and without the state were at Warrenton. Doctors W. P. Few, R. L. Flowers, J. P. Breedlove, A. M. Webb, W. I. Cranford and W. H. Wannamaker of Duke University were present. Among the ministers present were: J. T. Mangum, Lexington; E. L. Hillman, Greenville; W. C. Martin, Henderson; H. C. Ewing, Conway; W. C. Merritt, Murfreesboro; F. S. Love and J. F. Herbert, Raleigh; E. K. Proctor, Oxford; R. R. Grant, Seaboard; B. H. Black, Scotland Neck; E. W. Fox, Marion; J. T. Gibbs, S. E. Wright and J. A. Martin, Warrenton, and M. T. Plyler, Durham.

PROGRAM OF RETREATS TO BE HELD IN CHARLOTTE AND IN DURHAM

To the Methodists of North Carolina:

The two North Carolina conferences last fall took action as follows: "That Bishop Edwin D. Mouzon be requested to call the ministers and laymen of the conference together at such time and place as he may deem advisable for meditation, prayer, and testimony in order to prepare our leadership for the most fruitful observance possible of the observance of Pentecost in our churches."

In harmony with this request and after consultation with all the presiding elders and a select committee representing both annual conferences, I am calling all the preachers and certain select laymen to meet for the purposes suggested the second week in March. These meetings will not be open to the public. It was not thought advisable to ask all laymen to come who might desire to do so, but rather to select a limited number. From the Western North Carolina conference one hundred laymen are being chosen by the presiding elders, and from the North Carolina conference eighty laymen are being selected. All the preachers are expected to attend. They are requested to cancel all conflicting engagements. The Retreat for the Western North Carolina conference will be held in First church, Charlotte, March 11 and 12. The Retreat for the North Carolina conference will be held in Duke Memorial church, Durham, March 13 and 14. Those who attend will not accept private entertainment. Arrangements are being made for rooms and meals at the lowest figure so as to enable each group to keep together during the entire period of the Retreat. There will be certain general meetings when all the preachers and laymen will assemble together. Then at certain periods we shall break up into smaller groups under the directing of ten group leaders. Let us all come in the spirit of prayer and of expectant faith.

The program for these retreats is as follows:

First Day

1. 10 till 11 a. m.—Hour of worship.
2. 11 till 12—Sermon by the bishop in charge.
3. 12 till 1 p. m.—Group meetings: an hour of individual confession.
4. 1 till 2—Lunch, all groups together.
5. 2 till 3—General meeting; sermon.
6. 3 till 4—Group meetings: "Let him take up his cross and follow Me."
7. 4—Adjournment.
8. 6 till 7—Supper, all groups together. No private entertainment.
9. 7:30 p. m.—Opening meeting for general public with sermon by the bishop.

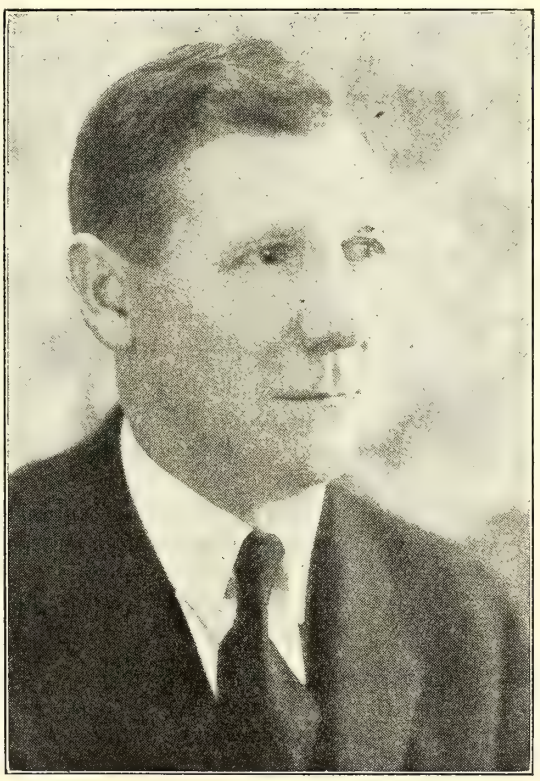
Second Day

1. 9:30 till 10:30 a. m.—General meeting; sermon.
2. 10:30 till 11:30—Group meetings: "Maintain the Spiritual Glow."
3. 11:30 till 12:15—Testimony meeting.
4. 12:15 till 1:15—Sacrament of the Lord's Supper, conducted by the bishop assisted by the group leaders.
5. 1:15 to 2—Lunch, all groups together.
6. 2—Final adjournment.

Edwin D. Mouzon.

OSCAR V. WOOSLEY ELECTED SUPERINTENDENT OF CHILDREN'S HOME

O. V. Woosley, for the past thirteen years superintendent of Sunday school work of the Western North Carolina conference, has been elected superintendent of the Children's Home at Winston-Salem, to succeed Rev. C. A. Wood, recently deceased.



Mr. Woosley will take charge of the Children's Home March 1. R. W. Bradshaw, for nine years principal of the Children's Home school, was elected assistant superintendent and he will continue in charge of the school.

Mr. Woosley has done a very fine work as leader of the Sunday school forces of the Western North Carolina conference, made a good record as superintendent of the city schools of Lexington, and also at Asheboro where he served before going to Lexington. The trustees have unquestionably made a wise choice in selecting him for that very important work at Winston-Salem. We look for him to succeed in admirable fashion as he has done wherever called to serve.

He is a son of the late Rev. J. E. Woosley, an honored member of the Western North Carolina conference, forty-eight years of age, was educated at Guilford College and the University of North Carolina, and is a lover of children.

The Eternal Challenge

A Serial Story by Joseph Hocking

—CONTINUED FROM LAST WEEK—

Mythamroyd

"Do you want it to be known who you are?" John Blackburn whispered, as they made their way to an empty table in a restaurant where a number of men were sitting.

"Not yet," replied Nick.

"I thought you wouldn't; and perhaps it's best."

"I am afraid I am a bit bewildered. You'll admit your conversation hasn't been cheering."

"Nay, I'm afraid it hasn't; but as soon as I saw the kind of chap you were, I thought it best to tell you frankly what you were up against, and then let you go your own way."

"But I want advice. You see, everything is new to me. If you had told me in your letter that I was John Townley's heir I might have been a little more prepared."

The old lawyer chuckled. "Aye, perhaps you would; but then that's not my way. I had a kind of feeling that I wanted to know the stuff you were made of before I told you anything. It isn't professional, I know, but I'm not one who troubles about things like that."

"Still, I want your advice."

"What about?"

"Everything. I know nothing yet. At ten o'clock this morning I was ignorant of the fact that I had any interest in the town at all; while now——"

"Aye, I know, I know," laughed John Blackburn, like a man well pleased with himself. "And better so, too, better so. By the way, young Edgar Inchcliffe has come here to lunch after all," and he nodded towards the door. "Shall I introduce you to him? He's about your age, and, as I said, is reported to be the richest man in the district."

"No, thank you," replied Nick quickly; nevertheless, he looked keenly at the young fellow who sat down not far from him.

He saw at a glance that Inchcliffe was different from the rest of the men who had congregated. Nick, who knew the value of a good tailor, saw that the young manufacturer was dressed to perfection, while his easy assurance suggested that he knew life other than that of a Lancashire manufacturing town.

"Edgar is what you might call a young blood," the lawyer informed him. "He went to school at Eton, and afterwards went on to Oxford. He doesn't associate with these men here except in the way of business. In fact, he regarded your uncle as his only social equal in Ben's Cross. Good-looking chap, isn't he?"

Nick did not reply; the truth was he did not like him. Perhaps there was an obvious reason for that; all the same, he felt instinctively that he and Edgar Inchliffe would have nothing in common.

"Look here," went on John Blackburn presently, "I'll tell you what we'll do. Directly we've finished lunch, we'll go back to my office and I'll get you your bank book, and other papers, so that you may get a rough idea how you stand in the way of ready money. After that, we'll take a car and drive to Mythamroyd."

"What's that?"

John Blackburn laughed again. "Aye," he said, "it's a bit of a joke, after all. Mythamroyd is your house; the house where John Townley lived, and where I expect you'll want to live. It's funny to think you didn't know anything about it at ten o'clock this morning, while now you're going to it as its owner."

Nick did not speak, but his eyes flashed. After all, it was exciting to go to see one's house for the first time in such a way.

"Did you tell them at the 'Bull' how long you were staying?" the lawyer went on.

"I engaged a room for one night only," replied Nick. "I imagined that after I had seen you I should have no further business here and should probably go on to Manchester."

"And did you pack your belongings?"

"Yes, I thought it better to do that."

"That's all right. You'll be wanting to stay at Mythamroyd tonight, I expect."

"But perhaps it'll not be convenient to the housekeeper."

"Oh, yes, it will. She'll be expecting you. I told her days ago that the new owner might turn up any time and that she must have everything ready. You'll see, Mrs. Crowther will have had the beds aired, the fire lit, and got everything in order. She's a rare good soul, is Mrs. Crowther."

Half an hour later Nick was seated in a taxicab with John Blackburn by his side. He was in a state of suppressed excitement, and was wondering what would happen next. The day so far had been full of surprises.

"How far is it to Mythamroyd?" he asked.

"It's about two miles from Ben's Cross(and there is some nice country around it," replied the lawyer.

Presently they turned into a lane, which, as far as Nick could see, led to a farm house.

"Is Mythamroyd a farm?" he asked.

"Aye, you might call it a farm of sorts," but beyond this John Blackburn gave no information.

A few minutes later Nick gave a start of pleasant surprise.

"Is this it?" he asked as they drove up to an old stone building.

"Aye, that's it."

It is the kind of house which is rarely seen outside Lancashire and Yorkshire. At first it gave the impression of hardness, for everything was of stone. Stone pillars, stone walls, heavy stone roofs, not only to the house itself but to the outbuildings; stone paved yards, and stone fences to the fields which stretched around.

But Nick felt it was right; everything was indigenous to the country side; it was a stone country.

The place was of considerable age, too, and built after the manner of old Lancashire manor houses. Everywhere there was an air of solid comfort. Nothing was showy, nothing was ornamental, but there was a substantialness, a permanence, suggested by everything. Not only the dwelling house, but all the outhouses proclaimed the same fact. They seemed to say to him, "We were built by men

who didn't believe in show, and didn't care for modern gimcrackery. We were built for comfort, and we were built to last."

The car drew up at the main entrance, where John Blackburn alighted and pulled resolutely at an old-fashioned bell.

"It has a nice view," he said to Nick.

But Nick did not speak; he was too excited.

"Aye, Mrs. Crowther," John greeted a motherly-looking woman when the door opened, "you see we've come."

The woman did not reply for a second, but looked steadily at Nick.

"Is this him?" she asked presently.

"Aye," replied the lawyer, "this is Mr. Nick Trebarthat, and he's come to stay."

Again the woman looked at Nick keenly. Evidently she was trying to sum him up.

"Come in, will you?" and she led the way indoors.

There were no flowers of speech, no words of welcome even; only what I have recorded. The house was by no means a mansion, but inside and outside, everything proclaimed solid comfort.

"You've had lunch, I reckon?" and Mrs. Crowther looked at John Blackburn.

"Aye, we'e had lunch."

"I'm glad of that, for nothing is ready. But I shall be ready with tea. You'll be staying with us a bit?"

"Nay," replied the lawyer, "I'm going back to Ben's Cross immediately. But Mr. Trebartha will be staying, I expect. He'll be wanting to look around."

"Well, he's welcome to. Everything is right. I've had my spring cleaning done early. I don't believe in dirt," she added.

"That's right, I know you don't, Mrs. Crowther."

"Will you go into the drawing room or into the library?" she asked. "I've had fire put in both. You told me to be ready," she added.

John Blackburn turned towards Nick inquiringly.

"Let's go into the library," suggested Nick, and then added, "if it's all the same, Mrs. Crowther.

"Nay, it make no difference to me," she replied.

She kept looking at Nick steadily the whole time as though she wanted to be sure about him. She was a kindly looking woman, but she was taciturn and non-comtal.

"Will this do?" she asked, as she opened the door of an old, low-ceiled, book-lined room.

Nick gave a quick glance around. Two or three thousand volumes were placed along the walls, while a thick heavy-piled carpet covered the floor. Scattered around were comfortable lounge chairs, while a bright fire burned in a huge grate.

"It's splendid! simply splendid!" cried Nick, "I think it's the homeliest room I ever saw."

Mrs. Crowther looked pleased. This was almost the first time he had spoken in her hearing, and it was evident that the look on his face satisfied her.

"I've done my best," she said. "It's been cleaned through from floor to ceiling, and I don't think you'll find a spot of dirt anywhere. Directly Mr. Blackburn told me how things were, I set to work."

"It's beautiful," cried Nick. "I hope my coming will be no trouble to you, Mrs. Crowther, and I hope we shall get on well together."

"If we don't it'll be noan my fault," replied Mrs. Crowther; then she added, "Aye, I think you'll do."

"I shall be wanting to ask you a lot of questions presently," Nick went on smiling; the honesty of the woman appealed to him.

"That will have to wait," replied Mrs. Crowther, "I must go into the kitchen now. If you want me, ring."

"A grand old soul," remarked John Blackburn, as he watched her go. "I'd advise you to keep her, Mr. Trebartha. You've evidently won her heart."

"I mean to. But I say, you are not going, are you?"

"Yes, I must. I've a lot of things to do. Now, look here; here's your bank book and the papers I told you about. You'll want to look into them, I expect. Then you'll want to be alone and quiet for an hour or two, so as to take your bearings. Oh, I know just how you're feeling. When you've had your tea you'll be wanting to ask a lot more questions, questions which I can't answer. You'll want to know about the coal pit, and the factories, as well as things generally. Up to now you are, as you said, a bit bewildered; but you'll settle down in time. I've formed rather a good opinion about you—no, I'm not flattering you—I have. But you want time to think. Some men would want a whole day to see their whereabouts, but a couple of hours will be enough for you, so about six tonight I am sending up three of your managers."

"Three of my managers?"

"Aye. There is Jim Crawshaw, the manager of the colliery; Tom Dixon, the manager of the loom factory; and Henry Thornbury, who's the chief boss in the spinning mill. Tomorrow morning, if I were you, I should have a chat with the bank manager. Good afternoon."

And before Nick realized it he was gone.

For fully five minutes after the lawyer had left, Nick wandered aimlessly around the room without a distinct thought or definite purpose. A number of documents lay on the desk near the window, including his bank book; but he took no heed of them. Neither could he remember distinctly anything the old lawyer had said to him during their three hours' conversation that morning. He had a dull realization that he had entered into a considerable property in a manufacturing district in Lancashire; that he had become the possessor of an attractive old house, and that he had taken up his residence at the same. That was all he was fully cognizant of, excepting that, according to the old lawyer's story many difficulties stood in his way, and that in all probability instead of his new possessions beng of great value, they might be practically of no value at all. Even these things did not come to him as clearly outlined thoughts, but as dull impressions. Meanwhile he wandered around the room, now looking at a few old portraits which hung on the walls, and again at the many rows of volumes which he some day meant to read, and still again out of the windows from which he could see a fairly large sweep of country.

As I have said, he was naturally much excited, and yet on the whole he was feeling lonely and depressed. On first entering the room and breathing its atmosphere he had felt for the moment almost light-hearted, but when John Blackburn had left him he was lonely and almost fearful. No doubt he was suffering a slight reaction from the revelations which had come to him a few hours before, and it is more than possible that the influence of shellshock, although it had taken place several years before, had not altogether passed away. (Con. next week)

FOUR YEAR BISHOPS WORSE THAN NONE

In the Southern Christian Advocate of January 23 there was some editorial reference to bishops that was very interesting to me, especially when Editor Watson refers to the sacredness with which he has held all bishops of our church. I also note in that paper and in other places how many men are writing in the cause of doing away with the life tenure for our bishops, and seeking four and eight year terms for these general superintendents. Right off the bat, without discussing the question with any one, I am opposed to any such legislation; but when such conservative bodies as the North and South Georgia conferences petition the General Conference for such legislation, one of two things, possibly both, seem to be facts: some bishop or bishops have been arbitrary in their rulings in these bodies, else these bodies are convinced that we have elected men to the high office of bishop who are unworthy; men without the temperament and ability to hold such high places in the church. That is as far as I can go here and hope to have a hearing.

In the opinion of an experienced but humble layman in the church, we may as well have no bishops, if they are to be elected every four years; and if we have elected men unworthy and have so conducted themselves, let's "church" them and elect men who are worthy. "Bishop timber" may be scarce in our Southern church, especially among those aspiring to such office, but I feel sure there are humble men and satisfied men who have all the qualifications for the Episcopacy; men with religion enough to treat his brethren in the ministry right. I believe there are many such.

The expectations of a bishop in any church or denomination are great; further, the work is delicate, but our former bishops, as a rule, "got by" with all these and went to the end with the love and esteem and confidence of the church as a whole. And such a success is nothing to brag about. It is the duty which honor bound them to do. Any man fitted by ability and temperament to be a bishop of the church ought to make common sense his guide, for that alone will keep him out of pitfalls, and properly used will cause him to treat all men fair and right. To do otherwise is indicative of the wrong man having been elevated.

Then comes the matter of new and additional bishops being elected. How many? Do we need any more while the present men are effective? Is the holding of four or five conferences too much for a man able to work at all? Some bishops claim that the work in the interim of the conferences is more arduous than the holding of conference sessions. That may be true, depending upon the energy and willingness to fill every request for assistance. But the next General conference is going to hear the matter of economy stressed. New bishops are a luxury, an expensive luxury. The church's load is already all it seems able to stand, though there are many living in ease on church paid salaries who are always calling for a more liberal support. Some writer made a sensible statement some weeks ago when he said let's not have a single drive during the next quadrennium. The present mission maintenance bill of an even million dollars is enough to add to the ever increasing, back breaking budgets of the churches in general.

New bishops, new connectional officers all cost money, and that money is raised by assessment, in which the individual church has no say. If these demands for increasing amounts came from the churches back home—from the pews—they would be different, but these demands as a rule come from connectional officers who live in ease in the pay of the church, and often complain if a new and costly church is built for our own use. I know the average church would like retrenchment that does not impair. I know hundreds and hundreds of churches are now loaded to the breaking point, and are in no humor for increased expense from any source.

C. W. Hunt, Lay Leader,
Myers Park Church.
Charlotte, N. C.

MRS. K. E. SHERRILL DIES AFTER EXTENDED ILLNESS

The recent death of Mrs. K. E. Sherrill, wife of Karl Edwin Sherrill of Lowell, N. C., marks the passing of a noble Christian and a devoted worker in the church of Christ. While in Lowell she gave her time and services without stint to the Methodist church. of which she was a member. Her life was a perpetual rebuke to all forms of unrighteousness. She was the sort of a woman that makes it easy to believe in God and have faith in mankind. Her life is recorded in the imperishable volumes of earth's eternal records to brighten and enlighten the paths of those who come after her. Her beautiful Christian character was an inspiration to all with whom she came in contact, and those who knew her best loved her most.

Her fatal affliction was a fiery trail, but she bore it unmurmingly through the several months and passed in great peace.

Mrs. Sherrill was born at Tirzah, S. C., May 5, 1891. She was the daughter of Mr. and Mrs. C. M. Stroupe. She died at the age of 38 years at her home in the Art Cloth village in Lowell, N. C. Perhaps she was called in her early life to help show us the way, where again we might be together where sorrow shall have no place. The funeral services were conducted at the Methodist church by Rev. F. H. Price, assisted by Rev. W. H. Willis of Charlotte, N. C. Her body was laid to rest in Hollywood cemetery in Gastonia, N. C.

She leaves behind to mourn her loss her husband, four sisters and one brother, besides relatives and scores of friends. There is an empty place in the home, a vacant seat in the church and in the Sunday school, and a loneliness in our hearts, for it is a vacancy hard to fill.

Mrs. Arnold C. Black.

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THE GOLDEN CROSS AND THE GOOD SAMARITAN SPIRIT

By Fred T. Barnett, Associate Secretary, General Hospital Board.

Golden Cross makes possible participa- of all. While we rejoice in the philanthropic spirit of forward-looking laymen in our own and other denominations, we think it would constitute a serious mistake for the rank and file of our church members to attempt to evade their responsibility for the support of the healing program of Jesus Christ by looking to men of wealth to provide all of the funds necessary for the building of hospitals through which the church may minister to suffering humanity. The command of Jesus, "Go, preach, teach, heal," comes with the same emphasis and authority to the Christian laymen of limited financial means as to the great captains of American industry. What Methodist layman would delegate to the bishop of his epsicopal area the duty and function of doing his praying for him? It is equally impossible for a Christian man or woman to delegate to men of large wealth the obligation which rests upon all to minister to God's suffering children.

Such an attitude of attempted evasion, in the first place, would seriously cripple the work of our existing Methodist hospitals, for the reason that even with heavy endowment no hospital can possibly take care of all the cases of tragic need which seek relief at its doors. Most of our Methodist hospitals have little, if any, endowment, and for this reason are dependent upon the support of the members of the church to make possible a fund for the charity work of these worthy institutions.

The Shriners have built 15 hospitals for crippled children in the United States since 1921, and each member of this historic order makes an annual contribution of $2 for the maintenance of these institutions. Shall it be said that we Methodists are not willing to make a small annual contribution of at least $1 per member for the Christ-like ministry of our own great church through its hospitals? If the laymen of Methodism could spend a few minutes with each of the superintendents of our 12 Methodist hospitals and hear a recital of the cases of desperate need which they are unable to meet because of a lack of funds for the charity work of these institutions, we are sure that a golden stream of beneficence would begin to flow through the Golden Cross enrollment which would gladden the heart of God and bring hope and healing to thousands of his afflicted children throughout the South.

Another and perhaps more disastrous result of an attempt to delegate this ministry of healing wholly to men of wealth would be that our people would lose the joy and blessing which will always come to those who share in Christ's program of service to a needy world. A distinguished leader of the Northern Baptist church recently said in an address in Atlanta that values are not found by merely possessing, but through using aright what we possess. God has graciously blessed our people with abundant prosperity, but without the practice of Christian stewardship, these material resources will prove a curse instead of a blessing. The Bible is full of promises of blessing to those who remember God's poor, and only as our people contribute of their financial means to the relief of suffering men and women who are served by our houses of healing shall they be able to secure the blessing of participation in the great hospital movement of our denomination.

Two Possible Attitudes Toward Golden Cross

Every Methodist layman ought to rejoice and thank God for the annual Golden Cross enrollment, which seeks during the second week in May to provide every man, woman and child whose name appears on our membership rolls with an opportunity to take part in the helpful ministry of our Methodist hospitals. Any adult, upon the payment of $1, and any young person 14 years and under, upon the payment of 25 cents, may become enrolled in the Golden Cross Society and shall then be entitled to wear the attractive button which stamps the wearer thereof as a person whose heart responds to the cal lof Christ in behalf of suffering humanity.

There are two possible attitudes for the members of the M. E. Church, South, to take towards this movement, viz: (1) The attitude of the priest and the Levite. (2) The attitude of the Good Samaritan.

Surely the attitude of the Good Samaritan to the wounded man will be the attitude of our Methodist people to the annual Golden Cross Enrollment during the week of May 11-18. Here is an opportunity for every one to serve, and if our people will only respond in adequate measure to this call for self-forgetful service, we believe a new joy will come into many otherwise desolate lives, a great humanitarian service will be rendered to thousands of God's afflicted children throughout Dixie, and the influence of the church will be tremendously enhanced as an agency for expressing Christ's sympathy and love to a needy world.

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J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

OF INTEREST TO MEHODISTS

The Epworth Era continues to grow in the estimation and in the affection of both Epworth Leaguers and other members of the church. Naturally so, for the Era itself continues to grow. Look at the attractive bill of fare presented in the present volume:

A series of personality articles, of which those on Prof. Charles C. Washburn and President J. L. Cuninggim of Scarritt College, and Bishop H. M. DuBose have already appeared; a series of articles on "Spiritual Adventuring in Social Relationships," by that famous leader of young people, Bertha Conde; a series on "Paths to Christian Leadership," by Thomas Hickman; the facinating life of Joan of Are, "The Girl in White Armor," by Albert Bigelow, one of the foremost writers of America. In addition to the foregoing, most attractive contributions by many writers are to be found in the Era from month to month.

The March number of the Era is especially given over to the effort to illustrate "Our Mother Methodism." Dr. Dan B. Brummitt, editor of the Northwestern Christian Advocate, Chicago, writes on "Early Preaching Places in England." As Dr. Brummitt is an Englishman by birth, and is familiar with these places, it may be expected that his vivid style and first-hand knowledge will give the reader something worth while. Dr. Frederick Brown Harris, pastor of the Foundry Methodist Episcopal Church, Washington, D. C., writes on the "Original Foundry Meeting House," Wesley's first center of activities in England, out of which grew the Methodist church. This article by Dr. Harris is one of the most facinating pieces of historic writing to be found in current literature. Dr. Duren of St. Marks church, Atlanta, Ga., writes on "The Pioneer Days of American Methodism." Dr. Duren is rapidly becoming famous through his biographies of Francis Asbury and Jessie Lee. The Devotional Topics for the month of March are based upon the central theme, "Our Mother Methodism," and so treated as to be of interest not only to Epworthians, but to all Methodists.

Because of the very great and unusual value of the material contained in the March number of the Epworth Era, every Methodist preacher, and all others interested in the beginnings of our great church, are urged to procure copies of this issue of the Era and spend several hours enjoying a literary and spiritual feast.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

MR. GOBBEL ILL

Mr. Gobbel had to cancel a teaching engagement, being unable to teach in the New Bern school last week and upon advice of his physician is also not teaching in the Lumberton school this week. He is recuperating from an attack of influenza which overtook him just preceding the opening of the New Bern school.

Miss Keene served as director of the school and is also serving in this capacity at Lumbrton.

Items on this page are edited this week by Miss Keene.

CRAVEN COUNTY

As this is being written our Craven county school is in session at Centenary church, New Bern. Three courses are being offered: "The Program of the Christian Religion," with Dr. J. W. Smith of Durham, instructor; "Training Juniors in Worship," Mrs. A. F. Robertson of Richmond, instructor; "Primary Lesson Materials," Miss Keene, instructor. Mr. Gobbel was to have offered a course on "Training Adolescents in Worship."

CARTERET COUNTY SCHOOL

Carteret county's second standard training school was held at Ann Street church, Beaufort, the week of February 2-7 with an enrollment of 60. Of this number 48 persons representing eight Sunday schools of the county received certificates of credit as follows: Ann Street, Beaufort, 23; Morehead City 9, Newport 7, Oak Grove 3, North River 1, Morehead City Presbyterian 3, Beaufort Baptist 1, and Morehead City Episcopal 1. A large number of people attended several class periods but not enough to be counted as enrolled.

One of the features of this school was the fine spirit of fellowship.

On Friday evening at the close of the class period a social was held with J. A. Hornaday, chairman of the board of managers, as host.

GOOD BIBLE CONFERENCE

Rev. E. C. Few, pastor of Queen Street church, Kinston, writes as follows about the recent Bible conference held there:

"I simply wish to assure you of our genuine appreciation for the rare privileges which our recent Bible conference afforded us. Dr. Rowe made a profound impression. His enlightening and spiritually discerning interpretations of the Bible proved a strange blessing to all of us who were fortunate enough to hear him. His most excellent services have been highly praised not only by members of Queen Street church and other cooperation Methodist churches, but by members of other denominations here in the city. The seed he sowed should produce an abundant harvest in the days ahead. Brother Ford also rendered a faithful service and we appreciate his visit and his earnest efforts. We are deeply indebted to you and the general board for those gracious days which have lately come our way."

HELPFUL PUBLICATION

Mrs. L. T. Royall, superintendent of the primary department of the Smithfield Sunday school, has the following to say about "The Elementary Teacher":

"I have been getting 'The Elementary Teacher' since the first number came out. I find it very helpful indeed. A busy woman, such as most elementary superintendents are, needs help in planning her programs. This she can find in this magazine. I enjoy the pictures and stories very much, and often make us of them; then, sometimes I find the very song that I have wanted. The articles on child life are fine; the book reviews are good, and also the suggestions for worship and for outside activities. I just wish that I could put more of them into practice."

If you are working with children under 12 years of age in the Sunday school you will find "The Elementary Teacher" a most helpful publication. Write Miss Keene for a sample copy if you are not getting this magazine.

READERS' VIEWS

Below are expressions from two workers concerning the new publication, "Childhood Guidance in Christian Living," which came in letters to Miss Keene:

"The magazine 'Childhood Guidance in Christian Living' is fine. It is just what teachers and trainers of the small children need. Each subject is well presented. The young child has needed to be better understood for a long time, and the articles written in this number tell us how to make training a pleasure instead of a task. I especially enjoyed reading 'Growing Up With a Dog,' by J. B. Hawk, and 'Character and the Care of Pets,' by F. McKinnon Morton. However, I think the ideas contained in each of the remaining articles are important in child training.

"Success to the publication."—Mrs. E. C. Crow, Supt. Beginners' Dept., St. Paul's Church, Goldsboro, N. C.

"I have read the copy of 'Childhood Guidance in Christian Living' which you sent me, and I consider it one of the of the most valuable publications of its kind that I have ever read. All parents and teachers of young children should have access to this publication. I am sure they would all be benefited by the helpful articles on problems which we face every day in our dealings with little children. I am especially interested in the simple stories for children which are included."—Mrs. George F. Tyson, Supt. Nursery Dept., Calvary Church, Durham, N. C.

DECEMBER TRAINING RECORD

According to the December report of training work, which has just been received from the Nashville office, 23 certificates of credit were issued during the month, 22 standard and one Cokesbury. One standard diploma was also issued to Rev. G. R. Stafford, Duke University.

MARCH TRAINING SCHOOLS

During the month of March the following standard training schools will be held:

Johnston County at Edgerton Memorial church, Selma, March 2-7.

Wake County at Edenton Street, Raleigh, March 9-14.

Franklin County at Louisburg College, Louisburg, March 9-14.

Durham County at Memorial, Durham, March 16-21.

Alamance County at Front Street, Burlington, March 16-21.

Wayne County at St. Paul's, Goldsboro, March 23-28.

WILSON SCHOOL, APRIL 27

Meeting with the Wilson workers' council Monday evening was the board of managers of the training school and persons interested in the Bible conference which convened later in the week. Approximately 50 persons were present. Supt. A. E. Bishop injected spirit and life into the business of the workers' council, which heard encouraging reports of progress in all departments of the Sunday school. Rev. Thomas McM. Grant presided over the meeting of the board of managers of the training school, which fixed the week of April 27-May 2 as the date of the school. Among those present were Rev. J. G. Johnson of Buckhorn, Rev. S. E. Mercer of Elm City, Rev. J. C. Williams of Bailey, and Rev. B. F. Boone of Pinetops. Rev. Dwight L. Fouts, the director of religious education at First church, Wilson, is making a real contribution to the progress of the church at Wilson.

ACTIVE WESLEY CLASSES

The following Wesley classes have filed application or made annual reports since the last list was published in these columns:

"Live Wire," Aberdeen; Mr. G. N. McCall, teacher; Mr. Henry Wilder, president.

"Lou Midgette," Norlina; Mrs. J. L. Midgette, teacher; Mrs. R. L. Traylor, president.

"Willing Workers," Jonesboro; Miss Flora McDonald, teacher; Miss Eunice Harrington, president.

Some two years ago, just a few days later than this, I stood on the Apocalypse at Athens and had the opportunity of gazing upon that marvelous ruin, the Parthenon.—Address at a Kiwanis conference, as reported in the Keystone Builder.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

THE MISSIONARY COMMITTEE

"Let every Sunday school be regarded as a missionary organization to promote education in missions; and let the superintendent, after consultation with the pastor, appoint annually a committee which shall have special responsibility for the promotion of instruction and training in missions."—Discipline, Par. 386.

Missions is an integral part of religious instruction and training in the Sunday school and should be thoroughly articulated with the entire educational program of the school. The committee should, therefore, carry out its duties in thorough co-operation with the management of the school as a whole and also with the superintendent and teachers in each department.

Superintendents of very small schools will probably decide that one person is sufficient to act as the committee, while in larger schools the number will be determined by the development and needs of the departmental and class organizations, so that each department, or group of classes representing a department, shall have a representative on the committee.

GOOD MORALE

Not only was the total number of credits earned in our recent Weaver College and North Wilkesboro training schools very satisfactory, but the general spirit exhibited in both schools was very encouraging. The morale was good, and the opinion was generally voiced that similar schools ought to be held next year.

The Weaver College student body furnished one of the most enthusiastic and generally satisfactory set of students we have ever enrolled in a standard training school. The usual good Weaver College spirit seemed to be at its best. President Trowbridge and his assistants are to be congratulated on the fine state of affairs now existing at Weaver College.

YIELDING TO TEMPTATION?

It is not obligatory for any Sunday school to give its fourth Sunday offerings to missions. However, when a Methodist Sunday school does elect to give these offerings to missions it becomes obligatory that these offerings go to the dual special. This direction of our Discipline is often violated, sad to say.

In regard to this matter, A. L. Dietrich, treasurer of the general Sunday school board, writes as follows: "I read with interest your item 'What a Pity' in the North Carolina Advocate of February 6. I am wondering if you would care to give me the name and address of that Sunday school superintendent. In addition to the reason you gave in the article for such a deprecatory action, there is another and stronger reason, namely: It is in direct violation with the agreement between the board of missions and the general Sunday school board.

"You will be interested in knowing that I have just completed statistics of the various conferences of our church which show that during the last conference year there was about $146,000 of Sunday school missionary money used for other causes, an increase of $3,000 over a like amount for the previous year. We will probably be sending these statements out a little bit later with an accompanying communication, but I thought you would be interested in knowing what the figures show."

NUMBER TWO

Information just released from the leadership training department of the general Sunday school board places our conference in second rank as regards the total number of leadership training credits earned during the past four years. The following tabulation lists in order the conferences whose Sunday school workers earned ten thousand or more credits during the past quadrennium:

Central Texas	19,755
Western North Carolina	18,842
West Texas	15,620
Virginia	13,038
North Carolina	12,902
Upper South Carolina	12,677
North Texas	11,935
North Arkansas	11,365
North Alabama	10,378
Florida	10,005

WEAVER COLLEGE

The fourth annual standard training school for Weaver College, Weaverville, and surrrounding territory, held last week at Weaver College, was a decided success. The total enrollment in the school was 118, of which number 112 earned certificates of credit. Sixty-eight Sunday schools were represented by credit earners. The credit students are listed by institutions as follows: Weaver College 88, Weaverville Station 15, Weaverville circuit 6, West Asheville 3. The courses, instructors, total class enrollment, and credits earned follow:

Worship, F. M. Williamson; 66—61.

The Christian Religion, Rev. G. T. Bond; 21—20.

The Sunday School Worker, Paul F. Evans; 31—31.

NORTH WILKESBORO

The second annual standard training school for North Wilkesboro, Wilkesboro and Moravian Falls, held last week at First Methodist church, North Wilkesboro, proved to be a mighty good little school. A total enrollment of 41 was recorded, of which number 38, representing six Sunday schools, earned certificates of credit. These credit students are listed with churches as follows:

North Wilkesboro 36, Wilkesboro 6, Moravian Falls 2, First Baptist 2, First Presbyterian 1, Goshen 1.

The courses, instructors, class enrollment, and credits earned follow:

Evangelism, Rev. J. H. Armbrust; 14—14.

Survey of Old Testament, Rev. W. E. Poovey; 12—12.

Principles of Teaching, Miss Corinne Little; 15—12.

WORKERS' COUNCILS

Miss Corinne Little, our elementary superintendent, and the writer have attended a series of workers' councils during the past several days in which the new program of work and other important matters have been right thoroughly discussed. The attendance and interest at these meetings have been good. In each instance the pastor and superintendent have opened the way most cordially for the meeting of these engagements. Workers' councils have been met at Park Avenue, Salisbury, Main Street, Reidsville, Walkertown, Central Terrace, Winston-Salem, Ramseur, Pleasant Garden, and Calvary, High Point.

SALISBURY SCHOOL

The tenth annual standard training school for Salisbury-Spencer and surrounding territory is scheduled to be held at First church, Salisbury, March 9-14, the initial session being held at 3 o'clock Sunday afternoon, March 9. Courses and instructors to be offered in this school follow:

Worship, Rev. C. A. Tucker.

Principles of Teaching, Prof. J. W. Myers.

Religious Education in the Local Church, F. M. Williamson.

Junior Department Administration, Mrs. H. M. Wade.

Primary Department Administration, Miss Corinne Little.

LEXINGTON SCHOOL

The fourth annual standard training school for Lexington and Davidson county will be held at First church, Lexington, during the week of March 9-14, the initial session being held Sunday afternoon, March 9, at 3 o'clock. Courses and instructors to be offered in this school follow:

Principles of Teaching, Prof. B. G. Childs.

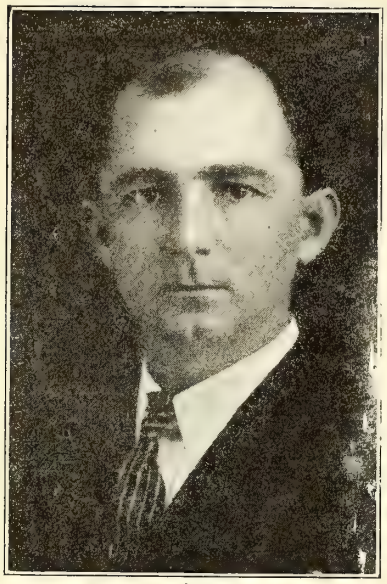
The Church and Its Work, Rev. J. F. Kirk.

Pupil Study, Rev. L. F. Tuttle.

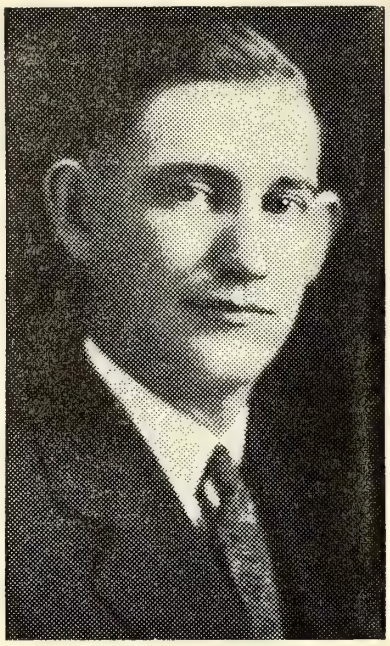
The Small Sunday School, Its Plans and Work, Paul F. Evans.

MAKE THEM GO

By the time this appears in print we will have started our spring schedule of training schools. From two to four training schools will be held each week from now to the first of May. Much effort, energy and money will go into this great endeavor. Let every one who is interested see that every possible thing be done to bring success to these most worthy service activities. Let's make them go in great fashion.



James Ezelle McSwain



Eugene Cannon Few



Robert E. Pittman

Methodist Ministers of North Carolina

James Ezelle McSwain—Elijah E. McSwain; mother, Harriett Jackson; born July 8, 1879, Hoodtown, S. C.; joined church 1890; called to preach at 25; reared in York, S. C.; attended Clifton Institute, Gaffney, S. C., with correspondence course. Charges: Helton 1912, Wilkesboro 1913, West Hickory 1914, Lewisville 1915-16-17-18; Matthews 1919; Weddington 1920-21-22; Cool Springs, 1923-24-25-26; Maiden 1927-28-29; Epworth, Concord,, 1930.

Eugene Cannon Few—Father, Ignatius Pierce Few; mother, Fannie Cannon Few; born May 30, 1896, Greer, S. C.; joined church 1910; called to preach at 17; reared in country; attended Duke University; degree B.A. Charges: Roanoke Rapids, 1917-18-19-20; Nashville, 1921-22-23-24; Hamlet, 1925-26-27; Queen Street, Kinston, 1928-29-30. Erected handsome church in Roanoke Rapids; debt lifted from splendid church in Nashville and church dedicated; beatiful modern Sunday school building completed and one of best parsonages in state erected in Kinston.

Robert E. Pittman—Father, Francis M. Pittman; mother, Louisa (Mewborn); born 1867, Lenoir Co.; joined church 1880; called to preach at 43; reared in country. Charges: Ocracoke 1911-12, Craven Ct., 1913-14-15-16, Mt. Olive Ct., 1917-18-19-20, Mt.Tirzah-Rougemont, 1921, LaGrange Ct., 1922-23-24-25, Mt. Olive Ct., 1926-27, Fremont, 1928-29. Six different appointments in those 19 years. Number received on profession of faith: 1920, 101; 1921, 67; 1922, 137; 1923, 18; 1924, 21; 1925, 109; 1926, 70; 1927, 74; 1928, 51; 1929, 17 thus far. Ten year average, 66.

Albea Godbold—Father, G. C. Godbold; mother, Ella (Felder); born July 25, 1895, near Summit, Pike county, Mississippi; joined church in 1907; called to preach at 17; reared on farm; graduate Summit high school, 1913, and McComb high school, 1914; employee General Land Office, Washington, 1914-16; special agent Bureau of Labor Statistics, Washington, various times, 1916-23; night student George Washington University, Washington, 1914-17, 1919-20; voluntarily enlisted and served with A. E. F. in France, December, 1917, to July, 1919; graduate Saumur Artillery School, Saumur, France, 1918; special American student University de Grenoble, Grenoble, France, 1919; B.A. Southern Methodist University, Dallas, Texas, 1921; B.D. School of Theology, Southern Methodist University, 1923; winner R. E. L. Saner oratorical medal at S. M. U., 1923; graduate student Yale University, 1923-26; M.A. degree 1926; pastor Humphrey St. Cong. church, New Haven, Conn., 1924-26; licensed to preach in Baltimore conference 1920; ordained to gospel ministry Oct. 1, 1924; transferred to Western N. C. conference 1926; charges: Brevard Street, Charlotte, 1926-28; College Place, Greensboro, 1928-30.

Charles Tinsley Thrift—Father, Henry L. Thrift; mother, Laura Annie (Sutton); born 1879, Westmoreland Co., Va.; joined church 1893; called to preach at 10; reared in country; attended Randolph-Macon College, Vanderbilt University; degrees A.B and B.D. Charges: Virginia Conference, Clarksville, Va., 1905-06; Victoria and Kenbridge 1907-09; Bowling Green 1910; West End, Richmond, 1911-12; Louisa 1913-16; Calvary, Danville, 1917-18; N. C. Conference, Graham 1919; Clayton 1920-21; Farmville 1922; Moyock 1923-27; Rosemary 1928. Builder of Memorial church, Currituck, N. C. Author of Why John the Baptist Sprinkled the Multitudes at the River Jordan; the Model Church; A Modern Scholar, Modern

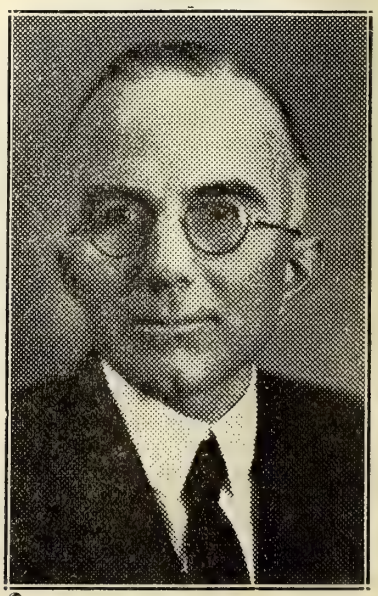
(Continued on page 27)



Albea Godbold



Charles Tinsley Thrift



Thomas Arthur Groce

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

It occurs to me that the communities that have been helped most by our home in caring for children should make the largest contribution toward its support. It is often the case that churches often forget the previous promises they make after the children are placed in our home. This is not intentional, but is none the less a fact. I want to appeal to every church and Sunday school to help us in a bigger way to support children from their communities. It seems that these churches and Sunday schools would feel a more personal obligation to make sacrifices to help us carry on. It is to these I am making this special appeal.

* * * *

There is a falling off of receipts as compared with last year. When we take into consideration the fact that we have a much larger number of children than we had a year ago, the situation is anything but encouraging. It stands to reason with more children our expenditures are necessarily larger. Since we have no other income, except a small amount from the endowment and the Duke foundation, we must look to our Methodist people for contributions. It does not require a prophet to foretell the serious embarrassment that will befall us if our expenses are much larger than our receipts. Let one and all rally to the support of our 334 fatherless children!

* * * *

On the 12th of this month we planted 85 pounds of English peas. At the same time we planted 25 bushels of Irish Cobler potatoes with 21 bushels to follow by the 20th. By the time this note appears in the Advocate, provided we have good weather, we will have our spring turnips, mustard, cale, beets and radishes planted. For some time we have had our onions and cabbage set out and they are beginning to grow off nicely. Most of our land is broken and ready for planting the last of March and first of April. I am a great believer in planting everything as early as the season will permit. It is our plan to make more vegetables than ever before if we have a favorable season.

"Sir, would you give five dollars to bury a saxophone player?"

"Here's thirty dollars; bury six of 'em."
—Our Paper.

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Some Divine Imperatives

By Robert E. Goodrich, Pastor First Methodist Church, Shreveport, La.

"And ye shall be witnesses unto me both in Jerusalem, and Judea, and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Vital Christianity is both an inner joy and an outward impulse. Christ enthroned in the life brings the glow of an inward peace to the soul, and an outward urge that reaches to the end of the earth. Let us think, then, on some of the divine imperatives under which the Christian lives.

There Is the Divine Imperative of the Master's Word

Our Lord stood one day with a far away look in his eyes that pierced beyond Judea and the empire of mighty Rome, to the very ends of the earth and to the end of time. And to the little group of redeemed fishermen and publicans and simple peasant women and healed cripples. He spoke that one simple little word, "Go!" On his lips that was the mightiest command ever uttered on this planet. Into that simple little word was packed the dynamic that has literally shaken and transformed this world. And while that command of Jesus stands, bidding his church to take his gospel to the ends of the earth, it is nothing short af treason for any Christian to argue as to whether or not we should seek to evangelize the earth.

Mr. William James, the eminent psychologist and philosopher, said a few years ago: "What the church needs today is a moral equivalent to war." What the great teacher meant was that the need of the church is the inspiration of some gigantic task that will tax its resources and fire in loyalty as war taxes the resources and loyalty of a nation.

Well, surely Mr. James, for the moment, forgot the great commission of Jesus Christ. To the earnest, loyal Christian, the divine imperative that bids us take the gospel to the ends of the earth has in it the challenging appeal, the demand of loyalty and the explosive power that make it far more than the moral equivalent of carnal warfare. What mightier challenge than that of laboring to transform a world of greed and strife and selfishness and sordidness and suffering and sin and shame into a world of righteousness where redeemed myriads shall fulfill the vision seen by St. John in his apocalytic glory: "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

There Is the Divine Imperative of the Higher Chance

The French say, in a fine and impressive way, "Noblesse oblige." On their lipes, these two words mean that nobility of life or privilege obliges one to noble service. This is the thought of the divine imperative of the higher chance. In Christianity ability to serve means an obligation to serve. "Unto whom much is given, from him shall much be required."

In Christianity we possess the finality of spiritual truth. In Christianity we have the ultimate of the revelation of God to the world. No spiritual truth can ever dawn that is greater than the spiritual truth which Jesus proclaimed among men. We have not yet come to understand it all, and perhaps we never shall. Through the progression of time we shall advance in our understanding and appreciation of what he taught. But humanity will never go beyond what he taught, because his teaching was a finality.

Now, does someone rise up to condemn us Christians as being narrow when we claim spiritual finality in Jesus Christ? There is a distressingly dangerous attitude in some modern minds that insist that we cannot be dogmatic in our claims of truth. They insist that to be dogmatic is to be narrow.

Very well, we gladly admit that we are narrow, for in this we find ourselves in perfect harmony with all truth. All truth is dreadfully narrow. All error is infinitely broad. Let us take the mathematical statement that five times five equals twenty-five. Now, to stay within the bounds of truth, that one statement is the only possible statement that can be made. But in the realm of error there are no mathematical limitations to the number of statements that can be made concerning the product of five times five. Truth is not something with which we can conjure or compromise. Truth is rigid, because truth is final.

And so we insist that in Christ we have the ultimate of divine truth, and because we are the possessors of this truth, we are under the imperative of the higher chance to carry that truth to all men.

There Is the Divine Imperative of Love's Constraint

This is the noblest imperative of all. To go only because our Lord commanded us to go, is to move only because of the existence of a divine mandate. To go only because we have a treasure that is rightfully the heritage of all men, is to move only because the sense of obligation drives us. But to go under the constraint of love is to carry the gospel to all men because love longs to serve and save all men. And where the true spirit of Christ is in the human heart there will be found this impelling power of love. I see the great Apostle Paul as he moves about, like a flaming evangel against the background of heathen darkness, suffering in the spirit and in the flesh. Here he is saying to the Corinthian Christians: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep."

(Continued on page 31)



What this Doctor did for Humanity

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Children's Storyland



THE LEGEND OF ST. VALENTINE

By Lota Leigh Baum.

Once a long time ago there lived a monk who became very discouraged because he could not accomplish the great things he saw others around him doing. One of the monks could sing so beautifully that all who heard him were charmed by the sweetness of his voice. Another could preach with such earnestness and power that crowds thronged to hear him. A third was a great artist whose skill in blending colors was unsurpassed. St. Valentine could number none of these talents among his accomplishments, and he wondered if his life could be of service to the Master. While he sat one evening pondering, discouraged, and almost despairing, a voice came to him through the stillness saying: "Valentine, do the little things. Love people and show your love through little kindnesses." Valentine listened intently. He was not sure that he had heard aright, but again the voice came: "Valentine, do the little things. You love people. So show your great love through the little kindnesses." This time Valentine was not mistaken. He realized now that his was to be an humble life of service which would probably be overlooked by the singer, the preacher, and the artist. But, maybe, after all, in the doing of little things he might learn the great lesson of love even better than they. And so beside the monastery St. Valentine planted a garden and tended it each day himself. As the children passed by he shared with them the loveliness of his garden and taught them the great lesson of love. To his friends, especially those who were sick or sad, he went with a message of good cheer and a gift of flowers. When he became too feeble to visit those whom he loved, he sent them simple little messages saying, "I love you."

We are also told in the legend that Valentine was once thrown into prison by some wicked men, and it seemed that his deeds of love and thoughtfulness would have to cease. But every day and many times during the day, the old saint would pray for those who had cast him in prison. And very earnestly did he ask God's blessing on a poor little invalid girl who would so greatly miss his flowers and the notes of cheer. He thought not once of himself.

Then one day he saw floating through the prison bars a piece of white paper, and he heard a fluttering of wings. And he knew that his carrier pigeon had found his way to him. How glad it made his heart! If only he had a pen with which to write a message of cheer, for already his discerning eye had found a tiny flower growing in a crany of the prison wall. He would send these to the sick child and she would smile and be able to bear the suffering more bravely. If only he had a pen with which to say, "I love you with all my heart—with all my heart," he repeated slowly. Then suddenly he laughed aloud. "Why, she will understand," he said, and carefully he tore the paper into the shape of a heart and fastened the flower in it so that the pigeon would not lose it in his flight.

Ever since that day to send a heart to some one means "I love you." After Valentine's death his friends decided to commemorate his beautiful life of service by sending love notes each year on his birthday, and usually these messages are written on a heart.

WHEN PETER RABBIT TORE HIS PANTS

One morning little Peter Rabbit's mother called him to come to breakfast. Big Peter Rabbit had gone to work some time before.

"Now, Peter," said his mother, "I am going shopping. I want you to take this pail and gather a lot of blueberries for me. Put on your overalls, and be very sure you do not touch your pants with the pink buttons."

Little Peter Rabbit promised, so mother put on her bonnet, and her new red cloak, and taking her market basket went shopping.

Little Peter Rabbit put on his overalls, took his pail and started blueberrying. It was very quiet in the berry patch and he had picked a pail partly full when he heard a little sound beside him; "Grrr-rrr-rr," it said. Little Peter looked up quickly and there was Little Bobby Bear coming for blueberries, too.

Little Peter was glad of company and the two picked blueberries together until they were tired. Then they sat down to talk and rest and eat a few blueberries.

"See my new red pants?" said Bobby Bear. Nobody has such fine pants as mine."

"I have," said little Peter Rabbit proudly. "I have a new pair of blue pants with pink buttons on them."

"Ho," said little Bobby Bear, "I don't believe it. If you had them you'd wear them."

Then little Peter Rabbit forgot all that mother had told him, and he said, "I have too. You just wait here and just see," and he ran home as fast as he could and put on the new blue pants with the pink buttons, and ran back to where Bobby Bear was. But little Bobby Bear had grown tired of waiting and gone home, and little Peter Rabbit was left in the berry field alone.

He picked a few more berries, but the sun was so hot and he felt tired and sleepy, so he put his berries carefully on a stone, and crept under a thorn bush to take a nap. He slept and slept, and the sun grew hotter and hotter.

By and by along came the Fox Boy's father. He saw little Peter Rabbit asleep under the thorn bush, and the pail of blueberries on the stone.

"What is this?" he barked, and little Peter Rabbit woke up with a start, and jumping so that he caught on one of the thorns on the end of a branch, and there he hung dangling up and down.

"Oh, Mr. Fox," he cried, "please help me. Please take me down."

"No, indeed," said Mr. Fox, and went on his way.

Little Peter Rabbit swung and swung round and round. All at once he heard a little sound—siz-zip-rip tear-r. It was the seat of his new pants. Then it came again, zip-rip-zrr-tear-rr and little Peter Rabbit felt the seat give way and he came tumbling to the ground.

He picked up his pail of blueberries and ran home. He took off his new blue pants and put them away neatly. "Perhaps mother won't see them for a long time," he said.

Mother Rabbit came home from shopping, and she brought a nice lettuce lollipop for little Peter. He took it out of doors to eat.

All at once he heard mother calling "Peter, Peter, Peter!"

"O dear," he cried, "what have I done now? I don't believe mother has found out about my pants."

But that was just what she had done. There she stood with the pants in her hand, the seat all torn out. She just looked and looked and little Peter hung his head.

Then Mother Rabbit took little Peter's paw, and she took away the lettuce lollipop, and she put him to bed and tucked him in, then she got the big hickory stick and little Peter cried and cried, and said, "O mother, please don't whip me any more. I will be good."

Then Mother Rabbit said, "I took away the lollipop because you did not mind me, I put you to bed because you did not tell me, and I whipped you to make you remember."

"I will never touch my new pants again unless you say I can," whimpered Peter, as Mother Rabbit mended them and put them away.

And I wonder if he ever did.—Emma Florence Bush, in The Presbyterian.

"Tommy, can you tell me one of the uses of cowhide?"

"Er, yessir. It keeps the cow together."—Detroit News.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT NOTICE

All officers—superintendents of the various departments and district secretaries—must send in their reports at once to Mrs. Walter Patten, New Bern. These reports must be printed before the annual meeting at Rocky Mount, and March 1 is the ultimate day when these reports must be in the hands of the printer.

There is infinite detail involved in getting these reports printed accurately and they must be ready for distribution on the opening day at Rocky Mount.

ACTIVITIES OF THE CHILDREN OF FRONT STREET, BURLINGTON

Mrs. H. P. McKay and Mrs. C. V. Long invited all of the children from six to twelve years in Front Street M. E. church to meet them at the church Sunday afternoon, February 9, the purpose being the organization of the children's missionary societies. There were 17 from six to eight years, inclusive, and they were changed from the Bright Jewels to the children's division, Mrs. Long to be their leader, and the following officers were elected: Dolores Cheatham, president; Glenn McAdams, Jr., vice president; Edward Murray, Jr., secretary; and Hilda Somers, treasurer. There were 15 members of the newly organized Epworth Junior Society, nine to twelve years, with Mrs. W. Y. Stewart named as leader, and the following officers elected: Helen Daily, president; Hubert Heatwole, vice president; Hazel Stadler, secretary; John Robertson, treasurer. Mrs. McKay led the devotional service, and explained to the children the aims and purposes of the organization, and all were most enthusiastic over the societies.

OFFICERS' TRAINING DAY IN WAYNE COUNTY FEDERATION, NEW BERN DISTRICT

The officers' training day proved a great success not only from point of large attendance, but interest and enthusiasm. The meeting was held in St. Paul religious education building, so well adapted for such purposes, with Miss Fannie Best, chairman, presiding. Rev. W. H. Brown of Goldsboro circuit, opened the meeting with a most impressive and spiritual devotional. Mrs. Alex. Taylor was at the secretary's table, and after a few words of greeting from Mrs. George Spence, president of St. Paul auxiliary, and response by Miss Cora Thompson, we soon felt at home and of kindred minds. The regular business of the federation was soon over, and after Miss Best had explained the aim and purpose of the officers' training day, she announced that the district secretary wanted to say a few words.

For nearly four years Mrs. John Raper has served as president of this zone and in that time has seen it grow from six adult and two children societies to 14 adult and five children. So when she resigned last year we felt like honoring her, and it was my pleasure to present her with a life certificate as a token of love and appreciation from the Wayne County Federation of Woman's Missionary Societies.

The several groups of officers were then asked to retire to the rooms assigned. Mrs. E. N. Harrison led the presidents, Mrs. F. B. McKinne the treasurers, Mrs. Charwick the corresponding secretaries, miss Vara Herring the social service superintendents; Mrs. E. A. Simkins conducted the mission study group, and Mrs. Mathews and Mrs. Webb the children and baby roll.

The discussions lasted for nearly 45 minutes. At the conclusion of the discussions we reassembled in the auditorium and after a sweet message in song from Mrs. R. P. Watson of Wilson, had the pleasure of hearing Mrs. H. J. Faison speak on the qualifications of true leadership as given by God to Joshua when he was commanded to lead on the death of Moses. We have heard her often, but never it seemed to better advantage.

At one o'clock lunch was served. It is the custom for this federation to bring dinner, but St. Paul surprised all by supplementing barbecue and hot coffee. A delightful social hour was had during lunch hour, and on going back upstairs the devotional was led by Rev. Mr. McRae, followed by a beautiful solo by Mrs. Seeby of St. Paul auxiliary, with Mrs. Hardy Thompson at the piano.

The district secretary congratulated the women on the splendid work accomplished last year and asked for continued co-operation and earnest effort in new plans outlined for this year. Similar meetings will be held in the other three zones.

After a very spiritual consecration service conducted by Mrs. W. C. Chadwick, the meeting adjourned to meet next with Thompson Chapel auxiliary. I asked several leaders their ideas of this officers' training day—if it were worth while—and all agreed that, in their opinion, this meeting would result in lasting good. The meeting manifested was great and the discussions most interesting and helpful. Miss Vara said she had never before had so many of her superintendents in one class. So we take courage and press on for even greater things this year.

Flora M. Kendall.

SCARRITT COLLEGE NEWS

The annual meeting of the board of trustees of Scarritt College was held January 31 with Bishop W. B. Beauchamp, president of the board, presiding. Mrs. H. P. Murrey of Nashville was elected secretary, filling the vacancy caused by the death of Mrs. Luke G. Johnson, who passed away December 2.

The student enrollment, according to the report of the president, Dr. Jesse L. Cuninggim, is 174, this being 25 more than were enrolled last year.

Not only is there evident progressive scholastic spirit in the student body, according to President Cuninggim, but there has been similar development among faculty members, many of whom are doing graduate study or have completed work for graduate degrees. Among those are: Prof. Sylvanus Duvall, who has recently been awarded his Ph.D. from Columbia University; J. M. Batten and B. M. Bowen, who will receive their doctors of philosophy in the spring; A. E. Barnett and Miss Louise Young, who have completed their dissertations before reeciving their doctorates; Miss Mabel K. Howell, who is doing graduate study at the University of Chicago; and Prof. C. B. Duncan, who is doing special research work in the field of industry.

The board adopted resolutions on the death of Miss Lochie Rankin, for 50 years a missionary and a member of the Scarritt family; Mrs. Luke G. Johnson, secretary of the board and a trustee; J. N. McEachern of Atlanta; and Mrs. George Gaulbert of Louisville, Ky., benefactors of the college. Mr. McEachern made possible the chair of sociology in the early days of the college, and the Scarritt tower was completed with funds supplied by Mrs. Gaulbert.

Trustees elected for a six-year term are: Mrs. J. W. Downs, Nashville; Bishop Edwin D. Mouzon, Charlotte, N. C.; Mrs. Henry S. Owen, Kansas City, Mo.; Mrs. Attilla Cox, Louisville, Ky.; and Dempsey Weaver, Nashville.—Nashville Advocate.

COMMUNITY VISITING AND RELIEF WORK

This phase of social service work can be done by all missionary women. Perhaps a better understanding of the difference in local work and social service work will help the social service workers make their visiting definitely helpful. Local work is the share the missionary society has in the care of the parsonage and of the church. It also includes church visiting and calling on newcomers. Social service, on the other hand, picks up calling where the local work leaves off. This is to say, the social service superintendent and her committee may call on all the strangers they wish to, but the distinctly social service calls are made on those in trouble or poverty or to shut-ins on those in jail, county homes or other institutions for the unfortunate and delinquent. This visiting is to bring cheer to the sick, but in case of poverty or need, the visit is to ascertain the character of the trouble, to give immediate relief when needed, but above all, to study the case, find out if possible the underlying causes, and so far as may be help remove the causes. Health should be looked after. Defectives placed where they may be best provided for.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

AN INTERESTING ANNOUNCEMENT

"Born, February 4, at St. Peter's Hospital in Charlotte, to Mrs. and Mrs. Roy S. Smith, a son." The foregoing announcement will be read with great interest by the friends of Mr. and Mrs. Smith throughout our conference, and they will join us in heartiest congratulations.

Mrs. Smith, the mother of the young son, is a former district secretary (Charlotte district), and the splendid work she has done during the four years she has been in charge of the district is evinced by the encouraging growth and progress of these years. Our congratulations and good wishes are extended to her.

DEATH OF DR. WHITSETT

Our hearts are saddened at the announcement of the death of Dr. G. W. Whitsett, which occurred at his home in Greensboro Saturday, February 9, after an extended illness. We extend to Mrs. Whitsett our deepest and sincerest sympathy in her sorrow.

For seven years Mrs. Whitsett was the capable and efficient recording secretary of our Woman's Missionary conference, and the news of her recent bereavement will bring sorrow to the friends of the conference who know and love her.

"They never quite leave us, our friends who have passed
Through the shadows of death to the sunshine above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love."

A MEETING OF INTEREST AT SHELBY

Mrs. Oscar Palmer, superintendent of publicity of her auxiliary, sends us the following:

"The Woman's Missionary Society of Central Methodist church at Shelby held their first general meeting Monday afternoon, January 26, in the junior Sunday school assembly room.

Mrs. Z. J. Thompson, the new president, presided over the meeting. The opening devotional was conducted by Mrs. C. F. Sherrill, who took for her theme Phil. 3:13-14. She gave a most inspiring message urging us "to press forward to the mark for the prize of the high calling of God in Christ Jesus." The secretary, Mrs. J. D. Lineberger read the minutes and gave a resume of last year's work. Reports from the different committee were heard and plans for the coming year's work were made, the society enthusiastically pledging itself to bigger and better work this year than in the past, both in missionary and local work.

Feeling the need of a deeper spiritual life for ourselves, that we may carry out the plans, a prayer committee was appointed with a prayer leader for each of the five circles.

Following the business program, we were entertained by the business girls' circle, who under the direction of Mrs. J. T. Beason and the Missionary Voice agent, Mrs. B. H. Kendall, had arranged the stage as a comfortable and attractive living room. They gave the following program:

A reading, Must Missions Go, by Mrs. Beason.

Solo, When I Survey the Wondrous Cross, Mrs. Hayes.

A playlet (taken from the Voice), Have You Heard it?. By Mesdames Emma Dorsey, Roy Newman, Evelyn Hoyle, Miss Carobel Lever and Mr. Kalter.

This was followed by a group of beautiful tableaux representing the Missionary Voice covers. At the conclusion of the program refreshments were served, and a new member, Mrs. Kalter, a recent bride, was presented to the members of the society."

NEW ORGANIZATIONS ON MARION DISTRICT

The district secretary of the Marion district announces, with a great deal of pleasure, the organization of a new auxiliary at Alexander with Mrs. Eugene Allison, Forest City, as president.

Another new society which was organized several months ago at Mt. Hebron church, is doing fine work. This is a rural auxiliary near Rutherfordton and is composed of a splendid bunch of church women who have been doing fine work for several years, though only recently organized as a Woman's Missionary Society. Their lovely church, situated in a beautiful grove of oaks, testifies to the faithful and loyal service of these good women.

Three new junior auxiliaries have been organized recently in the Marion district: Rutherfordton, Spruce Pine and Bald Creek, all of which are starting out fine. The district secretary is expecting to have several other new organizations to report very soon.

We congratulate Mrs. Jonas on these five new additions to her district. Her district is certainly starting out to do its part toward reaching the goal given a few days ago by our conference corresponding secretary, Mrs. H. A. Dunham, at a meeting on the Asheville district of "100 new societies and 500 new members for 1930."

A PLEASANT DAY IN ASHEVILLE

By "The Guests."

On Monday, February 10, Mrs. A. D. Abernethy of Granite Falls, joined Mrs. M. B. Goodwin at Morganton. Next morning the two went by for Mrs. J. F. Jonas of Marion, and the three went to Asheville to spend the day with Mrs. H. A. Dunham, Mrs. W. R. Harris, Mrs. V. L. Stone and Miss Amy Hackney at Miss Hackney's home.

There never was a more perfect day for a drive over the mountains, nor a jollier, more congenial group of friends together.

When we were greeted at the door by the four hostesses in their dainty, perky aprons, we were partly prepared for the feasts for both eye and palate which greeted us later in the dining room.

The spirit of St. Valentine was abroad, manifested in the bowl of red carnations, cupids pointing their darts at the guests, dainty, jolly, crimson dressed figures beside each plate guarding the nuts and place cards from far away China. The color scheme was carried out in the menu; we even ate crimson hearts in our dessert course.

Mother Hackney with her own special, sweet, gracious charm presided at one end of the table. The eight of us forgot for a time that we were conference officers and district secretaries, with the heavy load of responsibility we know so well. But mutually interested in the missionary work, as we are, those eight "sisters" could not spend a day together without talking about our work which lies so near to the heart of each, so the pleasures of the day were interspersed with some discussion of the work, some rejoicing over its wonderful success and in anticipation of larger and better work in the future. Four thirty came entirely too soon. But the homeward trip down the mountains in the setting sun was a fitting climax for the end of a perfect day.

SIXTH GENERATION OF MISSIONARY MEMBERS

It is interesting to note that when the name of little Miss Anne Katherine Reagan of Weaverville was placed upon the cradle roll of the Woman's Missionary Society of the Weaverville church, that she was a representative of the sixth generation of members of the society. The little six weeks' old girl is the daughter of Mr. and Mrs. William T. Reagan, and great-granddaughter of the late Rev. R. M. Taylor and Mrs. Taylor.

The society, of whose cradle roll she becomes a member, came into existence in 1879, and three of the charter members are still active in the work of the organization. A few months ago this society celebrated its fiftieth anniversary in a most delightful and interesting service.

There are many things which Jesus might have put first in his teaching. As, we learn from fresh historical research into the Palestine of his day, there were so many grievous wrong and complicated injustices to which he might have given himself in the fresh power of a great love of men. But Lesson One for his disciples was something different. It was the simple plea, repeated over and over again, "Have faith in God." Unless that lesson were learned there was not much use to go on to anything else.—Halford E. Luccock.

Sunday School Lesson

FEBRUARY 23

By Dr. Frank M. McKibben

The Twelve Sent Forth

Matthew 8, 35 to 10, 8; 10, 40-42.

Golden Text—The harvest is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.—Matt. 8:37-39.

In the lessons of this quarter we have witnessed Jesus' response to the overmastering conviction of his mission to the world. His response was made public in the act of baptism at the hands of John the Baptist. It was confirmed in his own soul by an overwhelming experience which either he or those present recalled as a voice coming out of the heavens. We have witnessed his retirement to the desert to "think things through, to get his bearings, and to plan the work that was to be his. We have followed him through successive steps in his ministry. His choice of disciples has rather amazed and yet encouraged us. His teachings regarding God and the kingdom of heaven have challenged us to devotion, as they have millions of others since Jesus' earthly ministry. We have considered the standards which characterize citizenship in this kingdom.

We come in this lesson face to face with the genius of his kingdom-building program. Early in his ministry Jesus seemed to sense the probability of a short career for himself in the flesh. Rapidly he formulated plans that would insure the sure and steady growth of the kingdom he had come to establish. He realized that, once initiated, his mission would have to be intrusted to others for fulfillment. His strategy, therefore, was that of selecting, training, and inspiring others. We can almost see him feeling his way in this matter. His sending forth the Twelve really seems to mark a great forward step in the formulation of a plan that is still in operation as the major method by which the world will be evangelized.

The incidents attending this event are well known. The facts as to who were sent, why they were sent, where they were sent, and the results of their going are too well known to need rehearsing. It is this form of commission, the plan of multiplying his own power, reach, and influence a dozenfold as a trial effort that always has deep significance for the churches that are endeavoring to represent his cause on earth and to advance that cause throughout the face of the earth. The disciples had been "at school with the Master." They had seen him in action and had sat at his feet hearing his remarkable discourses. Surely they were ready to go out "on their own." Yet Jesus seems to have sent them out with as much concern and solicitude as a mother sending her first child to school. He gave them explicit instructions. He inspired them for their work. He warned them of difficulties. He sent them to those who would most likely receive them hospitably. He even reminded them of the manner in which he had generous-shared all with them. They needed to share as freely with others.

This move on Jesus' part was followed later by the sending out of the Seventy, the "lay people," a further unfolding of the genius of the kingdom program. Paul seems also to have sensed the value of this method and reminded the early church of the necessity for leaders of various types and training, some teachers, others preachers, others evangelists, still others prophets, etc. How this early genius of Jesus has blossomed into the far-visioned and widely-flung program of Christendom present history will testify. It is very interesting to note that the most significant and successful efforts on the part of the church in recent days to "carry on the mission begun by Jesus have almost completely duplicated the trial methods of the Master. Personal evangelism campaigns, "two by two" canvasses, the consecration and commissioning of teachers of the church school, are suggestive of various modern expressions of the methods inaugurated by Jesus for kingdom-building. The harvest has always been plenteous. Laborers likewise have always been scare. Jesus requested these twelve as they enlisted and engaged in service to pray that others might heed the call and respond. Thus the mission is perpetuated—and must be until it is fulfilled.—Pittsburgh Christian Advocate.

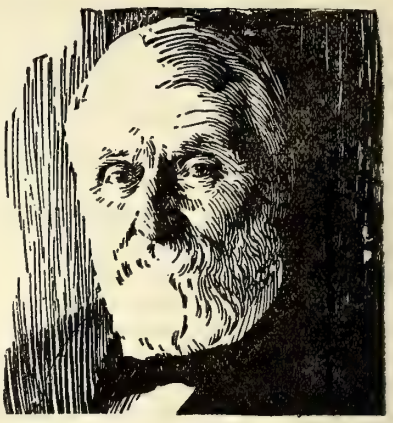
WANT OF FAITH AND OBEDIENCE

Let us look at a present situation with fairness and clearness of heart and mind. Dishonesty, lack of attendance at the churches, bad language, strife and divisions, extravagance, immoral conduct, the absence of a wide-spread interest in the progress of the church of God, the very moderate spiritual and moral life practiced in general, and the absence of scriptural holiness in the world is the direct result of a wide-spread disabedience to Almighty God.

If the people were converted to the idea that sin, Sabbath desecration, failure to attend the services of the church, failure to be actively interested in the work of the church, and failure to worship in the way and manner prescribed by God—if the people could see that these constituted our acts of treason and disobedience to God—it is probable that the whole trend of our modern life would be changed.

In this modern age the moralist, the educator, the politician and the organizers have offered solutions to every phase and problem of life under the sun. We have multiplied organizations by the hundreds until almost every little group in America is organized—and we solve nothing.

Morally, spiritually, economically, politically, socially and religiously we are



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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still in our childhood. The average mind seems to be a perfect storehouse of doubt, skepticism and mistrust, and one psychologist tells us that the average mental age of the nation is thirteen years. It behooves each of us to determine if we are still children, mentally; just playing like grown-ups.

Looking at the situation in the light of Holy Scripture, we seem to be leaving out of our life the one essential and fundamental fact, which is and must be the foundation on which we can build, namely, "Faith in God and obedience to his word."

The present moral, financial and agricultural dilemma in which we find ourselves is one that will be solved by religious processes. This is true because God is at the center of the universe and in his hands are the contrals that will govern the destinies of mankind. It is true because God has linked together our material, our secular and religious life. It is true because God teaches us that he will not bear with our disobedience when we are not repentant to him.

We may mortgage our homes and farms; we may operate our stores and factories night and day; we may buy our commercial fertilizer, join our various organizations and establish many boards and commissions; we may cry, "Lo here and lo there, is the solution to our problem", but I say unto you, none of these are sufficient within themselves. We must have as a basis of our life "faith in God and obedience to his word."

This is a fair picture of American life on Sunday morning: Aeroplanes are humming overhead, carrying passengers who ride for their first time; radios are buzzing with static; a jazz band and a radio sermon is mingled together for the benefit of the radio church-goers. Men and women, with sticks and bags, are following the little white ball on the greens and in the suffs; man and boys are loafing on the streets or congregating at some favorite retreat; politics, scandal, dirty stories and a fruit jar of corn whiskey makes the party. In the homes, the dinners are steaming on the stoves, and count the number who could not go of church because of it. Look into the bedrooms where the weary rest themselves—nine o'clock, ten o'clock, eleven o'clock—and they still sleep. And there are the highways—forty, fifty, sixty, seventy miles an hour—they must go. They are not going anywhere, most of them. Others are headed into wrecks. But look in the door of the church; a few have come. They are singing and praying, and God is there. He seems to say, "Where are the others whom I blessed?.'

Lawrence A. Watts.

Wherever a man, who has lived with Christ until the radiance of his personality takes possession of the human instrument, stands up to speak the living word, there is an altar of God. Wise, indeed, are those laymen who make it possible for these men to be prophets and not mere servants of time dealing with petty things at the altars of expediency. —Dr. Charles L. DeBow of Cleveland, O.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

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Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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Specimen of the print

Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from Gāl'i-lee to Jôr'dan unto John, to be baptized of him.
14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer *it to be so* now: for thus

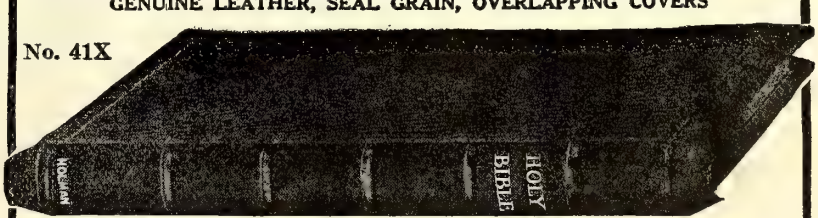
A. D. 26.

CHAP. 3.
r ch. 2. 22.
s Dan. 9. 24.
t Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-sā'jas the prophet, saying,
15 The s land of Zăb'u-lon, and the

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North Carolina Christian Advocate

Greensboro, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

GOOD NEWS

Rev. E. O. Harbin, superintendent of recreation and culture, is to be the Central Office representative at our coming annual Epworth League summer assembly, which will be held July 7 to 11 at Louisburg College.

NORTH MORGANTON

At a recent meeting of the North Morganton Epworth League the following officers were selected: President, Ralph B. McNeeley; vice president, Juanita Klontz; secretary-treasurer, Carl Hallyburton; department superintendents, Lucille Thompson, Lena Ollis, Esther Avery, and Willie Thompson. On Friday evening, January 24, the leaguers enjoyed a social at the home of Miss Lena Ollis. A large number were present. Delicious refreshments were served. The girls provided candy, cakes and sandwiches while the boys provided punch and other drinks. The cold weather and other handicaps do not keep the girls and boys of North Morganton from having a good league and a good time.

LIBERTY

On the night of January 19 the young people of Liberty Methodist church held a mass meeting and organized a senior Epworth League. Mrs. M. S. Kincheloe presided and the following officers were elected: Phil B. Williams, president; Miss Carolyn Crowell, vice president; J. Broadus Williams, secretary; Mrs. V. L. James, corresponding secretary; V. L. James, treasurer; Miss Verna Bennett, Miss Octavia Hatch, Mrs. Phil B. Williams, and Miss Farren, superintendents of the departments; Miss Christine Hatch, Era agent. Twenty-eight members were enrolled. A delegation of 15 attended the union meeting at Ramseur the following night and invited the union to meet with them on the 17th of February at 8 p. m. A wonderful spirit has been shown at all the meetings and plans have been formulated for the remainder of the year's work.

DUNCAN MEMORIAL

The senior Epworth League of Duncan Memorial, Charlotte, was reorganized in January and is now a combination of the young people's department of the Sunday school and the former senior league. Instead of having the league devotional meeting on Sunday evening, the senior league conducts the devotional service of the Sunday school each Sunday morning, and this service counts as their devotional meeting. This change was suggested by our pastor, Rev. H. F. Duncan, as it seemed our devotional meetings were not successful. We are going to give this plan a fair trial and believe that it will prove advantageous to both the leaguers and the Sunday school. Officers are: President, Miss Beulah Armstrong; first vice president, C. R. Bass; second vice president, James S. Morgan; secretary-Esther Abernethy; treasurer, Myrtle Welch. James S. Morgan.

MISSION STUDY AND SNOW

The week of January 27 was devoted to the study of missions by the Rockinghame Epworth League. We studied the book, "The Church and the Parish," written by Elmer T. Clark. Mrs. H. C. Smith of Rockingham conducted these meetings. Each night we had about 15 people present. Tuesday night of this week we had rain with about 15 present. Wednesday we had sleet with 16 present. Then Thursday we had a snow about three inches deep and there were 22 at the meeting.

Miss Elizabeth Covington of our league invited us to meet at her home each night for our study. The last night she served refreshments, so we had a social meeting as well as a helpful one.

Elizabeth T. Harriss, Cor. Sec.

JONESBORO

The senior league at Jonesboro has been recently reorganized and they are planning to hold an Epworth League rally night, March 2, in connection with the regular evening church service. Rev. I. T. Poole is pastor of this group and is a loyal Epworth Leaguer.

EPWORTH CHURCH

The Hi-League at Epworth church, Raleigh, is enjoying renewed interest, and their leader, Mr. Roy Williamson, announces that they plan to send at least ten delegates to the coming summer assembly at Louisburg.

Western North Carolina Conference

GASTON COUNTY INSTITUTE

Under the able direction of Mrs. Joe Jacobs, president of the county union, the leaguers of the Gaston union held their annual efficiency institute February 10-14, in Main Street church, Gastonia. Credits were earned by chapters as follows: Bradley Memorial 12, Park Street 11, Trinity 9, Malo 9, Ebenezer 6, Smyre 6, Main Street 5, Bessemer City 4, and East End 3. Mrs. Jacobs awarded a two dollar and a half gold piece to the Trinity chapter for having the highest percentage of membership earning credit. An enjoyable social was given on Thursday evening. Brother Courtney, presiding elder, led the closing consecration service on Friday evening. Instructors in the several classes and departments were: Revs. T. H. Swafford, A. C. Swafford, R. M. Courtney, J. C. Grose and G. G. Adams. The pastors of this union always co-operate with their presence in the institute; seven of the nine churches participating this year saw their pastors earn credit along with their leaguers. Such pastors can always depend on the services of their young people.

MAIN STREET, GASTONIA

The senior leaguers of Main Street, Gastonia, endeavor to be real pals, big brothers and sisters to the Hi-leaguers and Epworth juniors of their church. This fact was shown during Junior and Hi-League week, February 3-10. The leagues were off to a good start on Sunday night with a joint meeting of the several groups and a special program led by Miss Rena Mae Campbell. About one hundred were present including many of the leaguers' parents. Inspiring talks were given by both seniors and Hi's, also Rev. J. B. Craven, pastor, gave an interesting talk.

Sixty or more of this same group met again on Tuesday evening along with their parents and enjoyed a mother-daughter and father-son banquet in the dining room of the church. The following good program was rendered, being enlivened with league yells and songs: Welcome, by Paul Kennedy, who presided; reading, "Penrod," by Miss Ethel Glass; talk, What the Epworth League Does for a Boy, Mr. Jas. W. Atkins; response, by Edward Summerrow; talk, What the Epworth League Does for a Girl, Mrs. McG. Anders; response, Miss Goldie Beane, by the Misses Moss. On Wednesday evening a special program was arranged for the leaguers at prayer meeting. A large crowd responded to the call of the pastor. Several selections were given by the girl's' twin quartet. These were enjoyed very much. The next get-together was in the regular meeting of the county union on Friday evening. This met in Park Street, Belmont.

RUTHERFORD UNION

The regular meeting of the Rutherford County Union was held in Rutherfordton Friday evening, February 7. A splendid devotional program was led by the Rutherfordton chapter with Mr. Guy Padgett in charge. Rev. G. G. Adams, league field secretary, was with us and gave us an interesting talk on league work. It was a treat to have Mr. Adams with us. Rev. L. B. Hayes of Shelby was with us as principal speaker and delivered a wonderful address to our leaguers. We hope these helpful men may be with us again in our meetings. In the short business session, led by our president, Mr. Eaves, the roll call showed the following chapters represented: Spindale, Forest City, Pleasant Grove, Oak Grove, Alexander, Rutherfordton and Salem. Spindale was awarded the banner for having the largest percentage present, while Pleasant Grove was awarded the cross for scoring the highest on the standard of efficiency for the month. Salem invited the union to meet with them the first Friday evening in March. A social was enjoyed in the dining room of the church with games and refreshments.

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Manteo—W. F. Walters 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

Morehead City—B. B. Slaughter 6
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 3

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 14
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

Bethel—J. R. Edwards 4

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Roanoke Rapids—L. M. Hall 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

◇◇Candler—D. V. Howell 12
6◇Oakley (Asheville)—G. D. Herman 11

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 17
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Spnirkle, Jr. 2

GREENSBORO DISTRICT

◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 9
Park Place—J. E. Abernethy 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
◇Liberty—M. F. Kincheloe 6
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Glenwood—W. A. Kerr, Jr. 4
Jamestown—R. E. Hunt 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
◇◇Wilkesboro—T. C. Jordan 9
Central (Mt. Airy)—C. S. Kirkpatrick 9
◇Elkin—L. B. Abernethy 8
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
◇Hiddenite—J. B. Tabor 10
Catawba Ct.—E. D. Ballard 9
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Olin—J. G. W. Holloway 4

WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Mocksville—R. C. Goforth 4
Walkertown—W. R. Ware 5

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy Ct.—A. A. Somers 5
Bethel—G. N. Dulin 5
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Cherokee—Wm. Hornbuckle 1

DID PAUL FAIL AT MAR'S HILL?

In the Advocate of January 16 we find an article on "Paul's One Conspicuous Failure." One writer claims that Paul in his sermon to the Athenians fell into intellectual vanity, and asks why he did not tell them the need of repentance, and states that his speech would not convert a fly.

In the 17th chapter of Acts, while Paul was at Athens observing the idolatry of the people his spirit was stirred within him. So he was brought to Mar's Hill and asked to explain more fully this new doctrine that he had already been contending for among these people. After declaring unto them how much more wonderful and powerful his living God was than their idols that were only graven by art and man's device, he proceeded (verse 30) to preach repentance unto them, and farther (verse 31) he told them of the judgment and resurrection. Results? "Howbeit certain men clave unto him, and believed."

When this great man of God, this martyr for Christ's sake, neared the end of his journey and declared that he had fought the good fight and kept the faith, have we any record that he had the least remorse of conscience for any failure that he had made in "declaring the whole counsel of God" in his wonderful sermon to the Athenians on Mar's Hill?

Mrs. J. K. Terrell.

METHODIST MINISTERS

(Continued from page 18)

Scholarship and the Form of Baptism; Methodism and the Perilous Times; Some Remarkable Baptist Utterances, Are Methodists Willing to Face the Facts; The Possibility of Falling from Grace versus Once in Grace Always in Grace; Why Methodist Preachers Move So Often.

Thomas Arthur Groce—Father, J. T. Groce; mother, Mildred (Goodlett); born Sept. 22, 1878, Greenville Co.; joined the church at 14; called to preach 1892, surrendered 1903; reared in country; attended O'Neal high school; conference course, Vanderbilt University. Charges: 1907-09, Monaghan and Woodside, Greenville District, S. C. supply; 1909-10, Jonathan Creek-Waynesville District; 1911-12, Mills River; 1912-13, Fairview; 1913-17, Sulphur Springs, 1917, six months Mt. Zion-Cornelius; war work, religious work director Army Y. M. C. A., Camp Green, Charlotte; 1919-21, Race Street, Statesville; 1921-22, Andrews, Waynesville district; 1922-23, Waynesville district evangelist; 1923-25, Chaplain Oteen Hosiptal; 1925-29, Haywood Street; 1929-30, Coburn Memorial.

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FOUR CHANGES IN CHURCH POLICY

By Bob Shuler.

We are approaching another general conference with a restless and changing world making its demands upon us. These demands are not necessarily of a worldly or earthly character. They are demands that a successful church should carefully consider.

We need no change in doctrine. There is no sane demand for such change. But there is a demand for a change in policy, a modification in organization, a more vital and life giving program, which demands we dare not ignore.

As I see it, the general conference in Dallas should seriously consider four trends of thought within our church that are gaining impetus constantly and demanding sane and aggressive treatment.

First, there is undoubtedly a widespread demand for a time limit on the episcopacy. It seems to me that the day for life tenure has about expired. I am certain that the church would take a long stride forward in public esteem if a law were passed fixing four years or, at longest, eight years, as a term of office for our bishops, subject to re-election.

Second, there is an almost universal demand that the office of presiding elder be made more largely administrative and that a presiding elder's district be enlarged to at least twice its present size. Such a movement would secure an enthusiastic response. It is possible also that a uniform salary for presiding elder would meet with the favor of those whose finances support the church.

Undoubtedly the church needs four years of freedom from "drives." Our ministers need to be given time for the cultivation of spiritual vigor within their congregations. A revival is needed. This revival should not have as its goal a collection. We need a revival of holiness before the Lord, a revival of genuine experimental grace, a revival in the hearts and lives of our people. Southern Methodism could not promote a greater enterprise at Dallas than to sidetrack all else and give the main track for the next four years to the promotion of an experience of religion in the hearts of the people called Methodists.

The fourth change in church policy or program that I would suggest relates itself to the third. I would love to see the Sunday school board, the missionary board, the Epworth League board, the laymen, the women's organizations, and in fact all movements within our denomination, lay out at Dallas or immediately following the adjournment of the general conference, comprehensive programs for the thorough evangelization of our church groups and organizations in matters of vital doctrine. It seems to me that we have weakened our enterprise by specializing on method rather than reality. We continually emphasize the process but have little to say these days of the thing itself.

If I know the mission of the church, her one task is to call men to repentance. The salvation of the lost is the goal of Methodism. All that leads up to this consummation and all that leads from it are incidental, though oftentimes important. There are many vital matters connected with the salvation of men that deserve emphasis. The growth in grace of those who have been saved is tremendously important. But after all, the New Testament enterprise is one of bringing men to salvation.

What more profitable task could the Sunday school board assign herself this next quadrennium than that of indoctrinating the church through the Sunday school literature looking to a mighty revival that would result in the saving of the people through this instrumentality?

In my opinion such a crusade of indoctrination in matters vital to the saving of the lost, on the part of the mission board, would result, without any "drive" or financial crusading, in the ingathering of the greatest collection that has been given to missions in any four years of our history.

We have specialized as a church, with some profit undoubtedly, on all kinds of solutions for the difficulties that now beset Protestant Christianity. We have gathered into groups and discussed at great length the enterprises by which we have hoped to make the church of our fathers the mighty crusader that the twentieth century demands. It is folly to say that much of good suggestion has not been fostered. Some paths worthy of the feet of Christian pilgrims have been discovered. And yet all students agree that the way ahead still has its difficulties and problems.

Why not resort to the materials out of which the church has builded? Is it not safe to say that the realities about which Protestant Christianity grew into her gigantic proportions may offer the fresh, new, vital solution of our difficulties??

If the doctrines of Wesley and the positive preaching of the men who surrounded him shook the British Empire and influenced the world, as all men concede, why might no the the reinvigoration of those doctrines, their emphaasis, anew, the return of the church to the fountain of her early refreshing, again bring new life to our Methodism?

I write these lines in the hope that some of our bishops and leaders may discover and advise a way by which our church may enter, beginning with the general conference in Dallas,a four years' program of vital indoctrination of our people in the essentials that undergird evangelical Methodism. And I believe that such a crusade will bring about a revival that will again make our beloved church the herald of spiritual victory in the lives of millions.

America, with her high tariffs prohibiting imports, can no more collect from Europe some fifty or sixty millions sterling a year and not lend it or the bulk of it back to Europe than she can make the sun stand still. The fundamental problem of reparations is: What is the world prepared to lend to Germany?—Economicus, in English Review of Reviews.

COULD HARDLY REST

Lady Says She Hurt Nearly All Over and Was Very Nervous. Took Cardui and Got Well.

New Albany, Ind.—"About ten years ago, I was just about run-down," writes Mrs. David Brock, of 1102 West Main St., this city.

"My back and limbs ached; in fact, I hurt nearly all over. I had bad, sick headache spells, and my nerves were all to pieces.

"I could not sleep at night; could hardly have any rest at all. I was barely able to get around to do my work. I kept up just because I was a mother with five little children to care for.

"I read about Cardui. I thought it might help me, so I bought a bottle and began to take it.

"It was such a benefit to my health. By the time I had taken the first bottle, I felt so much better. My husband insisted on me giving Cardui a fair trial, so I kept on until I had taken several bottles, and at last found myself a well woman."

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In Memoriam

PEEL—A beautiful spirit has been taken from our midst. Mrs. Fanny Peel departed this life January 10, 1930. Her going has left a vacancy in our hearts that cannot be filled, so completely had she won our love and esteem. She lived to a ripe old age—more than 80 years. Several step-children and grand-stepchildren survive her. In the presence of a host of friends she was laid to rest by the side of her husband in the family plot at Hatteras. May her God comfort the sorrowing ones she leaves behind.

I. L. Strawbridge, Pastor.

IN MEMORIAM

A daughter and granddaughter, in the lines that follow, are reminded again of the noble spirit of Mrs. Sarah Frances Harris, who died January 28, 1929:

SHE IS JUST AWAY

"I cannot say, and I will not say
That she is dead. She is just away!
With a cherry smile and a wave of the hand
She has wandered into an unknown land.
And left us dreaming how very fair
It needs must be since she lingers there.
And you—oh you, who the wildest yearn
For the old time step and the glad return
Think of her faring on, as dear
In the love of There, as the love of Here.
Think of her still as the same, I say.
She is not dead—she is just away."

Mrs. Arthur Wooley
and Mrs. G. D. Adair.

EIDSON—Mrs. Adlis Eidson was born January 27, 1746, and quietly and peacefully fell asleep to awake in the great beyond on Wednesday, January 15, 1930, Woodleaf, N. C. She had been sick for over four years, and her suffering was great, but bore it patiently unto the end. She had been a devoted member of the Methodist church since early girlhood. She was the daughter of the late Hiram and Abbigile Scott, and on August 8, 1867, she was married to the late Joseph G. Eidson. To this union were born seven children, five daughters and two sons, six of whom are still living.

The funeral was held on Friday at 11 o'clock, conducted from New Salem Methodist church, Iredell county, by her pastor, Rev. M. L. Melton. Her body was laid to rest by the side of her husband.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home
That never can be filled."

A daughter, Berta Eidson.

GARY—When, in the late afternoon of October 24, 1929, the people of Hertford and surrounding counties heard that Dr. Roderick Henry Gary had gone from amongst us, there was a feeling of sadness impossible to describe.

The subject of this sketch was born at Garysburg, N. C., December 10, 1856, the son of Richard Henry Gary and wife, Frances Bailey Gary. He was united in marriage March 7, 1883, to Miss Cora Davis Eldridge. The wife died October 25, 1901. To this union six children were born. Five survive, Mrs. J. H. Harris, Farmville, N. C.; Misses Frances Alberta, Cora Ophelia and Eva Gertrude Gary, Murfreesboro, N. C., and John Richard Gary, Washington, D. C. Five sisters and two brothers survive also.

For about thirty years Dr. Gary made his home in Murfreesboro, and what a home it was! One from which radiated an influence to be coveted by the devoutest saints and most cultured citizens. Much more than one-half of his family life was experienced without the help of a wife. Yet his was a well regulated household, and its influence will abide. In truth, Dr. Gary's was a multiple personality—one which distributed itself with astonishing versatility. He was preeminently a physician, yet in many another field he was perfectly at home. As a physician he was wise, painstaking, deliberate, reliable, kind, sympathetic. If his patients were poor they were, nevertheless, attended with Christian fidelity. He was a man of prayer, and it is believed confidently that he relied unfailingly on his prayers to effect a cure, as also on the material remedies he might use. But with him prayer came first. Much of the doctor's life was lived surrounded by his books. One could readily see that it was a great joy to him to sit in and listen to the waves of the old masters as they radiated knowledge from the books in his library. And this knowledge, without ostentation or intrusion, oozed out of him to the exceeding great helpfulness of people of all classes; for he was everybody's friend, and everybody was soon aware of it.

Doctor Gary was a churchman. He loved the church; loved its preachers; loved its services; loved its sacraments; loved its Sunday school work, its prayer meetings—all. With him there was no such thing as eliminating anything from the regular church calendar. His influence was wholesome. Men became pure-minded in his presence. Men had faith in religion when they beheld him. He was a prince of the realm, interested in the affairs of the kingdom, jealous of the King's honor, a trusted official in many relations, faithful in all of them.

We shall miss the good doctor. But as we write these lines, faith tells us of the mansions prepared in heaven for all those who rest from their toils, and we believe our friend and co-laborer has carried to the better land a good report of his labors. There is such a thing as death, but not for the Christian. He is not dead; he has entered into life.

We shall meet again, where sorrows never come, where sickness is forever unknown, where physicians are never needed. Until then, farewell.

W. C. Merritt, Pastor.

ROBINSON—On December 29, 1929, Charles P. Robinson passed suddenly to his eternal reward. His going came without warning, as he had appeared in his usual health. He attended church at Bethel Sunday morning and his pastor had been invited to take dinner in his home. As the family and guests were about to be seated at the dinner table Brother Robinson collapsed and passed away in a few moments.

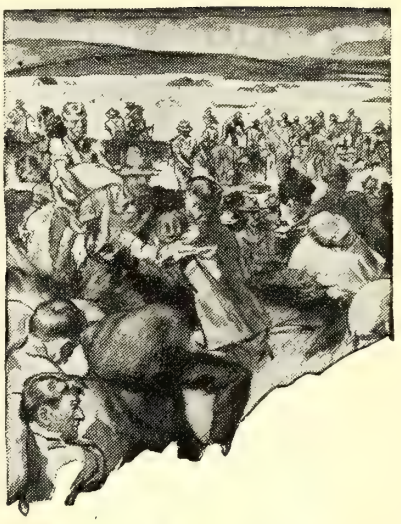
Early in life he professed faith in Christ and joined Bethel Methodist church and remained a faithful member. For many years he had been a steward and trustee and was always engaged in the work of his church, giving not only liberally of his means but of his time and energy to the work of the church. The weather never kept him from attending the services of the church—each Sunday he was at church with a happy smile on his face. He loved the church because he loved Christ.

He is survived by his wife who before her marriage was Miss Idah Gaddy, and four children, C. P. Robinson, Jr., of Wadesboro, Edwin Robinson of Kannapolis, George Robinson and Miss Christie Robinson; also one brother, B. L. Robinson, and one sister, Mrs. Flox Huntley.

The funeral service was held by the pastor, Rev. J. B. Tabor, Jr., assisted by Rev. J. W. Kennedy of Weddington and Rev. W. B. Davis of Wadesboro, in the presence of a large congregation of relatives and friends. His body was laid to rest in Bethel cemetery.

Truly those who are left can rise up to call the memory of this good man "blessed."

J. B. Tabor, Pastor.



2000 Men
to Stop a Trickle

FOR miles and miles the levee stretches its protecting length. City and village and farm lie snug and safe behind it . . . but suppose that the searching, lapping water finds *one spot* where even a tiny trickle might pass through, how long before an army of men is fighting a raging torrent?

Grave vaults, as well as levees, must be impervious to water. The Clark Vault offers this positive protection.

Made of metal — specially processed 12 gauge Armco Ingot Iron or Keystone copper steel — the Clark is absolutely non-porous. Using the principle of the diving bell, the Clark does not depend on man-made locks and seals.

All seams are double welded inside and outside. Each Clark is tested under 5,000 pounds of water and carries a 50-year guarantee.

Solid copper, 10 gauge in thickness, is used in making the beautiful Clark de luxe model. It is guaranteed perpetually.

Clark Vaults can be obtained through better funeral directors everywhere, in the following models: Gray and White Lacquer Finish — Silver Tone and Copper Finish Cadmium Plated by Udylite Process—De Luxe, 10 Gauge Solid Copper.

Less than Clark complete protection is no protection at all

THE CLARK GRAVE VAULT CO.
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GRAVE VAULT

This trade-mark is on every genuine Clark Vault. It identifies the vault instantly.

Scalds and burns can be protected against infection and quickly healed with
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The Pine Antiseptic
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THE APINOL CORPORATION, WILMINGTON, N. C.

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Gastonia—St. Paul's, Cherryville Ct.....April 3-4
Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon ..... April 23-24-25
New Bern—Oriental ..... April 24-25
Asheville—Fletchers ..... April 29-30
Charlotte—Charlotte (Wesley Heights) .....April 29-30
Fayetteville—Roseboro ..... May 13-14
Durham—Carr Church, Durham ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

February
Durham Ct., McManus, a.m. 23
Rougemont, Union, 3 p.m. 23
March
Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30
April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27
May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

February
Columbia, Creswell, 11 23
Roper, Pleasant Grove, afternoon 23
March
Kitty Hawk, Colington, 11 1
Currituck, Hebron, afternoon 2
Plymouth, Jamesville, 11 8
Williamston, Williamston, 11 9
Windsor, Cashie, afternoon 9
Hatteras, Hatteras, night 19
Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30
April
South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

February
Bladen, Bethlehem, a.m. 22-23
March
Haw River, Ebenezer, a.m. 8-9
Carthage, Cameron, p.m. 9
Siler City, Hickory Mt., a.m. 15-16
Goldston, Cumnock, p.m. 16
Pittsboro, Pleasant Hill, a.m. 22-23
Lillington, Pleasant Plain, p.m. 23
Dunn, night 23
Elizabeth, Clarkton, a.m. 29
District Union Services 30
April
Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27
May
Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

February
Straits-Harlowe, Oak Grove, 11 22-23
Beaufort, night 23
March
Dover, Asbury, 11 1
Kinston, night 1
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

February
Oxford Ct., Bethel, 11 22
Oxford, 11 23
March
Smithfield, 11 2
Four Oaks, Corinth, 3 2
Fuquа, Olive Branch, 11 9
Cary-Apex, Cary, night 9
Edenton Street, night 11
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30
April
Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

February
Caledonia, John's 23
Red Springs, 7:30 23
March
Fairmont, 11 2
Rowland, 7:30 2
Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30
April
Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

February
Aurora, Warren's, 11 23
Grimesland, Providence, 3 23
March
Fremont, Black Creek, 11 2
Stantonsburg, Lebanon, 3 2
Fairfield, 11 9
Swan Quarter, Soule, 3 9
Pantego-Belhaven, Pantego, 7:30 9
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30
April
Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

February
Aulander, Lewiston, a.m. 23
Weldon, night 23
March
Conway, Bethany, 3 2
Seaboard, 7:30 2
Murfreesboro and Winton, Winton, 11 9
Northampton, Lasker, 3 9
Rosemary, Smith's, 11 16
Gaysburg, Oak Grove, 3 16
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30
April
Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27
May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

February
Shallotte, Village, 11 23
Trinity, 8 23
March
Scott's Hill, Union, 11 2
Fifth Avenue, 8 2
Burgaw, Watha, 11 9
Kenansville, Friendship, 3 9
Maysville, Hopewell, 3 16
Swansboro, Swansboro, 7:30 16
Faison-Warsaw, Warsaw, 11 23
Wallace-Rose Hill, Wallace, 7:30 23
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30
April
Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Jacksonville-Richlands, 11 16
Carver's Creek, Shiloh, 11 13
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

February
Hillside, 11 23
Rosman, Lake Toxaway, 3 23
Brevard, 7:30 23
March
Leicester, 11 2
Sandy Mush, Little Sandy, 3 2
Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30
The Asheville district conference will meet in Fletcher April 24-25.

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

February
Waxhaw, Mineral Springs, 11 23
Weddington, Union, 3 23
Matthews, night 23
March
Unionville, Zion, 11 2
Peachland, Fountain Hill, 3 2
Marshville, Gilboa, 11 9
Bethel-New Hope, Bethel, 3 9
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16
Wadesboro, night 16
Morven, Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

February
South Fork, Wesley's Chapel, 11 22-23
Dallas, High Shoals, night 23
Main Street, Gastonia, night 26
March
Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

February
Coleridge, Coleridge, 11 23
Cedar Falls, Central Falls, night 23
Glenwood, Glenwood, night 26
March
Wentworth, Wentworth, 11 1-2
Ruffin, Hickory Grove, 3 1-2
Reidsville, Main Street, night 2
Uwharrie, Oak Grove, 11 8-9
Jamestown-Oakdale, Jamestown, night 9
Highland, Highland, 11 16
East Greensboro, Bessemer, night 16
Randolph, Trinity, 11 22-23

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

February
Glen Alpine, 11 23
Marion Mills, Clinchfield, night 23
March
Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30
April
Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

February
Dobson, Pleasant Ridge, 11 23
Mount Airy Ct., Pleasant View, 3 23
March
Helton, Healing Springs, 3 1
Creston, Sutherland, 11 2
Watauga, Mabel, 3 2
Boone, 7:30 2
Todd, Calvary, 11 9

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Six Months 1.00
To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Jefferson, Bethany, 3 9
Wilkesboro, 7:30 9
Sparta, Shiloh, 2:30 15-16
Warrensville, Smethport 11-16
Moravian Falls, Charity, 11 23
Laurel Springs, Transou, 3 23
North Wilkesboro, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

February

Bethel, Bethel, 11 23
Landis, Landis, 3 23
North Main Street, night 23

March

Concord Ct., Mt. Carmel, 3 1-2
China Grove, 11 2
Westfield, night 2
Norwood Ct., Aquadale, 11 8-9
Norwood, night 9
Salem, Mt. Tabor, 3 15-16
Albemarle, Central, 11 16
New London, Richfield, 4:15 and night 16
Gold Hill, Gold Hill, 11 27
Badin, night 23
Concord, Harmony, 11 30
Concord, Central, night 30

April

Concord, Kerr Street, 11 6
Concord, Epworth, night 6
Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13
Spencer, night 13
Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun. 19-20
Forest Hill, night 20

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

February

Catawba-Hopewell, 11 23
Ball's Creek, St. Pauls, 2:30 23

March

Shepherd, Jones Memorial, 11 2
Elmwood, Cleveland, 2:30 2
Race Street, night 2
Statesville Ct., Midway, 11 5
Cool Springs, 11 6
Mt. Zion, 11 9
Davidson, Fairview, 2:30 9
Troutman, night 9
Statesville, Broad Street, 11 16
Olin, 2:30 16
Taylorsville, 11 23
Hiddenite, 2:30 23
Stony Point, night 23
Mooresville, Central, 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville, Broad St., night 30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

February

Clyde-Junaluska, Clyde, 11 23
Dellwood, Balsam, 3 23

March

Sylva, 11 2
Webster, 3 2
Macon, Union, 11 9
Franklin Ct., Iotla, 3 9
Highlands, Horse Cove, 11 16
Franklin, night 16
Glenville, Glenville, 11 23
Cullowhee, night 23
Waynesville, 11 30
Canton, night 30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

February

Kernersville, 11 23
Hiatt, Crews, 3 23
Burkhead, 7 23

March

Thomasville Station, 11 2
Thomasville Ct., Prospect, 3 2
Lexington Station, 7 2
Forsyth, Pine Grove, 11 9
Davidson, Arcadia, 3 9
Ardmore, 7 9
Linwood, Tyro, 11 16
Erlanger, Reeds, 3 16
Cooleemee, 11 23
Mocksville, 7 23
Lewisville, Concord, 11 30
Welcome, Center, 3 30

SOME DIVINE IMPERATIVES

(Continued from page 20)

I approach the great apostle of Christ, and reverently say, "O noble martyr, do you suffer these things simply because your Master bids you go to these people?" And he answers me, "No, not for that." Again I ask, "Is it only because you possess something which you are obligated to give to them?" And he replies again, "No, not that alone." Then I ask again, "O sacrificial man of Christ, what is it that sends you through these sufferings in your holy ministries?" And he answers, "The love of Christ constraineth us!"

Possibly the most thrilling story ever written in the noble history of medical science and missionary passion is the story that arrested us two or three years ago. A missionary doctor in China was serving as preacher and doctor in a section where the people were dying with a strange malady. With great patience he sought to isolate germs of the malady, and finally succeeded. Placing some of the bacteria in a bottle, he sought to bring them to America that an antidote might be discovered for the disease. But the germs died before he could get on his way, and he turned back sorrowfully to labor with the dying. His heart was breaking because he could not reach the laboratories of America with the bacteria for the preparation of an antidote. Finally, one morning, he entered the laboratory, and taking some of the live germs, he deliberately swallowed them, and took the first boat to America. He kept careful notation of the daily progress and symptoms of the disease. He reached the American laboratory, went in to the physicians, and turned over to them his data, and the great fight was on for the mastery of the decimating plague. He gradually slipped into unconsciousness and passed out into the presence of his Lord, and was numbered with that mighty throng who have sacrificially laid down their lives under the constraint of love that they might save the souls and bodies of men for whom Jesus died on his cross.

O my brethren, may that passion burn in the heart of the Church Universal!

Buck—Can you give me a definition of an orator?

Private—Sure. He's the fellow who's always ready to lay down your life for his country.—Kennebec Journal.

Frost Proof Wakefield cabbage plants unhurt by freezes. Postpaid selected plants. 500, $1.00; thousand, $1.75. Small plants $1.25 thousand. Express 5 M lots $1.25 thousand. 10 M lots $1.00 thousand.

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Martin's Point, S. C.

STOMACH UPSET, SOUR? THIS WILL COMFORT

Don't let sour stomach, gas, indigestion make you suffer. And don't use crude methods to get relief. There's no use when millions know the quick way; the pleasant, harmless way.

Just take a spoonful of Phillips Milk of Magnesia in a glass of water. It is alkali in the best form. It neutralizes many times its volume of excess acid—and does it instantly. It will probably end your distress in five minutes. Then you'll know what to do the next time. Crude, harmful methods will never appeal to you again.

Phillips Milk of Magnesia is the perfect way to end digestive disorders due to excess acid for men, women, children—and even babies. It's the method doctors endorse; which hospitals use. For fifty years it has been supreme.

To know the many important uses of Phillips Milk of Magnesia is to keep a bottle in the house, always. Full information with each bottle. Your drug store has the 25c and 50c sizes. Insist on the genuine. A less perfect product may not act the same.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor Chas. H. Phillips, since 1875.

Children Cry for Fletcher's CASTORIA
A BABY REMEDY APPROVED BY DOCTORS
FOR COLIC, CONSTIPATION, DIARRHEA



After Winter's Colds

Don't Neglect Your Kidneys.

COLDS and chills are hard on the kidneys. A constant backache, with kidney irregularities, and an achy, worn-out feeling all too often warn of disorder. Don't take chances! Help your kidneys with *Doan's Pills*. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

E. J. Bush, 712 Graves Street, Charlottesville, Va., says: "A cold seemed to affect my kidneys and my back got so weak that I could hardly turn in bed. My joints were sore and lame and the kidney action irregular. I felt better immediately after using Doan's Pills and was soon well."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

IN MEMORIAM

NALL—Mrs. Louisa Nall was born December 1, 1848; died January 6, 1930, aged 81 years. She joined Cool Springs Methodist church while in her young girlhood, and lived a consistent Christian life to the end. Her ancestors were loyal, faithful Methodist people.

She leaves three children, two boys and one girl to mourn their loss: Dr. John L. Nall of Danville Va., J. N. Nall of Bennett, N. C., and Mrs. B. C. Marley of Siler City, N. C. She has 18 grandchildren, eight great-grandchildren and three brothers.

Since the death of her husband ten years ago her son, J. N. Nall, had the great pleasure of having his sainted mother make her home with him till her death. We laid her body to rest in the old family burying ground at Fall Creek Baptist church Tuesday, amid a large concourse of friends and relatives. The floral offerings were profuse and beautiful. The funeral services were conducted by her pastor, R. F. Taylor, assisted by the pastor of the Baptist church, Rev. Mr. Kidd.

R. F. Taylor.

BASS—Mrs. Julia Frances Bolick Bass was born February 22, 1861, and departed this life January 25, 1930, age 68 years, 11 months and three days. To this union were born ten children: Mrs. T. J. Brown, Lula, Ada, Annie Laurie, James L. and Joe C. Bass of Morganton, Mrs. John Melton of Black Mountain, Mrs. A. C. Hedrick of Winston-Salem, Mrs. Frank Coghan of Jersey City, N. J., and Mrs. Kelly Mull of Kansas City; one sister, Mrs. S. E. Hollar of Hickory; one half-sister, Mrs. G. C. Poovey of Hickory, and three half-brothers, H. L. and W. H. Hollman of Hickory, A. N. Hollman of Spartanburg, S. C.; one brother and one sister preceded her. She united with the Methodist Church, South, early in life and lived a consistent Christian. She was a devoted wife and mother and leaves to mourn her going her husband and all children and ten grandchildren and a host of friends and relatives. Funeral services were conducted by her pastor, assisted by Rev. A. J. Burrus. Her remains were laid to rest in Morganton cemetery.

D. S. Richardson.

HIPPS—Mrs. Belle Hipps was born April 1, 1844, and departed this life October 26, 1929, aged 85 years, six months, and 26 days. She was a daughter of the late J. W. Bartley of Madison county, N. C. She was married to M. L. Hipps on November 3, 1867, he having preceded his wife to the better world some 21 years ago. To this union nine children were born, three girls and six boys. Four of them preceded mother to the home above. Those left to mourn their loss are: C. T. Hipps of Knoxville, Tenn.; Mrs. Mattie Randall of Grunville, Tenn.; J. W. Hipps of Leicester, N. C.; L. B. Hipps of Candler, N. C., and Mrs. J. R. Moffitt of Canton, N. C.

After an illness of several years Mrs. Hipps died at the home of her daughter, Mrs. J. R. Moffitt of Canton. Mrs. Hipps had been a Christian for about 70 years, having professed saving faith in the Lord Jesus Christ at the age of 15 years. She was a member of the Methodist Episcopal Church, South, and had lived a faithful and consistent member until called to the membership of the church triumphant. Mrs. Hipps was highly honored and respected, and had a host of friends in Canton and the community. The funeral service was held from Arnon Plains church Sunday, October 27, at 2:30 o'clock by the writer in the presence of a great concourse of sorrowing relatives and friends. Her body was laid to rest beside her husband in the church cemetery to await the resurrection of the just.

Let faith exalt her joyful voice,
And now in triumph sing:
O Grave, where is thy victory?
And where, O Death, thy sting?

W. H. Pless.

WELLMAN—Mary Josephine, daughter of William M. and Emma V. Wellman, was born November 8, 1877, and died December 25, 1929, being a little [illegible] 50 years old.

[illegible]rofessed faith in Christ and joined the Methodist Protestant church at [illegible]lins, N. C., near her old home, as a little girl. Later she moved her membership to the Methodist church at Cooleemee, where she was very active in church work as long as her health permitted.

The funeral services were conducted at Oak Grove church, Davie county, Friday, December 27, 1929, at 2 o'clock, by the Rev. T. J. Houck, pastor of Cooleemee Methodist church, assisted by the Rev. N. C. Duncan, rector of the Good Shepherd church. The remains were laid to rest beside her parents, whose deaths preceded hers some 20 years ago.

She is survived by one sister, Mrs. H. L. Milholen, Cooleemee; five brothers, W. F. Wellman, Salisbury; Rev. H. M. Wellman, Mt. Airy; J. C., J. W. and V. W. Wellman, all of Danville, Va., and many friends who mourn her loss.

FENTRISS—On December 11, 1929, as the day had just closed and night had spread its sable mantle, there fell a sudden gloom on the features, pale and thin, of Fred R. L. Fentriss, who so quietly without a tremor of fear passed into the beautiful sunlit path to the realms of glory.

He was the son of J. Milton and Mary Kirkman Fentriss and was born June 28, 1855. Early in life he professed faith in Christ and united with the Methodist Protestant church at Tabernacle, and was always loyal to his church. His life was an inspiration to the community in which he lived and those with whom he came in contact, using quotations of Scripture that were so forcibly in his mind, and singing the old time hymns at night that filled his heart with happiness. There is nothing now to tell us of the good man who so quickly passed into the chilling mist of the silent stream.

In 1887 he was married to Miss Octavia Perkins of Goldsboro, N. C., and to this union were born four children: Mabel, Oran, Needham, and Sallie Myrtle, who preceded him to a better world while in their youthful prime.

To say he will be missed does not express the aching void in the heart of his lonely wife who has been left to go down life's solitary path alone. May the fragrant blessings of God's love make a rift in the clouded vision so the mist will clear away when the beckoning hands call her to come to the beautiful home, the home of the soul.

Funeral services were held at Pleasant Garden M. E. church Friday morning at 11 o'clock, Rev. Milo Hinkle, pastor of Friends' church, Ashboro street, Greensboro, and Rev. Mr. Ratledge, pastor of Pleasant Garden M. E. church, conducting the services, and he was laid to rest in the church cemetery by his children.

He leaves his wife, a grandson, Fred Allen Cranford, and one brother, Webster M. Fentriss, and a host of friends. Beautiful flowers were spread on his mound as the last tribute of respect.

Weep not for him, but oh! prepare
To meet him in the skies,
Where tears are never shed,
And where bliss never, never dies.

Mrs. John M. Fentriss.



"Like one who . . . . . lies down to pleasant dreams"

As the shadows lengthen and the candle burns low there is solace in the assurance that the beauty and purity of the last resting place shall remain unsullied. The same at the end of fifty or a hundred years as on the day of interment. The poet's vision thus becomes reality through the gift of Science to Sentiment, - - the

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Not only the "drapery of the couch" but the casket itself and its precious contents are secure from all external change within the Cryptorium's protecting walls of Armco Ingot Iron or imperishable bronze. Water cannot enter. The earth itself, with all its chemical and organic elements, is powerless to invade this mausoleum, once committed to its keeping. The living, too may dream pleasant dreams, untroubled by vague dreads or doubts or fears.

Year by year, as the knowledge of Cryptorium interment and of its moderate cost becomes more general, increasing thousands make provision for its beauty and protection. Often this is done long in advance of any immediate need, as deliberately and sensibly as the writing of a will or the purchase of life insurance.

For further information consult your local funeral director or write for leaflet F.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, FEBRUARY 27, 1930 Number 9

Duke Univ Library







LEFT: Front Entrance of Church. RIGHT: Dr. G. R. Combs, Pastor. BELOW: The New Myer's Park Methodist Church, Charlotte, N. C.

WORTHY OF MENTION IN THESE COLUMNS

C. S. Kirkpatrick

Charlie Kirkpatrick has already put Central, Mt. Airy, on the honor roll. But he does not stop at that. He has bigger things in mind. If the objective is one mile he makes it two. Kirkpatrick has the two-mile religion, which is the Jesus kind, as the Korean would say. This week he comes with 15 renewals and four additional new names accompanied by a check for $38. That is fine, yes, superfine.

E. J. Rees

Oxford has been in the limelight since E. J. Rees landed in that good old town. Last year he made a great record in the Advocate campaign. This year with the first pass out of the box he lands seven new subscribers and 29 renewals. It is now time for the grandstand to shout, "Hurrah for Rees and Oxford," as they go to a double roll of honor!

E. J. Harbison

From Race Street, Statesville, E. J. Harbison this week sends 12 renewals and two new names, and Harbison is just getting in action. Look out for the final report some time not far in the future when the flowers begin to bloom in Iredell.

M. Y. Self

You may always count on Self when some good job demands attention. Hence the expected has come to pass as Hertford goes on the jubilee roll. We thank you, Brother Self, for your fellowship in this campaign.

J. Bascom Hurley

Roper goes to the roll. Hurley, as his rule is, has seen that it was done. A man must live well to take care of the name "Bascom" and this young man Hurley proves that his parents named him just as he ought to be.

W. D. Yarborough

W. D. Yarborough is one of the young preachers of the conference who is making a good record in these early years of his ministry. He puts his charge on the roll of honor, for which accept our thanks.

T. B. Hough

It is very fine for a man to begin right. That is what T. B. Hough is doing at Swansboro. He puts his charge on the honor roll, like Yarborough, even if people do cry hard times. Good for the man who wins.

B. F. Boone

B. F. Boone has again given a good account of himself as he puts McKendree on the honor roll. This is his fourth year on that charge and it speaks well for any pastor when he can continue through the quadrennium. We thank you, Brother Boone, for those new subscribers.

L. B. Hayes

Hayes is allowed to speak so often at civic clubs, luncheon clubs, and all other sorts of gatherings in and about Shelby that he is very happy. But he does more than talk. Among other good deeds he gives Shelby a place in the Diamond Jubilee.

B. A. Sisk

From far off Bakersville, the captial of Mitchell county, Sisk sends enough to put his charge among those who join the ranks of the jubilee cohorts. We thank you, Brother Sisk, for your good work.

Jasper N. Snow

Jasper N. Snow is one of our supplies, but he joins the ranks of the alert members of the annual conference and puts Cross Mills on the honor roll. We thank you, Brother Snow.

M. A. Lewis

M. A. Lewis is a Greensboro boy who got a good start and should give a good account of himself. We keep an eye on Lewis, as he used to be one of our Sunday school boys. We expect good reports as the years go by. He puts Hickory circuit on the jubilee roll.

P .R. Rayle

Here is another Guilford county boy who is making good. He has done a very fine work on the Statesville circuit. Among the progressive steps he has given the Advocate a chance with gratifying results, and he is not through yet.

V. R. Moser

Jonathan goes to the roll with a margin. We thank you. This young man is starting right. In this he becomes an example that others may emulate.

H. P. Powell

Howard P. Powell has gone on a trip to the Holy Land and before his return will climb the Alps, see the Passion Play, and enjoy the wonders of those ancient civilizations, but before he went away he got in with those who are celebrating the Advocate jubilee. Manteo has been on the roll several weeks and now Murphy is on. If we can get all those charges that lie between Murphy and Manteo, the song of jubilee can roll from the mountains to the sea and North Carolina Methodism will sing a song of victory.

ONE APOSTLE RECITES HIS CREED

I believe in a religion which embraces the whole of normal life, and not simply one set of its interests, fenced off from the major portion thereof by a wall supposed to define the limits between either the sacred and the secular or the natural and the supernatural. I believe in a God who is vaster than my largest dream of him, yet concerning whom that dream cannot be wholly unreliable; a God at least as good as I am at my best possible aspiration. I will not therefore belittle God by ascribing to him an interest in only one fragment of my life or of the life of the world which he hath made. I believe that the gospel is what its name implies, good news. I believe in a Christ who came not to condemn the world, but to reveal to men the possibilities of a full, rich, normal life, a life more abundant. I believe in morality, both prohibitive and adveturous; in a faith whose decalogue is negative and whose Beautitudes are positive and constructive. No question of higher criticism or of progress of science can ever harm my faith; I keep the ark of God where the Philistines cannot get it. I believe in a joyous life, crammed full of sweet and wholesome interests; and I believe that such a life takes hold by faith on a life everlasting. Amen.—Safed the Sage.

And James and John came unto him saying, Grant unto us that we may one of us be a district superintendent and the other the pastor of a class A church in this conference. But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?—Otis Moore.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, FEBRUARY 27, 1930 Number 9

On our front page this week is a cut of the Myers Park church. To Mr. Asbury, the architect, was recently awarded First Mention Certificate by the American Institute of Architects. The second place was won by the First Presbyterian church of Greensboro, which has just been completed at a cost of $750,000.

President Chase has been eminently successful as head of the university of North Carolina and we could not expect other than that some larger institution would secure his services. The University of Illinois with its 12,000 students and immense resources is larger than our university, but when it becomes a question of quality we look upon Carolina as equal to the best. That North Carolina will secure a president who will continue the work with equal success is a practical certainty and that Dr. Chase will render great service in his new field goes without saying. We congratulate Dr. Chase upon this recognition of his ability and rejoice that the "Old North State" has within its borders men to whom other sections turn in their hour of need.

Wake Forest College has lost its new president. Dr. Gaines had hardly got settled into his new work before the old historic Washington and Lee, made famous by having Robert E. Lee as its president, called this young man to succeed Dr. Henry Louis Smith who after a most successful administration chose to retire. Dr. Gaines is remarkably attractive on the platform and is much sought after for lectures and addresses. He is also a fine preacher, though not an ordained minister. He has not been thoroughly tested in college administration, as he has not had time to show what sort of stuff is in him as a college executive. He has, however, done well while college president and one can hardly think that the future has anything in store for him but success. We expect him to meet every demand of the important position to which he has been called.

What wonderful days have there been this February for doing church work! Activity has been marked in every line of industry. The farmers have been in the fields making ready for the early April days. If the church forces have failed to make the most of the first three weeks something is wrong somewhere.

America has had a friendly feeling for France through all the years because of the aid rendered us in the days of the Revolution. Lafayette is a name that persists in all this land. The boys went across the seas and the nation was thrilled by the exclamation, "Lafayette, we are here." But France proved to be a disappointment to the American soldier and, just now at London, France is a disappointment to the world. Is France destined to go the way of Spain? Is France able to fit into the life of the modern world, or must this people be pushed into a corner? Evidently the outcome of the London conference will do much to disclose the dominant spirit of the France of today.

Every one who has watched the policemen handle the crowds of London is filled with admiration for the way these men, who are the embodiment of English law, render a public service. In a minor way we see the same thing at home as the long lines of traffic stand still with the uplifted hand of the man in uniform. Obedience to law is essential to civilization; every good citizen should foster this. Nothing brands the wets as law breakers more certainly than the many ways in which they have of breaking down respect for law. Liquor and the liquor forces have ever been set against law and decency. The wet press on editorial page and by head line scarcely lets a day pass without a jab at the law and the constitution. The metropolitan press is not alone in this; a wonderful change has come over some of our North Carolina papers in this respect. Rum never respects the law; it is set against law and order.

What Shall We Do With the Movies?

For the information of those of our readers who did not see Fred Eastman's telling discussion of the movies in a recent issue of the Christian Century we are quoting from that contribution the following constructive suggestions that all friends of clean entertainment should carefully consider.

Mr. Eastman says:

We must break the present monopolistic control which a handful of men now exercise over the movies. They have established and maintained that control by means of three pernicious systems: first, the system by which they have bought up great strings of local theaters and practically compelled them to take the pictures which they manufacture. Second, the system of block booking by which the local theater manager must buy his pictures—the bad along with the good—in blocks of as many as sixty, or even eighty, without the privilege of choosing what he wants in an open market, or of rejecting more than ten per cent of the pictures he receives. Third, the system of blind booking, by which the exhibitor has to book his pictures before they are produced without a chance to see them and to know whether or not they are suitable for his clientele.

Break these systems and it will then be possible for the local exhibitor to buy in an open market the pictures he thinks suitable for his clientele. The Brookhart bill, now before the United States Senate, seeks to do precisely this thing. It seeks in language admirably clear and brief to break these systems and to establish the industry again upon a basis of free competition in the production, distribution, and exhibition of films. Therefore write to your senator now and ask his support of the Brookhart bill!

In the third place, I favor making motion pictures a public utility and establishing a federal motion picture commission empowered first to stimulate by whatever means seem advisable the production of more wholesome pictures; second, to prescribe adequate moral standards to which all pictures must conform; third, to counsel with motion picture producers at the source of production regarding the nature of pictures before the expense of filming is incurred. If telephones, telegraphs and railroads are public utilities and under federal supervision as such, how much more important it is that the movies should be, for they have a more vital influence upon the nation's welfare. Shall we have protection for our children's bodies against adulterated foods and no protection against the adulterated food which goes into their minds?

Also, reform the advertising! There is more stupidity and misrepresentation here than in any other popular business. No industry so persistently insults a large portion of the public. No other frightens away decent people by its ads. Your local exhibitor is responsible for at least a part of the advertising in the press and on the billboards of your town. Tell him what you think of his appeal. Does he play up only the dirty features of a picture? Does he misrepresent a good picture by making it seem rotten? Does he think your attention cannot be caught by any words except "thrills" and "sex"? Tell him you know others—that you would like to see the words "humor" and "fun" and "courage" and "charm" used where they apply. It will be no small public service to clean up your local movie advertising. It can be done by determined and united action.

Finally, the most immediate thing that most individuals can do is to help their children select the shows they see. If you cannot be sure of the quality of the program, stay away. Boycott the picture houses until the producers have learned to respect your intelligence and your regard for your children's characters. The failure of parents here is amazing. Many of them do not know the sort of stuff that makes up the bulk of the screen's productions. How many parents take infinite pains over their children's meals and are blind to what the movies feed their minds? How many insist that their children wipe their feet before coming into the house but allow the movies to track no end of filth into their children's imaginations? Here is a reform which can begin at home!

Continue or Contend—Which?

Following Pentecost, they continued to go —they continued in fellowship and in preaching Jesus; before Pentecost, they contended by the way—they contended who should be greatest, who should have first place. What a world of difference! In the one, Jesus was uppermost and had first place in all they said and did; in the other self was uppermost and had first consideration in their plans and aspirations. This same old situation is with us still. Which is to have first place, self or Jesus?

Jesus did not mince words; he did not hesitate to let them know their weakness and false position. He who would be great must be servant of all. To push aside a brother for place and advantage is pagan and not Christian. Those who would go with him must go by way of the cross and not over the heights of position and power.

Pentecost made this a working principle in the lives of those who tarried until they were endued with power. Contending by the way stopped; each one went out to submerge self as he exalted the Christ. It cost much. They got into the hands of the civil officers and were thrown into prison; they pressed on into strange places and desert ways in making converts; they went everywhere counting not their lives dear unto themselves. They turned the world upside down.

Exalting self on the way to position ends in weakness and failure. The one lesson writ large in Christian history is the certain failure of the church with an ease loving and place hunting ministry. Pentecost follows the cross. We need not be looking for our own Pentecost until self is laid down. This contending by the way over place and salary and a finished job

belongs not to the victorious days of the gospel. Calling in the outposts, stressing forms of worship, allowing lax living in a complacent age belong to the days in which the ministry is contending by the way. Self is not laid down.

Continuing to go rather than contending by the way follows every new Pentecost. The Man of Scars makes significant and possible Pentecost.

Two Subscribers Went Up Into the Office to Pay

The one an honorable business man, the other a driver of hard bargains. The one when told the amount necessary in order to pay back dues and put his subscription one year ahead, said that he would gladly pay it and then added, "This is not all I owe."

Then he explained that in looking over his accounts he found that he had sent his paper to his father, but had failed to pay a three year's subscription. Furthermore, he had found from a survey of his records that he had failed to pay a year's subscription about ten years ago. Then he concluded by saying, "I am going to give you a check for all this." And he did.

The other subscriber when reminded that he was due two years' subscription curtly replied, "I never subscribed; stop my paper." But all the while he had been taking the paper from the postoffice and the law says that is equivalent to a subscription, even if he had not subscribed.

The first of these two men lives in Salisbury, N. C. We will not name the dwelling place of the other man, for fear the people of that section will say we are trying to hurt their town.

The Pastor's Main Chance

Bishop Welch in the Pittsburgh Christian Advocate in discussing the minister's main chance utters words that should go to the inmost core of every pastor's heart. Have you felt the awful significance of such? Do you not tremble and turn pale under such an ordeal? Give heed to the good bishop:

> What I am trying to say is that a minister's best evangelistic opportunity is within his own church and not outside of it. Let him, on his knees before God, read over slowly, thoughtfully, his membership roll, getting before his mind the spiritual status of each one. Let him make a list of those whose lives do not seem to any fair extent filled and satisfied and ruled and empowered by Jesus Christ, their professed Lord. Then, as he surveys this list, let him inquire of himself whether he can ask for a needier field for gospelizing work than lies right there before him! It has great advantages. He has a natural approach to each one of these—he is their pastor, their shepherd, and they have placed themselves under his care for reproof, for encouragement, for instruction in righteousness. He has a natural point of departure for conversation with each one of these, the flock of his pasture and the sheep of his hand. The rich and the proud among them will be hardest to deal with, but let him fear not the face of man! The depressed and wandering may be most accessible, but let him be humble and understanding. The shepherd's staff is not given wherewith to beat the sheep!

The Teacher and Pure Sentiment

Professor M. L. Wright in the North Carolina Teacher has an excellent article in which he names ten elements entering into the making of a teacher. In discussing the humanizing of the teaching process, Dr. Wright with striking emphasis makes this observation:

> The good teacher must have a broad human interest. When we think back and pick out the teachers who have had the most wholesome influence upon our lives, seldom do we think of the sequestered, spectacled specialist who reads into biology nothing but cells, who sees in geology nothing but strata, in chemistry but atoms, in history but facts, and in life but the eking out of days.
>
> Some years ago I went to see an open-air performance of Romeo and Juliet, played by the Ben Greet players on a college campus. It was spring time; the smell of sweetgum, the fragrance of honeysuckles, the glimmer of electric lights hidden in the foliage and the soft splotches of moonlight here and there, all lent themselves to an ideal atmosphere.
>
> Behind me sat two spinsters, teachers in the college; before me sat two young women, students at the college. During the balcony scene the two students in front of me cuddled a little closer together, one's hand found the other's, and a sparkling little drop trickled down, down, down over a dainty dimple—while at the rear, one spinster said to the other spinster, "Oh, isn't that silly?" I was a young man when this happened, and I waited fifteen years to tell the incident, thinking probably the ripe wisdom of maturity would give me a new viewpoint. I am now thoroughly convinced that that teacher was ready to take the pedagogical count and be carried from the ring.

He looks every inch a senator; he is dignified as a judge; he is solemn as an ass; he is wise as an owl. These are some of the familiar forms of our common speech. Just what sort of a bird or an animal a senator or a judge is has never been quite clear. Really is there any use of a senator being so severely physical or of a judge's assuming so much of the outward pose as to win a popular designation in every day parlance?

People and Things

Rev. V. R. Master's address is R. F. D. 2, Waynesville, instead of Crabtree.

Bishop Edwin D. Mouzon is this week holding revival services in Spartanburg, S. C. The meeting is city wide and the services are held in Central Methodist church.

"Rev. and Mrs. Andrew C. Swofford announce the marriage of their daughter, Ruth, to Mr. George H. Bunch of Statesville, N. C., on Wednesday, December twenty-fifth, nineteen hundred and twenty-nine, Gastonia, North Carolina. At home, 1326 West Franklin Ave., Gastonia.

Rev. A. L. Thompson of the Louisburg circuit after a three weeks' stay in Watts Hospital, Durham, where he underwent a major operation, has returned to Dunn, his home. He fully expects to be able to give himself without reserve to his work. We congratulate him and his people.

Rev. R. H. Daugherty, pastor of First Methodist church, Lexington, Ky., visited G. T. Bond of Asheville and L. B. Hayes of Shelby last week and preached at Central church, Shelby, last Sunday, to the delight and edification of the congregation. He is having a great ministry in the leading Kentucky conference appointment.

The New York Times in painting a picture of Judge Taft said: "His shining abilities, displayed at home and abroad,, would not in themselves account for his privileged position in the public regard. He is incapable of pettiness. Politics never spoiled him. The patience, essential sweetness and magnanimity of his nature, his friendly and gracious temperament, his broad sunny humanity, have penetrated into the general understanding. Our history, contemporary or earlier, is swamped with myths and legends and rich in false effigies. Now that Mr. Taft is a private citizen again, we take the liberty of showing him his likeness. He is the only person in the United States who won't recognize it."

Rev. H. G. Allen is delighted with Central, Concord. Last Sunday 24 received diplomas from the Sunday school training school which was held the preceding week in that church. Next Sunday the congregation expects to raise $1,000 for missions. The Woman's Missionary Society of Central pays $1,200 yearly for the support of a missionary. The plan is to put the Advocate at an early date in each home of the congregation. The Sunday school buildings of Central church and the new $12,000 pipe organ of Central will be dedicated Sunday, March 30. Bishop Edwin D. Mouzon will preach and have charge of the dedicatory services. Former pastors are invited.

It was the writer's privilege to worship last Sunday morning at Forest Hill, Concord, where Paul Hardin is pastor. Notwithstanding the rain the house was packed and Brother W. R. Odell said that the night congregations are larger than the morning. Obviously some of the people stand or sit on the floor at the evening hour. Paul has captured the Forest Hill people. His sermon Sunday morning on "Peace" was concrete, practical, simple and forceful—just the sort of sermon that people of every age and station enjoy. Diplomas from the training school were presented to 28 Sunday school workers as they gathered about the chancel. The pastor announced that Bishop Mouzon would preach for them the last Sunday in March at the evening hour.

Shelby, the home city of Rev. P. T. Durham and where Rev. C. A. Wood as pastor made a heroic record during the flu epidemic, held a memorial service in Central Methodist church at 7:30 o'clock Sunday, February 16. Rev. J. Ed. Thompson paid a tribute to the life of C. A. Wood and Hon. Clyde R. Hoey paid tribute to Plato Durham.

Rev. J. C. Brown at Harmony, Concord, has a field where there is much to do and he is hard at work with prospects for good results. The unfinished Sunday school rooms of the church are to be completed right soon. There are now 150 in Sunday school and perhaps as many more who should attend. Brother Brown is expecting great results this year.

Rev. H. P. Powell is having a well earned vacation as the Murphy church bulletin indicates: "Our pastor will sail from New York on March 21 on the S. S. 'Alesia' for a trip to the Holy Land. The itinerary will include the following points: The Azores, Lisbon, Algiers, Sicily, Athens, Constantinople, Constanz, and Palestine. About 25 days will be spent in the Holy Land. During the absence of the pastor, Mr. Rufus Perkins of Old Orchard, Maine, will serve as pastor of this church. The pastor will return to our pulpit on June 22."

Last Sunday's bulletin of the First church, Salisbury, carries the following interesting vote: "Today we resume our worship services in the main auditorium, now completely renovated and beautified. We feel that everyone will be impressed favorably with the appearance of the house. Not only are the walls preserved by being repainted, but the whole atmosphere of the interior is changed by the improvements so as to harmonize our surroundings with the true spirit of worship. You are invited to give expression to your approval of this work in a substantial way. The whole cost will be approximately $1,200. Last Sunday we gave opportunity to those present to make an offering for this improvement fund. There are many present today who were not here on last Sunday, and to these will also be given the privilege to have part in this work by makin a contribution."

"The past week has been one during which much interest has been centered in Princeton parsonage. In the early part of the week much work was done around the parsonage—painting and repair work inside, new furniture and other furnishings installed—all of which was done in preparation for the pastor with his bride after a short honeymoon. No newly married pastor and his wife could have had a more cordial reception than the one arranged for us upon our return to Princeton Friday evening. We arrived in Princeton at six o'clock and were welcomed into the parsonage by four of the ladies who had come in and prepared a delicious supper for us. We had hardly finished supper before about 25 other good people came in and pounded us with a large variety of good eats. Before we ate supper we were escorted into the kitchen where we saw the many new things that had been added to the supply of cooking utensils. In fact, our people had so well provided for our return in every way that we had to buy only a package of toothpicks to begin housekeeping. We appreciate the fact, too, that these things have been provided by the people of the community as a whole and not necessarily by the members of our church."—J. D. Stott.

Rev. D. A. Futrell, a superannuate of the North Carolina conference, is ill at his home in Wilmington, N. C. He hopes to be out again before very long. Brother Futrell makes Trinity his church home and is a valuable asset to the congregation.

Rev. W. R. Royal, pastor of Trinity, Wilmington, honored the Advocate with a brief visit last Wednesday morning and reports that the plan to raise $21,500, which is one-half of the debt on Trinity ,is proving successful and that amount will be secured this year. The greater part of it is already subscribed. Bishop Mouzon preached morning and evening, Sunday, February 2, took subscriptions, and by his presence heartened the people in the work. The pastor and the people are confident that the $21,500 will be raised and have so announced publicly. This will put Trinity on easy street, as the remaining debt will not give them much trouble.

American industry says it must have new outlets abroad. Has it ever occurred to our industrial leaders that the greatest and richest potential market in the world lies in the interior of a country called the United States—along a valley called the Mississippi? Has it ever occurred to our industrial leaders that a doubling of the buying power of this region—by the fulfillment of the Republican party's pledge to agriculture of "parity" with other industries, which would increase the farm income about six billions of dollars—would do more to insure industry's continued expansion and prosperity than anything else the country could do?—Fred Murphy, publisher of the Minneapolis Tribune.

To Bishop Edwin D. Mouzon of Charlotte, N. C., who has episcopal supervision of the four conferences of the Southern Methodist church in North and South Carolina, has come the distinction of delivering the opening sermon of the eighteenth convention of the International Council of Religious Education, in Toronto, Canada, June 23-29, when Christian leaders in North America will gather in an interdenominational meeting to discuss phases of religious education throughout the world. Recently published delegation quotas indicate that over 6000 delegates from Canada and the United States will be present when Bishop Mouzon delivers his address on "Go, Teach the Unfulfilled Commission." In this continent-wide delegation Southern Methodism promises to be well represented, according to A. L. Dietrich, who, as enrollment secretary for the Methodist Episcopal Church, South, is daily receiving registrations at his office at the Methodist Publishing House in Nashville.

A SUNDAY IN MONTGOMERY

Troy and Mt. Gilead are two of the main centers in Montgomery county—a wonderful land bounded on the west by the Yadkin river. This section was settled by hardy pioneers more than one hundred and fifty years ago. They are a noble and sturdy stock. Many of their descendants have gone out to help build the towns and cities of the state and of the nation. We will not risk naming the Methodist preachers who have left the homes of this people to "tell the old, old story." Dr. W. I. Cranford of Duke University is one of the valuable contributions of Montgomery to the educational forces of the land.

What a rich and productive soil! What a dairying and stock-raising section this could be made! New York state could not compare with these hills along the Yadkin for producing stock and grain and dairy products. All that is needed is energy and enterprise—with a good supply of common sense thrown in. With too many, the fault is within themselves rather than in their stars. From those great power dams on the Yadkin the electric current goes afar; from that soil should come stores of supplies to help feed the world.

But we started out to say a word about Troy and Mt. Gilead. At Troy the people are much pleased with their new preacher, Rev. A. S. Parker, and with their new church. They have every reason to be. These are two of the best, and the fit is perfect. It was a delight to preach for them at the morning hour. Brother Parker was raising his missionary maintenance; the Sunday before he had secured more than $3000 on the church debt. He is making a great start.

Mt. Gilead is most fortunate in having Rev. F. M. Shamberger for the third year. This Methodist preacher is one of the best—true to the core. He has a fine record for high service and fine devotion through the years. He and his family have greatly enriched North Carolina Methodism. The evening congregation was an inspiration. Mt. Gilead and Troy are well fixed. And, we may add, the Advocate is blessed with loyal supporters at both these places.

Methodism in the valley of the Peedee and of the Yadkin has had a marvelous history since the days of Asbury. The devoted followers of Wesley still abide. But this must stop.

DR. FRANK SILER DIES IN TAMPA, FLA.

Dr. Frank Siler, a prominent member of the Western North Carolina conference who took the superannuate relation at the Charlotte conference in 1928, died Friday, February 21, at the home of his son, Beal Siler, in Tampa, Florida. He had been quite unwell all the fall and winter and his going to Florida for the winter was delayed on account of ill health. He was only 67 years of age and one is reminded of what he frequently said when hard at work in the pastorate or in church building: "I would rather wear out than rust out."

The funeral services were held Monday morning, February 24, at Lake Junaluska, where he had his home, and the burial was at Franklin, N. C., his old home town.

Brother Siler joined the Holston conference at Asheville, N. C., in 1888. From the Holston conference he went to Missouri, but in 1897 returned to his native state and by transfer entered the Western North Carolina conference in session at Asheville and was appointed to Trinity church, Charlotte. He built Trinity church and from Charlotte he went to Asheville and built the new Central church. After four years in Asheville he was appointed to Front Street church, Statesville, where he built the present handsome church.

This is only a part of the story of his wonderfully effective ministerial life, which includes campaigns for missions, for education and sundry other activities. For four years he served as presiding elder of the Winston-Salem district.

The full story of his life will be told by another. He has greatly enlarged the kingdom of God wherever called to labor. All honor and praise to this devoted servant of God who so well served his day and generation. His worn body will rest in peace amid his native mountains and his works will continue to praise him.

The Romance of American Methodism

By PAUL NEFF GARBER

The Christmas Conference

THE arrival of Dr. Thomas Coke in New York on November 3, 1784, marked a new era in the history of American Methodism, for he brought the good news that John Wesley had agreed to the demands of the Methodists in America concerning the ordination of preachers. He carried instructions from Wesley to ordain Francis Asbury as a superintendent and to organize the scattered Methodist societies into an ecclesiastial body. With such a large task before him the learned doctor was destined to play an important role in the romance of American Methodism.

It is interesting to notice how Wesley's Anglican training influnced his plan of organization for the American Methodists. Accustomed as he was to episcopal government, it was logical for Wesley to appoint superintendents (later called bishops) for the American Methodists. These men were to hold positions in America similar to those held by the Angelican bishops in England. During the lifetime of Wesley the superintendents were to be subject to him, and after his death to the English Methodist Conference.

The fallacy in Wesley's plan was that he gave scarcely any power to the American preachers. Annual conferences of the ministers were to be held but only for the purpose of discussing local matters and of announcing the appointments. There was to be very little voting by the preachers. Wesley had told Coke: "If you and Brother Asbury and Brother Whatcoat are agreed, it is enough." There was no place in the scheme for the right of the ministers to accept or reject Wesley's proposals or nominations. The important legislative decisions were to be made by Wesley, the English Methodist conference, and the superintendents. Wesley would have created in America a Methodist organization, modeled after the Anglican system, with episcopal control and with only the minimum of power in the hands of the preachers.

Admirable as Wesley's plan of government may have been, it was entirely out of keeping with American views. It therefore remained for Francis Asbury to inject into Wesley's scheme the democratic element. In 1784 Francis Asbury had already lived thirteen years in America. During the American Revolution when all other English Methodist preachers returned home, Asbury had remained at his work. He therefore understood the American people and the American Methodists far better than did Wesley. Asbury realized that any plan of church government must be in harmony with the prevailing spirit of political and religious freedom. He knew that the American Methodists would never permit themselves to be governed in an autocratic fashion either by Wesley or the English conference. Asbury therefore, although an Englishman by birth and commissioned as a preacher by John Wesley, became the champion of the American Methodists.

On Sunday, November 14, 1784, Dr. Coke met Asbury at Barratt's Chapel, located in the state of Deleware. Without delay Coke explained his mission to Asbury; how he had been instructed by Wesley to ordain him as a superintendent; and how they were then to supervise the American Methodists, subject to Wesley and the English Methodists. To Coke's amazement Asbury refused to obey the wishes of Wesley. He would not accept ordination if based only upon Wesley's appointment. Asbury further objected to the control of the American Methodists by the English Methodists. He contended that the Methodist societies were now able to govern themselves; that political freedom from England also denoted religious independence. He declared that the final decision in such an important matter rested with the preachers. He ended by announcing to Coke: "Doctor, we will call the preachers together, and the voice of the preachers shall be to me the voice of God." Accordingly is was decided that a conference of the preachers should be held at Baltimore during the Christmas week of 1784.

In that day with neither trains nor telegraph system and with only poor roads and a slow questionable mail service, it was a task to notify the eighty-two Methodist preachers scattered on large circuits from NewYork to the Carolinas. It was necessary to send a special herald to summon the ministers. Freeborn Garrettson volunteered to give the announcement of the proposed conference. Dr. Coke in his Journel writes: "We therefore sent off Freeborn Garrettson like an arrow—." Garrettson did his work well for sixty of the 82 Methodist preachers in America attended the Baltimore Conference. Can you not see the romance of American Methodism depicted in Freeborn Garrettson riding horseback twelve hundred miles in six weeks in order to gather the Methodist leaders of America to a special conference?

At ten o'clock A. M., December 24, 1784 the Christmas Conference was called to order in the Lovely Lane Chapel in Baltimore. The Baltimore society had the honor of entertaining the greatest of all conferences of American Methodism. This church, however, with such a beautiful name, was in reality only a rude structure. But the members of the society endeavored to show respect for their distinguished visitors. They "were so kind," says Coke, "as to put up a large stove, and to back several of the seats, that we might hold our conference comfortably."

The organizing conference of American Methodism lacked the publicity which is now given to Methodist conferences. There were no newspaper articles to call the attention of the readers to this important meeting. The city of Baltimore gave very little attention to those brave Methodist preachers who on horseback had faced for many miles the cold December winds.. A new church destined to become the largest Protestant denomination in America came into existence without any flaming announcement to the world.

Asbury's viewpoint in preference to that of Wesley was accepted by the Methodist preachers at the Christmas Conference. Instead of placing themselves under the control of the English Methodists the preachers decided

to organize a separate church and to choose their own superintendents. On the first day of the conference they elected by a unanimous vote Thomas Coke and Francis Asbury to be the superintendents of the new church. A sufficient number of elders were selected by the conference to administer the sacrament for the church. A Book of Discipline was adopted by the Conference. "The Sunday Service of the Methodists in North America," a book of worship prepared by Wesley, was accepted by the preachers as their guide in the conduct of the religious services.

Since a new church was being organized it was necessary to select a name for it. When the question was asked: "What name or title shall we take?" John Dickens proposed that the conference adopt the title, "Methodist Episcopal Church." It was an ideal name for it included two important points—showing the Methodist background and the episcopal plan of government. The proposed name appealed to the preachers. The motion was carried without any agitation and without a dissenting vote.

The Christmas Conference was noted for its religious enthusiasm. It actually developed into a revival. Religious services were held daily during the ten days of the meeting. Every morning at six o'clock there was a sermon by one of the preachers. Dr. Coke spoke at noon every day except on Sundays and ordination days when the services began at 10 A. M. Daily at six P. M. there was preaching at three different places in the city in order to accomodate the people who came to the meetings; "otherwise" as Coke explained, "we would not have had half room enough for the people who attended in the evening."

A spirit of Christian brotherhood dominated the deliberations of the "Fathers of the Church." It is doubtful if another Methodist conference has ever been held in such a spirit of fraternal love. Thomas Ware, a member of the conference, wrote fifty years after the meeting: "I have a thousand times looked back to that memorable era with pleasurable emotions. During the whole time of our being together—there was not, I verily believe, on the conference floor or in private, an unkind word spoken or an unbrotherly emotion felt. Christian love predominated, and under its influence we 'kindly thought and sweetly spoke the same'." Dr. Coke wrote in his Journal, "I admire the body of American preachers—the spirit in which they conduct themselves in choosing the elders was most pleasing. I believe they acted without being at all influenced by friendship, or prejudice, both in choosing and rejecting."

Although the American Methodists made themselves ecclesiastically independent of England and of Wesley there was not an acrimonious tone to the entire act. On the contrary, the members of the Christmas Conference definitely showed their respect for the feeling of the great founder of Methodism. In the Discipline they placed these words: "During the life of the Rev. Mr. Wesley, we acknowledge ourselves his sons in the gospel, ready in matters belonging to Church government, to obey his commands."

It is wrong to speak of the preachers as "Fathers" if this appellation denotes age and experience. Frankly they were more like "boys." Bishop Asbury was less than forty years of age when he was consecrated as superintendent of the Methodist Episcopal Church. There were a few men of age and experience in the group, but the greater majority of the preachers were young men. Of the eighty-two in the itinerancy at that date, only sixteen had served as much as five years in the Methodist ministry; twenty-three were still in the two year probation period; and eighteen had only been received into full connection in 1784. Of the eighty-two preachers eleven were married. "Boys" organized the Methodist Episcopal Church and to them was entrusted the future of the church.

On January 2, 1785 the conference adjourned and the preachers departed to their fields of labor to announce that a new church had come into existence. This news was gladly received by the members of the societies. Ezekiel Cooper declared that the organization of the scattered societies into an independent church met "with general approbation among the preachers and members. Perhaps we shall seldom find such unanimity of sentiment upon any question of such magnitude." The people had waited so patiently for the ordained Methodist preachers now came forward to receive the sacraments from their hands. It was under such favorable conditions that organized Methodism began in America.

"A Stupendous Task" will be the title of Dr Garber's article next week.

THE DEATH OF DR. DURHAM

Just as The Index goes to press word comes of the death of Dr. Plato Durham, well known minister, writer and public speaker, and one of the founders of Candler School of Theology, Emory University. His death was sudden and without warning, and brings home to us afresh the constant strain under which public men live today. With rapid transportation and quick communication and many organizations and institutions requiring instructors and entertainers, engagements often become a burden; for they require so much of one's time and demand so much of one's vitality that the heart wears itself out, fails to function and the strong leader and able public citizen is gone. The report of Dr. Durham's death was a shock to Atlanta where he was so well known and brings sadness to thousands throughout the country who knew him personally or through his connections in the school room.

Dr. Durham was a man of wide and deep sympathies. It was his interest in young men as well as a desire to give the ministry of his church the best in theological instruction that urged him in his efforts to found a real theological school at Emory University. But he was a man of more than sectarian and racial sympathies; he came nearer reaching Lanier's catholic man than most public men of our time. He deplored the race chasm and did his best to fill it with unselfish service. He was more than a theologian, historian or meditator, he was an interested, progressive citizen, and some of his best service was rendered Atlanta when he helped bring about reconciliation between interested parties in the Stone Mountain affair so that great monument to the Confderacy could be finished. His last service was rendered Spellman University, perhaps that was just as he desired; going from an engagement with some of the little ones of the Kingdom of God he was called to meet the King of kings and Lord of lords. Maybe that is why he was so hurried, just a little late. Not only Atlanta but the South will miss him. He was a big man.—The Christian Index (Baptist).

THE NEW MYERS PARK CHURCH, CHARLOTTE, N. C., TO BE OPENED MARCH 9

The new Myers Park Methodist church at Charlotte, N. C., will be opened for worship with the morning service on Sunday, March 9, at which time there will be appropriate exercises. Bishop Edwin D. Mouzon will preach the sermon.

The new church is a beautiful building, done in the true English Gothic style of architecture. The exterior is done in stone, following closely the same design, and of the same material as the new buildings at Duke University. No higher tribute could be paid. The interior is very unusual, the auditorium being of the long and narrow style, which typifies the most worshipful atmosphere. The Gothic side aisles are very artistic and fit well indeed with their environs. The chancel and pulpit platform are beautiful and at once bring one into a state of reverence and meditation that is good for the soul. The organ screen is also of oak and matches the other woodwork of the interior, with carvings of grape and vine. The three front entrances have the following inscriptions: Front door, "Enter to Worship"; side doors, "I Am the Way—Jesus" and "I Am the Door—Jesus." The art windows, only partially installed, will be of English antique glass, and very beautiful and inspiring.

It is noteworthy that the North Carolina chapter of the American Institute of Architects, in recent session at Raleigh, awarded Louis H. Asbury, Architect, of Charlotte, First Mention Certificate, on ecclesiastical work, and Mr. Asbury's exhibit was the Myers Park Methodist church. The judges of the exhibits were the dean of architecture at Harvard, and the president of the Virginia chapter of the American Insitute of Architects. Mr. Asbury is one of the charter members of the church.

The building was erected by Earle Whitton, president of the Southeastern Construction Company, and also one of the members of the church.

The carpet was bought by the Woman's Missionary Society and the Women's Bible class.

The church cost $250,000 and seats 750.

This great church, in the beautiful residential district of Myers Park, was organized and held its first service on October 25, 1925, using for the first two months, the chapel of Queens College. Rev. C. Excell Rozzelle, now pastor of the First church at Chapel Hill, was the first pastor. The church started with 85 members and now numbers 350. In about a month after its organization, the congregation purchased the present site of the new church, at the junction of Queens Road and Providence Road, on which there was already in use a splendid building of stone and tile formerly the "community" store. A part of this building is still being used for certain departments of the church school.

Dr. Gilbert R. Combs is the pastor of the church, which is destined to be one of the greatest churches of North Carolina. Dr. Combs is in the second year of the pastorate, coming from the Kentucky conference two years ago, where he had been pastor of the First church of Lexington for prior six years.

The building site occupies a choice location, being in the heart of Myers Park, and at the junction of six streets, making it very accessible and with much parking space.

The building committee is composed of H. C. Sherrill, chairman, Dr. R. T. Ferguson, R. I. Dalton, B. D. Heath, J. J. Akers, David Clark, Geo. H. Moore and Fred W. Bradshaw.

OF WORSHIP AND THE SACRAMENT

(By Wilbur G. McFarland.)

Worship is the whole—each and every part, and all the parts—of that by which man comes into fellowship with God. Like other phases of our life, worship has soul and body. The soul of worship is Faith, the body is Form.

Worship appears under two great forms, Prayer and Praise.

Prayer has the two aspects of Meditation and Petition. Meditation means simple and reverent thinking about God and concentrated attention to his presence. Petition includes all hungry seeking from God, personal and intercessory, for God and for good.

Praise means giving self to God, expressed through private and public thank offerings and by all holy deeds and work.

The Sacrament is any means whereby from the divine side God comes into fellowship with man. The sacrament, too, has body and soul. The soul of the sacrament is traditionally termed Grace, but more correctly the Presence of God. The body of the sacrament, its form, is commonly called the Sign. Well nigh the whole of objective life to the true worshipper is sacramental. This is true both of the things of nature and of the experiences of man.

To the Christian, however, the Sacrament most excellent consists of those scriptural and personal testimonies and those gospel appointed rites by which the Word of God in Christ is revealed to our faith. These sacraments are, briefly: the Bible, the sermon, the churchly or individual witness, and the sacramental rites of Baptism and the Lord's Supper. The great purpose of these sacraments is the creation, stimulation, clarification, and expression of faith in God through our Lord Jesus Christ. Their administration will be most effective as this true purpose is constantly kept in mind by all concerned, administrants and participants.

Worship and the Sacrament are thus seen to be the inseparably interwoven means whereby the fellowship of God and man is established and maintained. Worship means everything that man does in search of God; the heart of worship is Faith. The Sacrament means everything God does manifestly in his search for man; the essence of the sacrament is the Revealed Word of God. The interplay of Worship and the Sacrament, both spiritually used, brings about the Divine-human fellowship and the Witness of the Spirit.

May God come down to us upon whatever mountain and in whatever place we worship him in spirit and in truth. Amen.

With Europe flat on its back after the armistice, a vigorous, unscarred, highly industrialized nation could hardly go elsewhere than forward. It may be pointed out that this particular handicap will not be allowed us indefinitely. It grows less every year. We are not the only clever people in the world, nor have we a monopoly on engineering ability.—Stuart Chase.

A salt substitute, called Eta salt, has been produced. It is said to be palatable and at the same time not harmful to people who are unable to eat common salt. This substitute is made from a combination of malic acid, apple juice.

THE MONEY THE COUNTRY PARSON DIDN'T GET

By P. O. Lee.

Money is a delicate and dangerous subject for a minister to talk to laymen about. It is all right for laymen to talk and think about it every hour in each week of the year. If a minister talks about it one-half hour out of eight thousand seven hundred and sixty hours of the year he is mercenary and worldly minded. "The minister may not talk about money, but he thinks about it. He cannot help it. God has made money a part of his world. He has ordained that money shall play a prominent part in all human life. Clergymen, like other mortals, cannot live without it. It is not disgraceful, therefore, for a minister to earn money and spend it and talk about" it occasionally. What God has made necessary and clean let not man try to make unnecessary and unclean. If preachers had discussed church finance more frankly and more often, laymen would now understand it better than they do. Laymen, urge your pastor to acquaint the members of your church with his church financial system. When your minister stresses the need of money, don't hiss at him and call him crazy.

One reason the kingdom does not go forward in leaps and bounds is that ministers and laymen do not understand each other. They do not sit down and reason fankly with each other. Let's talk boldly with one another for a few minutes about money and especially about the pastor's salary. The salary of a minister is not an alms, but a debt. It is hard for churches to grasp this, especially country and small town churches. A minister is not a beneficiary or a pauper or a beggar. He is a laborer, and a laborer is worthy of his hire. To give him donations and discounts as part of his salary is to demoralize the man and degrade his office. His salary is a debt, and, like all debts, it should be paid fully, promptly, ungrudgingly. A church which holds back a dollar of its pastor's salary is a rogue. If there were a penitentiary for roguish churches it would be full. In my four years as a pastor I could bring forth evidence which would convict many. "An honest man is the noblest work of God, a dishonest church is the crowning work of the devil."

It is well to pay a minister liberally. A church cannot afford to do otherwise. The church should be a model to the community in salary and in system. When church officials drive hard for bargains, and secure ministers at the lowest possible salary and refuse to have any financial system, they lose more than they gain. A niggardly financial policy will wreck any church. The question ought always to be, not how little we can pay our minister, and how sorry we can have our financial system, but how much we can pay our pastor and how well we can have our finances organized?

There are many reasons for inadequate salaries. The chief reason is lack of consideration. Laymen are too busy to put themselves in the minister's place, and reason out his needs. There is nothing more amusing than the way the average layman reasons out a minister's necessary expenses. The four-year-old child in our home can probably calculate better. The superintendent of a little saw mill in the edge of town lives on a certain amount a week. Why should not a minister do the same? For the simple reason the minister is a public character and not the superintendent of a little private saw mill. A minister must live in the public. He owes duties to the community which it costs money to discharge. He cannot live where he pleases, or dress as he pleases, or order his life as he pleases. His position necessitates expenses which other men escape. His grocery bill, if he is hospitable, is double that of the average man in his congregation. One cannot be a good preacher and eat pork chops throughout the year. He must eat books all the time. He should be allowed at least one hundred ($100) dollars per year for his library. The average congregation expect fresh and juicy sermons from their minister and yet they withhold from him the nutritious mental food which is required for real preaching. I would to God that the congregation could learn once for all that a lean library means a scrawny preacher.

As a layman it's impossible for you to know all the channels through which a clergyman's salary trickles away. Everywhere one goes today he hears the cry, "Young ministers wanted," "young ministers wanted." Why the cry? They can be had at a bargain. They can be had for twelve or fifteen hundred dollars per year. Many laymen think that a big salary for them and are always asking them what they do with so much money? Let's see where that meager, lean salary goes. The young ministers are always the circuit riders. They have from two to nine churches, covering a great part of a county. This means that car must be paid for out of this salary. The churches feel under no obligation to give the pastor mileage even though he is wearing out his car over the muddy roads to and from the churches. Gas and repair must come out of this salary. The country and small town churches think it a waste of money to spend it on publicity, church bulletins, socials, etc. The minister sees the need and supplies the money out of his generous purse. If a conference of any kind is to be attended and it's the duty of the laymen to be present, they want to know if the preacher is going to drive over; if so, they will go along with him. Every conference the preacher attends makes demands upon him which laymen cannot know. What laymen knows the cases of need the minister meets continually? People whose names you would never guess come to him for assistance. If the minister turns a deaf ear to them they say, "He is a tight wad and we are through with the church forever." In fixing a minister's salary, a generous sum should be added for the express purpose of meeting just such demands. Any man worthy to be your pastor may be trusted with a salary liberal enough to enable him to be generous toward the needy individuals and deserving cases. The story of "The Money the Country Parson Didn't Get" has not half been told. The necessary expenses of a clergyman are unique. His car, travel, table, library, publicity, correspondence, benevolence, all eat up his money with incredible swiftness; and this should be borne in mind when the churches discuss the question of "What salary shall we pay our minister?"

Sir George Hubert Wilkins, the Australian explorer who flew a total of three thousand miles over the Antarctic, says that one of the greatest perils of Antarctic flying is an unavoidable encounter with birds. Often the airplane is hampered by immense flocks of birds on the wing. They fly into the path of the plane and are killed by the hundreds by the propellers.

During the past year the Gideon Society has placed over one hundred thousand Bibles in the loneliest places on earth—hotel bedrooms.

The Eternal Challenge

A Serial Story by Joseph Hocking

—CONTINUED FROM LAST WEEK—

Mythamroyd

"By Jove, nothing seems real to me," he said to himself as he paced the room. "Everything is blurred, indistinct; my mind won't fasten on anything. No doubt things will become clear to me presently, but for the moment I am completely in a fog. Fancy, a few hours ago I had never dreamt of all this, and now—heavens, how tired I am!—and my head is swimming!"

He threw himself into an arm-chair before the fire and a minute later he was fast asleep.

He was presently awakened by a tap on the shoulder and, starting up, he saw a bright-faced, pleasant-looking girl.

"Please, sir, tea is ready."

"Tea?" repeated Nick, rubbing his eyes. "What time is it?"

"'It's half-past four, sir. Mrs. Crowther said probably you'd be ready for it."

"That's all right," and he leaped to his feet. He felt better. His depression had passed away and he was able to look at things with new eyes.

"Is there anything else you would like, sir?" and the girl looked at the table which she had placed by the side of his chair. "Mrs. Crowther has made the tea, and the hot-water kettle is boiling."

"Splendid," cried the young man, "nothing could be better. By the way, what is your name?"

"Eliza Ellen Dixon."

"A good old name; but I shall call you Eliza—Eliza Ellen is too long."

"Thank you, sir," and the girl left the room.

A few minutes later he felt better still. An hour's sleep had refreshed him wonderfully. No doubt the excitement through which he had passed had been almost too much for him,and kindly nature had taken it in her own hands to provide an antidote. By the time he had finished his tea his brain was clear, and the events of the day were plainly outlined before him.

Naturally everything was strange. How could it be otherwise?

When he woke that morning he believed he was possessor only of a miserable pittance saved out of the wreck of his father's fortune. For months he had been living largely on the bounty of his Aunt Tabitha. It was she who had paid for his tour in the East, and he had wondered with fear what the future had in store for him.

But his visit to John Blackburn had changed everything. A colliery, a loom-making factory, and a cotton mill! Surely things could not be so bad, in spite of what the old lawyer had said. At any rate, he would go into everything, and if it were humanly possible everything should be made prosperous again. Of course, what John Blackburn had said about labor conditions in the town, and in the industrial districts generally, were disturbing, but with the hopefulness of youth he saw a bright future.

He recalled the time they had spent together in Bradshaw's restaurant. It was not called a restaurant in the town; it was simply "Bradshaw's." Everybody knew it by that name. He remembered the facts of the men who had gathered there. Coarse and rough, some of them were, but in the main they were strong, keen, capable men, not easily turned aside from their purpose. He imagined he would have to know them better presently. Then, with a feeling of pain in his heart, he thought of Edgar Inchcliffe, a smart-looking, handsome fellow, but with marks of hauteur on his face.

And he was engaged to be married to Naomi Shuttleworth.

The old feeling of depression came back again. It caused a flood of memories to rush into his mind, too. He had been interested in her ever since she joined the party at Beyrout, and the interest had increased each day they had been together. But he never dreamt of loving her. He imagined that his interest in her was because she was different from, and superior to all the others. That was natural; her mother was a superior woman, and had the stamp of a great lady upon her, while the others were in the main commonplace.

Then came that night when he and Naomi had wandered around Jerusalem together. Even then he had not thought of loving her, although he had felt strangely happy to be with her. It was only when he thought the girl was in danger that he knew the truth. He was half stunned at the time, and the world seemed swirling around him. But when he saw those evil-eyed Arabs attacking her, and realized his own helplessness, the truth had come to him like a flash. She was the only woman in the world for him, she was the world! It was that which had made him throw off the effects of the blows so quickly. Great heavens! what would he have felt like now if they had got her in their power?

Then there was the mad rush down the side of that rock called Calvary; their eager race for the Damascus Gate. He could almost hear panting now. Then he remembered the look in her eyes when she had said, "Oh, you were splendid!"

What did she mean by that? Any decent fellow would have done the same.

But she had wiped the blood from his cheeks; even now he felt the soft pressure of her fingers. . . .

And afterwards when they had wandered around that dirty old square together! Every look, every movement, every word was plain to him. . . .

Then had come the knowledge which made the night black; which had made the old city, which had appeared like a city of dreams, a charnel house. . . .

But why had she behaved so strangely? Yes, of course she had realized that he loved her, and she wanted to save him from pain. He called to mind the note which he had read hundreds of times since.

"I want to thank you gain with all my heart and life. I shall never forget what you did for me. A good journey.—N. S."

Yes, that was it; she understood. She had told him nothing; why should she? He was only a chance acquaintance who, she thought, had rendered her a service, and because she knew the truth, she was sorry. She never im-

agined they would meet again, or that the pathways of their life would in any way cross.

And now he had seen the man to whom she was engaged, and he did not like him. But of course that was natural; he could not like any man whom Naomi Shuttleworth had chosen. And he loved her still! . . . He could not help it; he would love her as long as he had breath.

Having finished tea he left the house and wandered around the garden. It was altogether different from the west country gardens which he had known; but he liked it. Although only a few signs of spring were in evidence, there was a suggestion of resurrection everywhere. Crocuses were blooming in sheltered places, and daffodils and other early spring flowers were beginning to appear. He quickly realized that Mythamroyd, although by no means a mansion, possessed a lovely old garden. Lancashire and Yorkshire, especially in the manufacturing districts, are not famous for gardens. The smoke which is belched out of ten thousand chimneys throughout the country-side, and the corrosive acids which everywhere abound, are not helpful to vegetation. But Mythamroyd was sufficiently out of the smoke zone, and it was also so sheltered from the northeast winds which blow so fiercely among the hills around, that it was able to do the gardener credit. Evidenly, too, John Townley had loved his garden. There were many rare plants to be seen, and much care had been bestowed upon the place.

The feeling of possession was strong upon him. Yes, he would fight this mad Bolshevism which John Blackburn had said was so rampant in the district, and he would bring order out of the chaos which was everywhere.

Oh, if only Naomi Shuttleworth had not ——! But he would not think of her; he dared not.

He saw a hard-featured man, evidently preparing the ground forplanting, and he made his way towards him.

"Good afternoon."

The man grunted but enunciated no word.

"The days are lengthening nicely, aren't they?"

"Aye. They moastly do this time a' t' year."

"You're the gardner here?"

"Aye."

"How many are you?"

The man gave an inquiring look, and then replied, "Two lads and mysen'."

"Are you the head gardener?"

"I s'pose so." He looked at Nick furtively as he said this, and seemed to be in doubt whether he should speak further.

"Appen you're a lawyer chap?" he queried presently.

"No, I am not a lawyer. Don't you know who I am?"

"Hod sud I know?"

"I thought Mrs. Crowther or one of the servants might have told you."

"They say nowt to me." His voice was utterly expressionless.

"Then I may as well tell you that my name is Trebartha and that I am the new owner of Mythamroyd."

Perhaps there was a touch of pride in his voice; perhaps, too, he wanted to impress the man with the fact that he was his new master. If so, he spoke in vain. All the reply the gardener made was, "Aye, is that so?"

"He's a sullen old fellow," thought Nick. "I wonder how I shall get on with him."

"Appen you'll be wanting to geet rid of me, mester?"

"Why should I?"

"Aye, if you're a new-fangled chap, you'll want new-fangled ways. And I'm noan new fangled. I'm just plain Hezekiah Brogden. But I know my job, mester."

"The garden is well kept, certainly," Nick admitted.

"Aye, it is ,and I've worked for John Townley ever sin' I wur a lad. I knaw every stick in t' plaace."

"Do you indeed?"

"Ony fooil would if he'd been here as long as I have."

He gave Nick another scrutinizing glance, then he went on, "Do you knaw which side your bread is buttered, mester?"

"I hope so," replied Nick with a laugh. "Why?"

"Because if you do you'll keep me on. You'll never get a better gardner n'r me. But 'appen I'm gabbing a bit too much, and I've plenty to do."

"I shall test the truth of that, anyhow," replied Nick. "I'm very fond of gardening, and shall spend a lot of time here."

"You'll do nowt o' t' soort."

"Why?"

"'Appen your 'ands'll be full i' other ways."

"Why should they be?"

"'Cause I hear as 'ow you've got a colliery, and a loom factory ,and a spinning mill."

"Yes, I have, but I hope to give some time to the garden. What's to hinder me?"

"The devil, mester."

"What do you mean by that?"

"I doan't go in to Ben's Cross much, and I doan't say much when I go there; but I keep my ears and my een open. When th' oud mester deed, I went in to Ben's Cross a goodish bit. People wur talking a lot abaat 'im. A felly had coom down from Glasga and was stirring up a lot of lads and lasses, who wur little better nor fooils, with a lot of wild talk. This felly wur saying as 'ow Mester Townley wur a blood-sucker, and that he had made brass out of their sweat and their blood. He towld 'em, too, that every capitalist and every employer lived on the vitals of 'is work people. I'm noan mich of a talker, mester, and I canna' rightly put into words the things 'ee praiched to 'em; but he had the gift o' th' gab, and he stirred up the devil. They were noan bad lads and lasses, but he'd made 'em mad; and things looked ugly, mester, they looked ugly. But theer, I'll say no more. 'Appen I've said too much."

"Not at all," replied Nick. "Naturally I'm interested in what you're saying. Can you give me a few details?"

"No, mester, ef you stay in Ben's Cross, you'll know the details soon eno'."

"But surely——" interrupted Nick.

"No, it's not for me to tell, and personally I've nowt to complain of. John Townley was always a good mester to me, and I knaw which side my bread is buttered; but thousands don't, especially the young people. And these young hot bloods have just got mad."

"Mad? In what way?"

"Wi' these new ideas; this Bolshevism and things of that soort. But I'm noan going to say no more; if you live 'ere you'll find out for yourself, and when you've found out, you'll know a bit more. There, it's leaving-off time. Good afternoon."

Nick went back to the house in a very thoughtful frame of mind. Under ordinary circumstances he would have taken very little notice of what old Hezekiah Brogden had said. He was evidently a very sour, grim sort of fellow, and looked at life sadly, but realizing that he had struck the same note as John (Continued on page 25)

THE EPWORTH ERA

for the month of March is featuring

"Our Mother Methodism"

Read what many of our Religious Leaders have to say about the stirring events of Early Methodism

Albert Bigelow Paine, Dan B. Brummitt, Miss Bertha Conde, Frederick Brown Harris, and other prominent writers are contributing to the current volume of the ERA.

A PLEA FOR THE COUNTRY CHARGE

I have been anxiously watching the Advocate since the issue of December 12, in which appeared tables showing how unequal were the assessments on city charges and circuit charges. There is a stigma of reproach on our small rural churches and charges that belongs to be on the big city charge, if it belongs anywhere. I have been hoping to hear some one speak out on this whose voice would carry weight. I am convinced, however, that our struggling rural church will get no sympathy from the high salaried city church pastor or layman; if anybody is going to clear the good name of the country church it will be men, both laymen and preacher, from the circuit. Young men in our ministry with their eyes on the city appointment will keep silent; laymen belonging to the big city church will also keep silent.

If Brother Ireland and his board of lay activities want to do something worth while toward the paying of benevolences of our church, he can do nothing better than put city churches in the class with circuit churches in the matter of paying the regular assessments. If the city church will give to salaries, and benevolences and all assessments handed down to us from the district stewards in proportion to our circuit churches there will be no deficit in any district in the Western North Carolina conference.

Can we by any stretch of imagination believe that it is fair to rural churches having the pitiful one service a month worship service be asked to pay twice the amount for that privilege that city church is paying for eight services a month, and at the same time be expected to contribute to benevolences on a basis of what they pay to salary? Were I capable, which I am not, of holding down a city church I would never consent to leave the circuit. If I have anything to give let me give it to the country church; if any man needs be crucified to bring about fair play for rural churches let that man be me. City Methodism, we challenge you for a show down, not on your great amounts raised on your city comforts, but on paying salaries and assessments on a per capita member basis, taking into consideration returns in the matter of service in the worship hours. The city church is taking our rural talent, capital and leadership and then expecting us to keep on making brick without straw. I can take any circuit that is put on equal per capita member basis of paying with the large city giving and bring up its assessments in full, but our circuit officials see this discrepancy and have lost all interest in connectional interest. Circuit churches are suffering and dying because of the transfusion of blood they are giving to the city churches, while the city churches are giving nothing back to those faithful churches that have made them strong. Give rural Methodism fair play and she still has pride enough left to carry her part of the burden of financing church projects, but she is everlastingly tired of carrying her load and the other man's, too.

J. O. Banks.

REV. W. H. BROWN WELL TREATED

Daniels' Chapel and Salem congregations have each given us a definite pounding since conference and from all over the work there has come weekly gifts of food.

Brother Edwin Cox gave me permission to go into his woods and cut all the pine wood I needed, and Bro. J. I. Daniels gave me permission to go into his and cut all the oak wood I needed. Brother Daniels' son Jack helped me saw and refused pay for same, and Brother Charlie Crown hauled my oak wood and threw in some of his pine, and Brother Jim Gardner hauled my pine gratis.

There is nothing out of the ordinary to relate in regard to the work of the church. We took our first offering for the missionary maintenance fund last Sunday and we feel sure when the canvass is over that church will have paid its quota. We are not sure that the entire quota for the charge will be paid.

In our preaching and in our visiting we are stressing spiritual things. We are doing more personal work than ever before and hope to gather some fruit during the year.

W. H. Brown.

KIND WORDS FOR O. V. WOOSLEY

The students and faculty of the Cabarrus county standard training school have received with a keen sense of regret the news of the resignation of O. V. Woosley as conference Sunday school superintendent of the Western North Carolina conference of the Methodist Episcopal Church, South.

For the past thirteen years Mr. Woosley has directed the activities of our church schools. His efficient leadership combined with his unique enthusiasm for the cause has advanced the work of the Sunday schools of our conference to a high place of honor. In fact it is not presumption on our part, neither is it exaggeration when we say that through his untiring efforts our conference holds a place of leadership in the church school work of Southern Methodism.

Mr. Woosley's enthusiasm in the promotion of religious education has permeated the entire conference. The spirit of Mr. Woosley has been wholesomely contagious and constructive in every part of western North Carolina. In his zeal to cover every part of the state under his supervision, regularly and periodically, he has all but rivalled the early circuit riders of Methodism.

We regret the loss which our Sunday school work has sustained by the resignation of Mr. Woosley. But we congratulate the board of trustees of the Children's Home on the wisdom they have exercised in choosing a successor to the late Rev. C. A. Wood as superintendent of the Children's Home.

The Cabarrus county standard training school wishes to extend to Mr. Woosley their best wishes for success in this new field of Christian work.

(Signed) Paul N. Garber, Allen P. Brantley, W. W. Peele, G. R. Combs, D. B. Coltrane, W. R. Odell, S. G. Hawfield, Committee.

Caswell county farmers, impressed by experts of the value of lespedeza as a soil improving and hay crop, will plant a few acres this season for demonstration purposes.

GOLDEN CROSS

The Sunday school lesson for February 16 asked the question, "What is the purpose of the Golden Cross?" Our church at Elkin had observed Golden Cross Sunday for several years with a reasonable response. Circulars had been handed out and the young people's missionary society had made the canvass on the first Sunday in May. This question was asked in our organized men's Bible class, with an attendance of over forty of the leaders of our church, and not one of them had the slightest notion what the Golden Cross was.

The Golden Cross Society is ordered by our General Conference and the constitution of it given in paragraphs 529 to 544 of our Methodist Discipline. The purpose is stated in Section 531, which we quote here: "The purpose of this society shall be to promote the hospital work of the church; and it shall be auxiliary to the General Hospital Board of the Methodist Episcopal Church, South?" The time set is hospital week, which is between the first and second Sunday in May, and the law states that every pastor shall appoint a Golden Cross director, subject to confirmation by the first quarterly conference of each year.

The law further provides that the pastor and the Golden Cross director of his charge shall select a committee which shall enroll all members of the church during this period. Our general law further provides that every Epworth League, Sunday school, missionary society, and the board of lay activities in each church shall be recruiting stations for the Golden Cross, and place the responsibility equally on the pastor, the charge lay leader, the Sunday school superintendent, the president of the Epworth League, and the president of the Woman's Missionary Society, all giving to the director of Golden Cross in the charge reasonable assistance in this enrollment. With this perfect machinery for the relief of distress and sickness, our church should lead in its care for the unfortunate sick of our coountry.

In the final wind up the results will be in proportion to the interest of our pastors.

L. B. Abernethy,
Conference Director.

AN APPRECIATION

William Alexander Pierce was born in Halifax county, near what is known as Pierce's church, in 1858. The land on which the church was built having been given by his grandfather, Mr. Bolling—or as he was universally known, Captain Pierce.

In the year 1881 Dr. A. B. Pierce moved his family to Weldon, and in 1882 his son, Mr. W. A. Pierce, became a member of the church in Weldon. Since that time he has been a most consistent and faithful member and officer in the church, serving for 33 years as superintendent of our Sunday school, for many years chairman of the board of stewards, and always faithful to every trust. He was a man of fine judgment, though conservative in his ideas. He was a safe adviser and always ready to help in every good work. He was a fine business man and the whole community looked to him for counsel and advice. With his brother, Mr. O. W. Pierce, he had acquired a large landed interest, and many tenant farmers depended on his help and support in carrying on these numerous small farms. He was much interest in co-operative farming, was an officer in the state association, and was sent as a delegate to the meeting in Memphis, where he contracted a cold which developed into pneumonia and finally death. Before he left home he said to one of his assistants here, "No matter what happens while I am away, I want you to see that none of my poor farmers and their families suffer for anything." He was a true friend of Dr. Barnes and the orphanage at Raleigh; set aside one Sunday's collection in each month for the orphanage, and never failed to try to interest the children in contributing to the support of the children there. While he was ill at home many prayers were offered for his recovery, but it was not to be, and his death cast a deep gloom over the whole community. We who for so many years had seen him in his accustomed pew at church feel a deep loss, but we remember his faithful services for so many years and hope for a reunion in the other and better world. We would try to live so that it may be said of us, "well done" at the end..

This from a life long friend.

Mrs. I. T. W.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

The buglers in the army of the Lord never sound retreat.—Forward.

SPECIAL RAILROAD RATES TO LAKE JUNALUSKA

Mr. E. N. Aiken, general passenger and ticket agent of the Southern Railway, has just informed me that practically all of the railroads east of the Mississippi river and south of the Ohio and Potomac rivers will sell round trip tickets to Lake Junaluska for the one way fare plus $1 on any one of the following dates:

June 13, 14, 16, 22, 28, and 30.

July 4, 7, 8, 12, 16, 17, and 20.

August 2, 6, 16, 20, and 24.

Those desiring to purchase tickets on other dates should apply for the summer tourist rate which is somewhat higher than this special excursion rate.

The schedule of conferences, schools and camps for the 1930 season is as follows:

June 10-July 18, Junaluska Summer School.

June 23-27, Hi-League Assembly, Western North Carolina Conference Epworth League.

June 8-15, Methodist Student Conference.

June 30-July 4, Senior Assembly, Western North Carolina Conference Epworth League.

July 2-6, Temperance and Social Service Conference.

July 8-19, Young People's Conference.

July 21-August 5, First Term Leadership School, Sunday School Board.

July 21-August 30, Junaluska School of Religion.

July 28-August 7, School of Missions.

August 8-18, Epworth League Assembly.

August 6-20—Second Term Leadership School, Sunday School Board.

August 20-August 31, Camp Meeting (conducted by Dr. Arthur J. Moore, Birmingham, Aal.)

June 30-July 30, Camp Cheonda for Girls.

August 4-26, Camp Cheonda for Boys.

June 26-August 21, Camp Junaluska for Boys.

July 1-August 26, Camp Junaluska for Girls.

MEMORIAL TO BRYAN

By W. S. Surratt.

Evolution will be rebuked by a $5,000,000 memorial university in Dayton, Tennessee, to be erected by admirers of the late William Jennings Bryan to commemorate the last stand of the Great Commoner. The press notices say:

"In the same building where John T. Scopes taught his biology class the theory of evolution and brought on the anti-evolution trial, the Bryan Memorial University will open its first term next September with a faculty each member of which will have affirmed his belief that the Bible is infallibly true.

"According to F. E. Robinson, president of the association which is raising $5,000,000 to build and endow this university, there will be no let up in the construction of the administration building and it will be completed from subscriptions already obtained from friends and admirers of William Jennings Bryan."

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

LEST WE FORGET

Important dates to be remembered include:

1. Johnston county training school, Selma, March 2-7.

2. Wake county school, Raleigh, March 9-14.

3. Franklin county school, Louisburg, March 9-14.

4. Durham training school, at Duke Memorial, March 16-21.

5. Alamance county school, Burlington, March 16-21.

6. Wayne county school, Goldsboro, March 23-28.

And by no means to be overlooked is the conference-wide conference to be held at Greenville, April 3-4.

MARCH SPECIAL EMPHASIS

Emphasis during March, we trust, will be placed in an effective way throughout the churches of the North Carolina conference upon the personal and spiritual mission of the Sunday school. A number of speakers are available for special speaking engagements. In most cases, however, the pastors, either in their own pulpits or through an exchange arrangement, will be depended upon to bring before the congregations the importance and need of enlisting more people in the Sunday school and to do that which may be necessary to place proper emphasis upon evangelism in the Sunday school. May we sound clearly and unmistakably the note which will tend to enlist all Sunday school forces in a great, continuous effort for more members and more positive Christians as church members.

TRAINING SCHOOL RECORDS

Beginning with the week of January 26, we have had a standard training school each week, schools having been held at Greenville, Beaufort, New Bern, Lumberton and by the time this appears in print a training school will be in session at Rockingham.

The third annual session of the Pitt county school was held in Jarvis Memorial church, Greenville, January 26-31, with an enrollment of 40. Owing to a heavy snowstorm only 22 of this number were able to receive certificates of credit. Six persons from nearby towns who were unable to get to the school for two nights on account of the storm are completing their credits through the Nashville office.

During the week of February 2-7 the second session of our Carteret county training school was held in Ann Street church, Beaufort, with an enrollment of 69. Forty-eight of this number earned certificates of credits. Eight Sunday schools were represented, as follows: Ann Street, Beaufort 23, Morehead City 10, Newport 7, Morehead Presbyterian 2, Oak Grove 3, North River 1, Beaufort Baptist 1, and Morehead City Episcopal 1.

The week following the Carteret county school the seventh annual session of the Craven county school was held in Centenary church, New Bern, with 52 persons enrolled, 40 of this number received certificates of credit, and one office credit was issued. Seven schools were represented in the credits as follows: Centenary 30, Riverside 2, Bayboro 3, Beech Grove 1, Free Will Baptist, New Bern 2, plus 1 office credit, First Baptist 1, and First Presbyterian 1.

FOR BEGINNER WORKERS

All workers in beginner departments will be interested in the fine review given below by Mrs. C. L. Read of Tarboro on "Kindergarten Methods in the Church School," by Baker:

"One does not read many pages in this delightful book before discovering the fact that Miss Baker is eminently fitted for the position she holds, president of the National Kindergarten and Elementary College, superintendent of the elementary division with direct personal charge of the beginners' department of the church school of the First Methodist Episcopal church of Evanston, Illinois, and a supervisor of the week-day kindergartens conducted under church auspices.

"In each chapter the author shows a thorough and sympathetic understanding of the child. Throughout the book the reader visualizes the group of happy children held under the spell of this master kindergarten, feels the atmosphere of joy and freedom of the class room, and hears the questions which flow spontaneously from the hearts of the children. It is most helpful to mothers and teachers to note the skill with which Miss Baker leads the children through their own questions and ideas to the beautiful truth on which Christianity is founded. Teachers of little children in the church school who have wished to visit a model class room have such an opportunity in this book.

"There is a wealth of material for mothers' meetings which will enable mothers and teachers to understand the nature of the individual children and through co-operation their religious nurture may be more effective.

"The book does not deal in generalities but is specific as to suggested pictures, equipment, and class procedure. Administration is fully explained. Finally she devotes a chapter to the teacher, giving suggestions for her training and the qualifications which can be developed by those who consecrate themselves to this service."

FOR PRIMARY WORKERS

Mrs. J. A. Dameron of Warrenton, has written for us a review of Clara Blashfield's book, "Worship Training for Primary Children," which will be of particular interest to workers with primary children:

"The very title of this book should make all leaders of primary boys and girls anxious to read it. It is written especially for departmental superintendents and teachers who are training primary children in Christian worship.

"It deals with such subjects as the Meaning of Worship in Child Life; Atmosphere for Worship; Building a Program of Worship; Instrumental Husic, Song; Story Material; Conversation; Giving, and Prayer in Worship.

"Especially interesting is the chapter on Meaning of Worship in Child Life. As the writer says, 'To know God is not a matter of a moment, and the child gains his best idea of God when he has been provided with contacts through which he gains experience of loving and being loved, forgiving and being forgiven.'

"In the chapter on Instrumental Music and Pictures, the author shows us how beauty is 'really a manifestation of God.'

"All leaders are interested in finding new material for a program of worship. Miss Clanchfield not only gives us 'sample' programs but complete lists of songs, scripture references, instrumental music and stories for primary boys and girls.

THE JUNIOR

Below we list a review of "The Junior," by Chave, written for us by Mrs. Closs Hearne of Greenville. This book will be of interest to all workers with junior boys and girls.

"How easy it would be if we had standardized boys and girls to teach whose reactions we knew beforehand! We think we know so well what the children need, but, forsooth, when we come to face our class and find, instead of automatons, little boys and girls eager with strange questions, angelic, impish, wigglesome, varied—what becomes of our plans? We had given much study to the lesson and little to the children and had prescribed without diagnosing.

"To know a child one must know his daily habits, his tendencies at that age and the physical and social environment in which he is living.

"About six hundred and fifty children in a particular community were studied in just that way and the result is given in a most helpful book, 'The Junior,' by Ernest J. Chave, one of the few books of this kind to be had. The life situations of these children were tabulated as to such things as:

"How children nine to eleven spend their time.

"The kind of food they eat, books they read, games they play.

"What they like most, what they fear most, and so forth.

"The result of this investigation was both interesting and surprising. This book does much to point the way to a better understanding of the nature of juniors and is recommended to Sunday school teachers anxious to find an entrance for Christ into little minds and hearts."

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

DRAFTED AGAIN

Thirteen years ago last October I was elected "Sunday School Field Secretary" by the Western North Carolina Conference Sunday School Board. Not being willing to accept the position at that time, I was given six months to think on the matter. The years which have rolled by have been strenuous but exceedingly happy. Under the guidance of our Sunday school board and other good friends, our work has grown to a place of leadership among the conferences of Southern Methodism. In fact our success has become an embarrassment. Only the lack of funds has kept us from doing really great things.

Without my knowledge my name was recently presented to the trustees of the Children's Home as a possible successor of my former good friend and pastor, Rev. C. A. Wood. In the run of events I have been elected to succeed him and with the consent of our Sunday school board have accepted the position of superintendent and treasurer of The Children's Home, Inc. So in the future the good friends who have patiently listened to my many Sunday school appeals will henceforth hear "the same sermon from a different text." It shall be a pleasure to continue to serve the same good host of friends, even though this service is in a different capacity. I have a mighty big job. I shall learn more during the next year than during any similar period in my life. Kindly ask our heavenly Father's blessings on this learning and serving process.

GRATEFULLY RECEIVED

Among the many kind expressions received relative to my being elected to the new position, the following are passed on to the readers of the Advocate with grateful thanks.

The first kind sentiment comes from Mrs. W. H. Moring, who for forty years was the efficient organist in our church at Asheboro.

The second is from my good friend, Tom P. Jimison, with whom I have had many and varied experiences. Tom and I have differed on most things, but we think together on the fine things of life.

The third comes from Rev. M. L. Kesler, general manager of "The Mills Home," formerly the Thomasville Baptist Orphanage, only a casual acquaintance, but one whose experience and judgment in orphanage work are unexcelled. I shall find pleasure and profit in consulting with him from time to time.

Mary H. Moring

"Please accept my hearty congratulations on your new appointment. Not lightly do I offer them, for there is no higher or more important position in our conference.

As we both loved Mr. Charlie Wood and appreciated him for his many noble qualities, I feel you are honored in being chosen to succeed him. Because I love you, I feel free to express my pride, and to assure you of my prayers and deep interest in this new and difficult work.

'The Apostle of the Happy Heart' will have a large field for this brightness and cheer. May God give you the needed wisdom and strength!"

Tom P. Jimison

"I notice where the board has done itself proud by making you superintendent of The Children's Home. That job will fit you like a glove and you will fill the place exactly.

We will miss your roaming university with its multitudinous sessions over the conference, but some one else can be found for that. I am sure that the board could have made no happier selection for the Home. And I am equally confident that you will be happy in the work which there awaits you. I can conceive of no greater or happier privilege than making a home for homeless children.

This note is just to tell you that as you enter upon the duties and responsibilities of your new work I shall watch the work with renewed interest. And if I can help more in the future than in the past I shall try to do that. At any rate, I want you to know that I am pulling for you. When I pray for myself (which I need to do with increasing frequency) the Lord will hear your name and see within my heart concern for you and your great institution."

M. L. Kesler

"I wish to welcome you into the fraternity of orphanage men. It is an inviting and challenging field and no holiday job. But it has its compensations. I am wishing for you a happy and prosperous administration.

I thought a great deal of Brother Wood and regretted his going. I am glad there was not a long interval between administrations. It is good that you can get on the field at once."

IN THE KINGDOM

Some months ago I heard Rev. G. R. Combs, our pastor at Myer's Park, Charlotte, give the following quotation from G. Campbell Morgan in dedicating his book, "The Crises of the Christ." I am indebted to Brother Combs for exact copy:

"To My Father and Mother,

Who forty years ago gave me to Christ, and who never doubting the acceptance by Him of the child, did from infancy, and through youth, train me as His; from whom I received my first knowledge of choosing, so did I recognize the claims of His love, that without revulsion, and hardly knowing when, I yielded to Him my allegiance and my love, devoting spirit, soul and body to His sweet will and glad service; in thankfulness to them for their earliest teaching, and continuance of revelation of Him by example, in many differing circumstances in which their loyalty to Him was a perpetual winess to my heart, of the perfection of His love; in thankfulness that they are still with me laboring together in prayer,

I DEDICATE THIS BOOK."

RUTHERFORD COLLEGE

The fifth annual standard training school for Rutherford College and vicinity, held last week at the college, proved to be satisfactory and profitable in every way. The attendance was large and sustained and a good morale abounded. Cordial thanks are extended to President E. P. Billups, Prof. D. D. Holt, Rev. W. L. Scott and others who "put their shoulders to the wheel." Out of an enrollment of 79 students 76 did all required work and earned certificates of credit, these credit students representing 49 Sunday schools. The credit students are listed with institutions as follows: Rutherford College 56, Routherford College community 9, Connelly Springs 5, Valdese 3, Burke circuit 3.

The courses, instructors, class enrollment, and number of credits earned follow:

The Church and Its Work, Rev. H. C. Sprinkle; 22—20.

The Sunday School, Paul F. Evans; 20—20.

Worship, F. M. Williamson; 37—36.

HIGH POINT SCHOOL

The seventh annual standard training school for High Point and surrounding territory will be held at Wesley Memorial, High Point, beginning Sunday afternoon, March 16. L. F. Tuttle, chairman of the board of managers, predicts a record breaking attendance. The following courses and instructors will be offered:

The Church and Its Work, Rev. J. F. Kirk.

Survey of New Testament, Dr. W. W. Peele.

Principles of Teaching, Prof. R. N. Wilson.

Training Adolescents in Worship, Mrs. A. H. Anglin.

Junior Materials and Methods, Mrs. H. M. Wade.

Primary Department Administration, Miss Corinne Little.

MT. AIRY SCHOOL

The fourth annual standard training school for Mt. Airy and surrounding territory is scheduled to be held at Central Methodist church, Mt. Airy, beginning Sunday night, March 16, at 7:30 o'clock. In a recent and largely attended organization meeting, the assurance was given by Rev. C. S. Kirkpatrick, pastor, that a good school would accrue. The following courses and instructors will be offered:

The Survey of the Old Testament, Rev. W. E. Poovey.

The Church and Its Work, Rev. C. S. Kirkpatrick.

Worship, F. M. Williamson.

SERVING WHILE SAVING

For the first time in its history the board of education is now prepared to issue attractive annuity bonds and to make semi-annual payments to its annuities during the rest of their lives. The board has been tardy in entering this field of service, believing that other agencies could adequately serve the Methodist men and women who desire to contribute to some benevolent cause through annuity contracts. But numerous unsolicited inquiries concerning such bonds have convinced the board that an increasing number of persons desire to aid the cause of Christian education and at the same time assure themselves an income for the remainder of their lives.

Unless otherwise designated the donations in exchange for which the board will pay annuities to the donors will be used as a students' aid fund. For that reason this will undoubtedly prove to be a very popular form of annuity contract. There are many ways of investing wealth for humanity. But there can be no stronger appeal to men and women of means than the one to assist worthy, ambitious boys and girls of approved character to secure that higher Christian education so necessary for the best service to the church and society.

There are many men and women throughout the church who are philanthropists at heart and who see the wonderful possibilities of service in the establishment of perpetual loan funds to help young men and women secure adequate training for the ministry and for other lines of distinctively Christian service. But these benevolent people—many of them—need the proceeds of their money to live on during the rest of their lives. To these the board of education is now prepared to render a real service. It can issue to them annuity bonds which will pay them a fair rate of interest and can at the same time offer them the opportunity of establishing permanent loan funds which will through all future years aid poor but worthy students.

The board of education has exceptional facilities for administering such loan funds. Already it is loaning annually about $20,000 to 150 or more students in 38 different colleges and universities through its Christian Workers' Education Aid Fund a permanent endowment of $208,000 secured in the Christian Education Movement. The loan funds to be established through the board's new annuity bonds will become a part of this Christian Workers' Education Aid Fund. Much thought has been given to the working out of the best method possible of administering this fund. As a result there is no other agency which can so serviceably and so wisely administer students' loan funds designed to help worthy students in all the Methodist colleges and universities as one can the board of education. This fact will undoubtedly popularize these nnnuity bonds.

Investment in these new annuity bonds will assure the donor an income on his investment for the rest of his life, but it will yield returns far more permanent and far-reaching. It will bring joy and hope into the homes of widows, ministers, farmers, and artisans of slender income whose sons and daughters yearn for better preparation to meet life's demands, and it will start a process of student-aid which will continue indefinitely—as soon as the money is paid back by one student it will be at once loaned to another.

The bonds are ready for you. For full particulars write to the Board of Education, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.

ELIZABETH CITY DISTRICT "QUARTERLY REVIEW," FEBRUARY 13, 1930

Published by request of District Check-Up Meeting.

	Rec'd by Vows	New Adv. Sub.	Assessed Pastor's Salary	Paid	Assessed P. E. Salary	Paid	Assessed Benevolences	Paid	Assessed Dist. Par. Lot	Paid
Chowan			$1300	$ 248	$137	$20	$ 723	$ 3	$65	$31
Columbia			1200	219	118		654		60	2
Currituck			1500	201	157		824	31	75	17
Dare		3	800	95	78	9	467	15	40	
Edenton		1	1500	165	137	12	727		75	
City Road	1		2400	540	232		1102	60	120	40
First Church	2		4250	1062	500		2635		355	
G ates			2500	204	217	15	1146	20	125	
Hatteras		1	900	177	95		522	30	45	25
Hertford		3	2250	435	236	50	1245	300	125	
Kennekeet	3	2	700	182	94		502	75	35	20
Kitty Hawk			375	43	58		322	2	17	17
Manteo		3	1500	238	134		728	26	70	63
Moyock			2400	576	170	35	927	133	120	40
N. Gates			2000	247	217	12	1146	2	100	6
Pasquotank			2000	298	217	24	1146		105	67
Perquimans			2000	197	217	10	1146	19	100	26
Plymouth		4	2100	361	171		904	27	105	50
Roper		2	1800	185	124		602	22	80	1
S. Camden	1	2	1500	132	100	16	523	35	75	65
S. Mills		1	1600	268	152	25	804	40	70	23
Wanchese			1500	220					75	44
Windsor			1500	334	138	25	628	15		
Williamston			2000	469	151	30	707			

Facing Facts

1. We had only seven accessions by vows this quarter in our 75 churches, with a membership of 10,630, and a leadership of 24 pastors and a presiding elder. With a real soul-saving passion and Pentecostal power we shall do better the second quarter.

2. The missionary maintenance cause is moving along quite well. Several charges in town and country are taking mission specials. We are confident that a larger offering will be made this year than last.

3. Let us put our great Advocate where it belongs—in all our Methodist homes. Please do more than present it. Personally solicit subscribers. Put your charge on the Advocate honor roll within the next few days. Your time spent here is well invested. It will mean greater church enthusiasm.

4. Finances are moving slowly. We paid only 78 cents per member for this quarter, whereas, we should have paid $1.57 per member to have brought us up to date, in salaries and benevolences alone. More deeply spiritual sermons, richer and fuller programs, finer spiritual atmosphere, a church bulletin, a reading church, all these things will help to bring up the financial lagging column. Amounts paid on the district parsonage lot assessment are the total amounts paid. Please help us all you can on the district parsonage, so that we may meet our obligations here.

Important Dates

Pentecostal celebration, March 13-14, 10 a. m., Duke Memorial church, Durham.

Easter, April 20.

District conference at Columbia, May 8-9.

O. W. Dowd.

SURPRISE DINNER FOR DR. J. H. BARNHARDT

A most enjoyable occasion was the surprise birthday dinner given Saturday evening at the First Methodist church parsonage by Mrs. J. H. Barnhardt for her husband, Dr. J. H. Barnhardt, pastor of the church.

The affair was kept a profound secret from the pastor and when he entered the parsonage after being taken for a ride by J. Giles Hudson, chairman of the official board of the church, he found practically every member of the official board seated about tables in the dining hall and his place at the head of the table piled high with presents.

After catching his breath and expressing glad surprise the pastor spent some time in opening the presents which proved to be trinkets from the five and dime stores.

An elegant repast was served and along with it an excellent program of readings by Mrs. J. R. Norwood and pupils of her school.

At the close of the dinner the pastor was led into the drawing room, and presented with an easy chair, a gift from his official board. Forty of the officials of First church shared the pleasure of the occasion with Dr. and Mrs. Barnhardt.—Salisbury Post.

Conform to nature's laws; do not try to formulate your own.

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Roper—J. Bascom Hurley 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 3

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 14
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Roanoke Rapids—L. M. Hall 5

WILMINGTON DISTRICT

Carver's Creek—W. D. Yarborough 5
Swansboro—T. B. Hough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

◇◇Candler—D. V. Howell 12
6◇Oakley (Asheville)—G. D. Herman 11

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 17
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

South Fork—W. J. Miller 11
Shelby—L. B. Hayes 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2

GREENSBORO DISTRICT

◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 9
Park Place—J. E. Abernethy 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
◇Liberty—M. F. Kincheloe 6
Glenwood—W. A. Kerr, Jr. 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Jamestown—R. E. Hunt 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 13
◇◇Wilkesboro—T. C. Jordan 9
◇Elkin—L. B. Abernethy 8
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—E. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
◇Hiddenite—J. B. Tabor 10
Catawba Ct.—E. D. Ballard 9
Statesville Ct.—P. R. Rayle 7
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Olin—J. G. W. Holloway 4
Hickory Ct.—M. A. Lewis 4

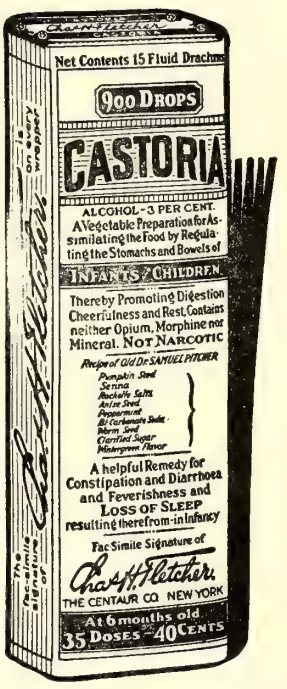
WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Mocksville—R. C. Goforth 4
Walkertown—W. R. Ware 5

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy—H. P. Powell 6
Bethel—G. N. Dulin 6
Murphy Ct.—A. A. Somers 5
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Cherokee—Wm. Hornbuckle 1

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You can tell from the recipe on the wrapper how mild it is, and how good for little systems. But continue with Castoria until a child is grown.

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A YOUNG PREACHER'S ESTIMATE OF THE LIFE OF PLATO T. DURHAM

By Claude H. Moser, Minister Central Methodist Church, South, Spencer, N.C.

The curtain has been drawn; a familiar voice is hushed; a life has been lived, and the book is closed. A sermon has been preached, more impressive, more convincing, more sincere, and more soul-inspiring than any words of eulogy that might fall now from the lips of man. It is a truth that words of praise, however fitly spoken now, are vain and useless in the light of the life that has been lived. When we attempt in our feeble way to estimate the value of that life, to describe in the very choicest of words the sweet, the effective, the Christ-like influence of that life, human speech, however select and effective, fails, and we are forced to pause in the presence of such failure, and stand with bowed heads in holy admiration, with hearts overflowing with profound gratitude to God that through such a life Jesus the Christ has been more clearly revealed to man.

It is a life that impresses one, and words of eulogy spoken afterwards are most ineffective. It takes a life to create an impression, and words fitly spoken seldom if ever deepen that impression. The fallen withered plant lying on the earth underneath the rose bush tells us nothing of the beauty of the rose that once blossomed there in full of its purity. The dissipated elements of the fallen star tell us nothing of its beauty as it shot through the heavens on its downward course. We can but remember the beauty of the rose and the attraction of the falling star. These impressions are the lasting impressions. The perishing remnants impress us not in the least. In fact, they detract from the former impressions. So, now on this sad day, made such by the sudden and untimely departure from our midst of a most colossal prophet of the modern age, summoned to his reward by an infinite Power never to be fully comprehended by finite minds, we find ourselves unable to adequately express in words the esteem and admiration for the life lived. Truly few stars of this age has shown brighter in the great galaxy of human purity and human achievement.

Who would doubt that he died as he lived? Who could say that to him death held its horrors? Who would doubt but that he greeted death with the same calmness and fortitude that the traveler greets the dawn? None would, and none could. In the face of this affirmation, what is the explanation? The life lived explains itself. There is no other explanation. The Christ enthroned in his heart and life through these years was his constant life long companion through all the changing scenes of life, his ever present help in all the physical afflictions revalent at times. Christ was the Alpha and the Omega, the great Lode Star of that life. Those who do not understand the religious spirit need not attempt to understand the life of Plato Durham. He was sturdily and mystically Christian. He took God in earnest as the Supreme Reality. He carried him with him into his home, on the street, among his associations, into his class room, into his pulpit where his brilliance and consecration beamed as the sun in the heavens. All who knew him and all whose lives he touched could feel through the power of his consecrated life the power of God's presence.

What a contribution he has made to human society. Follow for just a moment, and an effort will be made to show that this man having lived has contributed as nearly as possible humanly speaking his part toward making this a better world in which to live. If this is not the function and the purpose of the Christian ministry, then mankind is living under a fearful delusion. It has been said that Christian living and Christian influence are two forces, if they might be considered separately, that are co-ordinating to bring this world to Jesus Christ. Man can hardly hope to be saved unless he by his life has led others to Jesus Christ. Humanity is to be instrumental in leading others to Jesus Christ. Human souls can find life only through the leadership and influence of those who lead. How well our deceased brother has achieved victory in this field of endeavor! Through his influence as a man, as a citizen, as a teacher and as a preacher, it would be impossible to accurately estimate the countless number of souls he has led to Jesus Christ, to say nothing of the numbers of young men in the Christian ministry whom he has inspired to greater achievement in that sacred calling. On the platforms of our educational institutions, whether state or church, in the pulpits of God's holy temples throughout the land, his voice has sounded sympathetically and effectively and with authority to young and old alike, and it has been through his Christian influence and intelligent consecration that myriads of human souls in all walks of life have found life and have found life more abundantly. What greater tribute could any man pay him? His life has been a young preacher's conception of the life God would have us live. Every year of his fifty-eight has been filled with numbers and numbers of blessings for those with whom he has associated. The The writer of this sketch has been eagerly anticipating the pleasure of the service and association of that inspiring personality in a two weeks' evangelistic campaign later in the year, but alas, not now. "The ways of God are not the ways of man."

Truly these lines might have been in harmony with his spirit through life and in death:

"Give me my Scallop Shell of quite,
My staff of faith to walk upon,
My script of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage;
And thus I'll take my pligrimage."

Son—"Who put that statue under the sink?"

Father—"Sh! That's a plumber."—Calumet Subdistrict Vacuum Cleaner.

Mother!

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Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

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Danville, Va.	2.35	2.65
Durham, N. C.	2.65	3.00
Elkin, N. C.	4.00	4.50
Gastonia, N. C.	5.55	6.25
Goldsboro, N. C. 4N...NN	6.25	7.00
High Point, N. C.	.75	.85
Lynchburg, Va.	5.40	6.05
Raleigh, N. C.	3.95	4.40
Salisbury, N. C.	2.40	2.70
Selma, N. C.	5.30	5.95
Statesville, N. C.	3.65	4.20
Thomasville, N. C.	1.10	1.20
Winston-Salem, N. C.	1.40	1.60
Marion, N. C.	7.20	8.10

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Children's Storyland



THAD AND THE TURKEYS

It was early in the spring when Thad's father gave him the turkeys. There were four brown turkey hens and a big gobbler that strutted importantly around the yard.

"If you earn enough with these turkeys to buy your winter suit," Thad's father said, "you can spend the rest of the money they bring for whatever you want to get."

"Oh," gasped Thad, beginning to think of a catcher's mitt and all the other things he wanted to have.

"It takes so much watching to raise turkeys here," the boy's father continued, "that I think you will earn whatever you get for them. Last year, you know, half of the young ones died during a big rainstorm. And some animal caught most of those that were left."

"Oh, I'll watch," promised Thad. "I'll take the best care of them."

The first thing Thad did was to fix some nests in an unused shed. If the eggs were laid there, the boy thought, an animal wouldn't be so apt to find them as in the outside nests that the turkey hens were accustomed to choose for themselves.

Those hens, however, couldn't have understood the danger there was in laying their eggs in outdoor nests. Each one stole off shyly and selected a nest that even Thad with all his watching couldn't find for a long time.

One day when the boy had walked down the road to meet his father he caught a glimpse of one of the hens coming out of the bush by the roadside. He couldn't find the nest then, but later, after the hen had begun to sit on the speckled eggs, Thad discovered her one day.

Another nest was found in some coarse grass very close to the road, and another far out in the field. Where the fourth turkey nested Thad never knew. Evidently some wild animal found her nest before the boy did. For that turkey disappeared and never returned.

The first few weeks Thad kept the turkeys in a large pen to prevent their wandering into deep, wet grass. And after that he had corralled them whenever a thunder storm threatened.

One warm afternoon Thad went over to John Werner's to play ball. The boy didn't think about the dark clouds that had begun to race over the sky until he heard a rumbling sound of thunder.

Although he ran as fast as he could Thad didn't reach home until the rain was pouring down. He met his mother in the yard with an apronful of young turkeys. "The rest are in the shed," Thad's mother said. "We may be able to save these if we dry them by the kitchen stove."

Only two turkeys died that time. Another storm took three more. That happened while Thad's father was in the hospital, and the boy had gone with his mother to visit him.

When fall came there were 29 young turkeys wandering over the fields in the daytime and roosting in the shed at night. Every time Thad threw out grain for the young birds he counted them to be sure none were missing. And almost every time the turkeys were fed Thad thought how he would hate to sell them when the time came. For they followed him around at feeding time, making queer little noises that made the boy think they were talking to him.

One night late in October there was a great commotion at the barnyard. The noise woke up Thad's father, who rushed out to see what had caused the disturbance. "It may be a fox or a coyote," he called to his wife as he left the house. Thad woke up and followed his father sleepily.

No animal was found at the chicken-house nor in the shed where the turkeys roosted, but the dog was barking behind the grove. And in the morning when they could be counted, Thad discovered that three of the turkeys were missing.

"It was probably a fox," Thad's father said. "And if it was, he is apt to return for more turkeys."

"Let's sell them," suggested Thad quickly. "I don't like to do that, either. Still, I'd rather sell them than have them caught by a fox."

Two days later Thad and his father took the turkeys to town. A new winter suit was selected for the boy and then there was twenty-seven dollars left. "Oh, I'm rich!" exclaimed Thad. "Can I do just what I want to with the money?"

"Of course," answered his father. "That was the agreement, wasn't it?"

"I'll get a catcher's mitt," planned Thad. "Oh, and ever so many other things I've wanted."

While Thad waited to decide how to spend it, the money was kept in a small drawer in his mother's room. Several times every day it was counted. It was fun to think how very much money there was.

Thad was in the kitchen one morning, mending a kite, when the postman brought a special delivery letter for his mother. "It was from grandmother," she said after she had read a minute. "She wants—"

"Wants what?" asked Thad.

"She isn't well and—and she wanted me to know it," finished his mother soberly.

Mrs. Werner came just then to ask Thad's mother to help her with some sewing. While they talked the boy sat on the stairs to finish mending the kite. He didn't notice what his mother was saying until he heard, "Oh, I mustn't think of going. With the hospital bill to pay there isn't money enough to pay the expense of a trip. Why, the railway fare is twenty-five dollars."

"It's too bad," sympathized Mrs. Werner. "Since your mother isn't well, it would mean a good deal to her to have you there for Thanksgiving."

"That's what grandmother wrote for, and mother wouldn't tell," concluded Thad.

The kite was mended and Thad had time to try it before dinner was ready. But he came running in as fast as he could when he heard his mother call dinner. He watched closely while the food was being put onto the table, while his mother took her place, and while—

"What's this?" asked his mother in surprise as she picked up an envelope which must have been slipped onto her plate just then. "For a turkey trip," she read before she counted the five five-dollar bills that were inside the envelope and that had been counted by Thad so many times.

"Oh, I couldn't take the money you've worked so hard to earn," began the mother slowly.

"Father said I could spend it for just what I wanted," broke in Thad emphatically, "and I'd rather spend it to have you go to grandmother's than anything."

"But you want a catcher's mitt and—and so many things," objected his mother.

"There'll be enough left for the mitt and—well, I haven't really decided on anything else," grinned Thad.

Thad's mother looked very happy while she got ready for the trip. That made the boy very sure there was nothing else he wanted to spend that turkey money for so much as to have his mother go to grandmother's.—Junior World.

On the day school opened a Glendora teacher, in order to see how many of her little pupils kept abreast of the times, asked:

"Who were elected President and Vice President at the last election?"

"Herbert Hoover and the brother of Mrs. Gann," spoke up the bright boy of the class.—Lon Angeles Times.

"Daddy, was Robinson Crusoe an acrobat?"

"I never heard that he was. Why do you ask?"

"Well, it says here that at the end of his day's work he sat down on his chest."
—Selected.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

HISTORICAL PAGEANT OF N. C. MISSIONARY CONFERENCE

By Mrs. H. B. Branch.

In the Introduction of this excellent pageant the author writes the following closing paragraph: "These scenes here are the ones of our own conference history, and as they have been put into dramatic form it has been done with the prayer and hope that as they are given throughout this great old conference, spiritual power so vital, real and dynamic may be revived in the hearts of our womanhood, so that they shall never be at ease until their ideals shall be blended into oneness with those who poured their all upon His altar. The scenes may be used in their entirety or one may be selected as suitable. All hymns from Methodist Hymnal."

The first scene opens with John Wesley in robe of Episcopal church and white wig and open Bible in hand. He speaks:

"The World Is My Parish."

Then there follow scenes depicting the development of the woman's missionary movement of the conference and the expansion of the work in foreign lands.

The spirit of "Today—1928" closes the pageant with this poem:

In the pictures that you have seen,
You have caught the spirit here we ween,
of the whole wide world command:
"Go ye forth to every land."

In the days of long ago
On the Galilean shore
Christ himself to the chosen few
Spoke these words we have brought to you.

And bade them go to tell his love
Which the Father had in heaven above
For men, in every land and state,
To save them, to life and help their fate.

Throughout the ages since those days
That love has spread, and now it lays
Like a glorious mantle to make good and right
The lives of all who follow in its light.

The call came much through the centuries past
To those who've sought, and hoped and asked,
That only they too might seek to show
They would give their lives, and even more.

And so tonight has been given to you
A glimpse in the past, of the lives so true
To God, the church, and their fellowmen
That Christ has been given to all as a friend.

The call and the chance have especially come
To this western land, which we call our home,
Giving a challenge to go on with the work,
A duty, a privilege we dare not shirk.

To carry the message of hope and peace
To every nation that needs release
From darkness, and depths of deepest despair,
To a wonderful light, found only there.

In a peculiar way, we've come to be
The leader of hope, and liberty
To shake the nations' fettered bands
And lift the burden from their hands.

America dare, she dare not fail,
The Stars and Stripes must rend the veil
And open wide the closed door
To make safe this world once more.

This banner, the red, the white and blue,
Must ever and ever stand through and through
To uplift, to save, to help each man
To carry out this great world command.

(As "Today—1928" starts the last two lines of poem—"To uplift, etc."—Wesley lifts cross which will be lighted as last line of poem is given, and one verse of "In the Cross of Christ I Glory" is sung by someone off stage as curtain falls.)

N. B.—This pageant may be ordered from the N. C. Christian Advocate for 25 cents a copy postpaid. It is adapted for use in any Methodist church in North Carolina where there are leaders in missionary effort. Nothing could be more worth while for any group desiring to stimulate activity in missions.

A MISSIONARY CATECHISM

By Elmer T. Clark.

Question: What is the main business of the church?

Answer: To "go into all the world and preach the Gospel to every creature."

Q: Wherein has the Methodist Episcopal Church, South, responded to this Great Commission?

A: Aside from the work of several thousand self-supporting churches at home, it does missionary work in eleven foreign lands and all over the South and West in the United States.

Foreign

Q: In what foreign lands do we have missionary work?

A: Africa, Belgium, Brazil, China, Cuba, Czechoslovakia, Japan, Korea, Mexico, Poland, and Siberia.

Q: What is our oldest field?

A: China, entered in 1848.

Q: What are our newest fields?

A: Belgium, Czechoslovakia, Poland, and Siberia, entered in 1920.

Q: How many missionaries do we have in all these fields?

A.: Nearly 500, including wives, who do the work of missionaries in most cases.

Q: How many full-time native workers?

A: About 600.

Q: How many churches?

A: Over 1,000.

Q: How many church members?

A: About 65,000, including probationers.

Q: How many schools of all kinds?

A: Over 300.

Q: How many hospitals?

A: 15.

Q: What is our approximate membership, including probationers, in each field?

A: Africa, 2,000; Belgium, 1,000; Barzil, 15,000; China, 13,000; Cuba, 5,500; Czechoslovakia, 10,000; Korea, 7,500; Mexico, 3,500; Poland, 1,000; Siberia, 4,000. In Japan most of our converts are taken into the Japan Methodist Church, which has 30,000 members.

American

Q: What is the general nature of our home missionary work?

A: Supporting preachers and other workers in missionary territory and maintaing schools and social service institutions among underprivileged groups.

Q: How many preachers are supported in our annual conferences?

A: About 2,000; this is nearly one-third of all our pastors. Most of these are supported by the annual conference boards of missions. The general board of missions aids nearly all the pastors in California, Washington, Oregon, Arizona, New Mexico, and Illinois, and others in Oklahoma, West Virginia and elsewhere, a total of nearly 200.

A: What is our Negro work?

A: Paine College at Augusta; aid for 12 schools of the Colored Methodist Church; 4 Bethlehem Houses; summer schools for pastors; and aid for 150 preachers in 24 states.

Q: What are we doing among Mexicans?

A: We support 3 superintendents, 100 churches with 50 Spanish-speaking preachers, 9 Wesley Houses, and 5 schools.

Q: Do we help the Indians?

A: Yes, we have an Indian mission with a superintendent and 30 preachers speaking three dialects. We maintain also the Folsom Training School at Smithville, Okla.

Q: Have we any other work among foreign-speaking people?

A: Yes. There are 6 churches, 3 Wesley houses, and a school for the Cubans; 4 preachers and a Wesley house for Italians; a preacher among the Syrians; 9 preachers among Japanese and Koreans; 7 preachers, a Wesley house, a school and a missionary boat among the French of Louisiana; 2 institutional churches and 3 Wesley houses for the foreign people of Kansas City, Biloxi, and New Orleans; at Galveston a port missionary meets all incoming immigrants.

(Continued next week)

In spite of the outlook, farmers of Cumberland county plan to increase the acreage to tobacco this year.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

LAY UP YOURSELVES TREASURES

Matt. 6:21.

Not gold, nor silver, nor costly gems,
Such as are seen in earthly diadems,
Not riches, wealth, or fleeting fame or power—
These count for naught when comes the final hour.
The tender, sweet and potent ministries of love,
In God's great storehouse, lay them up above;
And in that place that He's gone to prepare
As rich adornments, they will meet us there.

Heaven is a home, a place of glorious light,
And yet it is within us, when our hearts are light;
O Saviour, help us lay this heavenly treasure up,
The blessings have been rife, fill thou my cup.
O help me point some struggling soul to thee,
From earth's dark power thou wilt set them free,
And though on earth I be not rich nor great,
Let some one watch for me at heaven's gate.

Mrs. E. M. Anderson.

St. Petersburg, Fla.

OUR ANNUAL MEETING

Since the invitation for our eighteenth annual meeting to be held in High Point came to us last year at Winston-Salem from the High Point missionary societies we have looked forward to the gathering of our workers there, for from the experiences of the past we know that we may expect a great and profitable meeting.

The date, as has been announced, is April 21-25, and during this week blanks for names of delegates have been issued by the district secretaries and requests have been made that all delegates be elected at the March meeting, so that the names may be sent to the entertainment committee in High Point in time to save any trouble in securing homes for those who may attend. Will the presidents of our local societies co-operate in this matter and see that the delegates are chosen right away and names sent to district secretaries as requested? The entertainment committee is already planning for our comfort and happiness while we are their guests, and we hope that there may be no delay on our part in getting the names of delegates to them as early as possible.

WOMAN'S MISSIONARY COUNCIL

March 13-18, 1930, the date set for the twentieth annual meeting of our Woman's Missionary Council, will soon be here and the members of the Council will gather in Amarillo, Texas, for a week's session in which our woman's missionary work will be the topic around which their interest and concern will center. These meetings are always anticipated with deepest interest, and this year's program promises to be as interesting and uplifting as those of former years. The first open session's program will be featured by an address on "International Relations Around the Pacific Basin," by Dr. Sidney L. Gulick. Each succeeding day will be filled with an inspiring program, the culmination of which will be on Tuesday evening in the service for the consecration of candidates for service in the home and foreign fields.

Reduced rates are offered as usual, by the railroad passenger associations, provided there are at least 150 persons present who have traveled by rail to Armarillo, and paid not less than 67 cents for the ticket. Delegates are urged to come by rail, so as the one and one-half fare for round trip may be secured, which will be not only helpful to those coming from a long distance away, but will show the appreciation of the Council in the courtesy offered by the railroads.

TWO NEW ORGANIZATIONS

Statesville district comes to the front this week with two new organizations: an Epworth junior society at South Lenoir church organized February 9 with Mrs. M. A. Underdown as leader, and a young people's society at First church, Lenoir, February 9, with Mrs. Hoover as superintendent. We congratulate Mrs. Abernethy, district secretary, and her coworkers, and welcome these two new socities. (Sorry we do not have the names of the officers.—Ed.)

"SPECIAL EVENT" FOR SECOND QUARTER

The Council Bulletin of Missionary News tells us that the "special event" for the second quarter is a church-wide campaign for new members of the missionary society. Each auxiliary is asked to lay its plans to participate in this event. The method to be used in securing these new members may be determined by the officers of each society, who may decide upon a quick campaign to be completed within a few days, or a more deliberate process extending over the quarter, when the effort shall be more personal. Whatever method is decided upon, let us plan wisely and well and see which district will be able to report the greatest number of new members in 1930. New leaflets which may be helpful in this campaign may be secured from the Literature Headquarters, 706 Church Street, Nashville, Tenn.

THE NEW YEAR STARTS RIGHT AT SOOCHOW UNIVERSITY

We are indebted to Mrs. W. G. Simmons of Asheville for the following article by Rev. D. L. Sheretz of Sooshow University, whose wife is a daughter of the late Dr. W. H. Park and Mrs. Park, missionaries to China. Mr. Sheretz says: "This morning January 5, 1930, the first Lord's Day of the new year, eight college students, in the presence of a large congregation, received Christian baptism and became members of St. John's church. This is the largest class of university students to receive baptism and join the church in eight years.

Especial significance lies in the fact that these young men have had their high school education in Christian schools during the recent years, when anti-Christian feeling and propaganda have been at their height. It is also interesting to know that their decision does not follow a special series of revival meetings, but comes as a response to the presentation of Jesus Christ and his way of life by Christians in the class room, in the Sunday school, on the campus, and through many contacts in many places through many years. To God, the Father, Son and Holy Ghost be all the praise! And may all hearts join in the prayer that throughout 1930 and the years to come, the Lord may add daily to his church ever increasing numbers of the fine young men and women who are crowding our campus.

Without a doubt the irresistible appeal of the Christian message had much to do with the decision in these strong, young lives. About the university campus and in the community there has been a pervasive atmosphere of response to the spiritual meaning of the Christmas season. Beauty, light and sincere sympathizing good will have characterized the many services and Christmas gatherings in the community. An appeal from St. John's church for $270 to be used for others was responded to with a sum of over $500, of which $200 goes to famine relief and the other to local charities.

The University Christmas party was unique. The program was given jointly by the University servants and the children of the American and Chinese members of the faculty. The decorations were the love gifts of the servants, who had gone to the hills for their Christmas tree and cedar,and when we walked into the church we felt that we were indeed celebrating a great event. Prayer was offered at the beginning and at the end, Christmas hymns were sung by the entire audience and nothing of an untoward nature occurred, everybody seemed happy and near to each other in strong good will.

A worship service was held the Sunday before Christmas, attended by all departments of the Sunday school. The speaker was unusually successful in holding the attention of his hearers as he presented the inner meaning of Christmas, and at the church service which followed three persons gave themselves as a 'love gift' to the Christ who comes as God's 'Love Gift' to the whole world."

Sunday School Lesson

MARCH 2

By F. B. Stockdale.

Jesus Teaching About Himself

Matt. 11:2 to 12:50.

Golden Text—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

Our lesson is "Jesus Teaching About Himself," which means how Jesus thought about himself. One of the unescapable things is that we shall form opinions about ourselves; in fact it is our thought about ourselves that we know and not ourselves that we understand. When those opinions were formed we do not know and we seldom stop to remember that they are opinions. Our opinions about ourselves we accept as the reality of ourselves. It seldom occurs to us that no such creature lives as we think ourselves to be. We only approximate self-knowledge. Our thinking is not sober enough to walk the straight line of reality. We swing to one side of the line of fact and have an inferiority complex or we step to the other side of the line and have a superiority complex. Sometimes we move from one to the other and, on certain phases, think of ourselves more highly than we ought or we hold a less opinion than the fact warrants. If our thinking of ourselves always balanced with ourselves we should be at peace within ourselves: a state we seldom reach. We are either too modest or too vain; too conceited or too humble when judged by reality. Our acquaintance with the fallibility of self-knowledge is not as thorough as it ought to be.

Our opinions about others are less dependable than our thinking about ourselves. We cannot be as well acquainted with their emotions as we are with our own or analyze their motives as successfully. They are further beyond the reach of our knowing than ourselves. As best we can only be acquainted with others. We flatter ourselves that we know each other so well. If we dressed the reality in the garments of our thinking the clothing would hang like a coat on a scarecrow or look like his first pair of pants on a full grown man. Fact and fancy are always a long way apart.

The Self Knowledge of Jesus

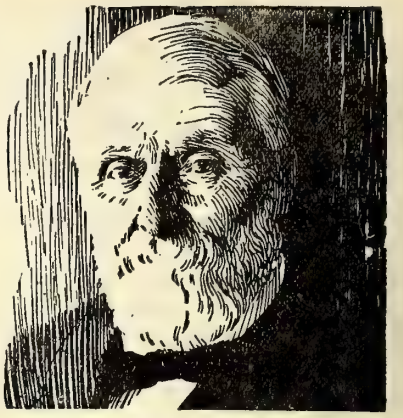
The question arises, which is nearer the fact, our thinking about ourselves or the opinions of others about us? We come nearer to knowing ourselves than others can ever come to knowing us. Their opinions may have standing room in the complexity of ourselves, but they are not embrasive; their knowledge, at best, is only partial and, mostly, very partial. When we have discovered something about a man we are of the opinion we have found him out. The fact is we have only found out something about him. We may have discovered that he will lie but failed to learn that he would die for his friend. We may have caught him cheating but overlooked the fact that he is generous. We do not know him as well as he knows himself and his knoweldge of himself scarce approaches the divine knowledge of him!

That Christ's knowledge of himself was partial we can scarce believe. He did not think himself greater than he was nor did he think himself less. This belief is based on the fact that his outer living confirmed his inner thinking. So far as we can judge the two were balanced: He was what he thought himself to be and he thought of himself as he was.

The difficulty Jesus had with John, in fact with all his friends, was that of revealing himself as he was; making himself known to them as he knew himself. It was the difficulty of revealing one self to another. John had fixed ideas of what the Christ should be. It never occurred to him that his ideas of the Christ might not be like what Christ really was. John had fallen into the fallacy of looking for what he wanted instead of what he needed. He wanted not only the blessing, but also to be judge of how it should come. He was not willing to leave God's part with God. He knew what he wanted, but only God knew what he needed. We overlook the fact that we express our wants better than our needs. With our wants we are acquainted, our needs we do not understand. It would have been a sorry thing for John, and the rest of the world if Christ had been patterned after the model in the mind of John. Christ is the Christ of God, not of John, and John must learn to accept him as he is and not insist that he shall be patterned after a human idea. We are slow to learn that God's gift is always better than we have dreamed and bigger than we have expected, therefore different from our thinking.

No argument with John would have changed his ideas of the Christ for whom he waited. Jesus points to things achieved by the activities of the Person points to the fact that the greatest of blessings is offered the "poor." He leaves John to shape his thinking by the things achieved by the activities of the Person about whom he is making inquiry. He leaves John to come to the knowledge of another in the same way we all have to get our knowledge of others: judge by their actions. The validity of Christ's teaching depends on the clarity of his thinking and not on whether he fits into John's preconceived notions about the Messiah. Jesus seldom turns out to be the kind of Person we have conceived him to be before we have heard his word on the subject. It would be a very strange thing if any human being's notions about the Christ coincided with the fact: the fact is God's idea in being and our thoughts are not likely to reach the heights of the divine thinking.

Jesus submits his claim to the Messiahship on the nature of his actions. He is not seeking to prove to himself that he is "the One that should come." He is trying to make it possible for John to be-



SAME PRESCRIPTION HE WROTE IN 1892

When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

The prescription for constipation that he used early in his practice, and which he put in drug stores in 1892 under the name of Dr. Caldwell's Syrup Pepsin, is a liquid vegetable remedy, intended for women, children and elderly people, and they need just such a mild, safe bowel stimulant.

This prescription has proven its worth and is now the largest selling liquid laxative. It has won the confidence of people who needed it to get relief from headaches, biliousness, flatulence, indigestion, loss of appetite and sleep, bad breath, dyspepsia, colds, fevers. At your druggist, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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lieve that Messiah has come. With Christ that fact is a matter of his own consciousness. He cannot uncover that consciousness to the gaze of John and he cannot contradict himself. He must first be true to his own nature. He cannot consent to contradict himself in order to fit John's preconceived notions of what the Christ would be. The best he can do is point to the fruits of his own idea of what Messiah should do and send word to John: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." That would seem to be a far better achievement than anything John could have conceived the Messiah to have been doing.—N. Y. Christian Advocate.

THE ETERNAL CHALLENGE

(Continued from page 13)

Blackburn had struck a few hours before, he could not help being impressed.

"At any rate," he said to himself as he entered the house, "I'll know some more presently. Those three managers are coming here and they'll tell me a good deal." Then catching sight of Mrs. Crowther, his thoughts changed, for that lady greeted him with a smile of welcome.

The truth was, although she would not show it at the time, Mrs. Crowther was favorably impressed by Nick. She liked his handsome appearance, his kindly spoken words, the laughter in his eyes. This impression had been strengthened by Eliza Ellen, when she had returned to the kitchen after taking in his tea. Eliza Ellen had been greatly drawn to Nick. he had spoken kindly to her and had won her heart.

"He's just champion, Mrs. Crowther," Eliza Ellen had said, "he's a real gentleman, too and I'm sure we shall all like him."

As a consequence, Mrs. Crowther had thrown off her natural tactiturnity and was quite cheerful.

"I hope you'll be very happy here, Mr. Trebartha," she said, "and I'm sure every one of us will try to do our best for you."

"I'm sure you will."

"It's a bit lonely out here," she went on, "but you have nice neighbors within two or three miles."

"I'm glad of that. Who are they?"

"There's Lady Craven; she lives at Craven Hill. It's away beyond those trees there. Then there's Mrs. Shuttleworth and Miss Naomi. She's a grand young lady, she is. Happen you'll be getting to know them both. But there's the bell ringing. I wonder who that'll be?" and Mrs. Crowther hurried away.

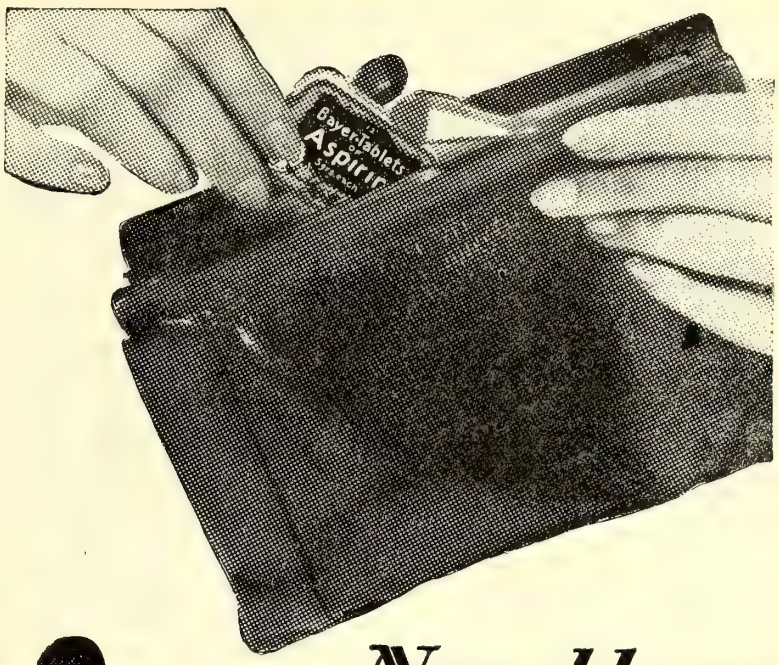
A minute later she ushered three men into the room.

(Continued next week)

"Motoring is surely a great thing. I used to be fat and sluggish before the motoring craze, but now I'm spry and energetic."

"I didn't know you motored."

"I don't. I dodge."—Montreal Star.





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People are often too patient with pain. Suffering when there is no need to suffer. Shopping with a head that throbs. Working though they ache all over.

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Read the proven directions for checking colds, easing a sore throat; relieving headaches and the pains of neuralgia, neuritis, rheumatism, etc.

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Mix and sift dry ingredients and add milk, beaten egg and melted shortening. Pour into greased muffin tins and bake in a hot oven about twenty minutes. Makes eight muffins.

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We successfully treat without the use of knife, X-Ray or Radium.

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"I have personally known of a number of cases of cancers that have been treated successfully at Kellam Hospital." J. W. Porter, D.D., LL.D., Editor, The American Baptist Weekly, Lexington, Ky.

Norfolk Southern Railroad
Passenger Schedules
Effective December 29, 1929

From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
A. F. Tannery, D.T.A.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

ANNIVERSARY DAY

Anniversary day will be observed Sunday, March 23. On this day a special collection is taken for the support of our Epworth League work, and forwarded to Mr. C. Gehrman Cobb, Treasurer, Goldsboro, N. C., who will retain three-fourths of it for development of the leagues within the bounds of the conference, and remit one-fourth to the Central Office, Nashville, Tenn., for general Epworth League work throughout the church.

A pageant, "Children of Light," has been prepared by the Central Office, and copies can be obtained by writing Lamar & Whitmore, Agents, at Richmond, Va., or Nashville, Tenn. The use of this pageant for anniversary day is optional.

An "honor roll" will appear on this page. Place your chapter's name on this roll by observing anniversary day. For further information communicate with Philip Schwartz, P. O. Box 120, Raleigh, N. C.

WEST DURHAM

The senior Epworth League of West Durham Methodist church has just completed one of the most successful mission study classes that has ever been held in this league.

The class began Sunday, January 12, and continued through Sunday, February 9. The devotional exercises were conducted by the second department superintendent, Mr. John C. Daily, and class under the instruction of Mr. J. Garland Winkler, who used the following topics for discussion: (1) Evangelism. (2) All in a Day's Work. (3) Across the Border. (4) Methodists' Task. (5) Stewardship.

W believe that every one attending this mission study class was deeply inspired, and it is the aim of the West Durham Epworth League to support missions to the fullest extent.

Rosa W. Stedman, Cor. Sec.

EDENTON STREET LEAGUE

The senior Epworth League of Edenton Street Mehodist church held a Valentine party Thursday night, February 13. Miss Josephine Richards, fourth department superintendent, was assisted by Miss Lola Allen, chairman of refreshment committee; Miss Georgette Schwartz, decoration; Miss Mamie J. Chandler, publicity; and Mr. Philip Schwartz, recreation. The splendid ten-piece Sunday school orchestra furnished music for the occasion, and a total of 115 persons were present. Both the decorations and games carried out the Valentine theme, and Sunday found the young people still talking about the good time they had at this Valentine party. Reporter.

Western North Carolina Conference

READ THE PAGE!

Many of our Western North Carolina leaguers read the entire league page. They enjoy all items of league news and interest. We hope the leaguers of the North Carolina conference read and enjoy what we try to get in under the title of western North Carolina. Some of our leaguers, however, sometimes miss certain articles because they are through mistake credited under eastern news. If you failed to see North Morganton, Liberty and Duncan Memorial, just read the page of February 10 again. Let all who read and especially those who send us items read the whole page all the time.

CHILDREN OF LIGHT

This is the title of the splendid pageant which has been prepared by Central Office for use in every church on Epworth League Anniversary Day, March 23, 1930. This date is just around the corner, less than one month off. This is a most worth while and instructive paggue president should be very glad to have same presented before the adult congregation of the church. We have no copies in our Western North Carolina League office for distribution, but you will secure same by ordering from Lamar and Whitmore, Agents, Richmond, Va. They are, single copy 15 cents; half dozen 75 cents; one dozen $1.25. There are 17 principal characters, hence the best work can be done by having two dozen copies. A smaller number may be used very satisfactorily, however, by clipping and copying. This is a most fitting climax to the subjects being handled during the month of March in the chapter devotional meetings. The observing of this day in this way is called for in the chapter standard as well as in the Discipline for every church, whether same has a league or not. How many will do this in our two conferences? Will your chapter do its best?

MEETING AT BELMONT

The leaguers of Gaston county held their union meeting Friday evening, February 7, in Park Street church, Belmont, with an attendance of 275, representing practically every chapter in the county. The program as led by the Park Street League proved to be one of the most inspirational ever given in a county meeting. Featuring the program was a series of short talks as follows: "We Are Lights," by Miss Flossie McCarn; "Lights That Failed," by Miss Thelma Rhyne; "The Light of the World," by Bill Horton. Each talk was heard with close interest by the large assembly. Other good numbers on the program were violin and vocal selections. An entertaining feature was the presentation of the Belmont "kitchen orchestra," which made music from a varied assortment of knives, pans, pots, and soup ladles. During the social hour the Harmony boys of Belmont played several numbers. Light refreshments were served. The next regular meeting will be March 8 in Bradley Memorial, Gastonia.

CHADWICK

It was the pleasure of the field secretary and the conference superintendent of Hi-League to take supper with the pastor and his family at Chadwick, Charlotte, then meet with his wide-awake league, enjoy a good devotional program, and later preach to a full house. This chapter at Chadwick has the largest enrollment of all the Charlotte group. They are in earnest about league work and planning to bring up their rating on the standard of efficiency. Miss Beulah Smith is their capable leader.

This Chadwick chapter pays for and does all the work on the weekly church bulletin. It is a splendidly mimeographed folder. Is there another chapter in our conference that does just this thing? Brother Crosby, pastor, plans to take this whole group to Lake Junaluska June 30-July 4 for our conference assembly.

STANLEY-IRON

It was our good fortune to get invited back to our former field at Stanley and Iron Station. Enjoyed preaching at Stanley in the morning, taking dinner along with Brother J. W. Groce and his family in the home of good Brother Robert Abernethy. League work does well under the leadership of Miss Venie Murphy. At Iron at night we spoke at leangth to the newly organized group of leaguers, then preached to a full house. The people are happy and the work succeeds.

MEMBERSHIP CAMPAIGN

A membership campaign of the right kind is to be put on by the Charlotte Epworth League Union March 2 to 28. The points are as follows: (1) Percentage of new members received and assigned —; (2) percentage of new members taking part on program —; (3) percentage of membership attending devotions —; (4) percentage of visitors (per member) attending —; (5)percentage of membership on time at devotionals —; (6) percentage of members attending evening preaching service —; (7) percentage of merbership attending March union meeting —; (8) percentage of membership taking credit in institute —. This is to be filled in each week and turned in on Monday with the final report coming on March 28 at the close of the efficiency institute. The prize is a trip to our conference assembly at Lake Junaluska, June 30-July 4. The winning chapter deciding on its delegate. The chapter must score at least 10 per cent for the month on point 1 in order to be eligible on the other points.

"Those things which are eternal" ought to have a good share of our time and attention.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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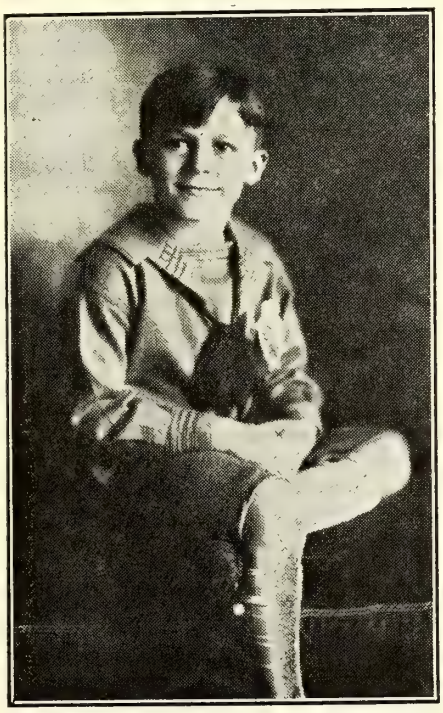
FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Considering the size of the town, I do not believe there is a prettier or more imposing church in the conference than the one in Benson. As you look upon it you feel like congratulating the pastor and congregation who built it several years ago. I was glad to represent the orphanage the third Sunday morning after Dr. Mike Bradshaw finished one of his splendid sermons. The members of this church heard me gladly for the cause I have the honor of representing. They are going to minister to our needs as they have opportunity. Fellowship in the home of Mr. and Mrs. C. T. Johnson at the noon hour was highly appreciated. Dr. Bradshaw and the pastor, Brother B. H. Houston, were fellow guests with me for dinner. When I was pastor in Smithfield I assisted in a revival at Benson and have learned to esteem these good people very highly. Brother Johnson is one of the big time merchants of Johnson county and a faithful member of our church. Like many other time merchants he feels the financial depression that is so prevalent in eastern Carolina. Having been a guest in his beautiful home on other occasions I felt very much at home on my recent visit. Brother Houston is doing a fine piece of work as pastor and preacher in charge. He is deeply interested in our work and will continue to keep the needs of our 334 children before his people.

* * * *

From all sections of the conference there are many urgent calls coming for the admission of children into our home. Many communities are already taxed to the limit in caring for those in distress at their door. Some sections are not equal to the task of meeting the demands that are now being made on them. It would be a glorious thing if we had the room and the means in these distressing times to cope with the situation. We already have our buildings full and running over—with limited means. We shall not be in a position to accept another child before July, and if conditions are not good by that time we cannot take any more children this year. We are up against the hardest conditions we have faced in 15 years. I believe our people are going to continue to make even greater sacrifices so that we can take care of those now committed into our hands. There is a falling off in our "collections" and I cannot say when the tide will change. I am looking for a better day to dawn in the near future, but I am preparing for any eventualities that may befall us. I call upon our friends to keep us close to their hearts, and to rally to our support. Let all remember that the orphanage is absolutely dependent upon the generosity of the Methodists of the North Carolina conference.



COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

Sent All the Way From Wales for Yager's Liniment

From Llanelly, Carn, South Wales, comes this splendid letter of recommendation for Yager's Liniment:

Gilbert Bros. & Co.,
Baltimore, Md.
Dear Sirs:

In reply to yours, I am glad to say I received the package of Yager's Liniment safely in splendid condition.

I got to know of your liniment through a friend who had been in the United States on a visit and brought a bottle of your liniment back with him. I tried it and derived such beneficial results from it that I decided to get into communication with you.

I am happy to tell you that Yager's Liniment is the best I have ever tried, and when my present supply is exhausted I will write you for more. You may use this letter as a testimonial if you wish to.

(Signed) Mrs. Annie Williams.

Girlhood

The trying time in a young girl's life is reached when Nature leads her uncertain steps across the line which divides girlhood and womanhood. Neglect at this critical period is largely responsible for much of the misery of women. Often there is need of some safe, strengthening tonic to overcome the languor, nervousness and distress girls commonly experience at this time. Dr. Pierce's Favorite Prescription soothes the nerves, encourages the appetite and helps the entire womanly organism. It is purely herbal—contains no narcotic, nor any harmful ingredient. Druggists. Tablets or liquid.

Send Dr. Pierce, Buffalo, N. Y., 10c if you desire a trial pkg. of tablets.





666 *Tablets*

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid

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The Southern Desk Company

1930—A Marvelous Missionary Opportunity

By J. L. Neill, Pastor Crawford Street Church, Vicksburg, Miss.

The greatness of any event or incident in human history is determined by the effect it has on future generations. The signing of the Declaration of Independence on July 4, 1776, was not looked upon by many as very far-reaching. The fact is, it was ridiculed by most of the world's political leaders as a piece of pure folly. Movements were set in motion, however, which have changed the political life of the entire world and now July 4 is a great international holiday. Some of the greatest observances of the day are outside of these United States.

It is wise and exceedingly worth-while that we pause in our busy lives and recall the origin and consummation of such events. The event in the early developmen of Christianity which has had its effect down through the ages is generally known as Pentecost. It was the time when the Holy Spirit was given to the one hundred and twenty in the upper room just forty days after Jesus had gone back from earth to the Father. The multitude ridiculed this event, even saying that those who had experienced the outpouring of the Spirit were filled with new wine.

The year into which we are now entering marks the nineteenth centennial of this event and the happenings since Pentecost prove it to have been one of the greatest events in all human history. It takes its place alongside the birth, the death and the ascension of our Lord. The fact is, it marks the beginning of real missionary work. It was this incident which made a group of trembling, hesitating, doubting disciples the most mighty force the world has ever known.

Here we have the beginning of world-wide missionary work. There was much yet to learn and many religious prejudices to be gotten out of the way before the gospel could be preached to the Gentile world, but Pentecost is simply unthinkable. An experience like Pentecost could not remain bound up in old wine skins of Jewish ritual and pharisaism. It simply had to break the shell and come out to carry its testimony to the whole world. Surely such an event ought to be worthily observed throughout the bounds of Christendom.

Our general board of missions is leading us in the early part of the year in a plan of prayer, fellowship and personal consecration which ought to give to everyone of us something of the same vision which came to the one hundred and twenty in the upper room just nineteen hundred years ago. God is just as ready to do for us as he was for them in that day. But the conditions must be met. Unity of desire, fellowship and prayer entered into the preparation for the first Pentecost. This is all provided for in the cultivation period through the district institutes, the group meetings, and the mission study classes.

The immediate results of Pentecost were effective evangelistic fervor and sacrificial financial liberality. These two factors always go hand in hand and they are the sure certain evidences of a real Pentecostal experience. What we are pleading for is that our whole church realize another Pentecost. Only in this way can we hope to worthily observe this nineteenth centennial. All the conditions are favorable, God is ready, our personal need is great, and another Pentecost is the only effective antidote to the cry of millions, yea, billions of lost men and women throughout the world today.

Our Need

Our holy religion has ever been on the move to the westward. It did not originate in what we today know as the Holy Land, but was brought there from the east by Abraham. No man knows from what geographical section it came to the father of the Jews. Our only certain Biblical geography begins with Abraham in his Chaldean home. Christianity had its origin in the Holy Land, which today is one of the most un-Christian sections of the world. Its center of influence has gradually moved westward through the centuries. It is a sad tragedy, but a fact that must be admitted, that many of the former centers of Christian influences are today about as far removed from real Christian experience as it is possible to go.

It is only the Roman church which try to deny that the center of Christian influence is today to be found in these United States. But the question is, will it remain here? Christianity has successfully met and conquered every known enemy except wealth. A careful study of the downfall of other civilizations will no doubt show the desire for wealth and what wealth is supposed to bring has been at the bottom of their trouble. Nothing else is quite so insidious. The apostle spoke a prophecy as well as a fact when he wrote, "The love of money is the root of all evil." Few, if any, nations since the days of Christ have been as sorely tempted through wealth and what wealth is supposed to do, as we are at present. Only another Pentecostal experience with its evangelistic fervor and its sacrificial giving can save us. It is for us to say whether money, or the desire for it, will be our spiritual ruin.

A nation once evangelized is the hardest to reach again when once they have lost the former fire. Another Pentecostal experience will enable us to make money our slave instead of its binding us with fetters. These United States of ours stand today at the cross roads. Our great wealth and the lavishness of our spending is creating international hatreds and jealousies unbelievable to those who have not had the contacts some of us have with other national and racial groups. Over six hundred thousand tourists leave our eastern seaboard every year for hurried travel in continental Europe. It is said, but true, that their conduct is oftentimes most irritating to

GAS AFTER MEALS

"Didn't See a Well Day for Weeks—None of My Food Agreed With Me," Says Engineer.

Kansas City, Mo.—"After each meal, distress would come on me, and I would suffer bad pain," says Mr. Peter Seeger, a Missouri Pacific railroad engineer, residing at 329 Elmwood Street, this city.

Mr. Seeger explains that the pain seemed to come from indigestion, as he had a sensation of gas, or bloated feeling in his stomach. "I found that by taking a pinch of Black-Draught, dry, after meals, I would be relieved," he says.

"I would carry Black-Draught to work with me. I took it for about a year and a half.

"None of my food agreed with me. I would frequently taste what I ate, long after my meals, and I did not see a well day for weeks. I began taking a pinch of Black-Draught after each meal, and kept this up for weeks. Gradually the pain left me, and I began to feel better. I ceased to be troubled with gas, and could eat what I liked.

"I have been well now for a year, but I still keep Black-Draught, and take it to avoid constipation."

Have you tried it?

Sold everywhere, in 25-cent packages containing 25 doses. Insist on the genuine—Thedford's. NC-217

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness



APINOL
The Pine Antiseptic
Strong enough to kill germs, but healing and soothing when applied to cuts or sores. 35c, 50c and $1.25 at druggists.
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Large assortment of high grade Evergreens. Pink Flowering Dogwood, Shrubs, etc., for Spring, reasonable prices, also Amoor River and California Privet, Fruit and Ornamental trees. Opening for reliable salesmen. Cash weekly. Write for terms and Catalog.

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those older civilizations. Our action in excluding the yellow race from the "quota lists" was a serious slap in the face of these human beings with possibilities as great as any peoples on earth. It is doubtful if there is a country on earth today where we are really loved.

But worst of all, the situation is continually growing worse. Our people seem blind and deaf to the sights and the sounds of jealousy and discontent. We are too much bent on our own pleasure and new methods of making and spending money. In many sections the family altar is almost a thing of the past. The God of pleasure has taken its place. Surely no people ever needed a Pentecostal experience more than we do at this time, and it must begin in the ministry and membership of our churches. O Lord, may it begin in me right now!

The Whole World Need

World peace is certainly very desirable. But we wonder sometimes whether some of the organizations working thereto have any knowledge of even the first principles for a real abiding peace. It is often possible that the surface indications would lead us to believe that peace is existing between individuals or nationalities, when in reality there is no peace. War is only a surface indication of something that is in the human heart. With all our peace organizations, pacts, League of Nations, and disarmament conferences the fact remains that we are very far from real world peace.

The entire East is a seething caldron. Bolshevic Russia is carrying her atheistic philosophy to these millions of people with a fervor that we might emulate. India, Egypt and South Africa are galling under British leadership, yet no nation has ever given wiser rule to other peoples. All of Syria is in turmoil about the possible return of Jewish people to the Holy Land, and if at any time they do decide to go back in large numbers there will be bloodshed the like of which has not been known since the days of the Old Testament. France has more men under arms today then any nation ever had before during peace times. This is true of all Europe except Germany, Austria and Hungary, where their armed forces are determined by the allied powers. But these countries still hate, and where there is hate you have the seeds of war, even if disarmed. Italy is today in the best economic condition it has known for hundreds of years, but their leader is the most dangerous element to the peace of the world today. Nobody knows, and some of us think that he does not know, what his next step in any given matter may be. The new national groupings in Europe have in them constant seeds of war. The standing armies in some of these countries with not much more than one-tenth our population are larger than ours, and they are kept ready for action on a moment's notice. In our judgment the republics of South America are about as free from immediate trouble as any section of the world and yet even there one finds conditions far from what they might be. With all our plans for peace and organizations looking thereto, the fact remains that we are as far from its realization today as ever before.

Wherein Is Our Hope?

World peace is not a matter primarily of nationalities, or racial and language groupings, but one of heart attitudes. True and abiding peace cannot come through treaties, pacts or documents of the most binding character. They will be only additional "scraps of paper" when the occasion arises unless the human heart is changed.

It has been my happy privilege to see men of racial and national groups, which hated each other with an almost unbelievable hatred, go into each other's arms like little children, planting kiss after kiss on each other's rugged cheeks amidst the tears of joy. There were no treaties or pacts needed to make them love and serve each other, and so it will be when we have laid the foundations in a real Christian experience for the whole world. This, therefore, is my plea to all Methodists: Let us study the situation in our own hearts, seek and find a Pentecostal experience, and band ourselves together to carry the testimony to the whole world, beginning even at home. In this way the prayers and plans of our mission board will be fully realized.

Grading Winnsboro Granite

Vast as are the deposits of granite, only a very meagre percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.

Mountain farmers desiring information about growing burley tobacco will find agronomy information circular 45 prepared by E. Y. Floyd of interest. Copies may be had free from the department of agronomy at State College.

ICE BOUND ARCTIC GIVES TRAPPER HEALTH SECRET

Letter from far North tells how he gets through hard Winter full of pep

FROM the far and frozen North—from where man has to fight not only wild animals but still more savage Arctic cold, W. S. MacPhee, trapper and prospector, writes us his secret of health.

Just as he is shut in by the ice and snow of the Northern winter, so most of us are shut in by business or household cares. We cannot get enough exercise, and often we are not able to have proper diet. How simple a thing it is then to keep ourselves buoyantly happy, full of energy, seeing the bright side of life, by taking advantage of this discovery. There is a harmless method of bodily lubrication which gently, naturally, and surely sweeps away the poisons out of our bodies—regularly as clock work.



"Especially in the spring before the ice breaks up and the open water comes," writes Mr. MacPhee, "all us trappers are apt to be in pretty bad shape. In the summer of 1924 I first discovered Nujol. The idea of internal lubrication appealed to me. Soon I found that the irritable, nervous, no-pep feeling was gone. Nujol has certainly given me a different outlook on life."

Remember Nujol is not a medicine; it contains no drugs; it is as colorless and tasteless as pure water; it is not absorbed by the body; it is non-fattening. The only way for you to prove what Nujol can do for your happiness is to start in today. Buy a bottle of Nujol at any drug store and try it for a couple of weeks. It does not work over night; it is not a violent cathartic; you must not expect results until you have been taking Nujol for a little while. It costs but a few cents and it makes you feel like a million dollars. Millions of people are healthy because they are using Nujol. Why shouldn't you be happy, too? Get Nujol today!

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Gastonia—St. Paul's, Cherryville Ct. ..... April 3-4
Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon ..... April 23-24-25
New Bern—Oriental ..... April 24-25
Asheville—Fletchers ..... April 29-30
Charlotte—Charlotte (Wesley Heights) ..... April 29-30
Statesville—Troutman ..... April 29-30
Elizabeth City—Columbia ..... May 8-9
Fayetteville—Roseboro ..... May 13-14
Durham—Carr Church, Durham ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

March

Mt. Tirzah, Mt. Tirzah, a.m. 2
Carrboro, p.m. 2
Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April

Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May

Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Kitty Hawk, Colington, 11 1
Currituck, Hebron, afternoon 2
Plymouth, Jamesville, 11 8
Williamston, Williamston, 11 9
Windsor, Cashie, afternoon 9
Hatteras, Hatteras, night 19
Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30

April

South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March

Haw River, Ebenezer, a.m. 8-9
Carthage, Cameron, p.m. 9
Siler City, Hickory Mt., a.m. 15-16
Goldston, Cumnock, p.m. 16
Pittsboro, Pleasant Hill, a.m. 22-23
Lillington, Pleasant Plain, p.m. 23
Dunn, night 23
Elizabeth, Clarkton, a.m. 29
District Union Services 30

April

Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27

May

Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

March

Dover, Asbury, 11 2
Kinston, night 4
Ocracoke-Portsmouth, Ocracoke, night 5
Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March

Smithfield, 11 2
Four Oaks, Corinth, 3 2
Fuqua, Olive Branch, 11 9
Cary-Apex, Cary, night 9
Edenton Street, night 11
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30

April

Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March

Fairmont, 11 2
Rowland, 7:30 2
Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April

Hamlet 13
Richmond 13
District conference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

March

Fremont, Black Creek, 11 2
Stantonsburg, Lebanon, 3 2
Fairfield, 11 9
Swan Quarter, Soule, 3 9
Pantego-Belhaven, Pantego, 7:30 9
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30

April

Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

March

Conway, Bethany, 3 2
Seaboard, 7:30 2
Murfreesboro and Winton, Winton, 11 9
Northampton, Lasker, 3 9
Rosemary, Smith's, 11 16
Gaysburg, Oak Grove, 3 16
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30

April

Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27

May

Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

March

Scott's Hill, Union, 11 2
Fifth Avenue, 8 2
Burgaw, Watha, 11 9
Kenansville, Friendship, 3 9
Maysville, Hopewell, 3 16
Swansboro, Swansboro, 7:30 16
Faison-Warsaw, Warsaw, 11 23
Wallace-Rose Hill, Wallace, 7:30 23
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30

April

Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Jacksonville-Richlands, 11 16
Carver's Creek, Shiloh, 11 13
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March

Leicester, 11 2
Sandy Mush, Little Sandy, 3 2

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North Carolina Christian Advocate

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Elk Mountain, 7:30 2
Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Unionville, Zion, 11 2
Peachland, Fountain Hill, 3 2
Marshville, Gilboa, 11 9
Bethel-New Hope, Bethel, 3 9
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16
Wadesboro, night 16
Morven, Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

March

Cherryville Ct., St. Paul's, 11 and 3 1-2
Lafayette St., Shelby, 11 2
Lowesville, Hill's Chapel, 11 8-9
Goodsonville, 3 and 7 9
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

March

Wentworth, Wentworth, 11 1-2
Ruffin, Hickory Grove, 3 1-2
Reidsville, Main Street, night 2
Uwharrie, Oak Grove, 11 8-9
Jamestown-Oakdale, Jamestown, night 9
Highland, Highland, 11 16
East Greensboro, Bessemer, night 16
Randolph, Trinity, 11 22-23

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

March

Morganton Ct., Salem, 11 2
Marion Ct., Murphy's Chapel, 2:30 2
Cross Mill, night 2
Spruce Pine, 11 9
Bakersville, Penland, 2:30 9
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30

April

Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

March

Helton, Healing Springs, 3 1
Creston, Sutherland, 11 2
Watauga, Mabel, 3 2
Boone, 7:30 2
Todd, Calvary, 11 9
Jefferson, Bethany, 3 9
Wilkesboro, 7:30 9
Sparta, Shiloh, 2:30 15-16
Warrensville, Smethport 11-16
Moravian Falls, Charity, 11 23
Laurel Springs, Transou, 3 23
North Wilkesboro, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March

Concord Ct., Mt. Carmel, 3 1-2
China Grove, 11 2
Westfield, night 2
Norwood Ct., Aquadale, 11 8-9
Norwood, night 9
Salem, Mt. Tabor, 3 15-16
Albemarle, Central, 11 16
New London, Richfield, 4:15 and night 16
Gold Hill, Gold Hill, 11 22
Badin, night 23
Concord, Harmony, 11 30
Concord, Central, night 30

April

Concord, Kerr Street, 11 6
Concord, Epworth, night 6
Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13
Spencer, night 13
Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun. 19-20
Forest Hill, night 20

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

March

Shepherd, Jones Memorial, 11 2
Elmwood, Cleveland, 2:30 2
Race Street, night 2
Statesville Ct., Midway, 11 5
Cool Springs, 11 6
Mt. Zion, 11 9
Davidson, Fairview, 2:30 9
Troutman, night 9
Statesville, Broad Street, 11 16
Olin, 2:30 16
Taylorsville, 11 23
Hiddenite, 2:30 23
Stony Point, night 23

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

March

Sylva, 11 2
Webster, 3 2
Macon, Union, 11 9
Franklin Ct., Iotla, 3 9
Highlands, Horse Cove, 11 16
Franklin, night 16
Glenville, Glenville, 11 23
Cullowhee, night 23
Waynesville, 11 30
Canton, night 30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

March

Thomasville Station, 11 2
Thomasville Ct., Prospect, 3 2
Lexington Station, 7 2
Forsyth, Pine Grove, 11 9
Davidson, Arcadia, 3 9
Ardmore, 7 9
Linwood, Tyro, 11 16
Erlanger, Reeds, 3 16
Cooleemee, 11 23
Mocksville, 7 23
Lewisville, Concord, 11 30
Welcome, Center, 3 30

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WINTER

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This simple remedy has a remarkable three-fold action. It goes right to the seat of the trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

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IN MEMORIAM

IN MEMORIAM

In loving remembrance of our dear husband and father, N. C. Hargrave, who was born February 18, 1869, and departed this life January 7, 1920.

Ten years ago our heavenly Father saw fit to visit our home and take you back to rest. O how it grieved us to give you up; yet we know he knew what was best.

O how we miss your loving care; our path has been sad and lonely. But a brighter home than ours in heaven is now your own, and we long to meet you where parting pain will be no more.

Wife and Children.

CLARK—Ornega Clark was born March 22, 1878, and died January 1, 1930. In 1901 he was married to Miss Jennie L. Clark. Several years ago he professed faith in Jesus Christ and joined Cokesbury M. E. church, which is now on the Middleburg circuit. He loved his church, gave to it very liberally and faithful to attend its services. He was a good neighbor ,a successful farmer, having accumulated considerable property. He had many friends. His death was sudden. He leaves behind a devoted widow to mourn her loss. The funeral service was conducted by the writer, his pastor. The very large crowd at the funeral and the beautiful floral offerings attest the rich esteem in which he was held. He will be much missed. May God comfort the sorrowing. P. D. Woodall.

MIDGETT—On the 21st of January Mrs. E. S. Midgett, wife of Captain Stanly Midgett, passed to her eternal reward, age 62 years three months and 29 days. She was a gentle, kind and beautiful spirit. Her consecration was marked by an undivided allegiance to the Lord and his church. Sister Midgett was born September 23, 1867. She professed faith in Christ and joined the Methodist church early in life and has been a consistent member until death. She departed this life leaving her husband, two brothers, J. R. and Lafayette Douglas, one sister, Mrs. L. Y. Gray, and two children, Dolphus Midgett and Mrs. H. G. Midgett, together with a host of relatives and sorrowing friends to mourn her loss. She cannot return to us, but we can go to her. The home was filled with sorrowing relatives and friends while Rev. K. R. Pugh, assisted by the writer, conducted the funeral services January 22.

J. R. Regan, P. C.

STRICKLAND—Born of honored parents, Abner Gray and Hannah Glair Gray, in Randolph county, March 19, 1863, "Betty Gray" grew to girlhood in the grace of God, giving her heart early to Christ and her hand to old Ebenezer Methodist church. Married to Richard Bunyan Strickland April 1, 1884, she made a happy home for her husband, for she had a strong spirit and was a helpmeet indeed. Seven sweet children came into their home, and she blessed them all with a mother's care and breathed upon all a mother's prayer. She was a good woman whose holy life honored her Lord and helped her household in the heavenward way. Her soft tones and gentle speech characterized her as a refined child of God. The beauty of the Lord was seen in the life of Sister Strickland and in her last illness he gave her victory through grace. She was a member of Wesley Memorial church, High Point, at her death, and her funeral service was conducted inthat church by her pastor, Rev. John W. Moore, assisted by Rev. O. P. Ader of Winston-Salem. Interment was at Ebenezer, where friends covered the grave with beautiful floral tokens of love and sympathy. All her fine family were present to honor the memory of mother. Husband and children rise up to call her name blessed. God bless them, one and all. O. P. A.

IN MEMORIAM

Whereas, in his love and wisdom our heavenly Father has taken from this earth Mrs. Laura Cline, who for years was a much loved and devoted member of the Ladies' Aid Society of the Catawba Methodist church, we, a committee of said society, desire to express our love and sincere appreciation of the sweet spirited helpfulness and noble example it was our blessed privilege to be in contact with. She was ever ready to help and encourage any one who needed help, always in her gentle and unassuming way. She was a lovely Christian woman and we are thankful for the assurance that she is safely anchored with her blessed Savior.

We, the committee, further desire a copy of this tribute enrolled in the records of this society, a copy sent to the family, and a copy published in the North Carolina Christian Advocate.

Mrs. Laura Pitts,
Mrs. John Troutman,
Mrs. C. H. Drum,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to remove from our midst on December 11, 1929, our beloved friend, Orris Palmer Walker, a faithful member of Mt. Shepherd church. Though suffering much he was a faithful member of both church and Sunday school so long as his health would permit. Therefore be it resolved:

First, That we, the members of the Mt. Shepherd Sunday school wish to express our deep sorrow at the death of our beloved friend. For nearly 17 years he was superintendent of our Sunday school. We shall miss his genial presence as we gather at our Sunday school each Sunday morning.

Second, That we bow in humble submission to our heavenly Father's will; that we feel deeply the los of one whom we all loved, but we realize our loss is her eternal gain.

Third, That a copy of these resolutions be sent to the North Carolina Christian Advocate, the Asheboro Courier, and to the family of the deceased.

Mrs. E. M. Kearns,
Mrs. R. W. Kearns,
J. W. Morgan,
Committee.

MANN—Mrs. Mattie Irene McConnell Mann was born in Chatham county December 31, 1874, and died in Harnet county, November 3, 1929. At about 12 years of age she professed faith in Christ and joined Buckhorn Methodist church, of which she remained a member until after her marriage, when she transferred her membership to Cokesbury church, where she remained a consistent member until death removed her from us. On December 19, 1900, Miss O'Connell was married to Mr. L. S. Mann, and to this union there were born six children, one boy and five girls, all of whom survive her. As she was the second wife of Mr. Mann, she became also a devoted mother to his first children. She was a faithful, kind and loving mother, a devoted wife and companion, a good neighbor and friend to all. Mrs. Mann is greatly missed by her church and community. Her body was laid to rest in Cokesbury cemetery on November 4 after funeral services were conducted in her church by her pastor. May the blessings of God be richly bestowed upon the aged husband and sorrowing children who mourn her departure. E. C. Maness, Pastor.

RESOLUTIONS OF RESPECT

On November 27, 1929, our heavenly Father in wisdom and love called to heaven our co-laborer, Mrs. Mary Elizabeth Griffin, widow of the late John Bryan Griffin. She was laid to rest among her loved ones on Thanksgiving Day—a fitting climax to a life for which everyone present thanked God for having known.

Mrs. Griffin was the daughter of the late Willis Mortimer Beale and his wife, Jane (Jenkin) Beale, and was born in Northampton county, N. C., May 15, 1859. She married in 1877. Three children were born to her: Betta who died in infancy, Janey who died in young womanhood, and is survived by Josephine, who married Senator W. H. S. Burgwyn in January, 1911, and her four children were John Griffin, W. H. S. Jr., Margaret Elizabeth and Henry King Burgwyn. She is also survived by one whole brother, Jordan Beale, and the following half brothers and sisters: Paul Beale, Mrs. Peter Futrell and Miss Lizzie Beale.

The funeral services were conducted by her pastor, Rev. O. P. Fitzgerald, assisted by Rev. R. R. Grant and Rev. C. M. Bellings. Her burial was witnessed by a great concourse of friends and relatives, and her grave was covered with magnificent floral tributes.

In early girlhood Mrs. Griffin gave her heart to God and her life into his service. Some of her intimate friends who knew her at this period say it was hard to tell when she passed from nature unto grace for she had always been so gentle and kind. She loved to serve and give of her best to others. She was loyal to the church and it seemed that our church and her devoted family could not get on without her, but one could not question the judge of the universe. It was known that she was not very strong in body, but her uncomplaining spirit and willingness to do what was asked of her caused her death to be a severe shock to her friends and relatives. Her home and her heart were always open to share in their labors and their pleasure.

She had a large circle of friends whom she loved and who loved her because of her gentle disposition and exalted character. She had lived a long and useful life and was held in high esteem by all who knew her. There is an empty place in the home, a vacant pew in the church, missionary society, and a loneliness in our hearts. At the same time a prayer of thanksgiving upon our lips that it has been our portion to have known her. We shall miss her smiling face and our hearts go out in deep sympathy to those bereaved. The memory of her life and work will remain with us. Earth is poorer and heaven richer in her going.

She passed this way
And the place was bright,
By her presence so sweet
And her smile so bright.
She passed this way
And the world was glad;
She brought cheer and comfort
To hearts that were sad.

Therefore be it resolved:

First, That we bow in humble submission to him who doeth all things well.

Second, That as a society we who have seen the faithfulness and loyalty to her church, society and home, may try to emulate the life lived daily, knowing the crown awaits the faithful.

Third, That these resolutions be spread upon the minutes of the missionary society, and that copies be sent to the county paper and to the N. C. Christian Advocate for publication.

The M. E. Woman's Miss. Society.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, MARCH 6, 1930 Number 10

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The Sword of the Peace Pact

Take . . . the sword of the Spirit, which is the word of God.—Ephesians 6.17

ONE sword is allowable. Not only allowable but commendable. One may take pride in its possession. One may glory in its use. Most swords are better beaten into plowshares. To do that with this one would be a desecration. Most swords are meant for use in war; their use during peace has only a parade value. This sword has no parade value. Its fearless use in time of peace means that there will be no more war. What is this remarkable sword? It is the sword of the Spirit. It is the sword of God. The sword of the Spirit, which is the word of God, says, "Thou shalt not kill." It is a divinely inspired word. It is a word which cannot be altered. It cannot have two interpretations, one interpretation for the individual and another for the nation. We cannot say that it is wrong for an individual to kill one other, but that it is right for a nation to kill ten thousand others; that retail killing is sinful, but wholesale killing is righteous; that it is to be regretted when one kills another on the basis of personal hatred or uncontrolled passion, but that it is to be commended when a nation kills fifty thousand others on the basis of patriotism. "One murder makes a villain, a million a hero," is the false logic of war. It is not the logic of God. It is not the logic of the sword of the peace pact. Christ carried the sword of the peace pact. It was his protecting armament as well as his conquering weapon. On the flyleaf of the Bible of one of the noblest men who ever lived was penned this statement, "This Book will keep you from sin, or sin will keep you from this Book." Pentecost honors this sword and bids the nations carry it as the instrument making effective their peace pacts. For peace comes by the Holy Spirit.

—From "Pentecost Day by Day," by Bruce S. Wright. Abingdon Press.

BACK TO PENTECOST

By P. L. Shore

"Back to Pentecost." "Back to Christ," These are catchy slogans. But if the facts fully sustain the implications of these then the state of the Christian church is indeed hopeless. The work of the Holy Spirit is to lead men into the truth as it is in Christ Jesus. It is in this way that Christ is made a living presence, contemporary with every age. In this way he is able to manifest himself to every person in any and every place and age. This authenticates church history and validates individual experience. If after nineteen centuries we find no trace of the Holy Spirit's work in the church, then there is no reason why we should go back to the Bible record. Since the Holy Spirit has been working and is working in the church we can not go back to the record empty of mind and heart. It appears to me that in each of these slogans there is manifest spiritual blindness.

And yet there is great need that we should make a careful study of the scriptural account of Pentecost. One can not fail to be impressed that something tremendous and superanatural took place. If this statement seems too strong we might say "that the presence of the supernatural alone can explain what took place." A study of this account of Pentecost may throw light on how and why this power was released at this time and in this place. We can also examine the results of this release of power. In this way we can find the unerring marks of the Spirit. What took place between Christ and the individual evidenced itself in the group attitude, in the group relation and their individual and collective activity.

There are three great facts which appear in clear outline. Facts which are prophetic concerning the future church. These facts are viz: unity, universality and the new society—the kingdom of God.

(a) Unity. The statement that they were of one accord in one place may be misleading. It does not mean that they had a well defined idea of what was to take place and that they were praying for this to be done. They were by no means commanding the Spirit to do what they thought ought to be done. Men and women were in this group. Such had never been the case before Christ came. Peter had been so completely restored to fellowship that there was no complaining against his leadership. They believed that Christ had forgiven him and this was enough for the disciples. It is a beautiful thing for brethren to dwell together in unity. The forgiveness and restoration of those who had failed Christ was a beautiful and almost divine thing. But the word accord as here used goes far deeper than this. Each was waiting in expectant confidence that the Lord was going to do some wondrous thing. And it was left to the Lord to do this in a way above human wisdom and planning.

(b) When the Spirit descended they went out and began to preach to the gathered multitude. In that cosmopolitan crowd there were represented about seventeen language groups. A miracle of tongues took place. But there was even a greater miracle than this. The multitude not only heard through the hearing of the ear but each heard in his heart. It spoke without distinction founded upon backgrounds, traditions, culture, class or age to man. It spoke in a language which could not be misunderstood. It spoke in such a way that the soul knew itself to be in the presence of One unto whom every secret of the heart is open—acquainted with its sin and shame. Man usually hates the one who witnesses against him. But strange as it was—humanly speaking unbelievable—the convicted ones did not feel anger and resentment and undertake defense or denial. The soul recognized the voice of its rightful Master and knew that it was the voice of true love. Through repentance and confession these came into the true life in Jesus Christ. These could say, "Truly I was not made for such as I was, I give myself to God whose I am." Jesus spoke to the Samaritan woman and she went and told her neighbors about it and said, "Come, see a man which told me all I ever did." John Wesley's preaching had this effect. All truly Pentecostal preaching has this effect. Some of us may content ourselves to be heard by certain groups having certain traditions denominational or otherwise, but the true preacher desires to speak with the authority of the Spirit. The language of our Christ is universal.

(c) Those who have accepted Jesus have come into a new relation to him and into a new relation to all those who believe upon him. Also they come into a new relation to the non-believers. The Christian society which resulted from Pentecost apparently arose spontaneously. We find no plan or commandment divinely given. The direction in which the organization looked indicates an unbounded, an unafraid, a hopeful, a trusting, a forgiving love toward one another. The original type of organization was not of long duration. Yet it is not without significance.

Our interpretation of Pentecost ought to be tremendously influenced by the fact that we find little if any direct reference to it outside of the book of The Acts. Not that this should lessen its authority but rather indicate its place and true significance. Much is said concerning the rights, the privileges, the duties and the benefits of the corporate body of Jesus—his church. In the writings of Paul there seems to be a larger amount of thought given to man's corporate relation to the body of the church than on how one may come into that relation. However, he is clear in statements regarding the door of entrance and what should follow. Is it not possible that a failure to give suitable emphasis as to what the church is, is a cause of some of our failures? The implication of our admission that Jesus has received those of other denominations is beginning to register in the conscience of the present day church. But we have allowed our very admission of Christ's relation to other churches to lead us astray. We have made the wrong interpretation of the facts. We have allowed this to lead us to a lessened appreciation of the church as an institution. The unthinking—and that includes most of us—have decided that since other churches are Christian that the church does not make any difference. As a matter of fact it greatly magnifies the church. It makes it infinitely bigger than we dreamed. I should claim as a part of the riches of Christ's grace the deposit of Christian truth brought to light through the group life of the other denomination. We are going to put a greater value on the church rather than a less.

It would do violence to the spirit of this paper to prophesy what the Spirit will do in and for us, but it seems that there is unquestionably a moving in the direction of inclusiveness rather than exclusiveness. This is inspiring and may bring a new access of power to the church.

If the nations can sink their differences, it won't matter so much whether they sink their ships.

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We have the age of Pericles in Greece and the spacious times of Elizabeth in England. What shall we say of the year 1809 in which so many celebrities were born? Edgar Allen Poe, Oliver Wendell Holmes, Alfred Tennyson, Abraham Lincoln, William E. Gladstone, Charles Darwin, Mendelssohn and Chopin are the best known of these. Poetry, statecraft, science and music owe much to the year 1809.

What has prohibition done for this country? As a result thereof the saloons are gone, easy drinking is a thing of the past, drunken crowds on trains and boats and public highways are no more; the benches in city parks are no longer crowded with drunken bums as in other years; there are no Monday hangovers in industry, there are now shoes for the children, bread and meat in the pantry, a radio in the sitting room and an auto in the garage.

We often wonder how much of the best in life is lost in the weary rounds in securing food and clothing. How much richer and fuller might be the life of the world but for the eternal grind. Sidney Lanier did not finish his work. His words to his poet friend, Paul H. Hayne, have a touch of pathos: "How I long to sing a thousand songs that oppress me, unsung —is inexpressible. Yet the mere work that brings bread gives me no time."

The problem of evil is one for which men have found no satisfactory solution. The answers thereto change, but the questions abide and seem to mock us when right is on the scaffold and wrong is on the throne. But it is well for us to keep in mind the familiar words of William Cullen Bryant. These strengthen faith in the eternal order:

"Truth crushed to earth shall rise again,
Th' eternal years of God are hers;
But Error, wounded, writes in pain,
And dies among his worshipers."

We never think of Lindburgh on his solitary way across the Atlantic without something of the feeling expressed by William Cullen Bryant in his poem, "To a Waterfowl":

"There is a Power whose care
Teaches thy way along that pathless coast—
The desert and the illimitable air—
Lone wandering, but not lost."

That realm of the imagination where in forest and castle and field and garden elves and fairies dance and sing and play is more than a dreamland, it is a delightful reality to the children. Yet all too soon the fairyland of children vanish away. But John Ruskin has told us how to build permanent fairy palaces of beautiful thoughts. Listen to Ruskin: "None of us yet know, for none of us have yet been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all perversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in."

The touch that makes all the world akin is expressed in this message from Emerson to Carlyle, February 28, 1842: "My dear friend, you should have had this letter and these messages by the last steamer; but when it sailed, my son, a perfect little boy of five years and three months, had ended his earthly life. You can never sympathize with me; you can never know how much of me such a young child can take away. A few weeks ago I counted myself a very rich man, and now the poorest of all. What would it avail to tell you anecdotes of a sweet and wonderful boy, such as we solace and sadden ourselves with at home every morning and evening? From a perfect health and as happy a life and as happy influences as ever a child enjoyed, he was hurried out of my arms in three short days."

An Unkind Fling at Methodist Ministers

Among the editorial paragraphs of last week's Union Republican was the following attack upon a good citizen and at the same time an unjust fling at Methodist preachers. The Union Republican says:

> There is one Methodist preacher in the state that seems to be prosperous and has the coin. A few days ago he shelled out $113,000 for three cotton mills in Alexander county and it is said this did not make a dent in his bank roll. Oh, yes, he is still carried on the conference roll, but he has long since developed "throat trouble" and quit preaching.

The reference as all readers of the daily papers of North Carolina know is to a prominent citizen of Charlotte, North Carolina, and a member of the Western North Carolina conference.

The facts are that after having done faithful and effective work as an itinerant Methodist preacher he was forced on account of his defective eyesight to retire from active service. The writer being his presiding elder at the time knows the facts and how he regretted to give up the work and how much his brethren in the conference regretted it, and because of their appreciation of him they insisted that he retain his membership in the conference, which he has done.

No longer able to do the work of a pastor what did he do? Get a tin cup and sit on the streets as a blind beggar? Not a bit of it. He was not made of that kind of stuff. But he went to work at the things that he could do even with his defective vision, and being a man of business ability he by hard work has made some money in recent years. This is the man who arouses a North Carolina editor. It is about what one would expect from an editor in Soviet Russia.

But the attack does not stop at this. For the implication is that Methodist preachers work at their job simply because they are poor. If they only had some money they would claim to have developed sore throat and quit.

Let us with emphasis declare that Methodist preachers are no hirelings, working for a loaf of bread and a pound of steak. But rather they are prophets of God and worthy followers of Frances Asbury and his pioneer co-laborers of whom Theodore Roosevelt while President of the United States wrote:

> "The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier; who shared all the hardships in the life of the frontiersmen, while at the same time ministering to his spiritual needs."

You may give these Methodist preachers money and they will not develop "sore throat." Many of them have the ability to make money if they choose, but they prefer to preach the gospel and remain poor if need be. They may be poor, but they cannot be bought, neither can they be browbeaten, and some of them fear God so much that they cannot fear any man. Neither do they retain in their conference fellowship men who are nothing more than unworthy hirelings as the Winston-Salem editor implies in his uncalled for attack upon a good man.

Worship at Only One Altar

Doremus A. Hayes in "The Heights of Christian Living" tells how in the legend of Old King Redwald he built two altars of worship and dedicated one to God and the other he dedicated to the devil.

"He zealously offered sacrifices to God on the one altar; and then he hastened away to the other altar and just as zealously sacrificed there to the devil. That old heathen, King Redwald, said to himself, 'God has wonderful power and so has the devil. These are both mighty Lords, and the best thing for me to do is to keep on the good side of both of them.' Whether the devil accepted his worship or not, who can tell? but we can feel sure that God never did. What did Jesus say, 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.' "

Working for God

In working for God and humanity we must have a large, never-despairing faith. We must quit the things that are seen for things that are not seen and submit to the hard things of this present time "as good soldiers of Christ."

We then learn by experience the truth of Tolstoi's when he says:

"Man is a weak, miserable animal until in his soul there burns the fire of God. But when this fire kindles (and it kindles only in a soul illumined by religion) man becomes the most powerful being in the world. And this cannot be otherwise, because then it is no longer his power which works in him, but the power of God."

Declares War on God and Religion

To the communist at Raleigh who pours out libations of vinegar and takes up a puny pen against the courts and the ministers of Christian America we commend the following tales of horror that have escaped the censors of Soviet Russia and that appear in the New York Christian Advocate.

Here is the story in part:

The Christian press is practically extinct. The Christian papers are not stopped officially but gradually exterminated under the pretext of lack of paper, or through the printers being compelled to stop work, and so on.

The tired congregations sent deputations to the headquarters of the central authorities, with innumerable proofs of the continuous and universal persecution of the Christians in Russia, because of their faith. The central authorities merely responded tauntingly: "What nonsense! It is impossible! We have the law permitting freedom of confession." And everything remained as it was.

The terrorized youths are absent from the meetings of believers, at least in the central towns, and the reason for this is that when Christian faith is openly confessed you are deprived of labor and of the indispensable bread-card.

Before the elections of soviets, representatives, even elder brothers are absent from church. Those openly working for Christianity and the sincere Christians are deprived of the right to vote. There would be no trouble if the believers would cease mixing in politics, but such "useless people" who do not take part in politics are deprived of their bread-card, with the general economical collapse that means famine for the "useless citizens" and their families. Congresses of Christians are not forbidden, but are made practically impossible to organize. Someone ventured to ask permission from the Soviet authorities to organize a Christian meeting. The authorities said, "Yes, but you must give us the list of Christians who will take part." Naturally the brethren preferred to resign from the plan of holding congresses for fear that the list of partakers would be used to designate the more active brethren, "useless people," or the "cardless" condemned to hunger.

The foundations of family life are being mercilessly trodden down. I was at a preacher's; he and his wife are white of hair, and two daughters lamented unconsoled, for the communists had insulted them. The wronged preacher was put out from his home, hungry and destitute, and with the daughters sick. They asked me for help and I gave them my three last rubles, and both the parents and the daughters began to weep. The president of an executive committee wrote an official note with seal and three signatures commanding that the wife should leave her husband and come to them; then you shall have everything in plenty; otherwise neither you nor your husband will have the possibilities of life, as he spreads religious intoxication.

In M. the authorities gave our brethren an old tumbledown house under the condition that they would restore it. All was fixed up in writing and at a notary's. When the Soviet authorities had inspected and approved of the repairs made to the house, a special festival service was announced; many debts had been made for restoring the house and it was hoped to defray them at least in part through offerings. But oh! soon there appeared before me "Komsomolzi," members of young people's communist clubs, and after the meeting part of the benches were thrown out by them; on the rest they seated themselves and declared the house occupied by them. The brethren appealed everywhere to have the house returned to them. In spite of official documents, negative answers were given everywhere. At length even the commissariat refused to return the premises, with the words: "The young men are more necessary for us than your useless religious assemblies," and thus matters remained. I could still relate many other similar occurrences.

Children up to 18 years are forbidden to assist at (take part in) church service. This is rigorously controlled. Now even home prayers are interrupted.

Soviet Russia and Religion

The whole world is interested in what is going on in Russia. The peoples of all the earth are embraced in the plans of the Soviet undertakings among the millions of all this north country. We are coming to realize that even the Old North State is not exempted. The Russian propagandists are everywhere.

The effort to stamp out religion in Russia has become notorious. The Pope, the Archbishops of Canterbury and York have spoken in a definite and positive way. Recently, Bishop Manning, head of the Episcopal diocese of New York, made an appeal for international and interdenominational prayers in this country in behalf of the victims of religious persecution in Russia.

"We all know," Bishop Manning declared, "that the Soviet government is seeking by force and propaganda to destroy religion and to destroy also those moral ideals which religion has given to the world and that its attacks are directed not against those of any one faith but against all who believe in God. I have myself seen the most blasphemous, revolting and obscene pictures issued as a part of this propaganda in papers published and circulated under the auspices of the Soviet government."

It has been said, if you have a kind word, say it; if you owe a kindness, pay it; and if you can do a kind deed, do it. All of which is most excellent advice. And we may add that it is better to do a good deed, though small, today rather than dream of doing tomorrow some great deed that is never done at all. This is no effort to discount the dreamer, for such would be foolish, but dreams if not translated into deed are nothing more than a morning vapor that passes with the rising sun.

People and Things

We have received a dainty card announcing the arrival of William Nelson on March 3, 1930, weight eight pounds. Mr. and Mrs. L. C. Brothers.

Bishop Edwin D. Mouzon will be the special preacher at First church, Lenoir, Sunday, March 16. The people of that city are eagerly looking forward to the bishop's visit.

Mr. Wade Dowless and Miss Verna Best, each of Council, N. C., were happily wedded at the parsonage Saturday afternoon at 5 o'clock. Rev. W. D. Yarborough, the bride's pastor, performed the ceremony in the presence of a small group of friends.

Rev. A. J. Hobbs of New Bern is active in the interest of Epworth League anniversary day and also of the Louisburg summer assembly. Brother Hobbs is always alert in his efforts to help the young people and to finance the league work. Blessings on his efforts.

Some thirty guests were entertained at a Duke University banquet recently at St. Petersburg, Fla. Mrs. B. N. Duke was among those present. An alumni organization was effected of which P. B. Trigg, pastor of Central church, was made president.—Florida Christian Advocate.

Rev. W. T. Albright, the pastor of the West Greensboro charge, had a visit one night this week from friends and parishioners of Muir's Chapel, who stocked his pantry, and not content with this good deed paid their respects to Revs. W. L. Dawson and J. H. Brendall, superannuates who live in that community. These three Methodist itinerants are now enjoying to the limit the generosity of those Muir's Chapel people.

Dr. G. D. Herman, pastor of Oakley charge, is doing things in that Asheville suburb where he is bishop. Listen: "Am thankful to report the outlook good here. In a few years this will be a good self-sustaining charge. Congregations good. Sunday school nearly doubled in four months. Pastor, presiding elder, and Children's Home claims paid to date. Twelve new subscribers to N. C. Christian Advocate, 23 to Missionary Voice, and 27 new members."

"When a Methodist preacher gets a pounding he craves sympathy, and about the only way for him to get it is to tell it to the family. And I want to tell the whole Advocate family that on Wednesday evening, February 19 Rev. H. P. Powell of Murphy station and a number of his members slipped in on us about 8:30 p. m., and they gave us one of which the effects will last for months and the scars will be on our hearts till Jesus comes. God bless Powell and all his members."—A. A. Somers and Family.

Although Dr. Charles E. Jefferson has announced that he will resign from the pulpit of Broadway tabernacle in a few months, he is even busier than usual, with many special engagements outside his own pastoral field. On January 12 he preached to Harvard University students, and conducted chapel services there on five successive days. During the same week he preached at four noon services at King's Chapel, Boston. On January 15 he preached the intallation sermon at his old church in Chelsea. He spoke at a complimentary banquet tendered him on January 20. On January 26 he preached the first sermon to be delivered at the Bushnell Memorial, Hartford, Conn.—Christian Century.

Rev. J. G. Johnson of Kenley writes: "On Thursday night of next week while the preachers of the conference are at Memorial church in Durham praying for and seeking spiritual refreshing and power, the members of each of our churches are to meet for the same definite purpose. We are preparing suitable scripture readings to be used by the leader."

The board of trustees of the University of North Carolina met in Raleigh last Tuesday to accept the resignation of President Chase and to take action toward filling the vacancy. Eighty-one members of the board were present. The board chose a committee to investigate the fitness of available persons rather than to nominate or select any individual. The committee consists of Speaker A. H. Graham of Hillsboro, Judge John J. Parker of Charlotte, Leslie Weil of Goldsboro, Charles Whedbee of Hertford, and Stahle Linn of Salisbury. The committee met after the board adjourned, elected Mr. Graham chairman, and decided to hold its next meeting in Chapel Hill on March 22.

Wilfred Brogden, Southern Methodist University student who dived under the ice to save a small boy from drowning, is in line for a hero medal, according to President Charles C. Selecman and Dr. Robert H. Giles, Dallas physician, who are making the recommendation. Brogden, a freshman, was passing by a pool on Turtle Creek when he heard cries. Running to the creek he dived in and pulled Charles Zaffe, nine, from under the ice which had cracked beneath the lad, and brought him to the surface. Immediately after saving the boy, Brogden changed to dry clothes and took a final history examination, making a grade of A. Young Brogden is the son of a minister and is working his way through college.

Dr. Walt Holcomb, pastor of Trinity Methodist church, Miami, Fla., is arranging for a pre-Easter revival. Since the first of the year he has put on All States Nights for the tourists and filled the large euditorium every Sunday night. Preparations are now being made for the annual revival. Dr. Holcomb requests that pastors throughout our connection who know of any Methodists who have moved to Miami forward to him their addresses, so that he can get in touch with them for this pre-Easter revival. So many people who come to Miami are lost in the crowd and drift into other churches; therefore, the pastor of Trinity Methodist church is endeavoring to get in touch with all the Methodists who have come to Miami.

It was the writer's privilege Friday evening of last week to attend the regular monthly meeting of the Wesley Brotherhood of the Myers Park church, Charlotte. J. Wilson Smith, a widely and favorably known Y. M. C. A. leader of the Carolinas and the leader of the men's Bible class of First church, Charlotte, was the principal speaker of the evening. His address was admirable in every particular and greatly enjoyed by the more than half a hundred people present. The ladies served a supper such as one could praise in the most extravagant terms and then not do justice to this bountiful and delicious meal. The Myers Park people are enthusiastic over their new church and they have reason to be. We are unable to see where anything could have been done to add to its architectural beauty.

Over a hundred and forty ancient vases, all intact, were found recently on an island in the Mediterranean. It is fairly certain that they belonged to the pre-Feather-Duster Era.

The First church bulletin of Salisbury last Sunday carried this notice: "We are pleased to announce that Dr. J. M. Rowland, editor of the Richmond Christian Advocate, Richmond, Va., will be with us on next Sunday and speak both at the morning and evening hours. Dr. Rowland is a North Carolinian by birth and training, who went to the Virginia conference in his early manhood and has made good in every position he has been called upon to fill. He is a world traveler, having made a number of pilgrimages to the Holy Land and other countries of great historic interest. He has also traveled extensively throughout the United States, speaking and lecturing in many states, and he is the author of a number of books which have had a wide distribution. He is a delightful humorist as well as a strong and versatile preacher and writer. The pastor of this church has known Dr. Rowland for a number of years, was with him on one of his European trips, and can assure the congregation of a delightful and profitable day with him in the pulpit."

Former students of Carolina College and your friends are invited to tune in on the Charlotte broadcasting station—WBT—March 11, at 9 p. m. to hear the glee club of the Prebyterian Junior College in a musical program. You will recall that this new junior college for men is located in the old Carolina College buildings. Naturally the spot is very sacred to all of you. We love it, too, and we believe you would enjoy hearing a program "over the air" from your successors on this beautiful campus. The school opened last September with about 80 students. One of the most active student organizations has been the glee club. It has 15 members and has had excellent training by Prof. E. L. Key of the college faculty, assisted by Mrs. J. P. Stancel, who was known to many of you as Miss Mabel Clifton, having graduated from Carolina College and afterwards was instructor in the music department. As a compliment to the students and faculty of the old Carolina College, the glee club is planning to sing your college song for you. Don't miss this bit of the days of college life.

The general theme of the Fondren Lectures to be delivered this year by Dr. Paul Kern, formerly dean of the school of theology of Southern Methodist University, now pastor of Travis Park M. E. Church, South, San Antonio, April 6-11, at the university, is The Miracle of the Galilean. Subtitles for the individual lectures are the following: 1. The Miracle in Personality: From Jesus to Christ; 2. The Miracle in Revelation: The Immanent God; 3. The Miracle in Mind: The Conquest of Superstition; 4. The Miracle in Spirit: Fear Turned to Joy; 5. The Miracle in Redemption: The Conquering Power of Love; 6. The Miracle in Ethics: The Old and the New Morality; 7. The Miracle in Eternity: The Power of an Endless Life; 8. The Unfinished Miracle: Taking Jesus Seriously. Dates and times of delivery for the various lectures are as follows: 2, Sunday, April 6, 5:30 p. m.; 2 and 5, Monday and Wednesday, April 7 and 9, 10 a. m.; all others, Monday, April 7, through Friday, April 11, 7:30 p. m. All lectures except 2 and 5 will be delivered at Highland Park M. E. Church, South, on the campus. The two remaining lectures will be given in McFarlin Memorial Auditorium at the regular Monday and Wednesday chapel periods.

W. R. ODELL

W. R. Odell of Concord, N. C., was 75 years old Monday, July 3. The Concord Times of that date carried a three column cut of Mr. Odell, which was accompanied by an interesting story prepared by W. M. Sherrill.

We copy a paragraph or so from this story:

"Seventy-five years ago today there was born in Randolph county, North Carolina, a youth destined to play a major part in the industrial, social, educational and religious life of Concord; a youth of illustrious ancestry who through fine public service and an exemplary life has added to his rich parental heritage; a youth who today, as a man passed the allotted three score years and ten, commands the respect and admiration of all who treasure a life of industry and well-directed energy—W. R. Odell.

"One hardly knows where to accurately catalogue the name of W. R. Odell, for if he has won renown in the manufacturing field he has been hardly less prominent as an educator and as a religious leader. The textile industry, the educational system of the community and the Methodist Episcopal Church, South, each has shared generously of his time and talents, and today one could hardly choose between the three in selecting the field in which he has served with greater benefit to the public."

FORTY-FIVE YEARS ON THE SAME PAPER

Mr. J. B. Sherrill relates an interesting story of his connection with the Concord Times. He says:

"This week marks the forty-fifth anniversary of the writer as editor and publisher of The Times. On March 1, 1885, I came to Concord and with my brother, C. F. Sherrill, bought a two-fifths interest in The Concord Times, the other three-fifths being owned by H. J. Ludwig, H. McNamara and C. A. Pitts. At the end of a year I purchased the entire paper and since that time have been sole publisher and owner.

"In 1887, after the death of Capt. John Woodhouse, the editor of The Register, that paper was purchased by me from his son, H. Irvin Woodhouse, and consolidated with The Times. In 1902, the Daily and Weekly Standard were purchased from John D. Barrier and consolidated with The Times.

"In 1910, purchase was made of the Daily and Semi-Weekly Tribune, the former being continued as a daily and the latter consolidated with The Times."

TO THE PRESIDING ELDERS AND PASTORS

Upon reading this notice all pastors who purpose attending the Retreat to be held in Charlotte or the Retreat to be held in Durham should immediately send in their names to Dr. W. W. Peele or to Dr. W. A. Stanbury. And every pastor is expected to attend. If anything seems to be in the way, the pastor should let his presiding elder know and the presiding elder will be glad to assist in making it possible for the pastor to come. Dear brethren, put first things first and arrange to come.

The presiding elders should immediately send in the names of laymen who will attend. And let the laymen come with this one thing in view. Edwin D. Mouzon,
Bishop in Charge.

Those who think the thoughts of God after him, who worship the highest and act the noblest, belong to the true aristocracy.—Forward.

The Romance of American Methodism

By PAUL NEFF GARBER

A Stupendous Task

TO reform the continent and to spread Scriptural holiness over these lands'' was the answer of the Christmas Conference to the question, ''What may we reasonably believe to be God's design in raising up preachers called Methodists?'' That reply signified the launching of Methodism upon a stupendous task for in the year 1784 religion and morals in America were at a very low level. It was at a time when the devout American Christians were despairing of a revival of religion and a reform of morals that the Methodist Episcopal Church was born with the brave and noble purpose of reforming a continent. In order to appreciate the large undertaking which our church assumed, it is necessary to understand the religious and moral conditions of America during and immediately after the Revolutionary War.

The French and Indian War (1756-1763) had aided the rise of deism and unbelief in America. During that war many of the American militiamen had been in close contact with the British soldiers and they had adopted their moral standards and their rationalistic philosophy. This tendency was recognized by President Ezra Stiles of Yale College, who wrote: ''I imagine the American morals and religion were never in so much danger as from our concern with the Europeans in the present war.''

The alliance with France during the American Revolution increased this irreligious trend. Gratitude to France for military assistance opened an easy entrance for French deism into America. Intercourse with ''corrupted foreigners'' (as Timothy Dwight called the French allies) was largely responsible for the wave of French infidelity which swept over the land. American statesmen and military officers were especially influenced by the moral standards and philosophy of France. Americans began to accept the belief of the deists, namely, that God may have created the world but that He was now far away and not in contact with mankind. It became popular to attack the divinity of Christ, to sneer at the Bible and to label religion ''superstition.''

These attacks upon religion came at a time when the American churches were least able to reply. During the Revolution the people were interested primarily in the progress and success of their military forces. It has always been hard to serve both God and Mars. At the beginning of the war the English missionaries returned home, leaving many Americans without pastoral oversight. Many churches were closed during the period of strife because the religious leaders were serving in the Continental army. Many Baptists, Congregational and Presbyterian churches were destroyed by the British soldiers. Because the majority of the Angelican clergy were loyal to the British cause, a large number of the Anglican churches were burned or dismantled by the colonial troops. Thus the American churches, weakened by war, were unable to protect the people from the iconoclastic philosophy of eighteenth century France.

The Revolutionary War brought in its train a wave of immorality. Dorchester says: ''The Revolutionary War had not progressed far before the faithful ministers of the Presbyterian Church in their synod deplored the spread of gross immoralities. ''In 1779 that same church declared that degeneracy of manners, vice, and immorality existed throughout the land. Semple, the Baptist historian, writes that in Virginia, ''the love of many waxed cold. Some of the watchmen fell, others slumbered —Iniquity greatly abounded.'' Beardsley says: ''Worship was universally neglected while immorality, intemperance, and vice increased alarmingly on every hand.''

The close of the American Revolution did not restore religious normalcy to America .Immorality and irreligion had secured too strong a foothold to be erased at once from American life. In fact it seemed in 1783 that rationalism and deism would completely destroy Christianity in America. Infidel literature flooded the country. Timothy Dwight of Yale College said: ''From France, Germany, and Great Britain, the dregs of infidelity were vomited upon us.'' In 1784 Thomas Paine wrote his ''Age of Reason'' which was a popularization of the current deistic views. Written as it was in ''the language of the street'' the ''Age of Reason'' was read by people formerly unacquainted with the French writings. In order to secure a large circulation the pamphlet was sold for a few cents or given away gratis.

Prominent American leaders began to champion the deistic views. Thomas Jefferson and Benjamin Franklin were known as deists and free thinkers. In 1784 General Ethan Allen wrote his ''Reason the Only Oracle of Man,'' which is considered to be the first formal publication in America attacking openly the Christian faith. General Henry Dearborn, secretary of war in the Jefferson cabinet, was so hostile to the churches that he remarked, ''so long as these temples stand, we cannot hope for good government.'' General Charles Lee in his will requested that he should not be buried ''in any church or church-yard, or within a mile of any Presbyterian or Anabaptist meeting-house.''

The colleges and universities also succumbed to rationalism and its accompanying evils. When Ashbel Green entered Princeton College in 1782, he found among the students only two who professed religion and only about five or six who did not use profane language in ordinary conversation. In 1795 there were but four or five Christians in the student body of Yale College. Lyman Beecher, a student at Yale, said in describing conditions there: ''The college church was almost extinct. Most of the students were skeptical and rowdies were plenty. Wines and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common—most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc.'' Transylvania University passed from the control of the Presbyterians into the hands of infidels. The University of Pennsylvania conferred an honorary degree upon Thomas

Paine. Bishop Meade gives this testimony regarding the students in Virginia: "Infidels were rife in the state, and the College of William and Mary was regarded as the hotbed of French politics and religion. I can truly say that then and for some years after in every educated young man in Virginia whom I met I expected to find a skeptic, if not an avowed unbeliver."

The deism, infidelity, and immorality of the political leaders and students reached the masses. Even in outlying districts unbelief became common. In 1793 the Kentucky legislature decided that prayers were no longer necessary at its sessions. Infidel clubs with high sounding French titles arose with the avowed purpose of destroying religion. New towns in the West were named for French revolutionary heroes. The Pastoral Letter of the Presbyterian General Assembly of 1798 declared that "profaneness, pride luxury, iniquitousness, intemperance, lewdness, and every species of debauchery and loose indulgence abound."

A spirit of pessimism dominated the churches and religious leaders. In many parts of the country revivals were practically unknown. Devereux Jarratt of the Protestant Episcopal Church stated in 1794: "The state of religion is gloomy and distressing; the church of Christ seems to be sunk very low." When John Marshall, the great jurist and a member of the Protestant Episcopal Church, was asked to contribute to the founding of a theological seminary for his own denomination, he hesitated because he "doubted the propriety of offering inducements to young men to enter the ministry of a Church which in this country, must certainly fail."

At the very time when the decline of religion and morality was so prominent in the Eastern states, thousands of people were annually crossing the Alleghany mountains and were settling in the Ohio and Mississippi valleys. So large was this western movement that between 1800 and 1810 the population of Ohio increased five fold. During the same period the population of Indiana quadrupled. This rapidly growing section of America offered a challenge to the churches of the East.

For a time it seemed that religion was destined to become extinct in the West. The emigrants to the West did not go there because of religious convictions but, as Bishop Asbury later said, "rather to get plenty of good land." To these pioneers the economic question was the important one. Although the frontiersmen were far away from religious influence, yet infidelism and deism seemed able to reach them. Between the years 1812-1815 Samuel J. Mills, a New England religious leader who had made several tours of the West, reported that, "The whole country from Lake Erie to the Gulf of Mexico, is as the valley of the Shadow of Death. Darkness rests upon it." He found that in certain sections, there were as many as twenty thousand people without a minister of any denomination. In the state of Louisiana Mills found people who had never seen a Bible, nor heard of Jesus Christ. He estimated that seventy-six thousand western families were without Bibles.

The older churches of America were unable to combat the forces of evil so prominent in America. They were handicapped in the undertaking by their traditions, theology and polity. The Protestant Episcopal Church with its Anglican background and formalism, could have never reformed the continent. The Presbyterians were hampered by their Calvinism and their decision to use only college trained ministers. The Lutherans appealed only to the German element of the population. The Baptists were checked in a great national movement by their congregational government and by their insistence upon immersion as the only mode of baptism.

America should be grateful that Methodism arose to face the deism, atheism and immorality of the young nation. The Methodists were not hampered by traditions, formalism, or theology. They were not daunted by the dark religious aspect of America in 1784. They were not afraid of stupendous tasks. When those sixty Methodist preachers left the Christmas Conference they went forth upon a great crusade. While other denominations appeared helpless before the forces of evil, the youngest and smallest denomination accepted the challenge "to reform the continent and to spread Scriptural holiness over the land."

"The Spirit of Asbury" will be the title of Dr. Garber's article next week.

LOUISBURG COLLEGE COMMENCEMENT SPEAKERS

Announcement of commencement speakers for Louisburg College include Dr. W. W. Peele, pastor of the First Methodist church of Charlotte, for the sermon, Sunday, May 18, and Dr. E. C. Brooks, president of State College of Raleigh, for the graduating address, Wednesday, May 21. Dr. Peele was for a number of years professor of Biblical literature at Trinity College, now Duke University. In recent years he has held such pastorates as Edenton Street church of Raleigh, Trinity church of Durham, and First church of Charlotte. Dr. Brooks was formerly professor of education at Trinity College. Prior to becoming president of State College he had served a number of years as state superintendent of education in North Carolina.

Other features of Louisburg College commencement program include:

Alumnae banquet, Saturday evening, May 17.

Commencement sermon, by Dr. W. W. Peele, 11 a. m. Sunday, May 18.

Junior concert, 4 p. m. Monday, May 19.

Senior concert, 8 p. m. Monday, May 19.

School of expression play, 8 p.m. Tuesday, May 20.

Graduating exercises, 10 a.m. Wednesday, May 21.

BISHOP JOSEPH F. BERRY SAYS

The man who is always right is a nuisance.

One boy in the school-room is worth six in the pool-room.

I have never known a man tall enough to be above criticism.

The way to keep religious enthusiasm is to give it away.

These are matter-of-fact days. The lecturer, editor, teacher and preacher who recognizes the change from the old order is wise. How surely have all rhetorical frills gone out of style! The eloquence of mere words is dead. The style which meanders in peaceful meadows, languishes in the pale moonlight, splashes in crested foam on the golden sands, bathes in the splendors of crimson sunlight, and generally makes a fool of itself has vanished into the vacuum from which it emerged. Ring down the curtain on the flambouyant, high-veneered, spread eagleism of yesterday. It had its day. But this is another day.

HOW SOME MEN HAVE COME INTO THE KINGDOM: THE DEMONIAC OF GADARA

"And there met him out of the city a certain man, which had devils a long time, and wore no clothes, neither abode in any house but in the tombs, . . . and they found the man sitting at the feet of Jesus, clothed in his right mind."—Luke.

It is probable that the gospel narratives contain no more impressive or satisfying display of the power of Jesus than is seen in the case of this unfortunate man of Gadara.

He had by the word of his power just calmed a raging storm on the bosom of the lake, but that awe-inspiring show of power was not laden with the significance of this in which he calmed the tempest in a soul that was raging and in anguish.

Without raising a question as to the nature of demoniac possession we go direct to the facts in the case. Here was a divided personality or more correctly speaking, a wrecked personality. The controls of energy and conduct were either destroyed or in the wrong hands. Jesus takes the case in hand with the assurance of absolute authority and speaks the word that restores the afflicted one to the unity, dignity, and peace of normal manhood. No miracle is so great as one that results in redeemed personality.

The condition of this possessed man, I think, does not necessarily mean that he had been a wicked man previous to his affliction or that wickedness had brought him to this present condition, though it is only too true that sin practiced in a life very often leads to such consequences. But I think we may assume that most probably he had never known the peace and power of a kingdom that was just at this time being proclaimed in its fulness for the first time. So that in this case as in many others the man's restoration to soundness of mind and body was the concomitant of his spiritual birth into the kingdom of God.

If such be the significance of this great moment in the life of the Gadarene it gives tremendous rage to the power of a new birth, and the privilege of coming into the kingdom opens avenues of hope to those in dire extremities.

The question might naturally arise here as to the reach of religious faith in the restoration of persons who have fallen into the condition of moral and mental disintegration here indicated. There is a fitting reticense that restrains one from peering too closely into the movements of that gracious power that seeks and saves the lost. But even in the case of a diseased and distressed mind what could be more salutary than the calmness and assurance of a restful confidence in God. And certainly if it be a question of arresting a tendency toward a disorganized condition of mind what could be so effective as to come into that kingdom whose supreme gift is the spirit, not of fear, but of power, of love, and of a sound mind.

One who spoke out of large experience has declared that where religious faith may have led one person into insanity it has saved hundreds from it. Dr. James M. Buckley, who was not only a great editor and preacher but a great psychologist and alienist, contended that the self-control born of religious faith and confidence would save many a person to a sound and happy mind whose reason otherwise would be dethroned.

On the other hand, if the question be that of an alien personality that has usurped the prerogatives of another why should any one doubt that the Master who so graciously delivered the Gadarene could and would deliver any one who came to him, howsoever distraught?

Now let us consider the power of religious faith in the lives of those who though of normal mind, yet are so far gone in sin as to be to all good intents and purposes abnormal; persons who are abnormal in the very real sense that in relation to certain lines of conduct their power of self-control is lost. And in some cases so marked is their weakness and so malignant is the power of evil habit that the idea of an alien being in control almost seems the necessary solution of the case. There are always many people so evidently under the dominion of sin in one form or another that those who know them entertain no hope that they will ever be other than they are; and certainly this hope is not entertained apart from beneficent power that may bring relief from outside the personality of the afflicted one.

Those of us who know Christ believe that there is no other help than in him for these wrecked lives, but we do believe that in him there is power and willingness to restore even unto the uttermost. And we also know that, as in the case of the unfortunate man of Gadara, the initiative must come from the one who has the power to save; for Jesus said, "No man cometh unto the Father but by me," and "no man can come to me except the Father which hath sent me draw him." We believe there is a point in every life when and where the visitation of divine mercy makes it possible for the soul to respond to the call of the Father and be saved; and that when this overture comes to one of these divided, weak, and defeated souls perfect restoration to unity of mind and peace of heart is entirely possible.

The history of Christian evangelization is laden with marvelous instances of those who, far gone in sin, have been restored by a mighty redemption to fellowship with God and to fruitful lives. Almost every community has its typical instances. Especially is this true of those section of our great cities into which the derelicts of humanity have drifted and where the "everlasting mercy" has found them and restored them to society "clothed in their right minds."

Harold Begbie, in Twice-Born Men, tells the story of the life and conversion of "Old Born Drunk." A poor, sodden, wreck of a man, who perhaps had never drawn a sober breath, living under degrading conditions on one of the worst slums of London, yet the power of saving grace had broken into his benumbed mind and kindled a new hope and determination. He found Christ; he found strength to live for years a humble, clean, and sober life. He found a great peace and joy and died a triumphant death. He found a great peace and joy and died a triumphant death. In view of such triumphs of divine power and mercy we would exclaim with St. Peter, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope through the resurrection of Jesus Christ from the dead . . . unto an inheritance incorruptible and undefiled and that fadeth not away!"

Robt. G. Tuttle.

ASHEVILLE DISTRICT

A district meeting of the pastors of the Asheville district has been called for next Monday at 10 o'clock at Central church in Asheville. Final arrangements for attending the conference "Retreat" will be made at that time.

D. M. Litaker.

The best child welfare work used to be done in the woodshed.

ACROSS THE PIEDMONT

In the early dawn of last Wednesday morning I left Greensboro for a two days' trip in Piedmont Carolina. An early breakfast in Winston-Salem made possible a morning run to Statesville when the children by the wayside and in the school trucks were literally by the hundreds on their way to school. What a fine lot of healthy youngsters are these! The substantial brick buildings on every hand tell of the provision we have made for training the present generation. I could but contrast this present situation with what I knew forty years ago when the little insufficient one-room school houses were hidden away in the obscure corners receiving little attention from any one.

In the D. Matt Thompson high school at Statesville I had the privilege of attending chapel. Professor Kirkman may well be proud of that school. The young people make a fine appearance and they give promise of a great future. How that 25-piece band can enliven any occasion! But, above all that appeared at the schools in towns such as Mocksville, Statesville, Cherryville and Shelby, and in the countryside across the Piedmont were the boys and girls. They give assurance for the years yet to be. The sign by the highway near Kernersville urging motorists to be careful reads, "We love our children." This tells the story of that which is back of the continued expenditure of money and effort in North Carolina.

This particular February day dawned gloriously. Farmers were busy in the fields making ready for the springtime. Rarely does one see so much ploughing done at this season. The soft haze on the hills beneath a cloudless sky arching those vast rolling landscapes made it easy to understand why the early pioneers were held by this vast outlay. What a beautiful country on a glorious day!

The night found me at Shelby. I had the opportunity of looking in on that fine standard training school, composed of men and women from the Sunday schools of "all the regions round about." Some were regretting the loss of O. V. Woosley from the Sunday school work, but they were not unmindful of the good fortune coming to the Children's Home. The law of compensation works.

At King's Mountain

In company with Rev. J .R. Church of King's Mountain I enjoyed my first opportunity to go over the battle ground. The Sesqui-Centennial Celebration the 7th of next October lends additional interest to this struggle of the Revolution. I can but believe the whole situation is much the same as it was one hundred and fifty years ago. But little has been done to make it different from what it was when Col. Patrick K. Ferguson took his position there with the feeling of utmost security. Those Carolinians, Virginians and Tennesseeans displayed a courage and daring of high order. Ferguson died on the heights; his body lies under a pile of stones in a valley to the east of the place he fell.

From the monument the outlook across the land that drops away towards the east reminds one of Piney Prospect at Chapel Hill. There seems to be a Triassic sea east of King's Mountain similar to that east of Pine Prospect. In this North and South Carolina are alike.

Work is being done on the road leading to the battle field in preparation for the celebration next October. President Hoover and other attractions give every assurance of an immense crowd on that occasion. The approaches are favorable from both states. South Carolina owns the mountain, but North Carolina has the nearest railroad station and concrete highway. October is the favorable month; the autumnal landscape should be glorious.

Olney Presbyterian Church

Olney Presbyterian church is one hundred and twenty-five years old—one of the oldest country churches of that section. It is now in the southern edge of Gastonia and being rebuilt. I reached there in the midst of a splendid sermon by Rev. J. W. Moore of High Point. This was followed by the placing of the cornerstone, Rev. J. H. Hinderlight giving the address.

The Presbyterians have Rev. J. M. Moore in a series of meetings in this his old church. They are making much of him. It is the old story: "Seven cities claimed Homer dead." The difference here is that Moore is still very much alive. It was all very fine on the part of the Presbyterian brethren to have with them in a revival this good Methodist brother who seemed to be having the time of his life. Rev. R. M. Courtney and Rev. J. R. Warren were a part of the large assembly.

Of the many brethren who did me a kindness I should like to speak, but this must reach a period. M. T. P.

PLEASE GIVE WIDE PUBLICITY TO THIS INFORMATION

The wets charge that school children have degenerated under prohibition. We present a complete denial of this slander in the form of a statement by the National Education Association, comprising the entire body of public educators. The statement is made by J. W. Crabtree, secretary of the National Education Association, in a bulletin to the press February 17, 1930, and outlines a condition which alone justifies the 18th amendment:

"At the request of President Hoover's Commission on Law Observance and Enforcement the Natitonal Education Association arranged to co-operate with its plan to get facts which would show behavior conditions in the high schools of the country comparing 1930 with 1920. It will be some time before this work will be completed, but enough reports have come in to show that conditions in the high schools are much better than in 1920, with respect both to drinking and to general behavior. This is doubly significant in view of the fact that high school enrollment has grown since 1920 from two million to more than five million students—an achievement unparalleled in any country in all history. Many of the three million additional students who have sought a high school education within the decade have come from poorer homes where in former times drinking was a heavy burden on the family income. Unquestionably the 18th amendment has benefited the schools beyond measure. The President's Commission on Law Observance and Enforcement is composed of citizens of outstanding ability and of the highest ideals. It has the confidence of the people of this country and is to be congratulated upon its efforts to get the facts."

Ignorance is not bliss; for ignorance limits, and men made in the image of God cannot be happy until they are set at liberty to attain high ends.—Forward.

"No man can serve two masters," but a man is bound to serve some master; and his destiny is determined according to the master whom he chooses.

The Eternal Challenge

A Serial Story by Joseph Hocking

The Managers

Nick's first impression concerning his visitors was correct. Each of them had been a working man years before, but by industry and devotion, added a large amount of that quality which Nick, as a Cornishman, called "scoance," and which Lancashire people called "bumption," they had risen to be managers.

They were carefully dressed in holiday attire, and had an appearance of well-to-do-ness, although marks of their upbringing were strong upon them.

"Mr. Blackburn told me you were coming," Nick greeted them, "but I know nothing of you except that you are all capable and trustworthy men. He said that one of you managed the colliery, the other the loom factory, and the third the spinning mill. Will you tell me which is which?"

"I am Jim Crawshaw, and I am manager of the colliery," said the boldest of the three.

He was a man about forty years of age, was somewhat rough in speech and manners, but appeared thoroughly dependable.

"Yes, I see," said Nick presently. "Mr. James Crawshaw."

"I wur christened Jim," replied the man.

"Just so. And you?" turning to a smart, capable looking man, about five years younger.

"I manage the loom factory, Mr. Trebartha."

"Then you are Mr. Dixon."

"If you like; but most of the men call me Tom. That's our way up here, Mr. Trebartha. You see, I was brought up with the other lads, and we continue to call each other by our Christian names."

He was not only younger than Crawshaw, but keener, more intelligent, and better educated. Tom Dixon had been a student from his boyhood. He had, directly after starting to work at what was called "Townley's Loom Factory," become a student at the Mechanics' Institute. Some said that from a technical point of view he was the best educated man in Ben's Cross. So far, Nick liked Tom Dixon the best of the three.

The third was much older than the others and might be fifty-five years of age. He was a somewhat sad-eyed and thoughtful man, and wore a long grey beard.

"Of course, you are Mr. Thornbury," Nick greeted him, "and you manage the spinning mill?"

Each of the three presented a distinct type of Lancashire character. Crawshaw, sturdily built, somewhat rough in appearance, compartively uneducated, but keen, dogged, and trustworthy. Dixon, sharp, keen, dogged, somewhat pushful, although courteous and polite. Altogether a superior man to Crawshaw. Thornbury, quiet, thoughtful, respectable, a little slow in his movements, but thoroughly dependable.

"Now, gentlemen," said Nick presently, "I may as well confess at the outset that I know nothing either about collieries, loom making, or cotton spinning. I have never been down a coal pit, never been inside a loom factory, and I know nothing of cotton spinning. Therefore, if I betray my ignorance, you must forgive me."

Each man nodded, but neither spoke a single word.

"I mean to learn, though," Nick went on. "Of course, I shall be, in the main, dependent on you, but I mean to know all a man who is not brought tup in your world can know."

"It'll take a bit of doing," remarked Crawshaw.

Dixon and Thornbury contented themselves with a significant glance at each other.

"You've seen Mr. Blackburn, I expect?"

Each nodded.

"Has he by any chance told you of the conversation we had together this morning?"

"Aye, he told us."

"One thing he said to me today," went on Nick, "impressed me greatly."

Neither spoke a word, but each looked at him expectantly.

"It was this. He said that, given ordinary conditions, the secret of success lay in the existence of a right feeling between employer and employed."

"And he's right, too," said Henry Thornbury, "John Blackburn's right."

"That being so," and the young man laughed pleasantly, "I want us to begin at the right end. I hope that a good feeling will exist between you and me. Until I learn my way about I shall be entirely dependent upon you, and I am glad to know from Mr. Blackburn that you are to be entirely depended on."

"That's very kind of Mr. Blackburn," was the response of Tom Dixon; but neither of the other two spoke.

Crawshaw did not even smile. There was a set, stern look on his somewhat bull-dog looking face, and he pulled at his thick moustache a little impatiently. He was not antagonistic to Nick, but as he said afterwards, "I wanted to be sure that all that stuff wasn't soft sawder."

"For that reason," went on Nick, "I hope there will be perfect confidence between us."

At this all three men were silent. The Lancashire man doesn't give promises easily; he is chary of words, and looks with suspicion on those who speak freely. None the less, his word is worth a great deal when it is obtained. Both Lancashire and Yorkshire men are little influenced by "soap"—to use their own expression. Nevertheless, a Lancashire man's or a Yorkshire man's word is perhaps worth more than that of any other man in the country.

"I suppose," went on Nick, "hat according to the Bolshevic ideas, which I am told are very prevalent in the town, my uncle, John Townley, had no right to make me his heir, and that I have no right to what he left me. I imagine, however, that there is not one of them who'd not hold to it like grim death if it were given to him."

For the first time since he came into the room there was a smile on Crawshaw's face.

"You're right there, mister," he almost laughed. "With that lot, property is always wrong when it's held by someone else; it's never wrong when it's their own. Aye, you are right there."

This he said with feeling.

"However," went on Nick, "we will not argue the ethics of the business. The fact is, according to my uncle's will I am the legal owner of a certain amount of property, and I mean to stick to it. What's more, I'm going to do the very best I can with it. I am going to fight for my rights to the last halfpenny, and while I mean to do justice to all, I don't mean to be cheated."

At this Crawshaw became almost enthusiastic.

"Hear, hear," he cried, "that's the stuff to give 'em."

Dixon also was just as enthusiastic.

"I am sure, Mr. Trebartha," he said, "that every sensible man will agree with you."

Henry Thornbury, however, said nothing, but a doubtful look came into his eyes; perhaps he had fears for the future.

"I will assume at the outset, then," Nick went on, "that a right feeling exists between you and me. I have given you my confidence frankly and freely, and I hope you will give me yours just as frankly and freely."

"I am sure I shall be delighted to tell you anything in my power to make everything as easy as I can for you," was Dixon's response.

"I hardly know what you mean by frank and free, Mr. Trebartha," and again Crawshaw pulled nervously at his black moustache, while his dogged expression became more pronounced.

But Henry Thornbury said nothing.

"Perhaps I have not made myself very clear," went on Nick. "To speak quite frankly, my talk with Mr. Blackburn this morning made me very apprehensive, and I should like to know how things strike you," and then he related to them something of what the old lawyer had said. "Will you tell me just what you think," he concluded. "Are things in such a bad way as Mr. Blackburn said, or is he wrong?"

"It comes to this," blurted out Crawshaw presently. "We can't stand the wages we are paying. I speak as far as the colliery is concerned. We are noan making money. Ever since the war we've been crippled by the wages we aren't justified in paying. Our pit needs overhauling and reorganizing, and that means a sight of brass. But the brass isn't there, and that's that. If you'll come up to the colliery you'll see for yourself; everything is open for yor inspection. All the books are kept up to date, and while we've two or three good seams of coal, they don't rightly pay under the present circumstances."

"You mean, then, that money is being lost at the colliery?"

"Pretty near to it, anyhow. At best it's only change for sixpence."

Nick looked thoughtful.

"And how is it with you, Mr. Dixon?"

"We've done very well in the past," replied Dixon, "but you must understand that conditions of business have entirely changed. In former years we and a few other manufacturers made practically all the looms which were used in India, and in parts of the colonies. But lately they've been able to manufacture for themselves, and as wages are so much less out there than here, we can't stand against them. As for home consumption, competition is so keen ,and wages so high, that while we've just been able to hold our own, it's only just. We simply can't pay the wages we have been paying."

"And how do matters stand with you, Mr. Thornbury?"

Henry Thornbury had been the silent member of the little party. Beyond a word here and there he had scarcely spoken; but he had listened keenly, attentively, thoughtfully.

"Of course, you'll know, Mr. Trebartha," he said, "that the Lancashire cotton trade has been going through a time of great depression. Raw material has been difficult to get, and only at very high prices. As a consequence, we have been working at short time for months. For that matter, it would have paid us better if we'd allowed the mills to be idle. I am speaking now of the cotton trade as a whole. But things are improving. Raw cotton can be obtained at better prices, and good contracts can be made, very good contracts. In fact, in some ways I can see signs of a prosperous future."

"That's better," cried Nick cheerfully.

"I said in some ways," said Henry Thornbury quietly; "in fact, I believe that, but for one thing, not only Ben's Cross, but the whole of Lancashire might become prosperous in the cotton world. And if the cotton world became prosperous every other trade would be benefited."

"And what's that one thing?"

"Ah, that one thing is vital; everything depends on that one thing."

"Yes, tell me what it is."

"You mentioned it yourself just now when you quoted John Blackburn. He said it was essential to success that good feeling should exist. He was right. That's the crux of the whole business, Mr. Trebartha. I am afraid dark days are in front of us, darker days than ever we've had."

"Mr. Blackburn said pretty much as you are saying," said Nick after a long silence. "His opinion is that there is only one cure."

"What was that?" asked Henry Thornbury eagerly.

"Jesus Christ."

"Aye, and he's right!"

"Bunkum," remarked Crawshaw succinctly.

"It's not bunkum," persisted Thornbury. "He's the only one who can save us."

"Then we shall noan be saved."

Why do you say that?"

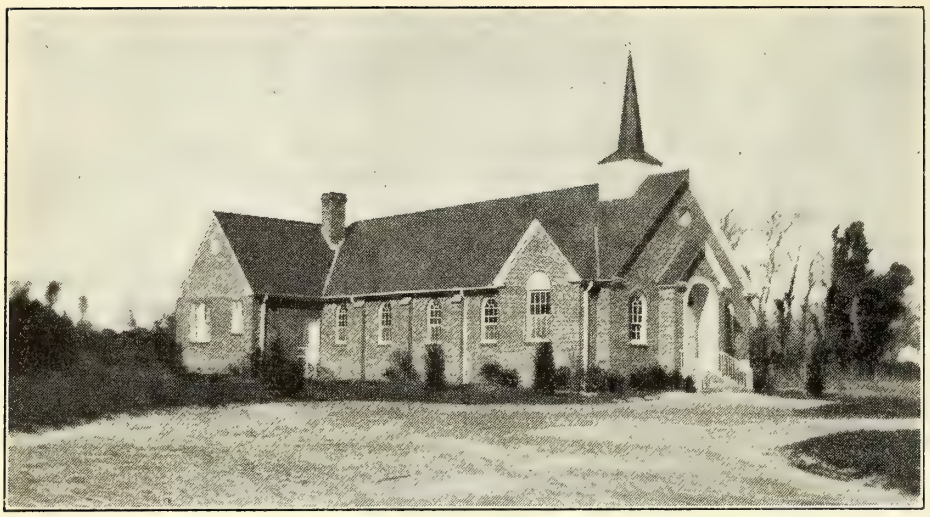
"Because religion is more and more dying out. Why, there is far less religion in Ben's Cross today than there wur when I wur a boy. Mind you, I don't say but what you're right in a way. If everybody believed in Jesus Christ, and took the Sermon on the Mount as their guide, all our troubles would be over. But they don't. Take our colliery, for example: just how many of the four hundred hands we employ go to church or chapel? Not one in ten. And it's the same everywhere. No, no, Henry Thornbury, that'll noan do."

"Do you mean to say that the people are atheists?" asked Nick.

"I mean to say nowt o' t' soart. They neither believe nor disbelieve, if I may say so. They care nowt about anything i' that way. They may be a few steady God-fearing people, but in the bulk they only care about themselves. Everybody is for 'isself, mester, and the whole lot on us is play a game o' grab. That's straight."

"Do you believe that, Mr. Dixon?" Nick asked, turning to him.

"For all practical purposes, I do. Of course, we all know Henry Thornbury in Ben's Cross: we all know what he believes. No doubt, in a way, he's right. Christianity means love one another, and if we all (Con. on page 20)



Pilmoor Memorial Church, Currituck. Rev. J. A. Tharpe, Pastor

A MESSAGE FROM NORWOOD CIRCUIT

Saturday and Sunday, March 8 and 9, are to be big days for Aquadale congregation.

In 1928 a little band of Christian workers under the leadership of Rev. H. R. Cornelius met together to plan and to start a building in which to worship. Building was started at once, but by certain pressure a delay was made. In the beginning of 1930 work resumed under the leadership of J. Max Brandon. Credit should always be given where it is due. The building committee which is composed of Jack Green, John West, Crowder Poplin, Jim Deese and Joe Kendall deserve the praise for completing the building. The building is free of debt and ready for dedication on Sunday, March 9.

The building is a modern type, consisting of a beautiful auditorium and an educational department of six rooms.

Another item of interest: the church at the beginning was to be called Aquadale M. E. church. A new name is to supplant this one. The church has as its lay leader a man who is filled with the love of God and has the church at heart, Brother Jack Green. The building committee and church at large consider he should receive honor. The church is to be called "Green's Memorial M. E. Church."

Quarterly conference will be Saturday, the 8th, at 11 o'clock. Sermon and business session will be conducted by Rev. H. C. Sprinkle, presiding elder of our district.

The program of Sunday service is as follows:

Sunday school at 10 o'clock.

Dedication sermon at 11 o'clock by Rev. H. C. Sprinkle.

Dinner served at 12:30.

Short talks in afternoon by Brother Jim Shinn, lay leader of Salisbury district; Rev. P. L. Shore of Norwood M. E. church; Rev. Mr. Smith of Aquadale Baptist church; Paul Lowder, principal of Aquadale consolidated school; T. P. Snuggs, lay leader of Norwood circuit; Fred Ross, chairman of board of stewards, and others.

Sermon by Rev. E. M. Avett at 2:30.

We want to say a good word for the circuit as a whole. They have completed a beautiful parsonage since Christmas. Bro. T. P. Snuggs, chairman of the parsonage building committee, rallied his forces and it was not long before the job was complete.

The pastor, his wife and children are real proud of the parsonage conditions, as it is a convenient and well furnished home.

We will appreciate the presence of A. W. Plyler with us, especially on day of dedication.

L. Max Brandon.

NEWS FROM BAILEY CIRCUIT

Bailey circuit is having a very good year under the direction of our able pastor, Rev. J. C. Williams, whom we are happy to have with us again.

The first quarterly conference was held in January and reports came in very satisfactory and the outlook for the new year was very hopeful.

We have two missionary societies—one at Mt. Pleasant, the other at Bailey. We are happy to know that they are progressing and we feel that they mean a great deal in our community and their influence and good reaches to the uttermost parts of the earth.

We are glad to know a Hi-League has been organized at Bailey in addition to the Epworth Junior Society which has been a helpful factor for several years in training young lives in His service.

The writer had occasion to attend a senior league service at Mt. Pleasant several Sundays ago and rejoiced to see the good work being done there. May God richly bless these leaguers and may the league's motto be carried out to its fullest meaning.

Two council meetings have recently been held which brought officers and teachers of Bailey and Middlesex Sunday schools to a realization of their responsibility. Check-ups were made and some big worth-while objections were placed before them. Pastors and superintendents, if you have not done so, may I offer a word of suggestion? Hold a meeting like the above mentioned in which you are at liberty to ask each

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teacher such questions as, What is your per cent of attendance? What are the real causes of your absentees? What are you doing to bring them back? What is your responsibility to the non-attendant and the newcomer? Such a meeting will have its rightful results.

Two hundred dollars has been reported from Bailey church for charity.

Forty dollars has been spent for repairs on Sunday school rooms at Mount Pleasant.

The Middlesex people have done much toward beautifying their church by spending $38 for curtains for the choir balustrade.

We rejoice to know that five new members have been added to the churches since conference.

We are now looking forward to our revivals which will begin at Bailey on March 2 and at Mt. Pleasant the last of March. Rev. J. A. Russell will be with us at Bailey and Rev. S. J. Starnes will be at Mt. Pleasant. We are praying for God's richest blessings upon his messengers as they come to work with us.

FROM THE FRENCH BROAD PLATEAU

Robert M. Hoyle was a superior preacher and a devout student of the Holy Scriptures. He drew his arrows from the quiver of the Lord Almighty. I first met this stalwart itinerant at a district conference in Grayson county, Virginia. The Methodist dispensation pre-empted most of this fertile territory in pioneer days. Creed Fulton, the silver-tongued pulpit orator was born and reared here. Daniel Atkins and his brother, Kenellerly, also the trio of Shulers, were products of this section of the Old Dominion. "Fighting Bob" Shuler is preaching a militant gospel in Los Angeles. He is a free lance.

Brother Hoyle was presiding elder somewhere in the Old North State and came across the mountains on horseback to worship a few days with the Holston brethren. On Saturday it was announced that the visiting minister would preach Sunday, but he became suddenly ill Sunday morning and some one else had to fill the pulpit. He was well enough to attend the afternoon service. Some brother preached a short sermon and called on Brother Hoyle to pray. And I do not remember just now that I ever heard a prayer that surpassed it. It was not an exhortation—it was not an appeal to the congregation. It was an appeal to the God of our fathers in behalf of the whole church universal. It had all the attributes of genuine prayer—it brought heaven and earth together—the shout of a king was heard in the camp. Glory crowned the mercy seat. I have a vivid recollection of one petition: "O Lord, may our church never cease to be a soul-saving church." The congregation was deeply moved; all wept and shouted. A gale from heaven swept the assembly. So the Grayson conference closed on a high tide of Pentecostal power. A veteran itinerant, a near neighbor and friend of the writer, declares that the subject of this brief tribute was the greatest preacher in North Carolina.

His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world: "This was a man."

T. F. Glenn.

THE RETREAT

By J. Frank Armstrong.

This meeting called by Bishop Mouzon for next Tuesday in the city of Charlotte is the first of its kind in the history of our Methodism and may prove to be epochal and momentous to the generations that are to follow. Bishop Mouzon was exceedingly happy in designating it "The Methodist Retreat." It is not a retreat in the sense that we use the term most frequently. We are not withdrawing from an engagement with the enemy and we are not retiring from some advanced position which can be held no longer and seeking shelter to avoid a further attack. Rather is it a going into seclusion to plan the most aggressive and determined campaign that we have ever undertaken! What should result from such a meeting?

1. It should direct and focus the attention of Western North Carolina Methodism toward the Pentecost of nineteen centuries ago. It should give a new and larger meaning to this never-to-be-forgotten day in the life of the early disciples. It should create within us a yearning for its repetition in our day. It should afford us a sort of divine expectancy that would make us bold enough to look for this very thing!

2. It should enable us to become quiet before God. The noise of the world is so loud and so confusing and so nerve-wrecking that it is next to impossible for us to hear the "Whisperings of Jehovah," and yet there is no other voice that matters! Here in the magnificent temple may we not enter into Carlyle's "Great Empire of Silence" and hear God as he speaks to us of his love and of his age-enduring promise to see us through to the end?

3. It should bring to our minds as never before the utter futility of attempting to enterprise or carry forward his work without the spirit of Pentecost and should show us in a manner that we shall never forget that this power can come to us only as we first dedicate and consecrate ourselves fully to him. The disciples at Pentecost were transfigured men, transformed men, vitalized men because they gave their hearts in glad obedience to him. Peter became at once an apostle of fire and one of the world's mightiest evangelists because he hurled aside forever the old impetuous, checkered life and accepted the new life in Christ!

4. It should give all of us a more adequate appreciation of the power of prayer. Has not our Methodism ceased, in considerable measure at least, to be the praying church. Have we forgotten that the miracle of Pentecost was wrought by a prayer group? Have we forgotten that Luther said, "The church converted the whole world by blood and prayer?

Have we forgotten the far-off word of Hermes, "Prayer is the chief thing that man may present unto God?" Have we forgotten that John Bunyan once declared, "Prayer will make a man cease from sin, or sin will entice a man to cease from prayer"? The Retreat which our bishop has called in accordance with the annual conference resolution should certainly bring the ministry to its knees and when the ministry advances upon its knees the church will follow as it has always done!

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The boy who is always courteous to girls. —The Vanguard.

"And it shall be in the last days, saith God,
I will pour forth my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea, and on my servants and on my handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy."

Not how much, but how well we work, is the divine measure of labor.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

JANUARY TRAINING RECORD

During the month of January, acording to report received from the general board, Nashville, Tenn., 161 certificates of credit were issued in the North Carolina conference, 130 standard credits issued through colleges, and 31 Cokesbury credits issued in training schools.

MARCH TRAINING SCHOOLS

Below is listed training schools which will be held during the month of March, together with courses to be offered and instructors.

Wake County School, Edenton Street, Raleigh, March 9-14

Bible (New Testament)—Dr. Elbert Russell, Duke University.

Lesson Materials in Religious Education—Mr. O. L. Simpson, General Sunday School Board, Nashville, Tenn.

Pupil Study—Dr. W. I. Cranford, Duke University.

Beginner Department Administration—Mrs. O. V. Woosley, Lexington.

Primary Department Administration—Miss Elizabeth Jarrett, Richmond, Va.

Franklin County School, Louisburg College, Louisburg, March 9-14.

Alamance County School, Burlington, March 16-21

The Sunday School—Prof. J. M. Ormond, Duke University.

Principles of Teaching—Dr John W. Carr, Duke University.

Bible (New Testament)—Prof. H. E. Myers, Duke University.

Primary Materials and Methods—Miss Georgia Keene, Elementary Supt.

Durham County School, Memorial Methodist Church, Durham, March 16-21

Lesson Materials in Religious Education—Mr. O. L. Simpson, Nashville, Tenn.

Program of Christian Religion—Dr. W. I. Cranford, Duke University.

Beginner Worship—Mrs. O. V. Woosley, Lexington.

Primary Dept. Administration—Mrs. Walter Watson, High Point.

Junior Dept. Education—Mrs. H. E. Spence, Durham.

Religious Education of Adults — Rev. J. Emerson Ford, Cheraw, S. C.

Wayne County Standard Training School, St. Paul Church, Goldsboro, Mar. 23-28

Bible (Life of Christ)—Dr. Elbert Russell, Duke University.

Primary Dept. Administration — Miss Georgia Keene, Durham.

Junior Dept. Administration—Mrs. H. E. Spence, Durham.

Adolescent Worship—Mr. L. L. Gobbel, Durham.

JOHNSTON COUNTY SCHOOL

The sixth annual session of the Johnston county training school is being held this week in Edgerton Memorial church, Selma. Further record of the school may be seen in next week's Advocate.

ROBESON COUNTY SCHOOL

A spirit of genuine interest and appreciation pervaded in the Robeson county training school held at Chestnut Street church, Lumberton, February 16-21. Sixty-four persons were enrolled with 54 earning certificates of credit, representing ten Sunday schools of the county. They were distributed by charges as follows: Chestnut Street, 22—18; Fairmont, 17—17; Fairmont Baptist, 1—1; Rowland, 16—11; Lumberton circuit, 3—3; St. Paul, 3—2; Red Springs, 1—1; Kittrell's, Gates circuit, 1—1.

Three courses were offered: "Teachings of Jesus," with Dr. H. M. North, instructor; "Sunday School Organization," Rev. L. H. Lanning, instructor, and "Primary Lesson Materials," Miss Keene, instructor. Four pastors of the county were in the school, Rev. R. A. Swaringen, pastor of Chestnut Street and chairman of the board of managers, Rev. F. B. Peele, of Fairmont, and Rev. F. B. Noblitt of Lumberton circuit, were students earning certificates of credit, and Rev. J. H. Lanning of Rowland taught one of the courses.

On Friday evening at the close of the class work the ladies of the missionary society of Chestnut Street were hostess to a delightful social hour.

FAIRMONT RECORD

Fairmont headed by Rev. F. B. Peele, pastor, and Mr. E. W. Floyd, Sunday school superintendent, made a fine record in the Robeson county training school which is worthy of emulation by other charges of our conference. Seventeen persons attended and 17 earned certificates of credit. In addition to this one Baptist, wife of a good Methodist, was a credit student making Fairmont 18—18. This is a splendid record, and the Fairmont Sunday school is due congratulations on its fine leadership and equally fine group of followers.

THE ELEMENTARY TEACHER

Miss Mary C. Bagley of Jackson writes fully concerning her estimate of "The Elementary Teacher." This should be of particular interest to elementary workers who are not already using this magazine:

"The new plan of work calls insistently for teachers who are prepared in every way to intelligently and helpfully present it.

"Accepted as a fact that a good teacher is constantly on the alert to discover available material correlated to what is provided in the text books, I know of no better source than 'The Elementary Teacher' for those who are seeking helpful suggestions for use with the new closely graded courses. Its stated aim is to furnish help for elementary workers, both in rural and city church schools, and for this reason, if for no other, it should be provided for teachers of children in church schools.

"If 'The Elementary Teacher' is read thoughtfully, with the particular needs of a school kept well in mind, its suggestions used judiciously, not slavishly, it should prove of real help. It is well worth its subscription price and should be found helpful, not only to teachers, but to parents who are interested in, or it may be somewhat perplexed by, the approach of the church to the problems arising in the spiritual cultivation of the children.

"Some there are, who like the writer, find it difficult to give unqualified approval to every phase of the new plan of work. To these are offered a "firstly, secondly, and thirdly' for consideration:

"First, be informed, and well informed, before you criticize.

"Second, if you do not find in 'The Elementary Teacher' the exact help you feel you need, at least read it with an open mind. You will probably find much that you can adapt to your use, and many thoughts you can, and will, gladly eccept.

"Third, it is possible you may joyfully find more than one good plan out front, parading in new attire, perhaps, but nevertheless out.

"Believing that what is really worth while will eventually be established, we can afford to wait patiently and hope that in the gathering of 'Fagots for the Bonfire' some piece of good, sound, heart timber is not mistaken for trashwood, by accumulation of the dust of years on its surface. There is an abundance of real trash to keep the fire brightly burning for many a day, without the sacrifice of any good timber.

"It is not difficult to make use of much that appears in 'The Elementary Teacher.' The suggestions for worship, which keep in mind the dominant thoughts of the lesson teaching, are valuable—sometimes as a frame work upon which to build, and at others, to be used with slight alterations to meet special needs. A small book of excellent stories from the magazine is a source of help in emergency as well as for use in connection with the lessons with which they are often in close sympathy. Bible stories interestingly told may be found in the Group Lesson material. For mid-week sessions, if you have them, there is much that may be used successfully. The 'teaching picture,' with its accompanying story, or some song or verse may fit admirably in to plans. Sometimes one article may be found which alone is worth a year's subscription.

"Are you looking for something on world friendship, world service?

"In 'The Elementary Teacher' you will find such subjects linked understandingly with the religious education of children."

If you are not getting "The Elementary Teacher" but would like to see a copy before subscribing write Miss Georgia Keene, Durham, for a sample copy.

reared in country; attended country schools, Cross Roads Academy; began teaching at 20; taught three years; married to Miss Sallie C. Powell, Iredell Co., 1887; took course in Oskaloosa Theological College, Iowa; degree, offered D.D.; joined Blue Ridge annual conference, Methodist Episcopal Church, Asheville, 1889. Charges: Gastonia 1890-91; Huntersville 1892; Clyde 1893; Canton 1894; Statesville Mission 1895-6; Yadkinville 1897; Wilkesboro 1898-99; Harmony 1900-01; admitted W. N. C. conference, High Point, 1903; charges, Creston 1904; North Catawba 1905; Spruce Pine 1906-7-8; McDowell 1909-10-11-12; Stony Point 1913; Davidson 1914; Leicester 1915; Macon 1916-17; Broad River 1918-19-20-21; Ansonville 1922-23-24; North Monroe 1925-26; Taylorsville 1927-28; Morganton Ct. 1929-30. Built three churches; repaired some parsonages; received into the church 1250; marriages, over 250.

"PARROT DISEASE" NOT NEW

Psittacosis has been prominent in the news for weeks, following the diagnosis of an illness in Maryland as "parrot's fever." The "parrot disease," so called, is a novelty to physicians of the United States, although it is by not means new to medical science. With symptoms strongly resembling pneumonia and typhoid fever, psittacosis has presented difficulties in accurate diagonsis. Doctors have assured the public, incidentally, that the disease is rare, and that there is no danger of an epidemic.

The "parrot's fever" has been known for many years as a disease of the Psittaci or, as the order is usually called, Psittaciformes—the zoological order to which parrots belong. The name of the order, according to Webster's New International Dictionary, comes from the Latin word "psittacus," meaning a parrot; the Latin word is borrowed from the Greek. Psittacosis is formed in the same way, from "psittakos," meaning parrot, and "-osis," a Greek suffix used in medical works to mean "an abnormal or diseased condition." Psittacosis, therefore, from its derivation would mean a diseased condition in a parrot. This particular disease of parrots is communicable to man.

Other "parrot words," with the Latin-Greek "psittacus" in their formation, are the following: psittacine, meaning pertaining to parrots; psittacinite, a mineral of a greenish "parrot color"; and other rather rare scientific terms.

Parrots are scientifically described as zygodactyl birds, which sounds formidable, but really means that, like woodpeckers, the parrots are yoke-footed, "having the toes arranged in pairs, two in front and two behind."

Mr. Bacon: Did you hear those measly roosters crowing this morning early?

Mrs. Bacon: Yes, dear.

Mr. Bacon: I wonder what on earth they want to do that for?

Mrs. Bacon: Why, don't you remember, dear, you got up early one morning, and you crowed about it for a week?—Watchman-Examiner.

A good cure for doubt is to do what seems to be your duty.

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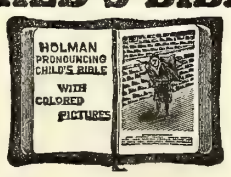
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Greensboro, N. C.

PASTORS' SUMMER SCHOOL AT DUKE

Presiding elders, pastors, undergraduates and others are interested here.

The pastors' summer school was begun for the benefit of undergraduates. It has developed into a big affair, bringing hundreds of older growing preachers into a training school of the greatest profit to all who attend and do its work. Growing preachers feel the need keenly of such a school, and they find it delightful to gather here each summer in the classic halls of this greatest institution, receiving instruction and inspiration from text books, teachers, and fellow-students who are men of experience and of the Spirit. They enjoy the fine fellowship of upward-thinking and forward-looking men—and of "a Friend that sticketh closer than a brother."

As chairman of our conference committee on examination for admission and as one of the instructors (by the kind favor of the dean, Rev. J. M. Ormond), I want to urge very earnestly all candidates for admission to come up to this school this summer (June 9 to 20) and let us get off our work here. One cannot do satisfactory work standing examination on six subjects in two days at conference; and in this school where one comes into fellowship and friendship with instructors and fellow-students of like calling he receives benefits that he can by no means get in a correspondence course. Please come up to the summer school and grow with this great growing university.

Some applicants for admission come up to conference, out of breath almost, to tell the committee that they have lately made up their minds to ask for admission and that they are not ready to pass the rigid test of examination, but they hope the committee will favor them. This brings great strain upon the heart and conscience of the committee—which should not be.

Dear Brother Presiding Elder, please turn the minds of the undergraduates early to this summer school with its superb opportunities. This school suits our needs exactly. O. P. Ader.

METHODISTS AT LIBERTY

"The Church and the World Parish" has been studied in each of the three congregations and has met with interest and enthusiasm. The text was studied with the large world map of Southern Methodist missions. The combined enrollment for the classes was nearly a hundred. Nearly forty copies of Dr. Clarke's book were sold. The Epworth Leagues and W. M. S. joined in the school of missions for credit.

Zau Tsi-foh (pronounced "Zau Seafoo"), pastor on the Zah Ssaung circuit of the Changchow district, Chian conference, has been selected as the charge's foreign pastor. The people are proud of their special. An unusual experience took place when Bethany church subscribed more to his support than the pastor had allotted them. The "special" plan seems very commendable.

Liberty has three active Epworth Leagues. The Hi-Leaguers are wide-awake and are leading in the "Rainbow Contest" for the Christian Herald. The senior league of Staley is doing excellently. The Asheboro union met with the Liberty leagues recently. Attedance was record-breaking. The next meeting of Greensboro district is with this union.

With the aid of district officers a W. M. S. has been organized having 14 members. Ladies usually do their work well.

Many kindnesses shown the inmates of the parsonage since conference cause them to note the resemblance of these Piedmont people to those fellow-Methodists in the Holston country.

M. S. Kincheloe.

THE ETERNAL CHALLENGE

(Continued from page 13)

loved each other, all our difficulties would be over. But the trouble is, that not one believes it—in practice. It's everyone for himself. If I may say so, Christianity is the medicine which will cure all our diseases, but what is the use of it if no one will take it?"

"If you are right, then, there is no hope. We are drifting on to Bolshevism, which you say means ruin for all."

"I'll noan say it's as bad as that," remarked Crawshaw. "I believe that with pluck and grit we may pull through even yet. I know what I would do," he added.

"What's would you do?" asked Nick.

"I'd fight! It's all a question of power, mester, and which can stand out longest. And it's a matter of common sense, too."

"Still I don't follow."

"The question is," went on Crawshaw, "which is the strongest, the masters or the workers? I know these Bolshevic chaps are all the time spouting, all the time stirring up the people to revolution. We all know what they mean. It's down with everyone that's got a bit, so that everyone who hasn't got anything, can grab what now belongs to the chap that's got it. There's only one cure—fight 'em. Don't give in; it's the chap that holds out the longest that'll win. And there's only one argument that will tell in the long run, Mr. Trebartha."

"What's that?"

"The people's bellies," replied the colliery manager grimly. "Let 'em feel the pinch of hunger and they'll soon come to their senses. And there's nothing else that will bring them to their senses. When they see which side their bread is buttered, they'll not be such fools as to starve. Only we mun fight. That's my plan. If you and all the other mesters hold together and say, 'We'll see it through,' you will see it through. Mind, there'll be a lot of hard times and terrible doings; but it's the only way. You'll have to fight to the finish."

There was a grim strength in the man which made his words impressive, and for a moment Nick felt like being convinced. What other way was there to meet a situation which, according to this man's opinion, was becoming more and more serious?

(Continued next week.)

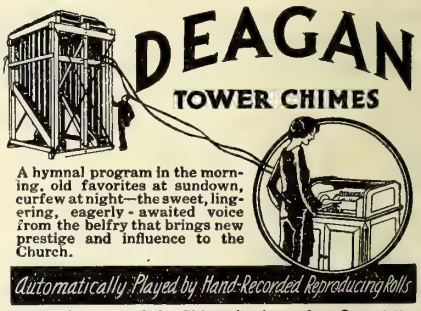
Mother!

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Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.



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If full information is desired, write to-day to

J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

Children's Storyland



"THE ROAD OF THE LOVING HEART"

By Alexander Crow.

A centurion, a captain in the Roman army, had a favorite servant. This servant was very sick. He heard that Jesus was in town and he knew that he had healed many sick people. He didn't go to Jesus himself, but asked some of the leaders amongst the Jews to go to him, and they went gladly. When they came to Jesus to ask him to heal the centurion's servant, they said, "He is worthy for whom you should do this, for he loveth our nation and hath built us a synagogue."

This centurion was not a Jew but a Roman, who lived amongst the Jews. And he tried to understand these people of another race and he did many kind things for them. Amongst other things he built them a church; and although they mostly hated Romans, they learned to love him. So when he asked them to go and plead with Jesus to heal his servant, they went gladly, and urged Jesus to come.

Long years later there lived another man, amongst people of a different race, who tried to understand them, and did kind things for them.

You know about Robert Louis Stevenson, who wrote so many stories and poems for boys and girls. Stevenson was a sick man, and couldn't live in his own country—Scotland. It was too cold there, so he went to live in Samoa, an island in the Pacific Ocean, where it is always warm.

There he became very friendly with the natives. He talked to them, and tried to understand their ways and their ideas about things. He did kind things for them, and soon they became very friendly with him.

There were a number of chiefs in prison. Their white rulers had treated them harshly, and had not tried to understand them; they had broken the law through ignorance.

Stevenson visited the chiefs in prison and talked to them and heard their story. Then he went to the white officials, and showed them that these chiefs were not really wicked but only ignorant, and at last he got them set free. You can understand how the natives would love him for that. They wanted to do something for him, some really big thing to show their gratitude.

Now Stevenson's house was built away up on the side of a mountain, and there was no proper road to it, only a rough forest track. So they asked him to allow them to make a road to his house. They came, a great army of men, and soon had a beautiful road made, winding up the mountain side from the town to his house ,and when it was finished they called it "The Road of the Loving Heart."

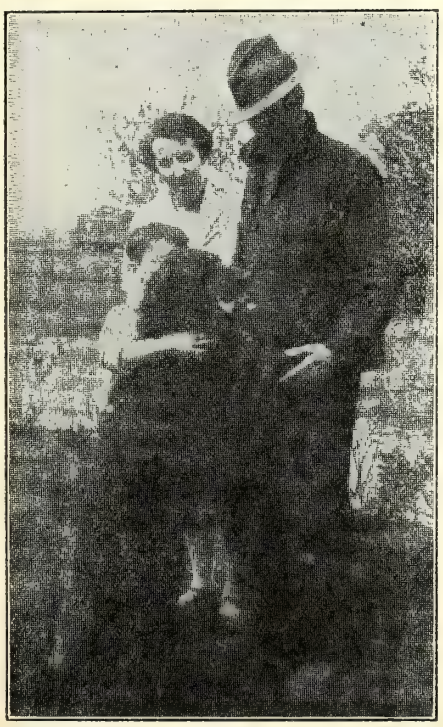
How he sweetened life for people in Samoa by his kindness! The natives hated the white people before he came, and the white people hated the natives. It always sweetens life to do kind things. One who takes the way of the centurion of Capernaum, and of Stevenson of Samoa, will be making "Roads of the Loving Heart." It was the road along which Jesus came to us, a road which leads straight from God to us—"The Road of the Loving Heart," for "God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Gum Leaves.

"LADDIE," WHO WALKED 2,000 MILES

"Laddie" is a beautiful, large water spaniel, owned by Mr. and Mrs. Fred Paradise at Cedar Bluffs, Neb. Bobbie is their little boy.

At the present time many people are wondering if it is really true that this dog walked from Asheville, N. C., to Cedar Bluffs, Neb., a distance of two thousand miles, without any human hand to guide him to the home where he rightfully belonged but a home where he had never been before.

This happy story is true, and begins out at "Pine Shadows," the home at Long Pine, Neb., where a brown curly puppy and a happy little boy romped together in the clover. Laddie was accustomed to wait by the barnyard gate for the pan of milk, warm from the cow, which his master was prompt in providing each morning and evening. His favorite pastime was barking at "Pookie Whiskers," the cat, who was never disturbed, often napping through it all.



"Laddie" and the Paradise Family

One fall, shortly after the bluebirds which had lived in the bird-house in the yellow rosebush went South, the Paradise family followed, and Laddie, with the other live stock in a chartered car, reached the new home in the sunny South in as good condition as the members who traveled on the Dixie Flyer.

The home in the Blue Ridge Mountains was a happy one. Winter was left behind. Bobbie and Laddie played along the little mountain stream among flowers and butterflies; the mocking-bird sang in the japonicabush.

But one day Laddie was missing. All search for months revealed nothing but a report that he had been stolen. His family was called north to Cedar Bluffs.

Two years went by. One evening Bobbie found on a corner, two blocks from home, a dog lying with his head between his paws. That dog was Laddie, who was now at his journey's end.

Although he was footsore and weary he was not poor. Kind hands had fed him all along the way.

It was hard to tell which one was the happiest—the master or the mistress or the boy or the dog. All four are shown in the accompanying picture, taken only a few weeks ago, after the happy reunion.

After Laddie's story appeared in an Asheville newspaper, his owners received letters, telephone calls, and telegrams from all parts of the United States, many people asking for a picture of Laddie and Bobbie for the children. So here it is! —Our Dumb Animals.

Little Albert came home from school with a new book under his arm. "It's a prize, mother," he said.

"A prize? What for, dear?"

"For natural history. Teacher asked me how many legs an ostrich had and I said three."

"But an ostrich has two legs."

"I know that now, mother, but the rest of the class said four, so I was nearest." —Boston Transcript.

Two little boys had misbehaved in school, and as a punishment the teacher told them they would have to stay late and that each must write his name one hundred times. On hearing this, one of them burst into tears.

"Tain't fair!" he cried. "His name is Lee and mine's Kestenbaumenstein."—American Legion Monthly.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE WORK AT ORIENTAL

The Oriental church has an auxiliary of 44 members divided in two circles, the Love Dill and the Belle Bennett. They both meet regularly once a month and also have a joint meeting monthly. The Love Dill is the mother auxiliary, and the Belle Bennett is for the younger married women of the church. This circle has recently bought a living room suite for the parsonage and have about paid for it with some help from the Love Dill. The attendance at our meeting is good and our leader the past year gave us some very good programs. We observed the week of prayer and had a mission study class under the able leadership of our pastor's wife, Mrs. R. E. Atkinson. We have purchased the mission study books for this year's study. A public installation of our new officers was held in the church at the regular service by our pastor on Sunday night, January 12. All departments of the work are under the superintendency of good leaders, and we expect great results during the year.

Kate P. Midgett.

HOOKERTON AUXILIARY

The past year's work of the Frederick Swindell auxiliary of Hookerton was a fairly successful one.

The dues, Scarritt fund, etc., were paid in full. The pledge was not so good as we wished. Our week of prayer offering was very good. We have never failed to hold our week of prayer service except the year 1918—then on account of the flu epidemic.

The last box of clothes to Winnie Taylor, the young girl we had been clothing, was sent in the spring; later a box for her graduation gift was sent, she finishing with honors in the class of 1929 in our M. E. Orphanage, Raleigh.

This fall we sent a box of clothes to a little lad of four years. Some of our ladies made and quilted four quilts for the orphanage that were gratefully received.

Our same officers were re-elected. We hope the year 1930 bring us better work for this cause.

Mrs. J. E. Albritton,
Cor. Sec.

ST. PAUL'S AUXILIARY DOES EXCELLENT SOCIAL SERVICE WORK

The annual December meeting of the Woman's Missionary Society of St. Paul Methodist church was held in the church at 7:30 Monday evening, the retiring president, Mrs. John D. Langston, presiding.

This meeting, according to the annual custom, was held in the evening instead of the afternoon so that the evening circle members might attend. There was a large attendance.

After the reading of the minutes by Mrs. C. E. Norris, reports for the entire year were given by all officers and chairmen. Excellent reports of the social service work of each circle were read by the circle leaders. At the conclusion of the reports Mrs. Flora Kendall, district secretary, arose and said that she was amazed that so much constructive work was being done and expressed a wish that full reports be sent in to the conference head of this department. The reports showed not only the usual work of feeding and clothing the poor, but of educating girls, placing orphans in homes, sick people in sanatorium, paying rent for the needy, bring families into touch with the church, and of personal visiting in all such cases.

The Missionary Voice special offer of 75 cents for a year's subscription has been extended through March 10. Many who had let slip a fine opportunity may again have a chance to secure this valuable magazine at a low rate.

THE COUNCIL BULLETIN

The Council Bulletin will carry the outstanding features of the coming Council meeting to be held in Amarillo, Texas, March 13-18. Notable speakers on vital subjects of the day will be present; missionaries just from the fields will give the last word on their work; many questions dealing with the activities of the missionary organization for the coming quadrennium will be discussed; Dr. Kern will conduct the noonday Bible hour; and important quadrennial committees will report. If you attend the Council meeting the Council Bulletin will save you much note taking. If you are unable to attend, the Council Bulletin will give you the latest news in our woman's work and will help you to catch the spirit of that great gathering. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, 25 cents.

Our conference women should keep in mind the annual meeting at Rocky Mount April 29-30 and May 1. Those auxiliaries who have not elected their delegates at the March meeting should keep in mind that the time is short and every consideration should be given our hostess auxiliary at Rocky Mount. It is a prodigious task to entertain our conference society and those expecting to attend should not delay sending in their names.

RESOLUTIONS OF RESPECT

We, the members of the missionary society, Pantego, N. C., pause to pay tribute to our oldest member, Mrs. Esther Old, who departed this life January 9, 1930.

Resolved first, We deplore her going, but we feel assured that she was ready for the summons. God called and she answered, "I am ready to meet my Lord and Master." Mrs. Old was 90 years old the 4th of December, 1929, and on account of her age never was able to take an active part in our work, but we know her heart was with us, for as one who had boarded in the home told us, he knew she was one of the best women he ever knew.

Second, Our sympathy and condolence is graciously extended to her loved ones, and our prayer is that our heavenly Father will comfort them in their sad bereavement at the loss of mother and grandmother.

Third, That copies of these resolutions be sent to the North Carolina Christian Advocate and Belhaven Times for publication, that a copy be sent to her daughter, Mrs. C. P. Aycock, who was so dutiful, and that a copy be spread upon the records of our auxiliary.

"It is not death to die,
To leave this weary road,
And 'mid the sisterhood on high
To be at home with God."

Mrs. Clyde Smith, Pres.
Mrs. E. S. Credle,
Mrs. Harvey Shavender.

A MISSIONARY CATECHISM

(Continued from last week.)

Q: What is our rural work?

A: Most of the 2,000 missionary pastors serve rural charges. The board of missions supports four "experimental charges," several rural deaconesses, and two mountain schools. There are also chairs of rural work in our three universities and in several colleges.

Q: What about the cities?

A: We have nearly 150 deaconesses in churches and Wesley houses in about 50 cities of our territory; institutional churches at Kansas City, New Orleans, St. Louis, Nashville, Hartshorne, Okla., and other places; Goodwill Industries; and a large program of social work such as clinics, day nurseries, mill depots, night schools, etc.

Q: Have we any work among soldiers and sailors?

A: Yes. We have pastors or chaplains in the army post at Brackettsville, Tex., the marine stations at Quantico, Va., and Parris Island, S. C., and the Veterans' Hospital at Oteen, N. C.

Q: What other institutions do we have?

A: Vashti Industrial School at Thomasville, Ga., is for dependent girls of good character; Virginia Johnson Home and School at Dallas is for delinquent girls.

Q: What about work in colleges?

A: Scarritt College for Christian Workers is maintained for the education of missionaries. Also, nearly a dozen workers are assigned to state college.

"Jimmy, I wish you would learn better manners; you're a regular little pig at the table," said Jimmy's dad. Silence on Jimmy's part. Then to make it more impressive, Jimmy's father asked, "Do you know what a pig is, Jimmy?" "Yes, sir," said Jimmy, meekly. "It's a hog's little boy."—Churchman.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ANNUAL MISSIONARY CONFERENCE

Time: April 22-25, 1930.

Place: Wesley Memorial church, High Point, N. C.

Eligible to attend: The executive officers; district secretaries, one elected delegate from each adult society; one representative from each young people's society, and the superintendent of children's work or her substitute, representing the children's society. A ruling of the 1928 conference entitles each auxiliary with 200 members to two representatives to annual meeting.

DEATH OF REV. FRANK SILER

Our deepest sympathies are extended the family of Rev. Frank Siler, whose death occurred during the past week at the home of his son, Mr. Beal Siler of Florida, where he and Mrs. Siler were spending the winter.

At the time of his death Mr. Siler was a superannuate member of the W. N. C. conference, and during the active years of his ministry had filled many of its leading appointments. Wherever he served he was greatly beloved, and the influence of his sermons of force and power and of his deeply consecrated life will live on through the years.

He was a great friend to the woman's work and was always ready to assist in the organization of new societies and in the progress and advancement of the work. His funeral services were held at Lake Junaluska in the church he last served, and his body was carried to Franklin, where amid the mountains he loved it was placed, to await the resurrection morn.

"Precious in the sight of the Lord is the death of his saints."

The following announcement from the March Bulletin of Missionary News will be read with great interest and sincere regret by the hosts of friends of Rev. and Mrs. S. A. Stewart in our conference:

"Rev. and Mrs. S. A. Stewart and their son, James, have arrived in this country from Japan, and are undergoing medical examination and treatment in Battle Creek Sanitarium. Mr. Stewart, who is the principal of the Hiroshima Girls' School, has been a great sufferer from chronic asthma, and for the sake of his health they are returning to America now, instead of waiting until next summer. Before Mr. Stewart left Japan Rev. Hinohara agreed to become principal of the Hiroshima Girls' School."

FROM SUPERINTENDENT OF LITERATURE AND PUBLICITY

"Please announce that the Bulletins just going out are addressed according to the latest list from the district secretaries. If any society fails to receive a Bulletin or finds the address wrong as to president, please notify me at once. I should like to get my list as nearly perfect as possible before mailing out the second quarter literature next month (March). Thank you." Mrs. S. H. Isler.

821 N. Elm St., Greensboro, N. C.

OFFICERS' DAY, GASTONIA DISTRICT

Two interesting reports have come to us of the wonderful officers' day meeting held at Bessemer City on February 18, and we feel indebted to both Mrs. Joe R. Nixon and Mrs. W. G. McFarland for their interest in sending these accounts to us for publication.

This meeting which was a combination of officers' and social service meetings was attended by more than a hundred representatives of the societies and visitors from the district. Mrs. A. J. Owen, district secretary, presided at the sessions of the day and prominent among the visitors present were several of the conference officers, viz: Mrs. W. W. Hagood of Charlotte, vice president; Mrs. L. E. Brown of Waxhaw, superintendent of social service, and Mrs. B. T. Morris of Gastonia, superintendent of supplies.

The opening devotional was conducted by Rev. C. B. Newton, pastor of the local church, who also in most appropriate words welcomed the assembly in behalf of his church. After a few preliminary remarks by the presiding officer and the introduction of the visitors, the assemblage was divided into groups according to office and important instructions given each by a district leader to whom the work had been assigned, these group meetings occupying most of the morning hour. The noontide devotional was in charge of Mrs. L. E. Brown, who used as her topic, "Stewardship of Time," and who brought a most beautiful and inspiring message. Mrs. J. E. Houser of Waxhaw led the prayer.

A bountiful luncheon, made up of box lunches which each person had contributed, was served and thoroughly enjoyed.

The first hour after lunch was given to reports from the group leaders, and was followed by a short discussion on finances by Mrs. Owen, who suggested that in order to raise the increase of $300 asked of the district for this year, it would be necessary for each society to gain only one new member. (Judging from the splendid report of the past year we feel sure this extra amount will be secured.—Ed.)

Mrs. L. E. Brown, who was scheduled for a talk on social service, instead of discussing this department of work herself, asked for questions, and many interesting phases of the work were brought out in this way. Mrs. Brown called the officers of the newly organized district social service federation to come to the front and recognition was given them. It is interesting to note that, as a result of inspiration received at a meeting called by Mrs. W. A. Newell last year, just before conference, a federation of social service workers of the district has been formed. At this meeting on February 18, with the help of Mrs. Brown, the organization was perfected. Officers were chosen and constitution and by-laws adopted.

To Gastonia district goes the honor, we believe, of having the first social service federation in our conference. The following are the officers of the new organization: President, Mrs. G. V. Birmingham, Gastonia; vice president, Mrs. James Taylor, Dallas; secretary, Mrs. W. G. McFarland, Cherryville. An interesting plea for the Missionary Voice was made by Mrs. L. E. Stacy and in closing the day's program Mrs. W. W. Hagood gave an uplifting and impressive lesson on "Who then will dedicate himself to God's service?" Coming at the conclusion of such a donderful day in planning work for God's service every one seemed inspired with new zeal to dedicate herself anew. We feel sure that the influence of that day's meeting will show in the results of the 1930 records.

Present at the Officers' Day meeting at Bessemer City referred to above were four generations of one family: Mrs. E. C. Widby (mother of Mrs. A. J. Owen); Mrs. Owen, two daughters and grandson.

MOTHER MALONE

The Woman's Missionary Society of Hillside Street Methodist church of Asheville has been greatly bereaved recently in the death of one of its charter members, Mrs. C. W. Malone. Always faithful, interested and active even to within a few weeks of her passing, "Mother Malone" will be greatly missed from this band of workers. As an expression of the love and esteem in which she was held the following beautiful poem has been written by one of her coworkers:

MOTHER MALONE

Whereas, our heavenly Father,
In his infinite wisdom and love,
Has taken our precious loved one
To that beautiful home above,
We, the Woman's Missionary Society
Of the M. E. church on Hillside Street,
Pause to pay loving tribute
To one so pure and sweet.
One who lived a life of goodness,
Who spread sunshine where'er she went;
One whose motto was "All for Christ,"
That is how her life was spent.
We shall miss dear Mother Malone,
Miss her in many ways,
But we, too, shall be going home
Before so many days.
We treasure the fact that we knew her,
And were inspired by her smiling face
To do God's will in a better way,
Asking him for needed grace.
So we bow in humble submission
To the will of our Father above.
We will cherish her memory and follow
Her example of labor and love.
And we extend our love and sympathy
To the one she left behind,
Praying that they will be comforted
By Him who is holy and kind.

E. W. C.

Sunday School Lesson

MARCH 9

By F. B. Stockdale.

Parable of the Sower

Matt. 13:1-23.

Golden Text—He that hath ears, let him hear.—Matt. 13:9.

If you take this parable apart you will have "Sower, Seed and Soil."

The Sower

You will remember that this sermon was preached to the multitude, not the disciples. He explained the parable to the disciples, but the parable was to the people and for the crowd. The sower is the one who "went forth to sow" and Jesus introduces him by the use of an exclamation, "Behold the sower!" He is well worth our study. He is the man who throws away what he intends to keep: the one who has made the discovery that that is the best way to keep it. Do not lose the sense of adventure because so many have tried the experiment so often. The sower still bets on the unknown. It is still an act of faith and always has its risks. The sower still bets that mother earth will accept the seed he sows and give it back in measures of "thirty, sixty and a hundred fold." It is now more than true that men live by faith; it is now true that they cannot live without it. Do not lose the sense of wonder as you watch the sower go forth to sow. He is in league with clouds that have not yet been formed and showers that have not fallen. The water on which he depends is yet in the sea. The heat for which he waits has not yet left the sun. He is a great adventurer.

The Seed

The seed is the "word of the kingdom." Two singular nouns: one of them indicating a method, "word," a sound that expresses an idea. "Kingdom" a governor and the realm he governs. The word is singular in form but embracive in fact. Jesus does not say which word of the kingdom. The terms in which he thinks are embracive; we think by piecemeal. We think of this word of the kingdom and that other word of the kingdom while he gathers them all into one. They are seed, a basket full but still the word, while the kingdom is so high in its nature, so wide in its application, so varied in its forms that every good word may be thought of as the seed of the kingdom. It is quite likely that Jesus had in mind his own messages about the kingdom and he groups these messages as though they were one and thinks of them as seed sown by the sower.

The Soil

This is not a discussion of the seed sown, nor of the sower, but of the ground into which the seed fell or was cast. It gives a preacher a good feeling once in a while to recognize that while he is in the picture it is not his picture that is being taken. In this parable he is rather taken for granted and what he is doing and the way he is doing it is not under discussion. This is not the parable of the sower but a parable of the ground on which the seed was sown. There is no emphasis on the sower and no criticism of the seed. It is perfectly natural for a sower to go forth to sow. He simply strides to and fro casting from the basket, that hangs about his neck, the seed it contains. He throws the seed to the wind, scattering it far and wide. It is not pointed out that he is not doing it aright, nor is it hinted that the seeds he scatters is not worth the sowing. It is assumed that he is doing the right thing in the right way. I do not recall that Jesus ever assumed this about the listeners. Christ gave far more warnings to the hearers than to the speakers.

The harvest is not decided by either seed or sower, but by the ground in which the seed sown fell. This parable is the greatest commendation of the preacher that the New Testament contains, and the most weighty warning to the "multitude" (congregation) that the Bible holds. For every preacher that blunders in his method or the content of his message a hundred million hearers blunder in the way they hear.

Waysiders

No one knew better than Jesus the nature of the reception men gave to the word of the kingdom. "When any one heareth." We lose a little of the picturesqueness by not continuing the continuous force of the present tense. "While any one is hearing the evil one is coming and snatching away." With a readiness beside which the swooping bird is slow, the evil one comes to steal the good seed that has dropped by the wayside. You will have in your mind a picfield; soil that has been hardened by field; soil that has been hardended by the tramp of passing feet. The soil is just as good as soil can be, but this has been hardened by being tramped upon instead of plowed; trodden instead of cared for. Here the trouble is with the surface more than with the soil; there are people who are hardened as well as those who are hard.

"Stony Places"

This is not the kind of field that looks as though there had been a fine crop of boulders and they had not been harvested; not that kind of "stony ground." It is the shallow soil covering the native rock just beneath. It is not the man with soil here and there between stones, but soil everywhere, but no depth anywhere: "no root in himself." He receives with joy, but it is a surface reception. The seed sown finds no depth of earth in which to root and feed. "Dureth for a while," literally: "is temporary." This is a picture of the nature of the man. He is a creature of circumstances; when they change he changes. Tribulation to squeeze, or press, comes; the trying time arrives and there is not enough soil to support the seed. He is easily offended. This is the picture of a man who when you have all there is of him you have lit-



DR. CALDWELL'S THREE RULES

Dr. Caldwell watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation is a mild vegetable compound. It can not harm the most delicate system and is not habit forming.

The Doctor never did approve of drastic physics and purges. He did not believe they were good for human beings to put into their system. Use Syrup Pepsin for yourself and members of the family in constipation, biliousness, sour and crampy stomach, bad breath, no appetite, headaches, and to break up fevers and colds. Get a bottle today, at any drugstore and observe these three rules of health: Keep the head cool, the feet warm, the bowels open. For a free trial bottle, just write "Syrup Pepsin," Dept. BB, Monticello, Illinois.



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CHARLOTTE, N. C.

tle. Would that his kind were not so plentiful. Here the word of the kingdom fails and the failure is not due to the seed nor the sower but the soil. The seed rooted readily and promised plentifully. Good things have a poor chance in a shallow man. The seed sprouted but because of the fault of the soil it failed.

All Or Nothing

The good seed will not mix with thorns. The word of the kingdom never has its chance unless it has the soil to itself. The good seed does not do well in a mixed harvest; it will not share the soil because it takes all there is of the best of us to give the word of the kingdom a fair chance. Care means distracted solicitude; it comes from a word meaning to disunite, divide, give part. The soil, in this case, is feeding tares, so while the good seed grows it is smothered. What the tares are we are plainly told: "the care of this world"; the grip of things temporal; "the deceitfulness of riches"; their deluding promises. "These choke the word and he becomes unfruitful." Note it is not it, meaning the seed, but he, meaning the man, that becomes unfruitful. The man's failure is linked to his failure to support the word of the kingdom. The soil succeeds only when it brings forth a harvest that is worth while.—N. Y. Christian Advocate.

JEWISH HISTORY VALUABLE IN BIBLE STUDY

After an eighteen months' study of Jewish history it is manifest to me that a careful study of the history and character of the Jewish people is one of the most valuable helps to a right understanding and appreciation of the Bible.

The greatest regard with which the Jew is looked on by the Christian is his relation to the revealed word of God. So close is this relation that it imparts a peculiar charm to the children of Abraham. To them was the sacred word first committed, and by them preserved for long ages. They were actors in its scenes, the recipients of its commands, the witnesses of its miracles.

The visits of angels made their tents sacred, their altars were kindled with heavenly fire, and their mountains burned with the glory of the divine presence. Their history occupies a large part of the sacred pages which God has given us as a revelation of his will to the whole human race.

The Jews are living monuments to the truth of its prophecies, and from all the nations of the earth they have been singled out "as a royal priesthood, a holy nation" to become the channel through which the mystery of the incarnation and glory of the atonement should be communicated to the children of men.

Minnie Atkins-Edwards.

The minister: "Sambo, I don't understand how you can do all your work so quickly and so well."

The sexton: "I'll tell yoh how 'tis, boss. I sticks de match ob enthusiasm to de fuse ob energy—and jes' natchurally explodes."—Western Christian Advocate.

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Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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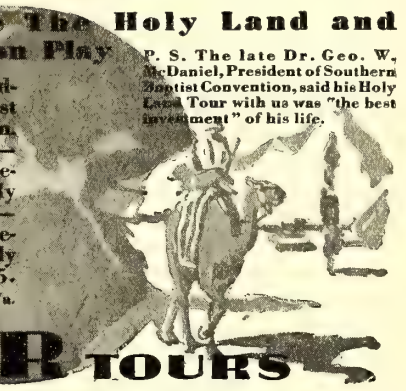
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P. S. The late Dr. Geo. W. McDaniel, President of Southern Baptist Convention, said his Holy Land Tour with us was "the best investment" of his life.



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NORTH CAROLINA CHRISTIAN ADVOCATE

GREENSBORO, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

TRAVELS OF THE WASHINGTON DISTRICT SECRETARY

On January 28 I landed in Eureka to see what the league was doing and to say my piece. The young people were a little scarce that dark, rainy night, but we found some people who were really interested in our league work, and they listened very keenly to us. They are carrying on the work in a fine way. On February 3 we took supper with Big Ben Boone and his good wife and then faced one of the finest groups of young people in Pinetops that we have ever seen anywhere. After the social we had a hilarious social. We are counting a great deal on this league. On February 17 we met our leaguers in Spring Hope. They, too, are a choice group of leaguers. They are well led by Mrs. John R. Baker and their pastor, Rev. N. B. Strickland. We had a social after our meeting in Spring Hope, and Brother Strickland was very helpful in eating the refreshments as well as in all other respects.

If there are other leaguers who would like to have me visit you, let me know and I will be glad to come some Monday or Tuesday night. If there are leagues in the Washington district which have not written me or sent me a report, write me at Elm City and tell me how live or how dead you are. S. E. Mercer.

A VALENTINE BANQUET

The Albemarle union of the Elizabeth City district held a Valentine banquet on the night of February 13 in place of its regular monthly meeting. The purpose of giving the banquet was to raise funds with which to purchase a mimeograph to be used in editing a bulletin for the union. There were 65 present and $20 was cleared.

The program committee had arranged a very interesting and enjoyable program with Miss Maude Leigh, our union president, serving as toastmistress. A reading was given by Miss Elizabeth Knowles, Hertford; a solo was rendered by Miss Elizabeth Barrow, Elizabeth City; a saxaphone solo was played by "Tubby" Sawyer, Elizabeth City; and an inspiring address on "self-mastery" was delivered by Rev. G. W. Perry, pastor of First church. These numbers were interspersed with songs and yells. Things were kept humming from the moment we entered the dining hall until we left.

A very fine meal had been prepared by the ladies of First church, who were willing to give their services free. These ladies are interested in our young people and seek to help them on all occasions. Folks, if you ever want a good meal served, call upon these ladies. They will not fail you.

The interest of the preachers in the work of the union was attested to by the presence of Rev. O. W. Dowd, our presiding elder, Rev. G. W. Perry, and Rev. H. B. Baum. And these preachers actually paid. They did not come because they had been given complimentary tickets. Though Brother Underwood was not present he was ably represented by his daughter. If you don't believe it, ask John Shannonhouse. H. B. Baum.

THE YOUNG PEOPLE'S REVIVAL

By Herman B. Baum.

If the church of Jesus Christ is to assume its proper place in the world, the young people must be won for him. I would not belittle the claiming of the older people, for we must do this, too. But we all realize that it is with the older folk as it is with the old dog—we can't teach them any ne wtricks. And there is an urgent need today for a change in some of the methods of running our church, for us to get another slant on the problems of the day. The old heads of the church often will agree with us, but yet they remain in the same old ruts and do things by the same old methods. So it is the young people to whom we must direct a great deal of our attention and energies, for their minds are plastic, their lives filled with enthusiasm, their natures bubbling over with the spirit of adventuring. But our young people seem so much more interested in the world than in the church. Therefore there must be among our young people a great revival, a revival that will definitely and permanently tie them to the church of Christ. What shal this type of revival be?

First. It must be one that lasts through the year. It should not be for a short time and then cease. Through this continued revival the young people can be taught that they have a right to contribute to the church through their services. Do not let them think that the league alone belongs to them. At a church, where I was privileged to serve as assistant pastor, the pastor turned over one service every fourth Sunday to the young people. They had charge of the entire service. They selected and conducted the music. They acted as ushers and circulated the collection plates. And it was their privilege to choose the preacher for that service. Need I say that the young people are loyally supporting that church? Would not this be a good plan for our city preachers to follow? And if this is too ambitious a program for the rural churches, to be sure the plan can be used on the fifth Sundays. Will you not put it to a test and see if your young people will not respond?

Third. Let us learn to approach our young people in a friendly way not not as ones telling them what they should not do. When we begin preaching about their worldly ways, we begin to lose our influence. Of course, I do not mean to be compromising. This a preacher can never do. But by constantly hurling guttural invectives at our young people, we may defeat our aims. Let us learn to be one of them, mingling with them on all occasions, encouraging them in their play as well as in their studies.

Fourth. J. Patterson Smyth in his little book, "A People's Life of Christ" has spoken beautifully of the trust that Jesus reposed in his disciples. So great was this trust that Christ was able to draw out the very best in them.

May I recommend some books that may be used in dealing with this problem of our young people? "The Human element in the Making of a Christian" and "The Busines of Being a Friend," by Bertha Conde; "Evangelism of Youth," by Albert H. Gage; and "Christian Life a Normal Sxperience," by W. D. Weatherford.

Western North Carolina Conference

DAVIDSON COUNTY

The Davidson County Epworth League Union met Tuesday night, February 11, in First church, Lexington. After a short devotional, the meeting was called to order by the president, Frank Wilson. The minutes were read and approved, the efficiency reports received, dues paid, and a discussion of an efficiency institute followed. Miss Gluck, district secretary of the Winston-Salem district, told of the plans for the district institute to be held March 31-April 4, and a letter from Mr. Adams was read. The following committee was appointed to make plans for the Davidson county institute: Frank Wilson, Mrs. Hornbuckle, Nora Townsend and Mildred Lindsay. Nora Townsend, Louise Greer and Sara Lindsay were appointed as a "mixing" committee. There was an attendance of 90. The chapter percentages of membership being present were: Erlanger 100 per cent; Main Street, Thomasville, 30 per cent; Trinity 53 per cent; Mt. Olivet 5 per cent; Reeds 32 per cent; Southmont 10 per cent; Lexington 50 per cent. The efficiency and attendance banners were both awarded the Erlanger, a recently reorganized chapter. The Winston-Salem district union meeting was announced for March 18 in Mocksville; the next county meeting to be held at Erlanger in April. The meeting adjourned to the hut for a social hour.

REV. B. FRANK PIM

We have the promise of Rev. B. Frank Pim, superintendent of Hi-League, as the Central Office representative for our Western North Carolina Assembly this summer. Many of our counselors are making plans to take his class in Hi-League leadership. Remember we have two assemblies this year. The Hi-League Assembly is June 23-27, just one week earlier than the senior. Interest grows in our assembly each year.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Mrs. Daisy W. Smith, our head matron, is sending out the list of clothes our children are going to need this spring and summer. She is making the list just as small as she can to meet the actual requirements. Without this labor of love and beautiful devotion I do not know how we could carry on. These good women have the mother love and are therefore willing to make sacrifices for the children of somebody else. To this noble band of Christian women I wish to express my deepest appreciation for their unselfish service to our orphan children.

* * * *

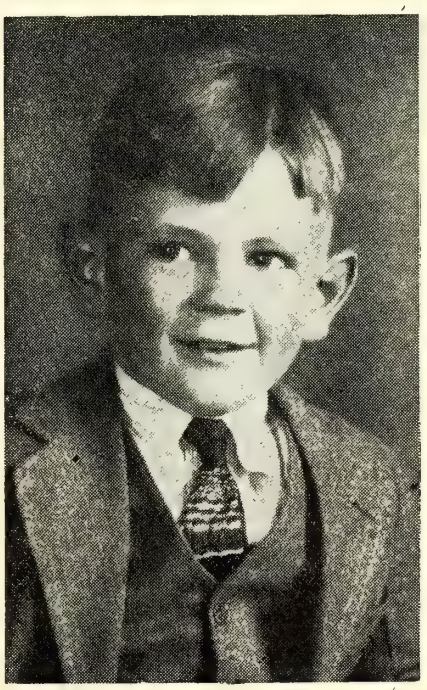
Our receipts for February this year were short five hundred dollars over February of last year—in the face of the fact that we have about 25 more children now than we had a year ago. Because of the big dropping off of orphanage specials something must be done right away to check this discouraging situation. It would be a fine thing if all the Sunday schools of the conference would set aside the collections on the fifth Sunday in this month for our beloved orphanage. I believe if our preachers, Sunday school superintendents, teachers and church lay leaders will act on this suggestion our Sunday schools will be glad to give the fifth Sunday collection to the orphanage as a free will offering for our 334 children. Something must be done to overcome the difficulties which confront us. I believe our leaders see the gravity of the situation and will be glad to lend a helping hand when their services are needed most.

* * * *

That was a largely attended quarterly conference at Bethel church on the Oxford circuit on the 22nd of February. It was a real pleasure and privilege for me to preach on that occasion to my former parishioners. It was my first visit to Bethel church since leaving the circuit nearly 20 years ago. I missed a number of familiar faces. It was refreshing to see sons and daughters taking the places of their parents in the church. Oxford circuit did well for our cause last year. They are planning to do better this year under the leadership of their wide-awake and much beloved pastor, Brother B. D. Critcher. Dr. M. Bradshaw was present and held the quarterly conference after the noon hour. His whole heart is in the work of the district and he is encouraging and inspiring the churches and preachers to do their best in the work of the kingdom. The cause of the orphanage lies close to his heart, and he is cooperating with me one hundred per cent in keeping the needs of our home before the churches of the Raleigh district.

* * * *

Quite a number of Sunday schools and organized classes have fallen behind with their special offerings for the orphanage. May I ask and urge all such to redouble their efforts to catch up with these pledges. We need the money. Our number of children has been largely increased during the past year. To care for this increase and to maintain those who were already here we must depend on these monthly pledges. Without them we shall become hopelessly involved in debt. It is going to take a tremendous effort upon the part of our Sunday schools and organized classes to send us their regular monthly offerings. Let me appeal to one and all to rally their forces in our behalf. Our trustees have admitted large numbers of children with the full expectation of receiving regular monthly offerings from individuals, Sunday schools, and organized classes. I must believe that the faith of our trustees was not misplaced.



Boy from the Methodist Orphanage, Raleigh, N. C.

Peggy: Daddy, what did the Dead Sea die of?

Daddy: Oh, I don't know, child.

Peggy: Daddy, where do dreams go when we wake up?

Daddy: I don't know.

Peggy: Daddy, why did God put so many bones in the fishes?

Daddy: I don't know that either.

Peggy: Goodness, daddy, who made you an editor?—Exchange.

Twenty-seven poultry growers of Person county entered 370 chickens of the Plymouth Rock, Leghorn and Rhode Island Red breeds at the recent poultry show held in Roxboro.

Goitre Not A Disease

MILWAUKEE DOCTOR MAKES REMARKABLE DISCOVERY

Milwaukee, Wis.—It has been brought to light by scientific research that goitre is not a disease and is not to be treated as such. Dr. A. A. Rock, Dept. 827, Box 737, Milwaukee, Wis., a prominent goitre specialist for over 24 years, has perfected a different method of treatment for his patients that has proved remarkably successful. This same method is now being used for a home treatment of goitre cases all over the country with astonishing results. The Doctor states that goitre is a condition which grows worse with neglect and recommends immediate attention no matter how small the growth may appear. He strongly opposed needless operations. Dr. A. A. Rock is the author of a book that tells in a simple way about treating goitre at home. He has published this book at his own expense and will send a copy free to anyone interested. Write him today.—Adv.

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IN MEMORIAM

DOWLESS—On November 2, 1929, death called one of our best men home to his reward. Brother J. C. Dowless lived a quiet, peaceful life, and was much loved by a large group of friends. He was seldom if ever ill spoken of by any one who knew him. He suffered with paralysis during the last year of his life, during which time it was his pastor's privilege to know him intimately and to learn of his child-like trust in God. He was buried at Carver's Creek Methodist church, the church of his membership, near his home in Bladen county. The service was conducted by his pastor in the presence of a large group of friends. Our friend and brother is survived by his wife, Mrs. Maude Dowless, and the following brothers: Bright and Edward of Dublin, N. C., David of Tebbotts, Mo., and Levi Dowless of Monett, Ark.

W. D. Yarborough, P. C.

WILLIAMS—On Saturday afternoon, December 21, 1929, about two o'clock, the angels invaded the old Williams homestead near Summerfield and took the sweet soul of Emily Isabelle Williams to that mansion above, prepared for God's saints. She had been in a bad state of health for several years, and had suffered from pneumonia for two days before her death. Grandmother Williams was 75 years old, and had lived a noble life. She was born near Loas church in Rockingham county. At the age of 15 she felt her call to God's kingdom and united with the Methodist church. Later she became a member of old Flat Rock church and remained a faithful member there until Glencoe Methodist church was built. There her name was included as a charter member. She served faithfully, as long as her health permitted, the little church which she had been instrumental in establishing. She was married in 1874 to Alexander Greene Williams, and to this union were born 14 children, six of whom are still living: Rev. J. C. Williams of Bailey, N. C., Rev. T. G. Williams of Sandy Ridge, N. C., Mr. C. P. Williams and Mrs. S. M. Haynes, both of Glenwood, N. C., and Mrs. T. D. Clayton and Mrs. C. T. Harris of near Summerfield. She left with these children the beautiful memory of one of the kindest mothers who ever lived. They who lived in the home with her, revealed her Christ-like spirit in this remark: "I never heard my mother utter an unkind word to or about any person." When the battles of life came and went and her loved ones were taken from her one by one, she never murmured; but as a sheep following its shepherd over rough and stony trails into the green pastures ahead, she closely followed her Lord and carried everything to him in prayer.

Grandmother's life was not an easy one. She was often homesick and expressed her desire to go "home" to see her loved ones who had gone on before, so one day she fell asleep and went peacefully to rest. Her family and many friends, for whom her life was spent, will miss her, but they are happy because she is in heaven, which has been made richer and better by the presence of another angel.

Her grandchildren will hold sacred the advice which she gave to them. There was never much said, but always at the close of a talk a seed was sown. One day after a bit of kindly advice to us she reached for a child's catechism and on one of the leaflets she thoughtfully and without comment wrote these words:

"While beauty and youth are in their prime
And folly and fashion affect our whole,
Let not fashion our wishes engage;
Let us live so in youth that we blush not in age."

What advice to the young, not having much meaning to a child, but rich in meaning to a granddaughter now. She knew! We know that she lived that teaching which she gave to us. An old schoolmaster to whom she went for several years said of her: "I never saw a girl who was nearer perfect; I never felt any need to correct her."

We are grateful for the pure life of this woman who left her world better than she found it.

The funeral services were conducted at Glencoe Methodist Episcopal church. Her pastor, Rev. Mr. Tate, Rev. Mr. Curry of Glenwood M. E. church and Rev. John Knight officiating. They gave to the bereaved hearts a great message of comfort. Rev. John Knight, who lived in the community and had been a friend of the deceased for many years, was happy to state that he had the assurance that grandmother had gone "home." The selection, "On Jordan's Stormy Banks I Stand," was rendered at the funeral services. This was an old favorite of grandmother's, and one which she sang daily from her heart.

Her kindly deeds will blossom forever! "A gracious word to the faltering, comfort for the sad, a merry greeting to the indifferent, and kindness to the bad. . . ." That was her life. So let it be said of her whom we loved: "She died as she had lived, a Christian!"

Estelle and Jay Williams.

RESOLUTIONS OF RESPECT

On January 11, 1930, Holt's Chapel Sunday school lost a life long member, most helpful worker, and a noble Christian character, in the passing of its beloved Mr. John A. Young. For about 30 years he was our most capable and devoted superintendent and had he not expressed the desire to vacate office in order that others might have a chance to serve, Mr. Young would have been our superintendent until his death. It was hard going for many of us, at first, without Mr. Young as leader and guide, but he was always at his post when able, ready to render efficient service when needed. We mourn that our dear friend is with us no longer in person, yet his influence will follow us through life inspiring us on to even greater work for our Master.

Therefore, Holt's Chapel Sunday School, of which Mr. Young was superintendent so long and so faithfully, resolves as follows:

First, That his memory will always be held in the highest esteem by each member of Holt's Chapel Sunday school because of the inspiration he was to each one and because of his untiring devotion to Christ and his church.

Second, That the Sunday school will make every effort to secure a picture of Mr. Young to hang in a prominent place in our church to further lend inspiration to our efforts as well as comfort and strength.

Third, That a copy of these resolutions be entered in the minutes of the Sunday school.

Fourth, That a copy be sent to his family that they might know with what esteem Holt's Chapel Sunday school held its beloved worker.

Fifth, That we extend our tenderest sympathy to Mrs. Young, also highly esteemed for her faithful work among us, and we pray that God may comfort her in her hours of trial.

That a copy of these resolutions be printed in the North Carolina Christian Advocate, our own church paper.

Adopted by Holt's Chapel Sunday School, January 26, 1930.

Tried Different Cough Medicines



Mount Pleasant, S.C. —"I wish to state what Dr. Pierce's Golden Medical Discovery did for my child. She had the 'flu' and it left her with a bad cough. I tried five different cough medicines and the doctor's cough medicine but none of it did her any good. Then I thought of the 'Golden Medical Discovery' and sent and got a bottle of it, and just a few doses stopped the cough.

"In 1918, the first year of the 'flu,' it stopped the coughs in our family."—Mrs. L. W. Messery, R. F. D.

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RESOLUTIONS OF RESPECT

William Alexander Pierce was born in Halifax county, N. C., December 15, 1861, the son of the late Dr. Alexander and B. and Mrs. Anna Williams Pierce, and died at his home in Weldon, N. C., December 22, 1929, following a brief illness with pneumonia. He leaves surviving of immediate family Mrs. Sadie Grainger Pierce, widow, F. Grainger and William A. Pierce, sons, and Martha Pierce, only daughter.

He was an alumnus of old Trinity College under the administration of the late Dr. Craven. Early in life he developed foresight, initiative and leadership. Besides large business interests and connections, in large part products of his own untiring energies and industry, he was greatly interested in the economic, moral and religious life of this section of the state. For over one-half a century he was a member of the Methodist Episcopal Church, South. For 47 years he was a member of the Weldon Methodist Episcopal church, being a member of its board of stewards for over 35 years, chairman of the board for 25 years, and superintendent of its Sunday school for 33 years. In all of these offices he was most faithful and efficient, and all of which he held until his death. He was a man of great perseverance and great faith in the ultimate triumph of right. Deliberate in temperament, retiring in manner, he was patient in all his relationships with most pronounced sympathies and leanings towards unfortunates. He was a man of deep controlled feelings and convictions with that dauntless moral courage which makes afraid of wrong and unafraid of the right. Material successes or reverses did not affect or phase the even tenor of his life and manner of living. He was guileless in his living, did not cherish grieveances, was most charitable in his judgments of others, and to him fortitude was a philosophy of life.

He passed as he had lived—girded in service, clad in the armour of life's battles and activities, planning, working, fighting and expending self in what he conceived to be for the public good.

"Life's labor ended, as ends the day,
Released from its frame the spirit flies;
While heaven bends low with praise to say,
'Blessed is the righteous when he dies.'"

Therefore, be it resolved by the official boards of Weldon Methodist Episcopal church in quarterly conference held in Weldon, N. C., January 29, 1930:

First, That in the passing of William Alexander Pierce this church and its every department of activity and service deeply feels the great loss which it has sustained.

Second, That through faith we humbly and reverently bow in submission to this strange Providence and the divine intervention in our human affairs.

Third, That as members and officials of this church we can best manifest our appreciation of his life and work, and can best cherish his memory by carrying on the work of this church which he loved so well and served so faithfully, and to that end we together pledge our best thoughts and efforts.

Fourth, That these resolutions be copied in full in the minutes of this quarterly conference and copies be supplied the North Carolina Christian Advocate for publication, and the bereaved family.

By the Quarterly Conference.
L. B. Jones, Presiding Elder.
L. C. Draper, Secretary.

RESOLUTIONS OF RESPECT

Although the death of Mrs. Jerome was not unexpected, still it was a shock to a great circle of friends; for she was a woman who was loved not only in Goldsboro, where she lived for the past eight years, but in many other towns, for as the wife of Rev. C. P. Jerome, a member of the N. C. conference, she entered fully into his work, sharing with him the trials and privations, as well as joys that came into their lives.

Possessed of a wonderful intellect, she was naturally a great teacher, and not only in the public school class room, but in the Sunday school. No matter how arduous her week's duties Sunday found her with her class.

Gentleness, kindness and true affection were among her chief attributes. In homes of the lowly, in homes of the cultured, in homes where grief and sorrow were, as well as in homes where happiness dwelt—there you found her, ever ready to minister, displaying the true friendship she really felt. Thus she naturally became the leader in any community.

For several years Mrs. Jerome had been sick. Gradually growing worse, two weeks before she passed away she was carried to a hospital in Raleigh for special treatment. Her suffering was intense, but retaining her mental faculties almost to the last, she was able to send loving messages to friends and neighbors.

Loved by many she will live in their memory and her influence will be an incentive to follow her, as she followed God.

Therefore be it resolved:

First, That we, the members of Elm Street Woman's Missionary Society of which she was an officer, will strive more earnestly to follow her example in being loyal to the society and to the cause for which it stands.

Second, That we extend to the family our sympathy and prayers.

Third, That a copy of these resolutions be sent to the family, the N. C. Christian Advocate, The Goldsboro News-Argus, and spread upon our minutes.

Mrs. Flora M. Kendall,
Mrs. Jennie Vinson,
Mrs. Florence Hinson.

RESOLUTIONS OF RESPECT

We, the members of the Olivia Womble Missionary Society of the Newton M. E. Church, South, wish to pay loving tribute to our dear friend and co-worker, Mrs. J. A. Young, whom God called home December 17, 1929, by recording these resolutions for her whose place we cannot fill:

First, we extend to the family our tenderest sympathy and pray that the God who comforts may heal the ache in their broken hearts.

Second, we shall miss her willing hands, for she was always ready to do more than her part, and at the same time gave the credit to someone else.

Third, our society has lost a faithful and devoted member, whose kindly smile and sincere interest and sympathy in others' problems made her dear to us all.

Fourth, we place these resolutions in our society records and send a copy to be pulished in the local paper and in the N. C. Christian Advocate.

Mrs. G. A. Warlick,
Mrs. L. H. Phillips,
Mrs. G. W. Mann.

DAILEY—Edward Lee Dailey was born August 5, 1866, and died at his home in Alamance county, December 28, 1929. He joined Prospect Methodist church when a boy and remained a faithful and loyal member till God transferred him into the church triumphant. He was chairman of the board of stewards at the time of his death. He leaves a wife, two sons and three daughters to mourn his death, besides a host of friends and relatives. The fueneral was conducted at Cross Roads Presbyterian church. May God bless and comfort his broken-hearted family. F. A. Lupton, pastor.



"A beam of comfort like the moon through clouds"

COMFORT, born of the certainty that the living have rendered the ultimate tribute of devotion to the beloved dead. Comfort when the dark nights follow the dark days with never-ceasing questioning. Then, like the moon through clouds, comes the consoling assurance that neither earth nor water nor corruption from any external source can invade the protecting sanctuary of the

GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM

More and more, as the knowledge and the use of the Cryptorium become increasingly general, thinking people are making provision for Cryptorium interment, dispassionately and free from the emotional stress that is inseparable from immediate bereavement. Considered thus, the matter of providing for Cryptorium burial is as rational and as comforting as is the writing of the will and the purchase of life insurance.

Cryptorium interment protects the casket and contents absolutely. It satisfies the esthetic sense and eliminates the horror that attends other methods. Its cost is moderate.

Consult your local funeral director or write for leaflet B.

THE GALION METALLIC VAULT CO.
Department J-7 Galion, Ohio

GALION CRYPTORIUM
THE UNDER-GROUND MAUSOLEUM



Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Gastonia—St. Paul's, Cherryville Ct.....April 3-4
Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon ..... April 23-24-25
New Bern—Oriental ..... April 24-25
Asheville—Fletchers ..... April 29-30
Charlotte—Charlotte (Wesley Heights) .....April 29-30
Statesville—Troutman ..... April 29-30
Elizabeth City—Columbia ..... May 8-9
Fayetteville—Roseboro ..... May 13-14
Durham—Carr Church, Durham ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

March

Milton, Semora, a.m. 9
Branson, p.m. 9
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April

Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May

Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Plymouth, Jamesville, 11 8
Williamston, Williamston, 11 9
Windsor, Cashie, afternoon 9
Hatteras, Hatteras, night 19
Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30

April

South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March

Haw River, Ebenezer, a.m. 8-9
Carthage, Cameron, p.m. 9
Siler City, Hickory Mt., a.m. 15-16
Goldston, Cumnock, p.m. 16
Pittsboro, Pleasant Hill, a.m. 22-23
Lillington, Pleasant Plain, p.m. 23
Dunn, night 23
Elizabeth, Clarkton, a.m. 29
District Union Services 30

April

Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27

May

Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

March

Newport, Riverdale, 11 9
Riverside-Bridgeton, Bridgeton, night 9
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March

Fuquа, Olive Branch, 11 9
Cary-Apex, Cary, night 9
Edenton Street, night 11
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30

April

Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March

Mt. Gilead, 11 9
West End, Marcus, 3 9
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April

Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

March

Fairfield, 11 9
Swan Quarter, Soule, 3 9
Pantego-Belhaven, Pantego, 7:30 9
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30

April

Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

March

Murfreesboro and Winton, Winton, 11 9
Northampton, Lasker, 3 9
Rosemary, Smith's, 11 16
Gaysburg, Oak Grove, 3 16
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30

April

Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27

May

Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

March

Burgaw, Watha, 11 9
Kenansville, Friendship, 3 9
Maysville, Hopewell, 3 16
Swansboro, Swansboro, 7:30 16
Faison-Warsaw, Warsaw, 11 23
Wallace-Rose Hill, Wallace, 7:30 23
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30

April

Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Jacksonville-Richlands, 11 16
Carver's Creek, Shiloh, 11 13
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March

Oakley, 11 9
Fairview, 3 9
Flat Rock-Fletcher, Fletcher, 7:30 9
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Marshville, Gilboa, 11 9
Bethel-New Hope, Bethel, 3 9
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16

For Colds and Aches

CAPUDINE gives quick and delightful relief from the pains and achy feeling that come with bad colds. Two teaspoonfuls of Capudine in a little water stops the headache, neuralgia and aching, and brings a feeling of comfort to the patient.

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North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

OFFICIAL ORGAN of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

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SUBSCRIPTION RATES

One Year	$2.00
Six Months	1.00
To all Preachers of the Gospel, year	1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Wadesboro, night	16
Morven, Pleasant Hill, 11	23
Lilesville, Forestville, 3	23
Monroe-Central, night	23
Hickory Grove, 11	30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

	March
Lowesville, Hill's Chapel, 11	8-9
Goodsonville, 3 and 7	9
East End, Gastonia, 7	12
Lincoln Ct., Pisgah, 11	15-16
Shelby Ct., Pine Grove, 3	15-16

GREENSBORO DISTRICT
W. A. Newell P. E., 508 Summit Ave., Greensboro, N. C.
SECOND ROUND

	March
Uwharrie, Oak Grove, 11	8-9
Jamestown-Oakdale, Jamestown, night	9
Highland, Highland, 11	16
East Greensboro, Bessemer, night	16
Randolph, Trinity, 11	22-23

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

	March
Spruce Pine, 11	9
Bakersville, Penland, 2:30	9
Marion, First Church, 11	16
Old Fort Ct., Mill Creek, 2:30	16
Old Fort, night	16
Elk Park, Newland, 11	23
Avery, Pisgah, 2:30	23
Burnsville, Bald Creek, 11	30
Micaville, Windom, 2:30	30
	April
Spindale, 11	6
Cliffside, night	6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

	March
Todd, Calvary, 11	9
Jefferson, Bethany, 3	9
Wilkesboro, 7:30	9
Sparta, Shiloh, 2:30	15-16
Warrensville, Smethport	11-16
Moravian Falls, Charity, 11	23
Laurel Springs, Transou, 3	23
North Wilkesboro, 7:30	23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

	March
Norwood Ct., Aquadale, 11	8-9
Norwood, night	9
Salem, Mt. Tabor, 3	15-16
Albemarle, Central, 11	16
New London, Richfield, 4:15 and night	16
Gold Hill, Gold Hill, 11	27
Badin, night	23
Concord, Harmony, 11	30
Concord, Central, night	30
	April
Concord, Kerr Street, 11	6
Concord, Epworth, night	6
Woodleaf, Gay's Chapel, 11	12-13
Granite Quarry, Rockwell, 3	13
Spencer, night	13
Kannapolis, 11	20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun.	19-20
Forest Hill, night	20

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

	March
Cool Springs, 11	6
Mt. Zion, 11	9
Davidson, Fairview, 2:30	9
Troutman, night	9
Statesville, Broad Street, 11	16
Olin, 2:30	16
Taylorsville, 11	23
Hiddenite, 2:30	23
Stony Point, night	23
Mooresville, Central, 11	30
Mooresville Ct., Williamson, 2:30	30
Mooresville, Broad St., night	30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

	March
Macon, Union, 11	9
Franklin Ct., Iotla, 3	9
Highlands, Horse Cove, 11	16
Franklin, night	16
Glenville, Glenville, 11	23
Cullowhee, night	23
Waynesville, 11	30
Canton, night	30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

	March
Forsyth, Pine Grove, 11	9
Davidson, Arcadia, 3	9
Ardmore, 7	9
Linwood, Tyro, 11	16
Erlanger, Reeds, 3	16
Cooleemee, 11	23
Mocksville, 7	23
Lewisville, Concord, 11	30
Welcome, Center, 3	30

"No repairs in 22 Years," says home owner

"Visitors are delighted with the noiseless operation of my doors," says a home owner of Monongah, West Virginia. "The locks and hinges have been in active service 22 years, and during this time I haven't spent a cent for repairs. I've never used anything but 3-in-One Oil."

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Passenger Schedules

Effective December 29, 1929
From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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A worker in the General Electric Company's research laboratories has invented a toy electric train that obeys the human voice. The locomotive responds to three commands—"Go ahead," "Stop," and "Back up." The secret of its performance lies in the number of syllables spoken into the special selector in the electrical system. The sound waves from three or more syllables operate the relay and selector to provide forward motion; those from two syllables reverse the polarity of the system and so reverse the motion of the train; that from one syllable breaks the current, thereby stopping the train. It is thought that the idea back of the invention will prove of value in the future in the operation of automatic elevators.

Knowledge is power.



The Eternal City

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Revelation Ch. 21. vs. 19, 20.

John, the beloved disciple, in the above, endeavors to express in human language the most transcendant spiritual beauty and permanence of the heavenly city,—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems, every one of which appears in the minute crystals of

Winnsboro Granite

"The Silk of The Trade"

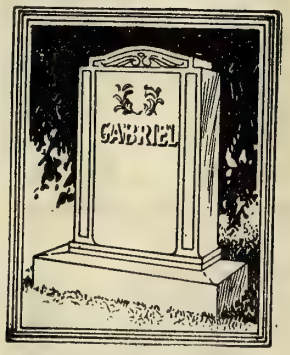
When the surface of this granite, which is a composite of these actual precious stone crystals, is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granite, containing the very gems which the Apostle John mentions in this metaphorical description of the foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

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The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.
Write for free descriptive literature.



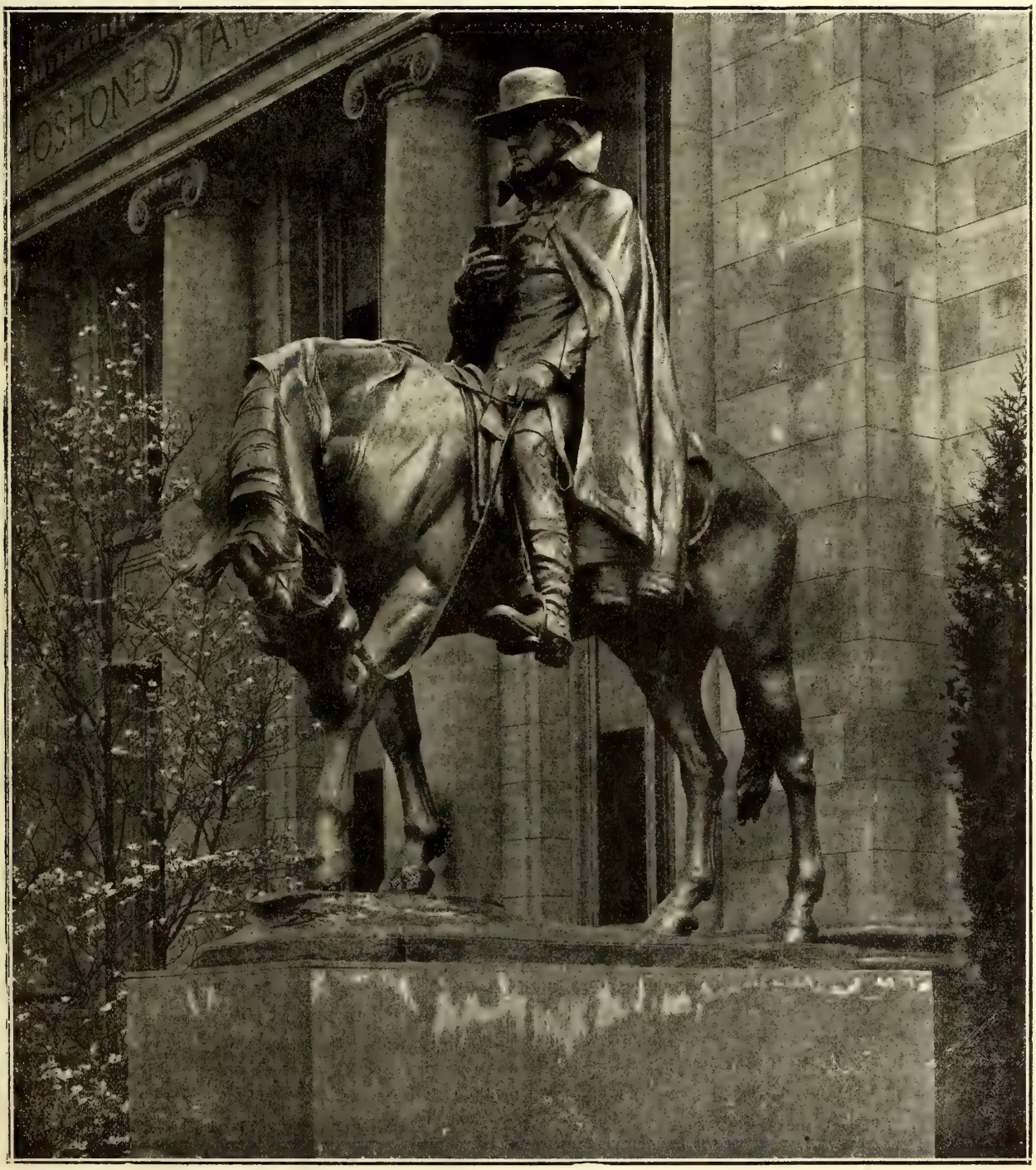
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B. H. Heyward Treas. & Gen. Mgr.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, MARCH 13, 1930 Number 11

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THE EQUESTRIAN STATUE OF FRANCIS ASBURY, WASHINGTON, D. C.

Bishop Asbury was indeed "The Prophet of the Long Road"

(See article on page eight)

MORE LEADERS IN THE ADVOCATE JUBILEE

R. C. Kirk

This brother at East Greensboro more than doubles his score. One more new subscriber would give him two diamonds this jubilee year. That is setting a pace but few can follow. This third year shows Kirk is leading his people onward and upward.

J. A. Howell

Last year M. F. Kincheloe made such a record for stars on the Uwharrie that little was expected this year. But that has been a region of the heroic spirit since the days of the early pioneers; so here comes Howell with his quota and a fine list of renewals. They know this is the jubilee year in the valley of the Uwharrie.

A. C. Waggoner

This young preacher, fresh from the school of religion at Duke, is a neighbor of Howell—just a little farther down the Uwharrie. All of the officials of New Hope circuit get the Advocate this jubilee year. Two diamonds glitter for this man in his first year. Watch for Waggoner's report at conference.

E. D. Weathers

Last year this young brother went across at South Rocky Mount. One more subscriber will give him a diamond as he now goes to the roll. The jubilee has hit Rocky Mount. The other churches of this good town should be heard from at an early day.

J. G. Johnson

Here is one of the "old war horses." What a glorious record of devoted service belongs to this Methodist itinerant. How could the Advocate celebrate a jubilee year without J. G. Johnson in the procession! He has put Lucama on the roll.

C. R. Ross

This disciple of John Wesley is in his first year among the followers of John Calvin. He is doing a fine thing to put those folks around Davidson College to reading good literature such as the Advocate. If he can get the Methodists to sing and shout some this year the Presbyterians may join in the jubilee. Ross goes to the place of honor.

I. L. Sharpe

Sharpe serves a charge at Hickory with the significant name of West View. Any one who has caught a vision of some of those vast landscapes towards the Blue Ridge can easily understand. This young brother follows the gleam. The outlook is glorious; the record fine!

A. C. Kennedy

Since the earliest days of the camp meetings, the Methodists in all that country around Shepherds could sing and shout and tell their experience. It was to be expected they would early join in this jubilee year. Kennedy and Shepherds deserve to walk in the way the saints have trod. They are on the roll of honor.

J. P. Hornbuckle

Erlanger is at Lexington, the capital of Davidson county, which was settled largely by Pennsylvania Dutch. Erlanger, Lexington, Davidson and Hornbuckle! Did one ever hear such a mixture? Tennyson said of the English, "Norman, Saxon and Dane are we." What would he have said of Erlanger, Lexington and Hornbuckle? Anyway they go to the roll of distinction.

J. H. Brendall, Jr.

J. H. Brendall, Jr., who puts Randleman on the honor roll with a margin so wide that it glitters like a diamond, has himself gone on the honor roll by staying at Randleman longer than any other pastor within the memory of anybody except a few of the oldest inhabitants. He is now finishing his quadrennium and both he and his good wife look with regret to the time to move to another charge. Brendall should do well with the charming and devoted wife who aids him so greatly in his work. Mr. and Mrs. Brendall were welcome visitors at the Advocate office last Tuesday afternoon.

O. J. Jones

Bryson City is well hid away in the mountains in one of the most beautiful sections God ever made—a section in which King Winter has his way. O. J. Jones, however, did not wait for the buds to swell. He begins his first year by catching step in the glad march.

J. C. Keever

So many things were doing around Linwood last year that they might have said, "We will take a rest this year." One thing certain, Brother Keever and his people have a place of honor and they can rejoice this glad year as we celebrate. Fine for that fine section of Davidson!

ONE OF MANY

We are violating a rule and sharing with our Advocate family a letter from an elect lady similar to scores of letters that come to this office:

"It is a fine paper and I enjoy every page of it. Wish more of our Methodist people took it. If I did not take it I would not know there was an Advocate in existence—and it's too fine a paper for the church to overlook. I enjoy particularly the Romance of American Methodism and your splendid articles on prohibition. I often carry one and read or call attention to it in our W. C. T. U. meetings."

Let the bugle sound from the mountains to the sea announcing the year of jubilee. Every Methodist should be told by his pastor that this is the Diamond Jubilee of the North Carolina Christian Advocate. Let all join in this glad year. Get new subscribers, secure renewals and encourage all to read. Let all North Carolina Methodism be glad for these seventy-five eventful years.

DR. JAMES MOFFITT COMING TO DUKE

Professor James Moffitt, translator of the New Testament and author of many books on biblical and religious themes, will lecture at Duke University at eight o'clock on the evening of March 28. The lecture will be held in the Y. M. C. A. hall. Professor Moffitt's subject will be "Religion and Superstition." The public is cordially invited.

Harvie Branscomb.

MISSIONARY MAINTENANCE FUND

All money for missionary maintenance fund raised in Western North Carolina conference should be sent to Mr. L. D. Coltrane, Treasurer, Concord, N. C., except where specials are supported. All money for specials should be sent direct to Mr. J. F. Rawls, Treasurer, Doctors' Building, Nashville, Tenn.

R. M. Courtney,
Conf. Missionary Secretary.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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In this much heralded age of transition and needed adjustments the changes are crowding about us. A change of college heads, a filling of vacancies on the bench and the announcements of candidates for public office are the order of the day. New presidents, new judges and new officeholders should at least satisfy the desires of those who are eager for change.

Kipling reached the heights when he wrote the "Recessional." That one poem gave him a hold upon immortality. This great Englishman was also at his best when he wrote:

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you've given your life to, broken;
And stoop and build 'em up with worn-out tools.

"Then Peter, surrounded by the eleven other apostles, stood up and raising his voice, addressed the crowd." "Surrounded by the eleven other apostles" arrests the attention. Peter before Pentecost held his place as spokesman for the group, but we do not recall that any mention was made of his being "surrounded by the eleven other apostles." Does this mean that there was a new sense of brotherhood and corporate conduct following their being filled with the Spirit?

Almost every speaker on occasion strives to bring some new definition of the pessimist and the optimist. With the wail of the wets before the committee at Washington and the glowing declarations of the drys before the same committee some new definitions should arise. The doleful cry of a disordered imagination is set over against general prosperity, improved conditions of the working man and a better chance for the child. The east wind is more welcomed just now than the face of a doleful wet.

To do the impossible is a fine declaration for the idealist; the practical man resents such a suggestion. Somehow Jesus made doing the impossible a rule of action. Take up your bed, stretch forth your hand, fish when you have failed. Such daring efforts at the impossible fill the New Testament record. More daring, bigger undertakings, less counting of the cost would send many forth to new conquests. The crown belongs to those able to venture.

Among the honors that came to William Howard Taft whose death the nation mourns there are two worthy of special note. He was the only man in our history to whom has come the double honor of being President and Chief Justice of the Supreme Court of the United States. Then he was personally the most popular man of his generation. Not even William Jennings Bryan apart from his oratory and the causes that he espoused drew people to him as did Judge Taft.

Great is the Boy Scout! President Hoover's words last Monday night at the 20th anniversary of the Boy Scouts are significant. Note these: "The priceless treasure of boyhood is his endless enthusiasm, his store of high idealism and his fragrant hopes. His is the plastic period when indelible impressions must be made if we are to continue a successful democracy. We assure ourselves that the cure of illiteracy and the fundamentals of education to be the three Rs—reading, 'riting and 'rithmetic. To this we must add one more R, and that is responsibility—responsibility to the community—if we are not to have illiteracy in government. The conviction that every person in the republic owes a service to the republic; that the republic rests solely upon the willingness of every one born in it to bear his part of the duties and obligations of citizenship is as important as the ability to read and write—this is the only patriotism of peace."

Fortunate Race Relations

In North Carolina we are much favored by the cordial good will existing between the races. The whites and the blacks get on well together. We are led to believe that the years find a steady advance in this respect. Even the designing politician can no longer make much headway in arousing race prejudice. His occupation is about gone. God speed the day!

Last week in Raleigh the church relations committee of the North Carolina Commission of Interracial Co-operation gathered the representatives of fourteen denominations to further friendship and mutual helpfulness. These leaders among the Christian forces of the state are moving to get results. The discussions and conferences were most satisfactory. Facts presented were convincing and encouraging. Assistant Attorney General Frank Nash, Dr. Roy M. Brown of the State University, Dr. C. O'Hagan Laughinghouse, state board of health, and Prof. N. C. Newbold, state director of Negro education, gave facts all people should know.

Every year the Negro is becoming a more valuable citizen, said Mr. Nash. The records of his office show that while crime is increasing among the white race, such is not the case with the black. He gave the Negro preacher a great part of the credit for the improvement of the colored race, saying that the Negro religious meetings of today are not only calculated to appeal to the emotions of the congregation but to their intelligence and their sense of right.

Roy M. Brown of the University of North Carolina, discussed the problem of delinquent Negro boys and girls. Of the whole story of the Negro's rise in the last 50 years, he said, there is no more stirring chapter than that of the "fight of the Negro woman for decent standards of living." But when this fight is won by individuals, said the speaker, the white people do not recognize the achievement, even to the extent of addressing a Negro woman as "Mrs."

Dr. Laughinghouse told of the wonderful work being done by the board of health and he gave facts little less than startling. The work done by the board deserves the highest commendation, and the doctor urged that the Negroes be given a decent ward in hospitals and be instructed in the importance of reporting contagious and infectious diseases.

Mr. Newbold spoke on the unfair treatment given Negro children in some counties of the state, where they must walk to one-room schools to be taught for six months by a poorly trained teacher, while the white children ride in busses to large consolidated schools and receive better instruction for longer terms. He added, however, that great improvement had been made in the Negro schools of the state, and that equal opportunity was available in many counties.

When ministers, lawyers, doctors, teachers, social workers, state officers, editors, missionary women, and others such as composed that gathering in Raleigh set themselves to the work of a more Christian social order, we can thank God and take courage. It means the dawn of a better day; though the high noon is yet far in the distance. But the cause is marching on. We are making real progress in the Old North State.

An Age of Revolt

Disregard of authority is manifest on every hand. Authority in the home is in the background; authority in the church counts for little; authority in the state is set at naught. Much of the press of this country scarcely lets a day pass without saying something to discount the constitution of the United States. Many of the lawyers of the land act in such a way as to bring contempt upon this document so sacred to the fathers. In the past, the press and the bar was expected to hold most sacred the fundamental law of the land, but this is no longer true. Is there any wonder that we have come to the time of contempt for the laws of God and of man? It is an age of revolt against constituted authority.

In the early history of our country we passed through a period of doubt and skepticism. It was a revolt against faith. French skepticism made itself felt; English rationalism had a hearing. Much was made of the writings of Voltaire and excitement came with the "Rights of Man" and "The Age of Reason" by Thomas Paine. Men still living recall the bolts hurled against Voltaire's infidelity and Tom Paine's "Age of Reason." But all that has passed.

Instead of a rebellion against faith we are now in a revolt against authority. This loss of regard for authority allows unbridled restraint for the adventurous spirit of man. Adventurous youth for a hundred years and more in America found opportunity to express itself in the pioneer life of the continent, but that is no more. The frontiers of the past now run

through every community and by every man's door. The "wild and woolly west" is in our midst. The issue is right in our own neighborhood. Flaming youth and defiant age disregard the boundaries set. With Hamlet they cry, "Unhand me."

Should not the homes, the schools, the churches, the press, the courts, the legislative assemblies set themselves to the work of enthroning respect for authority in our life and thought? This revolt against authority is one of our most serious problems. A problem that might well enlist the best efforts of the academics who spend their time in finding problems. We are much in need of some problem solving in this age of revolt against authority. Let lawyers, doctors, teachers, preachers, politicians, citizens of all walks of life become actually "good citizens," then a new respect for authority will become manifest on every hand.

Two New Bishops for China

Acting under authority granted two years ago by the general conference of the Methodist Episcopal Church, that church in China has just elected two bishops for Chinese Methodism and thereby launches the new world policy for Methodism which grants autonomy to the church in the different nations of earth. The two bishops, one a Chinese, and the other an American, are Dr. Wang Chih Ping and Dr. John Gowdy.

This establishment of a church in China brings to mind what occurred in America 146 years ago at the "Christmas Conference" in Baltimore when the American church was organized and Thomas Coke and Francis Asbury were elected bishops. The American church began with two bishops and now the Chinese church elects two. We trust the coincidence may become a prophecy of like success for the new church.

Our mission fields will at the approaching general conference in May be asking for the same authority to set up for themselves and to elect their own bishops. We are decidedly of the opinion that this authority should be granted most of them, if not all.

More than sixteen million dollars is expended annually by the 136 schools, colleges, and universities administered or sponsored by the division of educational institutions of the Methodist Episcopal Church.

Trust Not in Temple and Liturgy

First the brush arbor and the log meeting house, then the plain, rectangular church in a grove, and the more pretentious brick church in towns and cities. Now on the nation's highways appear imposing country churches equipped for all the educational and social needs of the modern church, while in the cities are being erected churches patterned after the cathedrals of Europe. Such has been the drift in church building in America and in all this we think the people have done well.

But there is danger that ritual and temple may ensnare us. We are already hearing quite a bit said about the very architecture aiding in worship and that beautiful ritual contributes to devotion. It is little short of disastrous when the aesthetic is substituted for the ethical and more attention is given to the odor of the incense than to the humble and contrite heart.

Stanley Jones in "The Christ of Every Road" says:

"On my trip to America I was struck by the growing grandeur of the houses of worship and **the increasing ornateness of ritual and liturgy.** The feeling seemed to be that the millennium lay just on the other side of an elaborate new church building, a vested choir and stately processions. If life lay along this line, then Roman Catholicism would have it, for it makes Protestantism seem amateurish in this realm. Europe is filled with stately cathedrals, and **stale Christianity,** with religious processions and with religious paralysis."

Figures Versus Scare Headlines

One would think from the headlines of the daily papers that prohibition in the last ten years had resulted in at least a million dead. But what are the figures according to the World Almanac as presented by the New Outlook, Canada? Here are the figures:

There were in the United States prior to the advent of prohibition an average of five deaths from alcoholism in every 100,000 of population—which would work out at an average loss of 5,250 lives a year from 1911 to 1920, or 52,500 deaths in ten years. Then follows a table showing the decline of the alcoholic death-rate. The figures cover the period from 1920 to 1927 and show an annual saving of lives, at the rate of from two to five thousand a year for the eight years. Thus, according to the figures supplied by the World Almanac, the economic savings in human life by the prohibition law stand at 25,578 in eight years. The "numerous" killings in the same period amounted to 190. Economically speaking, the balance rather favors prohibition—25,578 to 190! But the "wet" orators and editors are not concerned with economics. They are worried over the morality of the situation, and the "numerous" killings—190, to be precise, though "numerous" seems to suit their purpose better—are spread in huge letters across their front pages.

People and Things

"Announcing the arrival of Ernest Cornelius, Jr., on March 9, 1930. Mr. and Mrs. Ernest C. Widenhouse, Biltmore Hospital."

Rev. and Mrs. I. L. Sharpe of Hickory, N. C., by an interesting little card announce the birth of Margaret Jeanette March 2. Her weight was 10 pounds.

President W. A. Jenkins announces that Bishop Edwin D. Mouzon will preach the baccalaureate sermon at Davenport College at 11 o'clock Sunday, June 1.

"The Weldon district conference will be held at Enfield April 23-24. The change in place of meeting is because of the school commencement at Norlina."—L. B. Jones.

Dr. J. M. Rowland, preacher, editor and humorist, will lecture at College Place church Tuesday evening, March 25. Subject, "Bees and Bugs." Admission 35 and 10 cents.

First church, Lenoir, Sunday in a single service raised $1070 on a quota of $1000 for the missionary maintenance appeal. This is but another step in the forward march of this strong church of which Rev. R. Dwight Ware is pastor.

"West Durham has set out to lift the church debt in three years, $7,500 to be raised by Easter Sunday of this year. Recently the official board granted the pastor ten days to motor through Florida and the women of the church presented Mrs. Brown with a beautiful large frigidaire for the parsonage."—R. E. Brown.

"Our work here in Leaksville goes well. These people are still thoughtful and kind to Methodist preachers. Congregations are growing, and the young people's work at the Sunday evening hour is enthusiastic. The junior choir, composed of members of the Hi-League, is giving us good music at the evening worship. The Woman's Missionary Society is the most efficient organization of the church. Mrs. J. G. Farrell is president and one of the best workers I ever saw."—M. B. Woosley.

The Stanley News and Press last week carried a life size cut of Rev. E. M. Avett and a story of the "old days" in Stanley as he remembered them and is now able to imagine them. We put the following story in the realm of Avett's imagination: "He told of an occurrence in his section of the county as follows: An autoist met a buggy and as he approached, a woman was seen to jump from the buggy and take to the field. The driver stopped his gas rig and approached the driver of the mule, 'Can I help you get your mule by?' he asked. 'No,' answered the driver, 'I can get the mule by if you can get my wife by.' "

Dr. Fitzgerald S. Parker, general secretary of the Epworth League board, was chosen president of the Methodist Benevolent Association at a meeting of the board of directors. Other officers, all of whom are elected for two-year terms, are as follows: Vice presidents, Dr. A. J. Lamar, Methodist Publishing House, and Dr. G. B. Winton, Vanderbilt University; general secretary, Rev. J. H. Shumaker; field secretary, Rev. M. P. Woods, treasurer, Curtis B. Haley, assistant book editor of the Methodist church; general counsel, Noah W. Cooper; medical director, Dr. Hazle Padgett; auditors, B. A. Whitmore, Methodist Publishing House, and W. E. Hogan; actuary, Clarence L. Alford.

"It is accepted as the duty of any people to pay the agreed salary of their pastor, but when they want to do more than is expected, in my opinion, they are going the 'second mile.' May we take this means of thanking the good people of Hot Springs for going the second mile in a good pounding, helping to arrange the minister's home, etc., and to the good old Antioch community for doing likewise, with a great pounding last week. The people have been very fine to us in every way."—Rev. and Mrs. Russell H. Caudill.

Chapel Hill Weekly says: "It seems to me that a person who edits a column entitled 'Shucks and Nubbins' ought to dress in an informal manner. In the daytime he ought to wear overalls, and brogans, and a faded straw hat with holes to let the hair come through. And even after nightfall his utmost concession to town habits oughtn't to go beyond a neat homespun suit, a white shirt, and a four-in-hand tie. Yet when I was with a group of men the other evening Oscar Coffin entered in evening clothes—the only man there thus attired." And we submit that he should discard night shirts and pajamas.

John H. Finley, well known editor and educator of New York, and Dr. J. S. Rattenbury, outstanding lecturer of Southport, England, will appear on the commencement program at Birmingham-Southern College, May 25 and 27, according to President Guy E. Snavely. Dr. Rattenbury, while in the States, will represent the British Wesleyan Church as fraternal delegate to the General Conference of the Methodist Episcopal Church, South, which meets in Dallas in May, and will preach the commencement sermon at Birmingham-Southern on Sunday, May 25.

Sunday, March 16, will be a great day for the Methodist people of Bakersville, N. C., as well as for Methodism throughout the greater part of Mitchell county. For on that day they are going to open the new church which is now ready for use. Prof. E. P. Billups, president of Rutherford College, will deliver the opening sermon. Special music will be rendered by the Rutherford College quartet. Weaver College is expected to be represented also. The program will include both morning and afternoon, and possibly evening, with lunch served by the ladies aid society. All former pastors and friends are urged to be present. A picture of this church with a short history will appear in the Advocate, we trust, at a later date. Rev. B. A. Sisk is the pastor.

When China was selected as the missionary special of our Sunday schools, Dr. Chappell, our Sunday school editor, asked Dr. W. W. Pinson to write a book on China. The title of the book is "China in Action." Dr. Pinson is pre-eminently qualified to render this service. In addition to the studies he has made of China, he has made four visits to that country which gave him the opportunity to study China and her people at first hand. Those who have read books by Dr. Pinson already published and have followed his writings in our Sunday school literature know what to expect from him as a writer. In this volume we have a most illuminating study of the present situation in China, the causes leading up to the present day conditions, and the author's views as to what will be the outcome." A "special Sunday school edition" of this book will be issued in paper cover at the low price of 50 cents.

"We are in the beginning of what we hope will prove to be a revival at Central. Rev. A. L. Stanford of Statesville is doing the preaching. Two services are held daily and the interest is expected to increase as the meeting progresses."—W. B. Shinn.

"Mrs. C. L. Steidley brought some wonderful messages to the Roberdel and Green Lake congregations during the past ten days. A good church meeting; paid her $126.11. Work was completed on the eight Sunday school rooms at Roberdel on March 8. We have a nice building. The Ledbetter Epworth League gave a splendid superannuate pageant on Sunday, March 9."—M. C. Ellerbe.

The school of religion at Duke has an enrollment of 112 students, a growth from 25 in the academic year 1926-1927. The enrollment is 25 greater than last year, and 67 greater than that of year before last. Seeking to raise the educational standards of the ministry in the South, the school admits only college graduates on the basis of scholarship and character. In the group this year are represented 14 states, 33 colleges and universities, and seven demnominations. Sixty of its students, all of them college and university graduates preparing for full time religious work, will go to rural communities throughout North Carolina during the coming summer, with expenses paid by the Duke endowment, to serve as assistant pastors. Nowhere in the world, it is believed, does another such plan exist, working in effect as it does for the practical training of future preachers as do periods of internship for young physicians.

According to the annual report of Prof. J. M. Ormond, of Duke University, who is manager of the church division of the Duke endowment, a total of $73,500 was given during the year in 44 donations to congregations building new churches or remodeling old ones. This fund supplements larger funds that the church members themselves raise, and provides a decidedly effective stimulus to country churches that aspire to more modern structures. With this incentive, it is said that North Carolina Methodist churches in rural districts are now erecting new buildings at the rate of approximately $500,000 a year. The maintenance fund reached $53,167 and was divided into 142 separate donations. Like the building fund, this fund found its way to all sections of North Carolina, aiding churches in both conferences of the state. In many cases the Duke fund has wrought amazing transformations in rural churches, and it is doing much to make the one-room, weather-beaten frame church become obsolete.

Asbury Memorial Methodist church, Asheville, has 24 members who did not miss a single service of the church during 1929. Of the 24, one is 89 years of age and one 22 months old. The records show that 19 have not missed a Sunday in two years, seven had attended each Sunday for three years and three had perfect records for four years and two for five years. Edith, Ralph and Doyle Wells have not missed a Sunday in four years. There are 180 members on the Sunday school roster and the average attendance is 100. Those who had perfect records for last year were as follows: Superintendent and Mrs. Felmet, D. P. Roberts, who is 89 years old, A. L. Allison, W. L. Baird, Mr. and Mrs. J. V. Davis, Hazel Davis, only 22 month old, who went each Sunday with her parents, Mr. and Mrs. Charles Ralston, Merle Ralston, Hazel Felmet, Rev. A. C. Tippett, pastor of the church, Dorothy Tippett, Helen Wells, Edith Wells, Ralph Wells, Doyle Wells, Richard Wells, Juanita Meton, Morris Garrison, M. D. Calloway, Louise Willis and Herbert Owenby.

Kipling said "there ain't no ten commandments east of Suez." That is a statement with too much truth in it, yet Mt. Sinai is east of Suez. What has been said about a prophet being without honor in his own country applies to the Ten Commandments. Why should the old home town, spurn, if not damn, its own children?

Mrs. Betty S. Ward, widow of the late Capt. E. W. Ward, U. S. A., died in Asheville last week at the home of her daughter, Mrs. Henry K. Crowell, and the body was buried at Riverside cemetery, the funeral service being conducted by her pastor, Dr. H. B. Trimble, of Central church. She was 68 years old and had from childhood been an active church worker until the last year, when because of feeble health she began to decline. She was a sister of Rev. W. L. Sherrill of Charlotte, who was called home from Florida for the funeral.

"We are in the midst of revivals on the Jonesboro charge. Last week we held our revival at Poplar Springs church. The pastor is doing his own preaching. The meeting at Poplar Springs closed last Sunday night with three additions to the church on profession of faith. Next Sunday night we begin at Broadway. In the meeting at Broadway we will have the co-operation of the Broadway Presbyterian church. The pastor of the Methodist church will do the preaching. Cottage prayer meetings are being held this week preparatory to the revival."—Ivy T. Poole.

"We are beginning our pre-Easter revival at Bethel church April 11, to continue through Easter day. The pastor will be assisted by the presiding elder, Rev. C. M. Pickens. The public is invited to worship with us. We ask an interest in your prayers. Following this we shall be in a revival campaign at Ivy Hill church. Harmony Grove church and grounds have been undergoing considerable improvement—the grounds graded, building turned, new doors, windows, casings, roof, belfry, remodeling in general, and a thorough painting of building and furniture within and without. This bill will amount to some $500. Plans are on foot for improving Pisgah church and also for a thorough painting of the parsonage on the Bethel circuit—floors, interior, exterior and roof. We are with good people, they are taking good care of us, and we are happy in the service of the Christ. Our Sunday schools are growing in interest and attention, also the congregations at some points are moving up."—G. N. Dulin.

The National League Against Alcohol discounts the Literary Digest poll. It says: "Regardless of the good intentions of those back of such a poll as is attempted by the Literary Digest, the procedure is open to the following serious objections: First, there is no practical way of safeguarding any one of the ballots, any number of them, or all of them or insure proper voting and counting. Second, there is no possible way of checking up to find whether the person who marks any one of these ballots is an alien, a citizen, a voter, a repeater, a child under age, someone who has been disfranchised, or someone who exists in name only. Third, there is no way of checking up to ascertain whether any ballot which goes in was marked by the particular person to whom the ballot was sent, or whether it has been gathered, along with hundreds of other such ballots, marked by the same person and sent in with the same markings. The Digest poll in 1922, on the identical questions it is now submitting, went far wrong in the states of Ohio, California and Massachusetts, where legal referendums were held following the Digest straw vote."

The Romance of American Methodism

By PAUL NEFF GARBER

The Spirit of Asbury

WHITHER am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No: I am going to live to God, and to bring others so to do.''

In this manner Francis Asbury on September 12, 1771 at the age of twenty-six, stated the great purpose of his life. This noble resolution, made on his voyage to America, gave Asbury power to rise to a position of leadership among the small band of Wesleyan missionaries in colonial America. At the Christmas Conference, thirteen years later, the American preachers showed their confidence in Asbury by unanimously electing him a bishop of the Methodist Episcopal Church. For the next thirty-two years Bishop Asbury never allowed the Methodists to forget that their primary object in life was to ''live to God and to bring others so to do.'' The ''spirit of Asbury'' became the ''spirit of American Methodism.''

The Christmas Conference adjourned on January 2, 1785. Two days later Asbury began ''his Episcopal ministrations by riding on horseback fifty miles through frost and snow.'' On that day he set the pace for the American itinerancy. He soon established himself as the great traveling bishop of Methodism. In 1816 when death finally overtook him, Bishop Asbury was still traveling. It is estimated that he traveled not less than 270,000 miles over the bad roads of early America. As bishop he endeavored to make an annual and sometimes a semi-annual visit to all parts of his diocese. He visited North Carolina upon sixty-three different occasions. To such frontier states as Tennessee and Georgia he went twenty times. In 1808 while traveling in Ohio, Asbury was met by a stranger who abruptly asked him: ''Where are you from?''

Asbury replied: ''From Boston, New York, Philadelphia, Baltimore, or almost any place you please.''

But why tarry with his wanderings? Francis Asbury was first of all a man of God and a great preacher. To Asbury travel was only a means to an end. During his ministry in America, both as an itinerant and as bishop, Asbury delivered 16,425 sermons, or an average of one a day for forty-five years. So great was the demand for Asbury to preach that he once wrote: ''It would seem as if the preachers think they are committing sin if they do not appoint preaching for me every day, and even twice a day. Asbury did not need a church for a religious service. A tavern, a school-house, a log cabin, a barn, or the great out of doors served as a tabernacle for him. His sermons were not pleasant essays but utterances of a prophet. ''Lord, keep me'' Asbury once wrote in his journal ''from preaching empty stuff to please the ear, instead of changing the heart.'' This was his daily prayer.

Preaching and traveling, however, were only a part of Asbury's labors. As bishop he personally supervised every phase of the Methodist work in the New World. With the aid of deep religious convictions only Asbury commanded the forces and agencies of Methodism. Besides directing the educational and publication work of the church, Asbury presided over two hundred and twenty-four annual conferences and ordained more than four thousand preachers. He possessed the gift of government. The preachers regarded Asbury with reverential awe. When Jacob Young met Asbury, he declared that Asbury ''fixed his eye upon me as if he would look me through.''

Asbury laid heavy burdens upon his preachers which required great sacrifices but they obeyed him. They knew that ''if he appointed his fellow itinerants to hard circuits, his own was the largest and hardest of all. If he condemned all softness and ease severely in others, his own example was in keeping with his words.'' Buckley states: ''No general ever stationed his preachers with greater skill than Asbury displayed in the adjustment of ministerial supplies to the infant societies.''

In spite of his many episcopal duties Asbury found time to write and to study. Although the correspondence of the church was large, by writing on the average of three letters a day, he handled it without the aid of a secretary. In order that the future Methodists might know of the struggles and sufferings of the early Methodists, Asbury faithfully kept a Journal which today comprises three volumes of five hundred pages each. In the quiet of dawn while others slept, Asbury in six years mastered Hebrew and Greek so that he might read the Bible in its original languages. When sickness prevented his regular tours Asbury would turn to his books and his pen, endeavoring to spend ten hours out of sixteen in reading the Bible and other books and in writing inspiring letters to his preachers.

It took an unconquerable spirit to face the physical hardships which beset the path of Asbury. Riding through sparsely settled country he was being soaked constantly with rain Because of the scarcity of bridges he was often forced to swim rivers and creeks. His Journal is filled with notes of this kind: ''We rode twenty-five miles through a powerful fall of rain; but we wrought our way through the swamps, floating and sinking as we went.'' In 1786 Asbury noted: ''Preached at Morgan Bryan's. Next day I set off in the rain and traveled through it. We swam Grant's Creek and reached Salisbury in the evening, wet and weary.''

Riding in the rain was only one of many hardships which Asbury encountered. Day after day he was forced to travel from morning to evening without rest and sometimes without food. In February 1788 Asbury ejaculated: ''I seldom mount my horse for a ride of less than twenty-five miles on ordinary occasions; and frequently have forty or fifty, in making from one circuit to the other; in traveling thus I suffer much from hunger and cold.'' Asbury's Journal contains many descriptions of the poor accommodations of the homes and taverns. Once he exclaimed: ''O how glad should I be of a plain, clean plank to lie on, as preferable to most of the beds; and where the beds are in a bad state, the floors are worse.'' Sometimes Asbury was forced to sleep in the

open with his saddlebags as a pillow. On the frontier he was in danger constantly of Indian attacks and at times it was necessary for armed bands of friends to escort him to his appointments.

Such hardships never retarded the work of Francis Asbury. Regardless of rain, snow, storms, or danger he pressed forward. He would call to his companions: "Let us journey on, we are neither sugar nor salt; there is no danger of melting." He was impatient with the preachers who in any way quailed or delayed before the hardships of nature. Henry Boehm says of Asbury: "He never waited for any man, and he wanted no man to wait for him." His motto was, "The King's business requires haste."

It is difficult to realize but not hard to understand that this spiritual giant was a man of poor health. Asbury was constantly ill during the entire period of his great work. One has only to read his Journal to see how he suffered continually from headaches, fevers, chills, colds, rheumatism and other bodily afflictions which result from exposure and overwork. It was often necessary for Asbury to use crutches. At other times he had to be helped on and lifted from his horse by friends.

Asbury refused to allow sickness to stop his great work. He was essentially a man of action; such intense action that he had no time to consider his health. He worked even when ill. Henry Boehm often lifted Asbury from his horse and carried him in his arms to private homes and meeting-houses. There unable to stand he would seat himself and preach to the astonishment of the congregation. On one occasion Asbury wrote: "I have now been sick near ten months and many days closely confined; yet I have preached about three hundred times and rode 2,000 miles in that time, and though very often in a high fever." Once when he was supposed to be resting at Warm Sulphur Springs, Virginia, he proceeded to read a hundred pages a day, to pray in public five times a day, to deliver one open air sermon daily, and to hold a prayer meeting every night.

As Asbury grew older he became more feeble but even unto death he retained his spiritual enthusiasm. On one occasion he exclaimed: "I groan with pain one minute, and shout glory the next. If I only had health America should not hold me." In 1815, one year before his death, Asbury in conversation with Benjamin Paddock declared: "O, if I were young again, kingdoms and empires could not contain me." And as Duren says, "He died as he lived with his face set toward the furtherest outposts of civilization in the New World." In his last conference with Bishop McKendree, Asbury outlined the boundaries for five new conferences in the West. When his friends begged him to rest he would answer: "Labor here, rest hereafter." Seven days before his death he preached his last sermon. When death reached him he was on his way to the General Conference of 1816.

For his labors Asbury received the same salary as granted to the itinerant preachers. His first salary was $64 a year plus traveling expenses. Later it was raised to $100 and traveling expenses. Out of this meager sum it was necessary for Asbury to provide himself with horses, traveling equipment, clothes and books, besides contributing to his needy parents and the poor preachers. At times Asbury was almost penniless. Once he wrote in his Journal: "the superintendent bishop of the Methodist Church in America being reduced to two dollars, he was obliged to make his wants known." Again he said: "All the property I have gained is two old horses, the companion of my toil six thousand if not seven thousand miles a year." During his life Asbury received from friends some legacies but these he bequeathed to the Methodist Book Concern.

The labors and sacrifices of Francis Asbury were not in vain. It was he who laid the foundation of the Methodist Episcopal Church. When he became bishop there were only 14,988 Methodists in America. At his death thirty-two years later, there were 215,000 members and perhaps another 100,000 adherents to Methodism. Under his leadership the despised Methodism of the American Revolution became the outstanding religious phenomenon of America. The amazing growth of early American Methodism is due largely to that bishop whose only purpose in life was "to live to God, and to bring others so to do."

"The Kind Bishop" will be the title of Dr. Garber's article next week.

WHAT SHOULD THE GENERAL CONFERENCE DO ABOUT THE FOLLOWING?

Should any new bishops be elected, if none retire? .....

Should we have an age limit fixed for retiring bishops? .....

Should bishops be elected for a term of years rather than for life? .....

Should presiding elders' districts be enlarged? .....

Should presiding elders be limited in time of service; if so, how long? .....

Should the cultivation period and special collection for missions be continued? .....

The churches on the mission fields are eager to set up housekeeping for themselves and to have their own bishops. Should this be granted them? .....

Where should special emphasis be placed during the coming quadrennium? .....

Name .....

Most of these questions can be answered "yes" or "no." Your answer will serve as a guide for your representatives at Dallas. Cut out these questions, write your answer and mail to us. Preachers and laymen, men and women are eligible. Be sure to sign your name, but it will not be used if you so request. This notice will appear only one time. Reply at once.

A business man in a Southern city, who writes for a number of newspapers an unusual column, states in his extravagant style that if he allows his payments to the church to lapse for three or four Sundays, he begins to question the sincerity of the men in the front pews; if he lets his dues get three months behind, he finds fault with the preaching, and if he so neglects his obligations as to owe on his pledge for a large part of the year, he begins to suspect that the preacher is a hypocrite and that there ought to be a change.—Duplex Homolope.

BISHOP WM. F. McDOWELL AT DUKE UNIVERSITY

World peace and Christian unity was the theme of Bishop Wm. F. McDowell of Washington at the vesper services at Duke last Sunday afternoon. The good bishop made an earnest plea that the young men and women of Duke University would give themselves to the bringing in of peace among the nations and union among the churches. He asked not the support of any special form or provision now known but rather that they should without reserve commit themselves to the one effort of making effective the principles of the Peace Pact and to securing the union of churches in Jesus Christ.

In an illuminating way Bishop McDowell spoke of the efforts made in Prague, 1928, by the World Alliance for International Peace, and also by the world religious conference in Geneva. The effort is to put the religions of the world back of the Peace Pact of Paris. To make this really effective it must be backed by the moral and spiritual forces of the world.

The speaker insisted that the world proximity manifest on every hand compel these world movements for peace among the nations and union of the churches.

The large assembly of citizens from adjoining towns, such as Oxford, Raleigh and Smithfield, as well as the university community, the choir of a hundred voices, and the distinguished speaker gave distinction to the occasion.

Rev. H .E. Myers announced the hymns and read the lesson, Dr. F. S. Hickman led the prayer and President W. P. Few presented the speaker.

Hon. Josephus Daniels carried Bishop McDowell over to Raleigh, where he was heard at the night service of Edenton Street church.

Sunday morning in Duke Memorial church Bishop McDowell preached to a congregation that overflowed into the gallery. Men from every walk of life heard a truly great sermon. Dr. W. A. Stanbury and his choir aided much in the success of the hour. Col. J. F. Bruton, chairman of the board of trustees, and his family came over from Wilson. The president of the university with many of the faculty and students joined with the citizens of Durham in this service. Such an hour is far-reaching in its consequences.

THE NAVAL REDUCTION MANDATE

By W. S. Surratt.

The president wanted an expression of public opinion on the London naval conference. He has it.

The appeal of 1200 prominent men and women throughout the country—governors, college presidents, business and professional men—and of 20 national organizations is typical of public opinion so far as the people's will can be ascertained. The same appeal in essence has been made by a majority of the press.

It is a simple appeal. It merely asks our delegation at London to stand by the official American policy of naval reduction as pronounced and pledged by President Hoover. It gives the President the heartening assurance that the American people are backing him in that reduction policy. It says:

"We base our expectations upon President Hoover's Armistice Day speech, in which he declared, 'we will reduce our naval strength in proportion to any other.' Having said that, it only remains for the others to say how low they will go. It cannot be too low for us.' We protest against any possibility that this policy of reduction may be abandoned. . . .

"We cannot impress too strongly upon the American delegation the calamitous effect which the failure of the London conference would have upon American opinion."

In addition to the President's pledge the appeal cites the Kellogg Pact, in which all powers at London have agreed "to renounce war in favor of settling disputes by peaceful means."

Finally, the appeal urges the importance "of taking steps at the London conference to utilize the principle of joint conference in the case of disputes which might otherwise lead to war."

All observers at London agree that American cruiser increases are necessary to achieve parity with Britain, and that the only chance of reduction is through American acceptance of British proposals for reduction or abolition of battleships. Furthermore, all observers there agree that a five-power reduction treaty of any kind is virtually impossible unless the United States signs a political treaty, similar to our 1922 Pacific pact, agreeing merely to confer with other powers if war ever threatens.

But the American delegation has rejected both the British proposals for battleship reduction and the French proposal for a consultation pact. Therein is the danger which has called forth the appeal of the 1200 for the return of the Hoover policy.

William Phipp Simms, London newspaper correspondent, describes the crisis as he sees it at this time:

"Unless President Hoover gives the cue, the American delegation may remain fatally cautious. Needless timidity here may cost the taxpayers hundreds of millions if not billons of dollars to build and maintain new warships."

TO REBUILD BETHEL CHURCH, GREENSBORO

Plans are being made to rebuild Bethel church, Greensboro, which was burned a few weeks ago. The new church will be on the present site and is to cost about $10,000. Insurance on the church burned amounted to $3,800. Mr. T. C. Hoyle, a prominent attorney of Greensboro, who is greatly interested in the work at Bethel and who has been superintendent of the Sunday school for years, starts the subscription by contributing $1000, and Mrs. T. C. Hoyle's Sunday school class pledges $500. Mrs. Hoyle has been as much devoted to the work at Bethel as her good husband. The Pauline Wesley Bible class pledges $500. These are some of the larger contributions to the building enterprise.

If any reader of the Advocate in Greensboro or elsewhere should wish to make a contribution to this good enterprise please notify Mr. T. C. Hoyle, or Rev. O. L. Brown, pastor of the church.

GASTONIA DISTRICT CONFERENCE

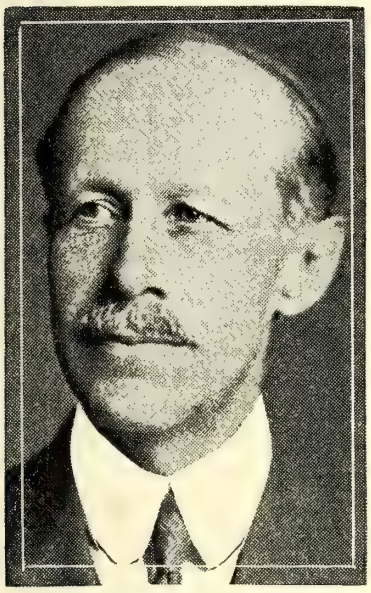
The Gastonia district conference will be held at St. Paul's church on the Cherryville circuit, Thursday and Friday, April 3 and 4. The conference will be called to order promptly at 9:30 a. m. Thursday morning. The following is the committee on license, orders and recommendations to the annual conference: Rev. P. W. Tucker, chairman, Van B. Harrison, W. R. Jenkins. We will be glad to have the various interests of the church presented.

R. M. Courtney, P. E.

DR. CHARLES A. ELLWOOD WILL BE AT PASTORS' SCHOOL

Dr. Charles A. Ellwood, eminent sociologist, comes in September as head of the department of sociology of Duke University. In June he will give five lectures before the pastors' school. In all probability he will hold a number of conferences with men interested in his field.

Dr. Ellwood comes from the University of Missouri, where he has been for many years an outstanding member of the faculty. He is the author of many books on sociology all of which have been translated into foreign languages,. In 1924 Dr. Ellwood was president of the American Sociological Society. He is also affiliated with the following organizations: British Sociological Society, American Association for the Advancement of Science (Fellow), American Economic Association, National Council for Social Studies (Director), Associate, International Institute of Sociology (Paris), honorary member of Deutsche Gesselschaft fur Sociologie (only five American members).



Dr. Charles A. Ellwood

Receiving his Ph.D. degree from Cornell University, Dr. Ellwood later studied at University of Chicago, University of London, University of Berlin, and Oxford University, receiving subsequent doctorate degrees. He has been with the University of Missouri faculty since 1900.

He has lectured in numerous universities, and in 1922 was lecturer of Yale Divinity School. Last year he was Cole lecturer at Vanderbilt University. He has been visiting professor at University of Chicago, University of California, University of Wisconsin and Columbia University.

THE DAILY ADVOCATE

That the reading public may keep up with what will take place in the General Conference, a "Daily Advocate" will be published, edited by Rev. Charles D. Bulla, which will contain stenographic reports of the proceedings and full reports of all matters brought before the General Conference.

Subscription books are now open, and it will be well to send your order at once. The price will be $1.25 for the entire session. As the "Daily Advocate" is the property of the General Conference and not of the Publishing House, cash must accompany all subscriptions. Address all orders to the publishing agents, Lamar and Whitmore, Nashville, Tenn.

"It matters not how faith comes, whether through the heart, as in the case of John, or through the intellect, as in the case of Thomas, or as the result of long education, as in the case of Peter . . . that blessed thing which the Bible calls faith is a state of the soul."—Frederick W. Robertson.

THE WETS PARADING WITH BANNERS

Mrs. Charles Sabin is a good self-starter, but her transmission mechanism is out of kilter. The lady, as you may know, heads an organization of women devoted to the overthrow of prohibition. Fact!

Last summer Mrs. Sabin announced a national convention to be held at Indianapolis in September. The only convention of women that met in Indianapolis during the month was the fifty-fifth annual national convention of the W. C. T. U. That society, as you probably know very well, is not devoted to the overthrow of prohibition. Three thousand women were present.

Then Mrs. Sabin's group was announced to meet at Columbus, O. Once again the only woman's convention in the advertised city was held by the W. C. T. U., the Ohio union holding its fifty-fifth convention, with twelve hundred delegates.

Then there was to be a great demonstration in Washington, a monster merger of two great groups of anti-prohibition women, at the opening of Congress. Our Washington correspondent evidently heard nothing about it. Neither did anybody else.

Funny thing about these anti-prohibition demonstrations. They rarely materialize. And yet it's not so queer, when you look at it soberly.

Think of ten thousand American sweethearts, wives, and mothers marching in a parade with banners appropriate to the fine old traffic they would restore to legal status. "Your Mother Must Have Personal Liberty!" "Cocktails and the Constitution Forever!" "What Is Home Without a Cellarette?" "We've Got the Ballot; Now Give Us the Booze!" "I Didn't Raise My Boy to Be a Dry!" "Just Before the Bottle, Mother!" "Let the Girls Have Their Gin!" "My Old Kentucky Still, Good Night!"

Can you see ten thousand self-respecting women in that parade? For the matter of that, even the men would balk. The boldest hip-flask toter that ever wondered about the crime wave in America would think twice before putting on a badge and milling around a hotel lobby in the interest of more and cheaper and better booze.

No, Lady Sabin, you're all wet psychologically, as well as rumologically. You can get Shriners into a burlesque parade, and Rebekahs into a convention. The Rotarians will flock together and try to sing like schoolboys. The Eastern Stars and the P. E. O.'s will come to order at the sound of the international chairman's gavel.

But to assemble the wets, the advocates of government hooch, demanders of the right to get all lit up—as a famous Roman said when he was himself a little tight, "Hic-hic opus!"

We'll grant that if you could get the drinkers to register at the convention office you'd have a big showing. The willing lappers-up of unpedigreed Scotch or watered rye and plain white mule are undoubtedly a sizable host.

Our point is that if you want to get 'em on record you've got to devise some other method. They may be wet. They may hate prohibition and love highballs.

But, dear Mrs. Sabin, they've got to draw the line somewhere. And they just won't procesh.—Dan B. Brummitt in the Northwestern.

Get the habit of praising God in his sanctuary and habitually put his will into practice as you work in his world—Forward.

The Eternal Challenge

A Serial Story by Joseph Hocking

The Managers

After his visitors had gone, Nick sat for a long time thinking. As we have said before, everything was strange to him. All the circumstances by which he was surrounded were altogether new to him, and the conversation to which he had just listened put problems before him which he saw no way of solving.

And he was alone. He felt as though he had put out on a stormy night, unchartered sea, in a frail boat without either rudder or compass. Still, he was young, he was hopeful, and in spite of everything, there was an element of romance in the last twelve hours, which caused his nerves to tingle and his heart to throb with expectancy.

Presently he found himself thinking of Naomi Shuttleworth, and he fell to dreaming about their next meeting. For, of course, he would meet her again. If only she were not engaged to Edgar Inchcliffe . . . If—if—

The next morning, on coming down to breakfast, Mrs. Crowther greeted him in a kind, motherly way.

"I hope you slept well, Mr. Trebartha."

"As well as can be expected," replied Nick. "Of course, everything is a bit strange to me as yet."

"Aye, it will be. But you'll soon get used to it."

"I expect so."

"Happen you'll be going down to Ben's Cross this morning?"

"Yes, I am going directly after breakfast."

"Jonas Pollard has just been here."

"Jonas Pollard?" queried Nick.

"Aye, I forgot, you don't know. He's been chauffeur here for years, but he got discharged when Mr. Townley died. But he hasn't got another job yet. I fancy he's hoping you'll take him on."

"Is there a car in the place?"

"Aye, there are two. Happen you'll see Jonas after breakfast?"

"I certainly will," replied Nick eagerly. The thought of motor cars gave him a new interest. He had for years longed for one of his own, but had seen no way of getting one.

Jonas Pollard proved to be a slow-spoken, capable young fellow of Nick's own age, and it took him but little time to decide on keeping him, and when presently he found himself taken swiftly to Ben's Cross in an easy and luxurious Vauxhall, he realized, almost for the first time, something of the pleasures of wealth.

His first visit was to the Marrable Bank. Here he spent some considerable time in discussing his financial position with the manager. It was not altogether an exhilarating conversation, and at the end he was very thoughtful. He understood now what John Blackburn had meant when he told him that he might be a rich man, or that he might not be worth a five-pound note. At first he was simply staggered at the figures which were placed before him, but presently, when he understood the inwardness of those figures, he felt a little more at ease.

While, on one hand, there was a huge overdraft at the bank, there were, on the other, huge assets which, if times were good, could be converted into huge sums of money. But there lay the difficulty. Properties which in good times were very valuable were in times of panic almost worthless. Still, he discovered with satisfaction that John Townley's credit was good, and that unless unforeseen difficulties arose he would have no need to trouble about money.

For the next few days no man in Ben's Cross worked as hard as Nick. Never did he realize his ignorance as now, never did he so fully understand how worthless a public school education may be. The writings of Caesar, the Odes of Horace, the History of Ancient Rome, indeed, the whole curriculum of a public school, seemed to have no relation to the great Lancashire town. And yet in a way it had. Not only did scraps of knowledge seething, bewildering life of an industrial which he had at first thought were useless, prove valuable, but his general training, that something which he had imbibed almost unconsciously in the great school where he had spent nearly five years, became a valuable asset in his life.

One day when he had been in Ben's Cross for nearly a week, he was walking down Manchester Road and saw, coming out of Manchester Square, the old lawyer, the influence of whose words was still great upon him.

"Well, and how are you likin'?" asked John Blackburn, after they had exchanged greetings.

"You mean Ben's Cross?"

"Aye, I mean Ben's Cross, and things generally."

"I have hardly had time to think," replied Nick. "Ever since my first visit to you I have been working so hard in order to understand things generally, that my likes and dislikes haven't seemed to matter in the least."

"Aye, I hear you've been working hard."

"I've been obliged to. You see, I knew nothing when I came."

"And do you know much now?"

"Very little, I am afraid. You see, it took me days to get hold of the first principles of things. As far as details are concerned, I am still at sea. But I mean to master them."

"That's right. I thought you would."

"If I only had someone to advise me I might get on better."

"Better without advice, Mr. Trebartha. You've come into a new world, and you must get to know it for yourself. The less you are influenced by others the better for you. You haven't made any friends yet, I hear."

"No; I've had no time. On the first day we met you said it needed a strong hand to pull things through. I'm afraid mine isn't strong, but I've determined to do my best. I've tried to see things exactly as they are. For that reason I've seen no one except the men who are intimately associated with my business, and to learn all they can tell me."

"It's said in these parts that Ben's Cross is governed at Bradshaw's," said John Blackburn after a long silence. "I hear you haven't been there since I took you."

"No, I haven't. For one thing, I've been a bit sensitive about going, and for another thing I haven't had

time. All the food I've taken between breakfast and dinner I've had brought to me in my office."

"You'll be making plenty of friends presently," said the lawyer significantly.

"Yes?"

"Yes, lots of the people are waiting till you feel your feet a bit, and then they'll be getting at you. Have you met Edgar Inchcliffe yet?"

"No, I've never seen him since the day you and I first met."

"He's the strongest man among the employers."

"The strongest man?"

"Aye, his word carries most weight. He's the biggest employer of labor, and is looked upon as a kind of representative of the employers. His father has retired; but, mind you, the old man is behind him. He's a man to be reckoned with."

"Which? The father or the son?"

"Both. What they say is law in these parts—in a way. You'll learn that before you've been here long, I expect."

"I've seen that Inchcliffe has a tremendous influence among the employers, but I haven't been able to understand the other side yet."

"What other side?"

"The work-people's point of view."

"Have you tried?"

"Yes, I have. I've been to the colliery and tried to talk with the men; but they'll say nothing to me. It's the same thing at the factories. Beyond Dixon and Thornbury I can hardly get a word from them. Perhaps when they know me better they'll speak more freely."

"Happen," replied Blackburn significantly. "Happen they will, happen they won't."

"There's something going on in the town which I can't understand," blurted out Nick presently. "Still, it's early days yet, and I haven't had time to feel my feet."

"You haven't met Reuben Sutcliffe yet?"

"Reuben Sutcliffe? Who's he?"

"Don't you know? Haven't you heard?"

"No, I don't think I ever heard the name before. Is he one of the manufacturers in the district?"

"Nay," and John Blackburn laughed grimly.

"What is he, then? A trade union secretary, or something of that sort?"

"Nay."

"Who is he, then?"

The old lawyer looked at the young man steadily for some seconds. He seemed on the point of speaking and then appeared to check himself.

"Happen you'd better find out for yourself," he said. "You'll soon hear of Reuben Sutcliffe or I'm very much mistaken."

He had scarcely finished speaking when John Blackburn gave a start. Turning, Nick saw a tall, striking-looking young man coming towards them. He was clad in the attire of an ordinary mechanic, but no one could think of him as ordinary. Standing more than six feet high and splendidly built, he would attract attention by his physical proportitons alone. But it was not these which chained Nick's attention; there was a something which differentiated him from the score of others who were in sight.

"That's Reuben Sutcliffe," whispered John Blackburn as the man drew near to them.

He might have been about thirty years of age; in some ways he looked older, in others not so much. Unlike others, he walked bareheaded, and Nick could not help being struck by the mass of coal-black hair which crowned his head. His eyes were coal-black, too, large and speaking. He was not an attractive man; his face was too fierce, too overbearing for that; but every feature, the straight, almost classical nose, the broad forehead, the overhanging brows, the high cheekbones, the somewhat large mouth, the grandly curved, square jaw, all told of character and personality. His every look proclaimed him to be something of a leader, a man whose word counted for more than that of a hundred others who were near him.

He passed along with easy grace, and Nick took note that every movement of his lithe, well-built form proclaimed him an athlete.

When he came to the spot on which the two men stood he stopped and gave Nick a queer, searching glance. He might have been wanting to speak to him, but he did not utter a word. A few seconds later he passed by the Bull Hotel and was lost to view.

"That is Reuben Sutcliffe," repeated John Blackburn.

"Who is he? What is he?"

"A clever mechanic. He used to work for your uncle. He knows as much about loom-making, perhaps more, than any man in Lancashire."

"Tell me more about him," said Nick.

"Nay, you'll have to find out for yourself. And you will find out, too, or I'm much mistaken. But I'll tell you this: his word goes for more than that of any man in Ben's Cross, except perhaps— Hallo, Mr. Baron, how are you?"—and the lawyer held out his hand to a man who came from another direction. "Let me introduce you to a new-comer to Ben's Cross, Mr. Baron. This is Mr. Nick Trebartha; and this, Mr. Trebartha, is the Rev. Paul Baron, the minister of Hanover Chapel. He doesn't look very reverend, but that's what he is. Parsons are not so much in my way, as a rule, but Mr. Baron and I are good friends. Aye, and here comes another. This is the Rev. Arthur Bolitho, the vicar of St. Michael's. You see, he's not only a parson, but he dresses like one. Mr. Baron, on the other hand, doesn't wear a badge."

They were both young, and Nick took a liking to each as he shook hands with them.

"They ought to be called David and Jonathan," laughed Mr. Blackburn presently. "Aye, I mean it. For although one is Church and the other is Chapel, they might be brothers by the way they get on together. They play golf together, they play tennis together, and if what I hear is true, they read the same books."

"Well, what's wrong with that?" asked Baron.

"Wrong? I never said anything was wrong. It's what ought to be."

"Did you see him?" asked Bolitho.

"See who? You mean Reuben Sutcliffe?"

"Aye. I saw him."

"I suppose he hasn't been out of prison long."

"Prison?" queried Nick.

"Yes," replied the clergyman. "He was sent to prison some time ago."

"What for?"

"For blasphemy and as a stirrer-up of strife," was the reply.

They parted a few minutes later, Nick to go back to his office, the others their several ways. (Con. on p. 25)

METHODIST PUBLISHING HOUSE CELEBRATES ITS SEVENTY-FIFTH ANNIVERSARY

The Methodist Publishing House with headquarters at Nashville and branches at Richmond, Va., Dallas, Texas, and San Francisco, Calif., celebrates its 75th anniversary throughout 1930.

The Publishing House was originally organized in 1855. From the very start it was a success up to the time of the Civil War, when activities were suspended until some time shortly after the close of the war. Then came years of poverty with actual money losses every year until 1872 when the Publishing House started to make a little money. From that time onward its activities have been an outstanding success, so that from its small beginning this business has grown to a three million dollar organization, owning a five-story office building at 810 Broadway, a quarter million dollar printing plant at Demonbreun street and Ninth avenue, Nashville, Tenn. It also owns the branch houses at Richmond, Va., and Dallas, Texas.

Publishing House Owned and Operated by Methodist Episcopal Church, South

The Publishing House with all its properties is owned, operated and conducted by the Methodist Episcopal Church, South, operating through a Book Committee of 13 members and two executive publishing agents appointed by the Book Committee.

The present book agents are A. J. Lamar and Benjamin A. Whitemore, who are the executive heads of the business, working in cooperation with the Book Committee appointed at the general conference of the church.

Who Gets the Profits

The general conference orders disbursements of part of the Publishing House profits for various purposes, such as teacher training, the suppprt of religious publications that may not be able to support themselves, etc.

The greatest portion of the net profit, however, goes to the support of retired ministers of the Methodist Episcopal Church, South. The entire church body seems to recognize the responsibility of supporting the retired ministers, their widows and orphans. Early in the history of the church it was decided that all of the net profits of the Publishing House should be devoted to supporting superannuated preachers. Those who have given their lives in ministering to others and not to seeking worldly goods have not been able to lay by sufficient funds to carry them on in reasonable comfort when they become worn out in the service of their church, and must retire. Surely the proceeds of the Publishing House could not be devoted to a more worthy cause.

Five Per Cent on All Sales goes to Support Retired Ministers

Of all the money taken in by the Methodist Publishing House, approximately five per cent goes to the support of retired ministers. This means that every time you send $1.00 to the Publishing House you will know that five cents of this dollar will got to the retired ministers. On every $100 in sales $5 of the money taken in goes to the retired preachers. Another $5 is devoted to the educational program of the church, such as carrying on teacher training work, making available the neecssary literature and books for the mission field.

The first donation of $5,000 was made in 1888. Since that time donations have been constantly increasing until 1929 when the total sum of $105,000 was reached.

Ten Per Cent Merchandising Certificates to Commemorate 75th Anniversary

As a special offer to the public to commemorate its 75 years of progress the Publishing House is issuing 10 per cent merchandise certificates with all purchases excepting Sunday school literature. While these merchandise certificates are issued to the preacher they are redeemed by the local pastor. The suggestion to the purchaser is that the merchandise certificates be donated to the pastor for the purpose of purchasing church supplies.

The merchandising certificates have a double purpose. They enable the local pastor to secure church supplies in exchange for the certificates donated through the church by its members. Another purpose is to acquaint the members of the church with the fact that the Publishing House is owned and operated by the church and is not the property of private individuals.

WHEN YOU MOTOR IN JAPAN

Rules of the road which English-speaking visitors to Japan may understand have been prepared by the Tokyo Police Office. A correspondent vouches for their genuineness:

1. At the rise of the hand policeman stop rapidly.

2. Do not pass him by, or otherwise disrespect him.

3. When a passenger of the foot hove in site tootle the horn trumpet at him melodiously at first, but if he still obstacles your passage tootle him with vigour and express by word of mouth the warning "Hi, hi."

4. Beware the wandering horse that he shall not take fright as you pass him by. Go soothingly by. Do not explode the exhaust box at him as you go by.

5. Give big space to the festive dog that shall sport in the roadway.

6. Go soothingly in the grease mud, as there lurks the skid demon.

7. Avoid the entanglement of dog with your wheel spokes.—N. Y. Christian Advocate.

When I left college and entered my professional career as a magazine editor, I was profoundly impressed to find that my colleagues in the editorial room, who never thought of teaching me anything, taught me everything; while my professors at the university, who were paid to teach me, had taught me almost nothing.—Hamilton Holt, president of Rollins College.

WEAK, NERVOUS

Mississippi Lady Says She Felt Stronger, Better After Taking Cardui.

Greenwood, Miss.—Mrs. W. D. Taylor, of 1313 Carrollton Avenue, this city, has written of her use of Cardui as follows:

"About five years ago, I was in ill health. I suffered a great deal of pain in my sides and in the lower part of my body. I was weak and nervous, and at the least noise I felt like I must scream.

"At times I would have to go to bed. My head would ache. It would take me three or four days to get over these spells.

"A friend told me to take Cardui, which I did. After my first bottle, I saw some improvement. When I had taken three bottles, I felt stronger and better than I had in some time. I did not have any more of those bad spells.

"I certainly recommend Cardui."

Thousands of other women recommend Cardui, after having found it of valuable assistance to them in building up their health.

Cardui is a purely vegetable medicine, and contains nothing harmful. The medicinal value of the herbs from which Cardui is extracted have been well-known in the history of medicine for more than six hundred years.

Try it for your troubles. NC-220

Take CARDUI 50 YEARS OF USE BY WOMEN

Norfolk Southern Railroad

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From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
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Cuticura Soap

You will be delighted with its fragrance and efficiency. *Send for samples and directions for using Address:* "Cuticura," Dept. S, Malden, Mass.

WINTER with its colds, flu, and pneumonia holds no terror for the mother who protects her children with YERKE'S Extract COD LIVER OIL

At All Leading Druggists

CHURCH and SUNDAY SCHOOL FURNITURE

SEND FOR SPECIAL CATALOGUE

HICKORY, N. C.

The Southern Desk Company

TENDENCY OF MODERN RELIGIOUS THOUGHT AND ITS CONSEQUENCES

Is not the church of today drifting away from the faith of our fathers, and does it have the same moral power and influence over the lives of men and women which it had in the past? And are our ministers reverenced and their interpretation of spiritual things esteemed as highly as was true a generation or more ago? If not, why not? There must be some reason for it. Is there not a tendency to change the teaching of the Bible and our religious faith to meet present day thought and conditions?

It is true that times and environment have changed, and people think differently, act differently and are subject to more and different temptations than was true in the past. But is it not true also that we have the same God that we have had since the beginning, and are not his immutable and unchangeable laws the same, and is not Jesus Christ, the Redeemer and Saviour of mankind, the same as when he came from the Father? Are not the Holy Spirit, the Comforter, and his offices the same? "He is the same yesterday, today and forever." The whole plan of salvation is unchanged.

Is it not a fact that in these modern times the tendency of the ministry is to appeal to the aesthetic and the intellect, rather than to the heart and the spiritual and emotional faculties of mankind, and is it not possible that too much time is being given to the cultivation of the mind and too little given to the heart and things spiritual and divine; too much time given to material things and too little to the invisible and intangible things, such as must be accepted by faith; questions which cannot be settled by scientific investigation or physical analysis, but must be experienced by the individual? Is it not possible that too much time is being spent in the laboratory and too little in the "upper chamber"; too much time at the feet of science and too little at the feet of the Master; too much study of biology under the microscope and too little study of the Word under the illumination of the Holy Spirit; too much study of geology and the mysterious, unfathomable and unknowable works of God; the finite mind of man endeavoring to find out and understand all the works of the infinite mind of God, and too little gazing upon the cross, the source of the salvation of the world?

It is my honest conviction that whenever a preacher minimizes the spiritual and maximizes the material and intellectual side of our Christian religion and endeavors to save the world by reason and scientific investigation, then and there he loses his power to win souls to God. He descends from the high estate of the spiritual realm to that of the material, in which his opinion on spiritual things is accepted by the people with no more faith and confidence than is true in the case of any intelligent or educated person, scientist, lawyer, doctor, college professor, university president, secular newspaper editor or any one else with equal mental caliber or learning. He is shorn of his power and is impotent so far as the salvation of the world is concerned.

Boys and girls are being taught in our schools and colleges today to think for themselves, and they are doing it, and if the preacher's sermons do not agree with their intellectual and materialistic conception of the truth of the Bible, they discard them as false unreasonable. Here is your intellect in conflict with intellect, and there must be something more to convince them of the truth of his statements, and that something is the influence of the Holy Spirit emanating from the one preaching the word.

It is not difficult for any thoughtful and observing person to see that there is something wrong with the world today. All that is necessary is for one to stop and look around and observe things as they are actually transpiring. Observe the neglected homes, the children growing up like wild animals, in many instances without home training, only such as they receive from servants; observe the increase in crime of every conceivable nature and degree; observe the increase in divorces and divorce laws, when there is only one sanctioned by Christ himself; observe the increase in Sabbath desecration; observe the disregard for the laws of God and man; observe the growth of skepticism, infidelity, agnosticism and atheism in our country; observe our jails and penitentiaries filled to running over, principally with young men. These are only a few of the indications of rapidly growing evils in our country and are apparent to every thoughtful and observing person. Does it not seem like something is radically wrong somewhere, and would it not be well to return to the old fundamental teaching of the Bible as was believed by our fathers and their ancestors, who made this country the greatest and most desirable country in which to live to be found on the face of the earth?

It is my honest personal opinion that not all this modern crime, wickedness and lawlessness is due to Volsteadism and the 18th amendment, as is claimed by some of our thirsty citizens, but is largely due to an intellectual, materialistic and faulty religion which has created disbelief in the teachings of our Holy Bible, which is the very keystone and foundation upon which our civilization and greatness have been builded.

During the last few years the people have been fed on so much of this modern scientic stuff that they are becoming anemic and sick, spiritually, and are hungry, yes, starving, dying and going to perdition (I will not say hell, for in these modern times this would sound too rough, notwithstanding we frequently find the word in the Bible) for the want of spiritual food, while some very modern preacher is wreathing them with beautiful bouquets of flowers, endeavoring to find the truth in some laboratory by solving some scientific problem.

The Bible says "by grace are ye saved by faith" (not through knowledge or wisdom; if this were true then the great majority of mankind would be lost) "and that not of yourselves (not anything you can produce), but it is the gift of God." This makes it a very simple thing and obtainable by all, the ignorant as well as the wise and learned. Jesus says "I am the way, the truth and the life, and no man cometh to the Father except by me." "I am the door to the sheepfold; if any man would enter by any other way, he is a thief and a robber," or words to that effect. (These quotations are from memory and may not be "verbatim et literatim et punctatum," but they are the substance of the text).

We do not find the truth as it refers to God and salvation by scientific research. It is a matter of faith in God and in his revealed word, and it is my honest conviction that any one who endeavors to find God in any other way may as well have lost, lost written on the door post of his dwelling.

A. L. Petree.
(A layman).

Annuity --Bonds--

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¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

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General Work, Board of Missions
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PROTECTION AGAINST OLD AGE

WAS IT YOU?

Someone started the whole day wrong,
Was it you?
Someone robbed the day of its song,
Was it you?
Early this morning someone frowned;
Someone sulked and others scowled;
Was it you?
Someone started the day aright,
Was it you?
Someone made it happy and bright,
Was it you?
Early this morning, we are told,
Someone smiled, and through the day
This smile encouraged young and old,
Was it you?

—Selected.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

PERSONAL AND EVANGELISTIC

Although continuously we are giving attention to the personal and spiritual in Sunday school work, the period from now until Easter is being used for special attention to these fundamental phases of our task. Several approaches are being made in the various districts to this task.

Rev. W. A. Cade in the Fayetteville district has grouped his charges around seven centers and the people will come in to these places on Sunday, March 30, to hear specially selected speakers present the personal and spiritual side of Sunday school work. The Fayetteville schedule is as follows:

March 30

Morning—Fayetteville, Elizabethtown, Carthage.

Evening—Dunn, St. Paul, Sanford, Pittsboro.

List of speakers will be announced later.

In other districts the individual charge or church will be the unit. At some places outside persons will speak. In some cases the pastor himself will address his own congregation on this matter. In still other places pastors will exchange pulpits. The time will be adjusted to meet local conditions.

We are hoping that this special campaign will help to lift our work in the estimation of some in whose mind it has sunk to a level of routine to the high plane upon which it is attempting to move.

In a word we are seeking to arouse the North Carolina conference to the point where it will go out for the purpose of getting more people into the Sunday school on the one hand, and on the other to send qualified teachers into the Sunday school to bring the pupils to a definite knowledge of God's will and to an acquaintance of Jesus Christ as Soviour and Lord, and to develop Christian character that will express itself through worship, right living and efficient service.

RICHMOND COUNTY SCHOOL

The training school for the charges in Richmond county was held at Rockingham the week of February 23-28. Fifty-seven persons were enrolled and 46 of this number were credit students. Three courses were offered. Rev. H. E. Myers taught "The Teachings of Jesus" with 25 enrolled and 19 credits; Prof. H. E. Spence taught "Principles of Teaching" with 16 enrolled and 13 credits, and Miss Keene, "Story Telling in Religious Education with 16 enrolled and 14 credits. Twelve Sunday schools were represented in the enrollment.

Among the credit students in the school were the presiding elder, Rev. H. C. Smith, and four other preachers: Revs. B. P. Robinson of Hamlet; H. L. Hendricks, Rockingham; E. R. Clegg, Piedmont circuit, and E. B. Fisher, St. John-Gibson; Mr. J. H. Bowen, superintendent of the Hamlet Sunday school; Mr. L. L. Osteen, superintendent of the Rockingham school, and Miss Thelma Cole, district elementary superintendent.

The instructors were delighted with the spirit of fine interest manifested in the school and the good work done.

SET-UP MEETINGS

Owing to the illness of Mr. Gobbel, miss Georgia Keene met with workers at Dunn and Fayetteville in set-up meetings, where plans were made for standard training schools, to be held in Dunn the week of May 4-9, and at Fayetteville May 11-16. There was a good attendance at both meetings, much enthusiasm and interest was expressed by the workers, and all plans formulated for the holding of these schools. Further information with regard to courses and instructors and other details will be carried in a later issue of this paper.

SUNDAY SCHOOL DAY

Time for the observance of Sunday School Day is approaching and programs are being printed by the publishing house and will be furnished free from this office to all schools requesting them. This is an important observance in the Sunday school calendar, and we hope that there will be a general observance in all of our Sunday schools. Sunday School Day program is entitled "An Increasing Purpose" and it is written by Miss Sadie Mai Wilson of the general Sunday school board and is designed for both the large and small schools.

NEW PROGRAMS OF WORK

Quite a number of Sunday schools have availed themselves of the new programs of work booklets which are the most up-to-date and helpful guides available for Methodist Sunday schools. Other Sunday schools prehaps are not aware of their availability or practical help. This is to remind such schools that they are available and to invite suggestion and use of these practical helps.

MISS HUNTER AT JONESBORO

Miss Maude Hunter, elementary superintendent of the Fayetteville district, reports an interesting visit to Jonesboro Sunday school recently, including a meeting afterward with the elementary workers and a conference with the superintendents of the school. The elementary workers in this school have a number of problems which they are trying to solve. Arrangements were to be completed at the next workers' council meeting for reorganizing the nursery department, beginner, primary, and junior groups. We are sure that this means a solving of some of their problems and much good to the children in these departments.

MISS JONES TO BETHANY

Miss Eunice Jones, elementary superintendent of the Durham district, visited Bethany Sunday school on the Durham circuit on February 9. After the session of the school she met with the elementary workers and the superintendent of the school, Mr. M. E. Parker, to discuss the work of this department. She reports an interesting meeting and says that they have some splendid teachers for the children at Bethany. Their greatest need seems to be proper equipment, and they hope to meet this need soon.

LIKE ELEMENTARY TEACHER

We are receiving many comments on "The Elementary Teacher" from various elementary workers in the conference. We quote below what some of the worker are saying:

Mrs. H. I. Glass, superintendent of the junior department, Washington Sunday school, writes: "The responsibility of a junior department is so great that it seems to me at times almost overwhelming. Directing juniors in worship, teaching them the truths of the Bible and leading them to God is such a grave undertaking that those who attempt it are able to do so only through prayer and by acquainting themselves with every method that would be helpful in their work.

"As a junior superintendent, I find myself constantly on the alert for any suggestion which offers help for any phase of my work. I have found the Elementary Teacher the best single help which has come to me. In fact I do not see how any Sunday school worker, facing today's problems in coping with the interests outside the church, could hope to be successful without reading this or some similar magazine. So far as I have been able to ascertain, this magazine occupies an exclusive field in this type of service in our church. The Elementary Teacher is broad in its scope, containing helps for teachers, program materials for superintendents, suggestions for departmental conference, mothers' meetings, as well as appropriate stories."

Mrs. C. R. Freeman, superintendent of the primary department of Raeford Sunday school, writes: "We have been using the Elementary Teacher in the Raeford Sunday school for the past year. Speaking for my part as superintendent of the primary department, I find the Elementary Teacher of most invaluable service to me."

Another admirer and advocate of this magazine is Mrs. Dan C. Lawrence of Sanford, who says: "Yes, we get the Elementary Teacher. So far, the worship suggestions and the stories for telling have done us most good. It is well edited and we are enriched by reading it."

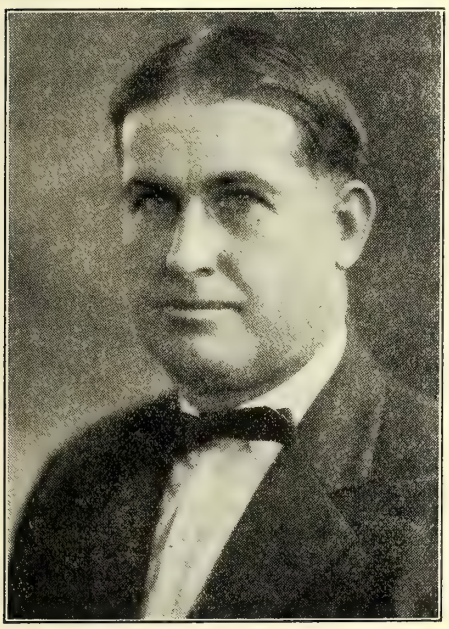
Miss Keene is glad to furnish sample copy of this magazine to any worker who will write to her.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REV. S. D. SCHOFIELD

Due to some very outstanding work in Cokesbury local training classes on the Warrenville circuit, Ashe county, a circuit hitherto not registering much interest in this type of work, I have made inquiry in regard to the new pastor on this charge, Rev. S. D. Schofield. In spite of



difficulties, this pastor has conducted a class at Mill Creek in which nine worked for credit. His class at Warrensville registered thirteen credit earners. Other classes are scheduled.

With only an elementary school education and with a family to support, Brother Schofield entered Wofford College in 1922 as a "special student." After four years he received his A. B. degree. Five days later he entered Emory University and in two years received his B.D. degree, thus doing eleven years of work in six. During these six years this remarkable fellow supported himself, wife and children. He now has four children: Catherine, aged 11, Margaret 9, Nelson 7, and Samuelfi Jr., 2. The oldest and the youngest children died during the Emory training process.

In 1914 Brother Schofield married Miss Adielee Price, who has doubtless been a wonderful helpmate. Her husband is now serving as a supply because of having just passed the age limit for admittance. I confess an earnest desire to personally meet this extraordinary fellow. He says, "I love my mountain people and am doing all I can to help them. They are very worthy of any help I can render." His picture is herewith presented.

SHELBY SCHOOL

The seventh annual standard training school for our fine workers in Cleveland county, held last week at Central, Shelby, enrolled 180 pupils, 160 of whom earned certificates of credit, this being the largest training school ever held in the county. The credit students are listed with churches as follows: Polkville 59, Central 33, Palm Tree 14, Lafayette Street 10, Johnson Memorial 8, Rehobeth 6, Fallston 4, St. Peters 4, Kadesh 4, Smyre 3, Sulphur Springs 2, El Bethel 2, Salem 2 and three others one each. The courses, instructors, class enrollment and number of credits earned follow:

Evangelism, Rev. R. F. Morris; 50—40.

Worship, F. M. Williamson; 66—62.

Principles of Teaching, Miss Corinne Little; 17—16.

The Sunday School Worker, Rev. J. W. Hoyle; 47—42.

Grateful thanks are extended to all those who made this school so successful.

POLKVILLE

Polkville is a thriving country community. Its religious organization is one of the seven preaching points on the Polkville circuit. Rev. J. M. Barber is the lovable and effective pastor. Fifty-nine earnest workers from this congregation recently earned credit in the Shelby standard training school, these workers traveling from 25 to 35 miles each evening. This is a record breaking achievement. Supt. C. T. Stamey and Pastor Barber have our heartiest congratulations.

WELCOME CIRCUIT

Rev. E. P. Stabler is up to his old tricks. He has secured Paul Evans in the holding of another circuit-wide Cokesbury training school, in which 39 were enrolled and 34 people representing three Sunday schools earned certificates of credit. The pastor earned a duplicate credit in order to sat a good example. Mr. Evans reports that the interest was find, the school was good and the pastor was very good.

PINEVILLE CIRCUIT

Under the direction of Rev. J. N. Randall, pastor, Mr. Paul F. Evans and Rev. F. J. Stough recently conducted a circuit-wide Cokesbury training school at Harrison for the Pineville circuit. Forty-one students were enrolled in this school, all of whom earned certificates of credit, 19 earning credit in "The Small Sunday School," taught by Mr. Evans, and 22 in the course on "The Life of Christ," taught by Brother Stough. Each of the three churches on the charge was represented in the list of credit students.

COKESBURY WORK

As soon as Mr. Evans can get into the office from his extensive field work, an earnest endeavor will be made to get in touch with every circuit pastor in the conference with the view of placing one or more Cokesbury training schools on his charge. All our presiding elders have favorably passed on the securing of fine young men from the school of religion at Duke University to help Mr. Evans in this work. The matter of placing these young men and the supervising of their work will call for quite a bit of collaboration. I am sure this will be heartily given.

REIDSVILLE

Presiding Elder W. A. Newell held his last monthly meeting with the pastors of the Greensboro district at Main Street, Reidsville, the ladies of this congregation furnishing one of the most palatable luncheons I have ever enjoyed in a church. Rev. M. T. Smathers, pastor, and his good workers are getting good results, not only at the dining table, but at the working table.

Brother Newell always directs a good meeting. He is original and interesting in his procedure. His men love him and respect his judgment. At his direction I met with all the circuit pastors of the district and each one agreed to heartily co-operate in the Cokesbury training program. The Greensboro district is growing in grace.

AN URGENT NEED

The application from one to six children desiring admittance into the Children's Home has been considered every day since I have taken charge of that institution. The need for taking care of an additional number of children at our institution is overwhelming. As these requests for admittance are either delayed or declined one's heart simply bleeds. Some of these days we are not only going to take care of more children at the Home, but will also have a larger fund for keeping children through the mother's aid plan at their homes. The capacity of the Home is now filled and still they come with urgent requests.

GOLD HILL

At the invitation of Rev. W. A. Kale I recently had the pleasure of attending a circuit-wide workers' council at Gold Hill for the Gold Hill circuit. The program was directed by Mrs. Charles R. Montgomery, superintendent at Gold Hill, and many worth-while measures were discussed, considered and adopted. Brother Kale is held in mighty high esteem by the good people of the Gold Hill circuit and a most successful year's work is prophesied.

THE DIPLOMA EARNERS

Kindly join us in congratulating the following diploma earners:

Mrs. Albea Godbold, Greensboro, gold seal.

Mrs. Hampton Price, Monroe, gold seal.

Miss Daisy Cuthbertson, Charlotte, gold seal.

Rev. M. G. Erwin, Cedar Falls, blue seal.

(Continued on page 29)

REMEMBER THE CHILDREN'S HOME GRACIOUSLY THE FIFTH SUNDAY IN MARCH

EVANGELISM THROUGH THE SUNDAY SCHOOL

By Rev. Dwight A. Petty.

The Sunday school is, and has been for many years, the principal evangelistic agency of the church. "At least 85 per cent of the increase in church membership comes from the Sunday school" (Henry F. Cope, "The Modern Sunday School," p. 21). Most accessions from revivals are the fruits of this agency. Much of the instability found in new church members can be traced to defective evangelism in the church school. Jesus sowed the seed of truth, but only a small part of it fell upon good ground. The most of it fell upon unprepared soil. His ministry was so short that he did not have time to prepare the soil. The business of the Sunday school is to prepare the ground in the life of the pupil, and so present the truth that it will take root and grow.

This demands that the teacher be adequately trained. When we needed trained leaders to direct the activities of two million soldiers in the World War, we established camps throughout the country to equip them for that service. Efficient teachers for our Sunday schools will not more be supplied by accident than will officers for our army. They are supplied by the church and Sunday school determining to produce a body of efficient teachers. There are several things that we may do to supply our church schools with adequate teaching forces. A training class for active teachers should be conducted in the local church each year, if practical. Training classes for prospective teachers should be conducted at the regular Sunday session of the school as often as practicable. All teachers should attend the nearest Cokesbury and standard training schools each year, if at all possible. Teachers who can and should attend the training schools at Duke University and Lake Junaluska each summer. The school should provide suitable Sunday school, periodical literature for the teachers, and a workers' library with a supply of approved books. Teachers should read approved books on their particular work in the school.

Through proper training the teacher comes to know pupil nature, the subject matter to be taught, and how to teach. The statement frequently heard, "Religion is caught, not taught," is partly true. Personality in Christian teaching counts for more probably than in any other field. The teacher may impart the facts of the Christian faith without having the heart of a Christian. But she cannot introduce the pupil to Christ who is foreign to her own experience. She not only needs to be trained for her task, but must of necessity know God through Christ. This, and this only, gives point to efficiency. Then every lesson has as its purpose the moulding of Christian character. Because the life of the teacher is unified in one all-embracing purpose, the sum and substance of her teaching makes plain that same great purpose; for the Christ revealed in his history is the Christ of the Christian's experience.

Through the regular class work from Sunday to Sunday the teacher impresses the pupil that he should be a Christian. At first it is merely a faint desire, but it develops with the passing months until it becomes a great passion. At times then, just a personal word from a teacher whom the pupil has learned to trust, will secure the decision of a life for Christ. That word may draw forth questions which have long been suppressed. If the preparation of the soil and the sowing of the seed have been done effectively, and over a sufficiently long period, the reaping for the Master is almost inevitable. When the whole school is moving in an organized evangelistic effort, it is easier for the individual teacher.

A decision for the Christian life is but one very important step in evangelism. The convert must now establish a new relationship, made possible by his decision. He must now unite with the church. But there are many things which he needs to know about this new relationship. But the question arises, "Who will instruct him?" The teacher might do it. But he is now becoming a member of that large flock over which the pastor is shepherd. The pastor, therefore, is the logical instructor. It is best to teach those under 12 years of age in one group, those from 13 to 17 in another, and those over 17 in a third; provided there are enough to justify such grouping. The work should not be rushed. Four to six weeks is not too long, teaching one or two hours a week. Materials may be secured from our publishing house for this purpose. There is a manual of instruction for new members and several other pamphlets. After reading these helps, the pastor will do well to prepare his own course of instruction. He will need to give the candidates an intelligent understanding of what the church is: a sketch of general church history, a sketch of our own church history, great achivements of the church, its requirements of members, explanations of problems of new members, main doctrines, organization and enterprises of the church. The training should culminate on a day set apart for the receiving of the new members into the church.

The reception of a large class into the church ought to be one of the greatest days of the church year. The less people make of it the less they will reverence the church. This is the formal adoption of sons and daughters into God's great family. The whole service should be prepared to suit this particular event. The candidates should be given a large part in it. If there are enough candidates to justify it, they should be received in groups; juniors, intermediates and seniors, and young people and adults. It is very impressive to administer the Lord's Supper at the close of the reception of members. Do not close the service till all have had an opportunity to welcome the class in.

Now the process of assimilation begins. How shall these new members be

For Colds and Aches

CAPUDINE gives quick and delightful relief from the pains and achy feeling that come with bad colds. Two teaspoonfuls of Capudine in a little water stops the headache, neuralgia and aching, and brings a feeling of comfort to the patient.

Being liquid, Capudine acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, yet is quickly effective. At drug stores; 30c and 60c sizes. (adv)

A & P Buyers select for you the cream of the Coffee Crops

8 O'CLOCK COFFEE

lb. 27c

666 *Tablets*

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid

The Junaluska School of Religion

(A six-weeks' school of Religion)

LAKE JUNALUSKA, N. C.

"In the Land of the Sky"

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COURSES in Bible, Religious Education, Christian Doctrine, Missions, Psychology of Religion, and Sermon Construction.

FACULTY: Elbert Russell, Frank S. Hickman, Gilbert Rowe, and Harvie Branscomb of the Duke School of Religion; W. C. Bower of the University of Chicago; Samuel G. Inman of the Commission on Co-operation in Latin America; and S. M. Duvall of Scarritt College.

CREDIT on degrees in the School of Religion of Duke University.

BEAUTIFUL and inspiring surroundings. Fees nominal; expenses reasonable.

DATE: July 21-August 30—six weeks running simultaneously with the Leadership Schools of the General Sunday School Board.

For further information and printed announcement of the School, address: Dr. Paul N. Garber, Registrar School of Religion, Duke University, Durham, North Carolina, or Rev. John Q. Schisler, Director of Training Work, General Sunday School Board, 810 Broadway, Nashville, Tennessee.

welded into the working membership of the church? The Epworth League has a great work here. The other organizations with in the church must assist in naturalizing the young members also. Failure here is the cause of much backsliding. It will be readily seen that a church can assimilate only a limited number into its membership at once. To grow too rapidly in membership is very unhealthy for a church. The number must not be so large as to make it impossible for the young people's societies, missionary society, Sunday school and official board to give each of them something specific to do. Sermons, or parts of sermons should be preached for the young members. Letters from the pastor will help also. Appropriate literature has its place.

When the Sunday school and church has successfully won, received, and assimilated a large class into the church, it has started a new evangelistic force which, if the church is evangelistic, will most certainly usher in another great harvest for the Master.

A TRIBUTE TO WILLIAM RILEY REYNOLDS

In the passing of Brother William Riley Reynolds we have sustained a great loss. On January 24, 1930, Brother Reynolds was suddenly called home. He passed so quickly that we could hardly realize that he had gone from us. He was laid to rest beside his oldest son in the cemetery at Eagle Springs.

Brother Reynolds was 77 years of age. He would have been 78 October 2. He is survived by his wife, who was before her marriage Miss Sarah Willie Elliott, and a son, Cameron Reynolds.

Brother Reynolds was a loving father and a devoted husband. He was faithful and loyal to his church. For more than forty years he served as steward in the Methodist church. After coming to Raleigh several years ago he placed his membership in Jenkins Memorial church. He remained faithful unto death. The writer has been cheered many times by the warm hand clasp and kindly word of this true friend. For five years Brother Reynolds was superintendent at the farm of our orphanage at Raleigh. His life there was an inspiration not only to the boys who worked with him, but to the orphanage family as a whole. His work will go on through the years to come.

A Christian gentleman has left us. His life speaks more clearly and forcibly than words. We shall miss him for a few more years; then we shall meet and greet him. He has met the condition of eternal life, "Blessed are the dead which die in the name of the Lord."

"His life was gentle,
And the elements so mixed in him,
That nature might stand up
And say to all the world,
This was a man."

Paul H. Fields.

A Kentucky girl whose father was an undertaker was sent to a fashionable New York boarding school for a finishing term. One day one of the girls asked her what business her father was in, and, fearing she would lose caste if she told the truth, she carelessly answered, "Oh, my father's a Southern planter."—Christian Observer.

Though he made only seven bales of cotton on 32 acres last season, S. G. Mangum of Wake county sold over $1,000 worth of dairy products from six cows.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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In addition to the regular classical course, special attention is called to the departments of Home Economics, Art, including Industrial and Commercial Art, Spoken English and Dramatic Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

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NORTH CAROLINA CHRISTIAN ADVOCATE
GREENSBORO, N. C.

Children's Storyland



THE SAD LITTLE PRINCESS AND THE GOLDEN BIRD

By Edward P. St. John.

There was once a little princess who ought to have been the happiest child in the world. She was dearly loved by the king and queen who were her father and mother. She lived in a beautiful palace where there were dozens of servants to wait upon her. She had ten times as many playthings as ordinary children do, and twenty times as many dresses. But in spite of all this she was sad and unhappy most of the time, because she could not have something new to wear or something new to play with each separate day of her life. She stormed and scolded until the queen, her mother, said that she would give all of her bracelets and all of her rings, if she could only find something new to make her little daughter happy.

One day a wise old man came to the palace to see the king, and when he heard about this he told them that in a forest not far away lived a little golden bird, and that if any one could catch it that person would be happy forever after. When the sad little princess heard this she put on her warm cloak and her fur hood and her woolen mittens and started away.

"Where are you going?" said the queen.

"I am going to catch the bird," said the princess.

You see, she really wanted to be happy, only she didn't know how.

When the queen heard this she said, "Well, be sure that you don't hurt it. And be kind to every living creature that you see. And be sure to come home before dark." Then the queen kissed her, gave her a little bag of cookies, and let her go.

As the sad little princess went down the road, the further she went the colder it grew. By and by she came to the shore of a frozen lake. On the farther side she could see the forest, and so she started across the ice. When she had gone half way she saw a little gray bird lying on the snow. As she passed by it said—

"Chir-roak, chir-roak,
Take me under your cloak."

The sad little princess pulled her cloak tight around her and said—

"Freeze if you will;
I am warm enough still."

Then she went her way. She did not notice it, but her cloak turned into a bird's feathers.

When she reached the farther shore of the lake she saw a little bird sitting in a great tree on the bank. As she passed beneath, the bird called to her—

"To-whit, to-whit, to-whit,
Give me something to eat."

This reminded the sad little princess of her bag of cookies. She opened it and ate them, every one. Then she said—

"That is all I have today;
Not a crumb to give away."

After that she went on through the forest. She did not notice it but her nose had turned to a bird's bill.

Pretty soon she came to a place where a great rock had fallen partly on a little bird. As she passed by it called to her—

"Tit-i-cock, tit-i-cock;
Lift the rock, lift the rock."

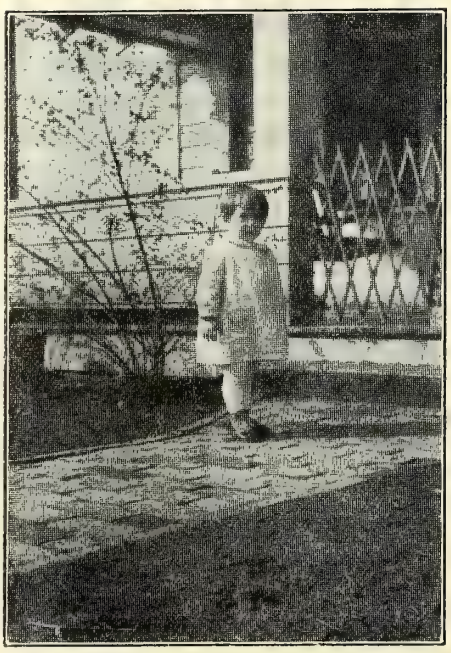
But the sad little princess said—

"No, I have no time to mind;
The golden bird I want to find."

When she started through the forest she found that she could not walk very fast. And when she looked down she saw that her feet had turned into a bird's claws. She had turned into a bird all over! This frightened her, but when she tried to cry all she could do was to say—

"Cheer-eep, cheer-eep;
I want to go to sleep."

She was very sleepy, but there was no place for her to go, and all she could do was to ruffle her feathers and sit on the cold ground all night long.



LITTLE HAZEL DAVIS

Hazel Davis is the 22-months-old daughter of Mr. and Mrs. J. V. Davis of Asheville, who didn't miss a single Sunday at Sunday school in the year 1929. Hazel goes to the Asbury Memorial church.

In the morning when she awoke she was very hungry. She thought about the nice breakfasts that she used to have when she was a little girl princess in the palace, and she wished that little birds had nice bread and butter to eat; but there was none for her. After a time it rained and wet her feathers. Then it turned cold again, and the wind blew. She was very cold. She remembered her warm cloak and the fur hood and the woolen mittens that she used to wear, and wished that little birds had warm things to wear as little princesses do; but there were none for her. When night came again she thought of the warm bed with the silken covers in which she used to sleep, and wished that little birds had them too; but there was none for her. She had to stay, tired and cold and hungry in the forest.

After a while she thought that she would go back to the palace, for, she said—

"The cook will throw me a crumb of bread,
And the stable boy let me sleep in the shed."

So the little bird princess started through the forest as fast as she could walk on her bird feet. Presently she came to the place where the great rock had fallen on the little bird. As she came near the bird called to her—

"Tit-i-cock, tit-i-cock;
Lift the rock, lift the rock."

"Poor little thing!" she said; "you are a bird like me. I wish I could, but I'm afraid that I can't." Still she tried as hard as she could; and at last she lifted the rock.

Then she went on through the forest, and at length passed under the great tree on the shore of the lake. As she did so again the little bird called—

"To-whit, to-whit, to-wheet;
Give me something to eat."

The little bird princess looked on this side, and on that side, until at last she found a little crumb of cooky. She was very hungry, but she gave it to the little bird that had been hungry longer than she.

After that she started across the ice. Soon she came again to the little gray bird that lay on the snow. Again it called to her—

"Cheer-oak, cheer-oak;
Take me under your cloak."

"Poor little thing!" said the princess, "I would if I had a cloak."

She felt so sorry for it that she put her wings around it. Then something wonderful happened! The little bird

princess turned back into a little girl princess! And when she looked under her cloak what do you think she found? Yes, it was the golden bird. She took it in her hand and went skipping home as fast as she could; and the farther she went the warmer it grew. When she reached the palace she found the queen standing on the steps looking for her. And I suppose there was never any one happier than that little girl and her mother and the golden bird of happiness which she had caught.

JACK'S TRADE

Uncle Jack was on the front porch apparently absorbed in his newspaper. His nephew—a namesake—was nearby on the lawn trying to trade a knife to Bob Kenney. The knife looked all right, but Uncle Jack knew that it was not good for much. He also knew that Jack was perfectly aware of its worthlessness. And yet he heard him saying persuasively: "You won't very often run up against a better-looking knife. Better take it while you can get it. Ive got two others, so you see I do not really need it."

After a little more urging Bob took it, and Jack came up the steps whistling, a half-dollar in his pocket in the place of the knife.

"Good trade, that!" he said complacently as he dropped into the hammock.

"Was it?" said Uncle Jack soberly.

"Well, perhaps it was better for me than it was for Bob, but that was his lookout, not mine. I did not say a word that was not true. I said it was a mighty nice looking knife, and it is. It was up to him to find out whether it was good for anything or not. Guess there wouldn't be many trades made if folks ran their own goods down."

"I was rather interested in a little story I happened to run across the other day," said Uncle Jack presently. "A wealthy American living in Paris was suspicious that he was harboring a thief in his household. Various little articles mysteriously disappeared from time to time, and occasionally small sums of money were missing from his purse; but do his best, he could get no clue to the thief.

"Finally, he hit upon an experiment. He procured a small vial of a certain acid and put it in a little case on his dressing table with several coins. If any one attempted to remove one of the coins he would upset the vial, and the acid would stain the hands of the thief an indellible yellow.

"The very next day he found the case had been tampered with, two of the coins were missing and the vial had been upset. Shortly after he discovered the telltale stains on his valet's hands. Very likely the fellow, though he may not have suspected the tray, was dismayed when he saw the stain; but I sometimes wonder if we realize that every time we say or do or act falsely it leaves an ugly stain, not on our hands, but on our souls. No matter how small and insignificant the sin seems to us, it makes a wretched stain."

Jack made no comment, but his uncle saw him glance involuntarily at his hands as if half expecting to find yellow marks, and very soon he got up and strolled down into the orchard. Somehow he did not feel so proud over his trade as he had. Perhaps, after all, it wasn't smart to "do" a fellow like that. When you stopped really to think about it, it did seem very much like cheating.

"Uncle Jack never preaches at a fellow, but he always manages to have a story to tell that makes you feel mean when you've done anything out of the way," he thought. "I might as well hunt up Bob and buy the knife back. I won't have any peace of mind until I do, that's sure."—Zion's Herald.

THE DOG OF THE BIBLE

At a dog show held in London last winter, one of the novel features was the number of salukis that were exhibited. These dogs are considered one of the oldest breeds in existence, for they were known to the people of Bible times, and have been found in some of the ancient Egyptian hieroglyphs inscribed on tombs. They originated many thousands of years ago among the desert tribes of Arabia.

The saluki is a tall, graceful dog, with unusually gentle, expressive eyes and "feathered" ears and tail. White, cream, tan, fawn, golden and mixed black and tan are the usual colors of the coat. The saluki has been called a "cousin" to the English greyhound and the Russian wolfhound because of his resemblance to those breeds. One marked peculiarity of the saluki is that, although he is a keen hunter, he hunts entirely by sight and never barks.

The saluki has been a domestic pet among the English for the last fifty years, and has recently been brought over to our country. Despite the southern climate to which the dogs are native, they seem to thrive in their new homes.—Our Dumb Animals.

VEGETABLE IMMIGRANTS

Celery originated in Germany.
The onion originated in Egypt.
The citron is a native of Greece.
Oats originated in the East.
Rye came originally from Liberia.
Parsley was first known in Sardinia.
The pear and apple are from Europe.
Peas are of Egyptian origin.
Walnuts and peaches came from Persia.
The horse chestnut is a native of Thibet.
Cucumbers came from East Indies.
The radish is a native of China and Japan.

Teddy had lost his dog and was weeping bitterly over it.

"Oh, I feel so bad 'cos poor old Major's dead," he sobbed.

"Shucks," commented Billy, "my granny's been dead a week, and you don't catch me crying."

"Yes," moaned Teddy; "but you didn't raise your granny from a pup."

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

W. F. GRAY'S GENUINE OINTMENT PRICE 25¢ NASHVILLE, TENN.

Gray's Ointment

for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

W. F. GRAY & COMPANY
710 Gray Bldg., Nashville, Tenn.



Feel Stiff and Achy?

Too Often This Warns of Sluggish Kidneys.

STIFF, achy joints, persistent backache and bladder irregularities all too often warn of disordered kidneys.

Don't take chances! Help your kidneys with *Doan's Pills*. Endorsed the world over. Sold by dealers everywhere.

50,000 Users Endorse Doan's:

A. N. Russell, 712 W. First South St., Salt Lake City, Utah, says: "Severe backaches bothered me. I was stiff and sore all over and felt nervous and irritable. The kidney secretions were scant and caused a burning sensation. Doan's Pills were just what I needed."

DOAN'S PILLS
A Stimulant Diuretic to the Kidneys

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

TWO NEW AUXILIARIES ORGANIZED IN NEW BERN DISTRICT

An adult society with a membership of fourteen was recently organized at Newport by Rev. and Mrs. B. B. Slaughter. A young people's auxiliary was also lately organized at Beaufort. Both these are in the Carteret zone.

The New Bern district has held officers' training day in three zones and is preparing for another similar meeting soon.

Let all auxiliaries keep in mind the annual meeting to be held in Rocky Mount April 29-30 and May 1. The best preparation for such a meeting is to study the minutes of last year's session. The president of each auxiliary has a copy or she can secure one by writing to Mrs. S. H. Scott, New Bern.

SOCIAL SERVICE WORK OF JARVIS MEMORIAL AUXILIARY

The woman's auxiliary of Jarvis Memorial church, Geenville, is very much alive. They have had three splendid meetings this year. Probably the most interesting one was held March 3. This being social service month, a social service program was rendered. It being on the home made it very interesting and helpful to all present. All reports were dispensed with except the social service report and the entire time given to it. The social service superintendent reported work done during January and February to better the home as follows:

They have kept in close touch with three families where the fathers have deserted them, administering to their needs; been instrumental in mending a broken home; given aid and advice to several young girls who were in trouble and needed advice; kept a regular correspondence with a delinquent girl; secured a home for an orphan girl; furnished milk for a family; distributed 125 Gospels and Bibles in the jail and other places; held ten prayer meetings in the homes and jail; given 85 needy people food and clothing; made 200 visits to sick, shut-ins and strangers, and given ten days' service to the welfare department.

Soical Service Committee,
Jarvis Memorial Church.

CASWELL ZONE MEETING

The first Caswell county zone meeting for 1930 was held in Yanceyville M. E. church February 26, Mrs. Murphy, leader.

The meeting was opened with the hymn, "O Zion, Haste." Devotional was led by Rev. W. C. Jones; scripture from Matt. 28:16-20. Reports were made by presidents from different societies. Out of ten societies eight were represented. Welcome address by Mrs. G. A. Anderson, vice president of Yanceyville Missionary Society.

Solo, "Must I Empty Handed Go?" by little Frances Warren.

Address by Miss Florine Robertson on missionary societies, what they are doing and how much they are needed in all churches; also how badly the foreign countries need missionaries.

Mrs. Huffman of Burlington gave a talk on mission study and how to conduct a mission study.

A brief talk by Mrs. Dimmitte, Alamance county zone leader.

The meeting closed with hymn, "A Charge to Keep I Have," and prayer by Rev. H. E. Lane.

Mrs. Ernest Murphy.

NORLINA AUXILIARY

The Woman's Missionary Society of the Norlina Methodist church had a very good year. We have 20 members, two of them added at the close of the spring mission study. Two standard mission study classes and a Bible study were held by Mrs. J. L. Midgette. The week of prayer was observed and well attended. One hundred dollars sent to conference treasurer; box sent deserving preacher, and we also shared in making our district secretary a life member. Neither have we been entirely idle in local affairs. While our president, Mrs. Midgette, has kept the honor roll before us as a goal, her real goal has been a deeper spiritual life for the entire membership. Her Bible lesson each month is proof that she believes missions is an outgrowth of personal experience. Our new year's beginning has been very encouraging. We hope to make it the best yet.

Mrs. R. H. Clark, Pub. Supt.

FIRST CHURCH MISSIONARY SOCIETY

The monthly meeting of the First Methodist church was opened by the singing of the hymn, "A Charge to Keep I Have," followed by the scripture reading by the president, Mrs. M. L. Sheep, and prayer by Mrs. O. W. Dowd.

After the roll call the various circle leaders were called upon to tell what goal they were aiming for this year. The aim of all was to grow more in spirituality. This led to the question of how to be a good auxiliary member. This was summed up in the seven statements:

1. Attend regularly.
2. Be an active member.
3. Help in discussions.
4. Be prepared.
5. Give cheerfully.
6. Be an intelligent member.
7. Boost the missionary society.

The society voted to initiate the county federation the second week in May.

The meeting was closed with a prayer. About 60 of the women were present.

AUXILIARY HOLDS ANNUAL BANQUET

The social rooms of the Edenton Street Methodist church, Raleigh, recently were the scene of a missionary banquet, given by the Woman's Missionary Auxiliary of the church, and attended by more than 200 women. The banquet tables were attractively decorated with golden jonquils and green fern in silver baskets and cases, and green candles in silver candlesticks andY candelabra.

Mrs. F. S. Love, president of the auxiliary, acted as toastmistress, and introduced Mrs. R. W. Bailey, who gave the invocation, and the following speakers: Mrs. John Park, whose subject was "Why a Missionary Organization"; Mrs. Hillman Moody, who spoke on "The Organization of Southern Methodist Women"; Mrs. N. E. Edgerton, on "The Woman's Auxiliary of Edenton Street Church"; Mrs. Hoffman, on "The Mary Pescud Auxiliary of Edenton Street"; Mrs. J. B. Derieux, on "How Every Methodist Woman Can Help."

Mrs. Howard G. Satterfield sang "Some Days God Seems Nearer," and Mrs. LeRoy Thiem sang folk songs from Japan, China and Africa. An orchestra, composed of Mrs. Lillian Wallace, Miss Erin Bloodworth, Red Trader, J. G. Johnson, John Dughi, Wesley Wallace, Joe Bundy, played national airs and other selections during the evening.

At the conclusion of the banquet a short dramatization was presented under the direction of Miss Mamie J. Chandler, director of religious education of Edenton Street church, "The Voices of the Women." The characters were: Dreamer, Miss Lois Frizelle; Woman of Siam, Miss Josephine Richards; Woman of China, Mrs. H. B. Branch; Woman of Armenia, Mrs. E. C. Myers; Woman of India, Mrs. W. C. Caviness; Child Widow, Janes Womble; Woman of Japan, Ethel Brown; Conscience, Celeste Allen. Soloist, Naomi Sharpe, accompanied by Miss Henrietta Owen.

Mrs. LeRoy Allen, with a committee from the six groups of the woman's missionary auxiliary, was in charge of the banquet. Young women of the church acted as waitresses. Mrs. J. Crawford Biggs was in charge of the decorations. Mrs. F. S. Love planned the program.

The women were enthusiastic in declaring the banquet an outstanding event, and said it will, without doubt, become an annual affair in the program of the missionary auxiliary.

BLIND

"Show me your God!" the doubter cries.
I point him out the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him winter snows and frost;
I show him waters tempest-tossed;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him joy, I show him care,
And still he holds his doubting air.,
And faithless goes his way, for he
Is blind of soul, and cannot seee.

—John Kendrick Bangs.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

IMPORTANT ANNOUNCEMENT

Mrs. L. R. Terry, president of the Woman's Missionary Society of Wesley Memorial church, the hostess society of our conference, asks us to make the following announcement:

"As the conference meets the week after Easter (April 22-25) and as many of our women will be out of town for the holidays or have the children home from college, or company, etc., we are asking that the names of the delegates be sent to us for the first week in April if possible, and by no means later than the second week." Now let us stress this announcement and insist upon our auxiliaries complying with the request. Surely we can attend to that at once and see that all names are in by the time specified by Mrs. Terry.

The lists for the delegates' names have been issued by the district secretaries with the request that they may be sent in to them, by the first day of April which will give the secretaries plenty of time to get them to High Point by the first week of April. Let the auxiliaries see that these names are sent in to the district secretaries right away, and they in turn will send them to Mrs. H. A. Millis, 1109 North Main Street, High Point, N. C., who has been chosen as chairman of entertainment committee.

Plans for the meeting are going forward at High Point and we know that everything that can be done for the success of the meeting will be done by Mrs. Millis and her committee, and let us cooperate with them and get the names of our auxiliary representatives to them by the time they have set, the first week in April.

GREENSBORO AND WINSTON-SALEM DISTRICTS DAY

Our president, Mrs. C. C. Weaver, asks us to say that owing to the fact that Greensboro and Winston-Salem districts are so near to High Point, where our annual conference will be held Wednesday, April 23, will be known as "Greensboro and Winston-Salem Districts Day." We shall look forward with interest to see which of these districts will have the largest representation present at this time. We are sure Mrs. Thompson and Mrs. Sterling will do all in their power to secure a splendid attendance, and knowing the ability of each to "put things over" we shall expect a record-breaking delegation from each district.

OUR WOMAN'S COUNCIL

The eyes of all Southern Methodist women interested in missions are turned to Amarillo, Texas, this week, where the twentieth annual session of the Woman's Missionary Council is being held, and each day the united prayers of hundreds of women are ascending for God's blessings upon this meeting. Mrs. C. C. Weaver, president, and Mrs. H. A. Dunham, corresponding secretary of our conference are there to represent us, and to bring back to us the inspiration of those wonderful days, each of which is fraught with much that is interesting, helpful and inspiring, and we shall anticipate with an unusual degree of interest the messages that they may have for us at the annual meeting.

NEW WOMAN'S AUXILIARY ON STATESVILLE DISTRICT

Mrs. A. D. Abernethy, secretary of the Statesville district, is rejoicing over another new organization for her district, and so interestingly does she make the announcement that we are quoting her own words:

"I am so happy that I have a new adult society to report and one that I am particularly glad about, because it is new territory and a most enthusiastic group of women. One unheard of thing, each member subscribed to the Missionary Voice, with the greatest of joy and eagerness to know of the work.

Mrs. A. C. Sherrill of Long Island, N. C., on the Catawba charge, did the cultivation of this group, got them ready and then called for me, and she has only been on the ground since September.

Every department was organized and will now begin to cultivate for Y. P. and junior organizations.

Two ladies of Granite Falls went with me, Mrs. E. E. Williamson and Mrs. M. E. Jones. We had the devotional, with remarks from Mrs. Williamson on 'What a Society Means to the Church,' which were most appropriate to the occasion. Following are the officers: President, Mrs. A. C. Sherrill, Long Island; secretary, Mrs. J. E. York, Long Island; treasurer, Mrs. V. A. Howard, Long Island; Supt. Y. P., Mrs. Ollie Ennis, Sherrill's Ford; Supt. juniors, Mrs. Gus Crawford, Long Island; Supt. mission and Bible study, Mrs. J. H. Christenbury, Catawba, R. 2; Supt. social service, Mrs. S. R. White, Catawba, R. 2; Supt. supplies, Mrs. W. R. Bolick, Long Island; Supt. local work, Mrs. Frank Rowe, Long Island."

Congratulations and best of wishes for this new organization.—Editor.

A WORD FROM POLKVILLE SOCIETY

We are indebted to Mrs. J. M. Barber, superintendent of publicity, for the following as to her society:

"The Woman's Missionary Society of Polkville Methodist church held the February meeting Monday night, February 10, at the parsonage with Mrs. T. C. Stamey, the president, presiding. The society is doing fine work, having almost doubled in membership since conference. Our pledge was raised in full and one new member added. At the close of the program a social hour was enjoyed with refreshments served by the hostess, Mrs. Ramsey."

FROM THE SOCIAL SERVICE DEPARTMENT

We have culled the following items of interest from a letter recently issued by Mrs. L. E. Brown, the conference superintendent of social service, to her coworkers in the conference, relative to the work of this important department of which she is the painstaking and capable leader:

"The superintendent of social service shall stimulate and direct the study and investigation of social questions and shall seek to bring about social reforms. She shall have supervision of whatever share the auxiliary may have in the constructive relief work of the church. She shall report to the conference superintendent of social service by the first of April, July, October and January." This is your duty and privilege as outlined by the Council and carries a great responsibility.

Requirements of efficiency standard in social service:

1. Social service superintendent and committee enrolled as active members in the home mission study class.

2. Met for the study of the social service handbook (adult, young people, inter-racial) and the social service chapter in the manual for leaders of the children's department of the missionary society.

3. Studied one or more packets of literature on recreation, child labor, race relations, sex education (25 cents each), child care (ree).

4. Presented two social service programs during the year.

5. Sent four quarterly reports to the conference superintendent. (Blank is in the back of corresponding secretary's book).

At the annual meeting in High Point, April 21-25, a blue ribbon is to be awarded to the auxiliaries attaining this goal.

The first social service program is on for March; subject, "Ideal Citizenship," using prohibition as an example of law observance with children and young people. Literature for this meeting may be secured from Mrs. S. H. Isler, 821 North Elm St., Greensboro, N. C., if you have not already received it from her. Select a definite undertaking for this year. Then plan your work and work your plan. Finish the task. Remember that "the aim of all our missionary endeavor is to give Christ to the world," so as we visit the church members, the shut-ins, the sick and strangers, let us "linger for prayer and a word for Him in whose name we go."

The Craven County Mutual Exchange now has a membership of 177 farmers. This exchange is conducted at little cost to the members yet saves them considerable money in buying and selling.

Sunday School Lesson

MARCH 16

By Dr. Frank M. McKibben.

Parables of the Kingdom

Matt. 13:31-33; 33, 44-52.

Golden Text—The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.—Romans 14:17.

Jesus found it exceedingly difficult to lead his followers into a true understanding of the nature of the kingdom he was endeavoring to build. How utterly his immediate disciples misunderstood his utterances about the "realm of God!" They were persistent in thinking about a material kingdom. Their hopes were dashed, their loyalty shattered, and their morale dissipated at his death. This was the end of their dreams and the dream of Jesus! It was only after that mighty inrush of spiritual power and insight following and made possible by the death of Jesus that they began to comprehend the true nature of this kingdom of heaven. And what difficulty succeeding generations of followers of Jesus have experienced in trying to comprehend and extend this same kingdom! Two thousand years of study and experimentation have not revealed the full nature of this kingdom and the methods of its realization.

This lesson presents afresh the statements and figures of speech Jesus employed in his earnest endeavor to make clear the essential meaning of the kingdom of God. They reveal Jesus as the Master-Teacher. He used the form of speech familiar to Orientals. He employed the most telling symbols. These parables have been subjected to searching study, and it is felt that their depth of meaning has not yet been fully probed. They are worthy of the most careful study individuals and groups can bring to bear upon them.

The pa rables of the mustard seed and the leaven seem to be concerned with an interpretation of the method by which the kingdom is to be realized. Its beginning Jesus compared to about the smallest thing he could think of, a mustard seed. He placed no limit upon its growth. This constituted a most gripping idea of his faith in the results of his three short years of effort for that kingdom. How the far-flung battle line of missionary activity today should quicken our appreciation of and faith in the ultimate conquest of all the kingdoms of this earth by the kingdom of our Lord! How clearly Jesus indicated that the kingdom would come by growth. Since this figure of speech might not make the matter clear, Jesus used another familiar article, that of homely leaven. This figure is so suggestive. How truly Jesus hid himself in a small spot on earth, moved in an exceedingly small circle, threw out no grand scheme of world conquest. He was acting upon a principle he had observed in his mother's home. He "lost" his life that it might become a spiritual leaven to leaven the whole world. Leaven operates according to laws that are inevitable in their action. Jesus knew it. He staked all upon their operation in his program of building a kingdom of heaven. This leaven is still operating. It is operating through every Christian who is faithful to his discipleship.

In the parables of the treasure in the field and the pearl of great price Jesus seemed to be setting forth graphic pictures of the reactions he expected men to make to the kingdom of heaven. In each case everything was given up in order that the kingdom might be possessed. Is there any other way in which the kingdom of heaven may be inherited? Can onse serve God and mammon at one and the same time? Did not the rich young man discover that one can not keep his idol and be perfect? Did not those disciples who left their nets, seats of custom, and loved ones find that in dying to these things they lived anew in the kingdom? These parables do not suggest the response so many Christians make to the kingdom. Rather they suggest tremendous enthusiasm, great joy, zeal, a passion to possess the kingdom in its fullness. "Seek ye first the kingdom of heaven." But, according to these parables, seek it with great zeal, enthusiasm, passion. It is the pearl of infinite value.

In the parable of the net Jesus seemed again to give some idea of the sweep, world vision, universality which the kingdom was to assume. It was to "catch fish" of every race clime, and condition. It was to constitute a continual sifting process. How that net has been "cast" into every part of the world! Some unusual "fish" have been gathered in, from the black race, the yellow race, the brown race! What a genuine joy every Christian should experience as he takes part in the great kingdom-building enterprise. In what other work can one find "righteousness and peace and joy in the Holy Spirit?"—Pittsburgh Advocate.

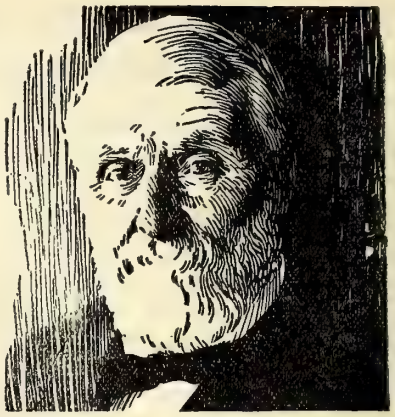
TRUTH TABLETS—TAKE AS NEEDED

1. When by a smile one's lips are parted
A ray of hope thrills the broken-hearted,
And in return a kindly thought is thrown
So the giver of smiles gets back his own.
So smile.

2. Brisbane in writing of the execution of criminals said: "Who knows where they went?" If these murderers died impenitent Jesus tells where they were sent. See Matt. 25:41. "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

3. The love of many husbands and wives is an unanchored thing floating about in the social atmosphere until it meets its match, and the two mis-matched sooner or later die wrath-shocked under the hand of a sin-avenging God.

4. Put it down as certain that unless peoples of different races and colors



OLD FOLKS SAY
DR. CALDWELL
WAS RIGHT

The basis of treating sickness has not changed since Dr. Caldwell left Medical College in 1875, nor since he placed on the market the laxative prescription he had used in his practice.

He treated constipation, biliousness, headaches, mental depression, indigestion, sour stomach and other indispositions entirely by means of simple vegetable laxatives, herbs and roots. These are still the basis of Dr. Caldwell's Syrup Pepsin, a combination of senna and other mild herbs, with pepsin.

The simpler the remedy for constipation, the safer for the child and for you. And as you can get results in a mild and safe way by using Dr. Caldwell's Syrup Pepsin, why take chances with strong drugs?

A bottle will last several months, and all can use it. It is pleasant to the taste, gentle in action, and free from narcotics. Elderly people find it ideal. All drug stores have the generous bottles, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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learn the happy art of living together in the same country or community there will be constant danger of wars far more ghastly and cruel than the World War—war right at our doors.

5. In writing of murders, robberies and other crimes, why write it negro, Chinese or Syrian did this or that crime? Why raise the race question? Does this not aid in keeping up race prejudice? All races have criminals, and in this country more white Anglo Saxons than any other. Is a crime black or yellow because of the color of the one who commits it?

6. Paul writes in Romans 14:23, "He that doubteth is damned . . . for whatsoever is not of faith is sin."

The story is told of a man who spent considerable time debating with himself whether or not his collar was too soiled to be worn another day. Economy was not to be entirely overlooked in this man's affairs, yet he did not want to wear an untidy neckpiece. His wife settled the question for him finally by remarking, "If it's doubtful it's dirty." A good rule for dealing with doubts. Another good rule: "Whatever you cannot do believing it is right, let alone." Pray about it, asking more light. If it is something that you can do safely, God will not keep you waiting long. D. H. Tuttle.

THE ETERNAL CHALLENGE

(Continued from page 13)

"I hope we shall see more of each other," Nick said, as he shook hands with the two parsons.

"I hope we shall," was the reply. "I hear you have a fine library up in Mythamroyd. I should love to have a look at some of your books."

"Do then, by all means. I'm afraid I haven't had time to look at them yet, but I shall be glad if you will both come up some evening so that we can have a chat."

Nick almost felt light-hearted as he passed down the street. The sunny laughter and cherry words of the two young men seemed to make the grey grim town of Ben's Cross brighter, and he found himself humming a song as he made his way towards his office.

He had scarcely entered the room when a clerk came to him.

"There is a man who says he wants to see you, Mr. Trebartha."

The clerk looked a little uneasy. "I don't know whether you'll care to see him," he said after an awkward silence. "He hasn't long been out of prison," he added.

"Who is he? What is his name?"

"Reuben Sutcliffe," was the reply.

"Of course I'll see him; show him in at once." Nick felt greatly interested in Reuben Sutcliffe.

(Continued next week.)

The saddest story of the month was about the poor fellow who was ordered by his doctor to go home and relax. "That's impossible," answered the patient, "We've got modern furniture."



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Don't be a martyr to unnecessary pain.

Lots of suffering is, indeed, quite needless.

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And don't think Bayer Aspirin is only good for headaches, sore throats, and colds! Read the proven directions for relieving neuralgic, neuritic, rheumatic, and other aches and pains. Remembering, of course, that the quick comfort from these tablets is not a cure; for any continued pain, see a doctor.

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WRYCO
MUFFINS

Here is a treat that the whole family will enjoy: ½ Cup WRYCO, 1 Cup Flour, 2 Teaspoons Sugar, ½ Teaspoon Salt, 1 Tablespoon Shortening, 1 Cup Milk, 1 Egg, 4 Teaspoons Baking Powder.

Mix and sift dry ingredients and add milk, beaten egg and melted shortening. Pour into greased muffin tins and bake in a hot oven about twenty minutes. Makes eight muffins.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

SPECIAL ANNOUNCEMENT

Specialization institutes are to be held next month as follows:

Raleigh district, at Raleigh, April 7.

Washington district, at Rocky Mount, April 14.

Durham district, at Durham, April 21.

These institutes will be personally directed by a representative from the Central Office at Nashville, Tenn., and a credit issued to all who complete the course. The subject will be "Chapter Leadership," each institute running through a period of five nights, with two class periods of 45 minutes each. Enroll for these courses with your district secretary. Mrs. George Tyson, P. O. Box 148, Durham, N. C., is district secretary of the Durham district; Rev. S. E. Mercer, Elm City, district secretary of the Washington district; and Rev. P. H. Fields, Devereaux Street, Raleigh, district secretary of the Raleigh district. Watch this page for further information.

JONESBORO

Jonesboro Senior League has a membership of 28 and pledges $15 for missions. Following is a list of officers: President, Mrs. C. A. Godfrey; vice president, Mrs. Dora Mann; secretary and treasurer, Miss Cornelia Covington; 1st Dept. Supt., Miss Vivian Avant; 2nd Dept. Supt., Miss Flora Wyche; 3rd Dept. Supt., Miss Blanche Godfrey; 4th Dept. Supt., Mrs. Gordon Brown; Era agent, Mr. John Womble.

Jonesboro church also has a newly organized Epworth Junior Society with a membership of 32.

JOHN WESLEY TEA

The senior Epworth League of Edenton Street Methodist church presented an interesting program last night entitled, "An Evening With the Wesleys." This program was under the direction of the department of culture of which Miss Cornelia Love is chairman. The fellowship hour at six o'clock was in the nature of a John Wesley tea. The supper served was the menu which would have been used for a tea in John Wesley's day. The centerpiece was a replica of the famous teapot made for John Wesley by Josiah Wedgewood and presented to him in token of his love and friendship. The story of the Teapot was read by Miss Florence Frizzelle. As grace before and after supper, the leaguers sang John Wesley's Blessing, which is engraved on the sides of the teapot.

Miss Cornelia Love was leader at the devotional service, which immediately followed the fellowship hour. The subject for the service was "The Founders of Methodism."

Talks were made as follows: "Susannah Wesley, the Mother of Methodism," Miss Cornelia Love; "Charles Wesley, the Sweet Singer of Methodism," Miss Dorothy Evans; "John Wesley, the Founder of Methodism," John Litchfield; "The Shrines of Methodism," John Evans.

This program was planned around the theme of Church Loyalty, which is the theme of Edenton Street Methodist church during the Lenten season.

Western North Carolina Conference

OUTLINE OF DISCUSSION ON PROPOSED ORGANIZATION OF BOARD OF CHRISTIAN EDUCATION

By Garland Evans.

(Mr. Evans is executive secretary of the Florida conference, former superintendent of missions in Central Office, and for a number of years a missionary to Cuba. All interested in a study of this proposed change will appreciate this outline as given by Mr. Evans before the recent Epworth League leaders meeting.—G.G.A.)

I. Why? What problems do we have that demand this reorganization?

1. Why is it wanted? What are conditions in the local church that call for it?

2. If there is restlessness in the local church, who is responsible for it?

3. If unrest, is it only an indication of a normal growth or an unnatural situation?

4. Is the unrest caused by propaganda of "experts"?

5. Does the unrest exist only in the minds of "experts"?

6. Are our problems caused by a failure of mutually respecting the several agencies in the same field?

7. Is there actual overlapping in the programs in the local church?

8. If overlapping, do we want to stop it? (Is it not necessary that shingles on a roof must overlap?)

9. Is there real conflict in the programs of the Sunday school and Epworth League?

10. Where is there conflict between any of these agencies and the board of education?

11. Is there not equal conflict between young people's missionaries and Epworth League? (Yet this is not considered in the plan of reorganization).

12. Is not the board of lay activities in this same field? (Yet it is not considered in this plan).

13. Is there dissatisfaction because of too many financial appeals coming from these three consolidating boards?

14. Is the local church burdened in trying to meet the financial obligations of these three organizations?

II. What? What will the new plan of reorganization do for us? What do we gain from it?

1. Will it cure the unrest in the local church?

2. Will it save us from theoretical plans of "experts"?

3. Will it save us from criticisms and

11. Will greater freedom be allowed in the new board, or will there be probability of embarrassing limitations? (everybody having to wait to get authority or approval from someone higher up?)

12. Is the legal support granted (if enacted) sufficient to do away with the existing problems?

13. Will this plan, or any other similar one, immediately be accepted; or, will it take considerable time for adjustments and acceptance in the local church?

III. How? Just how will it be carried into effect?

1. General conference combines three boards into one.

2. Present boards become departments in new board.

3. The general type of the new board is that of the modern Sunday school board.

4. The Sunday school idea predominates in the phraseology, style, and methods of organization,

5. Expenses of operation are evidently the same.

6. Annual conferences will have one board for the three boards as at present.

7. Epworth League and Sunday school work will be under one name and one head. (In annual conference and local church).

8. Epworth League assemblies will have no autonomous functions but rather promotional powers. This need not be very different from present status, provided conference boards are agreeable.

9. In the local church will be the greatest change:

(a) The church school board will have full authority.

(b) The counselor will be the real head of Epworth division.

(c) The church school superintendent will also have responsibility before it reaches the pastor.

(d) New age grouping different from that of present Epworth League. (May be adjusted without difficulty).

(Continued on next page)

THE METHODIST ORPHANAGE

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REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In order for our home to render a larger service to the fatherless children of our state, it is absolutely necessary that our endowment be increased by several hundred thousand dollars. This is not an impossible undertaking. There are sim-



ple and effective plans which will work if our people will co-operate with me in this undertaking. The plans are as follows:

First, by writing the Orphanage in our wills.

Second, by securing Methodist Orphanage Annuity Bonds, which pay a high rate of interest annually.

Third, by taking out life insurance policies, making the Methodist Orphanage the beneficiary of said policies.

* * * *

I want to pass this on to others for what it is worth. If the suggestion is given some thought it will be productive of gratifying results. Fremont, my old home community, sent the orphanage seven crates of eggs one day last week. My cousin, Mr. Milton Davis, pastmaster at Fremont, got the ball rolling and as a resut the orphanage is feasting on eggs for a few days. Mr. Davis brought the eggs to the orphanage, thereby saving us the express charges. This is not the first service he has rendered us. Last Thanksgiving he raised more than a hundred dollars among outside friends for our home. The fine response of my friends at Fremont is sincerely appreciated. I believe similar results could be obtained to a greater or less degree in a dozen or more communities in our conference. All that is needed is for some representative man or woman to start the ball rolling and good results are guaranteed. Since money is so scarce and tight I want to ask and urge other friends to put this suggestion into active operation.

W. N. C. LEAGUE

(Continued from opposite page)

IV. Summary, of losses and gains.

(a) Losses:

1. Responsibility of organization will not be in hands of young people.

2. Young people will be under thumb of counselor, superintendent of church school, and church school board.

3. Young people lose their autonomous relation to their organization. (No more responsibility for making their standards, by-laws, etc.)

4. Temporary loss because of sentimental attachments to old methods.

5. Less young people will be trained by holding places of responsibility.

(b) Gains:

1. Prestige. (Everybody will be in favor of the new board).

2. Money. (It will be easy to finance since it will have popular approval, and is the thing they want to do).

3. Efficiency. (All being under one head—authoritative group—it will have to be efficient. There will be less meetings in local church and conference).

4. Popularity. (In local church, the congregation will want the entire program to succeed).

5. Saved from disparaging comparisons and frequent bickerings between present boards.

(c) Doubtful:

1. Danger of too much authority in one board. (General, annual conference, and the local church).

2. Probability of friction between heads of departments whose work is similar and closely related.

3. Woman's missionary society does not enter in this plan.

4. Board of lay activities is in this field and if its work succeeds will conflict with work of new board.

5. Conflicting financial appeals of number 3 and number 4 will continue.

6. There is no evidence that the local church will have less expenses; it is probable the new program will cost more in its overhead expense.

(d) Alternatives:

1. Go into the new board and take our chance of preserving ideals of Epworth League.

2. Keep quiet and let others do as they please with the consolidation.

3. Fight to maintain our present status, as a board and organization.

4. Request federation of boards by means of an advisory council.

5. Ask for authority to experiment with consolidation in the local church with different types of programs during four years.

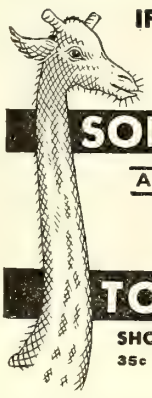
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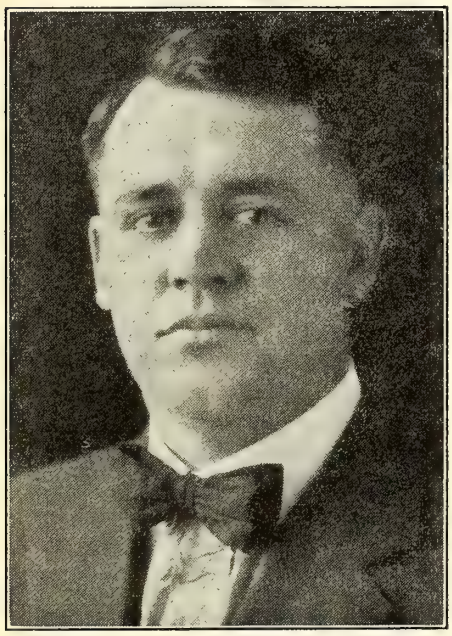
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METHODISM IN SELMA

The first Methodist organization in Selma was effected somewhere in the "sixties." It was organized in Godwin's school house, the only school house in the community, about one and one-half miles north of Selma. This is still standing on the Stadley Eason farm, having been moved there from its original location to be used for a kitchen. Rev. A. R. Raven was the first pastor. He was on the Smithfield circuit during the war between the states, and was returned following the war. He held a revival in the school house and was assisted by Alex. Householder and John R. Brooks. The old building was well constructed of the best timbers and there were good timbers in those days.



Rev. D. M. Sharpe, pastor of the Methodist church, Selma

Until 1867 or thereabout, there was no religious organization in Selma. The old school building was used for the first church. It is about 16 feet square and has a fireplace and two windows. There was no Sunday school in the community at that time. The church organized with only a few members, the names of whom were: Charles Preston, David S. Turner, Alice Mitchell Turner and his wife, Perry Godwin, Simon Godwin, Harrison Pittman and wife, and D. B. Graves.

This little congregation of Methodists did not stay long in the old school house, but around 1869 built the first Methodist church near the old depot. I have not been able to learn how long they used this building, but when they found that the town was going to develop where Selma now stands, they tore the church down and built the third place of worship with the same lumber. This house is still sanding on the corner of Noble and Massey streets, and is being used for a dwelling, just two blocks from the present location of our beautiful Methodist church. The church was known as "Corinth" when on the Smithfield circuit.

The next church was built on the lot adjoining the present church. It was used until 1910 when the late J. M. Daniel finished the present church which had been started the year before he came to Selma. I have been unable to get the exact date of the building of the old church, but it was somewhere around 1870. When we removed the building to make room for our modern Sunday school plant I found the old Bible marked "Selma Methodist Church, 1870." There was little money in those days. It was not easy for a small congregation to build a



EDGERTON MEMORIAL CHURCH, SELMA
New Sunday School Building cost $16,500. Whole plant worth $40,000. Rev. D. M. Sharpe, Pastor



To Build Up Young Wives

"I was in a run-down condition after a miscarriage and it left me awfully weak. I could not eat enough and I could not work. A friend told me to take Lydia E. Pinkham's Vegetable Compound and I got good results from it. I took four bottles and have gained eight pounds. You may use this letter as a testimonial if you value it."—*Mrs. Joseph Caladaptro, 192 Florida Avenue, Amsterdam, N. Y.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

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church. Mr. John A. Waddell gave the present site for a church. He was running a saw mill nearby, and cut the lumber from choice North Carolina pine. Mr. Waddell supervised the building; others helped, some with money, others with labor. When we tore down the old building we found many pieces of lumber two by six 34 feet long of pure heart pine.

Selma, like all conservative towns, has had no rapid growth in churches. There are times when it seems to grow more rapidly than others, but the population is a shifting variety; many come and go. There is, however, a settled membership which makes the growth of the church gradual. One can see from the evolution of the plant from the one in the sixties to the one built in 1910, and further progress in the completion of our Sunday school building last year, that there is a steady growth.

There are now 350 members and one of the best equipped churches in any medium sized towns in our conference.

D. M. Sharpe.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Rev. I. L. Roberts, Hickory, blue seal.

Miss Eva Walker, Spencer, incomplete.

Mrs. R. B. Miller, Winston-Salem, incomplete.

Rev. E. P. Stabler, Welcome,, incomplete.

Miss Bess Duvall, Warrensville, incomplete.

Mrs. W. A. Bivins, High Point, incomplete.

Rev. R. E. Hunt, Jamestown, incomplete.

Rev. H. G. Hardin, Greensboro, incomplete.

Miss Jeanne Whisnant, Charlotte, incomplete.

Mrs. E. H. Bell, Charlotte, incomplete.

W. N. Harper, Charlotte, incomplete.

Miss Lourina Hunter, Charlotte, incomplete.

Miss Mary Ella Lowe, Charlotte, incomplete.

Mrs. J. K. Slear, Charlotte, incomplete.

LOCAL CLASSES

Since last report the following good people have conducted local training classes. Kindly join us in thanking them.

Mrs. J. A. Cooke, Central, Spencer; Pupil Study, 10 credits.

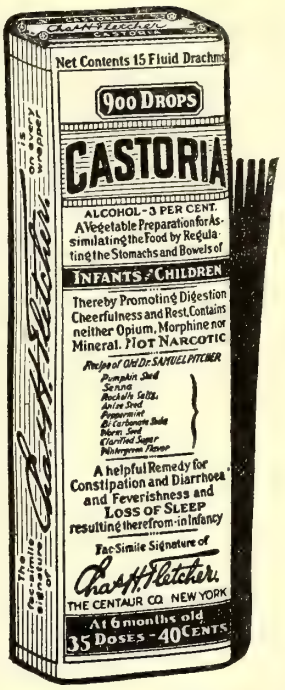
Rev. E. P. Stabler, Midway; Worship, three credits.

Rev. Paul R. Rayle, Statesville Ct.; The Small Sunday School, Its Plans and Work, 20 credits.

THE WORLD KEEPS DEVELOPING

Evolution—business evolution, professional evolution, social evolution, spiritual evolution—is inevitable. We may not like it. We may prefer the old ways, and way yearn for the days when the world moved at a slower tempo, but we cannot stem the advance. We must either keep up with it or drop behind, and if we drop behind we are lost.—Arch Jarrell.

When Babies CRY



Babies will cry, often for no apparent reason. You may not know what's wrong, but you can always give Castoria. This soon has your little one comforted; if not, you should call a doctor. Don't experiment with medicines intended for the stronger systems of adults! Most of those little upsets are soon soothed away by a little of this pleasant-tasting, gentle-acting children's remedy that children like.

It may be the stomach, or may be the little bowels. Or in the case of older children, a sluggish, constipated condition. Castoria is still the thing to give. It is almost certain to clear up any minor ailment, and could by no possibility do the youngest child the slightest harm. So it's the first thing to think of when a child has a coated tongue; won't play, can't sleep, is fretful or out of sorts. Get the genuine; it always has Chas. H. Fletcher's signature on the package.

5218 Happy People Give up Their Secret

JUST suppose you could get 5000 joyously happy people together in one big hall and could ask them what made them all so full of pep. Suppose, strangely enough, that all of them had discovered the same way to be happy. You would feel that here, if anywhere in the world, was the secret of how to get joy out of life.



This is just what has happened during the last few weeks. We knew there were millions of people who had found the secret of happiness in the same way, and we asked them in one or two small announcements in the magazines and newspapers to tell us their story. Letters came to us from practically all over the globe.

All of them said "The secret of happiness is health."

How to get this health? The way that all of these people had discovered was not some magic medicine, not some powerful drug, not some difficult course of training—but only a simple, harmless, natural method. It was to keep the body internally clean, sweeping its natural poisons away each day, regularly as clock work—by the use of Nujol.

They have found the way to Buoyant, Zestful Health, and the Joy that goes with it

These people had made a great discovery. They had found out that Nujol contains no drugs; that it is as tasteless and colorless as pure water; pleasant to take and forms no habit; that it cannot hurt you, no matter how much you take; that it is non-fattening; not absorbed by the body; that it is only the internal lubrication your body needs, just like any other machine.

It sounds like a fairy tale, doesn't it, to be well and happy so easily? Well, all you need to do to find out if these people have made a real discovery is to get a bottle of Nujol today at any drug store and take it for two weeks. It costs but a few cents and it makes you feel like a million dollars. The sure way to happiness is through *health*.

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Gastonia—St. Paul's, Cherryville Ct.....April 3-4
Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon—Enfield ..... April 23-24
Weldon ..... April 23-24-25
New Bern—Oriental ..... April 24-25
Asheville—Fletchers ..... April 29-30
Charlotte—Charlotte (Wesley Heights) .....April 29-30
Statesville—Troutman ..... April 29-30
Elizabeth City—Columbia ..... May 8-9
Fayetteville—Roseboro ..... May 13-14
Durham—Carr Church, Durham ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

March
W. Burlington, a.m. 16
Webb Avenue, p.m. 16
Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30
April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27
May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March
Hatteras, Hatteras, night 19
Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30
April
South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March
Siler City, Hickory Mt., a.m. 15-16
Goldston, Cumnock, p.m. 16
Pittsboro, Pleasant Hill, a.m. 22-23
Lillington, Pleasant Plain, p.m. 23
Dunn, night 23
Elizabeth, Clarkton, a.m. 29
District Union Services 30
April
Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27
May
Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Pattea, P.E., New Bern, N. C.
SECOND ROUND

March
Oriental, Kershaw, 11 16
Jones, Maple Grove, 3 16
Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March
Youngsville, Wesley, 11 15
Garner, Mt. Zion, 11 16
Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30
April
Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March
Biscoe, Star, 11 16
Roberdel, 7:30 16
Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30
April
Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

March
Wilson, 11 16
Clarke Street, 7:30 16
Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30
April
Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

March
Rosemary, Smith's, 11 16
Gaysburg, Oak Grove, 3 16
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30
April
Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27
May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

March
Maysville, Hopewell, 3 16
Swansboro, Swansboro, 7:30 16
Faison-Warsaw, Warsaw, 11 23
Wallace-Rose Hill, Wallace, 7:30 23
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30
April
Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Jacksonville-Richlands, 11 16
Carver's Creek, Shiloh, 11 13
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March
Marshall, 11 16
Hot Springs, The Gap, 3 16
Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March
Polkton, Poplar Hill, 11 16
Ansonville, Cedar Hill, 3 16
Wadesboro, night 16
Morven. Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 South York S., Gastonia.
SECOND ROUND

March
East End, Gastonia, 7 12
Lincoln Ct., Pisgah, 11 15-16
Shelby Ct., Pine Grove, 3 15-16

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

March
Highland, Highland, 11 16
East Greensboro, Bessemer, night 16
Randolph, Trinity, 11 22-23
Highland, Highland, 11 30
West Greensboro, Groomes, 3 30
April
Ramseur-Franklinville, Franklinville, 11 6
Pleasant Garden, Bethlehem, 3 6
West Market, West Market, night 6
Stokesdale, Eden, 11 12-13
Proximity, Proximity, night 13
Park Place, Park Place, 11 20
Bethel-Grace, Bethel, night 20
Ward Street-Archdale, Archdale, 11 27
Wesley Memorial, Wesley Memorial, night 27

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

March
Marion, First Church, 11 16
Old Fort Ct., Mill Creek, 2:30 16
Old Fort, night 16
Elk Park, Newland, 11 23
Avery, Pisgah, 2:30 23
Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30
April
Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
SECOND ROUND

March
Sparta, Shiloh, 2:30 15-16
Warrensville, Smethport 11-16
Moravian Falls, Charity, 11 23
Laurel Springs, Transou, 3 23
North Wilkesboro, 7:30 23

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March
Salem, Mt. Tabor, 3 15-16
Albemarle, Central, 11 16
New London, Richfield, 4:15 and night 16
Gold Hill, Gold Hill, 11 27
Badin, night 23
Concord, Harmony, 11 30
Concord, Central, night 30
April
Concord, Kerr Street, 11 6
Concord, Epworth, night 6
Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13
Spencer, night 13
Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun.....19-20
Forest Hill, night 20
The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

March
Statesville, Broad Street, 11 16
Olin, 2:30 16
Taylorsville, 11 23
Hiddenite, 2:30 23
Stony Point, night 23
Mooresville, Central, 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville, Broad St., night 30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

March
Highlands, Horse Cove, 11 16
Franklin, night 16
Glenville, Glenville, 11 23
Cullowhee, night 23
Waynesville, 11 30
Canton, night 30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

March
Linwood, Tyro, 11 16
Erlanger, Reeds, 3 16
Cooleemee, 11 23
Mocksville, 7 23
Lewisville, Concord, 11 30
Welcome, Center, 3 30

What the automobile has taught women about household lubrication

Experience with motor cars has taught women that moving parts must be protected against wear by a film of oil. Many of them haven't learned, however, that moving parts of sewing machines, vacuum cleaners, lawn mowers, washers, and other mechanical devices must also be protected against dirt and rust.

3-in-One Oil not only **lubricates; it also cleans and protects.** It is different from all others, because it is a scientific blend of three high grade oils—**animal, mineral and vegetable.** 3-in-One is the oil you should use on mechanical equipment if you want best results.

Don't risk your expensice household devices by using oil that does only half the job. Insist on the old reliable 3-in-One. It costs little more to buy and much less to use. tA good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 3

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 14
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Roanoke Rapids—L. M. Hall 5

WILMINGTON DISTRICT

Swansboro—T. B. Hough 6
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2

GREENSBORO DISTRICT

◇E. Greensboro—R. C. Kirk 14
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 9
Park Place—J. E. Abernethy 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Randleman—J. H. Brendall, Jr. 7
Uwharrie—J. A. Howell 6
◇Liberty—M. F. Kincheloe 6
Glenwood—W. A. Kerr, Jr. 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Jamestown—R. E. Hunt 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 15
◇◇Wilkesboro—T. C. Jordan 9
◇Elkin—L. B. Abernethy 8
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
◇Hiddenite—J. B. Tabor 10
Catawba Ct.—E. D. Ballard 9
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3

WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Mocksville—R. C. Goforth 4
Walkertown—W. R. Ware 5
Linwood—J. C. Keever 5
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy—H. P. Powell 6
Bethel—G. N. Dulin 6
Murphy Ct.—A. A. Somers 5
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

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Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

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IN MEMORIAM

GODBEY—James Madison Godbey was born June 16, 1846, and fell asleep in Jesus January 19, 1930, being 83 years, seven months and three days of age. Brother Godbey was for many years Sunday school superintendent of Clarksbury church, of which he was a member. He was a steward for more than 50 years. He gave gladly of his time and means to the support of God's kingdom. He was a man of prayer and spent much of his time during his last days in communion with his God. Although he is gone from us, he is no less ours, and we shall still be blessed by his saintly influence and profit by his godly example.

D. A. Oakley, Pastor.

PRICE—John C. Price was born July 16, 1859. He departed this life January 25, 1930, being 70 years, six months and nine days old. He was converted and joined the Methodist church in early life and remained a loyal and faithful member until his death. He leaves to mourn their loss two sisters, Miss Lizzie Price of Waxhaw, Mrs. Mary Howie of Mineral Springs, and two brothers, B. F. Price of Waxhaw and J. R. Price of Rock Hill, S. C., and other relatives and friends.

Funeral services were conducted by his pastor, Rev. J. E. B. Houser, Sunday afternoon and burial was in the family burial ground.

MIDGETTE—Banister G. Midgette, South Rodanthe, N. C., age 63 years, died January 28, 1930, after suffering several months from heart trouble. His suffering was very great, but he manifested much patience through all his afflictions. Though suffering much in body he enjoyed the assurance of a home where suffering never comes. When in health he was cheerful and loved to see people happy. He leaves two brothers, four sisters, many relatives and friends to miss him, but if we live in the light of the Holy Spirit we can meet him with loved ones where parting is no more. His funeral services were conducted at the home of his sister, Mrs. A. V. Midgette, where he made his home for a number of years, and his form was laid to rest in the Anderson Midgette cemetery to await the resurrection day. K. R. Pugh.

SPEAS—Mrs. Alice Josephine Speas passed to her reward in the early morning hours of the 26th day of December, 1929. She was born on the 7th day of June, 1860, having thus reached the age of 69 years, six months and 19 days.

She was the daughter of the late J. Monroe Hunter and Mrs. Lucy Hunter. Her mother, who at the age of 92 years survives her. Her passing breaks a link in the chain of five living generations. She was born in Forsyth county and has lived her life of almost three score years and ten in this county. She is survived by four sisters: Mrs. Martha James, Mrs. Luvitha Poindexter, Mrs. Jane Kiger and Mrs. Mollie Cox; four children, Orrin Speas, Mrs. Ida Conrad, Monroe Speas, and Ethel Speas; ten grandchildren and one great-grandchild, little Helen Fishel.

At the age of 18 years she was united in marriage to T. D. Speas, a son of S. B. Speas, also of Forsyth county, thus uniting two families whose ancestry can be traced over a great period of time in this county. Early in life she and her devoted husband started together the battles and vicissitudes of life, and for nearly a half century they were permitted to enjoy the love and sympathy of each other in holy wedlock, this happy union being brought to a close by the death of her husband on the 16th of June, 1923. To this union were born four children named above, who have met here today to pay tribute and respect to her who has so wonderfully blessed them with the lessons and virtues of a God-fearing woman and the tender love of a mother's heart.

Mrs. Speas was a good woman. Early in life she became a member of the Methodist Episcopal Church, South, and was a member of Sharon church at the time of her passing. She was a member of the board of stewards for years and remained so until her death. Her faith was the simple; her philosophy was the same. It was to love mercy, to do justly and to walk humbly with thy God. Her life of quietness and simplicity was beautiful. She was meek—one of those who inherits the earth. To be in her home was a joy to her. She loved the company of her friends, and most of all did she love the company of little children. This quality of hers to enjoy the company of others, and to see in them their good qualities rather than their weak ones, attracted others to her and made her home a pleasant retreat from the busy walks of life.

Reserved in her ways, she made no attempt at show. No trumpets have proclaimed her deeds. Her heart and hand responded to the noble impulses within.

She passed from us just a few hours after the close of Christmas day. All day long the hearts of loved ones were made sad by the fact that they knew the end was near.

This good woman has gone from us, but her face was ever toward the Celestial city into which she has entered, for "Death is but a path that must be trod If man would ever pass to God."

Especially impressive is the message she left her four children, written October 16, 1929, which follows:

"No two people see things alike, so we must be willing to give and take. Above all, I want you to live right in the sight of our heavenly Father, for we want nothing in the way to make us ashamed to meet him.

"I know I have made many mistakes in my life, but it has always been my desire to live right. I feel that it may not be long before I will have to leave this world and I am trying to be ready. Death is only the gate to eternal joy, and yet we dread to enter there, but I hope to get there and to meet everybody there. There is a place for everyone, if one so lives in this life as to be ready for death sure to come to young and old.

"This is to my four children: Orrin, Ida, Monroe and Eethel.

'Lovingly your mother,
"Alice J. Speas."

PITTS—On November 19, 1929, God in his infinite love called home the spirit of Dr. Walter Ingold Pitts. Dr. Pitts was only 50 years of age, but had suffered long. He bore with patience his affliction and ever thought of others. He was always kind and gentle, a true Christian.

Dr. Pitts was the only son of Mr. and Mrs. J. H. Pitts of Catawba. After graduating from Davidson College and from Atlanta College for Physicians and Surgeons he got his degree from University of the South at Sewanee, Tenn. He practiced his profession first in Louisiana, then for nine years in Colorado. In 1906 he was married to Miss Stella Sherrill of Catawba, who lived only about two years.

In 1912 he came to Lenoir, taking up the large practice of the late Dr. W. P. Ivey. In 1915 he was married to Miss Maude England of Lenoir. He is survived by his wife and daughter, Laura Emily. Also by his parents and four sisters, Mrs. Charlie Little of Catawba, Mesdames E. H. Miller, T. G. Furr and Frank Hudson of Salisbury. N. M. G.

IN MEMORIAM

The board of directors of the Children's Home at Winston-Salem, N. C., of which Alfred E. Smith was a member, in session at the Home in December, 1929, paid tribute to his memory, and appointed a committee to prepare a memoir for publication in the North Carolina Christian Advocate and local papers.

With the activities of life full upon him, with his manifold interests at high tide, with seemingly returned health and joy in living permeating his interesting personality, our friend and brother, Alfred E. Smith of Mt. Airy, N. C., passed suddenly to his reward November 30, 1929.

In the passing of Mr. Smith there went from among us a man who was outstanding in his achievements. From small beginnings he accumulated wealth, and his business acumen was remarkable. He was a well informed man on the larger issues of the day, and was an astute thinker, forming his own opinions, and with the courage of his convictions to stand by a principle.

He was sometimes called in consultation with leaders of the state to discuss certain issues or policies and was the intimate friend of many of the state's most influential men. As a churchman, he was a liberal contributor to his home church, and was usually in his pew at the morning and evening services at Central Methodist church, Mount Airy.

One of his last gifts was made to Rockford Street Methodist church in his home town, which stands largely a monument to his own liberality and his influence in interesting other men of means in the erection of this splendid edifice.

He was interested in the success of the Children's Home, and the splendid granite pillars marking the entrance to the grouds there were gifts from him.

Mr. Smith loved his home, and was a devoted husband and father. As a friend he stood firm and true. In his home, in the circle of his friends, and in the councils where his business interests lay, he is greatly missed and lamented.

H. K. Boyer,
J. T. Mangum,
C. H. Ireland,
Committee.

BROWN—On the 30th day of October, 1929, Joseph Aubrey Brown passed to his eternal reward. Brother Brown was born September 25, 1866, and was 63 years old. He was the son of the late John P. and Alice O. Brown of Gates county. He was converted and joined the Methodist church in youth. On January 1, 1896, he was married to Miss Lucie O. Williams, daughter of the Rev. T. L. Williams of the Virgiina conference. She and their only daughter, Mrs. J. J. Meader, are the remaining links of perfect companionship. Other surviving him are the following sisters, Mrs. W. S. Hayes of Windsor, Mrs. Sallie Riddick and Mrs. H. C. Rountree of Gatesville, three grandchildren and many nieces and nephews.

Brother Brown spent practically all of his life in Gatesville, where at the time of his passing, he was engaged in the mercantile business. He was for many years sheriff of Gates county. As an officer and as a citizen he moved with that quiet and affable manner which always commanded respect and confidence. He was broad-minded and progressive in his views and as a neighbor, constant and helpful. The church has lost a devout member, and the community a sincere, true and warm-hearted friend.

The funeral was conducted by his pastor, assisted by Rev. R. F. Munns, Rev. Reginald Eastman of the Episcopal church, and Rev. K. C. Horner of the Baptist church.

May God bless the bereaved ones.

W. C. Benson.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Why People Go to Church

EMERSON went to church one day, but he could not tell from the sermon, for all its art, whether the preacher had ever heard the laugh of a child or looked into an open grave. Unless the man in the pulpit has felt the deep hurt and heartache of humanity—its bitter, blinding tragedy—unless he knows the rough places, the dangerous turns, the dismal stretches of the old, winding road, and something of what the pilgrims carry in their packs, he cannot minister to our needs, much less lead us far along the way whither we seek to go. If he is aware of his own heart and its yearnings, he must know that men do not go to church to learn about science, philosophy, or art, useful as such studies may be. They go sorely needing and sadly seeking something else—longing to hear a voice out of the heavens, telling them of the things eye hath not seen or ear heard. They go seeking, as of old, the healing touch, the forgiving word, the hand put forth in the darkness, which makes them know that they are not alone in their struggle for the good. The preacher must live with the people if he is to know their problems, and he must live with God if he is to solve them.

—Joseph Fort Newton in *"The New Preaching."*

TAFT CALLED TO THE HIGHER COURT: THE LAST OF EARTH

Kirk L. Simpson, Associated Press staff writer, has told in such a beautiful way of the final tribute paid the Chief Justice and ex-President that we quote the first paragraphs of his story:

Under rain-sodden soil of wooded glade, lonely in its peace and isolation, William Howard Taft lay tonight, the long, eventful story of his mortal journey ended.

At his feet, a dozen yards away down the gently sloping hillside, towers an ancient and mighty oak. Through its leafless limbs, thrilling now with the stir of the coming spring the far lights of Washington gleam dimly toward that restful sylvan nook in Arlington national cemetery where he sleeps in eternal fellowship with other great dead.

There is an old highway that passes just below, where the busy traffic of the workaday world ebbs and flows. Beyond that comes the wide, quiet sweep of the Potomac, and then the city where his life of public service was spent.

Honors greater than have come to any American since the first president, who perhaps saw that sturdy old oak in its youth, fell to the lot of the man whose last sleep it now shelters with kindly, far-spreading boughs. His countrymen made him President, almost against his will. Then again they called him to high service as chief justice.

Yet above and beyond all that, greater than the honors and dignities of high place that set him apart, were the love men bore him all his long life for those personal, homely virtues upon which friendships are founded that transcend political differences, loyalty, kindliness and the saving grace of humor.

In these qualities, Taft of Ohio was richly endowed, and through all the splendor of tribute by the nation and the world as he was carried to his grave today, ran the thread of that wealth of friendships he left behind among men of all parties and creeds, that he had never lost in victory or adversity.

Just over two decades ago, William Taft entered the White House on a March day of bitter winds, cold and snow. Today another March day played the gamut of its vagaries as he passed on his last parade, received his ultimate honors.

Cold, drenching rain beat upon the columns of soldiery that made up his escort. The lowering, sodden clouds turned back from that last scene at the grave thousands who otherwise would have crowded every point of vantage.

Yet, just at the end, when the triple rifle blast blazed its last salute and the sweet, clear tones of an army bugle sounded in "taps," the blue showed through above and a shaft of golden sunshine poured its benediction upon the dripping tent above that hillside grave.

It bathed in beauty the great mound of dripping blossoms there beside the grave. It peered in beneath the canvas to cast its beneficent spell upon the weeping widow, bowed over the slowly-lowered casket in her last farewell. It caught the trim lines of troops, marines and sailors that ringed that woodland half acre about as a frame, to touch saber blade and polished button with glinting lights, to wake the rain-sodden coloring of flag and guidon to new and glowing life.

And it was thus they left their dead, those weeping women of his household, those many, old, old friends of the most distinguished men in national life today who gathered with him for the last time. They left him sleeping under the glow of a sinking sun, which was flaming gloriously among the old trees from which the shadows of night were stealing down the hill even as they went down it and back to the busy city beyond the river.

There was just a scattering of rain in the morning as the cavalry escort clattered to its place before the Taft home on Wyoming avenue, waiting to escort the dead man on his last journey to the capitol. The black caisson, with its gun team of six gray horses, told of the errand on which the troopers rode.

Within the church an old friend of the dead president, Dr. Ulysses C. G. Pierce, waited to offer such religious comfort as was in keeping with the simple faith of the man who had passed on. There was little of ritualistic service, just the kindly old hymns with organ and the chiming bells far above, joining, the prayers and the scripture readings, with only a poem or two beloved of Mr. Taft and read by his old friend. It took less than half an hour in all.

Then the final scene at Arlington is given in detail.

One of the encouraging signs of the times in Mexico is the fact that several young married women who have had very little education have entered the Anglo-Mexican School, the mission school, in order to keep up with their husbands and be more intelligent in caring for their families. The three at present in the school are well-to-do and capable; moreover, each of them has one or more small children who also attend the school.

NEW FINANCIAL POLICY PROPOSED

By H. M. Ratcliff.

1. A unified budget. We must have a unified budget. We are the only large church today which has not already formed such a budget. This budget must be made on the basis of the needs of the various interests involved. It may be constructed on the plan of quotas, to be distributed to the annual conferences, districts, and churches.

2. Single promotional agency. There should be but one promotional agency responsible for the educational contact with the local church. This agency will correlate and protect the several causes in this benevolent budget. It will cultivate the liberality of the church in behalf of all of the causes concerned.

3. The voluntary element. The various units in this process must be given a voice in the quotas finally distributed. This must be a real freedom. The quota finally accepted by any church must in fact come as a pledge. This pledge must be made in the light of all the facts, and made as liberal as possible in each situation. It must take account of all local conditions as well as of the connectional program. This pledge should also receive congregational ratification in church conference, and be followed by an every member canvass. In this way it becomes personal, educational and democratic.

4. Results to be expected. Many churches will accept quotas smaller than previous assessments. Many charges have been paying a small per cent of assessments. Let them set the quota at a point reasonably attainable, and increase it from year to year until they have reached their maximum liberality. Others will fix their quotas at a lower point because of local indebtedness, which has all but shattered the morale of the church. Many others can and will pay more than the sum of their previous assessments.

The board of missions has succeeded with the mission special plan. The work of the woman's board has been highly successful without any assessments. The splendid missionary work of the leagues and Sunday schools has been achieved without assessments. All of this is prophetic of the success of such a policy as applied to all of our benevolences. We, therefore, believe that it is imperative that the General Conference inaugurate a new policy involving the aforesaid principles. We are for a new plan.

SUPERANNUATE ENDOWMENT

The neediest cause of the church is now before us. By General Conference action March, April and May are to be devoted to the sacred interests of our worn-out preachers. Worn-out and, in many cases, forgotten by the very people who owe them their very lives. After years of heroic service in the ministry these men face age, ill health and poverty. The church should certainly bestir itself in this matter and do something worth while this year of grace 1930.

I do hope all pastors will answer Dr. Todd's recent communication, indicating how many Easter envelopes, regular envelopes or Fidelity banks they can use. I write to urge that we use the month of April to raise all or a good part of our charge balances for this cause. Of the 38 annual conferences in the homeland we stood fifth last year in the amount raised. We should do still better this year.

C. S. Kirkpatrick, Director.

NORTH CAROLINA CHRISTIAN ADVOCATE

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"What the church is for" becomes a question in the minds of some folks that demands an answer. We will let an English minister give his answer. Here it is:

"Right where the handclasp's a little stronger,
Right where the smile dwells a little longer,
That's where the Church comes in.
There's where the sun is a little brighter,
Folks treat each other a little whiter,
And the bonds of home are a wee bit tighter,
That's where the Church comes in."

"Behold, this dreamer cometh," cried the brothers of Joseph in scorn prompted by jealousy as they beheld the lad approaching them over the hills of Dothan. And he was a dreamer. If not, he would never have carried at his belt the keys to the corn cribs of Egypt. Woodrow Wilson confirms this truth in the following apt and beautiful sentences: "We grow by dreams. All big men are dreamers. They see things in the soft haze of a spring day or in the red fire of a long winter's evening. Some let these dreams die, but others nourish and protect them, nurse them through bad days till they bring them to the sunshine and light which come always to those who sincerely hope that their dreams will come true."

Francis Asbury is in the list to be considered for a place in the Hall of Fame of New York University. Fifteen are to be elected this year. Bishop Asbury has received votes on previous occasions and it is the hope of many who know the place he occupied in laying the foundations of the social and religious structure of the American nation that he will be chosen this year. He was as truly the father of American Methodism as George Washington was the "Father of his country." One has eloquently said: "He was indeed a maker of the America that we know, and as at Washington he rides on his bronze steed down the street of the Presidents, so he should eventually stand in his rightful place among the other builders of America in the Hall of Fame."

The Cokesbury Press, Nashville, Tenn., has just issued "The New Preaching," a volume of unusual merit, an excerpt from which appears on the cover page of this paper. The book can be secured from the Advocate at publisher's price, $2.00.

The United Presbyterian, an appreciated exchange upon our table and entirely trustworthy when it comes to making sure of its facts, carries the following interesting and remarkable story:

Peter Ramos, a resident of Tampa, Florida, deaf for years, dreamed one night that he could hear. Thus wakening from "a deep sleep of peace" he heard the silvery chimes of a clock; he heard a rooster crow; he heard his wife snore and these were the sweetest sounds he had ever heard in his life. He feared it was all a dream and then he cried aloud and answers came back to him. It was all true; he could hear. For 25 years he had been deaf and the change came over night. Surgeons wanted to examine his ears to see if possible just what had happened, but Mrs. Ramos said, "No." And it wasn't just an ordinary "No." It was a great, big, emphatic "No," just like this: "NO!" She said she didn't want any doctors "monkeying" with her husband's ears, lest his deafness return. Sensible woman!

Alonzo Stagg, veteran athlectic director of the University of Chicago and for forty years the greatest moral force in the student life of America, as well as an honored and influential citizen of Chicago, was before the House committee to tell what he thought of prohibition. Stagg told the committee that the youth of today were fortunate in growing up in a country where sale of intoxicants is prohibited. "The great mass of people in the United States in my judgment," he observed, "are strong for the law and will continue to be despite the massed attack which is being made upon it. "As I see it, the prohibition law is not observed, first, by 'the idle rich'; second, by 'the ne'er do wells,' as Westbrook Pegler calls them; third, by the class who demand social privileges for themselves, and fourth, by the followtails, that is the weak ones who just go along."

"Susanna Wesley—The Madonna of Epworth"

Such is the capiton of a study of the mother of John and Charles Wesley by S. Parkes Cadman in the April number of McCall's Magazine. It is one of a series of short stories of famous saints by Dr. Cadman, the widely known radio preacher.

In this admirable article by Dr. Cadman among other happy descriptions of that great mother of Methodism are the following:

Women who today celebrate the new freedom might well remember how much of it was created in the cold, bleak, ill-furnished rectory of the Lincolnshire fen lands where Susanna Wesley dwelt obscure, unfriended, and unknown. Certainly it is high time that she came into her kingdom, where her radiant personality, ready wit, keen vision, and unfailing goodness would move to the manner born.

Her cell was the home, her austerities those of child-bearing and rearing, her discipline one of continuous physical hardships, her fruit, the sons who illuminated the evangelical world. Truly if the mother of the Gracchi was the model of pagan emulation, the mother of the Wesleys is the model for Christian emulation.

The fact that Susanna Wesley exists for us mainly because she was a wife and a mother is a speaking comment on the temper of her troubled time. The eighteenth century had light but not love, sense but not sympathy, strength but not wisdom. Its very merits were of the earth, earthy.

No contemporaries seem to have thought of Susanna Wesley as a human being, with a sacredness all her own, and endowments of body and mind which could easily have secured her an influential place in vital affairs. Regarded intellectually or morally she was equal to any reasonable demands within the limits of her physical equipment. Nor does it tell against her holiness of life and behavior that she chose the solemn obligations of wife and mother.

Other "saints" of her sex wedded heaven or the church and made their causes their dearest concerns. Susanna Wesley was in no way inferior to them in spiritual renown because she married a learned but eccentric country parson, smoothed his perplexed path, shared his poverty, enlarged his pastoral supervision, and bore him nineteen children, two of whom became the most famous religious leaders of current Protestantism.

Contrast her pinched and meager temporalities with the scenes of fashionable splendor; the balls, ridottos, revelries and routs of court and camp during the reigns of George the First and George the Second in Britain, and Louis the Fourteenth and his grandson, Louis the Fifteenth, in France. Not a few of their gaities were afterward quenched in ignominy or drowned in blood. But her homestead nourished the religious zeal and sagacity which revived the spiritualities of great nations.

The answer to the pride and prodigality of the Bourbon paradise was the guillotine. The answer to the humility and restriction of Epworth Rectory was a regenerated civilization. Their incessant outrages of decency and justice were terribly revenged. Susanna Wesley's trust in the cradle she rocked was vindicated.

At Epworth, as at Bethlehem, were hidden the fountains of a purer faith and a nobler affection. Countless myriads who passed from darkness to light have blessed the place and the mother who adorned it. One is eager to scan every detail of her sacrificial career; to lift her into delayed but deserved prominence; to show why every maid and wife can delight in this princess of celestial lineage, and to cause American womanhood to exult in her admirable qualities.

Head of Federal Council of Churches Before Committee

Bishop Francis J. McConnell, president of the Federal Council of the Churches of Christ in America, could not on account of previous engagements of long standing appear before the House judiciary committee in its hearing on prohibition but he sent to be read the following telegram:

"Let us not forget that the Eighteenth Amendment was adopted by forty-six of the forty-eight states and by a larger legislative vote in the Congress and the state legislatures than any portion of the federal constitution. In general its results have been overwhelmingly beneficial to the American people economically, socially and morally. The fact that its observance and enforcement is not one hundred per cent perfect is poor argument for its repeal. On such a basis we would repeal our anti-narcotic laws, traffic laws, white slave laws, pure food laws and others. The opposition of the church to the liquor traffic is founded on the nature of the church and the nature of the traffic. They are incompatible. Anything that hurts the fundamental welfare of the child, the home or society is a concern of the church and no amount of sophistry will prevent the church from stating its mind and conscience on the matter."

Preaching Repentance

Dr. Samuel Eliot, Unitarian minister in Boston, says, "We do not hear as much preaching about repentance as we used to. We are gradually turning from a religion of self-reproach to a religion of self-respect. Let us stop crying over spilt milk. We are saved by hope."

No one will for a single moment question the accuracy of Dr. Eliot's observation. But we wonder if in this departure we are really improving on the preaching of John the Baptist and of Jesus. Isn't it barely possible that Jesus was right in his insistence upon repentance and we are wrong in neglecting it?

The "Home Rule" Bishops

Of interest in itself and of special interest at this time to us of the Methodist Episcopal Church, South, as the General Conference ap-approaches, is the following editorial in last week's Christian Advocate (N. Y.). Our General Conference will be called upon to legislate upon this subject of home government for our mission fields, which is an important question with us as it was with our Northern brethren. Here is the editorial on a timely question of church legislation:

Last week the cabled news of the election of two new bishops for Eastern Asia was received in time for printing, but too late for editorial comment.

This is the first election under the amended constitution of the church, which authorizes certain sections of the church to elect bishops, whose jurisdiction, except under certain specified conditions, is limited to the group by whom they are elected.

The election marked the initiation of a new, and as we believe, a greatly improved method of administering the affairs of the Methodist Episcopal Church in lands outside the United States. It introduces a degree of self-government which is in harmony with the prevalent spirit of nationalism. It opens the way for supervision of such groups by officers of their own race, though the Chinese have chosen one bishop who was born in China and another who "went to China to bury himself" thirty years ago. Before the end of the quadrennium Southern Asia and Latin America will have elected their bishops on the same plan. Thus one of the most epoch-making pieces of legislation of the General Conference of 1928 begins to take effect. It argues happily for its operation that the first of the new "home-rule" bishops are men of such attainments, character and spirit as John Gowdy of Foochow, and Wang Chih Ping of Peking. If the new institution has the values which its sponsors attribute to it, these are the kind of men who will bring them out.

A Time to Play

According to the old notion the time given to play was just so much time wasted. But even then men recognized the truthfulness of the maxim, "All work and no play makes Jack a dull boy." That is to say, it became evident in the old days of all work that play is essential for the best results in life. And now every intelligent student of human life looks upon play as a necessity not only for children, but for adults also. While children like lambs instinctively know how to play, yet the wise educators have seen the wisdom of teaching children how to play so that they may learn to get the best out of their play.

But it is going to be more difficult to teach the grown-ups how to play than to teach the children. For in this as in everything else the adults become a more perplexing problem than the children. What are we going to do with our leisure? That is a question which from year to year will call for an increasing measure of attention. It is no longer true that "man works from sun to sun, but woman's work is never done." The eight hour day is upon us in a continually increasing number of industries and even the housewife with modern conveniences in the home finds a respite from toil Are these hours of leisure that all people ought to have and most people do enjoy to be converted into a time when the resources of life shall be squandered instead of enriched? We will be wise if we learn how to use well our leisure hours and make them to enrich us and increase the sum of human happiness.

The Man More Than the Bishop

The General Conference in keeping with the age limit of his church will retire Bishop Wm. F. McDowell two years hence; but they can not make him any less the great preacher and noble Christian gentleman that he is. Such a man may be relieved of official position and responsibilities, but he can never be humiliated or discounted by retirement. Humiliation of this sort belongs to small men and to ordinary preachers. The bishop who is bigger than the office need not fear the action of a General Conference. Designing men may at times be able to push deserving men aside in the effort to further their own ends, or an age limit may retire such a man as Wm. F. McDowell, but he remains no less the man and the minister, able to speak the master word for his Lord.

Bishop McDowell's messages at Durham on a recent Sunday disclosed a noble Christian minister, still pressing on up the slopes little disturbed by the incidents of official life. His position among Methodist bishops is similar to certain men among the presidents of the United States. A few take a place in history and become dominant forces in all after times; such are Washington, Jefferson, Lincoln, Roosevelt and Wilson; the majority, however, fill out their term of office and remain largely a name. Wm. F. McDowell ranks among the first of the bishops in his church; he is one of the great and noble spirits of our American life. He speaks with trumpet tones; with head erect, he still marches breast forward, eager to have a part in making the mind of Christ dominant in the life of the world.

People and Things

Born to Rev. and Mrs. G. N. Dulin a daughter, Onida Arline, March 11, 6 p. m.

Note change of date of the Elizabeth City district conference from May 8-9 to May 7-8.

An experienced gospel evangelistic singer with good gospel tent available for revival meetings June to September. If interested, for particulars address Box 200, Connelly Springs, N. C.

Dr. A. L. Stanford is assisting Rev. W. B. Shinn in revival services at Broad Street, Mooresville. These services are reported to be eminently successful with large attendance and deep interest.

Rev. R. C. Goodchild has been appointed to Dare circuit to take the place made vacant by the resignation of Rev. C. B. Love. Rev. O. W. Dowd makes this announcement with the approval of Bishop E. D. Mouzon.

Mr. R. Cletus Stafford of Colfax and Miss Mae Montsinger of Wallburg, en route to California, Tuesday, March 11, stopped at the parsonage in Welcome and were united in marriage by the bride's pastor, E. P. Stabler.

Rev. C. A. Jones, presiding elder of the Weldon district, on his way to Durham (between Liberty and Graham) was in an automobile accident which partly demolished his car, but he himself was not injured. The wreck prevented his reaching Durham for the "retreat" last week.

"Our meeting at Grifton closed Tuesday night, March 4. Rev. Walter Patten preached for eight days. His messages were a great benediction to the church. Large numbers came each night to hear him. Five people joined th church on profession of faith. Others are coming into the church by letter."—I. S. Richmond.

"We had a good quarterly conference at Hickory Mountain last Saturday. Brother Cade preached like he had been up to Pentecost, or had just come down from the mountain top. The dinner was superb. Our report did not sound like hard times at all. Our people are optimistic all over the work. Missionary special $200; $50 more than last year. Will be in meeting next week at Goldston with good Brother Chaffin assisting."—Bradley.

Dr. Watson B. Duncan, pastor of the Lake City, S. C., Methodist church, and father of Rev. H. F. Duncan, pastor Duncan Memorial Methodist church, Charlotte, N. C., died at the Florence infirmary last Sunday night. Dr. Duncan had gone to Florence last Wednesday for a marriage ceremony and on Thursday was forced by an attack of pneumonia to enter the Florence hospital, where he died as stated Sunday night. He was 62 years of age and a leader in South Carolina Methodism. To Brother H. F. Duncan and other members of the stricken family we extend our warmest sympathy.

Rev. W. A. Thomas, pastor of the Ararat circuit, as to the observance of Pentecost offers the following suggestion: "Let the church call a fast. Not a newspaper affair, not a select few here and there. Not merely omiting a meal, the men going on with work and women busying themselves with their household duties. But make it a great holy day when the masses of our beloved church are called to their places of worship for confession and humiliation, crying unto God for power for the conversion of souls. Then and not until then do I look for the fire to fall."

Rev. C. B. Dawsey of Spartanburg, S. C., who is a missionary to Brazil, but now at home on furlough, will visit Rev. E. P. Stabler and family this week end at Welcome. On Sunday he will speak to the three congregations of the Welcome charge of his work in Brazil.

"We closed a meeting of two weeks last night in the Murphy church. The pastor did the preaching with Herman L. Cochran and Rufus S. Perkins in charge of the music and young people's work. These two young men proved to be the best help we have ever had. Eighteen were added to the church on profession of faith and seven by certificate. Four will join the Baptist church and two the Presbyterian church. The pastor leaves today for Palestine."—Howard P. Powell.

The "Retreats" held last week in Charlotte for the Western North Carolina conference and in Durham for the North Carolina conference were eminently profitable occasions. The attendance at both Charlotte and Durham was large, the spirit of the meetings very fine, and the opinion of all who attended seemed to be that these two days at each place given to spiritual matters was time profitably spent. There were many who said that such gatherings should be made annual affairs.

"In view of the fact that we have only recently had all our preachers together in the Retreat held here in Charlotte and in view of the further fact that I have not as yet been able to develop a satisfactory plan for the proposed meeting of preachers in charge of churches in centers where there are textile industries appointed to be held Tuesday,, March 25, in Statesville, I am writing to notify you that it will be necessary to postpone this meeting to a later date. Kindly inform all preachers concerned."—Edwin D. Mouzon.

Charity is to some degree a form of sentimental personal indulgence in expenditure. In other words, when you have plenty, being charitable is just like any other expenditure; it gives you a sort of pleasure. "Certainly, I will write you a check for that; certainly, very glad to do it!" Now, the real test of people's characters, their interest and their social responsibility comes when giving is going to be a little hard, is going to mean looking over a budget that has become a little constricted, and where there must be a choice not between making this contribution and investing a little less this year, but between making this contribution and spending less in certain other ways.—George Vincent.

The congregation of First Methodist church, Salisbury, celebrated Sunday, March 16, the eleventh anniversary of their occupancy of their present church home with appropriate services, features of which were sermons by Dr. J. M. Rowland of Richmond, editor of the Richmond Christian Advocate. At the morning service Dr. Rowland pleaded for retention of old fashioned things, notably modesty, integrity and personal piety, wholesome home life, reverence for the church and love for the Bible as the book of books. Realizing that we are living in a revolutionary period and that there must be changes and the junking of old things, Dr. Rowland insisted that we hold on to some of the old fashioned tried and true things the loss of which would prove disastrous to ourselves and our country.—Evening Post.

CONFERENCE WIDE SUNDAY SCHOOL MEETING AT GREENVILLE

A meeting of importance for all Sunday school workers will be the gathering at Greenville April 3 and 4. This seventh annual conference-wide conference has every promise of being one of the best. All phases of the work of the church and Sunday school will be discussed by such speakers as Bishop Edwin D. Mouzon, Dean Elbert Russell, Miss Atha Bowman of Presbyterian church, Richmond, Rev. L. F. Tuttle of High Point, Miss Elizabeth Jarrett of Richmond, Sec. L. L. Gobbel, Prof. H. E. Spence, and Miss Georgia Spence.



REV. E. L. HILLMAN
Pastor-Host at Greenville.

It will be worth much to meet and mingle with that fine group of workers gathered from all sections of the North Carolina conference. Instruction and inspiration will be the order of the day. Every district should be largely represented on this occasion.

Then, too, all enjoy going to Greenville. This is one of the best places in eastern Carolina to get a crowd together. A wonderfully fine lot of young women are in the college there and a most hospitable citizenship will greet the visitors.

Rev. E. L. Hillman and his people of Jarvis Memorial church will meet every demand upon them. All is propitious.

Don't miss the Sunday school conference in April at Greenville.

HE WHO SELLS AND HE WHO BUYS

The law makes a distinction between the man who sells and the man who buys. The law calls the first man a criminal, the law lets the second man go free. In civil law there is a distinction between the two men; in the realm of morals there is no distinction. The first man commits a crime. The second man commits a sin. Both men do wrong. Both men are enemies of society. The one man pays a penalty, the other man escapes. But will you allow the second man to escape your condemnation? The bootlegger lives on a low plane, but the man who patronizes him is on a plane just as low. They are on the same moral plane even though society may despise one and respect the other.

The man who buys thinks he is smart. He is not smart but stupid. He thinks he has gotten ahead of the government: he has fallen behind his better self. He thinks he has won a victory whereas he has suffered a defeat. He laughs over the cleverness of his bootlegger, but his laughter is pitiable. He calls prohibition a joke, but the joke is on himself.

If I had dealings with a bootlegger I should feel like a coward and if the bootlegger went to jail I should feel that I belonged in a cell next to his. If I bribed him to trample on the law of his country I should feel I no longer had the right to claim a place among high-minded men. If for the gratification of my palate I should stoop so low as to jeopardize the liberty of a brother man, I should suffer the pangs of remorse and hang my head in shame. A man's stock of manhood is indeed low if he is willing to gratify an appetite at the expense of a fellow man. There are few sadder spectacles to be witnessed in the America of day than the sight of men and women who belong to so-called high society applauding the criminals who defy the law and hissing the officials who attempt to carry out the expressed will of the people.—Chas. E. Jefferson, Broadway Tabernacle.

WILLIAM HOWARD TAFT

By W. S. Surratt.

William Howard Taft, twenty-seventh President and tenth Chief Justice of the United States, died happy because he had the respect and affections of his fellow citizens.

He had tasted the joy and bitterness which come from public office in a democracy. He had been elected to the presidency with the acclaim of the people. Four years later he was rejected by them in the worst defeat ever suffered by a presidential candidate of his party. And from that depressed state he had again worked his way back into the hearts of his countrymen.

He was liked for his own sake, regardless of his court decisions or the tariff and conservation tangles into which he was led as President. He was liked for his personal integrity and for his fundamental kindly quality, which made him a tolerant man in an intolerant age.

The death of William Howard Taft on the same day that Supreme Court Justice Sanford died, March 8, which was the same day that Justice Oliver Wendell Holmes celebrated his 89th birthday, will go down as one of the coincidences in American history.

Almost as striking a coincidence is the grouping of these events as were the deaths of Adams and Jefferson, second and third presidents, on the same day—July 4, 1826—which date was also the 50th anniversary of the nation.

WILL CANADA STOP THE RUM RUNNING?

With the assembling of the Dominion Parliament of Canada at Ottawa, the most important measure under consideration will be the government's proposed bill to refuse clearances for cargoes of liquor destined for the United States. The Prime Minister, W. L. Mackenzie King, in a very fine spirit some months ago announced his purpose to introduce such legislation and stand back of it as a government measure. He introduced his bill last week.

It will be recalled that the United States government, a few years ago, sent representatives to Ottawa urging the Dominion authorities to stop issuing clearances to rum running vessels seeking to violate our prohibition laws. Without such official clearances the traffic would be impossible. At that time the Canadian government would not listen to the proposal. But Premier King has seen a new light. Premier King has declared that this rum running traffic is not a proper source of revenue, since the money is gained by wanton infraction of the laws of a friendly neighbor.—Michigan Christian Advocate.

The Romance of American Methodism

By PAUL NEFF GARBER

The Kind Bishop

BISHOP FRANCIS ASBURY'S dynamic personality, restless energy, unparalleled administrative ability and crusading religious zeal, being of a more spectacular nature, have overshadowed his quality of tenderness, another great characteristic of his life. The average person thinks of Asbury as austere, but behind his solemn face was a spirit of love and affection. He was pre-eminently a kind man.

Throughout his life Asbury retained a childlike love for his parents, Joseph and Elizabeth Asbury. He was their only living child. His farewell to them when, at the age of twenty-six, he sailed for America proved to be their last meeting together on earth. Asbury never returned to England. Nevertheless as he toiled in the American wilderness he never forgot his parents. The remembrance of their goodness inspired him. "As my father and mother," wrote Asbury, "never disgraced me with an act of dishonesty, I hope to echo back the same sound of an honest, upright man." Since his parents were very poor Asbury divided his meager income with them. Once when sending his mother and father a small remittance he told them: "I have sold my watch and library and would sell my shirt before you should want." Asbury's contemporaries have related how when others spoke of their mothers the bishop would weep, for it brought to him afresh the remembrance of his own mother living in solitude thousands of miles away.

Although as the presiding officer of the annual conferences Asbury at times seemed to be autocratic, he had in reality a father's love for all of his preachers. No one understood better than did Asbury the sufferings and hardships which the circuit riders had to face. To help his "poor boys" as he called them, Asbury annually started mite subscriptions for them. Upon his episcopal tours he collected funds, gratefully accepting even pennies for the assistance of the needy preachers. He divided his own money with the itinerants. After the Western Conference of 1806 Asbury noted in his journal: "The brethren were in want and could not suit themselves. So I parted with my watch and my coat and my shirt."

It was Asbury's regard for the physical welfare of his preachers that decided him to have his first portrait made. During the first twenty-three years in America he had continually refused the demands of friends for his likeness. It happened, however, that at the Baltimore conference of 1794 the bishop found many of the ministers in dire need of clothing. This worried him. Asbury was being entertained during that conference at the home of James McCannon, a tailor by trade. Once while the bishop was in McCannon's tailor shop, McCannon said to him, "Brother Asbury, here is a piece of black velvet which I was thinking I would make up for the preachers, for some of them seem to be in great need."

The bishop overjoyed, replied, "Ah, James, that would be doing a good thing if you can afford it."

"O yes, I can afford it; but I expect to be paid a good price for it," responded McCannon.

"Price," exclaimed the bishop, "if it is price you are after, it is not worth while to talk any more about it."

"Come, come, Brother Asbury," rejoined McCannon, "you can pay my price, and be none the poorer for it."

"Why, how is that?" asked Asbury.

"Just this," answered McCannon, "if you will sit to a painter for your portrait, I will give the piece of velvet to the preachers and have it made up for them besides."

"Ah, James," said Asbury, "I believe you've got me now!"

Therefore because of the bishop's interest in his needy preachers the first of the very few portraits of Bishop Asbury was secured.

The tender spirit of Asbury is again shown by his sadness over departed friends. He never forgot the men and women who had befriended him in the early days of his pioneer ministry. Their deaths brought to him sorrow which he could not conceal. In 1815 while visiting the home of Governor Van Cortlandt, Asbury found the house lonely because his former host, "the dear, aged man had gone to his rest." Asbury often turned aside from his episcopal duties to go to the graves of his old friends. After he had visited the grave of Mary Tiffin, wife of Governor Tiffin of Ohio, Asbury wrote, "Within sight of this beautiful mansion lies the precious dust of Mary Tiffin. It was as much as I could do to forbear weeping when I mused over her speaking grave. How mutely eloquent! Ah, the world knows little of my sorrows; little knows how dear to me are my friends and how deeply I feel their loss; but they all die in the Lord, and this shall comfort me."

Asbury was always happy to meet the descendants of his early companions. They brought to his mind the memories of acquaintances of days past. "I have a powerful feeling of sympathy," wrote Asbury, "for the children and grandchildren of that holy man in life and death, Philip Barratt. He found that the children of his old friends wanted to take the place of their dead parents in entertaining him. On one occasion Asbury met the daughter of an old friend who wept at the sight of him because she remembered her departed father's love for the bishop. Many evenings were made sacred in a lonely cabin on the frontier while Bishop Asbury related to the family the goodness of a sainted father or mother.

The gentleness of Asbury extended to the children. He loved them and won their confidence. That busy man found time to talk and play with the little ones. Many children so loved the bishop that they would run to meet him. One little boy upon seeing Bishop Asbury approaching rushed to his mother, crying, "Mother, I want my face washed and a clean apron on, for Bishop Asbury is coming, and I am sure he will hug me up." When Asbury visited the family of his deceased itinerant, Henry Willis, he took the orphan children in his arms, kissed them and gave them his blessing. In his will Asbury instructed his executors to present a Bible to every child named after him up to his death. Under this provision Henry Boehm supplied over four hundred children with Bibles and in addition he estimated that there must have been six hun-

dred more namesakes who never learned of the contents of Asbury's will.

The great sympathy of Bishop Asbury extended "unto the least of these." He did not overlook the Indians and the slaves. As early as 1789 he made the following entry in his journal, "I wrote a letter to Cornplanter, chief of the Seneca nation of Indains. I hope God will shortly visit these outcasts of men and send messengers to publish the glad tidings of salvation among them." Asbury visited the slaves, preached to them and held their class meetings. He begged the planters to be kind to their slaves. Once he wrote, "I was happy last evening with the poor slaves in Brother Well's kitchen, while our white brother held a sacramental love feast in the front parlor upstairs."

His horses also were the recipients of the bishop's affection. He was kind to those animals that bore him through the forests and swamps of early America. Whenever Asbury mentioned in his journal about his own weariness he usually told also of the hard labors of his horse. He parted with his worn-out horses with a sigh. Often tears came to his eyes as he remembered the services of "Spark," "Jane" and "Fox." In 1811 when the bishop sold Spark, he wrote in his journal, "When about to start he whickered after me; it went to my heart—poor slave; how much toil has he patiently endured for me!"

Asbury all through his life fought courageously for the principles which he believed to be true, yet he did not hold enmity against those who disagreed with him or even against those who would have harmed him. He tried to be a true follower of the Prince of Peace. On April 10, 1775, he prayed: "Ah, Lord, help me to go through good and evil report; prosperity and adversity; storms and calms; kindness and unkindness; friends and enemies; life and death, in the spirit and practice of the Gospel of Jesus Christ." He showed that spirit of magnanimity toward his enemies. In April, 1790, while Asbury was in the Holston country, he found that some lies had been told about him but "feeling myself innocent" he declared, "I was not moved." In 1792 an abusive anonymous letter came to him but he said, "I came from my knees to receive the letter ,and having received it, I returned whence I came."

It is not surprising that Bishop Asbury had many friends. Towards the end of his life he found people everywhere trying to shower courtesies upon him. Such affection at times became too much for Asbury. Once he wrote, "I would not be loved to death and so came from my sickroom and took to the road, weak enough. Attentions constant, and kindness increasing have pursued me to this place, and my strength increases daily."

Asbury's circle of friends included all classes of society. The poor frontiersmen looked upon him as their true friend; as a man who willingly accepted their crude hospitality. Men of wealth, position, and learning proudly claimed Asbury as their friend. Asbury often spent one night in a log cabin, the next night in a mansion. The home of Governor Edward Tiffin of Ohio was always open for the bishop as also were the homes of Judge Livingston and Governor Van Courtlandt of New York. In Maryland "Perry Hall," the beautiful country seat of Harry Gough, was Asbury's regular stopping place. Governor Richard Bassett of Delaware held Asbury in such high esteem that he often traveled many miles to see him.

History has furnished very few great men of Asbury's type; men who combined in their lives both a crusading zeal and a tender spirit. Bishop Asbury traveled on horseback a distance of more than ten times around the globe. He preached on an average of one sermon a day during his long ministry. He suffered hardships, was constantly ill and was severely denounced by his enemies. Still he never lost his quality of kindness. Asbury's love for his parents, his sadness at the graves of departed friends, his solicitude for the poor preachers, his sympathy for slaves and Indians, and his kindness to children, enemies and dumb animals, mark him a man of deep emotion and affection.

"Seeking the Lord" will be the title of Dr. Garber's article next week.

A LITTLE TREE

By James A. Hartness.

I am a little tree and it is not my fault that I am a little tree.

If I am a little tree, think me not insignificant for I have within my nature magical forces that give hope and aspirations to be a greater tree.

It was decreed by the Creator that I and my forebears should first be a little tree before we should be a great tree.

I am different from all other trees. I am an evergreen tree, holding my foliage from year to year, proving that God has power to do as he wills even with a tree.

Scientists have searched to know from whence I came and the source of the vital principle that silently within me works, and adds daily to my proportions as a tree; to them I am still an unexplained miracle.

I was brought forth without my consent, under a divine decree, and prescribed within a sphere from which there is no escape, and made to perform the functions for which I was created.

I am of divine orgin—a thing of life—which within it has potential force that makes me day by day, become greater and more beautiful, until I have reached the fulfillment of my life.

It was purposed that I should be a tree of beauty, and that my mission upon earth should be friendly and peaceful. I furnish the wreaths for the mourners, and garlands for the marriage feast.

I decorate Christian homes on Christmas day in memory of Bethlehem, with its humble manger and priceless gift to man, and as a testimonial of the Christian faith that the Saviour was born here on this day.

It may be my destiny to ornament the court of some kingly power, or some lordly estate, or some humble cottage of the poor, or be a sentinel in the church yard to the memory of some beloved one gone on before.

I will be found by the highways to gladden the hearts of men as they go by in the mad rush for place and power.

The tired traveler here finds rest beneath my shade and the lover a romantic place to woo his maiden sweet.

The summer birds come to mate and nest within my foliage, and to make a home for their fledglings from which they take their flight.

I am the inspiration of the poet's song, and the orator's subject to stir men's souls.

Where'er I be, let it be remembered that I am there as evidence of God's eternal will, fulfilling the mission of his decree that sent me here first as a little tree.

Raleigh, N. C.

PRESIDENT FEW DESCRIBES DUKE UNIVERSITY'S PLANS FOR UTILIZING NEW PLANT

Duke University's plans for utilizing to the greatest degree of good its magnificent new plant on the larger campus here were described by President W. P. Few in an informal talk before members of the graduate club of the university. He made known many of the general ideas underlying the building scheme of the new campus, and some of the general principles on which the educational organization of the expanding university is being built.

President Few's remarks suggested many significant undertakings that the university has in mind for future projection, and likewise made known for the first time some of the university's plans for using the new unit of buildings in September. All departments of the university, except the undergraduate college for women, will go to the new campus this fall. President Few's remarks, in part, follow:

"First let us look at the college and the graduate school of arts and sciences from the standpoint of plant equipment. They are built around dormitories, the union, the library, and laboratories. We have groups of dormitories that could be, and I predict will sooner or later be used, very much along the lines of the dormitories that Mr. Hartness of New York is building at Harvard and Yale. And thus operated, each would become a sort of living unit, somewhat comparable in certain ways to the colleges at Oxford. We are going to experiment rather carefully with that idea and not say too much about it as the experiment proceeds. The students will have a beautiful place to live and very noble surroundings—playing fields, woods to walk through, and if the lakes are a success, water sports, and in time golf and pony polo if there are those who want to play it. The physical sides of life will be well provided for. The union will be the social center. I think it has in it practically everything it needs to have for all its purposes for a long time to come.

"Its several dining rooms, some for students and some for teachers and visitors, are all served from a common kitchen. A good many college dormitories have separate dining rooms for each, but it is very expensive and we are trying this other arrangement with the hope that it will work. If it does not, adjustments can be made later and very handily over here. The library is well equipped for its purposes, has a great storage capacity and is built so that it can be extended indefinitely. The laboratories will be adequate and also capable of future extensions.

"The building for medicine would seem to be entirely adequate for any purpose that we shall have. And I think the same is true of the law school. That is really overbuilt, so that for some time to come we can use some of the class rooms for other purposes—for kindred subjects such as economics, business administration, and government. The school of religion has an appropriate building with class rooms, offices, and a chapel of its own. The students of the graduate and professional schools will live in the general dormitories but in divisions or 'houses' of their own.

"We have not built for everything, of course, but we have done more than any other institution ever did at one time. There will have to be other buildings as time goes on.

"As to the general principles that underlie the educational organization, let me say that we want Duke University to be devoted equally to service and to science, using science in awide sense of the word. Every American college has obligations to American society, to causes of humanity. We have taken over a historic college and it is dedicated to the purposes of Duke University, but we owe something to its traditions, its ideals and its history, and we owe to people of the state, the region and the nation a certain kind of service and we are going to try to render it, I am sure. There will be then a practical side as well as a theoretical side to the university.

"I have advocated, and I am still advocating as I have opportunity, something for the graduate school that will correspond to the clinics in medicine. Nobody would think it justifiable to teach a student merely the theory of medicine and then send him out to practice. It is just as indefensible to send a man out of graduate school to teach when he has never thought about the problems of teaching. The intending college teacher should know something about his practical task.

"If you read the article by Dr. Miller, new dean of the law school, in the Alumni Register for this month you know something about the plan for a clinic in the law school comparable to the out-patient department of the medical school. The gap between the law school and the practice of law will thus be somewhat bridged. And from the staff of our law school we shall expect an increasing produce, in the words of Dean Miller, "in the form of scientific laboratory results in the social sciences, especially in application of law to life.' Everybody who has thought about it all realizes that we stand now on the eve of a new day in legal education.

"We have already developed clinical opportunities for students in the school of religion. They spend their summers in church work with supervision and guidance, and incidentally they earn enough to pay their expenses for the academic year.

"The place of the medical school in this program is, I think, well understood and perhaps best of all illustrates what I mean when I say we are trying to devote Duke University as a whole equally to service and science; to human service, service to the causes of mankind and to knowledge, to the pursuit of knowledge, to the extension of knowledge not only through instruction but through research. In this the college itself becomes a part of our working material. If members of the graduate school are to see good college teaching here and take part in it we must have it here to be seen. I have known campuses where you cannot see any of it because it is not there to be seen.

"College students would not want to think of themselves as being material for clinical observation, but you can see that the college becomes material, indispensable material, and it is highly important that we have a thoroughly first rate college. There are some tendencies in American universities today to get rid of their colleges, as for example at Johns Hopkins and Leland Stanford. I should be afraid for the future of any university that does not have at the heart of it a first rate college.

"Aside from that, a great university is set not only to do certain tasks, but it is set to work out problems. And one of the things we want to know today is 'what ought an American college be?' That is one of our tasks, to help demonstrate what an American college out to be.

"These are some of the general educational ideals that underlie Duke University as I understand it, and as we start with it. We are profoundly concerned not to make mistakes, not to put in the foundations, physical foundations and educational foundations of the institutions, errors, anything that will keep it from its full and finest

development. But it is hard to see from the beginning, it is hard for any pioneer or any set of pioneers to see the end from the beginning. We should see 10, 15 or 20 years ahead, but the future is a long time. If at any time we find we are on the wrong road we will go some better way.

"It is a privilege for all of us, I hope you feel some of the thrill of it, to be in the midst of the building of an institution the possibilities of which are so immeasurable. We are laying the foundations of an institution that will endure as long as American civilization endures. Whoever here now has a valid idea has a chance to put it into an institution that will go on living and working for him long after he has ceased to be. I wish something of the inspiration of that thought might get into all of you.

"And if you can get into you some of the power that makes builders—builders of colleges, builders of education, builders of causes, than you will in due time become not only useful members of faculties, it will also help you to become good teachers.

"And if I were you I would try hard to be a good teacher and personally the kind of man colleges want for their faculties. To find a man in college who knows how to teach is as the shadow of a great rock in a weary land.

"I have nothing against research; I am for it. But I want to see many of you get into you something of the kind of ideals that this university seeks to stand for. It stands for scholarship, for learning, and we are going to exhaust all available resources to make our contribution along these lines; but we also stand for service, for service to causes, for service to individuals and for service to humanity. We want you not to forget these two great lines of development and they ought to be just as applicable to you as individuals as they are to Duke University."

GENERAL CONFERENCE QUESTIONS ANSWERED BY MINISTERS AND LAYMEN

In answer to some questions that will be live issues in the approaching General Conference and that appeared in last week's Advocate, the first three days of this week brought 62 replies. Nine of these came from women and fourteen from men who belong to the laity of the church. Thirty-nine ministers have sent their answers. Of these thirty-nine only eleven are serving charges in the country, which is far below their proportion. Otherwise the clerical vote represents a fair cross section of the ministers of the two conferences.

The questions and answers are as follows:

Should any new bishops be elected if none retire? Yes 9; no 50.

Should we have an age limit fixed for retiring bishops? Yes 40; no 20.

Should bishops be elected for a term of years rather than life? Yes 42; no 20.

Should presiding elders' districts be enlarged? Yes 49; no 12.

Should presiding elders be limited in time of service; if so, how long? Four years 32; six years 3; eight years 16; no limit 10.

Should the cultivation period and special collection for missions be continued? Yes 33; no 25.

The churches on the mission fields are eager to set up housekeeping for themselves and to have their own bishops. Should this be granted them? Yes 61; no 1.

Where should special emphasis be placed during coming quadrennium? Upon the spiritual, with many naming evangelism, 50; home missions 2; religious education 2; paying off church debts 2; respect for law 2; unification 1.

All the foregoing answers came from North Carolina except one from a regular reader of the Advocate in Florida and a member of the Dallas General Conference. It may be of interest to know that he is not in favor of any new bishops, nor for a retiring age limit, but is for an eight year term for bishops, for enlarging presiding elders' districts, for four years limit on presiding elders, is against missionary cultivation period, would give mission churches their own bishops, and is for "a revival of real religion."

DR. FRANKLIN S. HICKMAN TO LECTURE AT WESLEYAN COLLEGE

You are cordially invited to attend the second series of lectures on the S. R. Belk Lectureship Foundation which will be delivered Monday evening, April 7, 1930, Wesleyan College, Macon, Ga., by Rev. Franklin S. Hickman, A.B., S.T.B., A.M., Ph.D.

General theme: "Christian Vocation." (A study in religious experience).

Topics: The Problem of Christian Vocation, The Vocation of the Prophet, The Gift of the Spirit, The Mystical Basis of Vocation, The Vocational Conscience, The Environment Factor, Vocational Readjustment, Vocation and Social Adaptation, and Christian Vocational Guidance.

The lectures will be delivered in the gymnasium (temporary chapel) of Wesleyan College. The morning lectures will be delivered at 11 a. m., the evening lectures at 8 p. m.

INTERESTING LETTER FROM A DOCTOR IN WASHINGTON

I read with interest the article, "The Spirit of Asbury," in your paper March 13, 1930. But what I appreciated most and what interested me most was the picture, "The Equestrian Statue of Francis Asbury," located on Sixteenth street, N. W., Washington, D. C.

When I commenced the practice of medicine, near Greensboro, N. C., in the year 1886, I rode horseback. Constant riding of my horse made his knees sore, and when I would stop it was not uncommon for him to nibble at his knees, on account of the soreness. This fact is thoughtfully and beautifully brought out in the Bishop Asbury statue, making it the most interesting and most attractive equestrian statue to me I have ever seen.

All who visit Washington should not fail to see the equestrian statue of Bishop Asbury and contemplate the soreness of the horse's knees, due to the thousands of miles the bishop rode. G. W. Kernodle, M. D.

I am of the opinion that the outlook for the future is more encouraging than discouraging. Some of the standards developed in past years are too far away now. The young folks like them arbitrary. The result is a loosening up. What they need is new standards in some instances and different applications of the old ones in others. I don't imply by any means that there should be a sweeping away of reasonable standards. As an example philosophy isn't arguing for the abolition of such institutions as monogamy. But philosophy does think that some innovations are needed. If the philosophers can provide the people with the right new principles, I think the people will respond readily enough.—John Dewey.

The Eternal Challenge

CHAPTER VII—REUBEN SUTCLIFFE

Joseph Hocking

(All rights reserved)

A minute later Reuben Sutcliffe was shown into the room. If Nick had not been impressed by his strong personality when he had seen him in the street, he would have been impressed now. Nick, who was seated at his office desk, felt his power the moment he entered; a power he instinctively felt was antagonistic to him.

Reuben Sutcliffe stood looking at him for a few seconds without speaking. Although trying to appear at ease, he could not help showing that he was a little excited; perhaps his surroundings were new to him.

"Won't you sit down?"

But the man did not move. For a moment he looked out of the office window and then turned his eyes towards Nick again. He seemed trying to read the character of the young man before he spoke.

"No, I'll not sit down. You've heard about me, I expect?"

"Yes, I heard your name for the first time a few minutes ago. The clerk said you wanted to speak to me."

"Yes, I want to have a chat with you. Perhaps you know that I worked for your uncle?" and he still stood upright, gazing steadily at Nick's face.

He had a strong Lancashire accent, but he spoke correctly; he appeared to be better educated than most men of his order.

"You heard no good of me just now, I expect. I saw you speaking to John Blackburn and I pretty well know what he would say."

"Mr. Blackburn said nothing about you either good or bad," replied Nick.

The man looked incredulous for a moment, then he laughed a little defiantly.

"Have you been told I have only just come out of quod?"

"Yes, I've been told that."

"Who told you? John Blackburn?"

"No."

"Who, then?"

Nick was silent.

"Well, it doesn't matter, and it's true, anyhow. It's not long since I was let out of Strangeways Jail. It's not the first time I've been there, either."

He spoke truculently, defiantly, as though he took a kind of pleasure in his confession.

"Have you heard what I was sent to quod for?" he asked a few seconds later.

"Yes." Nick could not help feeling antagonistic to the man, and he thought of ringing for a clerk to show him out.

"Ive seen you more than once," went on Reuben Sutcliffe. "People have been talking a good bit about you, so I went out of my way to have a good look at you. Look here"—and he took a step nearer Nick as he spoke—"I was sent to prison for blasphemy, and because I was said to be a danger to the community. I dare say you, belonging to the class you do, will agree that I ought to be sent to prison for the latter. As to the former, what might you think about it?"

"Think about what?"

"The blaspheming business!"—and again Reuben Sutcliffe laughed defiantly. "Look here, let's talk as man to man for a minute. I'v heard a bit about you. I'v been told that no sooner had you left school than you joined the army, and that you've been to the front, where you got wounded, or something of that sort. That being so, you know something about the rough and tumble of life, and have had your 'eyes skinned,' as the Yanks say."

"Well, what of that?"

"I said that, if there was a God at all, he was worse than the devil," went on Reuben, in a harsh, strident voice. "I said that if there were a God and he was all-powerful and all-knowing, as the parsons say he is, that people ought to be taught to curse him and not to worship him. That a God who would allow such a war as we had a few years ago; that a God who would allow such injustice as we see in this town of Ben's Cross; that a God who allowed a man like Ebenezer Birkenshaw, a white-livered hypocrite, to be happy and prosperous, while hundreds of little innocent children were allowed to suffer through no fault of their own—and all this time, mark you, this God had the power to stop the evil, and yet would not do it—was worse than any devil which John Milton or any of that gang ever conjured up. What's more, I defied him. I challenged him to strike me dead if he dared. That was called blasphemy, master, and I was sent to prison. Do you call it blasphemy? Come now, be honest."

"I'm afraid I cannot discuss the matter with you," replied Nick; "and if that is all you came to see me about, I must ask you to excuse me."

"It's not all I came to see you about; but I thought I had better tell you exactly how matters stood so that there might be no misunderstanding."

"Misunderstanding; about what?"

"About me, and the kind of man I am. Whatever else I believe in, I believe in truth and honesty. If there is one thing I hate in this world, it's hypocrisy."

"I'm afraid I must ask you to excuse me," replied Nick. "I'm very busy and I haven't time to discuss the matter." He moved his hand towards the bell as he spoke.

"No, no, I haven't finished yet. Did John Blackburn tell you what kind of a workman I was?"

"Not directly, but I gathered from what he said that you were a good workman."

"Ask Tom Dixon; he knows me, has known me from a boy. What I'v come for, master, is to ask you for a job. Will you give me one? I know all about loom-making. I know the factory from A to Z. I know the working of every bit of machinery, and I can earn my wage. As I told you, I haven't long been out of prison, and I am wanting work. Will you give me a job?" and he kept his large coal-black eyes on Nick's face.

"I'm afraid that's impossible," was Nick's reply. "I should never think of employing men or discharging them. You see, I've only just come to Ben's Cross, and know nothing of the details of my business. If you want work

you must ask Mr. Dixon. He is the manager, and is responsible for that kind of thing."

"I've been to Tom Dixon."

"And what did he say?"

Sutcliffe laughed truculently.

"He said there was no room for me."

"Then I'm afraid that ends the matter. I have implicit trust in Mr. Dixon."

"And that's all you've got to say to me?"

"It's all I can say to you. I cannot take such things out of Mr. Dixon's hands."

"The same old subterfuges," laughed Sutcliffe. "I suppose I ought to have expected them, although when I saw you I hoped for better things. I did for sure."

Nick made no response, but perhaps there was a question in his eyes.

"When I first saw you," went on Sutcliffe, "I said to myself: 'Here is a chap who'll think his own thoughts and go his own way. He's got a grain of independence in him. Happen he'll go on his own lines and not care a tinker's cuss what others think or say.' I hear that after you left the army you went through hard times yourself, and so I imagined that you might have sympathy with such fellows as I. But you're all tarred with the same brush," and again he laughed scornfully. "You'll keep in step with the other masters and do what they say."

"I don't know that I shall 'keep in step' with any one, as you call it," Nick replied; "and in spite of what you say, I intend to stick to my own opinions. But if you'll excuse me—"

"Look here," broke in Sutcliffe, "as you've heard, I haven't long been out of qoud. Mind, the great majority of the people in the town don't think the worse of me for that, and I've not any fear of starving, although I haven't a penny to my name. There are hundreds in Ben's Cross that will give me food and lodging; but I don't want to take charity. I am not that sort. I might have been drunk ever since I came out of prison, but I wouldn't take a glass of ale or a penny from anybody. Mind, I'm straight with you. I don't believe in the existing order of things, and I mean to help on their downfall. All the same, I want work; I **want** work; I want it badly, and I'll work fair and square for the man who employs me. Well, for a week I've tried to get it, but no one will give me a job. The little I had in my pocket when I went to prison is nearly gone, and I shall soon want bread. That's why I've come to you. Will you give me a job, Mr. Trebartha? You've got it in your power. After all, you're master in your own house."

"I'll speak to Mr. Dixon and tell him what you've said," Nick promised him.

"That's no good. I've been to Tom Dixon myself, but he says he daren't employ me."

"Why?"

"Because he's in the ring with the masters. Besides, I'm a pariah; I've got the black mark on me. I'm looked upon as a dangerous man."

"Well, aren't you? Didn't you incite a number of foolish lads during a strike at the Warburton's mill to smash up the machinery? Wasn't that one of the reasons why you were sent to prison? Haven't you for years been denouncing the employers, calling them blood-suckers and thieves who fattened upon the workers?"

"Who told you that?"

"Does it matter who told me? Is it true?"

"Aye, but wasn't I right? Can you deny the truth of it? Look here," and he sat in the chair which he had refused to take a few minutes before. "I'm going to give you a bit of personal history, Mr. Trebartha, and then perhaps you'll understand why I feel as I do. Why I'm what is called a Bolshevist."

Again Nick's hand moved towards the bell which stood on the table; he did not want to be with this fellow any longer.

"No, no," and Reuben Sutcliffe snatched the bell away as he spoke. "I reckon the time has come for me to speak plainly, and for you to hear. If you will ask anybody in Ben's Cross they will tell you that my father —he was called Reuben Sutcliffe, too—was the cleverest man in this district. In fact, he was a genius. There wasn't a cleverer man in Lancashire than he. Well, he invented a new loom—that was many years ago—a loom which was miles ahead of anything known in Lancashire. My father was a clever man, as I said, but he was ignorant at the same time. He knew nothing of the ways of the world; he was just an uneducated working man. He took his invention to John Townly—yes, I thought I should interest you—and showed him how it would work, and what it would do. What did John Townley do? He bought it from my father for a song. Fifty pounds he gave him. Fifty pounds, and persuaded my father to sign away all rights to him. John Townley patented it for his own, secured all rights for himself, while my father had fifty pounds. That loom made John Townley's fortune. But my father, who invented it, and who spent years in perfecting it, had fifty pounds. That and that only.

"My father used to drink a lot; he drank more than was good for him, and the fifty pounds soon went. Then he went to John Townley and asked him to help him, but John Townley drove him out of the place, and my father could do nothing. I was only a boy at the time, but his story burnt like acid into my soul. My father died when I was thirteen, and it was the little I could earn that saved my mother from starving. She died when I was thirteen, leaving me and my two sisters. Now then, what do you say about that?"

"I say nothing," replied Nick. "It may be true, or it may not. In any case, one side of a story is always good until you've heard the other. I haven't heard the other side yet. Besides, you admit my uncle paid your father for the thing he had invented."

"Paid him!" he replied with an oath. "Paid him! He made scores of thousands of pounds out of my father's brain, out of my father's life-blood. Paid him! Why, do you know this: my father was buried by the parish because my mother was too poor to pay the funeral expenses. And now John Townley is dead; he died when I was in quod. Who has entered into his ill-gotten gains? You. Look here," and Sutcliffe's voice became hoarse, while his eyes burnt red—evidently the sense of his own wrong, whether real or imaginary, had taken away his self-control —"what right have you to be here? What have you done to be the owner of a colliery, a loom factory, and a spinning mill? Up to a month ago you didn't know that such a man as John Townley lived, and yet you own all he owned. You are the master of Mythamroyd, an old mansion. You've got your motor-cars, you live in luxury, and you would never have had that luxury but for my father's brains. What have you done for it all? Do you know what you are? If there is any justice (Con. on p. 28)

THAT EPOCH MAKING MEETING IN DURHAM

The end or objective of the Pentecostal Retreat was of genuine worth.

The caption was consistent with the spirit and aim of the early church that went to its knees, and had for its slogan, "A baptism of power plus vital godliness."

So far as we may ascertain, the Durham assembly is the only gathering of recent years in which the deep things of the spirit were set to the fore to the exclusion of everything else. First things were put first, and the spirit manifested, and the "spiritual glow maintained," were in keeping with the heat and pulse of the moments.

Here confession, and the intensifying of spiritual warmth enriched the hearts of the brethren.

Here past differences, friction, envy, misunderstandings, malice, unkind words and an array of disorders that result in depleted spiritual store, were relegated to the realm of forgetfulness.

A common purpose, a laudable mission, and a noble end fused the body into a glorious fellowship.

Intense yearning for spiritual sustenance was born midst the fires of faith.

The sponsors and promoters of this movement which culminated in a challenge, presented an orderly arrangement —in sermon, group discussion, testimony, prayer and song.

The spiritual cup of many was full, and it is only reasonable to suppose that after such a benediction the brethren will preach "out of the overflow."

Consecration of life, the elimination of self, the shouldering of the cross, and the burden of the lost, emanated from the meeting, and created an atmosphere conducive to the enrichment of our spiritual lives. Guy Hamilton.

SIC SEMPER TYRANUS

By D. E. Earnhardt.

Your questionnaire in last week's Advocate was interesting if true. I filled mine democratically and got all my friends and neighbors to sign it. It really looks like "our chains are already at the door" trying to get out.

These questions bring up some things that once made me laugh. For instance, at the last General Conference a suggestion was made that we cut off the bishop's life tenure. One brother, who takes his bitters straight and likes them, said, "If you want to throw the General Conference into a political shambles then vote for this thing." The idea of a possibility of politics at General Conference is what tickled me. I laughed till my Adam's apple ran up an down my neck like a piston on a new Ford.

Unless a man is blind as an umpire he can get fun from the very suggestion of electing his own boss man to rule over him for better or for worse, in sickness and in health, so long as both do live. It is not hard to see which one will die first. It bring out into bold relief the picture of an autocratic church in a democratic state, which of itself is plum funny. It stands out like a busted tall man at a country box party.

Once upon a time I heard a brother who was strongly advocating the life and death tenure speak disparagingly of the Pope and then brag on the Pilgrim Fathers. When I got to thinking about how those Pilgrim Fathers endangered their lives to find " a church without a bishop and a state without a king" and to see what a Duke's Mixture that brother got into, I became tickled. I laughed till my epiglotis stood open like a barn door.

When I was young I caught a dog in my father's barn sucking eggs. I tied him up in a sack and reached for the buggy whip. What I mean to say is, there was both activity and music eminating from that sack. That dog went to his appointment not knowing whither he went. The fact that he got there, that he moved hastily and efficiently, and that it was not hard to get him to move, are no arguments for tying the little dog up in a sack and keeping the big one outside with the whip hand and the whip. It takes two hands to tie that sack—one is the life tenure and the other is the closed cabinet.

SOUTH GASTONIA METHODIST CONGREGATION HAS RED LETTER DAY

Sunday was a red letter day with the congregation of Trinity Methodist church, South Gastonia. It marked the cancellation of the last dollar of indebtedness on the property. Plans for the morning service at 11 o'clock called for the burning of the mortgage on the property, but the congregation decided that the cancelled paper should be kept as a souvenir, and so it was placed in the hands of A. B. Ritchie, chairman of the board of stewards, to be filed with the board's papers for permanent preservation.

Rev. J. R. Warren, now serving his sixth year as pastor of the church, presided at the service. There was no preaching. Short talks were made by several members of the official board, former superintendents of the Sunday school and other friends of the church. Brief talks were made by J. W. Atkins, first superintendent of the Sunday school; Floyd C. Todd, former Sunday school superintendent; A. B. Ritchie, chairman of the official board; R. V. Huffman, Mr. Sipe, Mr. James Baber and others.

Trinity church was first organized 11 years ago. It began with nothing and today has a modern church building and parsonage valued at $30,000 or more. It has a membership of about 250 and a live Sunday school organization, Epworth Leagues, missionary societies and other organizations, all functioning splendidly.

Pastor Warren is very popular with his people. He has done a splendid work not only in building this church and freeing it of debt but in his contact and association with the people of South Gastonia.—Daily Gazette.

STATESVILLE CIRCUIT

We have not written anything to the Advocate since conference as to our work and stay on Statesville circuit. We have no doubt but that the charge is advancing all the time. We set as our goal a ten per cent increase in all of our Sunday schools; two of the schools have already passed that goal. I am sure the training schools that have been taught on the work has had much to do with this increase. Brother Paul Evans was with us in one school, and we have taught three. All have been well attended. Sixty-two credits have been the results of the schools. Many attended who did not take credit.

The people have remembered us very generously during the year. Just before Christmas the people of Midway slipped up on the preacher at church and put a host of good things to eat in his car. Two weeks ago the Chapel Hill people gave us a visit and just loaded the dining table with things that will make the pantry an interesting place for quite a while. Some said it was their first time to go in a delegation to pound the preacher, but we found they certainly knew how it was done. Members from the other churches have been remembering us as well.

We love our people and enjoy working with them. We see no reason why Statesville circuit should not become one of the leading circuits in the next few years. Pray for us that we may lead our people to be more like the Master.

Paul R. Rayle, P. C.

NEWS FROM WELCOME

The Welcome charge is still in existence. Besides the Sunday school work, which has already been reported, we have been doing other things.

After conference we took up a debt of long standing at Midway for a heating plant. The heating plant was readjusted and the debt was adjusted by being paid. Then there was, also, a debt on the parsonage which had gone unpaid for nearly two years. This debt has very recently been paid. Vernon church, which is a growing country church, has the wire fencing on the ground to fence the graveyard. Last week Dr. Tom Zimmerman of High Point, who was reared near Midway, gave that church a fine lot of shrubbery which has been set.

Last but not least we mention our mission culture period. The pastor taught a real standard school at Midway and 11 people earned certificates of credit. The same kind of school was started at Center church, but had weather and sickness so hindered the pupils that no one earned a credit. The mission book was reviewed at Vernon one Sunday night in a two-hour period. The quota for the charge was one hundred dollars. It has been a little overpaid, and we are directing this money to a special in evangelistic work under the care of Rev. C. B. Dawsey in the country work of Brazil.

E. P. Stabler.

Only when we put our faith in a supreme God can we be supremely happy.

MY 80TH BIRTHDAY: APRIL 17, 1930

By R. F. Bumpas.

When first I came to California I purchased round trip tickets covering eleven trunk lines, going by one route, returning by another. I saw a notice of accident insurance for 25 cents a day. I thought something may happen to me—perhaps I'd better take out a little—so I paid $4 and put the policy in my pocket.

In a night vision the dear Lord stood by me, holding me in the hollow of his hands, one hand cupped above, the other beneath me, and said: "No accident shall befall you. I hold you in the hollow of my hands." That was thirty years ago, and still he holds me in the hollow of his hands and I need fear no evil.

I was traveling in Asia. We had missed the way—lost in the desert. It had been to me a trying day and I was weary and at once fell asleep and slept soundly. My comrade and dragoman walked to the nearest settlement to secure information and was away until morning. I was wrapped in unconscious sleep, perfectly safe, held in the hollow of His hands.

We came to an encampment of Bedouns, their black tents conspicuous in the distance—fierce, relentless robbers and murderers are they. Why should they not strip us? Traveling so far from home, surely we had money. Why not make way with us? Who would ever be the wiser? We passed unmolested—held in the hollow of His hands.

I visited Edrei, saw the prayer hall in which 200,000 Crusaders met for worship, ruins of a church of early Christians—remains of the civilization of Alexander. This was the home of Og, King of Bashan, last of the giants. Out there on an incline plain was the battlefield upon which Moses had crushed Og and his confederated host in their last struggle for supremacy in Palestine. All this I saw, having obtained protection accorded Americans in the East. However, there are personal dangers one encounters, and I felt secure in the hollow of His hand.

And so I feel today—safe in the hollow of His hands.

Tracing the footprints of our blessed Lord and his apostles, intelligence came of the illness of my child. I took the first boat and sped this way just as fast as steam could bring me.

On shipboard I had a vision—a momentary glimpse of that which comes to the soul of the redeemed in the moment it is separated from the body. All I have ever heard or seen, all music and song, all beauty and glory and splendor, all of the works of men, and all of the works of God, are as nothing to the harmony and beauty, the glory and the splendor of that moment. And to me the message came. One moment of the bliss I now experience surpasses the combined pleasures of an entire lifetime.

It was enough. I was prepared for that awaiting me. The consciousness of that presence has never left me. It is with me today, a joy and comfort, a source of invigoration, strength and courage.

We know we shall meet not our child alone, but her mother and mine, and the vast blood-washed, white-robed throng preceding us. He who has led us thus far will never forsake us. Still will he lead us on—

"O'er moor and fen, o'er crag and torrent, till
The night is gone.
And with the morn those angel faces smile,
Which we have loved long since
And lost awhile."

For we know that to be at home in the body is to be absent from the Lord; while to be absent from the body is to be at home with Jesus.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

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J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

HIS UNFINISHED WORK

In one of George MacDonald's books occurs this fragment of conversation:

"'I wonder why God made me,' said Mrs. Faber bitterly. 'I'm sure I don't know where was the use of making me.'

"'Perhaps not much yet,' replied Dorothy, 'but then he isn't done with you yet.'"

A number of discouraged persons have felt the impulse at some time to ask some such question as Mrs. Faber asked. We are constantly forgetting that God "is not done with us yet." "I always watch with great interest a young man's first failure," said a successful editor. "It is the index of his life, the measure of his success power. The mere fact of his failure does not interest me so much, but how did he take his defeat?" "I thank God I was not made a dexterous manipulator," said Sir Humphry Davy, "for the most important of my discoveries have been suggested to me by my failures."

MINISTERIAL CLUB AT RUTHERFORD COLLEGE DOING FINE WORK

Methodism is justly proud of her educational institutions and especially proud of the men who have gone out from these institutions to bless the world. Rutherford College is known as the "school of the prophets" because she has educated so many Methodist preachers, and it is of that particular class that the writer is thinking, with special reference to the present ministerial band at the college.

The friends of the college know that the ministerial band is the greatest organization at Rutherford College for the training of real men for the church. At the present there is a score of young men who have heard the call, and forsaken all to follow Him who said, "Follow me and I will make you fishers of men." Not in the history of the school has there been a finer, more consecrated group of Christians than comprise the band at the present. Everyone is enthusiastic, willing to help where needed, and at all times ready to do his "bit."

May it be known that the church has in the ministerial band of Rutherford College a bulwark of defense for the future, an organization that loves the church as it loves itself, and a group that is already rendering valuable assistance to the work of developing the religious atmosphere of the college community. In short the ministerial band is doing fine work and can be depended upon.

X.

THE LARGER OUTLOOK

"And he brought him forth abroad, and said, Look now toward heaven!"

The tent was changed for the sky! Abraham sat moodily in his tent; God brought him forth beneath the stars. And that is always the line of the divine leading. He brings us forth out of our small imprisonments and he sets our feet in a large place. He desires for us height and breadth of view. For "as the heavens are high above the earth" so are his thoughts higher than our thoughts, and his ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of his purpose and will.

How is it with our love? Is it a thing of the tent or of the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisoned in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they just contain our own families or is China in them, and India, and "the uttermost parts of the earth?" "Look now towards the heavens!" Such must be our look if we are the companions of God.—John Henry Jowett.

In spite of the fact that nearly every woman had studied the previous week in a Bible class in her own church, over 350 women of Pyengyang, Korea, met at the Women's Bible Institute daily for another week of Bible study.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

GREENVILLE CONFERENCE-WIDE

Jarvis Memorial, Greenville, April 3-4, is the place and date of the seventh annual gathering of church school workers of the North Carolina conference. Letters have already gone to each preacher in the conference about this great gathering, and each pastor is expected to select four representatives of his charge to attend.

In this Pentecostal year much potential significance attaches to this meeting, and the program, it is hoped, will serve to help link the Sunday schools of the North Carolina conference more closely with the other agencies of the church seeking to attain spiritual ends.

CONFERENCE SCHEDULE

The Greenville conference opens Thursday morning, April 3, at 10 o'clock. Registration of delegates will begin at 9 o'clock. The conference will close on Friday afternoon.

The work will be done in both general and sectional meetings, following somewhat the custom of previous conferences. Important matters of general interest will be considered in a big, general meeting. Departmental matters and the application of general matters to particular groups will be handled in the group meetings. Three main sections will be provided as follows: (1) Elementary; (2) Adolescent; (3) Adult.

Delegations and Visitors

Attendants will be of two types: delegates and visitors. Each charge is entitled to four delegates, to be named by the pastor—one delegate for each section and a delegate-at-large. Names of these delegates should be forwarded to L. L. Gobbel, Durham, at once. Whether or not entertainment is expected, names of all delegates should be sent to the conference superintendent. In order to give the Greenville committee time to provide properly for the entertainment of delegates, names of persons expecting entertainment must reach the conference office by March 26. Entertainment will be on the Harvard plan.

Visitors are cordially invited to attend.

Speakers and Leaders

Among those taking part in the pro gram will be Bishop Edwin D. Mouzon, Prof. H. E. Spence, chairman of our board, Dean Elbert Russell, Miss Elizabeth Jarrett, elementary superintendent of the Virginia conference, Miss Atha Bowman, assistant elementary superintendent of the Southern Presbyterian Church, members of our conference staff, local workers, and others.

Aims and Objectives

To determine what church school workers should do in harmony with the Pentecostal emphasis being made this year will be one of the outstanding aims of the Greenville meeting. How to reach more people more effectively for Christ and the Christian way of life will be the big question before the conference. All discussion of organization, method, training, or programs will be in direct reference to this one question.

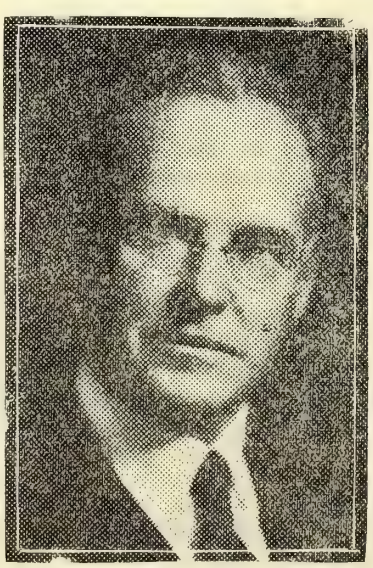


BISHOP EDWIN D. MOUZON

To this high purpose we invite the co-operation and prayers of all our people throughout our borders.

Greenville Our Host

We are fortunate in that our host for our conference-wide gathering is Jarvis Memorial, Greenville, Washington district. This excellent church in this splendid district is planning to take good care of the hosts who assemble April 3-4. With Rev. E. L. Hillman, pastor, heading the local organization, it is assured that all will be well arranged. Rev. J. H. McCracken, the presiding elder, is of course taking a hand in the preparations for this great meeting. Hospitality will not be lacking!



DR. ELBERT RUSSELL
Dean of the School of Religion, Duke University.

PREVIOUS CONFERENCE HOSTS

Previous sessions of our conference-wide conference have been held in order as follows: 1. Wilson. 2. Sanford. 3. Goldsboro. 4. Rocky Mount. 5. Fayetteville. 6. Smithfield.

TWO SCHOOLS THIS WEEK

Two standard schools are in session this week. In Front Street, Burlington, Alamance county workers are in classes taught by Prof. J. M. Ormond, Dr. J. W. Carr, Prof. H. E. Myers, and Miss Georgia Keene. In Durham, at Duke Memorial church, workers of Durham and vicinity are in their eleventh school, with Rev. O. L. Simpson, Nashville; Dr. W. I. Cranford, Duke; Mrs. Walter Watson, High Point; Mrs. H. E. Spence, Durham, and Rev. J. Emerson Ford of Cheraw, S. C., as instructors.

WAYNE COUNTY NEXT WEEK

The sixth annual session of the Wayne county training school will be held next week in St. Paul church, Goldsboro, with four courses being offered by Dr. Elbert Russell of Duke, Mrs. H. E. Spence of Duke, Miss Georgia Keene, and the writer.

GRATEFUL APPRECIATION

To one accustomed to good health and continuous activity of a rather strenuous sort, four or five weeks of personal contact with influenza and its aftermath and consequent forced idleness bring contrasts, problems, and occasion for readjustment, especially when this sudden change of pace punctuates one of the busiest periods in the whole year's program. But the purpose of this paragraph is not to record ill fortune nor to complain, but to make public acknowledgement of my debt of gratitude to friends and associates who have made possible during my illness the continuation of our program without serious interruption. To friends and fellow workers throughout the conference who have shown such fine spirit of co-operation I express sincere thanks. And to my associates on our staff and the chairman of our board I am particularly indebted. Not only have they filled a number of engagements for me and attended to numerous matters which ordinarily are my responsibility but have come to my home almost daily for the dispatch of business, thus making it possible to take care of pressing details of conference work and to make my days of recuperation not altogether idle ones. It has been disappointing to be unable to fill appointments and personally to carry on work which I had planned. Perhaps I should add, however, that I am steadily regaining strength, and perhaps by the time this appears in print I shall be on the go again.

Begin the day with a prayer for divine help and you will end the day with a prayer of thanksgiving.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REV. G. R. STAFFORD

I am pleased to herewith present the likeness of Rev. G. R. Stafford, one of the fine talented young men from the school of religion of Duke University, who will come to the Western North Carolina conference next summer for the purpose of giving ten weeks to Cokesbury training



schools. It will be recalled that the Duke Endowment through Duke University is placing five or more young men with us next summer for this work.

Brother Stafford, a member of the Western North Carolina conference, was born in a Methodist parsonage at Buffalo, W. Va., and reared in Western Virginia conference. After preparatory work done at Morris Harvey College, he entered Emory and Henry College, receiving the A. B. degree from this institution in 1925. Following graduation he taught three years in high schools and then was admitted into our annual conference, and appointed to the Stoneville-Mayodan charge, which he served well for two years. Brother Stafford will be most acceptable to our workers. Quite a number of requests have already been made for his services.

PICTURES

From time to time we shall be pleased to present cuts of the five young men from Duke University who will conduct Cokesbury training schools with us next summer. In addition to Rev. G. R. Stafford, whose likeness we have with us, you will be privileged to look into the faces of Rev. C. P. Bowles, Rev. E. W. Needham, Rev. E. R. Shuler, and Rev. L. H. Greenwood. These are all fine boys.

GASTONIA SCHOOL

The ninth annual training school held at Main Street, Gastonia, for Gaston county, and then some, enrolled 241 people, 221 of whom earned certificates of credit, these credit students coming from 30 churches as follows: Main Street 54, Maylo 36, Trinity 16, Smyre 13, Bradley Memorial 13, West End 11, Stanley 10, Cramerton 9, Dallas 7, First Presbyterian 6, South Fork circuit 5, Main Street, Belmont, 4, McAdenville 4, Bessemer City 4, Lowell 4, A. R. P. 3, Lincolnton 3, Belmont Presbyterian 3, Ebenezer 3, Mt. Holly 2, First church, Charlotte, 2, eight others one each. The courses, instructors, class enrollment and credits earned follow:

Missionary Message the Bible, Rev. R. M. Courtney; 18—16.

Worship, Rev. C. A. Tucker; 36—31.

Principles of Teaching, Prof. R. N. Wilson; 39—35.

The Christian Religion, Rev. C. S. Kirkpatrick; 60—57.

The Church and Its Work, Rev. J. F. Kirk; 25—23.

Training Adolescents in Worship, Miss Carrie Lander; 13—12.

Junior Department Administration, Mrs. H. M. Wade; 20—19.

Primary Department Administration, Miss Corinne Little; 16—14.

Training Beginners in Worship, Mrs. O. V. Woosley; 16—13.

HICKORY SCHOOL

The fifth annual training school for Hickory-Newton-Granite Falls, and surrounding territory, held at First church, Hickory, enrolled 59 people, 46 of whom earned certificates of credit, these credit students being listed with churches as follows: Highland 11, First church, Hickory, 8, Granite Falls 8, Newton 8, Hickory circuit 8, Westview 3. The courses, instructors, class enrollment and credits earned follow:

Worship, F. M. Williamson; 34—25.

Evangelism, Rev. J. H. Armbrust; 10—6.

The Sunday School Worker, His Life and Work, Paul F. Evans; 15—15.

DO LIKEWISE

"I am enclosing my check for $25 to be used to carry on the work of the Children's Home."—Clyde R. Hoey, Jr., Canton.

"Use enclosed check for $5 where needed."—A. F. Goodman, Concord.

These two checks happen to be the first individual contributions received at the Children's Home under the present administration. Grateful thanks are herewith extended.

On assuming the responsibility of affairs at the Children's Home, I found a maintenance debt of $32,000. My first official act was to make request for an additional loan of $5,000. With such a situation staring one in the face, you can readily realize how glad we are at the Children's Home for any funds coming in. Let your generous hearts cause a wide opening of your pocketbooks for the needs of the Children's Home.

ASHEVILLE SCHOOL

The first standard training school to be conducted in the Western North Carolina conference was held at Asheville. Each succeeding year has seen a small but steady growth in the total output of the Asheville schools. The eleventh school, to be held at Central, March 30-April 4, promises to be the largest and most profitable one yet held, according to Edwin L. Brown, chairman of the board of managers. The following courses and instructors will be offered:

Survey of the New Testament, Dr. H. B. Trimble.

The Christian Religion, Rev. G. T. Bond.

Lesson Materials, Rev. O. L. Simpson.

Principles of Teaching, Dr. J. N. Hillman.

Training Adolescents in Worship, Miss Ethelene Sampley.

Study of Later Childhood, Mrs. B. R. Swint.

Primary Department Administration, Miss Corinne Little.

Training Beginners in Worship, Mrs. O. V. Woosley.

BOONE SCHOOL

The third annual standard training school for Boone and Appalachian College will be held at First church, Boone, March 30-April 4. Roctors J. D. Rankin and O. J. Chandler are putting quite a bit of emphasis on this school. The following courses and instructors will be offered:

Spirit and Genius of Methodism, Dr. Paul N. Garber.

Worship, Mr. F. M. Williamson.

Principles of Teaching, Dr. J. D. Rankin.

FOREST CITY SCHOOL

The sixth annual standard training school for Rutherford county, to be held this year in the Forest City high school building, April 6-11, promises a good enrollment and increased interest. The following courses will be offered:

Lesson Materials in Religious Education, Rev. O. L. Simpson.

Worship, Mr. F. M. Williamson.

Principles of Teaching, Miss Corinne Little.

LINCOLNTON SCHOOL

The sixth annual standard training school for Lincoln county, and part of Catawba county, will be held at First church, Lincolnton, April 6-11. Rev. P. W. Tucker, pastor, and Charles R. Jonas, chairman of the board of managers, are thoroughly alive to the needs of this undertaking. The courses and instructors to be offered are:

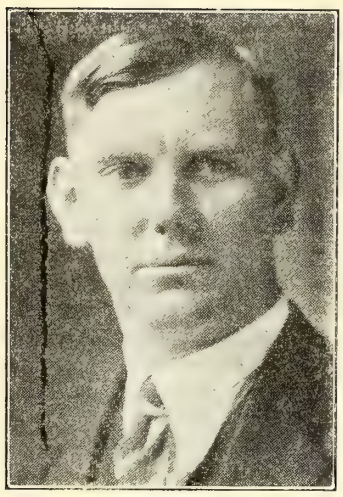
The Teachings of Jesus, Dr. Harvie Branscomb.

The Church and Its Work, Rev. H. C. Sprinkle.

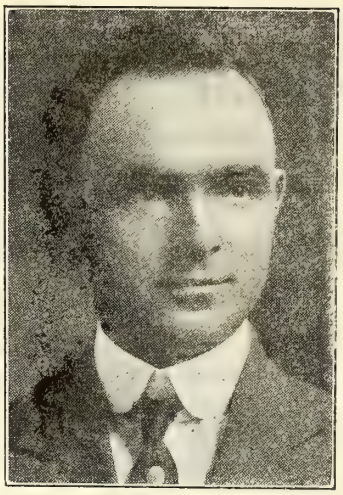
Worship in the Small Sunday School, Rev. W. G. McFarland.

Methodism and World Service, Rev. R. C. Goforth.

WONDER WHAT YOUR SUNDAY SCHOOL WILL GIVE THE CHILDREN'S HOME NEXT 5TH SUNDAY



Michael Crawford Ellerbe



Walter Gaston Farrar



Thomas Edward Davis



John Andrew Tharpe

Methodist Ministers of North Carolina

Michael Crawford Ellerbe—Father, W. C. Ellerbe; mother, Lelia (Covington); born Rockingham, June 22, 1902; joined church 1914; called opreach at 19; reared in country; attended Trinity College; member class of 1925. Charges: East Roxboro and Longhurst 1924-25-26; Mt. Gilead Ct. 1927-28; Roberdel Ct. 1929-30. Born in Richmond Co.; now serving a charge which is six miles from place of birth. Took active interest in seven revivals in Richmond county last conference year; assisted in one revival in Cumberland county this year.

Walter Gaston Farrar—Father, John Farrar; mother, Adner (Williams); born May 6, 1889, Wake county; joined church Aug. 1900; called to preach about 14; reared in country; attended Cary high school, Trinity College, and the University of North Carolina; degrees (1916) A. B. Trinity; some work on my Master's degree at University of N. C. Charges: Princeton Ct. 1920-23; Rocky Mount Ct. 1924-27; Clinton 1928-30. Taught school two years after graduating from Trinity College; bookkeeper and cashier for Swift and Co., Raleigh, one year; state food inspector for N. C. 1919. Resigned and answered the call to preach. Parsonage built at Princeton and one church. S. S. rooms at North Rocky Mount.

Thomas Edward Davis—Father, Wm. Sampson Davis; mother, Phebe Melvin (Truett); born Jan. 6, 1864, Wicomiso county, Md.; joined church 1882; called to preach at 17; reared in country; attended public schools, preparatory Dept. of Western Maryland College; graduated in seminary class of 1888. Charges: In M. P. Church 21 years; joined M. E. Church, South, at Wilmington 1915; Four Oaks 3 years; Bailey 2 years; Belhaven 4 years; Chadbourn 4 years; Wanchese 1929-30. Member Junior Order and Masons.

John Andrew Tharpe—Father, James F. Tharpe; mother, Martha V. (Baggerly); born at Harmony, N. C., June 12, 1886; joined church November, 1905; called to preach at 19; reared in country; attended Harmony high school, Yadkin Normal, and Grant University, Athens, Tenn. Charges: Bladen Ct. 1914-18; Steadman 1918-21; Roseboro 1921-24; Garysburg 1924-25; Rosemary 1925-28; Moyock 1928-30. Raised more than $37,000 for building and paying indebtedness on churches and parsonages.

John Calvin Harmon—Father, R. S. Harmon; mother, Catherine (Patterson); born in Cleveland county Mar 27, 1876; reared in country; joined church at age of 12; called to preach at age of 21; attended school in the country, King's Mountain high school; graduated from Oakland high school, Gastonia in 1899; entered Wofford College in 1900, graduating with A. B. degree in 1906; dropped out and taught school two years in Abbeville county, S. C., during college days; taught mathematics in Wofford College fitting school in connection with senior class work in 1905 and 1906; principal of Rowland high school in 1906-07; was married to Stella Nox Norris of Apex, N. C., September 16, 1908. Charges: West End-Franklin Ave. 1908-09-10; Walkertown Station 1911-12; Park Ave., Nashville, Tenn., while student in Vanderbilt, 1913; Davidson Station 1914; Bethel, Asheville, 1915-16; Mt. Holly 1917; Walkertown Station 1918-19; Henrietta-Caroleen 1920; Piedmont, S. C., 1921; Swanquarter 1922; Grimesland 1923; Shallotte 1924; Carver's Creek 1925-26; Maysville 1927-28-29-30.

James Robert Regan—Father, John N. Regan; mother, Phereba Margaret (Humphrey); born March 4, 1902, Robeson county, Lumberton, N. C.; joined church 1909; called to preach at 17; reared in country; attended Lumberton high school, Trinity Park high school, Rutherford College, Duke University; A. B. Duke University. Charges: Stumpy Point 1928-29; Kennekeet 1929-30. May 19, 1926, married Selma Adelaide Caine, Bladen Co.; have one boy, Herbert Alexander. To return in a year to Duke University school of religion to get B. D. degree.

Elijah Leroy Stack—Father, David Thomas Stack; mother, Sarah Adams (Baxter); born May 9, 1872, Guilford Co., N. C.; joined church at 20 (1892); called to preach at 21; reared in country; attended Antioch College, Ohio State University; degrees, A.B., M.A. Charges: Lillington 1909-10 Parkton 1911-12; Haw River 1913; Camden 1914-17; Roanoke Island 1918; Pasquotank 1919-22; Yanceyville 1923; Faison-Warsaw(1924-25; Jones Ct. 1926; Pasquotank 1927-28; Straits-Harlowe 1929; Supt. Odd Fellows Orphanage, Goldsboro 1930; supplied W. Dayton, Ohio, Christian church 1895-98, and served as full pastor until fall of 1903; served a group of Christian churches in Randolph and Chatham counties for four years; served Sanford church and group two years. Was licensed to preach at Old Randolph Methodist church at a



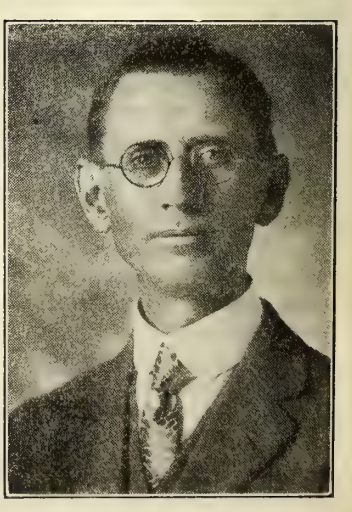
John Calvin Harmon



James Robert Regan



Elijah Leroy Stack



Robert Eugene Hunt

quarterly conference May 12, 1893; was recommended for admission on trial in W. N. C. conference in June of the same year; decided to go to college; went to Antioch College for financial reasons; won scholarship in Ohio State University; joined Ohio Christian conference to obtain work to help through school; transferred to the N. C. Christian conference.

Robert Eugene Hunt—Father, Rev. Moses J. Hunt; mother, Sarah Jane (Baker); born Oct. 18, 1875, Granville Co.; joined church October, 1885; called to preach at about 12 years; reared in villages and small towns; attended country and private schools, Burlington Academy and one year at Trinity. Charges: North and South Rocky Mount 1904-6; Stantonsburg 1907-8; Elm City 1909-10, in N. C. Conf.; transferred to W. N. C. Conf., Randlleman 1911; Rutherfordton 1912; Black Mountain 1913-14; Alexander Ct. 1915; Walkertown 1916-17! Clyde 1918-19; Bryson City 1920; Wilkesboro 1921-22; Bethel 1923-24; Pineville 1925-26; Marshville 1927; Jamestown 1928-30. Father was a member of N. C. Conference from 1855 to 1901.

VACANCIES IN THE CHAPLAINS' RESERVE OF THE ARMY OF THE U. S.

Anticipating the desire of the War Department to fill vacancies at present existing in the Chaplains' Reserve of the Army of the United States, the general committee on army and navy chaplains is urging the younger men in the ministry to apply for such service. Opportunity is offered for 15 days' active duty, with pay, during the summer months for reserve chaplains desiring and applying for such service. This is usually in connection with training camps and affords reservists interesting contacts with troops and chaplains stationed at the various army posts. It is a fine preparatory school for those who may wish later to join the regular military establishment, whether in peace time or in the event of a national emergency.

At the present time the chaplains' reserve numbers in the neighborhood of 1,200 members, which is somewhat below the authorized allowance, and it is planned to fill the existing vacancies with outstanding young clergymen of the various denominations.

Members of the different religious bodies are invited to apply for these positions, or at least to write to the Chief of Chaplains, War Department, Washington, D. C., or Rev. W. L. Darby, Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D. C., for further particulars and for information concerning the advantages to be had from service in the Chaplains' Reserve.

The Employee—"I came to ask if you couln't raise my salary."

The Boss—"This isn't pay-day."

The Employee—"I know that, but I thought I would speak about it today."

The Boss—"Go back to your work and don't worry. I've managed to raise it every week so far, baven't I-"—Selected.

Randolph county purchased 30,000 pounds of lespedeza seed and large quantities of other clover and grass seeds this spring.

Do Women Suffer More Than Men?

Physicians tell us that the nervous system of women is more highly organized, more delicately poised, and therefore, more sensitive to disturbances and susceptible to pain than that of men.

Women especially appreciate and profit by the use of Capudine, because it quickly relieves high nerve tension and pain by soothing the nerves—not by deadening them. For nervous headache, periodic pains, pains in the back and sides, neuralgia and rheumatic pains, nothing is so quickly effective and satisfactory as Capudine. Being liquid it acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

Every home should be supplied with Capudine. It brings grateful relief from nerve strain and pain, and affords peaceful relaxation in just a few minutes. At drug stores in 30c and 60c sizes. (adv)

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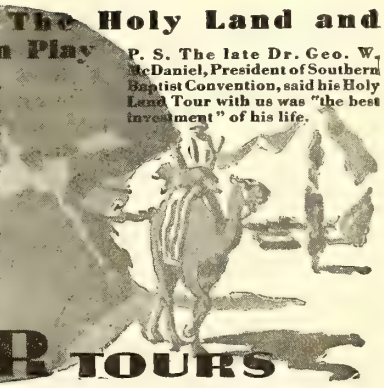
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P. S. The late Dr. Geo. W. McDaniel, President of Southern Baptist Convention, said his Holy Land Tour with us was "the best investment" of his life.



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Children's Storyland



THE STORY OF PEN-SE

Dear children: Have you ever watched the sunset? If you live in the country I am almost sure you have many times delighted yourselves with the gold and rosy clouds. But those of you who live in the city do not often have the opportunity, the high houses and narrow streets shut out so much of the sky.

I am so happy as to live in the country; and let me tell you where I go to see the sun set. The house in which I live has some dark, narrow garret stairs leading from the third story into a small garret under the roof, and many and many a time do I go up these narrow stairs ,and again up to the scuttle-window in the roof, open it, and seat myself on the top step or on the roof itself. Here I can look over the housetops, and even over the treetops, seeing many things of which I may perhaps tell you at some time; but tonight we are to look at the sunset. Can you watch with me where the sun hangs low, like a great red ball, so bright that we can hardly look at it? Now a little part has disappeared; now it is half gone, and in a minute more we can see nothing but the train of bright clouds it has left behind. Where did it go? It has gone to somebody who lives far away, on the other side of the world. While we had the sunshine, it was night over there.

Let us take a peep round to see who is having morning now. The long bright sunbeams are sliding over the tossing ocean, and sparkling on the blue water of a river upon which are hundreds of boats. They are not like those which we see here, with white sails or tong oars. They are clumsy, square-looking things, without sails, and they have little sheds or houses built upon them. We will look into one, and see what is to be seen.

There is something like a little yard built all around this boat; in it are ducks —more ducks than you can well count. This is their bedroom where they sleep at night; but now it is morning, and they are all stirring—waddling about as well as they can in the crowd, and quacking with most noisy voices. They are waking up Kang-hy, their master, who lives in the middle of the boat; and out he comes from the door of his odd house, and out comes little Pen-se, his daughter, who likes to see the ducks go for their breakfast. The father opens a gate or door in the basket-work-fence of the duck's house, and they all crowd and hurry to reach the water again, after staying all night shut up in this cage. There they go, tumbling and diving. Each must have a thorough bath first of all; then the drake leads the way, and they swim off in the bright water along the shore for a hundred yards, and then among the marshes, where they will feed all day, and come back at night when they hear the shrill whistle of Kang-hy calling them to come home and go to bed.

Pen-se and her father will go in to breakfast now, under the bamboo roof which slides over the middle part of the boat, or can be pushed back if they desire. As Kang-hy turns to go in, and takes off his bamboo hat, the sun shines on his bare, shaved head, where only one lock of hair is left; that is braided into a long, thick tail, and hangs far down his back. He is very proud of it, and nothing would induce him to have it cut off. Now it hangs down over his loose blue nankeen jacket, but when he goes to work he will twist it round upon the crown of his head, and tuck the end under the coil to keep it out of the way. Pen-se has hers still in little soft curls, but by and by it will be braided, and at last fastened up into a high knot on the top of her head, as her mother's is. Her brother, Lin, already has his head shaved almost bare, and waits impatiently for the time when his single lock of hair will be long enough to braid.

Shall we look in to see them at breakfast? Tea for the children as well as for the father and mother. They have no milk, and do not like to drink water, so they take many cups of tea every day. And here, too, are their bowls of rice upon the table, but no spoons or forks with which to eat it. Pen-se, however, does not need spoon or fork; she takes two small, smooth sticks and lifting the bowl to her mouth, uses the sticks like a little shovel. You would spill the rice and soil your dress if you should try to do so, but these children know no other way, and they have learned to do it quite well.

The sticks are called chop sticks; and up on the great house on the hill, where Pen-se went to carry fish, lives a little lady who has beautiful pearl chop sticks, and wears roses in her hair. Pen-se often thinks of her and wishes she might go again to carry the fish and see some of the beautiful things in that garden with the high walls. Perhaps you have in your own home, or in your school room, pictures of some of the pretty things that may have been there—little children and ladies dressed in flowery gowns, with fans in their hands; tea tables and pretty dishes, and a great many lovely flowers and beautiful birds.

So pass the days of our child Pen-e, who lives on the great river which men call the child of the ocean. But it was not always so. She was born among the hills, where the tea grows with its glossy, myrtle-like leaves, and white, fragrant blossoms. When the tea plants were in bloom, Pen-se first saw the light; and when she was hardly more than a baby she trotted behind her father, while he gathered the leaves, dried and rolled them, and then packed them in square boxes to come in ships across the ocean for your father and mine to drink.

Here, too, grew the mulberry trees, with their purple fruit and white; and Pen-se learned to know and to love the little worms that eat the mulberry leaves and then spin themselves a silken shell, and fall into a long sleep inside of it. She watched her mother spin off the fine silk and make it into neat skeins, and once she rode on her mother's back to market to sell it. You could gather mulberry leaves, and set up these little silkworm boxes on the window sill of your school room. I have seen silk and flax and cotton all growing in a pleasant school room, to show the scholars of what linen and silk and cotton are made.

Now those days are all past. Pen-se can hardly remember them, she was so little then; and she has learned to be happy in her new home on the river, where they came when the fire burned their house, and the tea plants and the mulberry trees were teken by other men.

Sometimes at night, after the day's work is over, the ducks have come home, and the stars have come out, she sits at the door of the boathouse, and watches the great bright fireflies over the marshes, and thinks of the blue lake, Syhoo, covered with lilies, where gilded boats are sailing, and the people seem so happy.

Up in the high-walled garden of the great house on the hill, the night moths have spread their broad, smooth, soft wings and are flitting among the flowers, and the little girl with the small feet lies on her silken bed half asleep. She, too, thinks of the lake and the lilies, but she knows nothing about Pen-se, who lives down the river.

See, the sun has gone from the people in Pen-se's country. It is good morning for the children in America!—St. Louis Advocate.

Pa: At last I've found a way to make that young scamp of ours stop winking his eyes.

Ma: Really?

Pa: Yes; I'll show him the article in this science magazine where it says that every time we wink we give the eye a bath.—Buffalo Express.

Uncle—"Are you first in anything at school?"

Tommy—"No, but I am always first out of it."—Ex.

GLIMPSES OF THE COWBIRD

By Alvin M. Peterson.

The activities of the cowbird are on the whole well known to bird students. The general tendency, it seems to me, is to magnify its misdeeds and to give but little attention to other characteristics of the bird. To be sure, this bird does considerable harm, but it also does some good.

The cowbird has a bad reputation because it is not like other birds. This very fact, however, makes it in a way all the more interesting and worthy of study. The cowbird builds no nest of its own, but slyly deposits its eggs in the nests of other birds, leaving the incubation of the eggs and the care of its young to the birds imposed upon.

Cowbirds frequently lay their eggs in the nests of smaller birds such as sparrows and warblers. But the birds are not particular and their eggs are also often found in the nests of catbirds, thrashers, bluebirds, meadowlarks, wood thrushes and other birds. No doubt, cowbirds in some instances remove the eggs of the owners in order to make room for their own. But in other, perhaps in most, instances they do not. Naturally, if the cowbird does not remove the rightful eggs, and the rightful mother lays a full clutch of her own, the nest holds too many eggs, especially if cowbirds lay two or three eggs, as frequently is the case. I once found a song sparrow's nest in which lay five sparrow eggs and two cowbird eggs. This nest was full to the brim with eggs. No doubt such situations prove serious, because the owners are unable to incubate the eggs properly. The little birds do their best, but their best is not enough, and some of the eggs fail to hatch.

The eggs of cowbirds in some instances hatch before the rightful eggs. The young cowbirds then, perhaps, get the bulk of the food brought by their foster parents, and crowd the smaller birds from the nest. In a few cases I have found young birds that have been crowded from their nests by cowbirds. However, I think these are usually exceptional cases. Very often the rightful occupants as well as the young cowbirds are successfully reared.

It is now quite a well established fact that many birds promptly remove food from the mouths of their young if it is not swallowed promptly. If a young bird is hungry and in need of food it swallows promptly, otherwise it does not, and the parent removes the food and offers it to another until one is found hungry enough to swallow it at a gulp. I once placed an umbrella near a field sparrow's nest which held two or three young sparrows and as many young cowbirds. The parents often placed food in the mouths of two or three birds before it was swallowed promptly enough to suit them. As far as I could see the young birds were fed pretty much in turn, and the young sparrows as well as the young cowbirds were successfully reared.

Some birds successfully outwit cowbirds. The yellow warbler sometimes builds additions to its nest in order to bury the eggs of cowbirds. Two, three, and even four-story nests have been found in which one, two, or more cowbird's eggs have been buried. But though yellow warblers are perfectly willing to bury the eggs of cowbirds, I doubt if they bury many of them if in so doing they must also bury one or more of their own.

Occasionally, birds remove the eggs of cowbirds from their nest or destroy them. The only bird, however, I have actually known to do this is the brown thrasher. I once found a brown thrasher's nest on the ground which contained three thrasher eggs and two cowbird eggs. When I next visited this nest, a day or two later, I found that the thrasher had either removed or destroyed the cowbird eggs. That is about what one would expect of a shrewd, sensitive, and aggressive bird like the brown thrasher.

Birds sometimes desert their nests if cowbirds find and lay eggs in them. These nests usually are new nests, in which the owners have laid but few if any eggs.

Something can be said in favor of the cowbird. Its song, though far from remarkable, is interesting and it is not unpleasant. The birds do not congregate in large numbers about the premises and make nuisances of themselves as English sparrows sometimes do. Usually these birds are to be seen in small flocks about pastures, near the feet of grazing cattle and other live stock, where they glean a living of insect pests and seeds. They do not take corn, berries and other crops, or any other such way do any damage. They are frequently to be seen in fields, also, hunting bugs, insects, worms, waste grain, and weed seeds.—Our Dumb Animals.

An old colored uncle was found by the preacher prowling in his barnyard late one night.

"Uncle Calhoun," said the preacher sternly, "it can't be good for your rheumatism to be prowling round here in the rain and cold."

"Doctor's orders, sah," the old man answered.

"Doctor's orders?" said the preacher. "Did he tell you to go prowling round all night?"

"No, sah, not exactly, sah," said Uncle Cal; "but he done ordered me chicken broth."—Sacramento Bee.

Little Charlie Wood, five, was present when his parents were wondering what his father's brother would name his new baby boy. Charlie was interested, and looking up, with a twinkle in his eye, exclaiming:

"I think a good name would be Kindling."—Boston Herald.

Teacher: "Robert, here is an example in subtraction: Seven boys went down to the creek to bathe, but two of them had been told not to go in the water. Now, can you inform me how many went in?"

Robert: "Yes'm; seven."

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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Rates are adequate and assets over 100% of legal reserve required.

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808 Broadway, Nashville, Tennessee

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. J. LeGrand Everett is anxious to secure copies of conference minutes of the Woman's Missionary Society for 1914, 1915, 1916, 1917, 1919 and any of the home or foreign minutes before 1910.

The cut of the Swindell Memorial in this issue is the objective of the N. C. conference for the next few years. This housei is chosen as a home for our missionaries and deaconesses on furlough or retired. This residence on the edge of Scarritt College campus can be purchased for $10,000 and our conference society has adopted it as our Golden Jubilee project. It will bear the name of our only living pioneer charter conference officer and member. Mrs. Swindell's contribution to the cause of missions in serving as a member of the woman's board of foreign missions was most noteworthy. She had effective co-operation in missionary organization in the person of her husband, F. D. Swindell, D.D.



The proposed Swindell Memorial at Scarritt College, costing $10,000.

THE ANNUAL MEETING AT ROCKY MOUNT APRIL 28-MAY 1

Each delegate to this meeting should send the registration fee of $1.50, the name of her church, her auxiliary and her district to Mrs. T. W. Smithson, Box 982, Rocky Mount, N. C.

This information is necessary for proper registration and it will relieve the hostess auxiliary to have a perfect registration of delegates not later than the first week in April.

Those delegates who fail to send in their names at least five days before the opening day will not be assigned a home by the local committee; they must look out for their own entertainment.

The fee of $1.50 is to be applied on the delegates' noon day luncheons.

At the church school of missions at Hertford there was an average attendance of forty. Nearly all were members of the missionary societies.

ROSEMARY CONTRIBUTES FIRST ON THE SWINDELL MEMORIAL

The missionary society of Rosemary church is trying hard to make the honor roll for this year. We have never been able to do this before. Our membership is not very large; but under the wise direction of our capable leader, Mrs. C. W. Davis, and with the able help of our pastor's wife, Mrs. C. T. Thrift, superintendent of study, we are hoping to make very great progress in our work.

Our last meeting was most interesting; it was held with Mrs. A. D. Glover. Mrs. Davis gave a splendid talk on "Surer attitudes for true worship." The reports from all committees were interesting. The money from our "rainy day bags" was collected and it was decided to apply this to the Swindell Memorial. The Bible study begins in the near future.

After adjournment our hostess served a delicious salad course and a most enjoyable social occasion followed.

A Member.

AN UNUSUAL MEETING

Speeches, round table discussions, papers on different topics, and actual representatives from the various fields in which the department is doing work were the features of the yearly meeting of the social department of the Woman's Missionary Society of the First Methodist church, of which Mrs. James G. Fearing, Sr., is the superintendent, on Monday afternoon at 3:30 o'clock in the social rooms of the church.

The meeting opened with a song, "Help Somebody Today." Rev. G. W. Perry, pastor of the First Methodist church, read the scripture lesson from Luke 10:22 and led in prayer.

In presenting the program, Mrs. Fearing said that the primary purpose was to bring all of the members in touch with the institutions in which the department is so vitally interested by having representatives from them present their viewpoint and attitude toward this work.

The first phase of the social service work discussed was that of working for good government and worthy citizenship given in papers by Mrs. R. L. Knowles of Hertford and Mrs. Martin Simpson.

Mrs. Knowles' subject was "Better Law Enforcement," in which she stressed the fact that it was through the women that prohibition was first aroused, and therefore it was studied in connection with the social service work. Mrs. Knowles also urged that an effort to help to raise the standards of women be made adding that alcohol, war and disease were the destroyers of morale. She also emphasized the need of standing by the government, churches and civic clubs in enforcing the Eighteenth amendment. Mrs. Simpson's paper was on "Good Citizenship."

An account of the work being done at the day nursery, which is maintained to take care of the children of the working mothers, given by Mrs. T. L. Barnes brought out another point in the social service activities. The department itself assumed the responsibility of payment of a note of $283 which is due on the nursery building. Mrs. Arnegan, mother of the homeless children, was presented at this interval.

Real human interest was given to the program by the remarks made by those chosen by Mrs. Fearing to aid her in presenting an actual view of conditions and the effect of the department's work.

Miss Emma, an inmate of the county home and an old lady told of the pleasure she derived from the good deeds of the members and urged more to come to see her. She read a little poem which she composed herself entitled, "Give Flowers Now."

This was followed by a talk by Mrs. Grover Ellis urging consideration of the negro as work was done among the race, developing still another plank in the department's roster.

Professor P. W. Moore, president emeritus of the State Normal School for Negroes here, and the only one of his race who has been pensioned by the state in

(Continued on page 31)

Western N. C. Conference Woman's Page

[MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Let all my life be music, ah let the heart of me
Be as a harp where joy and pain are blended harmony,
Strike! Strike! the harp that is my soul!
Though pain and joy it bring,
My only sorrow to be dumb, my only joy to sing.
And when the great Musician plays in notes of joy or pain
Then let my heart respond and sing, though in a minor strain;
A wondrous song! A living song! A rapturous song, oh send!
And on a thrilling major chord, there let my life end."

—Elizabeth Evelyn Moore.

SOME VISITORS TO ANNUAL MEETING

We are sure our readers will be interested to know that among the visitors who will be present at our annual meeting in High Point, April 22-25, are Miss Sallie Lou McKinnon, missionary to China, and Mrs. C. A. Steidley of High Point. Miss McKinnon, who comes to us for the first time, is a missionary of our "mother conference" (North Carolina conference) and is stationed at Shanghai, China, where she is principal of the McTyeire School. She volunteered for service in 1917 and during these years has been doing a most efficient and acceptable service in her chosen work.

Mrs. Steidley is not a stranger to our conference, having been with us on several occasions previous to this. Those who attended the annual meeting at Greensboro in 1917 and Winston-Salem in 1929, remember, we are sure, the splendid uplifting and inspirational messages she brought to us in the noontide devotionals at Greensboro, and in the memorial service which she conducted at Winston-Salem for those of our number who had passed away since the meeting of 1928. We are to be congratulated on having these two splendid workers and our conference extends to them a most cordial welcome. We hope within a few days to announce the names of other visitors who will be with us at that time.

LETTER FROM CONFERENCE SUPERINTENDENT OF SUPPLIES

I am very pleased to have this opportunity to inform the superintendents of supplies and the presidents of the auxiliaries as well, that we are asking again this year for donations to Brevard Institute.

Last year the responses were quite liberal, considering the many difficulties in the way. Professor Winton of the Brevard School writes: "If the donations of the societies can come to us in cash, it is really more convenient to us. However, if some prefer to make their contributions in the way of supplies, the most needed things now at Brevard are bed spreads or quilts, table cloths (10x3 feet) and napkins. Do not send towels."

The money received up to the required amount will be applied to the purchase of window shades for the main building and for the girls' dormitory. We are also asking for some donations for the Bethlehem House in Winston-Salem.

Again let me urge you not to send supplies to me, but see that a report comes to me of what you have sent. No credit can be given by us for contributions to the Children's Home.

I am looking forward to meeting many of you at our approaching conference in High Point. Mrs. B. T. Morris.

MT. AIRY DISTRICT REPORTS NEW SOCIETIES

Mrs. J. L. Woltz, secretary of Mt. Airy district, reports a new young people's society at Stoneville with eleven members and with the following officers: President, Miss Marian Stafford; vice president, Miss Mary Price; recording secretary, Miss Estelle Taylor; corresponding secretary, Miss Mildred Mitchell; treasurer, Miss Aileen Lewis; Supt. mission and Bible study, Miss Julia Thompson; Supt. social service, Miss Pauline Franklin; Supt. publicity, Miss Inez Price; Supt. supplies, Miss Sadie Knott; Supt. Y. P. work, Mrs. R. B. Price.

A young people's society has also been organized at Draper, N. C., and as soon as the names of the officers are received we will be glad to give them on our page so that our conference officers may secure them.

ATTENTION, CONFERENCE OFFICERS

The reports of the conference officers must be in the hands of the recording secretary (Mrs. W. R. Harris, Asheville, N. C.) by the first day of April that they may be in readiness for distribution at our annual meeting. A "post card" reminder has been sent, and we hope that all the reports will be in good time. Already one has been received from one of the busiest of our officers. "A word to the wise is sufficient."

SOME OF MY EXPERIENCES IN SOCIAL SERVICE

Mrs. D. M. Cave, Charlotte, N. C.

About two years ago, while making a study of the life of Paul, I came under the conviction that my life was not counting for my Master and for needy humanity as it should. I gave myself to earnest prayer, asking my heavenly Father to show me what he would have me do and promising him that I would do the very best in my ability if he would indicate clearly his will for me.

Shortly after this time I was elected social service superintendent of the Woman's Missionary Society of Dilworth Methodist church. I was much surprised at this and felt at first that I could not accept the office as I knew nothing at all about the work.

As I tried to find out God's will for me in this matter, he kept saying to me, "You asked me to show you what I wanted you to do; this is my will for you!" I accepted, depending entirely upon him to lead and help me.

I asked our publishing house at Nashville, Tenn., to send me all of the literature and information they had that would enlighten me about this work. They sent me much helpful material and I made a very careful study of it before taking up the work.

After doing this I selected three other women to form the social service committee. The very first thing we did was to form ourselves into a prayer group to meet every Wednesday morning. We have found this the most helpful feature of our work. After a season of prayer we discussed the work. We began by going two and two to visit the charity wards in the hospitals, the jail, the industrial home, the Crittenton Home, the Mecklenburg Sanatorium, the county home and needy families, as we learned of them. We soon realized that we could not do social service work without doing personal work. In every case we prayed with them and talked with them about their spiritual life. We never miss an opportunity to help people to help themselves by finding work for some, giving instruction in sanitation, and getting children in school.

This year we are attempting to broaden our work by organizing a social service committee in each of our nine circircles. Two of these committees have organized Sunday school classes for underprivileged children. We feel that there will be many more. We are planning to organize this social service work in the missionary societies of the colored people.

We are trying to encourage each social service committee to be responsible for one family, helping them in every way possible to a higher level.

I enjoy my work very much. I come in contact with so much need and suffering that now my one desire is to help humanity and give them the knowledge of Jesus Christ.

"I need not go to India,
To China or Japan;
To work for Jesus here at home,
I'll do the best I can.
I'll tell of his great love to me
And how I love him, too;
And, better far, I'll show my love
In all that I can do.
I'll be a missionary now,
And work the best I may;
For if I want to work for God,
There surely is a way.
I'll pray for those who cross the sea,
My offering, too, I'll send,
And do all that's in my power
This great, bad world to mend."

—The Mission Field.

Sunday School Lesson

MARCH 23

By Dr. Frank M. McKibben.

Jesus Teaching and Healing

Matthew 15:21-31.

Golden Text—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matthew 7:7.

The career of Jesus is simply a continuous record of teaching and healing, but he never healed without teaching some lesson. With him healing seemed always to serve a higher purpose than mere relief from bodily pain or handicap. True, a more compassionate spirit than Jesus never lived. He was passionately eager to give aid and relief. His soul was extremely sensitive to pain and suffering. Time and again, he and his disciples differed in the matter of recognizing and responding to need. The story of this lesson is a case at point. Jesus was so sensitive to suffering that he knew when virtue had gone out from him, even though it had not been audibly asked for. His soul was alive to needy people all about him.

Yet with Jesus teaching and healing went hand in hand. He had keen appreciation of how intricately interwoven are the various elements of life. The physical, mental, and spiritual phases of life interact upon each other in ways not yet fully appreciated with all our advanced phychology and psychiatry. With his remarkable insight into human nature, Jesus sensed this fact and made it basic in his ministry. He was concerned to get at the source of the trouble in the case of sin, demoniacal possession, sickness. He felt he could not effect permanent cures or give the desired relief until something had happened "inside" in the spirit, the heart, the soul of the patient. In this sense no one has ever equaled or surpassed Jesus as a physician. His principle of relating efforts at physical healing with simultaneous efforts to set the heart right with God or strengthen faith in God has never been eclipsed in the world of medicine or psychiatry. How truly he is the "Great Physician!"

It will be noted that he always required some activity or effect on the part of those needy or sick or on the part of their friends. The Golden Text represents the Master saying that it shall be given you only when you ask, you will find only after intense seeking, you must knock long and diligently before the door will open unto you. During this asking, this seeking, this knocking, one has full opportunity to question his motive, to estimate his need, to consider the conditions under which a response might be expected. Who has not found this to be true when earnestly seeking aid? Time and again Jesus seemed cruelly to test the asking of needy ones before responding, all the while his heart bursting with love and sympathy. What joy seemed to be his when he discovered associated with asking a sense of sin, a desire for forgiveness, or a manifestation of true faith. "O woman, great is thy faith!"

Jesus further described the method of seeking aid. "Whatsoever you ask in my name." In my name is a very difficult condition to meet. In his use of power of forgiveness and healing Jesus was utterly unselfish. He fought that battle out in the wilderness. He asks that those who seek his aid rid themselves of selfishness, self-seeking. He prayed constantly that all his activity in helping people might reflect to the glory of God and the cause of righteousness. He asks the same of all who seek healing and spiritual power. Doubtless this difficult condition of prevailing and effectual prayer accounts for many seemingly unanswered prayers. The condition "in my name" has been too difficult to meet. It means embracing Jesus' philosophy of life, dedicating one's life to righteousness, seeking first the kingdom of heaven. It is very easy to seek diligently some of the interests of the kingdom without embracing all that it involves. It is easy to emphasize certain aspects of Jesus' life and ministry without appreciating the basic principles upon which his whole life and ministry rested.

The Graded Church

Those who made our creeds, organized our first churches, compiled our first hymnals, and trained our first ministers did not have childhood in mind at all and had youth only dimly in consciousness. For everything that had to do with the church was adultized. It is no wonder, for childhood had not yet been discovered. There was no such thing as children. There were simply little adults in the midst of the church. Psychologically, physically, and pedagogically the child has been discovered only recently. This is witnessed by the tremendous development of public schools and child hospitals and specialists, and by the vast amount of literature concerning children that is being produced. The institution least affected by these discoveries and activities is the church.—Pittsburgh Christian Advocate.

RACE PROBLEM TENDING TOWARD SELF SOLUTION

The opinion seems widely prevalent, not only in the South, but also in other parts of the country, that Negroes are increasing faster than white people and that as a consequence the race problem is likely to become increasingly difficult. As a matter of fact, exactly the opposite is true. Negroes are increasing less rapidly than white people and have been for a long time. In so far as relative members is a factor, the race problem in the South is steadily tending to solve itself. Here is the evidence:

In 1790 the proportion of Negroes in the total population of the United States was 19.3 per cent, or one in five; in 1920 the proportion of Negroes was 9.9 per

Many Weddings in Sight



When some girls are already thinking of the wedding ring their health fails, they become nervous, high-strung, irritable, and through this loss of control many a young woman loses her future happiness. As a tonic at this time, and in motherhood or in middle life, there is nothing to equal **Dr. Pierce's Favorite Prescription.**

One woman said: "I was just a young woman when I had my first experience with the 'Prescription.' It regulated me and rid me of backache, in fact it started me on the road to good health." —Mrs. M. Caveny, c/o Belmont Phar., 1207 Parsons St., Charlotte, N. C.

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cent, or one in ten. In the meantime, with but two exceptions every ten-year census showed a lower per cent of Negro population than the previous one. Decade by decade, beginning in 1790, the percentages of Negroes shown were: 19.3, 18.9, 19, 18.4, 18.1, 16.8, 15.7, 14.1, 12.7, 13.1, 11.9, 11.6, 10.7, and 9.9.

Not only has the proportion of Negroes declined, but the rate of gain in Negro population has been steadily decreasing also. For the ten years ending with 1800 the Negro population increased 32.3 per cent. For the ten years ending with 1910 the increase was 11.2 per cent, and in the decade ending with 1920 it dropped to 6.5 per cent. The rate of increase of white population has declined also during this period, but not nearly so rapidly, having been 35.8 per cent in the ten years ending with 1800 and 16.1 per cent in the decade ending 1920. It appears, therefore, that of late the white population is increasing twice as fast as the colored.

It is especially surprising to find that the proportion of Negroes has decreased more rapidly in the South than in any other section of the country. In the earlier days practically all the Neogres in America lived in the South; but in 1920, chiefly as the result of repeated migrations, there were 1,550,900 members of the race living in other sections of the country, out of a total Negro population of 10,463,131. For the last three census periods, 1900, 1910, and 1920, the proportion of Negroes in the total population of the Southern States has been respectively 32.3, 29.8 and 27 per cent. This trend has been true not only of the region as a whole, but also of every Southern State with the exception of Oklahoma, as the following table shows:

Percentage of Negro Population

State	1900	1920
Alabama	45.2	38.4
Arkansas	28	27
Florida	43.7	34
Georgia	46.7	41.7
Kentucky	13.3	9.8
Louisiana	47.1	38.9
Mississippi	58.5	52.2
North Carolina	33	29.8
Oklahoma	7	7.4
South Carolina	58.4	51.4
Tennessee	23.8	19.3
Texas	20.4	15.9
Virginia	35.6	29.9

There has been also a distinct trend toward the break-up of the co-called "Black Belt," the areas where Negroes are in the majority. While in 1800 there were three hundred counties in the South which had a predominance of Negro population, by 1920 the number of such counties had decreased to 219. From 1910 to 1920 the Negro population in 824 of the South's 1364 counties showed not only a proportional decrease, but an actual loss.

Since the acuteness of any race problem is usually in direct proportion to the relative numbers of the minority group, these figures afford good ground for hope that the race problem in the South as a whole, and also in every part of the South, is becoming steadily less acute.

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

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N. C. CONFERENCE

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W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

YANCEYVILLE

Rev. S. J. Starnes, pastor of the Yanceyville charge, is planning an Epworth League rally day for his churches on Sunday morning, March 23, at Prospect church. And anniversary day program will also be held at this time.

BOOST RALEIGH DISTRICT

Rev. P. H. Fields, Raleigh district secretary, is calling the Raleigh leaguers together for a meeting this week to complete the plans for the coming specialization institute, to be held in Raleigh the week of April 7, at which time they will select the place of meeting.

MEMBERSHIP CAMPAIGN

In connection with the anniversary day we read the following in our handbook: "Membership Campaign.— Anniversary Day each year should be preceded by a membership campaign lasting two weeks, at which time a special effort is made to enlist recruits in the League and church." Begin your observance of Anniversary Day with a membership campaign! And don't let March 23 go by without celebrating the birth of our Epworth League organization with appropriate services at one of the regular hours of worship in the church auditorium, or at your regular devotional service.

JARVIS MEMORIAL

The Epworth Leagues of Jarvis Memorial M. E. Church, South, Greenville, N. C., commemorated the fortieth anniversary of the Epworth League Sunday night at 7:30 by giving the pageant "Children of Light." The church was beautifully decorated with ferns and yellow and white cut flowers to carry out the Epworth League color scheme. Under the glow of a vari-colored spotlight the scene was very effective as Church, Epworth League, and Handmaidens of Church, in long flowing robes in pastel shades, entered from upper platform of church auditorium and formed a tableaux scene. Church showed, through a series of episodes the principles of Methodism which are the heritage of the Epworth League, and approved the work done by Epworth League offering aid wherever she could through her Handmaidens. Epworth League showed that these principles has been hers throughout the forty years of her existence. From the lower platform entered the characters portraying in costume and words the days of Wesley, which brought vividly to the mind the foundation of Methodism.

A goodly number of people were in attendance to witness the pageant. The anniversary offering was taken and sent to the treasurer.

Western North Carolina Conference

SALISBURY DISTRICT BANQUET

The annual banquet of the leaguers of the Salisbury district was held in Trinity church, Kannapolis, on the evening of February 25. It was also the occasion of the regular meeting of the district, hence a business session was held prior to the banquet. The senior chapter of Spencer was awarded the electric cross on the basis of the most efficient work having been done during the past four months. The group authorized Mr. Lewis T. Lanier, district secretary and president of the district union, to confer with the conference field secretary and work out a more satisfactory union standard. Following the business, several members of the Kannapolis chapter gave excellent presentations of the aims and results of the activities of the several departments of the local chapter.

The 168 leaguers and pastors and friends filed into the dining room of the church where a delightful banquet was tendered. The presiding elder, Rev. H. C. Sprinkle returned thanks. Miss Yvonne ——— gave happy words of welcome, which were responded to not only by a rousing cheer but in words by Arthur Morris, president of the senior chapter of First church, Salisbury. Mr. Lanier presided in a gracious manner and kept games and contests going all the while, or rather when some group of leaguers were not singing or cheering. He recognized the field secretary who in turn introduced the large number of pastors present. Other guests were the wives of several of the pastors, the Epworth Hi district secretary of the Statesville district, the conference treasurer, and the conference superintendent of Hi-Leagues. The room was tastefully decorated with our league colors and the food was appetizing indeed. The fellowship will prove most helpful to the several chapters participating.

MOCKSVILLE

During the past week Brother R. C. Goforth, pastor at Mocksville, led a large group of senior leaguers in the study of the senior handbook. It was our pleasure to visit this class on Thursday night and have Brother Goforth divide time and chapters. The Davie county union will profit much, we are sure, from just such study as this.

CHARLOTTE UNION

An interesting meeting of the Queen Charlotte Epworth League Union took place March 10 at Chadwick church. The attendance was very good; Chadwick had 100 per cent present, and Pineville (our baby chapter) had 29 present out of 30. The attendants banner went to the latter chapter inasmuch as we do not present the banner to the host league. The efficiency award went to Hawthorne Lane. Berryman Jones made detailed announcements in regard to the efficiency institute which will begin on March 24, and also in regard to the membership campaign which is going on at the present time. After the business was concluded, Chadwick leaguers led us to a large field about two blocks from the church where bonfires had been lighted. Needless to say the refreshments were "hot dogs" and marshmallows.

NORTH MORGANTON

On March 9 the Epworth League of the North Morganton church rendered its annual open program. After a short devotion ending with a prayer by our pastor, Rev. A. A. Kyles, the league policy was read by Esther Avery:

1. To hold 52 devotional meetings this and each year.

2. To carry out the work and programs outlined for the four separate departments.

3. To encourage all the people in the church and community to come to our league until every young person in the church and community shall be a member.

4. To support the Epworth League with both our time and our money.

5. To encourage all members of the league to speak in public, pray in public, or sing in public.

6. To give our pastor our moral and financial support in anything he undertakes to do.

7. To try as individuals and as an organization to live up to the Epworth League motto: "All for Christ."

The league presented a very impressive pageant entitled "The Light." The leaguers formed a semi-circle around the rostrum with six girls dressed in white forming a circle in the center of the group, each member holding a candle. The electric lights were then switched off and the candles at the cross were lighted, making a very impressive scene. The whole world must look to the cross for its spiritual light. Jesus died and made the light of that cross possible. One leaguer humbled himself thus going to the cross and receiving light for his candle. He passes it on and on until the whole group was lighted, thus completing the circle. Choruses were sung at intervals, carrying out the messages of light impressed in every action. The scene closed with the singing of "The Morning Light Is Breaking." At this point the electric lights again flooded the room impressing the audience that the morning light is breaking. The entire congregation arose and joined in repeating the league benediction.

Her family cow paid Mrs. L. N. Land of Middlesex in Nash county $264.54 in 31 weeks according to records kept by the owner.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

This month has a fifth Sunday. Since our receipts are falling off to such an alarming extent over the preceding year, I want to ask and urge all of our Sunday schools throughout the conference to set aside the regular collections on that day for the benefit of our orphanage. I am not asking that any high pressure method be resorted to in order to secure a big offering. All I want is for the announcement to be made on the fourth Sunday and request all teachers to present the matter to their classes. If this is done the orphanage will be greatly helped in the time of need. I do want all the Sunday schools of the conference to fall into line and give us a little lift which is much needed, assuring them that their gifts will be sincerely appreciated by our 334 fatherless children.

* * * *

The largest orphanage in North Carolina is the Thomasville Baptist Orphanage, now named the Mills Home. This splendid institution has more than 700 children under its care. Supt. M. L. Kesler depends in a large measure upon the Sunday schools of the Baptist churches to furnish him funds for operating expenses. The Sunday schools of the North Carolina conference have been exceedingly good to our Methodist Orphanage in the past. Quite a goodly number are standing by us in these times that try men's souls as by fire. While this is true there are hundreds of schools in our conference that do not do anything to help us meet our heavy financial obligations. The sad part about the whole matter is that when our number of children is largest and money hardest to obtain, a number that formerly stood by us have grown weary in well doing and fainted by the wayside. It is earnestly hoped that all will come to our relief now the spring is here. I want to say frankly, unless the Sunday schools and organized classes respond to our needs we cannot continue to carry on this great work in behalf of the fatherless children of our conference.

* * * *

The best and most helpful method of raising money for current expenses of the orphanage are the once-a-month offerings from our Sunday schools. These monthly offerings coming as they do throughout the year help us to keep down interest charges for borrowed money, and enable us to meet our bills much more promptly than we could otherwise do.

It works no hardship on the Sunday schools to raise these monthly offerings, spread out as they are over twelve months of the year. At the close of the year they do not miss the money they have given to the orphanage and yet the aggregate amount raised by the Sunday schools forms a large part of our current fund.

We need to greatly increase this list of regular and systematic givers to the orphanage. Not more than a third of the Baptist Sunday schools of the state make monthly offerings to the orphanage. If we could only induce the other two-thirds to join this band of givers it would very nearly support the institution and leave the Thanksgiving collections to take care of other things aside from the current fund.

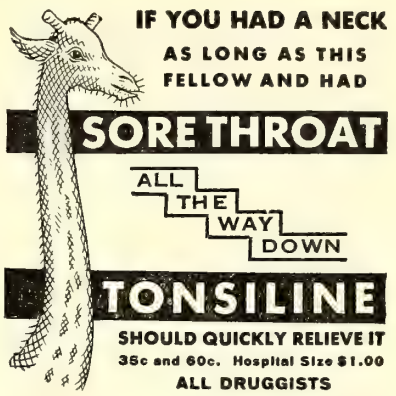


Girl from the Methodist Orphanage.

What a fine thing it would be if this centennial year a thousand new monthly givers would come to us and join our royal band!—Charity and Children.

Alamance farmers co-operated to buy 12,000 pounds of grass and clover seed for pastures and 12,500 pounds of lespedeza for pasture and soil improvement as a result of the recent campaign for more pastures in that county.





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8 O'CLOCK COFFEE

lb. 27c

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(A six-weeks' school of Religion)
LAKE JUNALUSKA, N. C.
"In the Land of the Sky"

Established and conducted by Duke University and the General Sunday School Board—the Board of Missions co-operating.

COURSES in Bible, Religious Education, Christian Doctrine, Missions, Psychology of Religion, and Sermon Construction.

FACULTY: Elbert Russell, Frank S. Hickman, Gilbert Rowe, and Harvie Branscomb of the Duke School of Religion; W. C. Bower of the University of Chicago; Samuel G. Inman of the Commission on Co-operation in Latin America; and S. M. Duvall of Scarritt College.

CREDIT on degrees in the School of Religion of Duke University.

BEAUTIFUL and inspiring surroundings. Fees nominal; expenses reasonable.

DATE: July 21-August 30—six weeks running simultaneously with the Leadership Schools of the General Sunday School Board.

For further information and printed announcement of the School, address: Dr. Paul N. Garber, Registrar School of Religion, Duke University, Durham, North Carolina, or Rev. John Q. Schisler, Director of Training Work, General Sunday School Board, 810 Broadway, Nashville, Tennessee.

THE ETERNAL CHALLENGE

(Continued from page 13)

in the world, you are a rogue, a thief, fattening on the wealth you and yours have robbed."

Nick rose from his desk and went to the door. "I don't think any good purpose will be served by our talking further, Mr. Sutcliffe," he said. "I'm afraid, after what you've said, you'll hardly expect me to ask Mr. Dixon to employ you."

"To hell with your polite phrases!" cried the man passionately and hoarsely. "But remember the day of reckoning will come! And when it comes you won't escape!"

Nick listened to Sutcliff's footsteps as he went down the stairs, watched him leave the building and cross the yard into the main street. Then he went back to his desk and sat for a long time in silence. His interview with Reuben Sutcliffe had influenced him more than he imagined, and he realized what a man such as he could mean in a town like Ben's Cross. . . . .

Was his story true? Did his uncle buy Reuben Sutcliff's invention for fifty pounds, make a fortune out of it, and then, when Sutcliffe came for help, drive him from his doors? He would like to know the truth about that. If it were true. . . .

He started up and walked around the room, his mind awhirl with excitement. The man had unsettled him, made him uneasy. After all, there was some truth in what he had said. Even though the story he had told was exaggerated, there was doubtless a substratum of reason in it all.

He did not trouble much about the man's blasphemy. For that matter—similar thoughts had passed through his own mind, although he would not have expressed them in Reuben's blatant language. During the past few years he had felt like giving up hope, and more than once he had told himself that he no longer had any faith in the beliefs in which he was reared.

Presently he became a little hard, a little cynical. After all, what was the use of talking about altruism? Human nature was human nature, and every one had to fight for his own hand. When one came to the root of the matter, both masters and men were playing a game of grab, and would play it to the end of time. . . .

But Reuben Sutcliffe was a powerful personality. He might be rough—he was rough; the marks of his upbringing were plainly to be seen in his every movement and in his every word; but he was a personalty. Such a man, unless he were checked, would be a tremendous influence in the town. Why, he could so appeal to the passions of the mob and so sway minds weaker than his own, especially among the uneducated, that—that—

Nick looked at his watch. It was just five o'clock. He closed his desk; he didn't feel like doing any more. He wondered if John Blackburn had left his office. He wanted to see him. Putting on his overcoat, he left the building and saw Jonas Pollard standing by the motor-car awaiting him. He remembered that he had ordered Jonas to be there at five o'clock.

"I shall be back in a short time, Jonas," he said. "You'll wait here for me?"

Jonas nodded. He was not one who wasted words.

John Blackburn was in his office when Nick got there.

"I've had a visit from Reuben Sutcliffe since I saw you," he informed him.

"Aye? What did you think of him?"

"A dangerous man; one who, if he isn't stopped, will do a great deal of mischief."

John Blackburn was silent.

"Did you know Reuben Sutcliff's father?"

"Aye, I knew him."

"What kind of a man was he?"

"A drunkard; but the cleverest man in Ben's Cross."

"Did he invent a loom, an invention which my uncle bought for a trifle and through which he made many thousands of pounds "

"Did he tell you that?"

"Yes."

"What did he say?"

Nick told the story just as Reuben had told him.

"Is it true?" he asked in conclusion.

"There is a lot of truth in it," replied John Blackburn, "but not all the truth."

"Will you tell me the whole truth?"

"I haven't time now; I must leave the office at once. I have an appointment with a man in five minutes from now. Some time I'll tell you."

"He came to me asking for work," Nick informed the old lawyer as they made their way out of the office.

"Aye, did he? And did you give it him?"

"No. How could I after hearing what he said?"

"Think it over, Mr. Trebartha"—and the old lawyer held out his hand—"think it over. I don't think you would be doing any harm if you told Dixon to find him a job."

Nick Trebartha made such a poor dinner that night that Mrs. Crowther became anxious, and asked him if he were well.

"You look troubled, Mr. Trebartha," she said, "and you've not eaten enough for a sparrow. Aren't I pleasing you?"

"Pleasing me? I consider I am the most fortunate man in Lancashire in having you to look after me."

"Then do eat a little more," pleaded the motherly old soul. "I'm right worried about you. I shall not sleep tonight."

Whether Mrs. Crowther slept or not I do not know, but certainly Nick did not. Hour after hour he lay tossing in his bed, trying to understand how to face the problems that arose before him.

When he reached the loom factory on the following morning he sent for Dixon.

"I've had Reuben Sutcliffe to see me," he informed him.

Dixon laughed. "I heard about it," he replied.

INDIGESTION SPELLS

Man Says He Took Black-Draught After Each Meal and Soon Got Relief.

North Charlotte, N. C.—In telling how he was benefited by Thedford's Black-Draught, Mr. John M. Creps, of 902 Charles Avenue, this city, writes:

"I had three spells of indigestion, one after another. I suffered a lot of pain. My back ached and I had pains in my stomach frequently. It felt like my breath was cut off in my chest.

"I was bothered this way for about a year. A friend whom I told about my condition asked me to try Black-Draught.

"I began by taking a pinch of Black-Draught after each meal and found that I soon got relief.

"I have been taking Black-Draught for fourteen years, and I find that it prevents headache and constipation. We keep it in the house all the time. I have told a lot of people about it, and gladly recommend it to others."

Many people have written that they found relief from pains after eating by taking Black-Draught in the manner described above.

Composed of selected medicinal herbs and roots, finely powdered, accurately combined and packaged in a thoroughly modern, scientific way. Price 25¢. *NC-221*

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Restores Color and Beauty to Gray and Faded Hair
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Free Trial of a Method That Anyone Can Use Without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

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Send free trial of your method to:
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"I've been told he's the best mechanic in Ben's Cross."

"That's true."

"Could you find work for him?"

"One can always find work for a lad as clever as he."

"Then give him a job."

Dixon looked at Nick in astonishment.

"You don't mean that, Mr. Trebartha?"

"Why not?"

"Because it would be a foolish step to take—sheer madness, in fact."

"Why?"

"Do you know the man's history? Do you know that your uncle had to sack him? Do you know who is responsible for half the unrest there is in the town, and that hundreds of our most promising lads have had their minds poisoned by him? Do you know why he was sent to prison?"

"Yes, I think I know all these things."

"And yet you want me to give him a job?"

"Yes, I do. I believe it would be wise."

"Of course you are the master," admitted Dixon, "and if you say so I'll do it; but you'll antagonize all the other masters."

"Because there is not an employer in the town will take on Reuben Sutcliffe. He's at heart an extreme Bolshivist; he is all the time plotting and planning to destroy not only capitalism but capitaists. If you joined a movement for kicking Reuben Sutcliffe out of the town you'd be applauded on every hand, but to give him work, to keep him here—"

"All the same, find him a job. If he does anything inimical to the well-being of the factory you'll know how to deal with him. Anyhow, give him a trial. You know where he lives?"

"Aye, I know."

"Then send for him. Let him start tomorrow morning."

"Of course, I must do it if you tell me, but it's clean against my judgment, and I advise you to reconsider the matter."

"No, I shall not reconsider it," and Nick turned on his heel.

He was not sure he had acted wisely, but somehow he felt better. At any rate, he had exercised his authority, and he had let Dixon see that he was master. He had noticed more than once that both Crawshaw and Dixon had paid little heed to his opinions, and although he felt his ignorance sadly, he determined that he would not be governed by his managers.

For the next few days nothing of importance happened. He still kept hard at work trying to understand the life into which he had been so suddenly thrown, and he felt that, in spite of difficulties, he was, little by little, becoming master of the situation. He hoped, too, in spite of every portent, that in time he would surmount those difficulties, and enter smooth waters.

Then suddenly all his thoughts were diverted into a new channel.

It came about in this way. He had been in Ben's Cross a little more than a fortnight and March had come to an end. The weather, which had been cold and gloomy, suddenly became bright. Even in Ben's Cross, where the sun shines but little between October and May, the sky was comparatively clear and there was a smell of spring in the air. He had been working hard all the morning, and a great longing came into his heart to get away from the smoke of the town and from the constant rush of traffic.

"By Jove," he said to himself, "I've been here more than a fortnight and I've hardly seen my own gardens. I'll spend the afternoon in idleness."

Acting upon the impulse of the moment, he rang for a clerk and gave instructions for Jonas Pollard to bring the car around.

"Jonas is not here," replied the clerk. "Don't you remember you told him you wouldn't want him until six o'clock? He's gone to Manchester to get some new parts for the car."

Nick remembered, and felt impatient with himself as a consequence. But it didn't matter; he would go back to Mythamroyd all the same. A few miles' walk would do him good.

Half an hour later he was out in the country, almost out of sight of hundreds of mill chimneys which belched out half-consumed coals.

Ben's Cross was on the outer ring of what might be called the manufacturing district of Lancashire, and as the wind blew direct from the Yorkshire hills the air was sweet and exhilarating. The country was fine, too. It was true that to a southerner it might appear harsh and stern, but there was something majestic about the gray, rocky hills, and the wind-swept countryside.

Nick enjoyed his walk thoroughly, so much so that he did not keep to the road, but struck into a footpath which led to what was to him an untraversed country.

Following the windings of the footpath, Nick presently found himself in a sequestered valley. There was neither sight nor sound of the great busy world in which he had been immersed during the last fortnight. All around him great trees grew, while at his feet ran a babbling brook.

But he paid little attention to these things, his heart was beating violently, his every pulse throbbed. Ben's Cross and all that is meant lay in the background of his life. Coming towards him, and only a few yards away, he saw a girlish form.

It was Naomi Shuttleworth!

(Continued next week.)

A suspicious looking man approached the front door and asked: "Are the people of the house in?"

"They're all away," said the maid.

"Have you renewed your dog license?" he asked.

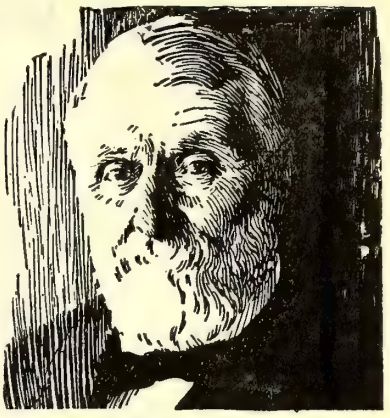
"We don't keep a dog."

"I see. Are your electric lights in order?"

"We only burn gas."

"Well, I've come to tune the piano."

More than 100 farmers of Onslow county shared in the $1,181.14 paid for poultry at Jacksonville when a co-operative car was loaded there last week.



WHAT DR. CALDWELL LEARNED IN 47 YEARS PRACTICE

A physician watched the results of constipation for 47 years, and believed that no matter how careful people are of their health, diet and exercise, constipation will occur from time to time. Of next importance, then, is how to treat it when it comes. Dr. Caldwell always was in favor of getting as close to nature as possible, hence his remedy for constipation, known as Dr. Caldwell's Syrup Pepsin, is a mild vegetable compound. It can not harm the system and is not habit forming. Syrup Pepsin is pleasant-tasting, and youngsters love it.

Dr. Caldwell did not approve of drastic physics and purges. He did not believe they were good for anybody's system. In a practice of 47 years he never saw any reason for their use when Syrup Pepsin will empty the bowels just as promptly.

Do not let a day go by without a bowel movement. Do not sit and hope, but go to the nearest druggist and get one of the generous bottles of Dr. Caldwell's Syrup Pepsin, or write "Syrup Pepsin," Dept. BB, Monticello, Illinois, for free trial bottle.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Gastonia—St. Paul's, Cherryville Ct.....April 3-4
Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon—Enfield ..... April 23-24
Weldon ..... April 23-24-25
New Bern—Oriental ..... April 24-25
Asheville—Fletchers ..... April 29-30
Charlotte—Charlette (Wesley Heights) .....April 29-30
Statesville—Troutman ..... May 1-2
Elizabeth City—Columbia ..... May 8-9
Fayetteville—Roseboro ..... May 13-14
Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

March

Graham, a.m. 23
Haw River, p.m. 23
Hillsboro, a.m. 30
Calvary, p.m. 30

April

Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May

Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March

Kennekeet, Rodanthe, 11 20
North Gates, Gates, 11 22
Gates, Pmiladelphia, 11 23
First Church, night 26
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30

April

South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March

Pittsboro, Pleasant Hill, a.m. 22-23
Lillington, Pleasant Plain, p.m. 23
Dunn, night 23
Elizabeth, Clarkton, a.m. 29
District Union Services 30

April

Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27

May

Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
SECOND ROUND

March

Goldsboro Ct., Pine Forest, 11 22-23
Pamlico, Stonewall, night 23
Mt. Olive Ct., Smith's, 11 29-30

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March

Millbrook, Knightsdale, 11 23
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30

April

Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March

Troy, 11 23
Ellerbe, Norman, 3 23
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30

April

Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

March

Tarboro, 11 23
McKendree, Conetoe, 3 and 7:30 23
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30

April

Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

March

Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30

April

Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27

May

Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

March

Faison-Warsaw, Warsaw, 11 23
Wallace-Rose Hill, Wallace, 7:30 23
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30

April

Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Jacksonville-Richlands, 11 16
Carver's Creek, Shiloh, 11 13
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
SECOND ROUND

March

Ivy, Laurel, Sat. 11 22
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March

Morven, Pleasant Hill, 11 23
Lilesville, Forestville, 3 23
Monroe-Central, night 23
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

March

Bradley Memorial, 11 23
West End, 7:30 23
Smyre, 7:30 30

April

Mount Holly, 11 6
Lowell, South Point, 3 6
Maylo, 7:30 6
Crouse, Laboratory, 11 13
Dallas, Puetts, 3 13
Bessemer City, 7:30 13
Trinity, Tate's Chapel, 11 and 3 19-20
Belmont-Park Street, 11 20
Cherryville, 7:30 20
King's Mountain, 7:30 23
Polkville, Elliott's, 11 26
Clover Hill, 11 27
Belwood, Kadesh, 3 26-27

May

Lowesville, New Hope, 11 3-4
Rock Springs, Bethany, 3 3-4

June

Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20
District conference at St. Pauls church, Cherryville circuit, Thursday and Friday, April 3-4.

Best oil cheapest in home, says factory sup't.

"The last thing we'd try to economize on," says the superintendent of a large eastern factory, "is lubricating oil. By using cheap oil we could 'save' hundreds of dollars each year—but it would cost us thousands of dollars for repairs, replacements and lessened efficiency of equipment."

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North Carolina Christian Advocate

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To all Preachers of the Gospel, year 1.00

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GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

	March
Randolph, Trinity, 11	22-23
Highland, Highland, 11	30
West Greensboro, Groomes, 3	30
	April
Ramseur-Franklinville, Franklinville, 11	6
Pleasant Garden, Bethlehem, 3	6
West Market, West Market, night	6
Stokesdale, Eden, 11	12-13
Proximity, Proximity, night	13
Park Place, Park Place, 11	20
Bethel-Grace, Bethel, night	20
Ward Street-Archdale, Archdale, 11	27
Wesley Memorial, Wesley Memorial, night	27

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

	March
Elk Park, Newland, 11	23
Avery, Pisgah, 2:30	23
Burnsville, Bald Creek, 11	30
Micaville, Windom, 2:30	30
	April
Spindale, 11	6
Cliffside, night	6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

	March
Moravian Falls, Charity, 11	23
Laurel Springs, Transou, 3	23
North Wilkesboro, 7:30	23
Mount Airy, Central, 11	30
	April
Rural Hall, Antioch, 11	6
Pilot Mountain, Chestnut Grove, 3	6
Danbury, Pine Hall, 11	12-13
Walnut Cove, Bethlehem, 3	13
Madison, 7:30	13
Leaksville, 11	20
Draper, 3	20
Spray, 7:30	20
Sandy Ridge, Mt. Zion, 11	27
Stoneville-Mayodan, Price, 3	26-27
	May
Jonesville, Ronda, 3	3-4
Wilkesboro, Roaring River, 11	4
Elkin, 7:30	4
Dobson, Rockford, 3	10-1
Yadkinville, East Bend, 11	11
Mount Airy Ct., Imogene, 3	17-18
Ararat Ct., Carter's, 11	18
Rockford Street, 7:30	18
North Wilkesboro, 11	25
Moravian Falls, Goshen, 2:30	25
Boone, 7:30	25
	June
Watauga, Valle Crucis, 11	May 31 & 1
Todd, Fairview, 3	1
Sparta, Cox's, 11 and 3	7
Helton, Grassy Creek, 11 and 7:30	8
Pastor's Summer School, Duke University	**9 to 20**
Jefferson, Mill Creek, 11	21-22
Laurel Springs, Chestnut Hill, 3	22
Creston, 11 (Home Coming Day)	29
Warrensville, Clifton, 3	29

The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

	March
Gold Hill, Gold Hill, 11	29
Badin, night	23
Concord, Harmony, 11	30
Concord, Central, night	30
	April
Concord, Kerr Street, 11	6
Concord, Epworth, night	6
Woodleaf, Gay's Chapel, 11	12-13
Granite Quarry, Rockwell, 3	13
Spencer, night	13
Kannapolis, 11	20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun.	19-20
Forest Hill, night	20

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
SECOND ROUND

	March
Taylorsville, 11	23
Hiddenite, 2:30	23
Stony Point, night	23
Mooresville, Central, 11	30
Mooresville Ct., Williamson, 2:30	30
Mooresville, Broad St., night	30

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
SECOND ROUND

	March
Glenville, Glenville, 11	23
Cullowhee, night	23
Waynesville, 11	30
Canton, night	30

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Av., Winston-Salem
SECOND ROUND

	March
Cooleemee, 11	23
Mocksville, 7	23
Lewisville, Concord, 11	30
Welcome, Center, 3	30

N. C. WOMAN'S

(Continued from page 22)

his field of endeavor, replied to Mrs. Ellis' challenge.

"I have striven for over 40 years as best I could to tell my people that the best friends they have are the white people of the Southland, and to instill in them the importance of honesty, truthfulness, trustworthiness and dependability. It has not always been an easy task nor a pleasant one, but the situation is now more hopeful," he said.

Particularly touching was the scene portrayed by Miss Sallie Beasley of the experiences she and her co-workers were having in conducting the night school for illiterates, which was opened under the auspices of the woman's club recently. Pupils as old as 70 have been enrolled in the school.

"It is really pathetic to know that they have never had the opportunity to learn to read and write, and yet if they are willing to toss aside their pride to come to learn we should be more glad to help them." The plea for more teachers was again presented.

Not only is the society doing work among the Chinese abroad, but also it is helping those right in our midst when William Jung, son of Jim Jung, who operates a laundry, said in his broken English how "velly fine the Americana people are."

Mrs. Mike Mettrey told of the great work done by the Americans in the relief work among the Syrians and those other countries. Rev. A. H. Outlaw presented the welfare work of the department and thanked the women for their co-operation in sending groceries, clothing, medical help and other things.

Mrs. R. H. Willis, district secretary, was present and brought greetings from two former pastors' wives, Mrs. N. H. D. Wilson and Mrs. F. S. Love. She extended a cordial invitation to the women to attend the annual meeting in Rocky Mount, April 28, 29, 30 and May 1.

The last paper of the afternoon was on "The Negro," presented by Mrs. H. C. Stokes of Hertford. Following this Mrs. J. Wesley Foreman sang "Somebody Did a Golden Deed," and Mrs. G. R. Barrow offered the closing prayer.

The only way to play life safe in any sphere of life is to work hard.

MOTHERS ARE LEARNING USES OF MAGNESIA

From the beginning of expectancy until baby is weaned. That's the time Phillips Milk of Magnesia performs the greatest service for many women.

It relieves the expectant mother's nausea, heartburn, "morning sickness," inclination to vomit; helps her digestion. Its mild but effective laxative action assures regular bowel movement.

Phillips Milk of Magnesia is better than lime water for neutralizing cow's milk for infant feeding. A teaspoonful of it does the work of a half pint of lime water. It is a mild laxative; harmless, almost tasteless.

All drug stores have Phillips Milk of Magnesia in genuine 25c and 50c bottles. Always insist on the genuine, endorsed by physicians for 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co., and its predecessor, Chas. H. Phillips, since 1875.

FREE: to young mothers and prospective mothers, "Useful Information," an invaluable little book on the health of mother and child. Write the Phillips Co., 117 Hudson St., New York, N. Y. It will be sent absolutely free of charge.

WINTER with its colds, flu, and pneumonia holds no terror for the mother who protects her children with

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IN MEMORIAM

IN MEMORIAM

In loving memory of Mrs. H. R. McGregor, who slipped away to be with Jesus on October 14, 1929.

Sister dear has gone and left us,
Left us for her home above;
And our hearts are sad and lonely,
Longing for the one we loved.

But she has gone to be with Jesus
In his happy home to dwell,
And the beauty of his mansions
Mortal tongues can never tell.

When Death came, he found her ready
With her lamp all trimmed and bright;
Now she is safe beyond death's portals,
Crowned with glory, robed in white.

We can see her dear hands beckoning
As she calls from glory's heights,
"Dear ones, won't you meet your mother
In a land where comes no light?"

May God bless her dear companion
As he travels on alone;
Be his stay and guide and use him
Till he, too, shall reach the throne.

Written by Miss Belle McGregor, sister-in-law of the deceased.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the M. E. church, Lowell, N. C., feel keenly the loss of one of our loyal members, Mrs. K. E. Sherrill, whose death occurred on January 31, 1930. Her presence among us ever inspired confidence, and her memory will ever be a challenge to us to press onward and upward with a greater determination and stronger faith. Therefore be it resolved:

First, That we bow in humble submission to God's will.

Second, That we shall greatly miss her presence and the tact and ease with which she opened the meetings of the society will always he remembered and deeply appreciated.

Third, That we extend to the bereaved husband our sympathy and love and pray that God may bless and comfort him in his hour of grief and loss.

Fourth, That a copy of these resolutions be sent to Mr. Sherrill, a copy to the N. C. Christian Advocate, and a copy be recorded in our minutes.

Mrs. W. O. Phillips,
Mrs. C. B. Jenkins,
Mrs. A. R. Leonhardt,
Miss Essie Brimer.

RESOLUTIONS OF RESPECT

Whereas, our all wise heavenly Father has taken from our midst our beloved friend and co-worker Mrs. J. W. Campbell. Now therefore be it resolved by the Woman's Missionary Society of the Walnut Cove Methodist church:

First, That we deeply regret the death of this faithful Christian worker who has so generously supported this society, giving of her time and means to the cause she loved so well.

Second, That we deeply deplore the breach in our ranks caused by her going and fondly cherish the memory of her devotion to the church and her loyalty as a friend and neighbor.

Third, That the memory of her faith in her Lord whom she loved and which rendered her joyful in life and triumphant in death may prove an inspiration to us and an incentive to better service.

Fourth, That a copy of these resolutions be spread upon our minutes, a copy be sent to the North Carolina Christian Advocate and the local papers for publication and a copy be sent the family to whom the society tenders its most sincere sympathy.

Mrs. W. C. Lassiter,
Mrs. A. G. Jones,
Mrs. H. H. Davis,
Mrs. A. T. Rothrock, Cor. Sec.

RESOLUTIONS OF RESPECT

Whereas, in response to that inevitable summons no man can evade, our friend and co-worker, Brother Robert A. Montgomery, has passed on from the cares, toil and suffering incident to earthly sojourn and bequeathed to us the happy memory of a faithful husband and father, a brother loyal and devoted to his church and its interests, whose going we mourn and whose pleasant association we shall greatly miss; but who, in passing, has left us the glorious hope of happy reunion; therefore be it resolved:

That we bow in humble submission to our Father's will, and know that all things work together for good to those who love and fear God.

Further, That we will cherish the memory of our departed brother, and strive to emulate his amiable character and devotion to duty.

Further, That we extend to the bereaved family our sympathy and pray that they may have the comforting joy of God's presence and blessing.

Further, That a copy of these resolutions be sent to the family, a copy to the North Carolina Chrsitian Advocate, and a copy recorded in our minutes.

Men's Bible Class
of Fifth Ave. M. E. Church.

BENNETT—John Jones Bennett was born June 29, 1869; died February 3, 1930.

"I cannot say, and will not say
That he is dead. He is just away.
With a cheery smile and a wave of the hand,
He has wandered into an unknown land,
And left us dreaming how very fair
It needs must be since he lingers there.
And you—O you, who the wildest yearn
For the old time step and the glad return—
Think of him faring on, as dear
In the love of there as the love of here.
Think of him still as the same, I say;
He is not dead—he is just away."

Funeral services were conducted by Revs. C. E. Ruffin of the Baptist church, J. C. Whedbee, pastor of M. E. church at Ellerbe, and the writer.

Roberdel church is losing one of its most loyal members and the Sunday school will miss a faithful attendant. It was Mr. Bennett's custom to attend services every Sunday, regardless of the weather, and his family went with him to the church.

It is a blessing to a pastor when he finds a member who believes in prayer and has faith in God. Such can be said of J. J. Bennett. He did not hesitate to ask an interest in prayer during his last illness. Seldom does it happen that a man is pastor of his great uncle, but such was the case in this instance. Circumstances were such that Mr. Bennett could have heart-to-heart talks with his pastor. The facts are that he was a good man.

The church was overflowing with friends and kindred who came to pay their last respects to a good man and an upright citizen. He was a member of the W. O. W. and the Masonic order, the Masons having charge of the burial in Bear Branch cemetery in Richmond county.

May God comfort the bereaved. He is not dead—he is just away.

M. C. Ellerbe, Pastor.



"It consecrates the grave within its walls"

THE very idea of consecration implies unsullied purity, freedom from all uncleanness and defilement. And because the elements of corruption are always present in the earth and the waters beneath the surface of the earth, ordinary methods of interment do violence to the human heart. Hence, the ever-increasing appreciation and wide-spread preference for the

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The Cryptorium literally consecrates the grave within its massive walls of time-defying Armco Ingot Iron or imperishable unchanging bronze. It is impervious alike to moisture and to the chemical elements within the earth. Living organisms cannot enter its inner sanctuary. That which is entrusted to the keeping of the Cryptorium remains inviolate. Cryptorium protection survives the generations to which its contents are hallowed memory.

The same loving foresight that makes provision for the material comfort of those who survive is more and more coming to replace the painful associations of the "final scene" with the enduring beauty of Cryptorium emplacement.

Consult your local funeral director or write for leaflet A.

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THE UNDER-GROUND MAUSOLEUM



NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MARCH 27, 1930 Number 13


Duke Univ Library
Durham

TENDING THE FLOCK

By Charles Emile Jacque, (1813-94)

This masterpiece of art of the nineteenth century has been presented to Duke University by Mr. C. C. Bulla of New York, a friend of the institution who before this has shown his friendship in a very substantial way.

IN THE JUBILEE PROCESSION

O. I. Hinson

Rev. O. I. Hinson was just getting well settled at Rocky Mount when he was transferred to Calvary, Durham. But no time was lost. One of the first things he did was to secure his quota in the Advocate campaign. He is now busy about other things, with the year full of promise.

C. A. Johnson

This brother won stars in his crown last year at Seven Springs. No one expected him to do less than join the jubilee procession at Roseboro. He has come with the cash and claims the honors. Good work, brother.

R. F. Mock

To the man down east, Franklin seems a long way off. It certainly is not within the sound of the sea, but it surely is a vital part of this jubilee year. They have caught step and are setting the pace. The Waynesville district is making a record. Brother Mock, you have our thanks for the good report.

P. D. Woodall

Just what Brother Mock and his men of the mountains think of Middleburg we do not know, but we are sure they do not think of it at the middle of the state. We are at a loss to know how that name came to be, but we are sure they are in the midst of this jubilee year. P. D. Woodall is one of the men of the conference who can be depended on in the dull rounds or in the jubilee advances. Good for Woodall and Middleburg.

R. L. Young

Elmwood is one of the charges not known to the fathers. The Methodists got in late with a preacher at this point, but they are being heard from. All that Iredell country has every reason to celebrate this diamond jubilee. Brother Young has the swing of conquest.

J. W. Combs

Any man who is in that region west of the Catawba is in a rich land when it comes to traditions of the early days. The heroic has not died out. Their fathers could shout and sing. Of course Brother Combs had to get in this jubilee procession.

W. Q. Grigg

This young brother is helping to make it a hundred per cent for the Greensboro district in the Advocate campaign by putting Coleridge on the roll. Fine!

J. W. Moore

Last year it looked like every one was taking the Advocate in Wesley Memorial. John Moore kept sending in new names all the year. But here he comes again with his quota. Soon he will be able to put a notice in the Advocate and reach all his people in High Point. It is great work.

J. T. Ratledge

This brother has a wonderful field at Pleasant Garden. The name sticks to one, and the people win one's best efforts. Ratledge is O. K. We knew him in college years. Let the trumpet sound at Pleasant Garden.

G. W. Williams

Whenever G. W. Williams arrives the community is aware that they have a man who will not be hid away in a corner. So here he comes with Ramseur-Franklinton on the jubilee roll.

Reid Wall

Gibsonville has its conference collections in hand—it has a right to be filled with the spirit of this jubilee year as it goes to the roll of honor. Good for Reid Wall.

C. F. Womble

This brother puts Highland, High Point, on the pedestal. It looks like the Greensboro district is soon to be 100 per cent in the jubilee march. Thanks to everybody.

MAKE THE NEXT MONTH COUNT

The next thirty days should be great days in the Advocate campaign. The preachers have been busy with their cultivation period and general efforts incident to the first of the year. Now the advance efforts are on in many churches with the approach of Easter. Why not give the Advocate a place and talk the jubilee year so as to be able to make a good report for this at the district conference? This is Advocate month in many states. Let us make it such in the Old North State. Many of the brethren report to the office that they are soon to stress the Advocate—to put on their campaign.

Stewards 100 Per Cent for Advocate

Let every preacher whose board of stewards are each a subscriber to the Advocate report the same to this office. We are going to carry a list of all who report. Our purpose is to make a board of stewards who's who in North Carolina.

PUT THE ADVOCATE IN THE HOME

"Our preacher has not mentioned the Advocate this year" is the familiar report at this office. One dear good woman sends this note: "I have been looking every week to see our preacher's name among those on the honor roll, but so far it has not appeared. This is not a complaint, but I do wonder if the preachers (God bless their hearts) realize how very important it is to keep the Advocate in the homes of the folks?

"My father was a subscriber for over 50 years and I have taken it all of my married life, nearly 17 years, so I feel like I cannot do without it. Feel like I was raised on the Christian Advocate. It gets better all the time, and is worth a great deal more than the subscription price of $2.00, so here is a check for one year. My husband says we'll stop one of the county papers, but never the Advocate. Of course we get a daily, but this is the only paper that contains our church news. Please pardon this lengthy note, but I want to tell you that we appreciate the excellent paper you re now giving us—and it grows better all the time."

DUTY

"If you have a duty to perform and you have the opportunity, now and not tomorrow is the time to do it. You cannot keep your self-respect by putting off the performance of duty. Put off duty, and it will soon cease to command you, and conscience will soon cease to perform its function. Have you an apology to make, a pardon to ask, a debt to pay? Can you do it now? Then do not be a coward; go at once and do your duty."—Selected.

When we live too much in the world of which our senses make us aware we are likely to lose the sense of spiritual reality.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, MARCH 27, 1930 Number 13

The large and earnest gatherings of preachers and laymen in the retreats at Charlotte and Durham should tell mightily upon the work of the church in every field of endeavor these months ahead of us. These results will be detected first in the churches—later in the city and country places.

The merger of Chicora College of Columbia with Elizabeth College of Charlotte indicates that the Presbyterians are alert to the trend of these times. The cost of education and the demands on colleges are such that we must have fewer and stronger institutions. These demands become more urgent each new year. Church and state schools are having to deal with these issues.

With the more attractive churches and the increased stress on ritual more and more is being made of Lent and the special services leading up to Easter. Are we going to be able to save these from becoming largely a formal and perfunctory round for a number of days? What an opportunity for getting a new hold on God and for bringing others to a knowledge of the wonderful Saviour!

"We live, you and I, on the very edge of a profound mystery," says L. P. Jacks. "Just beyond us, the limit to which our vision can reach, there is a hidden world very closely connected with the world we are so familiar with, but yet concealed from mortal sense. Everywhere its shadows fall across our path. They fall on the philosopher's book; they fall on the lovers' meeting; they fall on the child at play; they fall on the chemist in his laboratory; they fall on the martyr at the stake; they fall on the soldier who dies in battle, and they fall on the face of the dead. In all these there is something that we see; and there is also something infinitely greater that we see not but which somehow makes us aware of its presence."

Are we able to rally the folks? Can we concentrate on a few things until something happens? This year in North Carolina we have the Advocate Diamond Jubilee and the anniversary of Pentecost. Have we brought these to the front in every community? Do the people know that the year of jubilee has come? Teaching, fellowship, prayer and a sense of awe characterized that far off day. The passion of faith enables men to mount new Golgothas.

Fielding H. Yost, the great football coach of the University of Michigan, has given the people of America his opinion of prohibition. He says: "In my opinion the college youth of America is not drinking as much as before prohibition days. No one is entirely satisfied with present conditions. Our government tried to control and regulate the sale of intoxicating liquors for a hundred years and made a miserable failure of it. Every one states he is opposed to the return of the saloon. However, any legalized place to sell liquor will serve the same purpose as the saloon—a place to buy intoxicating liquors."

Wickersham who with his commission has been studying the law enforcement problem for almost twelve months giving particular attention to prohibition, announces that 2.75 beer will not solve the problem. He says: "I do not think that it would satisfy the normal robust appetite. It would not help solve the prohibition problem." Any of us who remember the near-beer stands of other days know that Mr. Wickersham knows just what he is talking about. Wickersham, continues the reporter for the U. P., further dashed the hopes of the wets who have claimed enforcement is breaking down by declaring that, on the contrary, it has improved steadily. He attributed the improvement to better methods and increased attention of the Hoover administration.

What Is to Become of Liberty of Conscience?

We Americans have made much of the right of every man to worship God according to the dictates of his own conscience in this land of the free. Man's conscience has been considered the voice of God. But we have now come into a new order of things. Many cases are of record in which persons have been rejected the rights of citizenship because of their allegiance to conscience in the matter of war. A most notable case is the rejection of Prof. D. C. Macintosh of Yale. Of him Dr. George A. Coe wrote this statement:

"In connection with an application for naturalization, Professor D. C. Macintosh of the divinity school of Yale University stated that he gives his first allegiance to God, and that he weighs his duties as a citizen accordingly. Upon this ground the United States Circuit Court of Connecticut denied his application. We regard this decision as contrary to the traditions of America, and as morally and religiously intolerable. We call all religious educators to take notice of the danger with which it threatens our supervision, and to plan for such instruction of the young as will avert it."

This man saw active service in the Great War. He is not a pacifist, but he declined personally to underwrite in advance any war which his conscience told him was not morally justifiable. This is a type of nationalism unknown to the fathers. As the Christian Leader enquires: "For what did the Pilgrim Fathers leave England? What inspired the great Puritan exodus of the century after the Pilgrims? What is Boston celebrating in this tercentenary year that has just opened? What is the basis of the preaching and teaching of practically every Protestant church in this world? Is it not the supremacy of conscience? How many of us could qualify as citizens if we had to promise to put obedience to government, just or unjust, wise or unwise, merciful or merciless, above the divine monitor within?

The state is not everything, and the compulsion of the state even to forcing its citizens to kill their fellows is bringing to the front some questions that must be met.

The words of the New York World are most searching:

"We can hardly imagine that a United States judge really believes that a Protestant clergyman must put his allegiance to the will of God below his allegiance to the opinions of the Department of Labor as to what are the principles of the constitution. It had always been supposed until recently that Christianity was compatible with the American constitution. The Department of Labor must be aware that this view is widely held; in fact, so widely held that Christians have been elected at one time or another to every office within the gift of the people. It may have heard that one of the teachings of Jesus is the injunction to render unto Caesar the things that are Caesar's and to God the things that are God's. It will have trouble, we think, in persuading the American people to admire a construction of the law which makes Caesar the sole judge of what an honest man may render unto God. Americans may be prepared to admit that the border-line cases are sometimes difficult to define, but unless we are greatly mistaken they will not tolerate a form of government in which Caesar's opinion is everything and the conscience of man is nothing."

The Retreats at Charlotte and Durham

The Advocate has made no effort to report these gatherings of ministers and laymen at Charlotte and Durham. They remained together for two days for fellowship and for a finer hold on spiritual realities. To tell of the two hundred and fifty who gathered at each place, to name the leaders and speakers present and to give an outline of the proceedings would have been easy, but this would in no wise disclose the significance of these retreats. Spiritual realities and renewed consecrations cannot be tabulated. The future must disclose the significance of Charlotte and of Durham. Will city pulpits flame anew and the country churches thrill with a life and power unknown before? The congested centers and the waste places will make report of the Charlotte and Durham meetings.

The first Pentecost was a time of beginnings. A new fellowship began, a sharing with others the things they possessed became notable, and they continued in that which they began. Something akin to this happens whenever there is a vital inward experience of spiritual reality. Then men have a vivid sense of spiritual truth which enables the preacher to fire the hearts of others. A vague and hesitating sort of preaching lacking in power then gives place to fresh, earnest and convincing words of power. "His word was with power." Twenty-five times this word appears in the first three gospels. It is the word well to the front in every revival through the Christian centuries. Vision and joy lay back of their words of power.

Were there some golden hour, some shining moment, some luminous experience in the life of each gathered in these two recent "retreats?" Those who went away with an immediate and profound personal sense of divine things, who went away with a new vision of the Face so well known to the saints, will be able to lift the life of man, troubled by woe

and broken by sin, into a new experience of joy and conquest. Such as this will make known the value of Charlotte and Durham.

Those who have counted it all joy to suffer for Him as they were able to sing of the gladness of that happy day have been able to win victories in every age. Pentecost began this most unusual conquest; the later Pentecosts have always come back to the life of the spirit in the heart of the preacher. As he lives in God, so will the power of God live and speak in his words. Oh, those luminous hours of unclouded vision and those moments of renewed power! These make significant the fresh ventures.

Who Is Sufficient?

We have spent much time in making a diagnosis of the religious situation. We know where the trouble lies. To set about remedying the situation brings pause. It is easy to preach with calm assurance the certainty of finding one's life by losing one's self. But to determine that this shall be the one rule of conduct for our own selves makes real the cross—from this we shrink. Nothing do we need more sorely in this day than the ability to put into practice that which we preach and teach. Oh, for the wisdom, courage and strength! Oh, for the joyous witnessing power of those following Pentecost!

Would it not be well for us fervently and unitedly to join in the prayer given us by Bishop Warne?

"O God, our Father, pour out thy Holy Spirit, not on a small company such as were present on the day of Pentecost, but on the many millions of thy people in many lands. Lead them to 'tarry—until' Pentecost is renewed in their hearts in our age. Crown this nineteen hundredth anniversary of the day of Pentecost with a revival of pure and undefiled religion greater than that of the last century, greater than that of the first century, and on a vastly wider scale because of the millions of thy followers in many lands. Grant that it may be greater than any outpouring of the Holy Spirit yet known to the sons of man. Amen."

The French infidel Voltaire realized that there is some stupendous force back of the Christian's weekly day of rest and worship. He said: "We shall not destroy the Christian faith until we have killed the Sabbath day."—Selected.

Loves All — Belongs to None

A most interesting gentleman is the genial citizen who, with calm assurance, asserts that he loves all the churches—but he is not a member of any. Usually, he adds, "one church is just as good as another." Such breadth and fine liberality generally arises out of a pronounced indifference to all things religious. The man unconcerned about politics is usually liberal and rather untrustworthy in his party allegiance; just so is the man who has little concern about religion.

Many men put their party above their church. They will be most exacting in the matter of party loyalty; they are refreshingly lax and liberal in matters of religion. For the one they are deeply concerned; for the other they display the utmost unconcern. In this way these men are most successful in disclosing their deepest loyalties and profoundest convictions. Every political campaign makes wonderful disclosures in almost every community.

The men who have a place secure in all the significant movements of the world have cherished abiding convictions and profound loyalties. Let it come to a conflict between Caesar and God, they are ready to take their stand. Such can be relied upon to place the standards on the heights; such will not prove the coward or play the traitor in the crisis.

"Why Won't a Cat Climb Down a Tree?"

Why will editors who were raised in the woods talk like they grew up on Wall Street, New York, or in the "Loop District" of Chicago where they never saw a tree?

The editor of the Asheville Citizen seeks information on the subject of a cat's climbing down a tree, and the Dispatch of Lexington, N. C., also feigns ignorance as to whether a cat ever climbs very far up a tree.

Have these learned editors forgotten that cats climb trees and the reason they climb down tail foremost instead of head foremost is because their claws are not arranged on their feet like a squirrel's, for instance, which can run down a tree almost as well as he can run up. If cats had feet like squirrels they would not adopt the crawfish method of descending from their elevated perch.

"Following Christ as our Master isn't something to be argued about, but a matter of life and death: the alternative is spiritual ruin."

People and Things

At the second quarterly conference last Sunday, Gibsonville reported all conference collections paid in full. Brother Reid Wall and his people have every reason to rejoice.

Rev. J. Vincent Knight has closed a great meeting at Stantonsburg. We hope to have a report of the results of this religious awakening. Reports of such revivals are most refreshing.

Rev. O. W. Dowd, presiding elder of Elizabeth City district, will be with Rev. J. R. Edwards in a meeting at Bethel beginning April 9. Brother Edwards is planning for and expecting a great meeting.

"I am available for revival work in the way of song leader or preacher. I have led the song in revivals for 25 years. I have recently taken instructions in choir directing. My present address is Elkin, Box 174, N. C."—W. J. S. Walker.

In Southport, N. C., at Mr. C. N. Swan's residence on West street, the evening of March 20, 1930, his daughter, Miss Marie Swan, and Mr. Virgil Harris, formerly of Marshallburg, N. C., were united in marriage, Rev. Robt. H. Broom, the bride's pastor, officiating.

If by some ineffable transport of emotion we could be swept up into a vision of all things in God, the surest testimony that we had actually been with God would be that we had not only seen God more clearly, but had seen the object of his thought and love.—Bishop F. J. McConnell.

On April 7 Rev. J. H. McCracken of Washington district conference will begin a series of meetings with Rev. N. B. Strickland in Spring Hope church. Pray that much good may be accomplished during this series of services in which the presiding elder and pastors are laboring together.

"We closed a splendid meeting at Madison last Sunday night, the pastor being assisted by Rev. John R. Church and Mrs. C. L. Steidley. No effort was made to get people to attend. None was needed. They lifted our people to heavenly things, until the whole community seemed bathed in a purifying stream. I sincerely wish that these two—absolutely in earnest, inoffensive in word, loyal to the church, expert in the sense of what is fitting and helpful, and undivided in their devotion to Jesus Christ—might be able to visit every congregation in the conference. They speak with assurance—with the consolation of 'the tongues of fire,' and confidently know the power of a mighty wind that wakes the 'hushed and sleeping hosts of the Holy Spirit.' "—T. R. Wolfe.

The statement in Scripture that "God hardened the heart of Pharaoh" has been a stumbling stone to many people. Satisfactory explanations have been made, but a new light may have been thrown upon the subject by the recent discovery of Sir Berkeley George Andrew Moynihan, president of the Royal College of Surgeons of England, who recently dissected the leathery heart of a mummy supposed to be that of Menephthah, the Pharoah of the Exodus. The examination showed that when living he was afflicted with fatty degeneration of the heart and hardening of the tissue, technically called sclerosis. We had always supposed that the hardening of Pharoah's heart was spiritual rather than physical. The present discovery may show that it was both.—United Presbyterian.

Rev. W. E. Poovey, presiding elder of the Mt. Airy district, will assist Rev. David R. Proffitt at Spray, beginning Easter Sunday. This is a great team and we expect to hear of fine results from this work which is a part of a series of simultaneous meetings being held in Spray.

Rev. R. C. Kirk, pastor of the East Greensboro charge, will begin revival services next Sunday morning at Bessemer church in a suburb of Greensboro. Rev. E. L. Kirk of Calvary, High Point, and a brother of the pastor will assist in these services that will continue through the week following.

Dr. F. S. Onderdonk, superintendent of the Texas-Mexican mission, who has been ill in a hospital in New York for several weeks, is making steady progress toward health and expects soon to leave for his home in San Antonio, Texas, according to reports by Dr. W. G. Cram, general secretary of the board of missions. Dr. Cram, who has just returned from New York, where he attended a meeting of the Federal Council of Churches of Christ in America, saw Dr. Onderdonk several times while he was in the city and was much pleased with his progress. Dr. Onderdonk was taken ill about two months ago and underwent a serious operation in San Antonio before he was taken to New York for further treatment. Dr. Onderdonk has a wide circle of friends who will be happy to learn of his restoration to health.

"I notice in March 20th issue of the Advocate in your splendid write up on the Trinity Methodist church, you said that the church was built by the present pastor. This was an error. Rev. M. W. Heckord was the pastor of Trinity charge when Trinity church was built—the church was built in 1923. I came to the Trinity charge in the fall of 1924. Since that time by the fine work of the members of Trinity church the debt has been paid. Last Sunday we were able to worship in the church out of debt. A new coat of paint has been put on the Trinity church this week; the church is being given a new spring suit inside and out. It has been a long hard pull, but we have reached the top of the hill at last, by the help of the friends of the church. Today pastor and his fine people feel very happy. We feel that we are one of the blessed churches that have no debt to worry about."—J. R. Warren, P. C.

"I am persuaded that our 'retreat' of last week was such as will do good. It turned our minds and some of our time to the pursuit of our soul's needs—the rich eternal realities. To my mind, our conference body has been witnessing, for a little while, a rather rising temperature and sense of spiritual life. For heaven's sake, may it be so. Some of our annual gatherings have not proven a means of grace. They left too much to the taste of a political convention. Our conference at Kinston last November had some spiritual atmosphere and religion. Since the turn of our attention there to Pentecost and the promise and gift of the spirit himself I have found a new interest kindling in my heart as I have read the prophecies and the record of their fulfilment, and have sought to lead others to search them. I have also enjoyed Bishop Fitzgerald's Upper Room Meditations. Dr. Gilbert Rowe led our group into some very rich things during the good hours we spent in our upper room. It was good to be there."—W. F. Craven.

Brother W. B. Saunders sent us a report of the second quarterly conference of the Pasquotank circuit at Mt. Hermon. Somehow this report got misplaced. It would be out of date at this time, but the fine things this good brother had to say about Brother Dowd and other elders who have served them are not out of date. A good loyal man such as Brother Saunders can always be relied upon in the work of the church. (Thanks for the invitation to visit them.)

In a recent address Dr. C. O. Laughinghouse made statements regarding hospitals that should get the attention of all good citizens. Among other things, he said that garages are nothing more than hospitals for automobiles, and when anything is out of order in an automobile that the owner at once carried it to a garage for repairs. It is more important to have hospitals for repairing the human body. Dr. Laughinghouse said that crime does not cost the people of the state one-hundredth part as does the cost of disease, and yet courts and officers are provided for the trial and punishment of the criminals. He said that a typhoid fever case, at its lowest estimate, costs some one as much as a thousand dollars, and that all sickness is expensive.

NEW CHURCH AT RUTHERFORD COLLEGE TO BE OPENED NEXT SUNDAY

The new church at Rutherford College of which Rev. W. L. Scott is the energetic and successful pastor will be occupied for the first time next Sunday. The plan is to make it a great day for the congregation and the entire college community.

Features of the day's services will be a communion service at 10 o'clock conducted by superannuated preachers who live in the community. This service will be followed by services at 11 o'clock, when A. W. Plyler will deliver the sermon.

President E. P. Billups is co-operating with W. L. Scott, the pastor, in the plans to make this one of the memorable days in the history of Methodism at Rutherford College. The people are especially happy to be in their new church and extend a cordial invitation to former pastors and former students of Rutherford College to join with them in celebrating this good day.

A SUNDAY AT REIDSVILLE

Rev. M. T. Smathers having been called away from his Reidsville pulpit last Sunday, it became the writer's privilege to supply for this popular pastor who is winning golden opinions in his new charge. The Reidsville Methodists say they have the best preacher in all the land. The big church Sunday morning was filled, we take it, because the people generally did not know of the pastor's absence. The Sunday school now numbers 481 and of this group 331 were on hand last Sunday.

We always enjoy going to Reidsville. The people are cordial and gracious and never fail to speak kind words about the Advocate where we have a big subscription list. Among good friends we missed the presence of Brother J. W. Walker, who passed from earth a few weeks ago following an attack of pneumonia. Brother Walker had represented his county in the General Assembly, had been active in the affairs of the church and for quite a while had served faithfully as agent for the Advocate in his church. His departure leaves a great vacancy.

GENERAL CONFERENCE QUESTIONS ANSWERED BY PREACHERS AND LAYMEN

The additional answers received since last week's report ran much the same and are well distributed, making a good cross section of the two conferences.

Rev. C. B. Culbreth tested out his people at Dunn last Sunday. We are giving his report and his words of explanation.

1. Should any new bishops be elected, if none retire? Yes 13; no 65.

2. Should we have an age limit fixed for retiring bishops? Yes 56; no 24.

3. Should bishops be elected for a term of years rather than for life? Yes 60; no 26.

4. Should presiding elders' districts be enlarged? Yes 62; no 19.

5. Should presiding elders be limited in time of service; if so, how long? Yes, to 4 years 44; 6 years 3; to 8 years 22; remain as at present 12.

6. Should the cultivation period and special collection for missions be continued? Yes 42; no 45.

7. The churches on the mission fields are eager to set up housekeeping for themselves and to have their own bishops. Should this be granted them? Yes 80; no 1.

8. Where should special emphasis be placed during the coming quadrennium? Spiritual 40; home missions 2; debt paying 2; new financial plan 2; varied objects of one vote each 4.

Test at Dunn

I am sending you the results of a vote I took in the church Sunday morning. Numbering the questions as they come on the vote in the Advocate, they are as follows:

No. 1—30 vote no; 7 vote yes.

No. 2—10 vote no; 27 vote yes.

No. 3—4 vote no; 30 vote yes.

No. 4—22 vote no; 21 vote yes.

No. 5—7 vote no; 13 vote far a 4-year term, 3 for 8, 1 for 10.

No. 6—10 vote no; 23 vote yes.

No. 7—8 vote no; 25 vote yes.

No. 8—8 vote for evangelism, 1 for missions, 1 for stewardship.

Not a great many people voted. Very few of them had any decided convictions one way or another on many of the questions and no instruction. I told them that I just wanted to see whether they had thought anything about these things or not.

DUKE'S COMMENCEMENT SPEAKERS

Secretary Curtis Dwight Wilbur of Washington City will deliver the commencement address. He is one of the first men of the nation and has enough to his credit apart from being a member of President Hoover's cabinet to give him prominence.

Dean Robert Russell Wicks of Princeton, a notable preacher and educator, will preach the sermon on Tuesday of commencement week.

On Sunday night, June 1, the usual baccalaureate address will be delivered by Rev. H. J. Councilor of Washington. He is one of the leading pastors of the capital city.

This list of speakers indicate that the commencement program this year at Duke will be kept to its usual high level.

The Romance of American Methodism

By PAUL NEFF GARBER

Seeking the Lost

EARLY American Methodism interpreted literally the Saviour's commandment: "Go ye into all the world and preach the gospel to every creature." To Asbury those words meant that Christianity was not only to be carried to the crowded centers of population but also to the frontier and to the out-of-way places; not only to the wealthy and cultivated, but also to the poor and neglected classes of society.

In order to go into all parts of America in search of souls Methodism had to adopt a program different from that of the older churches. Instead of allowing the preachers to remain at one place and minister only to the people there, Methodism sent them to circuits. The preacher was instructed to travel a circuit and to carry from cabin to cabin the message of salvation. Because the preacher rode horseback over his circuit he was soon called the "circuit-rider"; perhaps the most heroic and romantic term in Methodism.

The circuits were made large in order to care for as many people as possible with the small number of preachers available. Even with the preacher traveling every day, it required twenty-eight days to cover the average circuit. Some of the early circuits were even larger. James Finley's first appointment, the Wills Creek circuit, had a circumference of four hundred and seventy-five miles. When Jeremiah Lambert was assigned to the Holston circuit it included all of Eastern Tennessee and part of Virginia. John Johnson had a circuit in Kentucky that covered a thousand miles of territory. In 1904 all of Illinois was assigned to Benjamin Young, while in 1807 a preacher was given all of the territory of Missouri as his circuit.

To cover these large circuits Methodism made use of the horse. In fact the horse was an indispensable part of the Methodist machinery of evangelization. With roads which were really only bridle paths it was only by traveling on horseback that the ministers could have met their preaching engagements. Bishop Marvin says: "In the former times, the horse was an institution of Methodism, and for a long time, the universal locomotive of the itinerancy." The faithful horse played a vital part in saving souls in early America.

Since the horse was so necessary to the Methodist preacher it is not surprising that great concern was shown by him for the animal. The horse was even mentioned in the first Discipline of the Methodist Episcopal Church. One rule for the preachers was: "Be merciful to your beast. Not only ride moderately, but see with your own eyes that your horse be rubbed and fed." In their prayers the circuit riders would often remember their animals. The preachers would sacrifice for them. James Erwin writes: "If we had but twenty-five cents we would spend it cheerfully for oats, and keep fast days ourselves, for the faithful animals that carried us over those weary roads must be rewarded for their fidelity." The preacher's horse received special attention at the homes of good Methodist laymen. Bishop Marvin says: "Every farm boy held him in respect as a sacred animal, and treated him as the aristocracy of the barn-yard."

A genuine friendship arose between the circuit rider and his horse. Together they faced the hardships of itinerant life. Many a Methodist preacher was saved from death because his horse carried him safely through perilous places. The horse listened patiently to many a practice sermon which was preached as the minister rode through the country. The preachers would mention their horses in their journals. Granville Moody wrote concerning his horse: "For four successive years this animal never missed an appointment. With me she shared all the labors of travel, always on time, always ready, always willing. She endeared herself to me and mine. If there is a future for animals I shall expect to meet Nelly there." Often when a horse became too old for active service the preacher would seek a good home for his faithful friend.

The death of a horse was a severe blow both to the circuit rider and to the Methodist cause, for it was impossible for a preacher to walk around his circuit. A minister in Iowa who had lost his horse was informed by the quarterly conference that until he could procure another horse, he might as well return home. It was a customary thing to take a collection at the annual conferences for the brethren who had lost their horses during the year. The minutes of the General Conference of 1812 states: "The sum of $12.10 was taken by collection for Brother Lee on account of the loss of his horse."

In order to gain time in their great work the Methodist circuit rider traveled light. Bishop Asbury once declared that the necessary equipment of a Methodist preacher was a horse, a saddle and bridle, a suit of clothes, a watch, a pocket Bible and a hymn book. The circuit rider was able to put all his belongings into his saddle bags. It used to be stated that the Methodist preachers kept house in their saddle bags. So important were the saddle bags to the preacher that one historian has written: "Had you offered them a doctorate or a good pair of saddle bags they would probably have chosen the latter."

Early Methodism was not content with holding religious services only on Sunday. Scattered as the people were over the frontier it would have been impossible to have ever touched their lives by Sunday services alone. Also the preacher would have felt it a sin to have been idle during the week. His commission was to preach and to preach every day. So Methodism adopted week-day preaching; holding services usually at noon.

Strange as it may seem today people flocked to the week-day services. They did not complain of the loss of time by attending preaching. Instead they deplored the fact that the minister could come but once a month. Thus while ministers of other denominations were giving but one day in seven to preaching, the Methodist preacher spoke every day and thereby touched people who never would have been reached by the stationary preachers.

In order to carry out the great commission the Methodist preachers could not wait for churches to be built be-

fore divine services could be held. Instead of churches the ministers used private houses, barns, taverns or school houses. Often they preached out in the open. When the circuit rider went into a new neighborhood he would go from home to home until he found one "open for preaching," and it became the "church" for that section. As late as 1822 only one of the twenty preaching places on the Vincennes circuit in Indiana was in a meeting house. The appointments on that circuit read like this: "Father Stone's, J. Hatten's, Meriday's, A. Miller's, Richard Posey's, Thomas Jordan's," etc.

In small log cabins the circuit rider preached to the people. For a pulpit he used a chair upon which he placed his Bible and hymn book. The women were seated upon the bed or upon boards stretched across chairs, while the children would climb to the loft. In fair weather the men congregated upon the ground outside the cabin. In order that he might be heard by all the minister would stand in the doorway while he preached. George Crooks in the following words has so beautifully described such a gathering: "The tethered horses, the waving grain without, the deep silence of nature, undisturbed save by the song of the rustic worshippers or the voice of the preacher, blended into a scene which no one who has been a participant in such a scene can ever forget."

The circuit rider preached even if the audience was small. In busy seasons of the year the congregations might consist only of women but, regardless of the size, the circuit rider would preach. Some of them, like George Washington Ivey, would preach at every appointment even though he had not a single hearer. "It is my business to preach," declared Ivey, "and the Lord's business to furnish a congregation." Many a frontiersman's heart was strangely warmed when, with only a handful of friends, he listened to the message of the circuit rider.

In the Methodist scheme of evangelization the preacher had to be always on the go. Several times a month he might pause at some home, usually called the "preacher's home," where he might have his washing and mending done; but on all other days he must ever be at work. He lived a strenuous life. Rising early in the morning he read his Bible, had prayer with the family, had breakfast before dawn and by sunrise he was ready to go to the next appointment which might either be ten or thirty miles away. On his way there he would study his sermon. After preaching to the congregation he would baptize the children and hold a class meeting. The evening would be spent in study or in conversation with the family. Day after day and month after month this routine was repeated.

The Methodist plan was a success. It was perhaps the only scheme by which the scattered settlers could have been reached. As the task of the Methodist preachers was to go into all the world and preach the gospel to every creature, they took as their motto, "Wherever men can go for money, we can go for the love of Christ and for souls." They did their work so well that Bennett has said: "Scarcely had the hardy pioneer nailed the slab on his rude hut, before the preacher had entered to bless it by his prayers and to consecrate it to the service of God as a Bethel in the wilderness."

Leaders of other denominations testify to the ability of the Methodists to reach the people in the out-of-way places. The story of John Huber, a Presbyterian minister, is typical. Huber once made a tour through the mountains of Kentucky, distributing religious tracts to the people. He found to his amazement that the Methodist preachers had preceded him wherever he went. At length he resolved to locate a place where they had not been. Traveling into the roughest sections of the mountains he at last found a crude pioneer mountain hut. It was so far from civilization that Huber said to himself that he had finally reached a place where no Methodist had entered. But immediately upon entering he saw a religious tract in that poor hut. Upon inquiry he was told that it had been left by a Methodist preacher. In telling the story Huber said: "I remained all night, was treated with hospitality, gave the family my blessing and my prayers, but never afterward looked for any place among the poor where a Methodist preacher had not been."

Once a traveler employed a guide to take him through the swamps of Louisiana. While passing through the cane-brakes they heard, as they thought, the noise of a wild animal crashing through the cane-brakes.

"What can it be?" asked the man of his guide.

"It must be a bar (bear) or a Methodist preacher," was the reply, "for nothing else would try to travel along that."

It proved to be a Methodist preacher.

"God's Flying Cavalry" will be the title of Dr. Garber's article next week.

ONE STEP AT A TIME

In accomplishing your day's work you have simply to take one step at a times. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not achild of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra once of strength for anything beyond it. When the morrow comes, grace will come with it sufficient for its tasks or for its troubles.—Theodore L. Cuyler.

HELPFUL INFLUENCE OF PRAYER

If a sorrow comes upon you, and you omit prayer, you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim him as your Father, though he seems cruel—and the degrading, paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceful fruits of righteousness. You pass from bitterness into the courage of endurance and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life.—S. Brooke.

The Christian Endeavor societies of Jebwar, Jaluit, a little island in the South Seas, have sent $24 to the Near East Relief. The contribution was accompanied by the statement: "This money was raised with great sacrifice, and ask that it be used in the land where Jesus was born."

CONFERENCE FOR SOCIAL SERVICE IN CHARLOTTE, APRIL 13-15

This conference is going to appeal to the church people in the state as none others have. Charlotte is making special preparation for this meeting. Our changing social order makes special demands of ministers and laymen to give attention to the new issues of increasing moment each year.

Frank Graham, president of the conference, says:

"This year we are especially emphasizing the place of responsibility of the church in the life of our commonwealth and particularly at this time of transition from an agricultural to an industrial civilization with all its vital meaning both to the towns and to the farms. Many of the ministers of the Charlotte churches are going to preach on the significance of the Social Message of Jesus a week in advance of the conference meeting. At the conference Dr. W. L. Poteat and Bishop E. A. Penick are going to talk on the need of the emphasis of the spiritual content of the changes that are taking place. Twelve committees are going to bring in reports based on careful study of our many-sided life. These twelve committees are composed of more than one hundred well known and highly respected citizens of the state. Tuesday, the concluding afternoon and evening of the conference, will be given over largely to the question of agriculture. Mr. David R. Coker of South Carolina, one of the greatest agricultural statesmen of America, and Governor Gardner will speak at the evening meeting. In the afternoon session preceding their addresses the agricultural committee will make its reports through Mr. Clarence Poe and Mr. Hugh MacRae of Wilmington.

"Delegates to the conference will also come from the colleges, the Y. M. C. A.'s, the Y. W. C. A.'s, county superintendents of public welfare, members of the county board, the Red Cross, Travelers' Aid societies, Family Aid societies and social service committees of the church."

A request is being made of all ministers who will to preach a sermon at the morning or evening service of April 6 on some such theme as the Social Message of Jesus, or Christianizing the Social Order, or the Social Responsibility of the Church in its great program of personal salvation, or some such variation of the general theme of the spiritual and social responsibility of the church in North Carolina today.

All who are mindful of the new day to which we have come will appreciate the importance of this conference dealing with such vital themes.

TABLETS UNVEILED AT METHODIST ORPHANAGE

Bronze tablets done in memory of the late Joseph G. Brown and of Mr. and Mrs. Samuel Cannady Vann were unveiled last Sunday afternoon at the entrance to the Vann building of the Methodist Orphanage. Mr. Brown had been officially related to the orphanage from its beginning, all that time acting treasurer and being one of the most trusted members of the executive committee. Mr. and Mrs. Vann were the institution's largest benefactors and most liberal supporters. Its large administration and school building is named in their honor.

Supt. A. S. Barnes presided over the exercises, and the orphanage choir gave a number of musical selections. Trustees of the orphanage attended in a body and were seated on the stage.

Dr. R. L. Flowers of Duke University paid tribute to Mr. Brown and Dr. N. H. D. Wilson of Fayetteville spoke of Mr. and Mrs. Vann.

There are only a few master spirits who live and do not pass into oblivion with their death, Dr. Flowers observed, but Joseph G. Brown belongs to the small class whose influence goes on and on after their physical presence is no more.

Dr. Flowers said that Mr. Brown was his own personal ideal, was all that he would like to be. Mr. Brown's loss is felt by the church, by the university which he served for more than 12 years as chairman of the board of trustees, and by the orphanage to which he also gave many years of service, love and sympathy.

Dr. Wilson pictured the rise of the young merchant in Franklinton, his high ideals of business, and his marriage to Betty Hendley, who as a young girl had come home from college and accepted a Sunday school class of beginners which she taught for 50 years. Her great love for children, he said, undoubtedly contributed Mr. Vann's interest in the Methodist Orphanage. Through the superintendent, he loaned funds to many students to carry on their education, his interest being nourished by Mrs. Vann. A man of high ideals and principles who expected the same standard of others, but who was willing to stretch out a helping hand to the man who had failed, was Mr. Vann, Dr. Wilson said, and standing by his side as a great power in his life was Mrs. Vann.

IN SAMPSON AND HARNETT

What is so fine as an early drive over our North Carolina roads on a fair day with the promise of spring in the air and over the fields! Such was last Sunday morning with M. T. Jr. at the wheel, as we moved on Clinton, the capital of Sampson, to fill the pulpit of Rev. W. G. Farrar, who was away with Rev. J. J. Boone in a meeting at Erwin. We boast much of our concrete highways, but they are not one whit ahead of No. 23, the new road of clay and gravel from Smithfield to Newton Grove. It is smooth, straight and inviting. All that section of the state before the day of good roads was much isolated, but that day has passed. Sherman met Johnson's forces in the last battle of the Civil War at Bentonville in the edge of Johnston. This spot little visited by the outside world has these last days been made easily accessible. I could but think of the rapid transit of the present compared with the days when Sherman passed through that section on his way from Fayetteville to Goldsboro. Markers have been placed on the field and that will more and more be linked with the Bennett Memorial—just west of Durham —which marks the place of surrender.

The Sunday school at Clinton, with 221 present, and the large congregation composed of a virile citizenship in the church service were an inspiration. In the absence of the pastor, Rev. A. B. Crumpler guided the visitor. He was most gracious and considerate in his attentions. I counted it a high privilege to spend a Sunday in Sampson. There are many readers of the North Carolina Christian Advocate in the great "State of Sampson."

Brother Farrar is making a fine record in his conference by having formed the good habit of staying the full four year limit in his pastorates. Blessed is the man who can lay out a plan of work and follow it to the finish. This brother has come into a fine field at Clinton.

Erwin (formely Duke) is a new industrial community in Harnett, five miles west of Dunn. The beautiful school

buildings and grounds, the strictly first class small hospital and the varied churches tell of the interest manifest for all phases of individual and community life. The big crowd assembled Sunday night in the Methodist church, where Rev. J. J. Boone, assisted by Rev. W. G. Farrar, has a revival in full swing, was a most interesting study. All ages and conditions were gathered for religious service. The service was of such varied appeal in which all classes joined that it could but tell mightily upon the life of the people. Some of the theorists and academics full of social theories, materialistic in their tendencies, would do well to get a first hand knowledge of the facts in such Southern mill communities. The hospital cares for the sick of the community. Thirty-three teachers are at work in the school, and the preachers are on the job. Rev. J. J. Boone is leading with his usual zeal and devotion.

The evening hour at the parsonage was one to be cherished. The guests about that board cannot forget. The preacher of the evening was forced to leave off the last course. It is to be hoped that he lived to tell the tale—and to be thankful to Mrs. Boone.

Three daughters of Methodist preachers (two Jeromes and one Langston) have married and live in Erwin. As was to be expected, they are giving a good account of themselves. It was a joy to see them again. M.T.P.

PARABLES OF SAFED THE SAGE: THE PARABLE OF THE ART OF QUITTING

I entered a Barber-shop, and in due time I sat in the Chair of the Barber, and as he cut my Hair and trimmed my Beard he spake to me. And he said, Thou art of the Faculty of the School of the Prophets, and thou dost teach young Preachers how to Preach.

And I said, I have several Occupations and that is one.

And he said, I know all about thee. I recognize thee the first time thou didst enter the shop.

And I said, It is pleasant to be recognized.

And he said, Sure. I can spot them every time.

And he said, It may be a good thing to teach young Preachers how to Preach, but I have been studying Preachers for a good many years, and I am inclined to think that if a man have any preach in him he will preach, and if he have not, there is little use trying to draw blood out of a Turnip.

And I said, There is something to be said for thy theory.

And he said, I am inclined to think that there be too many men teaching young men how to Preach, and not enough teaching them how to Quit.

Now, we have a preacher in my church who getteth hold a Text and he growleth over it like a dog at a Root; and there cometh a time when he should let go, but he knoweth it not. And I would fain fire an Hymn-book at him. For there is one thing that a Congregation will never forgive, and that is to see a Preacher heading for a good place to park his sermon, and then stepping on the gas and taking her out for another Laborious Journey down the road.

And I said, Thou shouldest be a Professor in a School of the Prophets.

And he said, Believe me, I have often thought so myself. For I am a religious man, and I go to the Sanctuary regularly. But what getteth my goat is, why do the men who teach Preachers to Preach fail to teach them how to Quit?

And I said, Perhaps they will learn as they grow older.

And he said, Believe it not. The older they grow the worse they are. There is only one thing to do, and that is to shoot at the expiration of twenty-five minutes, and if the preacher is still at it, let him take it like a man.

And I considered what he had said, and I remembered that it was the invention of Air-brakes that made the high speed of the locomotive possible; and that something of the same might be true of the prophet of God in his ability to stop. For the spirits of the prophets should be subject unto the prophets, and the Brakes in good working order. —Congregationalist.

BALFOUR AND HIS AGE

By W. S. Surratt.

After a half century of public life, dating back to Disraeli, Lord Balfour is dead at the age of 81. Judged by the standards of his age—which perhaps is the fair way to judge any man—Lord Balfour was a great statesman.

He will be remembered in the United States chiefly for three things. He was head of the British war mission to this country. He was author of the declaration fixing Britain's war debt policy. He was the prime mover in the Washington arms conference.

The Balfour war mission here was a perfect success for war purposes. After the war Balfour by his famous declaration that Britain would not collect more from her debtors than demanded of her by the United States, shifted the mantle of Shylock from John Bull to Uncle Sam. His declaration was not a fair statement of the case, but it was effective from his point of view.

Nor was his roll at the Washington arms conference in the Harding administration equal to the world acclaim he received at the time. Most of the naval disputes and rivalries of the last nine years flow directly from Balfour's achievements at that conference.

It had many baneful results, two of which were very costly. First, it resulted in a reduction of capital ships in which America was potentially superior without an accompanying reduction of cruisers in which Britain was superior. British sea supremacy was thus increased, and consequently the American incentive to naval competition was strengthened. Since then the biggest job in international affairs has been to undo the mistakes of the Washington conference. Hence the abortive Geneva conference. Hence the dangerous drift of the present London conference.

The second error of Balfour at Washington was his attempt to make the people of the world believe that by the capital ship limitation treaty the world's naval disarmament problem had been solved. That exaggeration created a false hope in the minds of the people which, when it collapsed, was largely responsible for later bitterness and cynicism—and for the American big navy program against Great Britain.

Like most statesmen of his generation, Balfour acted on the my-country-right-or-wrong philosophy of patriotism. His international code was little better and little worse than that of his contemporaries. Within the limitations of that code he was abler than most of them.

There is a vital relation between a man and his money: it is coined in energy; it is minted personality; it is one's self put in circulation; it is, as far as possible, the person by proxy.

The Eternal Challenge

CHAPTER VIII—EDGAR INCHCLIFFE

Joseph Hocking

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"Miss Shuttleworth!" he exclaimed, as with quick footsteps he moved towards her.

Although he had recognized her, she did not at the moment know it was he, and at the sound of his voice the girl started. For a moment her face was painfully white, but the pallor was quickly followed by a flush; she seemed a little confused, too.

"Mr. Trebartha!" she cried. "Who would have thought of seeing you?"

"Why not?" he asked. "I have been expecting to hear about you daily."

"You knew I lived here, then?"

"I learnt it the day after I came to Ben's Cross. I wasn't at all surprised."

"No?"

"No. You let me into the secret the night before I left Jerusalem."

"But I did not tell you where my home was."

"No; but you told me you knew that John Blackburn was a lawyer in Ben's Cross. After that everything became easy to understand. Of course, I did not dream then that we should ever meet again. Ben's Cross was only a name to me, but directly I came here and learnt why I was sent for, I was told that you lived here. In fact, I was thinking of you the moment before I saw you, but I never hoped for—this. I imagined you were still in the East."

"Mother and I came back three days ago," she informed him.

He could not tell why, but it seemed to him that the conversation was forced, unnatural. A barrier seemed to stand between them; a barrier which made anything like intimacy impossible. He wished his heart did not beat so violently, wished, too, he had more control over himself. Of course he had put out of his mind the mad dream which had come to him as they walked together around the square outside the Mediterranean Hotel in Jerusalem—and yet he had not. Something had come into his life that night, the influence of which could never be eradicated.

"We knew Mr. John Townley well," she informed him after a somewhat painful silence.

"You know who I am, then?"

The girl laughed almost gaily.

"Know who you are? Why, the first item of news we heard on coming home was that a Mr. Nick Trebartha was Mr. Townley's heir, and that he had come to Mythamroyd to live. I little dreamed when we were traveling together in Palestine that we should be near neighbors. Even when you asked me if I knew of Ben's Cross ,and of Mr. John Blackburn, I never imagined—"

"Nor I," interposed Nick. "When, on coming to Jerusalem that night, I found a letter from Mr. Blackburn urging me to come here immediately, I never dreamt it would have meant what it has meant. You see, he told me nothing," and he repeated the letter which Mr. Blackburn had sent him.

The girl laughed again.

"That's just like Mr. Blackburn," she said; "but he's a dear, all the same. I've know him ever since I was a little girl. But what are you doing here? I've been told that ever since you came you've not given a thought to anything except business. Surely you ought not to be wasting your time out here in the country during business hours. Especially if what I've heard about you is true."

"Heard about me? Have people been talking about me?"

"Talking about you! You've caused all the gossips in the neighborhood to be working overtime! What wonder! According to report, you've been working night and day. You've refused to meet any one except in the way of business; you've declined all invitations; you've not rested even on Sundays."

"I'm afraid that's true."

"Well, and how are you liking?"

And by both dialect and accent she repeated the formula so common among Lancashire people when strangers come into a district.

"I hardly know," he replied. "I'm living in a new world; I'm surrounded by a new set of circumstances; I'm faced with new problems. I think I'm ten years older than I was a fortnight ago."

"You don't look it. I see neither gray hairs nor wrinkles."

"Oh, I'm quite fit," admitted Nick. "My visit to the East set me up in health. All the same, I feel ten years older. Do you know anything about the conditions of industrial Lancashire?"

"A little; but for heaven's sake don't let's talk about them—they are too painful. Are you worried?" she added. "Is Lancashire life making you feel old?"

"You asked me not to talk about it," he retorted, "and I'll try to obey. But it's different from the life in Palestine, isn't it? Do you remember the last evening we spent together?"

Naomi Shuttleworth was silent for a few seconds.

"You mean our experiences on that rock where Jesus Christ was crucified, and when you rescued me from those—"

"Please don't. I was not thinking of that."

"What then?"

"How I shocked that pompous old clergyman and those pious old ladies. I remember what your mother said, too, and what you said."

"What did I say?"

"I suppose it was natural there, and I suppose what you have said was true—in a way. All the same, Ben's Cross is an awful commentary on what people pretend to believe. Forgive me for saying this," he went on; "years ago I scarcely ever gave a thought to such things; but, whatever my visit to Palestine did for me, it set me thinking. It made me ask questions—questions that I never asked before."

"And what are they?"

"I'd better not tell you," Nick replied. "I should only shock you."

"But I want to hear. You must tell me."

"Well, then, I haven't been able to help thinking what an idle tale it all was. I've asked myself whether Ben's Cross—whether England for that matter—is one whit the better because Jesus Christ lived and died. If I remember aright, you said that Jesus Christ changed the world. Perhaps in a way he did. But what's the world better for him? What's Ben's Cross better for him? For the last two weeks I've been up to the neck in industrial difficulties. As a district we are threatened with a ghastly upheaval; all our civilization seems to be crumbling to the ground. Jesus Christ has been preached in Lancashire for fifteen centuries, and what's the good of it all? Jesus Christ said, 'Love one another.' Is there any love in industrial Lancashire? Work-people are more and more hating their masters, and masters are striving to maintain their power over the work-people. All sorts of underground plotting is going on, and there are nasty rumors afloat which seem to be too well founded. As far as I can see, for all practical purposes, Christianity is a dead letter here."

"You don't believe that?"

"I can't help believing it. There are over four hundred men employed in the colliery I am supposed to own —how long I shall own it, even in name, heaven only knows! I was talking yesterday with the manager there. He said that not one collier in ten cares twopence about religion; that every man was fighting for himself, and that we were all standing on a volcano which might any day swallow us up. Could things be worse than that if Jesus Christ hadn't lived and died? But please forgive me, Miss Shuttleworth, I didn't mean to say all this, and I'm awfully sorry that at our first meeting after—after Jerusalem, I should think of things that hurt you."

"Never mind that"—and her voice became a little hard. "I heard that you had been acting foolishly."

"I? Acting foolishly? In what way?"

"I heard you'd employed a man who is the most dangerous influence in the town—one who—ought to be shot."

"You mean Reuben Sutcliffe?"

"Yes, I mean Reuben Sutcliffe, a man who is a menace to every good thing. A man who is the cause of half the trouble you've been talking about. But for Reuben Sutcliffe I don't believe—but there, no doubt you acted from the best of motives; still, you've done a great deal of harm."

"Who said so?"

She did not reply.

"Who told you I'd employed Reuben Sutcliffe?"

"Never mind. You have, haven't you? I hope you won't repent it."

"I hope not. But let me tell you why I decided to give Reuben Sutcliffe a job. Let me explain—"

"No, no, I forgot!—I haven't time. I shall be late as it is. Good-by. Perhaps we shall meet again; but—but, of course, we shall."

Her face, her tone of voice, her whole demeanor, had altered. She seemed to be anxious to get away from him; she might have been sorry she had met him.

A second later Nick learned the reason. A motor siren was making a loud, insistent noise in the near distance, and Naomi Shuttleworth hurried towards it. Nick's eyes instinctively followed her, and saw a touring car standing in the road, while seated at the wheel was a man he recognized. It was Edgar Inchcliffe.

"I was here on the tick," he heard Inchcliffe say. "I looked at my watch when I came and it was barely three, while now it is a quarter past. You know you promised to be here at three punctually. Has anything happened?"

Nick did not hear her reply, but her voice sounded apologetic. She might have been asking forgiveness for being late.

He felt sure now who had told Naomi that he had employed Reuben Sutcliffe; he knew instinctively, too, that what she had said about it was only an echo of Inchcliffe's opinion. This man had unfavorably commented on his action.

The sun was still shining; the birds were still singing, and the babbling of the brook was as sweet as ever, but Nick was unconscious of it all. He felt chagrined, impatient, angry. He remembered the tone of Incliffe's voice; it was almost arrogant. The man spoke as though he were the conscious possessor of this girl, while her tone suggested apology.

His mind swept back to that moonlight night in Jerusalem when they together had seen the Mount of Olives bathed in silvery light. He had been on the point of telling her that he loved her, and would have done so but for the question that flashed into his mind. He had no right to tell her. But he had asked Naomi Shuttleworth if she were engaged to be married, and she had replied that she was. But she did not seem to be happy in her reply. Why was it?

He made his way towards Mythamroyd, but arriving there he did not go into the gardens as he had intended. He was no longer interested in such things. The grip of Lancashire industrial life had again laid its hand upon him, and he became immersed in the problems that had faced him ever since he had come to Ben's Cross.

He had not been in his office long on the following morning when a clerk brought him a card. It bore the name of Edgar Inchcliffe.

"Mr. Inchcliffe phoned up a few minutes ago and asked whether you were in," the clerk explained, "and when I told him you were he said he would come over at once."

Nick's instinctive dislike to Inchcliffe surged in his heart, and he saw in what was perhaps only a friendly visit something like arrogance.

"Did Mr. Inchcliffe ask if I were engaged, and if it were convenient for me to see him?" he asked the clerk.

"No, Mr. Trebartha; he took it for granted that you would."

Nick felt like sending word that he was busy and couldn't be disturbed; but that would be foolish, childish.

"Show Mr. Inchcliffe in," he said.

Nick could not help realizing, the moment Edgar Inchcliffe entered, how different he was from the rank and file of manufacturers in the town. Many of the employers in Ben's Cross were rough, uneducated men, very little removed from the hands they employed. A large percentage of them, indeed, had been working men themselves a few years ago. But Inchcliffe had the stamp of birth and breeding upon him. He belonged to the fourth generation of employers and spoke with both knowledge and authority. His public school and university life had also set their marks upon him, and differentiated him from many others of his order.

"I haven't called on you before," began Inchcliffe in a somewhat patronizing tone, "although of course I have seen you many times."

(Continued on page 21)



MARVIN CHAPEL, METHODIST EPISCOPAL CHURCH, SOUTH

Four miles north of Winston-Salem, N. C., which has been built at the cost of $10,436.59 and paid for. Dedication service will be held on March 30, 1930, by Dr. L. D. Thompson, presiding elder, assisted by former pastors and the present pastor, Rev. T. B. Johnson. The plans were drawn by Board of Church Extension of M. E. Church at Louisville, Ky. This church had plans drawn, church built and paid for in less than nine months. Duke Foundation gave $1,500.

MARVIN CHAPEL M. E. CHURCH TO DEDICATE NEW CHURCH MARCH 30

Marvin Chapel M. E. Church, South, on highway No. 66, about four miles north of Winston-Salem, will be dedicated on March 30 at 11 a. m. The exercises will be held by the presiding elder, Dr. L. D. Thompson, and the present pastor, Rev. T. B. Johnson, assisted by former pastor of the church. A special invitation has gone out to all former pastors urging them to be present for the exercises and quite a number have consented to attend this service.

Plans for the beautiful church were drawn by the board of church extension of the Methodist Episcopal Church, South, at Louisville, Ky. The new church is not elaborate, but the very latest architecture for Sunday school departmental work as well as a commodious mail auditorium seating about 350 persons.

Few rural churches are so favorably situated with facilities for all phases of work and worship. The building stands well back in a splendid grove of virgin oak and other timber on the north side of the road. Three and one-half acres of land afford ample room for any number of automobiles likely to attend any service. With a minimum amount of grading the grounds have been brought into the most artistic condition with the use of beautiful driveway, cement walks, shrubs and grass.

The main auditorium of church is entered from the front from concrete walk and steps flanked by ornamental colonial iron rails, similar in construction to the rear entrance to the Sunday school department. Just inside the front door the visitor is in full view of a beautiful painting of Christ in the Garden of Gethsemane, executed by an artist who came here to paint this picture and supervise the interior decoration. Much favorable comment has been expressed to the artist, Mr. A. M. Eddie, who supervised the decorating of the interior of other churches in North Carolina as well as this. The painting is done in colors which harmonize with the trimmings of the church, and hangs over the pulpit.



The old Marvin Chapel, built in 1884 and used until July, 1929, when it was removed for the new structure.

Lights stream in through nine richly stained memorial windows designed to perpetuate the memory of former members of the church, all deceased. The skylight which floods the balcony in the front gable is ascribed to the "Ladies' Aid Society." Other memorial windows are named for C. T. Whicker, J. Henderson Cox, Isaac Reich, Joseph A. Shamel, Robert F. Morgan, Lindsay M. Reich, Edward B. Tesh, Mary E. Baity and Edith F. Fulk.

Other excellent features are a hot air heating system, a special hall in the basement for additional Sunday school rooms, in addition to the nine Sunday school rooms on the first and second floors. Also a room in the basement for

social purposes. The plant is equipped with special electrical bell fixtures including stereopticon machine.

The entire building including the Sunday school rooms is brick veneered. All furniture and trimmings are done in mahogany blending with the color of the windows.

"THE LORD SAVED MY SOUL IN ENGLISH"

William Booth, speaking before the Wesleyan Methodist conference in London, in 1880, related the following story concerning one of the lassies who was accosted by a conceited tough, who said: "What does an ignorant girl like you know about religion? I know more than you do. I san say the Lord's Prayer in Latin." "Oh, but," she replied, "I can say more than that. I can say the Lord has saved my soul in English."

I am happy that I can say this in both Japanese and English. Today, while preaching on "The Quest of the Soul" to a congregation of Japanese up in the coal mining district of North Kyushu, I was led to emphasize the joy of salvation by relating the following from my own experience:

When I was a boy down on my father's farm in Rowan county, North Carolina, I felt that I had sinned. I felt my conscience condemning me—not as a Judas Iscariot who had sold his Lord, nor as a King Richard who because of murders committed felt the tales of a thousand tongued conscience condemning him for a villian, but as a sinner.

Feeling thus convicted of my sins, I wandered out into my father's cornfield and there, kneeling among the clods, I earnestly prayed the prayer of the Psalmist: "Restore unto me the joy of thy salvation." No cushioned altar was ever more sacred. Christ stooped down that day and lifted me out from the clods of sin. When I arose I had the dust of the field upon my knees, but the peace of God in my heart.

As I felt the cornfield and wandered through the old pine field, music as from a celestial choir, filled the tree tops and reverberated in my soul. I wanted to tell the story to someone. I met a farmer lad coming down the road in a wagon, and I said to him, "John, the Lord has blessed me, and I am so happy." Then, as I looked up into the heavens, St. Luke's words about there being joy in heaven over a sinner that repenteth came to by mind. I thought the waves of joy that swept over me would bear me away; for my mother was in heaven, and was no doubt at that moment rejoicing with me in my newly found happiness.

I still feel that I must tell the story of Jesus and his love. Those waves of joy, and that desire to tell the story, have borne me out across the seas, and I am telling the story in Japan today; but, O that I had a thousand lives so that I could tell it out among the nations!

I. L. Shaver.

Nakatsu, Oita Ken, Japan.

PERSON STREET AND CALVARY

Our long silence does not mean that there is nothing doing in this part of God's vineyard. The work is progressing nicely. Our two Sunday schools—Person Street and Calvary—have increased at least 25 per cent, while Gardner's Chapel and Victory Mills have had slow but continuous growths. Our preaching services have increased even more than our Sunday schools. Large and appreciative audiences attend the preaching of the Word.

We begin a series of meetings at Person Street on the first Sunday in April, continuing through Easter. Brother J. J. Boone of Erwin will do the preaching. We are expecting a great meeting. We are asking the brethren all over the conference to pray for us.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

It has been said that city churches have forgotten the idea of pounding their preachers, and if that is true, Person Street has forsaken the idea, for we were recently the recipients of a generous pounding from the hands of the good folks here. They took the parsonage by storm, bringing in flour, lard, coffee, sugar, eggs, jellies, breakfast cereals, etc., until the place looked like a veritable grocery store. We could not find words to express our appreciation. We can only say, "God bless you, one and all." The folks on this charge are the "salt of the earth." We have never labored among a more appreciative people.

We are expecting to win great victories this year for our Lord and Saviour. We have at the helm our able, energetic, efficient and hustling presiding elder, Rev. W. A. Cade, so we speak with confidence.

Remember us in your prayers.

R. J. Lough, Pastor.

ANNUAL CONFERENCE OF EDITORS OF THE RELIGIOUS PRESS

(Hotel Washington, Washington, D. C., April 29-30, 1930.)

Chairman, Paul S. Leinbach, editor Reformed Church Messenger.

Tuesday, April 29

9-10 a. m.—Can We Make a Church Paper Pay? Discussion opened by David M. Sweets, editor and publisher Christian Observer.

10-11 a. m.—Should a Religious Journal Undertake Crusades? Discussion opened by James E. Clarke, editor Presbyterian Advance.

11-12 a. m.—Round table conference.

Some Problems of the Religious Jourist (providing opportunity for bringing forward any question on which an exchange of experience and opinion is desired). Conducted by William J. Reid, editor United Presbyterian.

Tuesday Afternoon

A sight-seeing excursion and fellowship supper at Great Falls, Va. (to be arranged by Dr. van Schaick).

Informal supper conference. How Shall We Emphasize the Devotional Element in Our Papers and in Doing So Guard Against Triteness and Conventionality? Led by B. A. Abbott, editor Christian Evangelist.

Tuesday Evening

8 o'clock—Report of committee appointed to study the motion picture situation, Guy E. Shipler, editor The Churchman, chairman.

Report of the committee appointed to study syndicated news letter, J. H. Horstmann, editor Evangelical Herald, chairman.

Thirty Years as Editor of a Canadian Church Paper. By William B. Creighton, editor The New Outlook (Canada).

Wednesday, April 30

9-10 a. m.—Is There a Better Approach to the Circulation Job? Discussion opened by Dan B. Brummitt, editor Northwestern Christian Advocate.

10-11 a. m.—How to Hold Official Support and at the Same Time Maintain Progressive Policies. Discussion opened by U. M. McGuire, acting editor The Baptist.

11-12 a. m.—Round table conference.

Editing a Religious Weekly; or The Fun of Playing a Hard Game. Conducted by A. W. Plyler, North Carolina Christian Advocate.

1-3:30 p. m.—Luncheon session.

Joint forum of editors and selected Washington pastors.

"If I Were an Editor." By Joseph R. Sizoo, pastor New York Avenue Presbyterian church, Washington, D. C., and A. T. Murray, minister Friends' church, Washington, D. C.

"If I Were a Pastor." By Nathan R. Melborn, editor The Lutheran, and W. E. Gilroy, editor The Congregationalist.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

SOME FIRSTS—WHO NEXT?

The first pastor to send us names of delegates to the Greenville conference April 3-4 was Rev. F. B. Noblitt of the Lumberton circuit. Rev. E. B. Fisher of Gibson was the first to register for entertainment, sending registration fees not only for himself but for his entire delegation of four. The Durham district holds honors among the elders and district workers, Rev. J. C. Wooten and C. E. Phillips, district superintendent, being first to indicate their purpose to be present. Others have followed these leaders closely, and we anticipate a great attendance. Act promptly, pastors, please; send names of your delegates at once if your charge is to be represented in this gathering of North Carolina conference Sunday school folk.

NOW IS THE TIME

Now is the time to order Sunday School Day programs. Miss Sadie Mai Wilson, formerly a missionary in China, now with the General Sunday School Board, has written an excellent program, "An Increasing Purpose," suitable to schools both large and small. These programs we furnish free to all schools whose superintendents or pastors make request for them. Let us have orders for the programs and an observance in every Sunday school in the North Carolina conference.

TO BE REMEMBERED

A few facts to be remembered about the Greenville conference-wide meeting are the following:

1. The place: Jarvis Memorial church.
2. Time: April 3-4.
3. Hour of beginning: 10 a. m. April 3.
4. Time of adjournment: Afternoon, April 4.
5. Entertainment: Harvard plan, for all duly registered delegates.
6. Visitors: Welcome! Although entertainment is offered only four from each charge, the number of visitors are unlimited.
7. Dean Elbert Russell of Duke school of religion delivers the opening address Thursday morning at 10.
8. Bishop Mouzon speaks Thursday evening, 8 o'clock.

SPLENDID RECORD

Margaret Smith, daughter of Rev. and Mrs. H. C. Smith of Rockingham, has an unusually fine record of Sunday school attendance, having attended Sunday school for the past twelve years with only one absence. This absence took place because of circumstances over which she had no control. During this twelve years she has never been tardy. This record dates from February, 1918, when Margaret was attending Sunday school at Carr church, Durham, where her father was pastor. She began in the beginner department and is now in the young people's department.

"Sunday school has taught me to love the Bible," says Margaret, and "has helped me form the habit of daily Bible reading."

Certainly her record shows that the Sunday schools she has attended have challenged her interest.

Margaret not only has a fine Sunday school record, but is an honor pupil at the Rockingham high school and is president of the junior class.

GREAT NUMBERS EXPECTED

Rev. J. H. McCracken, Washington district presiding elder, in whose territory the April 3-4 conference will be held, reports great interest among the people of his district in the approaching meeting and the expectation that great numbers from over the conference will attend. In our office last week, Mr. McCracken reported vast improvement in Sunday school attendance and efficiency in his district. The Washington is one of the very best districts in Methodism. It will do us good to spend two days in its borders and among its fine people.

WILSON SCHOOL POSTPONED

Our Wilson standard training school, scheduled for April 27-May 2, has been postponed till fall on account of the conflict with the missionary meeting to be held in Rocky Mount. We are expecting a great school in Wilson in September.

ROCKY MOUNT MAY 11-16

Final arrangements for setting up the training school to be held at Rocky Mount were made at a recent meeting when Miss Keene met with the board of managers. The date of the school was changed to May 11-16. Courses to be offered are "Beginner Administration," "Primary Lesson Materials," "Adolescent Worship," and "The Christian Religion." Much of Edgecombe and Nash counties will be represented in the attendance.

Two men who had not seen each other for many years met one day in India. One was a Presbyterian medical missionary. The other was a native. After saluting the doctor and introducing himself, the Indian said: "I am a Christian now. Recently, when one of my family died, I wanted to give him a Christian burial. I did not know just what was the right thing to do, but over the grave I repeated the name of God and your name."

Twenty-four field secretaries of the World's Sunday School Association are actually at work throughout the world.



Rev. J. H. McCracken, presiding elder of Washington district, who appears on program of Sunday School Conference at Greenville.

Western N. C. Sunday School

O. V. WOOSLEY, Editor, Lexington, N. C.

REV. E. R. SHULLER

In line with our announcement last week, another picture adorns this page, this likeness being that of Rev. Edgar R. Shuller, a member of the North Arkansas conference, but at present a student in the school of religion at Duke University. Shuller comes from the Ozark mountains where he grew to be over six feet high, and every inch of this height is a part of a real man.



After inquiry, I have learned that this young man, who will give ten weeks to the Western North Carolina conference next summer teaching in and conducting Cokesbury training schools, was born and reared on a farm near Ozark, Ark. After finishing high school he went to Highland College, a junior college, and after two years there, completed his work for an A. B. degree at Hendrix College in 1925. Following his graduation he became pastor at Valley Springs, Ark., and in connection with this work taught Bible and coached athletics at a Methodist training school. He hopes to get his B.D. degree at Duke in February, 1931.

Brother Shuller has already given two summers' work to North Carolina Methodism under the direction of the Duke Foundation. We shall be delighted to have him in our conference this summer. He says he is looking forward with much pleasure to being with us.

COKESBURY RECORD

The Cokesbury training work done in our conference last year surpassed that of any other conference. This department has been constantly growing and will, without doubt, continue to advance. The leading conference records for last year are as follows:

Western North Carolina	1802
Upper South Carolina	1440
West Texas	725
North Arkansas	675
Northwest Texas	624
North Mississippi	608
North Georgia	565
Central Texas	509
Mississippi	490
South Carolina	469
North Carolina	467

LEXINGTON SCHOOL

The fourth annual standard training school for our Sunday school workers in Davidson county, held last week at First church, Lexington, was not only the largest of the series, but also the most enthusiastic and profitable. Out of an enrollment of 150 prospects, 147 earned certificates of credit. The credit students came from charges as follows: Linwood circuit 47, Davidson circuit 43, Erlanger circuit 33, First church, Lexington, 17, Welcome circuit 6, Oak Summit 1.

The courses, instructors, class enrollment and number of credits earned follow:

Principles of Teaching, Prof. B. G. Childs; 61—60.

The Church and Its Work, Rev. J. F. Kirk; 26—26.

The Small Sunday School, Mr. Paul F. Evans; 27—25.

The Sunday School Pupil, Rev. L. F. Tuttle; 36—36.

SALISBURY SCHOOL

The tenth standard training school for Salisbury, Spencer, and surrounding territory, held last week at First church, Salisbury, enrolled 122 people, 96 of whom earned certificates of credit. These credit students are listed with churches as follows: Central, Spencer, 19, First church, Salisbury, 18, Gold Hill circuit 13, China Grove 10, Park Avenue 7, First Reformed 6, Cooleemee 6, Long Street 5, Coburn Memorial 5, Shiloh 2, North Main 2, Welcome 2, Badin 1.

The courses, instructors, class enrollment and number of credits earned follow:

Worship, Rev. C. A. Tucker; 34—28.

Principles of Teaching, Prof. J. W. Myers; 27—20.

Religious Education in the Local Church, Mr. F. M. Williamson; 30—19.

Junior Department Administration, Mrs. H. M. Wade; 13—12.

Primary Department Administration, Miss Corinne Little; 17—17.

FINE WORK

Honroable mention should be made of the fine work contributed by Rev. J. C. Keever of the Linwood circuit, Rev. S. M. Needham of the Davidson circuit, and Rev. J. P. Hornbuckle of the Erlanger circuit, in securing such a reresentative and energetic enrollment from their charges to the sessions of the recent Davidson county standard training school. Every church on the Linwood and Erlanger circuits was liberally represented. Mt. Olivet from on the Davidson circuit contributed 35 credit earners, many of these earnest workers having been busily engaged building the new religious education building at their home church during the day and then attending the two-hour session of the training school at night. Our rural workers in many sections are showing more interest in religious educational work than some of our urban workers.

SUNDAY SCHOOL DAY

Before this appears in print, every superintendent in the Western North Carolina conference will have been furnished an opportunity for securing free of charge sufficient Sunday School Day programs for fittingly observing this feature day. It will be remembered that Sunday School Day is intended to appropriately present the work of the Sunday school to the local community and to then give an offering for the promotion of conference program of religious education. A steady and consistent growth has attended this annual effort as it has been set forth during the past decade. Let no Sunday school grow weary in its well doing.

LOCAL CLASSES

The February training report from central headquarters at Nashville lists the following local training classes:

China Grove; course offered, Evangelism; instructor, Rev. E. H. Nease; credits earned 10.

Statesville circuit; The Small Sunday School; Rev. Paul R. Rayle; two schools; 21 credits.

Warrensville circuit; The Small Sunday School; Rev. S. D. Schofield; two schools; 22 credits.

DIPLOMA EARNERS

The February training report lists the following diploma earners. Kindly join us in congratulations.

Fred A. Sides, China Grove, blue seal.

Mrs. M. N. Hennessee, Concord, blue seal.

Rev. H. R. Cornelius, Weaverville, blue seal.

W. C. Woods, Weaverville, blue seal.

D. W. Alexander, Connelly Springs, blue seal.

Rev. J. S. Gibbs, Mt. Pleasant, incomplete.

Fred W. Dry, Concord, incomplete.

Mrs. J. E. Houser, Waxhaw, incomplete.

Corn grown by adult farmers under demonstration methods in Catawba county last year produced an average of 53.3 bushels an acre as compared with the county average of 20 bushels. The cost per bushel was only 73 cents as compared with the average cost of $1.46 a bushel.

BOOKS FOR PENTECOSTAL YEAR

By O. E. Goddard.

A number of young preachers have asked me to name some good books on Pentecost. There are many books on this subject, too superfiicial—written to establish certain theories of holiness that are not worth reading. Some books are just off the press and others are in preparation. I do not pose as a book critic nor a competent advisor for my brethren in the ministry. The suggestions herein made are made with trepidation and modesty.

Our publishing house has brought out recently a book called "Sermons of Power." They selected well known men of superior pulpit ability to write these sermons. Each sermon throws additional and interesting light on the interpretation of Pentecost. Perhaps any one sermon in the book is worth the price of the whole book. One could wish that more mystics might have been chosen to write these sermons. Only one reflects the attitude, the mind, the insight of the mystic. He to whom the invisible is tremendously gloriously real can write best on Pentecost. Then there is Stanley Jones' book—"The Christ of All Roads." A better name for this book would have been "Pentecost—An Interpretation." Stanley Jones is a present-day prophet and a mystic of high order. Rarely do men combine so keen an intellect with such a genuine mystical nature as does Jones. The preacher who is re-studying Pentecost (and all preachers should be doing that now) cannot afford to miss reading this book.

There is an old book, written eighty-four years ago, that has much of value to all who want to know what the Pentecostal experience is—"The Tongue of Fire," by William Arthur. This book has fired the hearts of thousands of preachers in England, Ireland, France, Italy and the United States. The late George Stewart attributed his success as an evangelist to the help that came to him from reading this book. This great book was out of print but our publishing house reprinted it in 1924. It is sold for one dollar, but it is worth its weight in gold.

The three books mentioned above will be helpful to all who are now seeking a correct interpretation of Pentecost.

SOUTH LENOIR CHARGE

Two missionary societies, two Epworth Leagues and two junior missionary societies have been organized on the South Lenoir work since Christmas. Last Sunday a circuit wide missionary society was perfected. The people of the entire work are enthusiastic and working in a fine spirit for all the causes of the church. The missionary special went over the top with a vim. Our young people of the leagues are all doing a splendid work.

Last Sunday night we closed a very successful meeting at the South Lenoir church which resulted in over a hundred conversions and reclamations and fifty-seven were received into the church, all but three or four on profession of faith.

We have not reached the Advocate campaign yet, Mr. Editor, but you will hear from us later. The missionary study classes were very gatifying indeed.

Revivals and Cokesbury schools will keep our program full for the summer. We are expecting everything to go over the top in fine style. I have never seen a more loyal people than many of the members of this charge.

Roy T. Houts, P. C.

A VALUABLE BEQUEST TO DUKE LIBRARY

A bequest made by Miss Ann W. Frye, a quaint, elderly lady of Philadelphia, to the Duke University library has been received from her executors. This is a complete file consisting of 102 volumes of "The Friend," a well known conservative Quaker weekly which has been issued regularly since 1827. Miss Frye, who died in December, obtained the early copies of the periodical uring her girlhood and she had fiathfully preserved and bound all subsequent issues until her death. She was over 80 years of age and well known by Philadelphia Friends.

It was through Dr. Elbert Russell that Miss Frye became interested in Duke and selected the university as the recipient of her gift, her wish being that the files be permanently preserved. Ninety of the volumes are bound, and the rest are in excellent condition and will be bound. The set cannot be duplicated, it is believed.

According to Dr. Paul N. Garber, the files form a valuable store of source material in the study of religious history in the United States. During its long career The Friend championed many causes of religious and social interest, being staunch for anti-slavery, temperance, prison reform, insane asylums, and Indian protection.

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell	12
◇Durham Ct.—B. E. Stanfield	12
Calvary—O. I. Hinson	6
Durham (Lakewood)—H. L. Davis	2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis	5
Plymouth—R. G. L. Edwards	4
Roper—J. Bascom Hurley	4
Manteo—W. F. Walters	3
Hertford—M. Y. Self	3
Dare—C. B. Long	2

FAYETTEVILLE DISTRICT

Haw River Ct.—A. E. Brown	9
Roseboro—C. A. Johnson	7
Newton Grove—J. F. Starnes	6
Stedman—C. H. Caviness	5

NEW BERN DISTRICT

Morehead City—B. B. Slaughter	7
Pink Hill—W. J. Freeman	5
Grifton—I. S. Richmond	3

RALEIGH DISTRICT

◇Princeton—J. D. Stott	7
Oxford—E. J. Rees	7
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen	16
◇◇◇Troy—A. S. Parker	14
◇Raeford—W. F. Trawick	9
Fairmont—F. B. Peele	8
Laurinburg—C. M. Hawkins	7
Roberdel—M. C. Ellerbee	6
Caledonia—J. T. Draper	5
Rowland—J. H. Lanning	4
◇Lumberton Ct.—F. B. Noblett	5
Wadeville—E. C. Crawford	4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers	5

HEALTH ALL UPSET

Lady Didn't Sleep Well; Was Weak, Suffering Before She Took Cardui.

Cairo, Ill.—A year and a half ago, when she was in a run-down, weakened condition, Mrs. John A. Medlin, of 2901 Commercial Avenue, this city, took Cardui. Here is what she has to say about it:

"At times I would have bad headaches. My legs hurt a great deal. My nerves were all to pieces, and I did not sleep well. I got so I could not sleep a night through.

"I read about Cardui. I began taking this medicine and found it in every way suited to my need.

"I began to feel better very shortly, but I continued taking Cardui as I wanted to feel strong and well.

"Before long I was feeling just fine. I slept well. I had a good appetite. Soon everybody was telling me how well I looked. My color was good and I felt like doing my work without any great effort.

"I am glad I took Cardui. I recommend it to others, as my health greatly improved after I had taken it."

If you are run-down, nervous, or suffer every month, take Cardui, a purely vegetable, reconstructive medicine, used by women for over fifty years.

For sale by all druggists.

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Take CARDUI 50 YEARS OF USE BY WOMEN

A & P Buyers select for you the cream of the Coffee Crops

8 O'CLOCK COFFEE

1lb. 27c

FOR ECZEMA

Ringworm, or Tetter try this new treatment developed by a druggist who has studied prescriptions of prominent physicians for 20 years. You take no chance. Satisfaction or money back. Send 75c for Welsken Ointment.

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666 also in Liquid

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WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5

WILMINGTON DISTRICT

Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 17
◇E. Greensboro—R. C. Kirk 15
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 9
Pleasant Garden—J. T. Ratledge 9
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Ramseur-Franklinville—G. W. Williams 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 15
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington..... 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
◇Hiddenite—J. B. Tabor 10
Catawba Ct.—E. D. Ballard 9
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3

WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Mocksville—R. C. Goforth 4
Walkertown—W. R. Ware 5
Linwood—J. C. Keever 5
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy—H. P. Powell 6
Bethel—G. N. Dulin 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

Every Headache Is a Warning

What is a headache? Physicians tell us that headache is "the cry of overtaxed nerves for rest." The cause of simple headache is high nerve tension or strain, which leads to high blood pressure and serious injury to the nervous system.

The next time you have a headache, neuralgic or rheumatic pains, or periodic pains, try the improved method of relief—two teaspoonfuls of Capudine in a little water. Being liquid, Capudine gives relief almost instantly—much quicker than tablets and powders. It relieves by soothing the tense nerves—not by deadening them. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

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If you're fat—remove the cause! KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves must have to function properly.

When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—do not overeat and—in 3 weeks get on the scales and note how many pounds of fat have vanished.

Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned. Leading druggists all over the world sell KRUSCHEN SALTS.

Children's Storyland



A BOY'S PRAYER

I pray, whatever wrong I do,
I'll never say what is not true;
Be willing at my task each day,
And always honest in my play.

Make me unselfish with my joys,
And generous to the other boys;
And kind and helpful to the old,
And prompt to do what I am told.

Bless every one I love, and teach
Me how to help and comfort each;
Give me the strength right living brings,
And make me good in little things.

—Selected.

KNIFE AND FORK

By May Evelyn Skiles.

Knife and Fork lay in a drawer. They were not real silver, and it had been a long time since they had been used. They had become discovered.

"They don't clean us any more," sighed Knife. "Even poor people might clean us," and Knife's voice sounded cutting.

"One good thing, we have each other's company. We usually do go together, though sometimes we are separated by a plate," returned Fork.

"But I am so tired remaining idle," complained Knife.

"Do you know why we are not used any more, Knife? I feel certain it is because our little family has not much to eat. I really feel that we should not complain," said Fork in a low tone.

"You may be right, Fork."

"I am sure I am, Knife. The mother and the little boy and girl have no meat to cut, and no butter to spread. That's why you are not used. As for me, I'm not used either. They don't have vegetables to eat."

"Well, they must eat something, if it is only bread."

"But you are not very sharp, Knife. You are not the Bread Knife."

"I certainly feel sharp enough," returned Knife.

"You are not so dangerous as you would make out, Knife."

"People always look askance at us knives."

"Knives are not cruel. It is only the way they are used."

Knife edged closer: "You are always consoling, Fork."

"Listen! Through the crack of the drawer, I can hear the mother saying that at last she has plenty of work. The children are clapping their little hands in glee."

"My! I wish that we might see them. I feel sure they will come for us now."

"Oh, do you think so, Fork? It's hard for me to keep up hope. I have lain here so long. I just can't think I shall ever be of service to anyone."

"But you are part of table service," laughed Fork, who persisted in being happy. Just then the little girl took hold of the drawer, and Knife and Fork and all the other plated ware made a fine clatter, each piece becoming suddenly excited.

"You are scratching me, dear," Fork said to a baby spoon that suddenly hopped up in the drawer, as the little girl pulled out the drawer.

"I can't help being excited, Fork."

"That's all right," said Fork amiably.

"Fork is always in a good humor," said Knife admiringly, "even though she does look a little cloudy just now."

"Oh, the little girl is actually taking us out!" cried Fork.

"So she is," and Knife was very careful lest he hurt the child's hand.

"What next?" asked little Spoon, who kept by their side.

The silver was placed on the table.

"Rub them off, dear," and Mother handed the little girl a piece of cloth.

"How your face shines now, Fork!" Knife exclaimed.

"I wouldn't recognize you, Knife."

The little girl was busily setting the table.

"I can see your face in my blade, Fork," whispered Knife.

"You only reflect my happiness," replied Fork.

They became silent, looking at the table. There were three plates, and a knife and fork at either side.

"Just look at that meat! I'll attend to the cutting, Fork, but you must help me."

"Yes, indeed. All the spoons will be useful, too."

Knife was busy cutting meat, and Fork was to hold it in place. Steaming vegetaples were on each plate, too.

Fork slipped into the little girl's mouth. For a minute the little girl stopped to rest.

"You were right, Fork. We are of use now."

"Everything that is made must be of some use, Knife," said Fork, resting now by the side of Knife.

"It's too wonderful! Now we can have plenty to eat every day!" said the mother happily.

"Oh, ho!" cried the boy, his cheeks puffing, his mouth too full to say more.

Just then the little girl's hand covered the handle of Knife again, but Knife's blade still shone in the evening light.

"You hurt my eyes," said Fork, "but I am indeed glad to see you so bright and happy."

"I felt dark enough once," said Knife, for they were together again over the meat. "You are shinning too, Fork, but then you are always looking for brightness."

"It's doing good that makes one shine, Knife."

Then the little girl separated them, but they continued to smile back and forth at each other.

"I never saw the silver shine so much, mother," said the little girl. She and her mother and the boy were so happy that they did not know the ware was shining because it had made them happy.

When Knife and Fork were dried, they looked brighter than ever, as they were left lying on the table.

"I like to look at them." Mother was smiling.

"Happiness can be lasting, I think," sighed Fork contentedly.

"Yes, I think so, too," said Knife, "as long as we can make some one else happy."—Pittsburgh Christian Advocate.

YOU ARE NOT THE ONLY PEBBLE ON THE BEACH

There's a lesson age has taught me—I have found indeed its truth
That glad to all life's comrades I would teach:
'Tis that though you may be polished, or just rough and round, in sooth
You are not the only pebble on the beach.

You may glimmer in a cavern, you may sparkle in a crown,
As destiny gives part and lot to each;
But whether fate exalts you, or ill-luck beats you down,
You are not the only pebble on the beach.

You may high and dry be stranded on a shingled sandy shore,
With a creek of water out of reach;
But companions in misfortune—you may count them by the score,
For you're not the only pebble on the beach.

You may surge beneath the billow, and be borne by rushing tide,
Till spent you lie where pale the seaweeds bleach;
But though wind and wave have buffeted, and flung you far and wide,
You are not the only pebble on the beach.

Then don't forget it, friend—for 'tis a useful thing to know,
Albeit I tell it you in simple speech;
Just remember when life's angry waters toss you to and fro,
You are not the only pebble on the beach.

—Mary Curchod, in Chambers' Journal.

THE ETERNAL CHALLENGE

(Continued from page 13)

"It's very good of you to call now," Nick responded.

He had determined not to be lacking in courtesy to his visitor.

"Not at all. I should have looked you up before, but I gathered that you were up to your neck in work. Your uncle and my people were very friendly," he added.

Nick made no reply to this, but waited for Inchcliffe to tell him why he had come.

"I gathered from old John Blackburn that you've taken things seriously," Inchcliffe went on.

Still Nick did not reply. He liked him no better now than when he had seen him first, and he resented his patronizing tones.

"It's very hard on you," Inchcliffe volunteered.

"Yes. Why?"

"To come into everything at a time like this. A few years ago you could have left everything to your managers and—and had a good time."

"While now one can't do that," Nick rejoined.

"Good heavens, no! You couldn't have come into possession at a worse time. I'm nearly in the same box myself," he added.

"Yes?" querried Nick.

"Yes. I'm a bit older than you, and was brought up in all this. Of course I was in the army during the war, and when I was demobbed I looked forward to going the pace a bit. I suppose I did," he added with a laugh, "especially as my governor made pots of money during the boom. That over, however, I was pulled up short."

"Yes?"

"Yes. You see the governor was getting old, and insisted that I should get into harness. The slump was simply ghastly, and he didn't feel equal to it. It did me good, too—settled me down, in fact. But the slump was nothing to what we are facing now! I expect things look pretty black with you?" he added.

"They are not what you might call rosy," Nick admitted.

"That's why I've come to see you—at least partly. I thought it better that we should have an understanding."

Nick looked at him inquiringly; he felt that Inchcliffe was getting near to what he wanted to say.

"As you may have heard," the young manufacturer went on, "I am elected chairman of the Masters' Association. You see, Ben's Cross is in some ways a little world to itself, and we live our own life. Of course, we are part of the great industrial world of Lancashire, and one town is linked up with another; still, we have a life of our own, and we have organized it. We've been obliged to."

"Yes?"

"We must be ready for the fight when it comes—and it's getting near, I can tell you."

"What fight?"

"The fight with the work-people; and if ever there was a time when we should stand shoulder to shoulder and support our own class, it's now. We shall soon be in the soup if we don't. You can see that, of course?"

"Please regard me as not having come to any conclusions," replied Nick. "You see, it's less than three weeks ago since I came into all this, and although I've tried hard to understand, I'm not like you who have everything at your finger-tips. Please look upon me as virgin soil; talk to me as though I knew nothing."

"At any rate, it's evident to you that things are bad; too bad to go on, in fact. Unless there is a general reduction in wages, it isn't worth while keeping things going. More than one of my mills is working at an actual loss, and what's true of me is true of other manufacturers. But that's not the worst. Of course, you know what's going on in the town?"

"I know what's said to be going on."

"There is no doubt about it, my dear fellow. The great mass of the workers are spoiling for a fight, and they think their chance has come. Ben's Cross has been full of Bolshevist orators for years, while there is a fellow called Reuben Sutcliffe who simply leads thousands by a string. They are out to kill us."

"Is it as bad as that?"

"As bad as that! My dear chap, I've made it my business to learn everything. I've had spies everywhere, and things are as bad as they can be. These fellows know that a number of employers have been plucked nearly clean, and they think we are all at their mercy. Their plan now is to strike for impossible wages, and to strike all together. They have so organized their forces that they believe they can do this. I can talk to you freely. can't I? Of course, what I'm saying to you is in confidence?"

"Naturally."

"Well, then, I may tell you this: the tug-of-war may not come yet. We are now in the spring, and possibly nothing may be done during the summer months. But we are not sure. There may be a lightning stroke at any moment. Still, the chances are that they'll hold off until perhaps November, or it may be the early months of next year. But they mean business. They are out to let hell loose in Ben's Cross, and to kill everything like capitalism. Of course they all hate me like poison," he added.

"Why?"

"Because I am looked upon as the moving spirit among the employers, and because for the last few years I have fought like grim death. They know they may expect no mercy from me. It's our only way and perhaps it's best. Everything is bound to come to a head before long, and then it will be a matter of who is the strongest. I know them, I've known them all my life, and unless we master them they will master us. And if they master us, God have mercy on us!"

"Surely it'll not be as bad as that?"

"Bad as that! You don't know. And, remember, you are one of the blackest offenders."

"Why?"

"Because you are a stranger, and be-

(Continued on page 28)

Mother!

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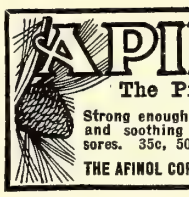
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Copies of the conference minutes of the Woman's Missionary Society for 1914, 1915, 1916, 1919 and any of the home and foreign minutes before 1910 are desired by Mrs. J. LeGrand Everett, Rockingham, N. C. These are required to complete the files of our conference historian and it is hoped that a serious effort will be made to rescue these copies from their hiding places and present them for future use.

Mrs. A. M. Gates, Mrs. W. C. Chadwick, and Miss Sallie Lou McKinnon who is taking graduate courses at Duke University, have returned from Amarillo, Texas, where they attended the Council meeting.

Miss McKinnon was heard by large and appreciative audiences of the Council. As was expected, Mrs. Chadwick was warmly received by the body and given an important place of service on the inter-racial work.

Mrs. Gates is serving on the literature committee. Now we may expect to have our literature right.

The Orange zone meeting was held at the University Methodist church, Chapel Hill, Sunday afternoon, March 23, Mrs. L. R. Sturdivant presiding.

Rev. C. E. Rozelle conducted the devotional service, using 1 Cor. and 13th chapter, showing how love must be a consuming passion before an individual has the preparation to serve acceptably in the kingdom of God.

Mrs. Moody, Durham, delighted the audience with a lovely solo, accompanied by Mrs. Paulson at the piano and Mrs. McCorkle playing the violin obligato.

A group of juniors from Carrboro sang: "The World Children for Jesus." They sang their part so well that those who heard were convinced that these children have some one who is giving them real training in missions.

Miss Florine Robertson told the audience in a concise way what she is expecting of the district and she has no low standards.

The usual reports were heard and 20 minutes given to officers' training as the congregation assembled into respective groups about the auditorium.

Rev. F. A. Lupton spoke most enthusiastically of the possibilities of the woman's work through specific training of the women in rural churches.

It was most encouraging to the leaders to have present Rev. M. W. Lawrence, pastor at Carrboro, Rev. A. J. Parker of Hillsboro and Rev. Lupton of Cedar Grove charge.

The mission study class of the adult auxiliary of Oriental Methodist church, which was recently conducted by Mrs. J. J. Purdy, superintendent of mission study, was well attended. The book studied, "The Church and the World Parish," was completed in four weeks, with a meeting held once each week. The young people are planning to study the same book in their auxiliary.

CAPE FEAR ZONE MEETING HELD AT PARKTON

The Parkton Methodist church was hostess to the missionary societies of the Cape Fear zone Saturday, March 15.

The meeting was presided over by Mrs. Blanche Bizzell, zone chairman, and Miss Kate Crowell acted as secretary. The devotional was by Rev. J. E. Blalock, the address of welcome was given by Mrs. Neill A. McMillan, and the response by Mrs. Clark of Elizabethtown.

During the morning session reports were heard from all the adults, young people's and children's societies. The following zone superintendents also reported:

Mrs. Jasper Edge of Marvin, social service.

Mrs. Herring of Roseboro, mission study and publicity.

Mrs. J. E. Blalock of Parkton, children's work.

Mrs. D. B. Oliver of Barker's, young people's work.

Excellent reports were given and each society gained new inspiration from things done in other sections.

Mrs. J. F. Blue sang "My Task," after which the meeting adjourned for lunch.

Box lunch was served cafeteria style. Immediately after lunch Mrs. Blaylock presented the young people and children in a missionary pageant, "The Voice of Women."

Rev. W. G. Lowe gave a report of the "retreat" held in Durham recently by the pastors of the conference.

Mrs. N. H. D. Wilson talked and urged that each church organize the babies as well as the children.

A missionary hymn was sung very sweetly by three juniors, Caroline Daniel, Celia Adcox and Wilson Blalock.

Mrs. Bizell having resigned as chairman, Mrs. Neill A. McMillan was nominated and elected.

A special feature of the afternoon was a consecration service held by Miss Elizabeth Lamb.

St. Paul's church gets the next meeting.

SOUTHPORT AUXILIARY

The auxiliary of the missionary society of Trinity Methodist church of Southport has had "The Church and the World Parish" presented to it and the church members in a most interesting and instructive manner by Rev. R. H. Broom. During January and February he studied a country each Sunday, giving all his morning sermons, or a portion of the time, to the book. The society appreciated his presentations of the book.

The World Day of Prayer, March 7, was an exceedingly stormy day, so that the program which had been obtained from literature headquarters could not be carried out as had been planned, but the service as led by Brother Broom was impressive and held in the Pentecostal spirit.

The auxiliary is working along the usual lines with much interest shown.

Mrs. C. Ed. Taylor,
Supt. Publicity.

A TWILIGHT MEDITATION

The day is waning and night is drawing near,
In the gloaming phantom forms appear.
Beloved forms and faces long since lost to sight
Come and go in the shadows' dim light.

An echo soft as the cooing of a dove,
Whisperings borne on the wings of love,
Bring our loved ones back to us from realms afar,
Where they wait our coming at gates ajar.

With memory's vision I see them again,
Yes, see them now as I saw them then,
Their forms unchanged by the years that intervene,
And veil of shadows that lies between.

An echo soft, low—as from a distant shore—
Of a song Mother sang in days of yore:
"How firm a foundation ye saints of the Lord,"
Comes as the strains of a sweet lost chord.

Childish prattle and patter of little feet,
A baby's laugh—no music so sweet—
Echoing down the corridors of the years
Come to one, dimming my eyes with tears.

Echoes softly flow from yonder bright shore
Of voices of loved ones I see no more—
Save in the dreams that are only seeming—
Or in the gloaming I am dreaming.

Sweet dreamland faces! Dear voices of the past!
Come! in the gloaming! while life shall last.
Lead me ever upward to bright realms afar,
Where loved ones keep watch at Gates Ajar.

Mrs. Addie Barnes Aycock.
Fremont, N. C.

A man in Ohio recently sought an expert in oil, because he believed he had struck oil on his land. He brought a sample in a bottle. Evidently he had been in a great hurry, and had hastily grabbed the first bottle at hand; for, when the chemist had duly analzed the sample submitted, he sent the following telegraphic report: "Find no trace of oil. You have struck paregoric."—Watchman-Examiner.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Weeping may endure for the night, but joy cometh in the morning."—Psalm 30:5.

Just for the night, the weeping may endure,
Just for the night the darksome shadows fall,
When morning dawns the light will come again
And shed its radiant beams o'er all.
Just for the night the pathway seems so dark,
No glimmering ray to show us where to go,
But daylight comes, the Comforter is near,
And guides us over ways we did not know.

Just for the night, life seems so full of gloom,
And oft our pillow is bedewed with tears,
But on the morn new joy will fill our hearts,
And chase away the sadness and the fears.
Just for the night we sigh, and mourn and weep,
And feel that life is more than we can bear,
But when the gladsome sunshine brightens all,
Our hearts rejoice in beauty everywhere.

Just for the night, O weeping one, look up,
Earth's shadows soon will flee away,
And joy will come, and we will enter in
The glorious dawn of an eternal day.

—Mrs. E. M. Anderson.

St. Petersburg, Fla.

THE WOMAN'S AUXILIARY OF THE MARION CHURCH

Mrs. Sam Copeland of Marion sends us the following:

"On Thursday, February 13, the Woman's Missionary Society gave a most enjoyable luncheon, honoring our conference president, Mrs. C. C. Weaver, and the members of the Ladies' Aid Society of our church, with Miss Anna Ogburn as additional guest.

The tables were beautifully arranged and decorated for St.Valentine. Following the luncheon, Mrs. Weaver made a fine appeal to the two organizations to combine and carry on the work as one auxiliary. A few days later, on February 17, the Ladies' Aid Society voted to unite with the Missionary Society. This is a forward step and will make for better cooperation in all church work. Tuesday, March 4, the ladies of the Marion church met at the hut in an all day session. The morning was spent in making garments for the hospital. Materials had been donated and gowns, slips, sheets and other needed articles were rapidly completed.

At one o'clock a delicious lunch was served, followed by a meeting at 3:30. Mrs. J. F. Jones, district secretary, called the meeting to order, stating as its purpose the election of officers for the new society, "The Woman's Auxiliary of the Church."

After opening the meeting with prayer and a scripture reading, Mrs. Jonas read a letter from Mrs. Weaver expressing her gratification at the decision to unite the two societies. The following officers were elected: President, Mrs. D. F. Giles; vice president, Mrs. T. W. Wilson; Cor. Sec., Mrs. Eugene Cross; Rec. Sec., Mrs. Sam Copeland; Aux. Treas., Mrs. J. W. Ouzts; Treas. local work, Mrs. Minnie Blanton; Supt. social service, Mrs. L. B. Coon; Supt. local work, Mrs.J. I. Gilkey.

All members of the auxiliary were divided into four circles with Mrs. W. W. Neal, Mrs. H. H. Tate, Mrs. J. W. Ouzts and Mrs. G. S. Kirby as chairmen.

Two meetings will be held each month, one a general meeting and the other a meeting of the circles.

A FINAL APPEAL FOR NAMES OF DELEGATES

It is earnestly desired that all names of delegates to the annual meeting to be held in High Point, N. C., April 22-25, 1930, will be in the hands of the district secretaries within the next few days. The entertainment committee has asked for them by the first week in April and by no means later than the second, so if any society has not yet mailed the names and $1 for each delegate for luncheon fund, see that it is done right away.

As soon as the district secretaries have received them they will forward to Mrs. H. A. Millis, chairman of entertainment committee, 1109 North Main Street, High Point, N. C., and all arrangements for our entertainment will be made. Do not neglect this matter, it is very important that it be attended to at once.

FIRST MEETING OF MARION'S NEW AUXILIARY

The first general meeting of the woman's auxiliary of the Marion church was held at the hut Monday afternoon, with the president, Mrs. D. F. Giles, in the chair. After the opening preliminaries, Mrs. Giles read and discussed a most interesting paper on "The Home as a School of Good Citizenship." Mrs. Jones made a most interesting talk on "Our Work in the Foreign Fields," using a map to show where our stations are located.

A report from the home department showing the work that had been accomplished for the hospital was given by Mrs. Gilkey. Delegates were chosen for the annual meeting at High Point, April 22-25.

The following new members were added: Mesdames Curtis, Richardson, Duncan, Nicely and Martin.

Refreshments were served at the conclusion of the meeting.

An event of great interest in church circles of Marion was the luncheon tendered recently by the Woman's Missionary Society honoring Mrs. C. C. Weaver, conference president, and the Ladies' Aid Society, with Miss Anna Ogburn of Winston-Salem as additional guest. The tables were beautifully arranged and decorated for St. Valentine. At the conclusion of the luncheon Mrs. Weaver made a fine appeal to the two organizations to combine and carry on the work as one auxiliary.

APPEAL FOR POSTERS

Mrs. S. H. Isler, the wide-awake superintendent of publicity of our conference, is very anxious to have a creditable display of posters at the coming annual meeting in High Point, and she is asking that every auxiliary furnish at least one poster dealing with your choice of the following subjects: Mission study, Bible Study, Missionary Literature, Attendance or any phase of the foreign or home work.

Mrs. Isler did not make any appeal of this kind last year, so let's rally to her support and make this year's display one of the best we have ever had.

We have been told that 75 per cent of our knowledge comes through the eye, so let us realize what a great value the poster can be in our missionary work. For several years our poster exhibits have been most wonderful and to the publicity, mission study, young people, children and other departments who have contributed them we are much indebted. Let us make this a great poster year.

You should know this about oil, says mechanic

The proper oiling of household devices presents a problem different from any other form of lubrication. Sewing machines, vacuum cleaners, lawn mowers, the electric motors of washers, fans, refrigerators and similar devices have a tendency to collect dirt and rust when not in service. Consequently oil intended for general household use should **clean** and **protect** as well as **lubricate.**

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If you will mention this paper in buying baby chicks from Norman Hatcheries, Knoxville, Tenn., advertised in this issue, they will ship 10 per cent more chicks than you pay for, these extra chicks being free of charge.

Sunday School Lesson

MARCH 30

By William G. Chanter.

Review

Golden Text: "Unto us a child is born, unto us a son is gigven; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."—Isa. 9:6.

Review lessons present to the teacher a peculiar problem. Unless his class is an unusual one, few have been present for every lesson and the amount of time spent in study between meetings of the class has been small. Suppose we center this review around the idea of the paradox that constantly confronts us as study the Gospels.

1. There is the paradox of Jesus himself. He is human, yet his disciples found him something that transcends the bounds of the human. This paradox appears in the magnificent passages in which St. Matthew recounts the circumstances of the Lord's birth. The story centers around a truly human baby needing parental care, helples in the face of Herod's wrath save as he can be sheltered by the anxious love of Mary and Joseph. And these people are poor and there are no guardian angels to help them. And yet there is an angel to warn them of danger, to announce the birth as due to the activity of the Holy Spirit, and a star shines in the east to guide the Magi to the infant King.

But it is not only in the story of his birth that this paradox appears. In the temptation passage we meet with a conflict that is at once unique and also typical. It is something that could have come only to this one Man, but also it is just the kind of thing that must come to every high-minded man. What other sane person was ever called to face the idea that he could wield such vast powers? What other person ever cherished an equal ambition to dominion over men, an ambition that regarded power over the external circumstances of their lives as so contemptible that the suggestion to take it was Satanic? What other person ever saw in the faintest idea of compromise treason against God? What other man ever saw the choice between right and wrong with such terrible distinctness?

Truly, there is something superhuman about this conflict. And yet such a temptation must come to every man who makes a profession at all worth the making. At its heart it is the same as that which every man has to deal—it is the temptation to yield one's own ideas and principles and ideals at the behest of the ideas that others, the mass of people, cherish. Will you be yourself or will you be what people want you to be, expect you to be?

Or turn to Jesus in his relationships with other people of his own day. He eats with publicans and sinners. He does not apparently rebuke them, and hence the Pharisees are disgusted. But yet he is never merely one of the company, good comrade as he is. You remember the story of the woman who was a sinner and who made her way into the house of a Pharisee when Jesus was a guest there. She anointed his feet with ointment and wiped them with the hair of her head and washed them with her tears. She was one of the sinners whom Jesus did not rebuke, but she felt no tendency to regard him as a companion, one of her own group with its careless morality. She did not pour her ointment on his head. Somehow her heart was melted and she treated him with the deepest veneration. What a Man, who could thus win a love that was reverence from people whose sense of reverence was not acute, and do it without a hint of any claim to superiority! Friend of sinners—and yet also the Lord!

And then there is that great passage in which Jesus speaks of himself as meek and lowly. And so he is. We know that there is no posing in that. And yet he is calling all the weary world to come to him and in him find rest. A yokefellow, yes, but something more.

Most of the misunderstanding of Jesus that has produced the caricatures which are miscalled biographies are due to the attempt to express him in terms of a simplicity that seeks always to do away with paradoxes. Whatever else may be said of this, it is certainly true that it ends by producing a Jesus who is not the Jesus of the Gospels. There he is a paradox. But it may also be said that every great character is a paradox, and that we must expect to find in the greatest of characters the greatest of paradoxes, that paradox which unites in itself the human and the divine.

Yet also we should consider whether or not it is going to the other extreme when we seek to say that in this the human character of Jesus is seen and in that the divine, as if he was continually shifting his ground. Rather, if we take these New Testament memoranda at their word, the paradox is more baffling than that. For Jesus is always fully human and always more than human. The richness and completeness of his humanity is the expression of that infinite value, that universality, that unqualified superiority to time and period which lifts him above our powers of classification and turns our interest in him into reverence and our reverence into worship. It is because he is so richly human that he is something more—perhaps humanity in its perfection is God in the flesh. And yet when we have said all this we have but expressed mystery, but heightened the paradox.

2. The paradox is found also in Jesus' teaching as to the life and work of his disciples. They are to be fishers of men. Their life as his followers is to be like their old life. It is to be a life of strenuous toil, of eager and sustained pursuit.



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Yet how unlike it was to be! They were now to deal with human life at its very heart instead of at its surface. They had been providing for the bodies of men, now they were to find food for their souls.

Or take the Beatitudes. Here on the one hand is humanity groping after God. Hungers of the heart, thirsts of the soul, poverty of spirit—these are human characteristics and with them we are familiar. Yet in the teaching of Jesus they lead man out of the narrow circle of human interests and link him up to God. It is a real humanity with genuine human traits. But it is a humanity that finds in itself the grounds for rising above itself. It is purity of human hearts that brings the vision of God.

Turn to such a saying as that about treasures in heaven. Here is a beginning with the human ambition to achieve security. But Jesus does not see in this human tendency anything wrong. He rather sees in it something that can be made the basis of an ambition that is not futile, as this longing for security based on wealth is futile. Human beings are right in seeking security. They are wrong in thinking that the security they need can be found apart from a realization that the really human values are more than earthly and material. Treasures are desirable, but they must be heavenly terasures. So Jesus would make human ambition the driving force that would bring men into the kingdom of God. He would find for men the object for which they dimly strove, and so give definite direction to their strivings. It is not so much a transformatin of human nature as a realization of what it really is that Jesus seeks to bring about. It is another paradox. Men will get what they really want when they stop trying to get what they seem to want. When they seek the kingdom of God first, everything else will fall into its own place. But that is because it is the kingdom of God which after all every man wants, which is the only final satisfaction of every appetite.

3. The paradox appears again in the teaching of Jesus as to the nature of the kingdom. It is a small thing, like a grain of mustard seed. It is hidden away like a morsel of yeast in a great mass of dough. It is buried like a long-lost treasure. It is to be found amid a bewildering multitude of lovely pearls so that only a master's eyes can pick it out.

And yet it becomes great, so great that nothing like it exists. Just as the mustard plant is the greatest of all herbs, so the kingdom is the most majestic of ideals, so glorious that all their ideals find in it their real meaning. Hidden like the yeast, like the yeast it permeates and gives life to an inert and lifeless world. Buried it is, yes, but it comes to light as men go manfully about their dull tasks, and when once it is found it transforms life and brings to an end forever the drudgery that cheapens life. It does require keen judgment to find the greatest value among the many that demand our attention. But there is a pearl of pearls and it can be found, and once it is found everything else seems worthless in the supreme joy of this new possession. It demands sacrifice but it is only seeming sacrifice.

4. After all, these paradoxes are due simply to the fact that Jesus was able, as we are not, to see the realities that underlie appearances. Thus he wasted no time in making great claims for himself—he lived greatly, and the contrast between humble appearances and actual grandeur of life was startling enough to seem paradoxical. He summoned his followers to like conduct, and the tendency to think of plain devotion to the ideal as something commonplace while a great fortune ranks as a mark of distinction gives rise to another apparent paradox. He saw in the power of growth the sufficient mark of the kingdom, and since vitality is not bulky, we who prize bulk are again amazed. To the blind the wisdom of those who see must always seem a paradox.—Zion's Herald.

Teacher—"What's the formula for water, my boy?"

Tommy—"H I J K L M N O."

Teacher—"How come?"

Tommy—"You said, sir, that it was from H to O."—Iowa Stethoscope.

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

Twelve Years Mayor and Going Strong!

WHEN a man who has been mayor of a big city for twelve years finds out how to live, his words are worth listening to. Ex-Mayor E. N. Kirby of Abilene, Texas, discovered the simple way to health about ten years ago (he is now 64.)

"I am now a new man, and as active as a boy," says Mr. Kirby. "I feel fine all the time and rarely have an ache or a pain, although for twenty-five years I suffered with rheumatism, and sometimes was unable to stand or walk. I would not give up my simple health discovery—no, not for five thousand dollars in gold!" That discovery was Nujol!

That's the wonderful thing about Nujol. Although it is not a medicine and contains absolutely no drugs, its harmless internal lubrication seems to make people feel better and look on the brighter side of life, whether they are old or young.

Of course you can understand why this is so: we all of us have natural poisons in our bodies that make us feel headachy, sick and low in our minds. Nujol, which is as tasteless and colorless as pure water, helps to absorb these and carry them away, easily, regularly as clock work.

Instead of drugging and irritating your body with pills, cathartics, laxatives, and other habit-forming drugs, give your body the internal lubrication which it needs, just as much as any other machine. After a few days you will be surprised at the difference in the way you feel. You can get Nujol in a sealed package in any drug store. Nujol may change your whole outlook on life. Get a bottle today and give yourself a chance to be well!



Hon. E. N. Kirby, for twelve years Mayor of Abilene, Texas, who has discovered secret of success.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

SPECIALIZATION INSTITUTES

Raleigh, April 7-11, Central Methodist church.

Rocky Mount, April 14-18.

Durham, April 21-25.

BETHEL, SHADY GROVE, PROSPECT

The Epworth leaguers of the Yanceyville circuit observed anniversary day at Prospect church Sunday morning, March 23. Young people from Bethel, Shady Grove and Prospect churches, including a large number of older people, were present, completely filling the auditorium of the church. A feature of the service was a duet by Miss Clarice Perkins and Mrs. Fletcher Poteat, accompanied by Miss Janie Mahan on the piano. Rev. S. J. Starnes, pastor, and Philip Schwartz, special field secretary, were present, both speaking in behalf of our young people's work.

MONCURE

The Moncure Senior Epworth League observed anniversary day Sunday evening, March 23, with a special program in charge of Miss Camelia Stedman. Our field secretary, Mr. Schwartz, was present and brought to us an inspirational message and information concerning the working of the four departments.

We have a membership of 40, subscribe to 12 copies of the Epworth Era, and pledge $15 to missions. Our officers are as follows: President, Miss Camelia Stedman; vice president, George Ray; secretary, Mr. Lewis Burns; treasurer, Mr. Alex Clegg; first Dept. Supt., Mr. H. G. Self; second Dept., Miss Lucy Boone; third Dept., Miss Dorothy Lambeth; fourth Dept., Mrs. W. W. Stedman; Era agent, Miss Emmalee Mann.

Reporter.

SYLVA HI-LEAGUERS

We spent a most delightful week in Sylva, where we led the Hi-Leaguers in the study of the Hi-League handbook. A number of them could not come to the church for the class at night, so the accommodating superintendent of the school allowed us to have them at the school house each afternoon for their class. About thirty real earnest and enthusiastic boys and girls met us each day. They appreciate very much the fine leadership of their counselor, Miss Louise Stein. During our stay we were delightfully entertained in the homes of the people. The adults are counting on this group of Hi-Leaguers for great things and we feel sure they are not to be disappointed. The boys are also doing fine things in the Boy Scout troop led by the pastor, Brother George Clemmer. On the closing evening, we had several visitors from the league at Franklin. These Sylva Hi-Leaguers, though doing many good things, are surely interested in how to do their work better. An expression of their appreciation of our stay with them was the gift of an ideal scrap book with a note from Uncle Sam resting therein.

Western North Carolina Conference

HURRAH!

Four of our Western North Carolina Hi-Leaguers who submitted essays in the church-wide essay contest have been awarded prizes as follows: Johnsie Mae Gardner of Matthews second prize, $15; Annabelle Knight of Statesville eighth prize, $10; Mildred Tucker of Polkton the Missouri conference prize, a Shaeffer fountain pen; and Pardue Bunch of Statesville, award unnamed. Official notice has not come from Central Office to the conference superintendent of Hi-Leagues as yet, so there may chance be other winners out of our nine entrants. Three cheers for this fine record!

NOTES

The Charlotte union efficiency institute got off to a fine start on this past Monday evening. It opened with a banquet at which Rev. J. C. Grose, conference president, spoke in celebration of occasion of Epworth League anniversary. At the close of his talk he lighted the 40 candles upon the cake just in front of his place. Ninety leaguers enrolled for credit in the classes. The special feature on the first evening's program was a talk by Rev. G. Ray Jordan on "Worship Through Prayer." This set a high spiritual note for the five nights of study and fellowship together.

The annual efficiency institute for the Winston-Salem district will be held in Winston next week.

The week following will find the handbook course on in First church, Lexington. Training courses are to follow in Salisbury, Newton, and on.

The Cleveland county union has been given a silver loving cup by the pastors of the county. Same is being engraved. A standard has been agreed upon for the monthly awarding of same to the chapter making the best record.

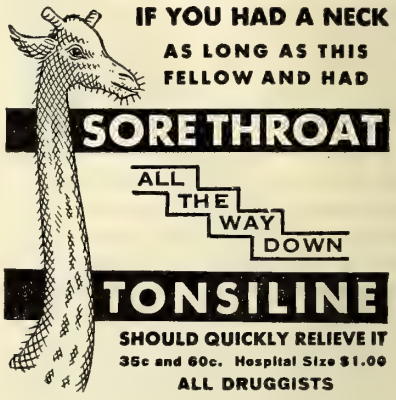
Brother C. M. McKinney, pastor at Andrews, is qualifying to teach the handbook course. Leaguers, won't you encourage your pastor to do the same?

Brother R. C. Goforth reports the names of 36 leaguers to whom he issued certificates for faithful work in the handbook course which he has just given in his church at Mocksville.

Other leaguers in your union, your district, and your conference wish to know what you are doing and how you do it. Will you not send us the facts so that we may publish same on this page in behalf of better leagues?







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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

This coming Sunday is a fifth Sunday. In order to aid us in meeting our large financial obligation I am requesting all the Sunday schools to give the orphanage their regular fifth Sunday collections. I do not believe this will hurt the schools in the least. On the other hand I think it will do them good and in turn prove a great blessing to us. All I am asking is that every Sunday school within the bounds of our conference give the scholars and classes an opportunity to make a free will offering for our 334 fatherless children. In the event this is not a convenient time, Easter Sunday could be set apart for this special offering. Some of the country Sunday schools will not reorganize before the first Sunday in April. Of all such I want to request that they do the best they can for us the third Sunday in April, which is Easter Sunday. I will greatly appreciate it if all the superintendents will make this urgent request a 100 per cent success. Let me urge all the classes to do their best for our beloved Methodist Orphanage.

* * * *

Many opportunities come to visit different churches over the conference and preach on Sundays. Whenever I can I accept all invitations. It is a source of much joy to me to mingle with the preachers and church members. These contacts are helpful to me and often prove a blessing to the home. On these visits I earnestly endeavor to set forth the needs and opportunities of our orphanage. The third Sunday in this month found me at Whitakers at the 11 o'clock hour and at Battleboro at the evening hour. Brother L. B. Jones, the presiding elder of the Weldon district, wrote me of the sickness of Brother Chester, and requested that I fill his appointments on the Sunday mentioned. I left Raleigh early Sunday morning and got back a few minutes before midnight. I enjoyed preaching to appreciative congregations. Before the sermons I spoke for a few minutes in the interest of our work. Brother Chester was able to get out to the morning service. He has been sick for about two months. He will be able to take up his work again by the first of April. A visit for a short while at the parsonage afforded an opportunity for delightful fellowship with the pastor and his wife. It fell to my happy lot to be the guest for dinner and supper with my good friend, Brother Zeno Mann. A day in his home gives one a real taste of Southern hospitality. I believe Whitakers and Battleboro churches, Sunday schools and missionary societies are going to support our work in a larger way in the future.

PINE FOREST SUNDAY SCHOOL

Of the unusual things connected with some of the Sunday schools on Goldsboro circuit, we are writing of one and will write of the others later.

Pine Forest has a progressive superintendent and company of teachers and officers. They are not satisfied with old ways but are ever trying new ways. Then they are so interested in their work that they are seldom absent from their post.

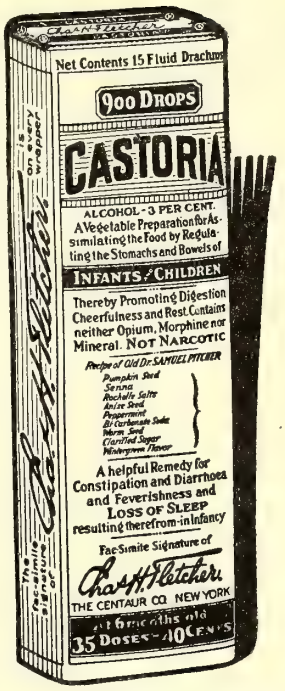
This school has an enrollment that is nearly 50 per cent larger than the membership of the church. Nearly 50 per cent of its membership is composed of grown men and women. The average attendance for January, February and March has been 85 per cent of the number of the church roll. On one Sunday in February the attendance was equal to the membership of the church and no special effort was made to get them there.

In this school a class of boys and a class of girls supported a leper in Africa last year and they are joining in doing the same this year. The school also gives the collection on one Sunday in each month to the Methodist Orphanage.

In conclusion, let me say this is a school that is serving the community and not just the Methodists around about it.

W. H. Brown.

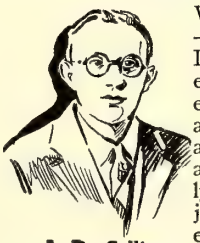
Restless Children



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That's the beauty of this special children's remedy! It may be given the tiniest infant—as often as there is any need. In cases of colic, diarrhea, or similar disturbance, it is invaluable. But it has everyday uses all mothers should understand. A coated tongue calls for a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed to set everything to rights. Genuine Castoria has Chas. H. Fletcher's signature on the wrapper. Doctors prescribe it.

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HICKORY, N. C.

The Southern Desk Company

THE ETERNAL CHALLENGE

(Continued from page 21)

cause your position cuts at the very roots of the doctrines they've been preaching. Only last Saturday night a meeting was held where you were the principal subject of discussion. It was argued that you, who are not a Lancashire man, and who never did a stroke of work in the district, had come into a huge fortune, a fortune to which you have not more moral right than they have."

"Huge fortune!" Nick couldn't help repeating

"Aye, but that's their belief. They talked about you as the owner of a spinning mill a loom factory, and a colliery, for which you've never done anything. You are one of the worst offenders, I can tell you. For one thing you are looked upon as not one of their class, and for another your position strikes at the root of all their principles. Well, here we are, then, and our only chance is to fight them to the very death. We must be masters, or there will be an end to us."

"But surely," protested Nick, "there is a sober element in the town which does not agree with all this."

"The sober element is becoming smaller and smaller, while thousands of young fellows and girls under thirty years of age have, under the influence of fellows like Reuben Sutcliffe, taken the bit between their teeth. And, by the way, I have a bone to pick with you. Of course, you did it in ignorance of the true facts of the case, but in employing that fellow Sutcliffe you've gone right across the judgment of all the employers in the town. I hoped when I got rid of him last time we should never see him again; but here he is, and through you he is in an entrenched position."

"You got rid of him?" repeated Nick.

"Yes; didn't you know? I am a magistrate, and was on the bench after his last performance. I got him committed for trial at the Manchester Assizes. I hoped by that means we should drive him out of the town, and now— You'll excuse me for saying so, but you've undone all the good we've tried to do by taking him back. Don't you see your folly?"

"I'm afraid I don't. I thought it was to employ him, and I did."

"But you knew the kind of man he was?"

"I had some idea certainly; but I acted on my own judgment. I suppose I had the right to do that." The arrogance of Inchcliffe's tones rather nettled him.

"But surely you should have inquired how things stood before doing such a thing."

"Inquired? I don't understand. If I think it wise to employ a man—"

"Yes," Inchcliffe broke in, "but Sutcliffe's was a special case. We had determined to drive him out of the town and you ran right across our plans."

"Whose plans?"

"The employers', of course, and no man has a right to oppose his own class."

"I am afraid I can't concede that."

"It'll come to that, my dear fellow. We must act in unison or we're done for. Sutcliffe is the leader of the lawless element in the town, and, to be absolutely frank, I am afraid I must ask you to discharge him."

Nick did not reply; he was growing more and more angry, and had difficulty in restraining himself.

"We live in a free country," he could not help saying after an awkward silence.

"I am not so sure. We employers of labor are now an organization, and we must fight as a united body. That being so, you naturally fall into line with the rest."

Inchcliffe spoke as a stern schoolmaster might speak to a refractory boy, and while Nick refrained from giving an angry retort, he felt like doing so.

"And you speak for the other employers?" he managed to say presently.

"As chairman of the Employers' Association, I do. I have been empowered to act in cases of emergency, and this is an emergency. That's why I am afraid I must insist on your discharging this man. I assure there is no other way, Trebartha. We must discipline our forces, just as the work-people are disciplining theirs. You as an employer must see that."

Again Nick was silent for some time.

"I certainly will think over what you have said," he conceded presently; "but I don't know that I am a member of the Employers' Association."

"But you are. At least, your late uncle was vice-chairman, and always supported me. You see, we exist for mutual support, and we have banded ourselves together so that the strong may help the weak. I know pretty well the position of all the employers in the town, and it's possible that a good many will need help. You among others," he added significantly. "Of course, help will be given only to those who are faithful, and fall into line."

"But I hear that Sutcliffe is the only support of his two sisters," replied Nick, "one of whom is a confirmed invalid. Surely it would be an inhuman thing to sack him under such circumstances."

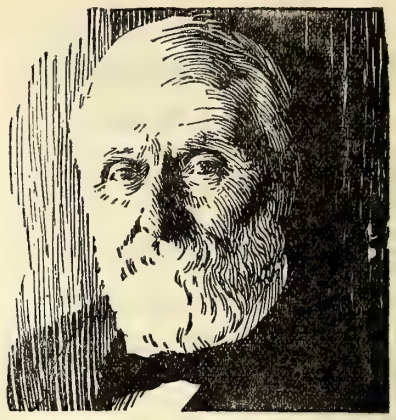
"Oh, those girls will be able to look after themselves all right," replied Inchcliffe. "At any rate, it's our duty as employers to work together and act together. I'm sure you can see that. I dare say you've been listening to John Blackburn, but his theories won't do."

"What theories? And why won't they do?" asked Nick.

"Of course, although he's one of the best lawyers in Lancashire, Blackburn is an old woman. He believes that religion is the only cure for our troubles. As though any one believed in religion in these days! Religion may be a very good thing for women, but turning the other cheek and all that kind of rot is so much madness, especially in such times as these."

"Has it been tried?" Nick could not help asking.

"Tried! Isn't it preached every Sunday from the pulpits? Isn't there a chapel or a church to be found at every street corner?"



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When Dr. Caldwell started to practice medicine, back in 1875, the needs for a laxative were not as great as today. People lived normal lives, ate plain, wholesome food, and got plenty of fresh air. But even that early there were drastic physics and purges for the relief of constipation which Dr. Caldwell did not believe were good for human beings.

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"Then you don't believe as John Blackburn believes?"

"What sensible person does? As I said, religion may be a very good thing for women, and of course, I go to church occasionally. I'm obliged to," he added with a laugh.

"Obliged to?"

"Yes. By the way, you met my fiancee in the East, I am told. Miss Shuttleworth."

Nick felt the blood rush madly into his face, and he was glad that Inchcliffe wasn't looking at him.

"She's a very religious young lady," Inchcliffe went on, "and whenever I lunch at Barcroft of a Sunday, she insists on my going to church. By the way, you impressed Mrs. Shuttleworth very favorably when you traveled together."

"Indeed?"

"Well, I judged so. She was saying that she was going to invite you to dinner. I hope we shall all become very friendly. No doubt, too, Miss Shuttleworth will be pleased to see you again."

Nick was silent: he was thinking of their meeting the day before, and wondered whether Naomi had told Inchcliffe.

"Of course, you have not seen her since her return," Inchcliffe went on. "She's only been back a few days."

Nick felt his heart throbbing madly. Naomi had not told him of their meeting. Why? he wondered, and in spite of himself, a great hope came into his heart.

"I had hoped that we should have been married before this," Inchcliffe informed him in a burst of confidence, "but for one thing, Miss Shuttleworth had set her heart on accompanying her mother on this Eastern trip, and for another, business has been so difficult, that I thought it better to postpone it. Added to that, her father has only lately died."

"I heard that Mrs. Shuttleworth had returned," Nick managed to say. "I was rather surprised, as I understood they were spending some time in Palestine, and then going on to Egypt."

"Oh, she is in the same cart with the rest of us," and Inchcliffe spoke impatiently. "You see, old Hugh Shuttleworth was a big colliery proprietor, and Mrs. Shuttleworth has inherited his difficulties. You know how things are in the coal world. That's why she had to return so soon. By Jove," and Inchcliffe looked at his watch. "I didn't realize that we had been talking so long. I've an appointment with a Manchester man in two minutes from now, so you'll excuse my leaving you. Anyhow, you'll get rid of Sutcliffe at once, won't you?"

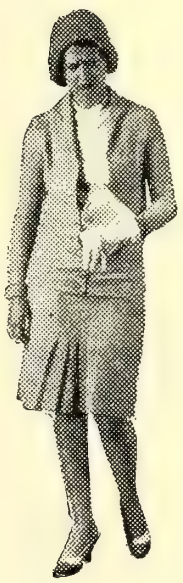
(Continued next week)

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load.

For one thing only, dear Lord, I plead,
Lead me aright,
Though strength should falter, and though heart should bleed,
Through peace to light.

—A. A. Proctor.





Needless Pain!

Some folks take pain for granted.

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Winston-Salem—Green St., Winston-Salem.....May 1-2
Elizabeth City—Columbia ..... May 7-8
Fayetteville—Roseboro ..... May 13-14
Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

March
Hillsboro, a.m. 30
Calvary, p.m. 30
April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27
May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
C. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

March
Dare, Mann's Harbor, night 27
Wanchese, 11 30
Manteo, night 30
April
South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

March
Elizabeth, Clarkton, a.m. 29
District Union Services 30
April
Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27
May
Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

March
Mt. Olive Ct., Smith's, 11 29-30
April
Snow Hill, Bethel, 11 6
Grifton, Edwards Chapel, 3 6
Ocracoke-Portsmouth, Portsmouth 9-10
Goldsboro, St. Paul, 11 13
LaGrange, Trinity, 3 13
Hookerton, Hookerton, night 13
Mt. Olive-Calypso, Mt. Olive, 11 20
Pink Hill, Webb's, 3 20
District Conference, Oriental 24-25
Dover, Lane's, 11 27
Seven Springs, Zion, 3 27
Kinston, Queen St., night 27
May
Newport, Bethlehem, 11 4
Atlantic-Springfield, Sealevel, night 4
Oriental, Arapahoe, 11 11
New Bern, Centenary, night 11
Pamlico, Hobucken, 11 18
Riverside-Bridgeton, Rhems, 3:30 18
Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11.....24
Preaching 3 25
Morehead City, night 25
June
Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

March
Tar River, Trinity, 11 29
Louisburg, 11 30
Louisburg Ct., Prospect, 3 30
April
Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
SECOND ROUND

March
Lumberton Ct., Pine Grove 30
St. John-Gibson, 7:30 30
April
Hamlet 13
Richmond 13
District onference will be held at Red Springs April 22-23.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

March
Mattamuskeet, Englehard, 11 30
Stumpy Point, 7 30
April
Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

March
Rich Square, Woodland, a.m. 23
Scotland Neck, Hobgood, 11 30
April
Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27
May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

March
Hallsboro, Wananish, 11 30
Chadbourn, Evergreen, 2 30
April
Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Jacksonville-Richlands, 11 16
Carver's Creek, Shiloh, 11 13
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

March
Swannanoa, Azalea, 11 30
Hendersonville Ct., Fruitland, 3 30
April
Elk Mountain, 11 6
Hillside, 7:30 6
Central 11 13
Hendersonville Ct., Fruitland, 3 13
Brevard, 11 20
Rosman, Toxaway, 3 20
West Asheville, 11 27

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
SECOND ROUND

March
Hickory Grove, 11 30

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

March
Smyre, 7:30 30
April
Mount Holly, 11 6
Lowell, South Point, 3 6
Maylo, 7:30 6
Crouse, Laboratory, 11 13
Dallas, Puetts, 3 13
Bessemer City, 7:30 13
Trinity, Tate's Chapel, 11 and 3 19-20
Belmont-Park Street, 11 20
Cherryville, 7:30 20
King's Mountain, 7:30 23
Polkville, Elliott's, 11 26
Clover Hill, 11 27
Belwood, Kadesh, 3 26-27
May
Lowesville, New Hope, 11 3-4
Rock Springs, Bethany, 3 3-4
June
Shelby Ct., Elbethel, 11 ..... May 31 and 1

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East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20
District conference at St. Pauls church, Cherryville circuit, Thursday and Friday, April 3-4.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

March

Highland, Highland, 11 30
West Greensboro, Groomes, 3 30

April

Ramseur-Franklinville, Franklinville, 11 6
Pleasant Garden, Bethlehem, 3 6
West Market, West Market, night 6
Stokesdale, Eden, 11 12-13
Proximity, Proximity, night 13
Park Place, Park Place, 11 20
Bethel-Grace, Bethel, night 20
Ward Street-Archdale, Archdale, 11 27
Wesley Memorial, Wesley Memorial, night 27

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
SECOND ROUND

March

Burnsville, Bald Creek, 11 30
Micaville, Windom, 2:30 30

April

Spindale, 11 6
Cliffside, night 6

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

March

Mount Airy, Central, 11 30

April

Rural Hall, Antioch, 11 6
Pilot Mountain, Chestnut Grove, 3 6
Danbury, Pine Hall, 11 12-13
Walnut Cove, Bethlehem, 3 13
Madison, 7:30 13
Leaksville, 11 20
Draper, 3 20
Spray, 7:30 20
Sandy Ridge, Mt. Zion, 11 27
Stoneville-Mayodan, Price, 3 26-27

May

Jonesville, Ronda, 3 3-4
Wilkesboro, Roaring River, 11 4
Elkin, 7:30 4
Dobson, Rockford, 3 10-1
Yadkinville, East Bend, 11 11
Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June

Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29
The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

March

Concord, Harmony, 11 30
Concord, Central, night 30

April

Concord, Kerr Street, 11 6
Concord, Epworth, night 6
Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13
Spencer, night 13
Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun..... 19-20
Forest Hill, night 20
The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

March

Mooresville, Central, 11 30
Mooresville Ct., Williamson, 2:30 30
Mooresville, Broad St., night 30

April

Newton, 11 6
Granite Falls, night 6
Lenoir Ct., Old Colliers, 11 13
Hudson, Mt. Herman, 3 13
Hickory Ct., Fair Grove, 11 26
Dudley Shoals, 11 27
Highland, Rhodhiss, night 27

May

Hickory, First, 11 4
Maiden, May's Chapel, 3 4
Westview, night 4
Catawba, Concord, 3 10
Statesville, Broad St., 11 11
Ball's Creek, Center, 3 11
Race St., night 11
Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July

Elmwood, Ebenezer 3 6
Diestrict conference at Troutman May 1-2.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.

March

Waynesville, 11 30
Canton, night 30

April

Judson-Robbinsville, Topton, 11 6
Whittier, Whittier, night 6
Bryson City, night 13
Hayesville, Oak Forest, 11 20
Murphy Ct., Ogden, 3 20
Bethel, Harmony, 11 26-27

May

Haywood, Fincher's Chapel, 11 4
Clyde-Junaluska, Long's, night 4

June

Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Franklin Ct., Bethel, 11 21-22
Macon Ct., Mt. Zion, 3 22

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

March

Lewisville, Concord, 11 30
Welcome, Center, 3 30

April

Hanes-Clemmons, Clemmons, 11 6
Lewisville, Concord, 2:30 6
Green Street, 7:30 6
Oak Ridge, 11 13
Grace, 7:30 13
Walkertown, 11 20
Central Terrace, 7:30 20
Mt. Olivet, 11 27
Ogburn Memorial, 7:30 27

May

Burkhead, 11 4
Advance, 7:30 4
Centenary, 11 11
West End, 7:30 11
Davie, Concord, 11 17
Farmington, Huntsville, 3 17
West End, 11 18
Centenary, 7:30 18
Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

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IN MEMORIAM

DENNIS—Alex. Dennis, the oldest citizen of Carteret county, passed away February 1, 1930, aged 97 years, after suffering severely from a fall six years ago. He longed to go and be at rest. For his age he was a very energetic man at the time of his unfortunate accident. He was a very kind friend to the needy ones during the Civil War and did many appreciative things for them. He leaves many friends in the surrounding counties who respected and loved him, besides a faithful wife, dear children and grandchildren who did all they could for him. He is gone but not forgotten. Mrs. S. J. Bell.

LEWIS—James Vance Lewis, son of Mr. and Mrs. W. W. Lewis, was born August 30, 1922, and died December 28, 1929. Little James was unusual child. He was bright, sweet and attractive. He loved the church and Sunday school. Early last year he expressed a desire to join the church, but we put him off until our meeting when with a class of children he was received into Oak Grove church, where his last act while on earth was to take of the sacrament of the Lord's Supper. On Sunday afternoon we laid his little body away where it will rest until Jesus comes to claim his own. May the Father of all grace comfort the bereaved family. J. L. Smith.

OLMSTEAD—At the ripe old age of 89 years Mrs. Sallie Ann Olmstead (nee Nichols) passed to her eternal reward on February 10, 1930. For many years she had made her home with her brother, Dr. R. E. Nichols, in Durham county and from this home the spirit took its everlasting flight.

Many years ago she married Mr. James Olmstead of Michigan. He did not live many years and she had been a widow about 45 years.

When only a girl, perhaps eight or ten years old, Sister Olmstead joined Fletcher's Chapel church and for more than three score years and ten she has been a loyal, faithful member.

She delighted in the Sunday school work and always took an active part both in the singing and teaching. Her greatest joy seemed to have been in giving Bibles to others, and in this way she did a lot of good that only eternity will reveal. She was a genuine good woman and all who knew her spoke in the highest praise of her Christian character.

The funeral services were held on Tuesday, February 11, in the church she loved and served so long and faithfully.

May the Lord comfort the brothers and sisters and other relatives.

B. E. Stanfield, P. C.

COOK—Mrs. Emma (Kinsland) Cook was born May 18, 1857, and died January 30, 1930. She was 72 years, eight months and 12 days old.

She was united in holy matrimony to E. R. Cook November 15, 1877. The two lived a long and happy life together. Mr. Cook survives and is now 78 years of age. To this union were born seven children, four of whom passed to the beyond before Mrs. Cook. Three survive: Joshua and Forrest of Medford, Oregon, and Delina of Canton, N. C. There are 24 grandchildren.

Mrs. Cook lived long and well. She had been a faithful and consistent member of the M. E. Church, South, from her youth. At the time of her death she was a member of Long's church on the Bethel circuit.

Her pastor, the writer, conducted the funeral in her home February 2, 1930, at 1:30 p. m. Mr. Cook being too feeble to go to church through the snow and bad weather. Interment was in Long's cemetery.

It was indeed sad to witness the grief of the surviving companion of the 53 years of labor together in sunshine and rain. We extend to him and the other relatives and friends our sympathy. May we all look to the great Comforter; may we all know that he doeth all things well and realize that our loss is but gain to her and the heavenly throng. Her resignation, patience in suffering, her prayerful concern for her loved ones and neighbors tell us that she has not gone far, but is waiting yonder on the bright shore where shall meet all those who love His appearing. She has joined the choir invisible of those who live forever.

"May we so live that when our summons comes to join that innumerable caravan which moves to the realm of death that we go not as the prisoner scourged to his dungeon, but as one who draws the drapery of his couch about him and lies down to peaceful slumber."

G. N. Dulin, Pastor.

RESOLUTIONS OF RESPECT

In the death of Brother Marcellus J. Best St. Paul church lost one of its most consecrated members. Ever active in every movement that tended to the upbuilding of the church, faithful in every duty devolving upon him, giving liberally of his time and money to the church, always attendant upon its ordinances, having upon his heart at all times the problems and burdens of his church, his influence and presence will be greatly missed, and in his going from us St. Paul church is infinitely the great loser. As a member of the board of stewards, and as its presiding officer for many years, his influence and deep consecration were always an inspiration to others to carry on.

Therefore, we, the members of the board of stewards of St. Paul church, bow in humble submission to the divine will and resolve:

That we extend to his bereaved family our prayers and sincere condolence in this great loss that has come to them; that we order a copy of these resolutions spread upon the minutes of the board of stewards, and that a copy of same be forwarded to his family, a copy to the news-Argus and to the North Carolina Christian Advocate.

C. B. Miller,
G. C. Kornegay,
C. G. Smith,

RESOLUTIONS OF RESPECT

We, the members of the Cedar Grove circuit board of stewards, keenly feel the loss of our loyal member and chairman, Brother E. L. Dailey, whose death occurred Saturday, December 28, 1929.

Resolved first, That in the passing of Brother Dailey we have lost a most worthy member.

Second, That we extend to the bereaved family and the many friends our heartfelt sympathy.

Third, That a copy of these resolutions be sent to the family and to the North Carolina Christian Advocate.

C. C. McDade,
Jas. Compton,

IN MEMORIAM

On September 30, 1928, the death angel visited the Woman's Missionary Society at Walnut Cove for the first time, and carried away one of its best beloved charter members, Mrs. Annie L. Burton. The summons came suddenly while she was sitting by her fireside talking with loved ones and friends. We have missed this kind, motherly neighbor and friend more than we can tell, but those of us who knew her best feel that our loss is heaven's gain and that she has entered into the joy of her Lord.

BYRUM—John W. Byrum died February 8, 1930. Mr. Byrum was a member of Camp Walkup of Union county and a man of intelligence and high character. He was 84 years, one month and 12 days old. He married Miss Henrietta Moore in 1866, who preceded him to the grave. To this union ten children were born, three of whom are dead. The living children are: C. F. Byrum, Waxhaw; J. W. Byrum, Jr., Charlotte; Rev. H. C. Byrum, High Point; Z. V. Byrum, Waxhaw; J. G. Byrum, Waxhaw; Mrs. S. D. Marze, Waxhaw; B. B. Byrum, High Point. Besides his children he leaves to mourn their loss two sisters, Mrs. N. C. Cochran of Texas, Mary Ann Hartis of Indian Trail, and two brothers, Jep Byrum and Emsley Byrum of Clifton, Texas. There are 34 grandchildren and 18 great-grandchildren and a host of friends.

In early life he was converted and joined the Methodist church at Wesley Chapel. Later he transferred his membership to the Waxhaw church. He was a most excellent citizen and had many friends.

Funeral services were held in the Waxhaw Methodist church Sunday morning at 11 o'clock by his pastor, Rev. J. E. B. Houser, assisted by Rev. C. C. Burris of the Baptist church.

YORKE—Mrs. Euphrasia Smith Yorke was born April 11, 1855, and departed this life December 11, 1929, in Lincolnton, N. C. She was the youngest daughter of Alfred and Elizabeth Moring of Moringsville, Chatham county, N. C. She was converted and joined the M. E. Church, South, in early girlhood, and at the age of 15 was a teacher in the Sunday school.

She was united in marriage to Rev. B. A. Yorke on April 27, 1881, and assisted her husband in teaching until he joined conference in 1884. For 33 years she rendered efficient service as a pastor's wife; there was none more loyal. She contributed her full share to the splendid success of that long pastorate. She was a woman of strong convictions and solid character; was tactful and winsome. She loved the Bible and read it constantly. Her great joy was in administering to the sick and needy. In the dark hour she was a mighty stay to her husband. As mother and wife none excelled her. The ideal she gave her children is a priceless heritage. It shows today in their excellent lives. Knowing the value of education as she did, she stood by her husband in self-denials and sacrifices that gave their children a college education.

For many years she had been in feeble health, but endured her suffering as becomes a true Christian. She was pure in thought and life. Of her it may well be said, "Blessed are the pure in heart, for they shall see God."

She is survived by her husband and three daughters, Mrs. M. M. Rudisill, Mrs. L. B. Farris and Mrs. J. E. Rhinehardt. There are seven grandchildren. All her original family had preceded her to the better world. She waited the while in confidence and hope. As to her spiritual life she "knew whom she had believed"; her faith was firm. As to her translation the following lines are especially appropriate:

"Vital spark of heavenly flame,
Quit, O quit this mortal frame;
Hoping, lingering, flying,
Oh, the pain, the bliss of dying.
Cease, fond nature, cease thy strife:
The world recedes, it disappears;
Heaven opens on my eyes;
Mine ears with music seraphic ring.
Lend, lend your wings,
I mount, I fly;
Oh, my soul, can this be dying?"

Was it not rather entering the realm of life eternal? J. J. Gray.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., T[illegible]DAY, APRIL 3, 1930 Number 14

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JARVIS MEMORIAL METHODIST CHURCH, GREENVILLE, N. C.

Seat of Seventh Annual Conference-wide Sunday School Conference, April 3-4.

MANY JOIN IN THE PROCESSION

W. B. Shinn

How is this? One more new name will give Central, Mooresville, a diamond as they go to the roll. Just what W. B. Shinn will do before the year is done we have no way of knowing. The start is fine; the prospect is glorious! Let the Mooresville saints be glad!

S. E. Wright

Brother Wright is called to serve a devoted people, among whom are some of the most loyal supporters of the Advocate. They have been readers of the paper through all the years. But this pastor is not content to let things remain just as they are. He sees to it that the circle of readers are enlarged. Brother Wright goes to the honor roll—along with this adding a good list of renewals. A good day this for the Warren circuit.

A. L. Stanford

Sometimes one is inclined to the conviction that Stanford is a specialist in revivals; again one is forced to the conclusion that he is primarily a parsonage and church builder; then, again, his hold on the people comes to the front. Just now he puts Statesville in the diamond jubilee procession. We knew it would not be much longer before Dr. A. L. Stanford and Broad Street church would be on another honor roll.

W. R. Kelly

A young man who can put the ball across the goal line gets the shouts of the multitude. What about the young preacher who has no other plan than to go on the honor roll? Last year every time the moon changed W. R. Kelly would come with a list of new subscribers and renewals. Here he comes with his quota for the Randolph circuit. Great is W. R. Kelly.

B. Wilson

Brother Wilson puts Rural Hall on the roll. This is a good start for the new pastor on that good charge. We expect to hear of repeated successes on the Rural Hall charge this year. Thanks for this good work in behalf of our church paper.

L. L. Smith

Taylorsville, where Rev. L. L. Smith is the beloved pastor, goes to the honor roll. Hurrah for Smith and for Taylorsville. That Statesville district will one of these days be 100 per cent in this Advocate work and then we will sing a song of praise for the new elder.

Roy T. Houts

Roy Houts is one of the boys who, like so many of these young fellows, can play rings around some of the veterans. We like the young minister who from the start has success to camp with him. Houts puts Lenoir circuit on the jubilee roll in more than one respect.

IS METHODISM AT THE CROSS ROADS?

We are told that our church stands at the cross roads displaying a calm satisfaction with things as they are. It is increasingly difficult for us to hold our own in church membership and in Sunday school attendance. We are content to minister to those who come our way or are found in our churches.

Are we going to continue in a self-satisfied way, or are we going to display some of the spirit shown by the pioneer fathers? Our special effort this Diamond Jubilee year is to put to the test the fiber of which the 250,000 Methodists of North Carolina are made. Are we able to rally our forces for a real advance?

The man who harps on one string never counts for much. The preacher or church that stresses one line of work does not make real advance. Our plea for the Advocate campaign is not simply to do a good work in circulating good literature, but primarily to stress the imimportance of every phase of church work.

Can we make real and heroic advance into new and untilled fields or shall we abide at the cross roads? Let the people know that the year of jubilee has come.

WHY NOT MARSHALL YOUR FORCES?

This word especially for the pastors! Why not let your people know that something definite and out of the ordinary is going to be done for the church paper during April? Enlist the pulpit, the Sunday school and the missionary society in one united efforts to make sentiment for good reading and for enlarging the suscription list of the North Carolina Christian Advocate. People have a way of sensing a determined effort to reach a certain objective, and a number will always be ready to lend a hand.

We have made a fine start this jubilee year. Some of the districts are soon to have their 100 per cent on the honor roll. Many pastors whose names do not yet appear have already sent in a part of their quota. The time is ripe for an advance. The wise general uses all his reserves as occasion demands.

Brother, do not let this diamond jubilee year pass without letting every member of your church or churches know that we have been running a religious newspaper here in North Carolina for seventy-five years. It is a debt you owe the boys and girls who are to be the officers of the church in the near future. Some of these never saw a copy of our church paper.

THE MANY UNKNOWN WORKERS

We would that we might make mention of the scores of devoted workers who help along in the cause. Such as "Mrs. Hickmann" of Granite Falls who has done such fine work in securing renewals as reported by Brother E. E. Williamson when he sends a check for $43. We may add that many have sent in renewals which will be reported later. Some of the brethren do not understand why no report has been made of what they have done. Remember, we report when the quota is in and later we shall make a full exhibit of all the renewals as shown by our records. None are more anxious than we to have full and accurate reports of all that has been done in this advance.

WHO'S WHO AMONG THE STEWARDS

This week we begin to make report of the churches whose every steward gets the North Carolina Christian Advocate. Canvass your churches and let us have your report. This list will continue to grow and doubtless it will prove to be a most interesting one. Discuss it with your stewards and let us have the name of every church which is 100 per cent.

In the present stress for new subscribers do not forget the renewals. Our subscribers for the most part are doing fine in remembering the needs of the office. Thanks to one and all.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 3, 1930 Number 14

G. Campbell Morgan uttered sentences laden with valuable suggestions and also filled with comforting thoughts when he said: "The fact that 'God did prove Abraham' is in itself suggestive. He confers honor where he proves. He did not prove Lot. Sodom did that. God proves the man who is proof against Sodom."

An English preacher at the Ecumenical Conference in Toronto remarked with no little fervor that the great struggle has been to get the worms out of the Methodist hymn book. Our fathers were devoted to the songs that made much of the "worms of the dust." He asserted that we are more than worms of the dust; we are children of our heavenly Father. We are not made to writhe in the dust; we are made to be happy in Him.

Some people, not so many now as in other years, say that children must be like a grown up, must be able to understand before they can enter the kingdom and join the church. That is not what the Master said. He declared that the adults must become like the children instead of children becoming like adults. The child has faith, the child loves, the child has capacity to grow, which are fundamental in the Christian life. We enter the kingdom not by virtue of head qualities, but of heart qualities.

Enthusiasm sings in the midnight hour and enters in triumph the martyr's cell; enthusiasm overruns new lands in the forward march of world-movements; enthusiasm breaks out afresh in every resurrection hour of life. The whole history of the Christian church tells the same story. What has become of our enthusiasms? The Methodists made history when they could sing and shout and tell their experience—and they raised more money relatively speaking than they do today. Out of their poverty they enriched the world.

A devoted old father had this refrain when advising his children: "Be sure always to keep company with the best." Could better advice be given? The "fellowship divine" is receiving stress these days in religious living. Does not this augur well? Intimate fellowship with the Man of Galilee gives assurance of a better brotherhood among men. Then the dominant desire will be to keep company with the best.

"One ship sails East and one sails West
By the selfsame wind that blows,
It's the set of the sail and not the gale
That determines the way it goes.

Like the winds of the sea are the ways of fate
As we journey on through life,
It's the set of the soul that determines the goal
And not the stress nor the strife."

The above is familiar but let us repeat it till it becomes as familiar as the twenty-third Psalm, or the parable of the two sons, and till men will never seek to persuade themselves that life is determined by the way the wind blows.

April is indeed the month of beginnings in the Old North State. The farmers are afield, the country churches feel a fresh thrill of life and the country Sunday schools rejoice in an enlarged attendance. A spirit of hopefulness is abroad and new resolutions are being allowed a place. This present month should make all to rejoice. The winter has been rather trying for many. The buds of the trees, the flowers by the way and the song of the birds should all be welcomed with great gladness of heart. Why not make the joy of the Lord our strength as we set ourselves to a better order of service? Let a new note be heard in pulpit and pew next Sunday. Let the joy of the Lord be our strength as we get the swing of conquest. We should come in the autumn time with rejoicing bringing in the sheaves.

Canada and Liquor

E. C. Drury, a former premier of Ontario province, told the house judiciary committee Wednesday of last week, "Government control is not the remedy. Effective control is indeed impossible. The Anglo-Saxon temperament will not stand for the inquisition into private affairs which would be necessary to establish any effective control. All we have is government sale—with consumption in the home or the hotel bedroom. No longer is drink a man's vice. Women and children are exposed to it. The home is the last place in the world where liquor should be consumed. Crime is increasing, drunkenness is increasing, violations of liquor laws are increasing, motor accidents are increasing. Whatever the solution of the drink problem may be, it is not government control." South Carolina and some communities in North Carolina tried sale by the state thirty-five years ago and found true then just about what Mr. Drury said is now true in Canada.

Yet the liquor folks of the United States have for the last year or two been saying, we do not want the saloon back, but give us the Canadian method of handling liquor. All men who have a personal knowledge of the working of this so-called dispensary system are agreed that it is the most unsatisfactory of all methods that have been tried in dealing with the drink problem. It does not satisfy the prohibitionist and it does not satisfy the man who drinks. Dr. Drury believes that Canada will eventually return to complete prohibition.

Canada is doing something else that is of interest to the people of the United States. We let the New Outlook tell the story, which is as follows:

> Canada is determined to end her semi-official connection with the bootlegging business across the border. In spite of the elaborate but empty bluff of a small section of the wet press and the frantic efforts of men and companies who raked in huge profits from the criminal traffic, this nation has been making her will clear in high places, and in a way that neither the most stupid nor the most subtle and strenuous backers of bootlegging could misunderstand. When Premier Mackenzie King announced the government's intention to refuse clearances to vessels carrying liquor to the United States, he was not speaking merely for the Liberal Cabinet, nor voicing the sentiments of the majority of Liberals in the Dominion—he was speaking in the name of the overwhelming majority of the Canadian people—Liberal, Conservative, Progressive, Labor, and Independent. He was doing something which we believe he has long wanted to do, but something which no prime minister and no political party could longer refuse to do and remain in power. The good name of a nation was at stake, the honor of a people was being compromised, and a sigh of relief swept across Canada as her citizens realized that their elected representatives were determined to wipe out the stain. Whatever the United States newspapers may have published in their front pages regarding Canadian opinion on this matter during the past year, they cannot have been unaware of the fact —for which all good Canadians are profoundly thankful —that the leading journals of this country, from Halifax to Vancouver, regardless of political leanings, have consistently and strenuously called for legislation to end a disgraceful business and close a shameful episode in our relation with the United States of America.

The Chatter of the Crowd Not a Builder of Character

Henry Drummond said, "When God wants to speak with a man he wants that man to be alone." Bishop Fiske has observed: "Prayer is bringing God and the soul together and leaving them alone." These great men have spoken with rare insight upon a vital subject. Yet some people leading a prayerless life and dwelling whenever possible amid the unprofitable chatter of the crowd persuade themselves that they may come to know God and to attain to the higher things of life.

Someone has said, "Communion in secret with a friendly God links a man with eternal ends." There is silence in the throne room when a saint approaches the Father of our Lord Jesus Christ. Indeed, the earth teaches us the value of silence and that the finest fruitage of time is where no speech nor language is heard. The fruits of all the trees come out of the silences. The forces that bring the summers and the winters, the seed time and the harvests are noiseless. Mute are the constructive forces of nature and the laws of the natural extend into the realm of the spiritual. In the language of Drummond there is "natural law in the spiritual world."

What Is Church News?

"Whatever is new and important," says W. T. Ellis in the Western Christian Advocate, "is news."

"New forms of service, new workers, new organizations, new buildings, new members, new gifts—and the unclassified and unpredictable—these are church news.

"Routine announcements—as that the regular services are to be held, and the regular minister is to preach—are not news. They are advertisements, and preferably to be inserted as such. The filling of newspaper columns with these 'notices,' as typical of church news, has

given the world an inadequate and misleading impression of the church's mission and activities.

"The congregation's work is a more prolific source of publicity than the pastor's words.

"Human interest items—concerning veterans in service, unusual forms of endeavor, and work in jails, almshouses, hospitals, etc.—are a good sort of news."

The foregoing suggestions should be of value to all persons who desire to know what makes good "copy" for a paper. It is not difficult to get space in the newspapers if one has some real "news" and presents it briefly and concisely with the most interesting and important part of the story at the beginning. In writing to a church paper where space is always at a premium there should be just one refrain, "boil it down," "boil it down," "boil it down."

Our Publishing Interests

On another page will be found facts gathered from reliable sources relative to our conference and our connectional journalism. This situation is one of vital concern to the entire church. We Methodists have made much of the printing press and we have used it through all the years, but we have never yet concentrated our efforts commensurate with our theory. We establish papers and set printing presses to work with little provision to keep them going. The day has come for a more united and sustained effort in getting the full advantage of the printing press. In most of our conferences the situation is desperate.

In North Carolina we are ahead of most other states, but the future is by no means secure. We have a printing plant adequate for every need and capable of doing a big work whenever we become united, with a devoted determination to make the most of our opportunities. Were all the boards and institutions of our two conferences to turn their printing over to this our own prtining house it would so increase the business as to reduce the overhead and ultimately to reduce the rates for work done. In other words, whenever we are united and determined to enlarge the output of our printing house—the chief of which is the North Carolina Christian Advocate—we can make a real contribution to the present and have some guarantee for the future. This diamond jubilee year should be the beginning of a bigger and better work for the output of the printing press in this our North Carolina Methodism. Why not count this our own Methodist Publishing Company one of the important and valuable institutions of our two conferences?

A Writer That the "Wets" Should Employ

The "wets" love exaggeration whenever they speak or write of the evils of the Eighteenth amendment and they ought to have a man with peculiar gifts in this respect to become their spokesman. Hans Mickaelis is the man. He has proven his right to describe for them the horrible conditions that have arisen through the Eighteenth amendment and the Volstead act by his description of Americans in a book called "America Unvisited." He says:

"All Americans are skillful step-dancers, perfect boxers, and accomplished jazz singers. Every American is very rich and keeps a cigar in the left corner of his mouth at all hours. Every American propels an automobile at great speed from dawn until dark, and plays bridge all night. Intoxication is almost universal. Every American policeman carries a flask and uses it when there is a lull in traffic. If an American's automobile becomes a little scratched, he casts it aside and buys a new one. America's skyscrapers swish so vigorously in the wind that shaving is always dangerous, if not impossible."

A Saint in the Kitchen

The following poem is said to have been written by a nineteen-year-old servant girl. Whether such be the fact as to its author matters little, for the content of the poem is what really makes it worth while. G. Campbell Morgan thought so well of it that he read it last summer to a large congregation at one of his services in Westminster Chapel, London.

"Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals, and washing up the plates.

"Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

"Warm all the kitchen with thy love, and light it with thy peace;
Forgive me all my worrying, and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee."

People and Things

The Wilmington district conference will be held at Rose Hill April 10-11. Note place and date as announced in Advocate last week.

Dr. G. T. Rowe of Duke University will preach twice daily each day next week in First Methodist church, Charlotte, assisting Dr. W. W. Peele in revival services. The meeting is appointed to continue one week, beginning next Sunday.

Rev. John H. Green of Salem station accompanied Mrs. Green April 2 to a Philadelphia hospital, where she will undergo an operation to remove a tumor of the brain. Mrs. Green's condition is reported to be quite serious. Brother Green requests that Christian friends pray for her.

The many friends of Rev. Miss Hosford who have appreciated her work in special meetings in North and South Carolina will be interested to know her next work concludes in Charlotte on Easter Sunday, after which she can be located at her headquarters in Conway, South Carolina.

"It may be of interest to say that I have been a constant reader of the Advocate since I was 14 years old and I celebrated my seventy-second birthday last Sunday. I am also glad to say that I think the good old paper is the best now it has ever been and it is growing 'better and better every day in every way.' "—Jas. C. Fink.

A wedding of unusual interest was solemnized at the home of Mr. and Mrs. W. T. Saunders of Fayetteville, Monday evening, March 24, at seven o'clock, when Miss Lillian Dare Calcutt of Troy became the bride of Mr. Samuel Howard Adams of Elrod. Rev. R. J. Lough, pastor of Person Street and Calvary churches, officiated, using the beautiful ring ceremony.

W. B. Johnson, pianist and vocal soloist, solicits opportunity for service with pastors and evangelists in revival campaigns. Mr. Johnson's experience in this field has proved that his total lack of physical vision in no way unfits him to perform this work creditably. Inquiries will be promptly attended to and references furnished on application. Address all communications to W. B. Johnson, 310 S. East Street, Raleigh, N. C.

"Closed a very successful meeting at Biscoe Sunday night; attendance and interest fine throughout the meeting. Nineteen boys and girls took a stand for Christ, ten of whom will come into our church, the other nine going to the other churches of the town. The pastor did the preaching. Decision day observed at Star Sunday morning; nine boys and girls made decisions for Christ. They will be instructed and taken into the church Easter Sunday morning."—J. Herbert Miller.

"Things are going nicely on the Person circuit. Our people are co-operating with us in a beautiful way and we are expecting this to be another great year with us. While we have had no formal poundings our people are continually giving us many nice things to eat. The people on this charge are certainly good to their pastor and I certainly do appreciate it. I have just returned from Watts Hospital, Durham, where I underwent an operation for appendicitis. The operation was successful and I returned home the eighth day afterward. Our revival meeting will begin at Concord church the first Sunday in April. Rev. S. J. Starnes will assist us."—W. L. Maness.

Dr. B. G. Childs is now mailing copies of the bulletin of the Lake Junaluska summer school. Those who expect to attend summer schools this year would do well to look into what this particular school offers. These bulletins may be had of Prof. Childs at Duke University. Teachers, college students or high school graduates should be interested in this.

The April Methodist Quarterly Review is a live number. "The Open Cabinet" of much interest at present is by Bishop H. M. DuBose. A debate on the relation of the Pulpit to Politics is given by Dr. C. O. Jones and Dr. R. G. Smith. There are other articles of excellent merit. The main editorial is "An Easter Message." There are 63 reviews of recent books. The price of the Review is 65 cents a copy and $2.00 a year.

Bishop Edwin D. Mouzon will deliver the sermon at the 11 o'clock hour, Sunday morning, April 13, in Central Methodist church, Spencer. Rev. H. C. Sprinkle, presiding elder of the Salisbury district, will preach in the evening of the same day. These services will be the beginning of a series of pre-Easter services in this church which will continue through the week. The pastor will do the preaching.

Mrs. Frank Siler desires to express her gratitude to the many friends who have written her during the lonely days since the death of Brother Siler. Her physical condition is such that she is unable to write each one personally but their thoughtfulness and sympathy is none the less appreciated. Dr. Rowe is to write the memoir of Dr. Siler and we have been expecting it for publication in the Advocate.

The ministers of North Carolina are specially invited to attend the social service conference at Charlotte, Monday, April 13. At 10 o'clock Prof. J. M. Ormond will speak, the subject of his address being, "The Social Responsibility of the Church." At 11 o'clock Dr. Elbert Russell will speak to the ministers, the Y. M. C. A. and the Y. W. C. A. representatives in a joint session. President Lingle of Davidson College is also on the day's program.

"We had a great gathering of people yesterday for the dedication of Marvin Methodist church—the main auditorium full, aisles, balcony, Sunday school departments, and then we had to turn them away. We are very happy on being able to dedicate this wonderful plant at this time to the advancement of the Master's kingdom. The people of Winston-Salem and our own people have been wonderful to the building committee and now we are free of debt in less than nine months after this project was started."—Ira G. Shamel.

Planting is about completed in what is known as a "Beautify Louisburg College Campus" movement, according to announcement by President C. C. Alexander. The alumnae association, of which Mrs. M. S. Clifton of Louisburg is president, sponsored the movement. Alumnae from all parts of the United States and several foreign countries made contributions. Friends of the college other than alumnae shared in the project. No one was asked to give more than one dollar. Several hundred shrubs and evergreens, totaling in value around $500, have been planted, adding much beauty to this historic old campus which dates back one hundred and fifty-one years.

Some lives, like a certain type of store, are full of an immense number of things, and teeming with excitement, yet have nothing in them worth more than ten cents.—John Andrew Holmes.

Dr. J. M. Rowland, editor of the Richmond Christian Advocate, lectured to large congregations at College Place church last week. The lecture was up to the Rowland standard. But of chief interest to us of the Advocate office was the visit of this former Tar Heel who came full of wisdom and good cheer. Rowland is wise in the ways of the world and he is fully informed as to the virtues of Virginians—and he is not wholly ignorant of their sins and weaknesses. Joe is a genuine "down homer" and he always gets the glad hand.

Rev. Philip B. Trigg, pastor of our Central church, St. Petersburg, Florida, is assembling material for a volume to be entitled "The First 100 Years of Florida Methodism (1819-1919)." Although he has made progress in securing the necessary data, he will appreciate any information that may be helpful in his task from anyone anywhere. Let all who are interested address him as above and do so at once. Brother Trigg is a graduate of class 1913, Duke University, and at a recent alumni banquet, given at the Hotel Soreno, by Mr. and Mrs. James A. Thomas, and Mrs. Benjamin N. Duke of New York City, he was unanimously elected president of the local alumni chapter, St. Petersburg, Fla.

Everything is moving along nicely on the Jonesboro charge. We have held two of our revivals. We were in a revival at Broadway last week. In the Broadway revival all the churches of the community joined in a fine spirit of co-operation. We had a prominent member of the Baptist church to lead the singing, and a male chorus made up of all the churches favored us each evening with soul-stirring singing. The Presbyterians, under the leadership of Rev. J. S. Cook, joined most heartily in the union meeting. The results, that is visible results, of the meeting were a quickening of the spiritual life of the town and community and the reception of two members into the Presbyterian church and three into the Methodist church on profession of faith, also two into the Methodist church by certificate. The preaching in the meeting was done by the pastor of the Methodist church, while the devotional part of the services was conducted by Rev. J. S. Cook of the Presbyterian church."—Ivey T. Poole.

While enjoying the summer vacation at Lake Junaluska, students can work for Duke University credits in the third session of the Junaluska school of religion, July 21 to August 30, according to a recent announcement by Paul N. Gardner, registrar in the school of religion at Duke University. The Junaluska school of religion will be conducted under the joint management of Duke University and the General Sunday School Board, Methodist Episcopal Church, South, with the co-operation of other boards of the Methodist Church. The faculty includes such outstanding leaders as Dr. Harvie Branscomb, Dr. F. S. Hickman, and Dr. Gilbert Rowe of Duke University; Dr. S. M. Duvall, Scarritt College, Nashville, Tenn.; Dr. W. C. Bower, University of Chicago, and Dr. Samuel Guy Inman, executive secretary of the committee on co-operation in Latin America of New York City. Courses in Bible, theology, religious education, missions, and allied subjects will be offered with credits counting toward the A.B. and B.D. degrees and for the preliminary work toward the A.M. degree in the school of religion at Duke University.

BISHOP EDWIN D. MOUZON AT CONCORD

Sunday, March 30, was a memorable day for members of Central Methodist church, Concord, as they dedicated a modern Sunday school building and a handsome pipe organ, and heard a masterful sermon by Bishop E. D. Mouzon, presiding bishop of the two Carolina conferences.

The church auditorium and adjoining prayer meeting room were taxed to capacity at the dedicatory service, held at 11 o'clock, and again at night, when a special musical program was given.

All former pastors of the church were invited to the service, but only two of them, Dr. W. A. Jenkins, president of Davenport College, Lenoir, and Rev. R. M. Courtney, presiding elder of the Gastonia district, were present. Rev. H. C. Sprinkle, presiding elder of the Salisbury district, which embraces Concord churches, also was present.

Immediately following Bishop Mouzon's sermon trustees of the church presented the building and organ, which were dedicated to the service of Almighty God.

The organ is a gift of Mr. and Mrs. Charles A. Cannon as a tribute of love to the latter's parents, D. B. Coltrane and the late Mrs. Coltrane. Mr. Coltrane has been chairman of the board of stewards of the church for more than 25 years. It was during the pastorate of Dr. Jenkins that the Sunday school annex was erected at a cost of $25,000, and the debt was paid during the pastorate of Mr. Courtney. At the services Sunday morning Mr. Jenkins read the Scripture lesson and Mr. Courtney offered the prayer.

SUPERANNUATE ENDOWMENT

The following charges have paid their quotas in full:

Asheville district: Chestnut Street.

Charlotte district: Calvary, Dilworth, First church, Hawthorne Lane.

Gastonia district: Main Street Belmont, Main Street Gastonia, Smyre, Shelby Central.

Greensboro district: Centenary, Park Place, West Market, Wesley Memorial.

Marion district: Spindale.

Mount Airy district: North Wilkesboro.

Salisbury district. Concord Central, First Salisbury.

Statesville district: First Lenoir.

Waynesville district: None.

Winston-Salem district: Hanes-Clemmons, First Lexington, Main Street Thomasville, Centenary-West End.

These have overpaid: West Market, Wesley Memorial, Lexington, Thomasville, and Centenary-West End.

There are a number of charges that can see over the top. These could finish the task without a great deal of effort. It is most earnestly hoped that these will use the month of April to complete the task. Then, will not every charge do something? Easter will be a good time to move in this matter. C. S. Kirkpatrick, Director.

ASHEVILLE DISTRICT NOTICE

The Asheville district conference to be held at Fletcher, N. C., and the Henderson county training school have been set on the same dates. Since the time of the training school cannot be shifted, the date of the district conference has been changed to May 29-30. This has been requested by the Fletcher church. Will the pastors please announce the change of dates. D. M. Litaker.

The Romance of American Methodism

By PAUL NEFF GARBER

God's Flying Caravan

AS long as heroism is admired so long will the early Methodist circuit riders of America be praised for the fighting spirit which they showed in the face of the perils of frontier life. "Christianity in earnest" has been the historic definition of Methodism, but "Christianity with its sleeves rolled up" is a more appropriate description of the Methodism which was propagated by the first and second generations of Methodist preachers in America. It is doubtful that there was ever another group of men cast in such a heroic mold. So noble was the work of these men in the West that they have been designated as "a peculiar race, raised up under God for the special work to which they were called." The majority of them were like Hope Hull whom Bishop Coke called "a flame of fire."

When the circuit riders began their work on the frontier Indians were still a constant menace to the whites. The preachers did not postpone their ministry, however, until the Indians had been conquered. Instead, they deliberately went into the Indian country. In 1787 John Tunnell asked for more circuit riders to come to East Tennessee, but he ended his letter with these words: "Let no one come who is afraid to die; their lives will be in jeopardy from the red men of the wilderness." In the face of such danger the circuit riders volunteered for the West. They went across the mountains hand and hand with the frontiersmen. Often at the early Methodist conferences in the West when the roll was called some friend would have to answer for his absent brother with these words: "Killed by the Indians."

To defend themselves against the Indians the preachers adopted marital tactics. They traveled their circuits equipped with carnal weapons, ready to preach to the whites or fight the Indians. Often at meetings in the extreme West pistols and rifles were as common as Bible and hymn books. An incident is told of Bishop Asbury who, while traveling with a group through the Indian country, received a report that the Indians were surrounding his party. The men prepared at once to protect themselves. The report, however, proved to be false. After the danger was passed one man asked Bishop Asbury if he did not "feel for his faith when they thought the Indians were upon them." The bishop replied, "I felt for my gun."

It can always be said to the honor of the Methodist preachers that even during Indian wars they met their appointments. Often friends would form military guards for them, but more often they faced the dangers alone. Divine services were held with armed men stationed on watch to guard against Indian attacks. It took more than the Creeks, the Cherokees and the Choctaws to cause a circuit rider to abandon his work.

The circuit rider was not daunted by inclement weather. For a Methodist preacher to miss an appointment because of the weather was considered a cowardly act. Bishop Asbury insisted that rain was not to be heeded at all, at least not "unless it rained hard enough to drown a duck." When William Milburn began his itinerant career an old preacher said to him: "Billy, my son, never miss an appointment. Ride all day in any storm, or all night if necessary, ford creeks, swim rivers, run the risk of breaking your neck or getting drowned, but never miss an appointment and never be behind the time."

The preachers did meet their appointments regardless of the elements. Bishop Asbury wrote in 1786: "Preached at Morgan Bryan's. Next day set off in the rain and traveled with it. We swam Grant's creek, and reached Salisbury in the evening, wet and weary. I thought we should scarcely have any preachers at the time appointed, but the bad weather did not stop their coming." James Jenkins after twenty-three years of itinerant service was able to say that he had neglected but two appointments on account of weather. Those early circuit riders were so sure to meet their appointments that it became a proverbial saying in bad weather: "There is nothing out today but crows and Methodist preachers."

In addition to the Indians and the weather the circuit riders had to face the "bad men" of early America. There was on the frontier no police protection for the preacher. He worked in a civilization where men were almost a law unto themselves. It was a common occurrence for rowdies to attend a Methodist service with the intention of breaking up the meeting. Drunken men would endeavor to interrupt the preacher in the midst of his discourse. Sinners who heard themselves denounced by the preacher or who saw how the profits from their vices were being hurt by the Methodist message, banded together to do physical harm to the Methodist preachers.

The Methodist preachers did not flinch before such opposition. Courage became an outstanding characteristic of those early circuit riders. They met the physical attacks of the sinners by giving blow for blow. There arose among those men a "sanctified pugnacity." Joseph Everett argued that God had never made his arm to be whipped by a sinner. Peter Cartwright said: "I did not permit myself to believe any man could whip me till it was tried." Many of the circuit riders adopted the attitude of William Mulkey of the Texas conference who, when asked what he would do should a wicked man approach him and tell him that he was going to whip him, answered: "I would say to him—'Sir, if the Lord gives me grace, I will bear it; but if not, woe be to your hide."

Many an early Methodist victory was won by "knock-down and drag-out" methods. In 1812 during a camp meeting at Rushville, Ohio, a riot was started by twenty drunken men who had come with the express purpose of whipping the Methodists. When the sheriff was unable to keep order the preachers and laymen entered the conflict and completely thrashed the ruffians. When quiet was restored Bishop Asbury went into the preacher's stand and stated that he wished to give some advice to the rowdies. He said: "You must remember that all our brothers in the church are not yet sanctified, and I advise you to let them alone; for if you get them angry and the devil should get in them, they are the strongest and hard-

est men to fight and conquer in the world. I advise you, if you do not like them, to go home and let them alone."

The administering of a whipping by a circuit rider to a sinner was often the best method of conversion. Once Peter Cartwright, upon coming to a ferry on the Sangamon river, found the ferryman telling a crowd that if that old renegade, Peter Cartwright, ever came that way he would drown him in the river. Cartwright listened to the harangue. He then rode his horse into the boat and the ferryman began to row him across the river. About half way over Cartwright informed the ferryman that he was the old renegade, Peter Cartwright, who was to be drowned in the river. So there in the middle of the stream, in full view of the people on the bank, Cartwright fought the ferryman. Cartwright being a strong man soon had the ferryman at his mercy. Seizing him by the neck and the trousers Cartwright soused the man in the water, saying, "I baptize thee in the name of the devil, whose child thou art." After administering the immersion Cartwright dragged the man into the ferry and asked him: "Did you ever pray?"

"No," answered the struggling and choking ferryman.

"Then it's time you did," said Cartwright. "I'll teach you; say, 'Our Father who art in heaven.' "

"I won't," replied the man.

Cartwright immersed him again and again in the water until the ferryman, barely able to breathe, muttered, "I will do anything." Then he repeated after Cartwright the Lord's Prayer.

Before the ferryman was released Cartwright made him promise to repeat the Lord's Prayer every morning and evening; to take every Methodist preacher across the ferry free of charge; and to attend every Methodist service within the radius of five miles.

Those early Methodist preachers did not stand in awe before great personalities. They gave the same fearless message to all classes. In 1817 when Joseph Mitchell preached in Detroit he found the governor, the civil and military officers and social leaders in his audience. The text of his sermon was "Ye must be born again." In his fiery sermon he turned to the leaders and cried: "You, Governor! you lawyers! you judges! you doctors! you must be converted and be born again, or God will damn you as soon as the beggar on the dung hill." Some in the audience feared that Mitchell would have to suffer for daring to speak in this manner to the dignitaries. In the next morning, however, Governor Cass sent Mitchell five dollars, informing him that his sermon was the best he had ever heard.

It can easily be seen how the Methodists preachers won the respect of all classes of people. Their bravery in the face of peril won the admiration of both saint and sinner. Those men possessed something which appealed to the heroic. In 1848 when the workers at a log camp in Wisconsin wanted a preacher they took a vote as to the kind of man to secure. By an almost unanimous vote the men asked for a Methodist. In their letter of appeal they said the reason they asked for a Methodist was because they knew he would have more "go-aheaditiveness" than any other. Edward Thompson, whose father was a Baptist and mother an Anglican, joined the Methodists, "because they made a business of religion." He later became Bishop Thompson.

Regardless of what may be the spirit of the Methodist preachers today it shall always be to the glory of Methodism to have once produced men who never flinched before danger. It is thrilling to remember a day when a conference (the South Carolina conference) passed the following resolution: "If any preacher shall desert his station through fear, in time of sickness, or danger, the conference shall never employ that man again." Oh, that the Methodist preachers of today might have the spirit of those early circuit riders who sang:

"We want no cowards in our bands
Who will our colors fly;
But call for valiant hearted men
Who are not afraid to die."

"Silver and Gold Have I None" will be the title of Dr. Garber's article next week.

ECUMENICAL CONFERENCE MATTERS

The executive and program committees which have the responsibility of preparing for the sixth Ecumenical Methodist Conference, met at the Methodist building in Washington, D. C., March 20. Invitations were presented by delegations from Asheville, N. C., Duke University (Durham, N. C.), Atlanta, Ga., Memphis, Tenn., and St. Louis, Mo. There were also letters of invitation from Nashville, Tenn., and Pittsburgh, Pa. After an indecisive informal ballot, a small committee was appointed to make further inquiries concerning facilities and guarantees. It was decided to hold the conference October 16-25, 1931. A committee of five, Bishop Leete, A. J. Weeks, J. C. Broomfield, Ivan L. Holt and Frank Kingdom, was appointed to suggest subjects for program discussion and method of organization.

Rules for the government of the body and the conduct of its business were adopted. The membership was fixed at 550 (330 from western section and 220 from eastern section).

The next meeting of these committees will be held in Louisville, Ky., June 13. Dr. J. C. Broomfield, Methodist Protestant, was added to the continuation committee. The Hon. Josephus Daniels, Frank A. Horne and J. R. Hawkins were added to the finance committee, of which Elmer L. Kidney is chairman.—N. Y. Advocate.

THE COTTER'S SATURDAY NIGHT

The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'-bible, ance his father's pride.
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God!" he says with solemn air.
The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny.
Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
How He, who bore in heaven the second name,
Had not on earth whereon to lay His head.
Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays.

—Robert Burns.

Science without religion, devoid of wings, sinks into materialism; while religion without science, lacking legs, soars off into superstition.—John Andrew Holmes.

THE OPENING OF THE NEW RUTHERFORD COLLEGE CHURCH WAS A HAPPY OCCASION

With eminently appropriate services the Methodists of Rutherford College for the first time last Sunday occupied their new church—a Gothic structure erected by skilled Waldensian workers in stone, who learned the art from their ancestors that dwelt more than a thousand years amid Alpine crags and there became experts in their craft.

These builders have taken the unhewn stones of Burke county and made those walls talk of beauty, while within the church Gothic arches crown a sanctuary that should satisfy the most exacting. All the windows are memorial windows and remind the visitor that Methodism is well rooted in the history of the place.

Rev. W. L. Scott, the pastor, whose sacrificial toil and leadership made possible the day was master of ceremonies. At 9:30 the Sunday school assembled. At 10:45 the doxology was sung and Rev. W. L. Scott, after the singing of a hymn, took the names of 12 persons who are to join the church Easter Sunday. This number will probably be more than doubled. Rev. T. E. Wagg conducted the sacrament of the Lord's Supper, being assisted by other superannuate ministers who live at Rutherford College. The communion service was largely attended and very impressive.

When Rev. E. W. Fox, the presiding elder,immediately following the sacramental service began the other services of the morning the church was packed, with people standing along the walls, and the ministers present gave it the appearance of a district conference, while friends were present from Gastonia, Greensboro, Morganton and intervening points. Brother J. T. Stover offered a fervent prayer full of thanksgiving for what had been accomplished, the music was fine, the sermon was by A. W. Plyler and the worship of the morning closed with singing "Glorious things of thee are spoken" and the benediction by Rev. L. B. Abernethy of Elkin.

After dinner on the grounds, a dinner that spoke not of a panic, but of plenty, yea, of abundance, the afternoon services were conducted by President E. P. Billups and the sermon was by Rev. E. O. Cole, the former presiding elder. The benediction was by Rev. J. M. Barber of Polkville. At the evening hour Rev. E. J. Poe, who had served this charge twice as pastor, was the preacher.

Perhaps the happiest man, though joy seemed to be unconfined in the hearts of all, was Rev. W. L. Scott, the pastor. He knew of that unspeakable joy which grows out of sacrifice. When Scott hauled the first load of rock for the building there was not a dollar in hand and very few in sight. We are reminded of the ancient prophet when he said, "Who art thou, O great Mountain? Before Scott thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." That scripture has been fulfilled at Rutherford College.

The beautiful church, now almost free from debt, will stand as a monument to the pluck and daring and religious devotion of the Rutherford College people who followed the superb leadership of their pastor in what at one time appeared to be an impossible task.

Rutherford College

Rutherford College is now an authorized junior college without any restrictions or limitations, and this institution is taking its place in the state's system of education with a promising outlook upon the future. President Billups is popular with the faculty, the students and the public generally and the work is prospering. The student body is a vigorous, self-reliant body of young men who are giving a good account of themselves. They know how to practice self-help and thereby receive a double education. In addition to their class room work they give a good account of themselves in other respects. No one has ever thought of Rutherford as figuring in athletics and for this very reason it has been discounted in academic circles. But the scouts from the big leagues have secured some of these boys and have their eyes on others. One of the boys who sang in the choir Sunday is a leading boxer and football player who is preparing to be a Baptist preacher.

FIFTH SUNDAY IN WARREN AND WAKE

Two of our pastors made good use of the last fifth Sunday: Rev. S. E. Wright on the Warren and Rev. W. F. Elliott on the Millbrook circuit. The people of the Warren churches gathered at Shady Grove, eleven miles south of Warrenton, and those of the Millbrook churches at Millbrook, four miles north of Raleigh. The programs at both places had been carefully wrought out and the crowds and the good fellowship at the dinner hour were all that could be asked for.

Brother Wright has been using the fifth Sundays for three years at which time the programs are so varied as to stress every phase of the work, such as the Sunday school, the missionary, the spiritual and the lay undertakings. At the morning hour M. T. Plyler spoke on the "Spiritual Urge" and in the afternoon Dr. G. T. Rowe preached.

One has to go far to find a more intelligent and dependable group of people than those that can be gathered at a country church in Warren county. All that section of the state is notable for its fine type of citizens, most of whom have come from families who were there in colonial times. Methodism dates back to the days of Francis Asbury, Jesse Lee and Green Hill.

Most of the congregation at Shady Grove Sunday morning was composed of names of families there in the early days. We will not attempt to call the roll lest some worthy name be omitted. It was a delight to be with this people and with Brother S. E. Wright who is doing such excellent work in this his third year on the Warren circuit. His every movement—even the tones of his voice—spell success of a permanent order.

Dr. G. T. Rowe at Millbrook in his morning sermon greatly pleased and edified the people who had gathered from all parts of the circuit. Rev. E. M. Hall and Mrs. Hall of Raleigh were present for the day. The singing of Mrs. Hall as usual proved a delight.

In the afternoon M. T. Plyler spoke on "The Task of the Church in Bringing About a Revival." This was followed by a largely attended communion service.

Rev. W. F. Elliott had made such careful preparation for a service of real worship that many could profit by following his plan. With some care and attention services in the country can be made as reverent and as worshipful as in the elaborate churches of the city. Brother Elliott's efforts were greatly appreciated by his people. The day was well worth while.

Of the many old friends present we can not now make mention.

CORRECTING A MISUNDERSTANDING

By Dr. W. G. Cram.

My attention has been directed to certain statements to the general effect that since "our missionary debt has been paid" and "the crisis is over" there is no longer need for the missionary maintenance fund derived from the free will offerings in January and February. Such statements are made without a full understanding of the facts, and are calculated to do much harm and cause much suffering and distress in our mission fields because of reduced offerings.

The law providing for a cultivation period and free will offering was neither asked for nor enacted exclusively or even mainly to pay the debt of the board of missions. It was for stimulating the waning missionary passion of the church and securing funds to maintain the missionary program which had been enlarged by the Centenary.

In 1926 the Centenary was closed by General Conference order. The board of missions made drastic reductions in its appropriations of over $300,000 per year, but still had an approved budget of $1,445,000. Its expected income from all sources was $759,878. Thus the differences between the approved budget and expected income was a deficit of nearly $700,000. The free will offering was asked for, granted, and has been used to cover that difference.

That exact situation has prevailed from 1926 to the present day and has been made clear in our cultivation literature each year. It is discouraging to discover that it has not been grasped and that erroneous and damaging statements continue to be made.

In the payment of the balance of our debt not more than $250,000 of money available for maintenance was used during the two years the debt reduction was going on. The balance of the debt was paid from items that are not recurring, such as Centenary balance, mortgage on Doctors' Building, and other released funds.

There still remains the yawning gap of nearly three-quarters of a million dollars annually between our missionary budget and the income of the board from all sources other than the free will offering. It is this gap which the maintenance fund was designed to cover and which it has covered. "The crisis is over" only because this fund has been received. Eliminate it without providing something similar and "the crisis" will be upon us again in one year.

THE PAPER SITUATION IN OUR CHURCH

We have secured a statement from each of our papers giving the present circulation and the amount of subsidy received last year. The circulation of our conference organs total 122,500. The amount of money received from the conferences total $36,000.

The papers included in these totals are: Baltimore Southern Methodist, Richmond Christian Advocate, N. C. Christian Advocate, Wesleyan Christian Advocate, Florida Christian Advocate, Alabama Christian Advocate, New Orleans Christian Advocate, Methodist Herald, St. Louis Christian Advocate, Oklahoma Methodist, Texas Christian Advocate, Arkansas Methodist, and the Southern Christian Advocate. (Figures for the Pacific Methodist Advocate are not in hand).

The report from the publishing agents at Nashville indicate: Circulation of Christian Advocate 15,000; circulation of Quarterly Review 1400. The subsidy from the publishing house for the Christian Advocate approximates $20,000. For the Review it is $8000 to $9000 per year.

All of these papers except three receive aid from conference assessments or from the publishing house.

It must be kept in mind that the Christian Advocate and the Review are of value to the publishing house for publicity purposes, so the subsidy "isn't as bad as it seems."

These facts indicate that practically all our papers are receiving help. The situation is most serious. What are the adjustments that should be made? The present order cannot continue.

The conferences pay $36,600. These papers reach 122,500 subscribers.

The publishing house expends $20,000 for the Christian Advocate which reaches 15,000 subscribers.

Why not the publishing house relieve the conferences by appropriating $30,000 and in return get publicity in papers having a circulation of 122,500. Then let the General Conference lay an assessment of $50,000 to be taken in publicity in these conference organs for the benefit of the general boards of the church. This fund of $80,000 equitably distributed by constituted authority would do much for our struggling papers and at the same time furnish a medium for the publishing house and the general boards to reach the church with valuable advertising.

If the conference papers are of no value they should be discontinued; if they are meeting a need adequate provision should be made for an enlarged service.

These facts are submitted for the consideration of the General Conference at Dallas. Something must be done to care for our local and connectional journalism. The facts call for radical readjustments.

A subsidy of $6 a copy per year for the Review will not bear discussion.

PLACE OF COLLEGE ATHLETICS

Evidence of the interest in college athletics is disclosed by the across-the-page headlines of the daily press of North Carolina in announcing the coming of Wallace Wade to Duke as athletic director and football coach. Wade comes from Alabama to Duke. A double-column headline is enough for the president of a college when he changes institutions, but not so when the coach transfers. The coach makes an appeal to the imagination and interest of youth that belongs not to the man in the strictly academic rounds.

Then, too, Duke just at this time is much in the thought of the public with its rapidly developing life. The public has become accustomed to announcements of additions to the different schools of the university. So, any announcements having to do with athletic sports win the attention of all.

The alumni and friends of Duke will be interested in the statement made by Dean Wannamaker concerning Mr. Wade:

"Our committee feels gratified over securing the services of Mr. Wade. His excellent reputation based on evident sterling character, his successful handling and developing of young men physically and morally, his intimate connection for ten years with college sports in the South and his remarkable success as a football coach all make him a very desirable director of the expanding program of athletic sports at Duke University."

The Eternal Challenge

CHAPTER IX—MURIEL REDFERN

Joseph Hocking

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Some days after his interview with Edgar Inchcliffe, Nick Trebartha returned to Mythamroyd just in time for dinner. He had been in Manchester nearly all the day and felt overworked, and overwrought. The atmosphere of the exchange was new to him, and business was difficult.

Having finished dinner, however, and seated himself in a comfortable armchair before the fire in the old library, he felt better. He had been drawn to the room from the first, and although he had spent but little time in reading since coming to Ben's Cross, there was something soothing in the book-lined walls and the restful atmosphere of the old room.

"This, at any rate, is worth having," reflected Nick, as he looked around. "I doubt whether my uncle did me a favor by making me heir to his factories and his colliery, but Mythamroyd is something to rejoice in."

The thought had scarcely passed through his mind, when Mrs. Crowther entered.

"There is a young lady come to see you," she informed him.

"Young lady?" repeated Nick, with fast beating pulse.

He thought immediately of Naomi Shuttleworth, and wondered what reason she had for coming. For he felt sure there was no other young lady in the vicinity of Ben's Cross who would pay him an evening visit.

"Aye, she gave me this," replied Mrs. Crowther, smiling mysteriously. "Happen you'll see her?"

"Miss Muriel Redfern," read Nick, when he had taken the card. "Who is she, I wonder?" He did not utter his thoughts aloud, however, and Mrs. Crowther waited expectantly in silence.

"Shall I show her in?" she asked presently.

Nick wanted to ask whether she knew who Miss Muriel Redfern might be, but refrained. He supposed she had come begging for some charity or other, and being disappointed that his visitor was not Naomi Shuttleworth, felt like refusing her admission. Still, Nick was courteous by nature, and it would seem churlish to adopt such an attitude.

"Show her in," he requested.

A minute later he gave a start. His visitor was not at all what he expected. She appeared about his own age, or she might have been a little older. She seemed to be perfectly at ease, and yet a close observer would have noticed an unnatural flush on her cheek, as though she were a little excited. Nobody would have called her pretty, and yet not one in a thousand would have passed her by without a second look.

That she was a lady was evident to the most casual observer, and even Nick, who was by no means a connoisseur in woman's attire, felt that her clothes were the work of an artist. But they were not what would be termed up to date. What it was that differentiated her dress from that of a hundred other well-to-do women he could not tell; but that there was something he was sure. But it was not her attire which attracted him; there was something in her face, in her whole bearing, which marked her out from others. She had wondrous eyes. They were large, lustrous, and speaking. Her mouth, too, was rather large, while her somewhat square chin spoke of character and determination. At first glance, it struck him that she was not a lovable woman, but when she smiled, he was ready to alter his opinion.

"Miss Muriel Redfern?" he said aloud.

He thought he had heard the name somewhere, but at that time it meant nothing to him.

"That's my name."

She spoke the words with an almost boyish frankness and familiarity.

"Won't you sit down?"

"I'm almost afraid."

"Almost afraid? In heaven's name, why?"

"Because, perhaps after I've told you my business, you'll want to order me out of the room."

"I'll promise not to do it, anyhow," said Nick, catching her humor, "whatever I may feel. At any rate, sit down. My coffee will be here in a second, and I hope you'll join me. I've only just finished dinner," he added.

She took the chair he placed for her, and then began removing her gloves, revealing thereby white, shapely, but delicate-looking hands.

"Of course, I'm taking an awful liberty," she began to apologize.

"Not a bit of it," interposed Nick. "I've been here about a month, and I've spent practically every evening alone—thus your coming is a sort of godsend."

"Isn't that your own fault?" asked Miss Redfern. "Aren't you a good deal of a hermit?"

"Perhaps I am. Perhaps I've been obliged to be. Ah, here comes the coffee. Will you bring in another cup and saucer, please"—this to the girl who brought it.

"May I have another chair a little farther away from the fire?" asked Miss Redfern. "I walked a good distance to get here, and although you look delightfully cool, I'm afraid I'm uncomfortably hot."

"By all means do. And won't you loosen your coat, or better still, take it off? And your hat, too."

"May I?" she asked with a laugh, and she suited the action to the words.

"There, that's better. I shall be able to talk more comfortably now."

She removed her hat as she spoke, and Nick noticed that her hair was abundant and lustrous. She looked younger, too, when her headgear had been removed, although she had passed her girlhood. He saw that her head was well shaped and that her forehead was broad and intellectual.

"You've a man called Reuben Sutcliffe working for you, haven't you?" she burst out suddenly.

Nick nodded.

"You employed him about a fortnight ago?"

"That is so," and he wondered what interest this young lady could have in a man of Reuben Sutcliffe's order.

"You've been asked to discharge him, haven't you?"

"Yes," he replied, still wondering what her interest in him could be.

"Then don't!"

"I am afraid I must. Not because I've been asked to, but for other reasons."

"I know all about them; but don't."

"Why not?"

"If you discharge Reuben Sutcliffe," Muriel Redfern said earnestly, "it will be like putting a match to a powder magazine."

"Why?" Nick queried.

The half-humorous attitude with which he had regarded her at first was gone now; the tones of her voice, the look which almost amounted to hear in her eyes, made anything like pleasantry impossible. And yet he was sure she was one who loved laughter and could enter into the gaieties of life with zest.

"You've been in Ben's Cross more than a month, haven't you?" she said after a short silence.

"Yes."

"Have you learnt much about the town?"

"A little, I think. I've been obliged to."

"Yes, but have you talked with the work-people of the town? Do you understand their minds?"

"I've tried to; but they have been very reserved. They won't talk freely with me."

"But you've not attended any of their meetings? You don't know what their thoughts are?"

"No, I've attended no meetings. I've been too busy."

"Do you know what they've been saying about you?"

"I think so; at least, I know what a certain section have been saying about me."

"The Lancashire people are the finest people in the world," went on the girl. "They are what they call 'jannock.' They are straight, kind-hearted, and faithful. But they are terrible when aroused. They have a keen sense of right and wrong, and once their passions are fired they are easily moved to what you would call lawlessness."

"You may be right or wrong in all this," replied Nick, "but what has it to do with my discharging Reuben Sutcliffe?"

"It has everything to do with it. In a sense Reuben Sutcliffe is the epitome of a certain section of the town. He is a kind of hero to at least a third of the working people. What he says is law. That's why I say that discharging him would be like putting a match to a powder magazine."

Again Nick looked at his visitor closely, and the more he looked the more strange did the purpose of her visit appear to him. She was altogether removed from the class to which Reuben Sutcliffe belonged. He wondered what she knew about him.

"Pardon me," he said, "but prehaps we should understand each other better if I knew who you were, and what interest you have in Reuben Sutcliffe."

"Don't you know who I am?" and she laughed a little nervously. "Doesn't my name convey anything to you?"

"I am afraid not." Then a look of intelligence flashed into his eyes. "Oh, I remember now. But surely you can't be she?"

"Yes, I am."

"But you've been spoken of to me as a—"

"I know," and she laughed merrily, " a woman preacher, a freak. Well, you've heard the truth."

"But—but—" protested Nick.

"Yes, that's what I am," and her large, lustrous eyes flashed merrily.

"Would you mind telling me?" asked the young man with increased interest. "I'm afraid I've paid very little attention to what I've heard. Some one spoke of you to me as a sort of outlaw, a post-date suffragette. As I said, I paid very little attention to it, my mind has been so busy with other matters, but I'm afraid I conjured up a picture of a kind of fanatical Salvation Army captain."

"Perhaps I am a little bit of a rebel," replied the girl, "yet not in the sense you mean."

"But if I am informed aright, you are the daughter of Sir George Redfern."

"Yes, his only daughter, in fact."

"And he is one of the most important men in Greyburn."

"If you like, yes. Perhaps he is."

"I am awfully interested," Nick could not help saying. "Should I be rude if I asked you to tell me more about yourself? You see," he went on, "you appear to me as a kind of phenomenon. You are so utterly different from what I had heard about you, and what I had thought about you. You've had a good education, you've associated all your life with refined people, and thus when I heard that you had taken an old disused chapel and were working among the roughest elements in the town I—" He stopped suddenly, he did not know how to conclude the sentence.

"Perhaps I am a bit of a rebel," broke in the girl, "and yet not in the way you think. I went to school at St. Villiers, where I was supposed to have had a good education. I took what is called 'Schools' there, and when I left, I was high up in the sixth. But, of course, that's of no interest to you."

"But it is," persisted Nick. "I want to know more."

"When I left school," went on the girl, "I was eighteen, and I set out to have a good time. I was awfully fond of games, dancing, bridge parties, theaters, and all that sort of thing; but somehow or other all that did not quite satisfy me. So I told my father that I would like to go to Oxford or Cambridge and take a degree. It was then that I started to be a little bit of a rebel. I found out when I got to Newnham that, although I might beat the men in examinations, the uinversity would not grant me a degree. I found that both Oxford and Cambridge had not only a scholarship qualification but a sex qualification; and that because I was a girl I was not entitled to my B.A. That sort of set up my dander, so after I had been at Newnham for three years, and had passed all my examinations there, I took my London papers and got my degree from the London University."

"Jolly plucky of you," Nick could not help saying.

"No, it wasn't pluck, it was pride. I revolted against what seemed to me an unreasonable thing. Anyhow, I took my London degree just before I was twenty-two, then I came home."

"And then?"

"Do you know Greyburn, Mr. Trebartha?"

"I've been there twice on business. One of the dirtiest looking town I ever saw."

It's awful, isn't it? Of course, parts of Greyburn are very nice. There are a number of big houses, and lots of nice people; but other parts are just ghastly. There are slums in Ben's Cross, but they are nothing compared to those in Greyburn. They almost make me mad. I couldn't rest for thinking about them. (Continued on page 21)



THE NEW SNOW HILL METHODIST CHURCH, FRANKLIN CIRCUIT, MACON COUNTY

This church is to be dedicated Sunday, April 13. The building has been erected within the last year at a cost of $10,000. Rev. H. C. Freeman is the pastor and the dedicatory sermon will be preached by Rev. C. M. Pickens, the presiding elder.

SNOW HILL CHURCH TO BE DEDICATED

We take this opportunity of announcing that we will dedicate our new church building at Snow Hill, Franklin circuit, on Sunday, April 13. Also this will be home coming day for Snow Hill church, and we will be delighted to have all our present and former members who have moved into other parts to return for one day at least to the church ground of their childhood and meet with us around the altar of our new church. All former pastors are invited to be with us on that date. We feel sure that you will be bountifully fed, both physically and spiritually, for the good ladies will bake the biscuit and our able presiding elder, Rev. C. M. Pickens, will bring to us a spiritual message. Come, our doors are open.

Our new building at Snow Hill is modern in every respect. Erected within a period of one year at a cost of ten thousand dollars by an active membership of forty with a small donation from the Duke Commission. If you desire to worship on April 13 in a building that would do credit to any rural community , meet with us at Snow Hill in Macon county and we hope to do thee good.

H. C. Freeman, Pastor.

STANTONSBURG MEETING

A two weeks' meeting has recently closed in the Stantonsburg church. The pastor, Rev. J. V. Knight, did the preaching, with Mrs. Knight and Rev. Fred Hedgepath in charge of the music and the young people's work. From start to finish the meeting was a success. The weather was ideal—the stirring appeal of the preaching together with the chorus of 30 voices and a junior choir of about 30, Mrs. Knight at the piano, kept a full house and interest at a high mark through the closing night of the meeting. Interest was so high that the fire whistle could not disturb them for more than ten minutes. Everybody in town (who wanted it) received a blessnig from the meeting, and no one dares try to estimate the value to the church members alone.

The final services of the meeting came yesterday (March 30), when the pastor received 19 into the church on profession of faith. The new church was beautifully decorated with plants and flowers. In the preliminaries the class from the Oxford orphanage gave three selections. But the most beautiful scene of it all was the 19 candidates kneeling at the altar for baptism—a mixture of boys and girls from 10 to 16 years and adults seeking admission into the church. Among these one whole family received baptism. No need to say the folks are happy nor that the new church has puffed them up—the spiritual atmosphere here is fine. So far our church has taken in 21 members since the annual conference last fall, and there are still others who will come in at a later service.



REV. H. C. FREEMAN
Pastor of the Franklin Circuit.

Rev. Fred Hedgepath of Clover, S. C., who is a student at Rutherford College, came into the meeting on the 16th and led the song service and young people's work for the week, preaching three times while in the meeting. He made a fine impression on the people, as he will wherever he goes during his vacation of 13 weeks' revival work this coming summer—this because few young men carry his spirit of consecration. He will find a hearty welcome when he comes back to Stantonsburg.

The pastor and his wife are proving themselves willing workers and are winning their way into the hearts of our people. The church appreciates to the fullest extent their work during the meeting.

Reporter.

REVIVAL AT OLD MT. HERMON ON SANDY RIDGE CIRCUIT

I joined Brother T. G. Williams in a meeting at Mt. Hermon on March 3 and stayed with him till Thursday night, March 13. The congregation grew larger each day till the church was filled.

There was deep conviction on the unsaved. People came to the altar and prayed through to victory in the old-time way. One need not tell me that the days of revivals are over. This revival was like they were forty years ago when I was a boy.

When I came from the meeting there had been about twenty professions. There were many others under conviction and asking for prayer. The much loved pas-

tor felt that the meeting should not close. So he continued for another week. At the close of the meeting there had been sixty-three professions and forty-six joined the Methodist church.

Brother Williams has done a wonderful work the three and a half years he has been there. The good work he has done among the people was the foundation for the success of their meeting. He has received more than 100 into the church on profession of faith since he has been on the charge. The people are anxious for him to be sent back for the fifth year.

The board of missions is doing a great work in helping by supplying the salary on this charge.

Brother Williams has done a good work on all the charges he has served. I hope provision will be made whereby deserving men like Brother Williams may be admitted into our conference.

R. E. Ward.

THE PASSION PLAY OF 1930

The year 1930 will witness the decennial Passion play given in Oberammergau, Bavaria, (Germany), which was last performed in 1922 (the 1920 performance was postponed two years because of the World War). In 1633 the village of Oberammergau was swept by an epidemic of Black Plague; when this scourge was lifted, the villagers, in gratitude, pledged themselves to enact the Passion of Christ every ten years. This was done until 1674, when the date was changed to years ending in a cipher. The Passion play has been performed ever since, every decade, except in the year 1870, when the Franco-Prussian War prevented.

The Passion play is internationally famous, and its performance attracts thousands of tourists to Oberammergau during the year of presentation. The play runs through eight hours, and is given every Sunday throughout the summer. Many people who have not seen it think the Passion play enacts the life of Christ. This is not the case. The Passion play presents the Passion of Christ; that is, the events and suffering of the week before and including the crucifixion; also the ascension.

The Oberammergau Passion play is remarkable because the entire population of the village takes part. In the years intervening between performances, the villagers live as nearly as possible in the roles they hope to fill in the play. Parts are awarded by popular election. Anton Lang played the part of Christ three successive times, the last time in 1922. His cousin, Alois Lang, has been chosen to play Christus in 1930. Alois Lang played the High Priest Nathaniel in 1922.

According to Webster's New International Dictionary, passion comes from the Latin verb meaning "to suffer." Its earlier meaning in English was, "A suffering or enduring of imposed or inflicted pain." Passion, usually capitalized, means "Originally, and usually, the suffering of Christ on the cross; or, often, his sufferings between the night of the Last Supper and his death, thus including the agony in Gethsemane."

The word passion came to mean a "capacity of being affected by external agents," then "intense or high-wrought emotion."

A SHELTERED LIFE

By Helen Harris Banner.

Oh, to be strong, life's tests to meet,
Whate'er thy way may be!
But envy, hate, and petty strife,
The things that shrink and mar a life,
From these, Lord, shelter me!

I would not shirk thy chast'ning hand
Should that lead best to thee,
And join at last the victor's song
Of right triumphant over wrong,
A soul from sin made free!

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

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J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Nor ask that sorrow's lengthening shade
Be only glimpsed afar,
Only let me face life standing
Unafraid, heaven's love commanding,
Each cross changed to a star!

I'd climb the rugged paths of life,
Each step lifts up to thee,
But when small sins and doubt and fear
Beat at my heart, O be thou near,
And from these shelter me!

Perfumed glue and shoe polish are to be numbered among the latest chemical achievements. According to Popular Science Monthly, some French experimenters "have made glue smell like violets and axle grease like attar of roses." Chemists have also given to imitation leather the fragrance of genuine Russian leather, and American chemists are striving to give domestic woolens the odor of Scotch and Irish peat smoke.



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD

SORE THROAT ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT

35c and 60c. Hospital Size $1.00

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• • •

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from the

MEMPHIS GATEWAY

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Leave MEMPHIS 8:30 A. M. Tues. May 6
Arrive DALLAS 8:00 P. M. Tues. May 6

Round trip from your city to Dallas at fare and one-half. It is advisable to make your reservations early—please call your local passenger representative.

SOUTHERN COOKING

The Cotton Belt Trains are famous for their Baked Individual Chicken Pies—Buttered Golden Yellow Yams—Deep Red Cherry Pies—these and many more tempting dishes will be enjoyed on the "Lone Star Conference Special."

The Cotton Belt operates two trains daily between Memphis and Dallas.

Lv Memphis 10:30 pm Ar Dallas 11:55 am
Lv Memphis 8:30 am Ar Dallas 9:55 pm

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Lv Dallas 8:00 am Ar Memphis 9:00 pm
Lv Dallas 5:45 pm Ar Memphis 6:55 am

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North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

OUR GREENVILLE PROGRAM

Indications are that several hundred Methodists will attend our seventh annual conference-wide Sunday school conference at Jarvis Memorial, Greenville, April 3-4, and take part in the program, the outline of which follows:

Program

General theme: "Christ for the World."

Thursday, April 3—Morning

9:00. Registration and assignment to homes.

10:00. Worship in song. Prof. J. H. Rose directing.

10:15. Devotional service. Rev. E. L. Hillman.

10:30. Welcome. Dr. R. H. Wright.

10:35. Response.

10:40. Announcements and appointment of committes.

10:45. Hymn.

10:50. Address: "The Christian Conquest." Dr. Elbert Russell.

11:30. Hymn.

11:35 to 12:35. Meetings of sections: 1. Elementary section; 2. Adolescent; 3. Adult.

Noon

12:35. Registration and assignment to homes.

1:00. Lunch.

Afternoon

2:00. Worship in song. Prof. J. H. Rose directing.

2:15. Prayer.

2:20. Address: "Christian Conscription." Mr. L. L. Gobbel.

3:00 to 4:30. Meetings of sections.

Evennig

7:30. Worship in song. Prof. J. H. Rose directing.

7:45. Devotional service. Rev. J. H. McCracken.

8:00. Address. Bishop Edwin D. Mouzon.

Friday, April 4—Morning

9:00. Worship in song. Prof. J. H. Rose directing.

9:15. Devotional service. Rev. B. C. Thompson.

9:30. Address: "Christian Conversion." Rev. J. M. Ormond.

10:10. Hymn.

10:15 to 11:50. Meetings of sections.

11:55. Hymn.

12:00. Address: "Christian Consecration." Dr. W. P. Few.

12:45. Benediction.

1:00. Lunch.

Afternoon

2:00 to 2:50. Meetings of sections.

3:00. Hymn.

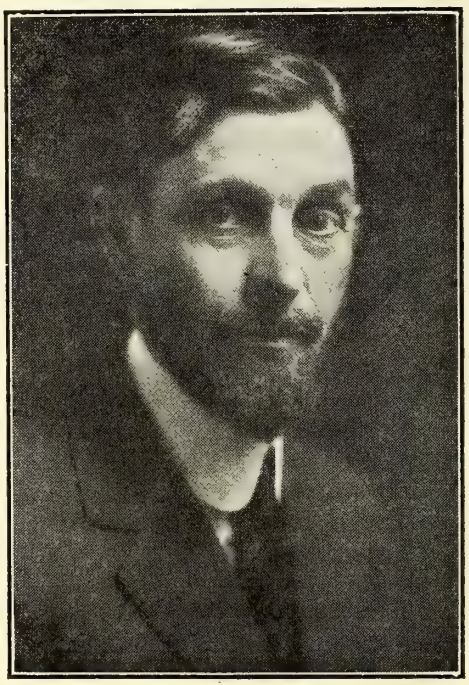
3:05. Resolutions. Reports. Discussion and exchange of experiences.

3:50. Closing consecration service.

4:00. Adjournment sine die.

MEETINGS OF SECTIONS

Much of the work of our Greenville conference will be done in sectional meetings. The delegates and visitors, although meeting en masse for the principal addresses and general discussions, will divide into three major groups for the consideration of the application and working out of the problems presented to the larger assembly.



DR. W. P. FEW

The elementary workers will form one section, the workers with adolescents another, and workers with adults the third. Presiding over these groups will be Miss Keene, Mr. Gobbel, and Professor Spence, respectively. They will be assisted by Miss Atha Bowman, assistant general elementary superintendent of the Southern Presbyterian Church, Richmond, Va., Miss Elizabeth Jarrett, elementary superintendent of the Virginia conference, Richmond, Va., and Mrs. B. U. Brooks, junior specialist, of Durham. Among those assisting in the adolescent section will be Mr. L. F. Tuttle of High Point, former superintendent of adolescent work of the Western North Carolina conference. Among those invited to take part in the program in the adult section are Prof. J. M. Ormond, Rev. W. A. Cade, Dr. Walter Patten, C. G. Morris, Rev. T. G. Vickers, and Major W. A. Graham.



PROF. J. M. ORMOND

DURHAM SCHOOL CREDITS

Out of an enrollment of 119 in the Durham standard training school March 16-21 108 persons earned certificates of credit. Sixteen Sunday schools were represented as follows: Duke Memorial 26, Trinity 23, West Durham 14, Branson 10, Carr 8, Duke University 5, Bethany 4, Lakewood 4, Main Street Christian 3, Calvary 3, Methodist Protestant 2, Grace Baptist 2, and the following one each: Duke's Chapel, Watts Street Baptist, First Presbyterian, Christian and Missionary Alliance.

Five courses were offered with Dr. W. I. Cranford, Rev. O. L. Simpson, Mrs. Walter Watson, Mrs. H. E. Spence, and Rev. J. Emerson Ford as instructors.

ALAMANCE SCHOOL CREDITS

At Front Street, Burlington, March 16-21, the eighth annual session of the Alamance standard training school was conducted with an enrollment of 76 and 66 earning certificates of credit, as follows: Front Street 15, Swepsonville 11, West Burlington 9, Graham 7, Holt's Chapel 6, Gibsonville 5, Webb Avenue 4, Graham Presbyterian 3, Gibsonville Methodist Protestant 2, Mebane 2, and First Reformed and Gibsonville Baptist one each. Thirteen Sunday schools were represented in the enrollment. Four courses were offered with Miss Keene, Prof. J. M. Ormond, Dr. J. W. Carr, and Prof. H. E. Myers doing the teaching.

WESLEY CLASS REPORTS

The following Wesley classes and departments have made application and annual reports since the last list appeared in these columns:

Willing Workers, Stem Sunday school; Miss Bessie Mangum, teacher; Miss Minnie O'Briant, president.

Loyal Workers, Clark's Bethel Sunday school, Salvo; Mrs. Marcie Duglas, teacher; Linville Farrow, president.

Daughters of Wesley, Clark's Bethel Sunday school; Mrs. Almira Douglas, teacher; Mrs. Annie Johnson, president.

United Wesley Bible Class, Clark's Bethel Sunday school; B. W. May, teacher; P. G. Farrow, president.

Friends, Carthage; Miss Mattie K. Shaw, teacher; Miss Verna Bennett, president.

Intermediate Wesley Department, St. Paul church, Goldsboro; Miss Eula Rackley, superintendent; Fred G. Smith, Jr., president.

Willing Workers, Johnson's Chapel, Ingold; Mrs. W. B. Lamb, teacher; Amos Bordeaux, president.

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 3

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 14
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 17
◇E. Greensboro—R. C. Kirk 15
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Randolph—W. R. Kelly 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Ramseur-Franklinville—G. W. Williams 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 15
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Catawba Ct.—E. D. Ballard 9
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Lenoir Ct.—Roy T. Houts 5
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Linwood—J. C. Keever 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Mocksville—R. C. Goforth 4
Walkertown—W. R. Ware 5
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy—H. P. Powell 6
Bethel—G. N. Dulin 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

A great Bible Study Tour to the Holy Land and Egypt, sailing June 19th and returning September 4th, is being organized by THE WICKER TOURS, Richmond, Va. In addition to almost three weeks in that Sacred historic territory, the tour includes visits to Athens, Constantinople, Madeira, the Azores, etc., and costs only $645. European extensions are offered including the PASSION PLAY. THE WICKER TOURS are the acknowledged pioneers in Holy Land Travel and their trips always give remrakable value. Among their enthusiastic patrons are some of the most prominent Ministers, teachers and Bible students of many denominations. Anyone wishing to visit the "Land of the Book" under the most desirable auspices, should communicate promptly with THE WICKER TOURS (Dept. 8), Richmond, Va.

This same good company is also organizing some trips to Europe and THE PASSION PLAY for those who are unable to take the Holy Land Trip. These PASSION PLAY tours sail May 15th, and about every month thereafter last about thirty days and cost only $395.

Sambo—"Didn't you tell me that 'procrastinate' means to 'put off'?"

Professor—"Dat am the signification of the word—yes, sir!"

Sambo—"Den why did that street car conductor laugh when I says: 'Procrastinate me at Twenty-First street'?"—The New Outlook.

"I hear Jones fell down on his pharmacy examination"

"Yes—he got mixed on the difference between a club and a western sandwich."

FELT OUT OF SORTS

Arkansas Man Tells of the Good He Gets From Taking Black-Draught.

Mena, Ark.—"If there is a better laxative medicine made than Thedford's Black-Draught, I've never found it, and I tried a good many before I began taking Black-Draught about twenty years ago," writes Mr. H. F. Miller, who lives at 211 Eleventh Street, this city.

"I am satisfied with Black-Draught. When I feel all out of sorts, my feet seem to feel heavy, and I feel tired when I haven't worked; and I get a bad, slimy taste in my mouth, I just take two or three doses of Black-Draught and I feel better.

"I have found it good for indigestion, in fact for about everything it is recommended for. We just keep it in the house and use it for biliousness, headache and such complaints. I recommend Black-Draught to others."

This well-known medicine has been in use nearly 100 years, and its popularity is constantly increasing, as growing sales clearly prove.

Don't trifle with counterfeits and questionable substitutes when you can so easily obtain the genuine Thedford's Black-Draught by always calling for it by name, "Thedford's."

Costs only 1 cent a dose.

Sold everywhere. NC-223

Thedford's BLACK-DRAUGHT for Constipation Indigestion, Biliousness

A & P Buyers select for you the cream of the Coffee Crops

8 O'CLOCK COFFEE

lb. 27c

Church Furniture
WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

666 *Tablets*

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 also in Liquid

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3rd and Broad Sts.
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NEW CLASSES FORM EVERY MONDAY
POSITIONS SECURED
"Richmond's Select, Largest and most Progressive."
Write for catalog.
CHARLES W. MYLIUS, Pres. R. B. INGHAM, V.P.

Children's Storyland



A BAD NIGHT WITH THE FLYING INDIANS

By Frances Margaret Fox.

The little girl Amelia, who went to live in the deep woods of northern Michigan when she was seven years old, was never afraid of anything, not even bears and Indians. Two or three times, when she was only seven, she and a bear picked blackberries together. She was on one side of the bush and the bear was on the other. They got along politely. She loved all wild things and they never did her a speck of harm.

Indians lived near the spot where her father built his log cabin, but they never came to call until long after the house was finished.

Before little Amelia's father had made a door for their new house, or had put in a window, he had to leave the little family and walk to Petoskey and back, after more supplies. He was a good walker. But Petoskey was eighteen miles away through a pathless forest, and he could not go and come back in one day with a load of supplies on his back. He had to leave Amelia, her baby brother, and their mother, to take care of themselves for one night. He said there was nothing to fear, as the Indians in that part of the country were "tame as pet kittens!"

After the father had gone, the forest seemed more vast and lonely than ever to the mother. She was afraid of wild animals and all Indians. When daylight faded and night began, she hung a blanket over the doorway and covered the hole that had been left for a window.

The children said their prayers and their mother tucked them into bed. She went to bed, too, but she didn't undress. She was so afraid of Indians that she could not close her eyes. She believed that they would come that night with their tomahawks and scalping-knives. So she waited and listened for war-whoops.

Instead of war-whoops, mother began to hear whispering.

"Whiss - zip, whiss - zip, whiss - zip," came the strange sound again and again.

Amelia's mother knew that the Indians had come. They seemed to have come flying. Now she heard them whisper and hiss from the tree-tops. Next they seemed to be on the roof. The sound of their shrill whispering came down the chimney. After that, for a time, little Amelia's mother decided that what she heard was the sound of arrows whirring through the air. At last, however, she believed that the Indians were neither whispering nor shooting arrows. She was sure they were softly sharpening their tomahawks. When the scared mother thought of that, she gathered her sleeping children in her arms and sat near the door to wait for the Indians to come.

The little girl awoke, said something about "good Indians," and went to sleep again. But the poor mother stayed awake all night long, expecting the Indians to come walking into her cabin.

In the early dawn Amelia's weary mother saw one of her Indians. She heard him at the same time, so there was no mistake. He made the queer sound she had heard all through the summer night. She saw other Indians like him. They could fly. They were birds. When father came home he said that they were nighthawks, and that they were good friends because they flew through the air catching mosquitoes to eat.

That was a joke on mother. But it didn't seem funny to her. She could not laugh.

Little Amelia laughed merrily. And ever after she had a name of her own for nighthawks. She called them "Flying Indians."—Zion's Herald.

PRINCESS NORMA'S COAT

There was once a little princess named Norma, whose father and mother, the King and Queen, loved her very dearly gave her nearly everything that she asked for; so when she said one day that she wanted a new plaid coat, the Mistress of the Wardrobe called the sewing-maids together and set them at work cutting and basting and stitching; and in the morning the new plaid coat lay on a chair by the princess' bed, all finished.

It pleased her greatly at first, so that she put it on as soon as she was dressed in the morning, and was hardly willing to lay it off at night. But when she had had it only a week, she went to drive one day with the King and Queen in the royal coach, and on the road she saw another little girl who had a coat much like her own, but in larger plaids.

As soon as the Princess Norma was back at her father's castle she took off her coat and threw it on the floor. "I shall never wear it again," she said; "I must have one with larger plaids."

So once more the Mistress of the Wardrobe called the sewing-maids together ,and once more there was cutting and basting and stitching, and in the morning a new coat, in larger plaids.

For a time that coat, too, pleased the Princess, but then a cousin, the Princess Maude, came to visit at the Castle, and she had a coat in which the plaids were even larger than those in the Princess Norma's; so that night the Princess Norma again threw her coat on the floor and refused to wear it.

"No one shall have a coat with larger plaids than mine," she said, and stamped her foot. Her father, the King, and her mother, the Queen, talked gently to her and tried to make her see that a coat with very large plaids did not look well on so small a Princess, but it was of no use. A new coat she must have, with plaids larger than those of the Princess Maude. So the Mistress of the Wardrobe and the tired women were sent to search all the shops, and at last they found some goods that had plaids just the size of the black and white marble tiles in the castle floor, and of it they made still a third coat.

When it was finished and the Princess Norma put it on she was delighted and would hardly let it out of her sight, though all the ladies of the court whispered behind their fans that it did not look well at all, for the plaids were so large that there were only three of them on the whole coat.

When the Princess had worn the coat only four days, she happened to look out of the Castle window one morning and saw a shepherd going along the road with a cloak on his back that had plaids half again as large as those on her new coat. This time she threw her coat on the floor and danced and screamed with anger, so that the King and Queen came running to see what was the matter.

"This time I will take the matter in hand myself," said the King. "There shall be a coat for the Princess Norma with plaids so large that can never be any larger. And he ordered his horse and rode away.

The next morning the new coat was lying by the Princess' bed, but it was black all over. "Why, what is this?" she cried; "it was a plaid coat that I wanted, and this is all one color, with no plaids at all!"

"Oh, no," said the King, "this is a plaid coat, but the plaids are so large that there is only one of them in the whole of it. That one plaid goes as far as you can see. No plaid can be larger than that, and so you have your wish and you must wear it till it is worn out. There will be no more new ones till then."

So that is why the Princess Norma had to wear an ugly black coat for years and years, for the piece of goods that the King had chosen was a very fine one. —Youth's Companion.

A schoolmaster wrote this brief criticism on a boy's report: "A good worker, but talks too much."

The report, being returned, according to rule, by the boy's father, bore besides the signature the following retort, "You should hear his mother."—Montreal Star.

THE ETERNAL CHALLENGE

(Continued from page 13)

I couldn't help shuddering when I realized that while I lived in a beautiful home, and had nice friends, such things existed as exist in those slums. Well, one thing led to another, until I became a regular worker among the people. I got to know heaps and heaps of them, and presently began to understand the conditions under which they lived. You must understand, Mr. Trebartha, that I was brought up in the Church of England, and the bishop of Greyburn was a great friend of my father's. Then, I don't know how it was, but I wanted to become a minister. You see, I had been led to speak at lots of meetings and, to put it plainly, I found that I could speak a hundred times better than lots of the parsons I had listened to. That was how I became a rebel," she laughed.

"Became a rebel? I don't understand."

"I wanted to become an ordained clergyman, but I quickly found out that, because I was a girl, I couldn't be. I could do all the slumming I wanted, I could teach in the Sunday schools, I could talk at mothers' meetings and Dorcas societies, but I was not allowed to enter a pulpit or administer the sacraments. I don't know that I wanted to at first, but you know what it is when one is prohibited from doing a thing—that's the one thing one wants to do. Then the more serious side of it laid hold of me, especially when I studied the New Testament. The church seemed to be a kind of institution hedged in by rules and regulations and prejudices. I saw, too, that the clergy were lightly regarded, and I didn't wonder. Have you friends among the clergy, Mr. Trebartha?"

"Very few, I am afraid," replied Nick. "I'm not a churchy sort of chap."

"Of course, lots of them are very nice genial sort of men, but the great mass of them seem to be made after a pattern. They daren't do anything outside the conventional rules and regulations. This isn't a bit interesting to you, is it?"

"Oh, yes, it is; very interesting."

"If religion is anything, Mr. Trebartha, it's the greatest thing in the world. It's the life of the world; it's the secret of everything! That's what I thought then, and what I feel now. Well, I went to the bishop and I asked him whether it was possible for me to be ordained, and he, poor man, said no, and he quoted some words of St. Paul. He made me more than ever feel that the churches were hidebound, that they were tied down to what somebody said nearly two thousand years ago. Of course, St. Paul was a very great man, and if he lived in England today, he would never have written what he did, but because he wrote something about Greek women, and because he forbade them to speak in the churches in his day, I am not allowed to speak in the English Church today. You see what I mean, don't you? Besides, I felt that everything lacked reality; that the creeds didn't express what I believed to be true; that some of the hymns that were sung were morbid, sentimental, out of harmony with known facts. So I told the bishop that I believed God meant me to preach, meant me to be a minister, and that if they wouldn't have me in the Church of England I would go somewhere where they would. But I needn't tell you about the **modus operandi** of it; it all seems too paltry, too unimportant. Anyhow, I found myself preaching. Of course, the Church of England wouldn't allow me to preach in our state pulpits, so I went where I could."

"Good," Nick could not help saying.

"Oh, but there was an awful row, and while my father could not help admiring me, I nearly broke his heart. You see, he is an old-fashioned conservative, who does everything by law and order, whether it appeals to his reason or not."

"But how did you come to Ben's Cross?" asked Nick.

"Oh, that's easily told," and again the girl laughed merrily. "But I must tell you something else first. One clergyman, the vicar of St. Gabriel's, near Greyburn—he's a very broad-minded man, and constantly girds at unreasonable restrictions—invited me to preach at his church one Good Friday morning. He had heard me at a Congregational chapel, and felt that I could do good by preaching for him. A great crowd came to the church, such a crowd as had never been seen before—I suppose the people came out of curiosity. But I was not allowed to preach."

"No? How was that?"

Again the girl laughed. "I suppose the dear old bishop was in an awful way. I believe that in his heart of hearts he wanted me to preach, but he turned coward at the last moment and forbade it. So the vicar had to get up and announce that because of the bishop's inhibition I couldn't deliver the message I had come to give. It created an awful sensation. Some of course agreed with the bishop, while others said that the church was only a fossilized institution. Others went further and said that religion itself was only a played-out fallacy, kept alive by a lot of fogies who thought more of their emoluments than of the welfare of the people. Then my father bought a mill in Ben's Cross. This led me to become interested in the town, and so I came to work here. You see," she went on, "I became tired of being a sort of special preacher. Ministers invited me because they said I drew big congregations, and got big collections. As though I cared about that! I believed that God intended me to be a minister, and I wanted to work continuously in one place. Well, I discovered that there was an old disused Wesleyan chapel in the worst part of the town. The people who used to worship there had built a more fashionable and convenient place nearer their homes, while this place had become derelict. So I bought it, and I've been working there for more than a year."

"Are you there every Sunday?"

"Practically."

"I must come and hear you."

"Why?"

(Continued on page 28)

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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THE APINOL CORPORATION, WILMINGTON, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Though Christ a thousand times in Bethlehem be born,
If he is not born in thee, thy soul is still forlorn.
The cross on Golgotha will never save thy soul;
The cross in thine own heart alone can make thee whole.
Christ rose not from the dead, Christ is still in the grave,
If thou for whom he died art still of sin the slave.

—Johannes Scheffler.

THE SANDERS-SMITH AUXILIARY OF JOHNSTON COUNTY

Mrs. John K. Sanders writes:

"We no doubt are smallest auxiliary on record anywhere, but we do not want to disband because of our size. We have existed on ups and downs ever since we organized, but have managed to hold together because we know we are in the right.

Recently we have been much encouraged by the enthusiasm manifested in an effort to secure a quilt for our orphans at Raleigh. We asked that squares be made and sent in. The response was so liberal that it was found we had enough for two quilts and nearly enough for three; so, with a little soliciting, the women of the community including Baptists, Presbyterians, Holiness and Primitive Baptists united with our Methodist group in an all-day quilting party at my home on the 20th of March. Each woman brought lunch and there was a real feast when it was spread upon my dining table.

It was an interested group of 24 workers, as some were quilting, others hemming a quilt, some cutting and making the few extra squares needed to complete the third quilt.

These quilts were made in the most lovely patterns imaginable. Should you doubt it go over to the Methodist Orphanage and look them over.

We hope you may hear from us again when we can report something done along all lines."

It was a genuine pleasure to be associated with the women of Warren circuit at Shady Grove church on March 30. Shady Grove church is very attractive, and for this occasion it was decorated with a profusion of lovely spring flowers. A duett was sung by Mr. John Dameron and Miss Dameron of the family of Miss Josephine Dameron, now teaching music in Ewah College, Korea. This is a fine community, having beautiful flowers, beautiful women and stalwart men. Mrs. M. M. Person, Mrs. J. C. Davis, Mrs. C. E. Skillman, Mrs. D. P. Limer, and Miss Nannie Harris are the presidents of these five auxiliaries of the Warren circuit. Later there will be a more definite report made of the activities of this community. E.S.P.

ANNUAL SESSION N. C. CONFERENCE AT ROCKY MOUNT APRIL 29, 30 AND MAY 1

The hostess auxiliary has been planning for this event for several months. In order to have a most profitable session each auxiliary in the conference should, in turn, be thinking of this meeting and making ready to send the proper delegation.

Each delegate must send her name with one dollar and a half enclosed to be applied on the noonday luncheons; she must state the name of her auxiliary, the name of her church and her district. This greatly facilitates registering, and this information should be sent to Mrs. T. W. Smithson, Box 983, not later than the first week in April.

Remember "That our conference body shall be composed of one delegate from each adult auxiliary, one from each young people's and superintendents of children's work; these or their officially elected alternates, together with the executive committee, district secretaries and county chairmen, shall constitute the voting body of the conference."

Remember that all agents of The Missionary Voice should send a report to Mrs. B. C. Thompson, Jackson, reporting the number of subscribers in each church, renewals in a separate list.

Remember that each auxiliary should send in a list of those members who have died during the year to Mrs. George Hawkins, Hertford.

Remember that each delegate should know the constitution and by-laws as well as the standing rules of the conference society.

FRONT STREET, BURLINGTON

Our year's work has had a splendid beginning. We are lookingforward and expecting to accomplish greater things this year than possibly before. We have completed our budget of finances for the year and think this a most favorable plan. We are expecting to devote this year's program mainly to real mission study and social service activities.

Our monthly meetings have been well attended and most inspiring. Our programs are in charge of the different circles from the auxiliary and this is most effectively carried out. It not only adds variety to the program from month to month, but we realize that it is possibly the best way to develop leadership among our women.

Our last auxiliary meeting, according to custom, was held Monday, March 3. We had a splendid attendance. After a few preliminary remarks, as announcements and appointments, by our president, Mrs. H. P. McKay, reports for the entire year were given by the different superintendents of the various departments. Excellent reports of the social service work of the five circles and mission study carried on were most gratifying to the auxiliary to know that so much constructive work is being done.

After the usual routine of business the program was turned over to circle No 2, with Mrs. W. F. Daily in charge. The devotional was most effectively given by Mrs. E. J. Heatwold, whose inspiring discourse was in keeping with the subject of social service. After prayer a most interesting discussion by questions and interesting phases of our work as a social service organization was carried on with those present. These reports not only consisted in visiting the sick, and clothing the poor and needy, but more constructive work in civic projects, in better law enforcement, and what we are doing for the development of our children in good citizenship.

Mrs. C. M. Huffman.

RALEIGH DISTRICT GROUP MEETINGS

Officers' training meetings were held in the Raleigh district at Smithfield with the auxiliaries of the Johnston county zone Wednesday afternoon, March 19; at Edenton Street, Raleigh, with the auxiliaries of the Wake county zone Thursday afternoon, March 20; at Franklinton with the auxiliaries of the Franklin-Granville county zone Thursday afternoon, March 27. Miss Helen White of Oxford, secretary of the Raleigh district, presided over the meetings. Mrs. H. B. Branch led the devotionals at the Smithfield and Franklinton meetings; Mrs. F. S. Love led the devotionals at the Raleigh meeting. The first hour was given to inspirational talks and reports and was followed by separate group meetings of the different officers. The topics for discussion in each group was: Why Is My Office Important; What Is the Work of My Office; How to Get the Best Results. Miss White led the group of presidents, secretaries and treasurers; Mrs. Branch led the group of superintendents of children and young people's work; Mrs. Love led the group of mission study superintendents, and Miss Vara L. Herring led the superintendents of social service and local work.

After spending forty minutes in the group meetings the women reassembled and heard a most fitting message on "How to Make a Good Officer," by Mrs. Harvey Boney at the Smithfield meeting, and Mrs. J. B. Derieaux at the Raleigh meeting.

Mrs. Branch announced that the pageant based on "Seven Times Seven" could be obtained from the Christian Advocate, Greensboro, for twenty-five cents, plus two cents postage. She urged the auxiliaries to use it, if only one or two scenes.

These meetings were well attended and everyone went away with renewed interst and determination to make this year's work the best yet. Vara L. Herring.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A PRAYER SONG

"Breathe on me breath of God,
Fill me with life anew;
That I may love what thou dost love,
And do what thou wouldst do.
Breathe on me breath of God
Until my heart is pure;
Until with thee I will one will
To do or to endure.

"Breathe on me breath of God
Till I am wholly thine;
Till all this earthly part of me
Glows with thy fire divine.
Breathe on me breath of God,
So shall I never die;
But live with thee the perfect life
Of thine eternity."

ANOTHER INTERESTING VISITOR

It gives us great pleasure to announce that, in addition to the visitors for our annual meeting announced in last week's issue, Miss Sallie Lou McKinnon, missionary from China, and Mrs. C. A. Steidley of High Point, we will have with us Miss Dora Jane Armstrong, missionary from Africa. Miss Armstrong is from Clifton Forge, Va., and went to Africa in 1925 as a missionary nurse, and for the past five years has accomplished wonderful results in her chosen profession. Miss Armstrong will contribute to our program on Wednesday evening with a talk on her work in Africa and will be in charge of the noon-tide devotionals Wednesday and Thursday of the meeting. Miss McKinnon will occupy a prominent place on our Tuesday evening program, the opening evening of the meeting.

We already feel that this meeting is going to be one of the best we have yet held and we hope that our auxiliaries in the conference will see that they have representatives present to enjoy the splendid messages that will be brought to us from our representatives in China and Africa and from our own conference leaders, and also to get the wonderful uplift and inspiration that comes from these gatherings each year.

LOVING TRIBUTE TO A DESERVING LEADER

Rev. R. P. Smith, evangelist of the Southern Presbyterian Church, whose home is in Asheville, N. C., is to be signally honored through the endowment of a scholarship in the Montreat Normal School, to be known as "The R. P. Smith Memorial Scholarship." During the 79 years of the life of this godly man he has given the best of his time, his efforts and his talents to the missionary work in the mountains of western North Carolina.

More than 250,000 miles over mountain roads have been traversed; 32 mission and Sabbath schools have been established; 40 buildings erected, among these the Mountain Orphanage in Buncombe county; 14 churches organized and thousands of souls brought into the kingdom, through his influence.

Worthy boys and girls have been discovered and given a chance, and there are today scattered throughout the United States a large number of men and women who are indebted to Dr. Smith and his godly, consecrated wife, who is indeed his helpmeet in all his good works.

Now that the evening time is approaching and the well earned resting time has come we feel that it is a fitting and beautiful courtesy to this deserving couple to establish to them this splendid memorial, and we congratulate them and our other Presbyterian friends on the undertaking.

It is of special interest to the Methodists of our conference to know that it was a son-in-law of Dr. and Mrs. Smith who welcomed Bishop Lambuth in Africa when he went there to establish our Methodist mission and this son-in-law, Rev. R. D. Bedinger, was the interpreter for Bishop Lambuth and assisted him in the starting of the mission. Dr. and Mrs. Bedinger, now at home on furlough, are doing a great work in Africa and never lose an opportunity to extend courtesies and friendship to the missionaries of our Southern Methodist Church.

NEW YOUNG PEOPLE'S SOCIETY AT DRAPER

There has been a young people's society organized at Draper, Mt. Airy district, recently with 13 members and the following officers:

President, Miss Ruth Squires; vice president, Miss Lucinda Hundley; recording secretary, Miss Ruth Truslowe; corresponding secretary, Miss Lillian Marlowe; treasurer, Miss Mabel Wade; Supt. publicity, Miss Martha Holt; Supt. supplies, Miss Mozelle Morris; Supt. social service, Miss Virginia Truslowe.

These young people are very enthusiastic and are anxious to increase their membership and interest.

OPENING MEETING OF WOMAN'S MISSIONARY CONFERENCE

We are requested to announce that the opening session of the eighteenth annual meeting of our Woman's Missionary conference will be held on Tuesday evening at eight o'clock, and it is desired that the delegates be present for the first session. A meeting of conference officers and district secretaries will be held Tuesday afternoon, April 22, at 2:30, at which time plans for the three days' sessions will be completed, committees named and everything gotten in shape for a successful, helpful and inspirational meeting.

MRS. DOWNS TELLS A GOOD STORY

It was a good story told by Mrs. J. W. Downs at the luncheon for missionaries, home and foreign, on Wednesday night of the General Missionary Council, about "the aeroplane, the radio and the thermos bottle." Three colored men were having an argument as to which of the three, the aeroplane, the radio or the thermos bottle, was the most wonderful. The last man said he thought that "thermose thing" was the most wonderful, because "it kept hot things hot and cold things cold." He was mightily bothered, however, he confessed, to think how the thing would know "when to which."

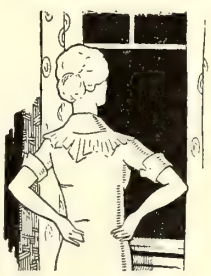
Mrs. Downs' application was that at last the line between home missions and foreign missions in our board was becoming so dim we could hardly tell "when to which."

(Miss Downs has been secretary of home department of our Woman's Missionary Council for a number of years.)

"We've a story to tell to the nations
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light.
For the darkness shall turn to dawning,
And the dawning to noonday bright,
And Christ's great kingdom shall come on earth,
The kingdom of Love and Light."

But our first task is to tell the story to our own land and people. This shall be our "Crusade of Peace."—Miss Maude B. Davis of University of Florida.

WHEN IT LOOKS DARK to any weak, nervous or ailing woman, Dr. Pierce's Favorite Prescription comes to her aid. Women in every walk of life today say Dr. Pierce's Favorite Prescription is a reliable medicine. It is made from roots and herbs, sold by druggists, in both fluid and tablets.



Read this: Pittsboro, N. C.—"I take Dr. Pierce's Favorite Prescription when in a run-down condition, always with good results. Once when I had taken half a bottle my husband said he would not take $5.00 for what remained in the bottle, it had done me so much good.

"I have also taken Dr. Pierce's Pleasant Pellets and found them all that is claimed for them."—Mrs. Thos. R. Green, Route 3.

Send 10c for trial pkg. tablets to Dr. Pierce's Invalids Hotel, Buffalo, N. Y. and write for free medical advice.

DEAGAN TOWER CHIMES

The price of Deagan Tower Chimes—the Memorial Sublime—is $4375 and up. Other tones may be added, as may also the Electric Player. Ask for Literature.

J. C. DEAGAN, Inc.
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PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chemical Works, Patchogue, N. Y.

Sunday School Lesson

APRIL 6

The Law of the Cross

Matt. 16, 13 to 17, 27.

Jesus knew that men do not accept the methods of a man until they have accepted the man: thus when they had discovered who he was he could begin to teach them how he would do his work.

He would build his church by building the lives of its builders into the structure. This is stated in the strongest way we know how to make a statement. He began to show his disciples how that he "must." There may be a stronger word in speech, but I do not have its acquaintance. This is not only the imperative of a word, but the imperialism of a law. "Must," it has to be: you cannot get the result without obeying the law. Moffatt uses the words "had to." Whether we use the words "had to" or "must" makes little difference, so we recognize the necessity of the action. Christ did not originate the method by which good lives may be built into the life of the world. He submitted to the method. If he would build his life into the life of the race he must himself submit to the law that governs such building and that law is the law of the cross. The word must comes from a primitive verb that means to bind. It is not a case of being bound, but of binding himself. He began to show them how that he must. He was the kind of Person that could not escape the imperative of this necessity.

In the spirit of it the cross is in the constitution of the universe. Jesus did not originate the law ("Must") that good lives can be made redemptive only by the way of "suffer, and be killed, and be raised again." He submitted to that law, humbling himself unto death, even the death of the cross, and, as soon as he could, he began to teach that law to his disciples. The cross, the two pieces of wood, are the work of man's hands (all cruelty is the work of man). That which is revealed by the cross is not the work of man's hands: its law cannot be evaded: it grips all good lives and, in all probability, takes in its sweep the life of the Divine Being. If you are better than the world and would give that better to the world you must do it by this redemptive highway: "suffer many things . . . and be killed, and be raised again." Thus the way of the cross becomes the highway of another life. He who dies by this law lives again.

The First Objector

Notice that the spokesman for the discovery the disciples had made is the first to object to the ways of God in making known that kind to men. Peter took his Lord on one side ("after he had taken him to himself," Meyer) and began. Jesus did not suffer Peter to enter into any argument. In the realm of argument there is no answer to the question: why is it so? Jesus allowed Peter only to begin. We shall have to take at its face value this must for all lives that would be redemptive. It is so and Jesus neither debated it nor suffered it to be debated.

He is not the only disciple who has protested against the law of the cross. Men are still endeavoring to read the cross out of redemption. The cross has a sinful side but it is not one-sided: this side is blood red with the guilt of men; the other side is red with the blood of Eternal Love. Peter would have Jesus turn his back on both and so he stoutly proclaimed "This shall not be unto thee."

Jesus turned, he was facing Peter when Peter made his protest; now he puts Peter where this kind of a Peter ought to be; behind his back. I am inclined to think that Jesus faced toward Jerusalem. He put this Satan in the place to which he had bid that other Satan to get when he met the tempter at the beginning of his public ministry. Strange that he should give the same name to both tempters. Let us here learn that often we are what we try to do. This rock on which the church was to be built is now a "rock of stumbling" in the path of Jesus. Strange indeed that the disciple can take two such parts at one brief meeting. Peter gets into the way of his Lord and would hinder him in his work of redeeming men. This because his "outlook is not God's, but man's" (Moffatt). Jesus and Peter are looking at the same thing, but Jesus looks through the eye ("must") of God while Peter looks through the eye of men. We are slow to get that vision of the redemptive highway which is always "suffer many things . . . and be killed, and be raised again."

Peter makes no arrangement for the pouring of a life into the living of the world. He only hinders. His way is entirely negative, in fact he used a double negative so as to be sure he will succeed in falling.

The Same Law for All

Jesus now offers the disciples the opportunity of following him on the highway of the law of the cross: "If any man wishes to come after me, let him deny himself, take up his cross, and follow me." Jesus had defined his cross: he must go to Jerusalem; he must suffer many things; he must be killed and he must be raised up. The disciple is not asked to take up the Master's cross, but his own. Jesus did not share his cross: no man's cross can be shared. Every cross will have in it the spirit of the Master's cross: all crosses are made of the same material. "Suffer many things" on account of others; "be killed" and "be raised up." "Suffer many things" at the hands of others is not difficult of application. "Be killed" is another matter. It may not have a physical fulfillment in the life of any of us. The spirit of it is in every cross. The disciple must put his life at stake; take up his cross even at that price. Men will shut us out of their world; exclude us from their lives so that, as far as they are concerned, we



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shall be dead. "Be raised up" is an integral part of every cross: "If he lose his life he will save it." The suffering and death are this side of the cross. "Be raised up" is the other side of every cross. The cross of Christ is not the only cross on which the light of another life shines. All crosses have the same quality. They are all alike in spirit and every man that "would save his life must take up his cross."

Jesus simply transposes the ideas and puts them in this form: You have a life, yourself, and that life you would like to keep. Be careful because there is only one way that you can keep it: there is only one way to save yourself. Be careful then of your life; keep it with all diligence. Think of yourself first; that is how we should do it. Those who think of themselves first soon have no self worth thinking of; those who keep all they have soon have nothing worth keeping. Or one may give his life for my sake, but it in a cause that is well worth while. Lose it for the Master and he finds it cannot thus be lost: that is the only way he can save it. The law of the cross is the only way of life; the only way that one can keep it.—N. Y. Christian Advocate.

THE THINGS THAT HAVEN'T BEEN DONE BEFORE

By Edgar Guest.

The things that haven't been done before,
Those are the things to try;
Columbus dreamed of an unknown shore
At the rim of the far-flung sky,
And his heart was bold and his faith was strong
As he ventured in dangers new,
And he paid no heed to the jeering throng
Or the fears of the doubting crew.

The many will follow the beaten track
With guide-posts on the way,
They live and have lived for ages back
With a chart for every day.
Someone has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

A few strike out, without map or chart,
Where never a man has been,
From the beaten paths they draw apart
To see what no man has seen.
There are deeds they hunger alone to do;
Though battered and bruised and sore,
They blaze the path for the many who
Do nothing not done before.

The things that haven't been done before
Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew,
Or dare you, whether you win or fail,
Strike out for a goal that's new?

Perhaps the greatest surprise of the season is when a boy comes home from college and finds that people sleep at night instead of during the day.—Life.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

On March 9 the Epworth Hi-League at West Durham Methodist church conducted the program for the senior league. The entire membership sat on the rostrum in the senior league room. The program was in charge of Mary Frances Umstead, superintendent of the second department.

One of the most notable features of the meeting was the ease of those who took part in the meeting. Each leaguer making a talk had the appearance of an experienced speaker. Christine Butler, the president, led the congregation in prayer. This was particularly noticeable as there are so few young people under 16 years of age who will lead in prayer in a public meeting.

The program was well arranged and thoroughly enjoyed by the senior leaguers and the parents of the church.

Hymn, "The Kingdom Is Coming," by congregation.

Scripture reading, Mary Frances Umstead.

Prayer, Christine Butler.

Introduction of Hi-League and officers, W. G. Carrington.

Explanation of Program, Christine Butler.

Hymn, "Let the Lower Lights Be Burning," congregation.

"A Command to You," Ruth Durham.

"Feed My Lambs," Ulyses Barus.

"A Missionary Reading," Lottie Little.

"God Is Everywhere," Elizabeth Wilson.

Missionary story, "Clapton School," Harry Farlow.

"I Would Be True," Georgia Steelman.

This was the first appearance of the West Durham Epworth Hi-League in public before the senior league and before the pastor, Rev. R. E. Brown.

W. G. Carrington,
Hi-League Counselor.

DURHAM LEAGUES

The Epworth Hi-League of Carr Methodist church had entire charge of the program on March 9. At this time there met with these Hi-Leaguers the senior and junior leagues of Carr church and the Hi-League of Calvary church and three representatives of the senior league at Calvary.

The Carr Hi-League put on a splendid program and carried it through from beginning to end without a hitch. They showed that they had wonderful training in conducting their league programs. Mrs. J. A. Russell is certainly doing a noble work with these boys and girls, the results of which will mean much to Carr church for years to come.

The following is the program which they so ably presented:

Song.

Scripture reading, by Foy Hiriam.

Prayer, by Murphy Boyd.

Violin solo, by Murphy Boyd.

Song story, by Edna Griffin.

Song.

The Life of David Livingstone, presented by Monroe Bordeaux, Virginia Stallings, Claudia Boone, Johnnie Goodwin, Murphy Boyd, Louise Pleasants.

Song, by Lois Day.

Remarks, by Louise Pleasants.

Song.

League benediction.

I had the pleasure of meeting with these young people on this occasion and was so pleased with the way they presented the program. I wish we had more like them.

Mrs. George Tyson,
Sec. Durham District.

RALEIGH DISTRICT

Next Monday night, April 7, the Raleigh district specialization institute will begin at Central church, Raleigh, closing Friday night, April 11. The sessions of the institute will be held nightly from seven to nine o'clock. The course of study will be "Administration," using the official Senior Epworth League Handbook as a text book. This one specialization class will be taught by Mrs. Katherine T. Summers, representative from the Central Office, Nashville, Tenn. Rev. P. H. Fields, Raleigh district secretary, is anticipating a good delegation from the Raleigh chapters and nearby towns. A unit of credit will be issued to all those completing the course.

Similar specialization institutes will be held at Rocky Mount April 14 to 18, and at Durham April 21 to 25.

A Week End

Rev. Thomas McM. Grant, our conference president, had a "bang-up" social for his Epworth Leaguers Friday night, March 28, at Wilson, beginning with a banquet. Rev. S. E. Mercer, secretary for the Washington district, was present.

Rev. Herman B. Baum, secretary for the Elizabeth City district, held his second district institute Saturday, March 29, at Plymouth church.

Rev. B. O. Merritt, secretary for the Weldon district, held a rally day program for his Epworth Leaguers Sunday morning, March 30, at his church in Ahoskie.

Western North Carolina Conference

HIGH POINT UNION HAS BANQUET

The High Point union of the Greensboro district held their annual banquet in the dining room of South Main Street M. E. church, High Point, Thursday evening, March 27.

Music for the occasion was furnished by Fielding Kearns, Arthur Fiddler, and Gilbert Clinard. Clyde Connor, president of the union, was toastmaster and kept things moving as only one with Connor's personality can do. Rev. A. L. Aycock, pastor of Main Street church, was the principal speaker of the evening and he with his frankness and wit won the hearts of all the leaguers present. Some very humorous readings were given by Miss Helen Zimmerman. A spirit of fine fellowship was evident throughout the evening, and the 125 leaguers present voted it one of the best banquets yet.

The officers of the High Point union are: Clyde Connor, president; Miss Bess Johnston, vice president; Miss Selma Elder, secretary; Robert Byrum, treasurer. These officers are to be commended for the fine work they are "putting over" in the furniture city.

Guests from Greensboro attending the banquet were: Misses Mary Wooters, Mary Leigh Causey, and Delbert Turner and Ray Jones.

The anniversary pageant, "The Children of Light," was presented by the Main Street Leaguers Sunday evening, March 30. This pageant, which was directed by Mrs. Clyde Connor, was very ably presented to a large and appreciative audience.

CHARLOTTE

The institute of the Queen Charlotte union continued through the week with decided success. Eighty-seven certificates were announced on the closing night. The inspiring note struck by Rev. G. Ray Jordan on the first night on the subject, "Worship Through Prayer," was followed by Worship Through Music, Rev. J. G. Higgin; Worship Through Offering, Rev. W. W. Peele; Worship Through Service, Rev. Herman F. Duncan. On Thursday night Mr. Walter J. Cartier led the whole group in a period of play. Under the direction of Mr. Duncan, leaguers selected from the several chapters presented the pageant, "Children of Light." This impressive service will be repeated by these leaguers in Hawthorne Lane church this coming Sunday evening.

WEST MARKET HI-LEAGUE

The Hi-Leaguers at West Market have just completed a successful six weeks' mission study course. Before this year we had crowded our mission study into three weeks. We have now hit upon a happy plan for the class and expect to try it again next year. Beginning the first Sunday night in February, we met at the church at 5:30. For thirty minutes we discussed Jeffry's "Africa Today." At six o'clock we adjourned for a dime dinner in the basement. At 6:30 we assembled again in our league room and had our regular program. We found the little book we studied especially adapted for the Hi-League. We had different teachers from our Sunday school.

Clyde Norcum.

Would-be Suicide: "Don't rescue me. I want to die."

Swimmer: "Well, you'll have to postpone it. I want a life-saving medal."—Pathfinder.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Now that the spring is here the singing class of Mrs. Rives is beginning to give concerts on Sundays. The third Sunday night in March the class was at Carr church, Durham, where a large congregation welcomed them. On the fourth Sunday night in March the class gave a sacred concert at Long Memorial church in Roxboro. It was my privilege to be present on that occasion. I was glad of an opportunity to say a few words in behalf of our 334 children. Recently the Roxboro Sunday school has assumed the support of two more children which is sincerely appreciated. Brother Sikes is immensely interested in our home and always gives our class the right of way. He is doing a great work in Roxboro, which is one of the very best churches within the bounds of the North Carolina conference. It is a source of deep regret to know that the widow of the late J. A. Long is so seriously ill. It was a disappointment to us that her son, who bears the name of his honored father and who succeeded him as trustee of our home, was unabel to be present on account of his mother's illness.

Carr church, Durham, sent us a large offering when the singing class returned. This church and Sunday school, led by one of the strongest preachers in the conference, has stood nobly by us through many years. Such constancy in times like these is doubly appreciated.

* * * *

An impressive service was held in the chapel of the Vann building on Sunday p. m., March 23, when bronze tablets were unveiled to the memory of Mr. and Mrs. Samuel C. Vann and Mr. Joseph G. Brown. These three friends have rendered great service to our Methodist Orphanage and it is eminently fitting that these memorials should be placed at the entrance of the Vann building which is known as the executive building. Dr. N. H. D. Wilson spoke tenderly and beautifully of Mr. and Mrs. Vann who so generously gave us this magnificent building. Many years of intimate association with the donors as pastor and friend made it possible for Dr. Wilson to appraise the life and character of Mr. and Mrs. Vann at their real worth. The tribute Dr. R. L. Flowers of Duke University paid to the memory of Mr. Brown was sincere and very appropriate. Intimate fellowship extending over a period of many years enabled Dr. Flowers to pay a worthy tribute to the memory of one of the great men of our state and church. The large and representative audience from without, together with our large family numbering 334, added impresiveness to the service. The public enjoyed the singing by our children. Mr. and Mrs. Vann's granddaughter, Bettie Henley Vann, six-year-old daughter of Mr. and Mrs. A. H. Vann, unveiled the bronze tablet to the memory of Mr. and Mrs. Vann. Mildred Yates Brown, the six-year-old daughter of Mr. and Mrs. Frank B. Brown and granddaughter of Mr. Joseph G. Brown, unveiled the tablet erected in memory of Mr. Brown. These tablets, with their beautiful inscriptions, will prove a constant inspiration to the children trained in our home as well as to thousands of friends who visit the Methodist Orphanage.

A minister had preached a remarkable sermon on "Shall We Know Each Other in Heaven?" One of his hearers, deeply moved, went into the vestry to thank the minister for the sermon. Then he asked that a further sermon be preached the following Sunday on "Shall We Know Each Other on Earth?" "For," he said, "I have been attending this church for some time, but nobody seems to know I am here."—Methodist Times.

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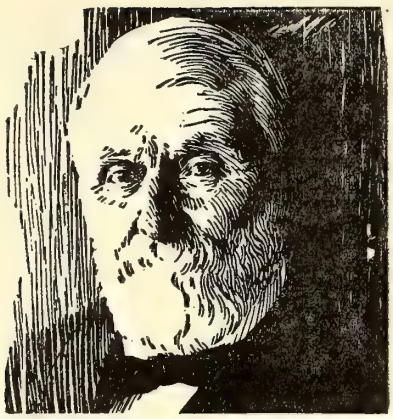
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THE ETERNAL CHALLENGE

(Continued from page 21)

"Because you have intrigued me, because you've made me frightfully interested."

"Please don't, Mr. Trebartha. Please don't think of me as a freak. Religion is the greatest thing in the world, and as I think of it my services should not be regarded as a mere matter of curiosity. I've done what I've done because I've believed, and still believe, that God would have me do it. Of course I wanted to stay in the Church of England, but they wouldn't let me."

"Then you are Nonconformist now, I suppose?"

"I don't know what I am. As though that mattered! What does it matter whether I'm a Nonconformist or a church woman? That's all too small to trouble about, and it's partly because we've overstressed such things that churches are laughed at by the people."

"And do many people come to your chapel?" asked Nick.

"It's crowded," cried the girl, with a little tough of pride in her voice. "No, don't mistake me, I'm not vain enough to believe that it's because of any special quality in my preaching; it's because we are alive, because we are dead in earnest, because people feel that we stand for something more than an empty shibboleth."

"And do the people in the town treat you with respect?"

"Respect! Why shouldn't they? Of course there are a number of stiff orthodox people who look on me with disfavor and call me a freak; but the people among whom I work love me. You see, we've something going on practically every night of the week, and everything is throbbing with life. We've done a great deal of good, too," she added.

"But don't the rough element of the town regard it as strange that a girl like you should be a minister of the church?"

"Girl like me! How old should you think I am?"

"No older than I am," replied Nick. "Twenty-seven at the most."

"I am thirty-five."

"That's impossible!" cried the young man. "Several times while you've been speaking I've thought of you at most as three or four and twenty."

"Well, I am thirty-five; not that it matters whether I look old or young. I suppose I am pleased, because every woman is vain of her looks, whatever she may say to the contrary."

"Anyhow, that's how you came to know Reuben Sutcliffe?"

"But I do not know Reuben Sutcliffe. I went to his home while he was in prison and got to know his sisters. I know what the people think of him, too, and that's why I have come to you. You won't discharge him, will you?"

"I am afraid I must."

"But don't; please don't." There was a look of eager appeal in her eyes.

"Why shouldn't I?"

"Because if you do, the town will be in a state of riot in a week; it will be like letting hell loose."

"Why should it?"

"I've tried to tell you. Reuben Sutcliffe is a sort of epitome of a large section of the town. He is the recognized leader of nearly all the hot-bloods. It was with the greatest difficulty a riot was suppressed when he was sent to prison. In fact, as you may know, the authorities had to bring from Greyburn, and the people have never forgiven what they took as an insult to themselves. That was why I was so glad when you employed him. For a time the people felt more kindly even to you; but if you discharge him all the old bad feeling will come to the surface again, and heaven only knows what will happen."

"But I don't think you understand, Miss Redfern. It was against the judgment and advice of my manager that I employed him, and I went clean against the feelings and decisions of the employers in the town."

"I know that."

"Yes, but perhaps you don't know what's happened since. I hoped that by reinstating him in his old job, and by giving him the highest rate of wages, I might stop his tirades against the masters; but I find he's worse than ever. Only yesterday Dixon, the manager of the factory, told me he was stirring up strife everywhere and inciting the young hotheads to rebellion. He said his influence was having a terrible effect even upon those who were well disposed, and that if I did not sack him the factory would be unmanageable. So, you see, I am helpless."

"You are not helpless!" cried the girl. "I know what Reuben Sutcliffe is; I know, too, that by employing him you made him far less extreme than he was; but if you discharge him—* Please, Mr. Trebartha, do realize the condition of the town. It's reeking, simply reeking with Bolshevism. It's talked at every street corner; it's discussed at meal-times; it's preached in all the halls. Bolshevist men and women lecturers have come here from Glasgow, from Leeds, from London, and heaven only knows where else. The town has been flooded with literature, and especially the young people have drunk it in as though it were some nectar of the gods. Edgar Inchcliffe and his crowd don't half know what's going on. That's why they are blind, blind to the truth. And Reuben Sutcliffe is the chief mouthpiece of the extremists. He seems to gather up all their wild revolutionary doctrines in himself. Thus an attack on him is regarded as an attack on all the class that he represents. That's why I've come to plead with you. Don't dismiss him, Mr. Trebartha! please don't!"

"I am afraid I must," replied Nick after a long silence. "I am hated by the employers as it is, and Dixon made it plain to me only yesterday that unless I discharged him I may as well close the factory."

"And every factory in the town will be closed if you do!" was the girl's reply. "The young hot-bloods have been kept

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from carrying out their wild schemes by the sober elements of the town, but if you do what you threaten, nothing will be able to keep them down."

"You mean that there will be a general strike?"

"Yes! And do you know what a general strike would mean? It wouldn't be like the strikes that took place in the old pre-war days. The people knew nothing about Bolshevism then, and their socialism was of a mild and reasonable order, but now—!"

"Perhaps you are right," admitted Nick; "but isn't the general strike bound to come? Haven't the Bolshevists been plotting for months to destroy law and order? Hadn't we better meet it at once and have done with it?"

"But don't do it through Reuben Sutcliffe!" cried the woman.

"Why not?"

"Because, as I said, he is a kind of pivot on which everything rests. The people have made him a kind of hero, some look upon him as a sort of demigod. That's why what he says has so much influence."

"Well and what then?"

Muriel Redfern looked steadily at Nick for some seconds before replying, and he saw that her mouth was tremulous, that her eyes were filled with tears.

"What then?" repeated Nick presently.

But Muriel Redfern still continued silent. Nick saw that her bosom was heaving, that every feature was working convulsively, while her eyes shone with an unnatural light.

"I'll tell you," she said, when nearly a minute had elapsed, and Nick noticed a tone in her voice which he had not heard before.

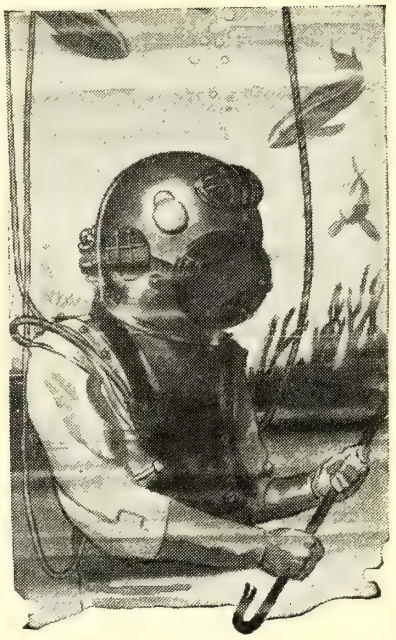
(Continued next week)

THE SECRET OF HAPPINESS

You have heard of the secret of success. Laurinburg has a man who can give you the secret of happiness. He is Dr. C. M. Hawkins of the Methodist church, who on Sunday completes fifty years of service in the ministry. Listen to what he says: "I have been happy all the time; I have had a good time. People have been good to me and every church I have served has prospered and I have always gone to conference with all assessments paid. I am just as eager for work now as when I first started, though I know I am not as young as I have been."

Asked if he would like to start over again, Dr. Hawkins said yes. But he thinks he would work harder and have a still better time. He carries his years easily. He is not an old man, for he got an early start as a preacher. His eye is undimmed and his physical forces unabated. He is youthful in spirit and his outlook on life and the future is wholesome and fine.

You who seek happiness, look at this man. Fifty years in the ministry, absent from his pulpit only six Sundays in half a century. And still he is fresh and eager for the day's task.—Laurinburg Exchange.



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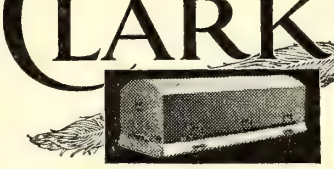
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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Gastonia—St. Paul's, Cherryville Ct.....April 3-4
Wilmington—Rose Hill ..... April 10-11
Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon—Enfield ..... April 23-24
New Bern—Oriental ..... April 24-25
Asheville—Fletchers ..... April 29-30
Charlotte—Charlotte (Wesley Heights) .....April 29-30
Marion—Rutherford College ..... April 30-May 1
Statesville—Troutman ..... May 1-2
Winston-Salem—Green St., Winston-Salem.....May 1-2
Elizabeth City—Columbia ..... May 7-8
Fayetteville—Roseboro ..... May 13-14
Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

April
Yanceyville, Yanceyville, a.m. 6
Duke's Chapel, p.m. 6
Trinity, p.m. 9
Person Ct., Lea's Chapel, a.m. 13
Long Memorial, p.m. 13
Duke Memorial, p.m. 16
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
E. Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27
May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

April
South Mills, Newland, 11 4-6
Moyock, Perkins, afternoon 5-6
Chowan, Bethany, 11 12-13
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

April
Hemp, Mt. Carmel, a.m. 5-6
Glendon, Cool Springs, p.m. 6
Sanford, night 6
Erwin 13
Hay Street, night 13
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27
May
Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
Snow Hill, Bethel, 11 6
Grifton, Edwards Chapel, 3 6
Ocracoke-Portsmouth, Portsmouth 9-10
Goldsboro, St. Paul, 11 13
LaGrange, Trinity, 3 13
Hookerton, Hookerton, night 13
Mt. Olive-Calypso, Mt. Olive, 11 20
Pink Hill, Webb's, 3 20
District Conference, Oriental 24-25
Dover, Lane's, 11 27
Seven Springs, Zion, 3 27
Kinston, Queen St., night 27
May
Newport, Bethlehem, 11 4
Atlantic-Springfield, Sealevel, night 4
Oriental, Arapahoe, 11 11
New Bern, Centenary, night 11
Pamlico, Hobucken, 11 18
Riverside-Bridgeton, Rhems, 3:30 18
Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11.....24
Preaching 3 25
Morehead City, night 25
June
Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

April
Creedmoor, Bullocks, 11 5
Central, 11 6
Bailey, Middlesex, 11 13
Zebulon, Zebulon, 3 13
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

April
Hamlet 13
Richmond 13
Red Springs 23
Piedmont, 11 27
Rockingham, 8 27
Maxton, 8 30
May
Laurinburg, 8 1
Aberdeen, 11 4
Raeford, 3 4
Laurel Hill, 3 18
Caledonia, 3 18
Wadeville 25
June
Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

April
Bethel, 11 6
Vanceboro, 3 and 7:30 6
Spring Hope, 7:30 12
Spring Hope, 11 13
Nashville, 7:30 13
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

April
Henderson, night 9
Middleburg, Tabernacle, a.m. 13
White Memorial and City Road, night 13
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27
May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

April
Magnolia, Centenary, 11 5
Ingold, Antioch, 11 6
Clinton, Clinton, 7:30 6
Jacksonville-Richlands, 11 16
Carver's Creek, Shiloh, 11 13
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

April
Elk Mountain, 11 6
Hillside, 7:30 6
Central 11 13
Hendersonville Ct., Fruitland, 3 13
Brevard, 11 20
Rosman, Toxaway, 3 20
West Asheville, 11 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

April
Mount Holly, 11 6
Lowell, South Point, 3 6
Maylo, 7:30 6
Crouse, Laboratory, 11 13
Dallas, Puetts, 3 13
Bessemer City, 7:30 13
Trinity, Tate's Chapel, 11 and 3 19-20
Belmont-Park Street, 11 20
Cherryville, 7:30 20
King's Mountain, 7:30 23
Polkville, Elliott's, 11 26
Clover Hill, 11 27
Belwood, Kadesh, 3 26-27
May
Lowesville, New Hope, 11 3-4
Rock Springs, Bethany, 3 3-4
June
Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29
July
South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20
District conference at St. Pauls church, Cherryville circuit, Thursday and Friday, April 3-4.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

April
Ramseur-Franklinville, Franklinville, 11 6

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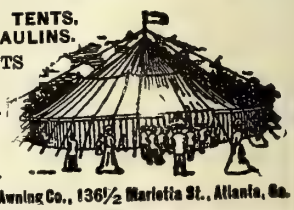
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Pleasant Garden, Bethlehem, 3 6
West Market, West Market, night 6
Stokesdale, Eden, 11 12-13
Proximity, Proximity, night 13
Park Place, Park Place, 11 20
Bethel-Grace, Bethel, night 20
Ward Street-Archdale, Archdale, 11 27
Wesley Memorial, Wesley Memorial, night 27

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

April

Spindale, 11 6
Cliffside, night 6
Table Rock, Fairview, 10:30 20
Burke, Valdese, 2:30 20
Morganton, First church, 11 27
Old Fort Ct., Ebenezer, 3 27

May

District Conference, Rutherford College..April 30 and 1
McDowell, Trinity, 11 4
Rutherford College, Connelley Springs, night 4
Rutherfordton, 11 11
Forest City, night 11
Bostic, Hopewell, 11 18
Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night.... 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

April

Rural Hall, Antioch, 11 6
Pilot Mountain, Chestnut Grove, 3 6
Danbury, Pine Hall, 11 12-13
Walnut Cove, Bethlehem, 3 13
Madison, 7:30 13
Leaksville, 11 20
Draper, 3 20
Spray, 7:30 20
Sandy Ridge, Mt. Zion, 11 27
Stoneville-Mayodan, Price, 3 26-27

May

Jonesville, Ronda, 3 3-4
Wilkesboro, Roaring River, 11 4
Elkin, 7:30 4
Dobson, Rockford, 3 10-1
Yadkinville, East Bend, 11 11
Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June

Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29
The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

April

Concord, Kerr Street, 11 6
Concord, Epworth, night 6
Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13
Spencer, night 13
Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun.....19-20
Forest Hill, night 20
The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

April

Newton, 11 6
Granite Falls, night 6
Lenoir Ct., Old Colliers, 11 13
Hudson, Mt. Herman, 3 13
Hickory Ct., Fair Grove, 11 26
Dudley Shoals, 11 27
Highland, Rhodhiss, night 27

May

Hickory, First, 11 4
Maiden, May's Chapel, 3 4
Westview, night 4
Catawba, Concord, 3 10
Statesville, Broad St., 11 11
Ball's Creek, Center, 3 11
Race St., night 11
Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July

Elmwood, Ebenezer 3 6
Diestrict conference at Troutman May 1-2.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April

Judson-Robbinsville, Topton, 11 6
Whittier, Whittier, night 6
Bryson City, night 13
Hayesville, Oak Forest, 11 20
Murphy Ct., Ogden, 3 20
Bethel, Harmony, 11 26-27

May

Haywood, Fincher's Chapel, 11 4
Clyde-Junaluska, Long's, night 4

June

Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

April

Hanes-Clemmons, Clemmons, 11 6
Lewisville, Concord, 2:30 6
Green Street, 7:30 6
Oak Ridge, 11 13
Grace, 7:30 13
Walkertown, 11 20
Central Terrace, 7:30 20
Mt. Olivet, 11 27
Ogburn Memorial, 7:30 27

May

Burkhead, 11 4
Advance, 7:30 4
Centenary, 11 11
West End, 7:30 11
Davie, Concord, 11 17
Farmington, Huntsville, 3 17
West End, 11 18
Centenary, 7:30 18
Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8

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IN MEMORIAM

It is with much sorrow that we, the members of the Ladies' Aid Society of Rodanthe, N. C., mourn the death of Mrs. E. S. Midgett, who on the morning of January 21, 1930, was taken from our midst. She was one of the oldest members and was always found faithful and ready to help in every time of need. She loved her church and Sunday school, and one of her greatest enjoyments was reading the Christian Advocate.

One by one the old landmarks which link us to the pleasant past are going from the shores of time, leaving us to sigh for the touch of a vanished hand and the sound of a voice that is still.

She leaves a husband, E. S. Midgett, and two children, G. A. Midgett and Mrs. H. G. Midgett, and a host of relatives and and friends. The Aid Society.



One of the Ancient Inca Tombs on the high plateau of Bolivia.

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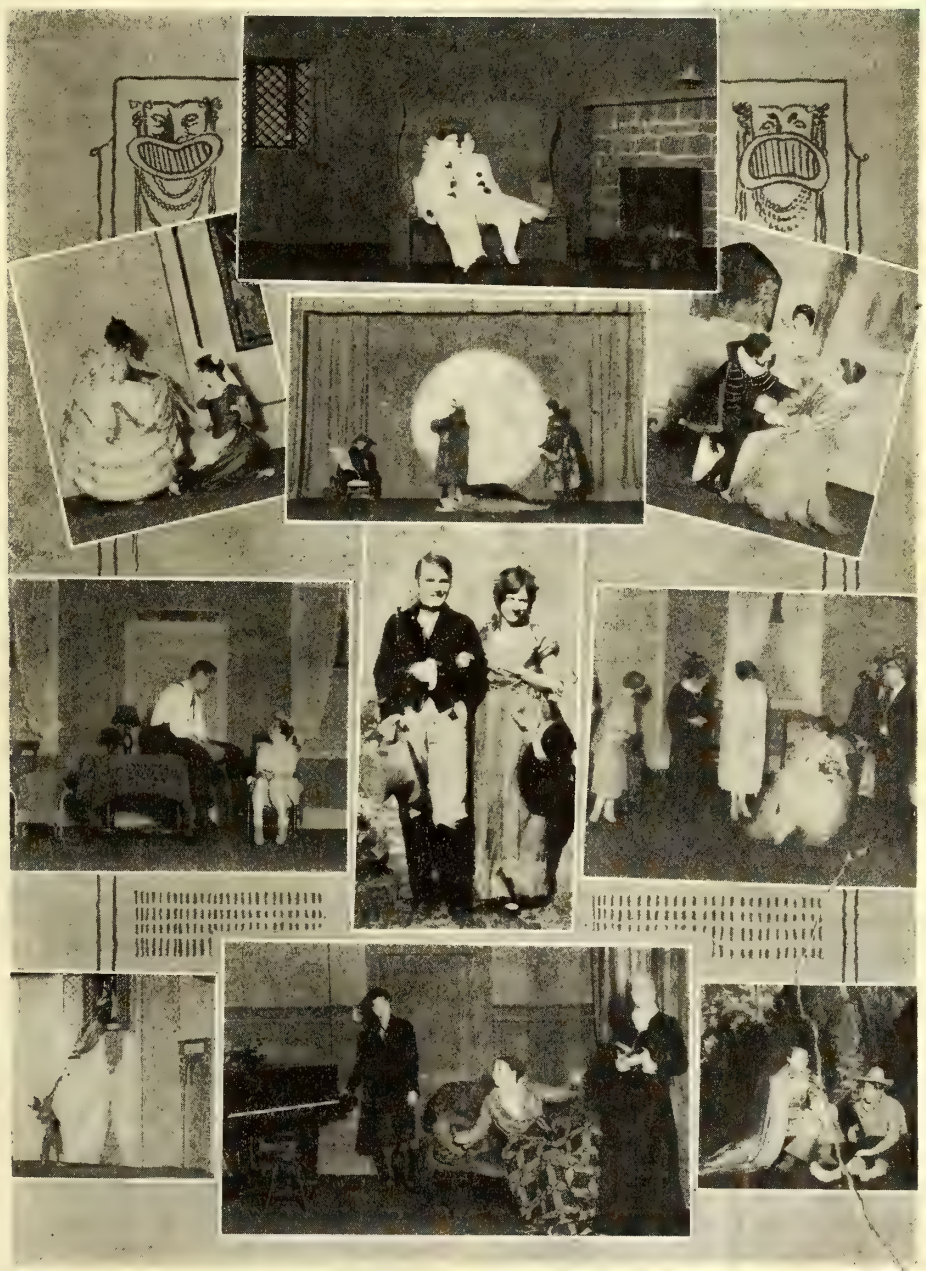
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15Oct30



SCENES FROM SEVERAL RECENT DRAMATIC PRODUCTIONS
OF GREENSBORO COLLEGE

RAIN STOPS NONE OF THESE

J. C. Williams

Last Sunday was a wet day for churchgoers. But who ever heard of J. C. Williams being stopped by any ordinary situation? This pastor, with the help of the Lord, never allows failure to enter his plans. Success follows all his efforts on the Bailey charge. The last consummation of Brother Williams is to put Bailey on the high roll of distinction.

R. G. Tuttle

A Tuttle is evermore counted among the men who succeed. R. G. Tuttle is no exception to the rule. Newton now goes among the other charges that have won distinction in this jubilee year. Putting the Advocate on the honor roll is only one of R. G. Tuttle's deeds of honor.

W. G. Pilcher

Mooresville circuit is one of the big charges of the conference. The demands are many but Brother Pilcher is sufficient for these. He certainly deserves all praise for the fine way in which he has handled this jubilee year. Our grateful thanks belong to him.

A .L. Aycock

Here comes the pastor of Main Street (High Point) with more than his quota. Brother Aycock aids much in the effort of the Greensboro district to come under the line first. This present situation in the district greatly interests Elder Newell. Thanks are due this brother who glories in having a charge in the Furniture City of the Old North State. Aycock is in high favor at Main Street and preaches to large congregations.

J. L. Rayle

The Advocate often hears from this brother on the high hills. That name, Table Rock, always enlists interest. It suggests supplies and solidarity. Brother Rayle of Table Rock is a friend of this office and we rejoice to place him among the noted names of distinction in this present rejoicing.

J. R. Church

Here is another Methodist preacher who lives and labors in a high and historic land. King's Mountain has a secure place in the history of the world. Church could not rest until he put King's Mountain charge among the stars this present year. So here goes!

T. H. Swafford

Swafford wins three diamonds at one fell swoop. He gets three times his quota. This is fine for Smyre (Gastonia). It is wonderful how some men can take honors. Always count on the name Swafford among the preachers.

A SERIES OF ARTICLES BY DR. F. S. HICKMAN

A brief series of articles on the theme, "What Shall I Do With My Life?" by Dr. Frank S. Hickman of Duke University, will appear at an early date in the North Carolina Christian Advocate. Many will be interested; young people should give special attention to this series.

The Advocate has enough excellent features to furnish good talking points for all who care to present the paper.

Were all the friends of the North Carolina Christian Advocate to make known the merits of the paper a big increase in circulation would follow. When will we learn the necessity of a united effort to carry on successfully in our undertakings? To build up our institutions we must evermore keep at it. This is pre-eminently true in running a religious newspaper.

We have four features this diamond jubilee year that should aid wonderfully in our celebration. "The Eternal Challenge," "The Romance of American Methodism," "What Shall I Do With My Life?" and the cuts and records of the pastors—these are enough to give distinction. The Advocate has never before made such an offer to its readers. Are we going to let the people know?

TWO THRILLS A WEEK!

We could fill much space each week in giving the good things said of the Advocate by our readers, but we forbear lest these may not be as interesting to our readers as they are to us. However, we are going to allow two ladies a place. Here goes:

"Talk about thrills, the story, 'The Eternal Challenge,' is a thrill A-1, and no less so is 'The Romance of American Methodism.' I thank you for both."

Here is another in the same mail of a very different order but none the less significant:

"Enclosed find check for $2 for renewal of my paper. The Advocate is a fine old paper—worth far more than the price. I don't see how any member of our church can afford to be without it—he can't be a really intelligent Methodist."

WILL HAYS AT HIS OLD GAME

Will Hays is still at his old game of trying to deceive the American public as to the movies. Under the caption, "The Movies Converted Again," the Christian Century shows how false are the pretenses at reform. Among other things the Century says:

The motion picture producers have been converted! They are taking the veil! Such as we go to press is the news heralded by Will Hays through the newspapers of the country. He tells us that at the annual meeting of the board of directors of the Motion Picture Producers and Distributors Association on March 31 a new code of morals was ratified. We quote typical items from the code:

The history, institutions, prominent people and citizenry of other nations shall be represented fairly.

Pointed profanity is forbidden.

Obscenity in word, gesture, reference, song, joke, or by suggestion, is forbidden.

Dances which emphasize indecent movements are to be garded as obscene.

Indecent or undue exposure is forbidden.

If pious resolutions and vows of chastity could have saved the motion picture industry it would have been saved long ago. The big producers have given us a plethora of promises, but a dearth of deeds. They get converted too often. Their formula is an old one: When in danger of a spanking—promise to be good.

The Devil was sick—the Devil a monk would be;
The Devil got well—a devil of a monk was he.

What is the danger that has called forth this new code that might have been written in a convent or a nunnery? It is the Brookhart bill in the United States Senate and the new Hudson bill in the house of representatives. The former seeks to break the monopoly which a handful of great corporations now exercise over the screen for the sake of their own profit. The latter goes further and seeks to establish a federal motion picture commission which shall have power to enforce just such provisions as those to which producers have been giving lip-service during the last ten years. In fact, the Hudson bill incorporates the very thirteen points which the producers advertised so widely in 1921 as a code of self-discipline. The producers, through the organization headed by Mr. Hays, have, within the past month announced their opposition to that bill! The only conclusion the public can draw is that movie codes of morals are for publicity only.

Brother pastor, why not gather all your forces together and move to have your charge on the honor roll by the district conference? This would make a fine goal; this would be worth much to your people.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

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"A song of sunshine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart;
For Calvary and Easter Day
Were just three days apart!"

Mrs. Boole of the W. C. T. U. has said that the 18th amendement will last as long as the 19th amendment which gives the right of suffrage to women. It does seem that when the women speak a language of that sort mere men, no matter how thirsty they may be, would settle down to the inevitable. Men had as well admit that the women are in charge.

Again and again should we meditate on the cheery optimism of Robert Browning. The present age needs such as this:
"My hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First.
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accursed."

The official figures show that in North Carolina we cut the automobile bill one-half during the first three months of 1930. The total this year is 10,074 as compared with 20,247 cars sold last year. This year sales amount to $8,311,050; last year for the same period the sales reached $16,702,775. Could we keep this up for the year and the folks would hold to their old cars some relief would come to a complaining people. It does seem that the car has been with us long enough for us to get away from the weakness of the newly rich who are so given to vulgar display. We ought to use it with reserve and good sense. Too many yet act like children with new toys, instead of being men who use an essential commodity to some purpose.

The prophets, those pioneer souls who see the truth beyond the hard and fixed limits set, always have a hard time. Jesus cried out against those who stoned the prophets in his day. May we not enquire anew:
"Shall we make their creed our jailer?
Shall we, in our haste to slay,
From the tombs of the old prophets
Steal the funeral lamps away
To light up the martyr-fagots
Round the prophets of today?"

Anyone who covers the highways of North Carolina can but wonder at the immense business done by the thousands of service stations scattered along every road. The Standard, Gulf and other signs greet the eye. The rate at which Shells appear on every highway excites wonder. Are these stations going to play a big part in the price of gasoline? The press reports a big struggle on between the Shell and the Standard in the Orient. Is this to become world-wide?

Are we Methodists developing the ability to do construction work of a durable fashion? We have buried more colleges than we have at the present; we have planted churches on every roadside and in every urban community, but many of them make no real advance; we are just now planning all sorts of readjustments, oftentimes with no well defined notion as to what we are to do. The old pioneer methods will not go in a more complex social order. Well wrought out plans and rational methods of procedure on the part of men who will persist to a definite end are essential in securing definite results. A little wisdom and some foresight would have saved many a situation. Some churches are overburdened with debt; others are wholly inadequate because of the want of due consideration as to the needs of the community. To plan wisely and to build permanently becomes more and more the urgent consideration of American life if we are to escape wasteful expenditures.

The Road to the Folks

Stanley Jones got the attention and interest of the world in his "Christ of the Indian Road." "The Christ of Every Road" is increasing the hold of Stanley Jones upon those who cling to the inner spiritual realities of life. There is another road to which we should now give special attention and that is the "Road to the People."

We have an open road to the sanctuary along which we expect the faithful to pass to Sunday school and to the church. But how about the many around every church in town and country place who never enter a church and they know nothing of what is going on therein? This is the situation with our present day Methodism. Shall we remain content with this state of things?

The early Methodists knew no roads leading to well established churches with a well ordered institutional life. All the roads for them in those far off days led straight to the people —to people of all classes and conditions. This was the lot of all who went or were sent forth to help spread scriptural holiness over these lands. Are we not going to be forced to place the stress just here in this present time of estrangement and unconcern?

In the first century the roads along which the enthusiastic Christians traveled led across the Roman Empire. In every century since known for its renewed devotion and increased zeal the roads have led direct to the people. Such was a leading characteristic of the Wesleyan movement on both sides of the water. Well may we rejoice that there are certain men of today who are blazing the trails in the same direction—and the common people hear them gladly. The Christ of every road walks the road that leads to the folks.

Politics in the Ozarks

Out in the Ozark mountains of Arkansas a man for whom we should be glad to vote is running for office. His name is Harvey McGehee and if his name did not tell you that his ancestors were from the Emerald Isle, the style in which he announces himself for office makes clear what sort of blood runs in his veins.

Here is what he tells his fellow citizens:

"As for myself, I am an Arkansaw hillbilly —never saw a train until I was 15 years old and was almost grown before I learned that Republicans were human like other people. . . .I have plowed a mule 16 years old in new ground without cussing. . . . I came to Crawford county five years ago and have since been elected to the legislature twice and been operated on for appendicitis. . . . Last year I married the finest little girl in Oklahoma, and we are living together happily in Van Buren. I want the office because I think I can make a living out of it and will promise if elected to make things so warm for crooks and law violators of all kinds that they will think that hell ain't 40 feet from the courthouse. I expect to spend the time between now and election on August 12 kissing the babies, bragging on the women's cooking, complimenting the farmers on their crops and warming things up for my opponents."

This frank, thirty-year-old citizen of the wilds of Arkansaw with a saving sense of humor is our man. Any man who can tell the whole truth when running for office is so unusual that he deserves space on the front page.

A Little Child Still Leads

Jesus set a child not only in the midst of his disciples but in the midst of the whole world. If one would enter the kingdom of heaven he must become as a little child. If one is to be taught the finest things of the eternal world a child will probably give the best instruction. Take for example the story of Seth Parker, the radio commedian, which appears in the Christian Herald as follows:

Mary Fletcher was as nice a woman as ever lived in Jonesport, but she had no use for religion. She didn't believe in God or heaven, because she only believed in what could be shown to her. At last her little boy Jim got scarlet fever and "one night he started breathing heavy and his hands and face got hotter with the fever. His pa and ma was setting by the bed, and soon as they seen how things was going his pa up an ran for the doctor. Mary sat there alone with the little feller, and pretty soon he sat right up in bed, and looking out the winder at the moon what was shining, he sez: "It's an awful pretty moon, ain't it ma?" "Yes, it is, Jim," she sez, "but lie down again now." "I don't want to lie down, ma. I want to look at the moon. Heaven's up behind the moon, ain't it?" Fer a moment Mary caught her breath, and then, trying to cover him up, she sez: "Yes, Jim, it's a real pretty moon." "Look, ma," he sez, "there's a great big star in back of the moon, and there's angels fiying orund it." "There, there, Jim," she sez; "you just think you see them." "No, I don't; I can see just what they're doing," he sez. "But you can't see through the moon, Jimmy," she sez, putting her arms around him. "Yes I can, too. Can't you see the angels flying around the star, ma?" he sez, real disappointed. "Why, Jim, dear," she sez, "it isn't possible to see them. The moon's in the way, and you can't see through the moon." "Aw, now, ma," he sez, "can't you see nothing except with your eyes?"

When the doctor got there and commenced ter work on little Jim, he sent Mary out the room and she went downstairs to the old-fashioned rocker where she used to rock Jim to sleep. She got down on her knees beside the rocker, with the tears running down her face, and for the first time in her life she saw things she couldn't see with her eyes, and she felt things what she couldn't feel with her hands.

Four Hundredth Anniversary of Augsburg Confession

The year 1930 marks the quatro-centennial of the promulgation of the Augsburg Confession, one of the great historic documents of Protestantism and a major step in the development of Protestant thought. On June 25, 1530, the Confession was publicly read before the Diet of Augsburg, which had been called by Charles V to deal with various controversies connected with the new movement of the Reformation. The Confession set forth at that time enumerated the errors in the Catholic system against which the signers protested, and also the positive views upon which they were agreed. The Confession was answered by the Roman Catholic Church with a confutation to which Melanchthon made response in a long and learned apology for the Augsburg Confession.

Elaborate plans for the commemoration of the four hundredth anniversary are being made at Augsburg and the American churches have been invited to be represented through the Federal Council of the Churches.

"Leader in a Brotherly Way"

The Charlotte Observer in an editorial last Monday morning gave its estimate of Wallace Wade, the recently elected football coach of Duke University. Among other things the editor says: "He has been a leader in a brotherly way." That is a wonderfully fine tribute, not only to a football coach, but to a leader in any and every department of life.

"To be a leader in a brotherly way" will spell success anywhere and everywhere. We have a good deal of unrest in the church at this very time and most of it has grown out of the failure to lead in a brotherly way. The day of the boss, of the autocrat, of the would-be leader who is not a sympathetic brother to every other man has passed. When the world said that it was tired of kings, it also declared that the successful leader must lead in a brotherly way whether he be a football coach, a bishop, a presiding elder, a pastor, or an editor.

Sir Harry Lauder

Yes, it's Sir Harry. When the king knighted the little Scot who has sung and laughed his way around the globe and whose name is a household word in five continents he honored the throne, and Harry Lauder has brought fresh laurels to the land of Wallace and Bruce, of Burns and Scott, the little hill country of the north that has dispatched its God-blessed Macs upon every ocean and into every continent.

Sir Harry has just delighted great audiences in Greensboro and Charlotte. He sang his songs and cracked his jokes and set the crowded houses ripling with laughter and happy in their tears. Out of the deep simplicities of human life, its strength and its frailties, its comedy and its pathos, he "paints his picture in song and patter—and meanders off the stage to the final lilt of the most tuneful choruses ever sung."

In this day when the slime of the slums run thick and deadly over the stage and concert halls are stifling with the miasma of African jungles, we can be thankful for a clean, refreshing breath from the heather hills where lads and lassies are "Roaming in the gloaming" and from whence we catch the fresh, though ancient notes, of "My Heather Bell."

Some one with great accuracy and insight has said: "The breath of the heather is in his songs and his manner, the sunlight shines again on whitewashed cottage walls, or the greylight flickers on faces round the peat fire on the hearth; and it is as if you are among old friends and neighbors—cronies of other days and lands afar—and one of the company has just been singing a song."

Huge Gifts to Missions by Wesley Memorial Church, High Point

The Wesley Memorial church, High Point, J. W. Moore, pastor, this year contributes $11,000 to the missionary maintenance fund, thereby going ahead of its own record last year when the amount was slightly above $10,000. This is a great record for a church of 1700 members. We have not heard of a church that surpasses these figures. Centenary-West End, Winston-Salem, has not yet reported. Neither have we heard from St. Luke, Oklahoma City. These were the "big three" last year and will probably be again this year. We, however, venture the prophecy that in the final count North Carolina will be in the lead.

People and Things

The delegates to the Rockingham district conference who expect to spend the night will please notify Rev. C. T. Rogers, the pastor.

"Center church on the Ball Creek charge will be dedicated in connection with the quarterly conference Sunday, May 11, at 3 p. m. All former pastors and friends are invited to be with us and enjoy the occasion."—J. A. Fry.

Rev. H. C. Smith was with Brother Buffaloe in a meeting last week in Carthage. There were great crowds and fine interest. Brother Costen of Hendersonville led the singing. He also did good work with the young people.

"The Washington district conference will convene in Elm City April 22-23. Rev. Guy Hamilton will preach on Monday evening, April 21, before the opening of conference Tuesday morning."—J. H. McCracken.

Rev. G. Ray Jordan has Rev. Robt. Z. Taylor, pastor of Grace church, Atlanta, assisting in revival services at Dilworth, Charlotte. There are two services a day, at 8 a. m. and 7:30 p. m.

Mr. and Mrs. R. S. Peele of Gibson, N. C., request the prayers of the Christian readers of the Advocate that if it is God's will that they may be restored, and if not that they may be resigned to God's will. They are both upon beds of affliction.

The delegates to the general conference in Dallas, May 7, will not be entitled to the special rates at the Adolphus until the night of May 6. This agreement was made by the representative of the locating committee and the hotel management months ago. Let the delegates and officials please bear in mind this announcement.

"We have just closed at Pilot Mountain Methodist church a two weeks' revival service in which Rev. W. E. Poovey, our presiding elder, preached the second week, resulting in 90 professions of faith in Christ, and 67 have given their names for membership in the churches of the town."—W. B. Thompson, P. C.

Rev. G. W. Vick, pastor of Green Street church, states that all persons coming to the Winston-Salem district conference by bus or train will be met at the stations if they will let him know the time of arrival. He also desires to know beforehand who expects to spend the night in Winston-Salem.

"The congregations of the Welcome charge thoroughly enjoyed the visit and addresses of Rev. C. B. Dawsey from Brazil. Probably because the pastor gave them this extra treat, some of the Midway members came to the parsonage last week and gave their pastor and his family a nice pounding. We enjoyed very much both Brother Dawsey and the pounding. Brother Dawsey spoke of Midway as being the best country church he had ever seen."—Pastor.

"Our second quarterly conference met at Clarkton Saturday, March 29. Our presiding elder preached a good sermon. Had dinner at the church and the business session in the afternoon. All the churches were represented and made very good reports. I recently organized an Epworth League at Wesley's Chapel. We now have three leagues on this charge. We are now making plans for our revivals—some to be held about Easter, the others later. We are looking forward to a successful year. The people are very kind to us. Some have pounded us."—Chas. M. Lance.

"We are beginning our evangelistic services at Highland Wednesday night and expect to continue until Easter Sunday. The pastor is to do the preaching, and Mr. William Ormond of Rutherford College is to conduct the singing. We are expecting much good from these services. Pray for us."—Ivon L. Roberts.

Dr. H. M. North, our presiding elder in the Wilmington district, will begin a pre-Easter revival in the Kenansville Methodist church April 13 at 7:30 p. m. and continue throughout the following week, concluding the services on Easter Sunday. We have been prayerfully looking forward to these services, and we are expecting great things. A cordial invitation is extended to all who will attend these services. Pray for us!—The Pastor.

Three fourths of a million of young men and women in America are in colleges. There has been nothing like that in history before. One half as many travel abroad and three or four times that number are touring the country at large. There is a stirring of the American mind, and it is worth remarking that as man becomes more cosmopolitan there is a weakening of his appreciation of moral values. The American soul is undergoing some testing, more than ever before, and it will undergo more testing as education increases.—Rev. Henry Lyle Lamdin.

"A word from Norwood circuit. We have just closed a great revival at Green's Memorial. There were 25 converted. Twenty-seven joined church by letter and vows—23 by vows and four by letter. Old-timers state that this was the greatest revival ever held in that section of the country. Overflowing crowds throughout the revival. The new church with its Sunday school rooms were crowded to capacity and a great many unable to get in; section of the community that has been inactive for years became very much alive. We have so far over the circuit taken in 63—37 by vows and 26 by letter. The work looks very encouraging for a great report this fall. Hope to get name on Advocate honor roll at early date."—Rev. J. Max Brandon.

Mr. C. F. Andrews, the intimate friend of Mahatma Gandhi, sails on April 5 for England, and thence for India, after having spent several months in this country during which time he has been giving special attention to problems of interracial co-operation. Another of his major interests while in the United States has been to make preliminary plans for an extended visit of Rabindranath Tagore to this country under the auspices of a national committee which is being formed under the leadership of the Quakers. The last weeks of Mr. Andrews' stay in America were devoted largely to the writing of a new book under the title, "What Christ Means to Me," in which he is endeavoring to gather up the results of his reflections upon his experiences in India as they relate to his deepest religious convictions.

ROCKINGHAM DISTRICT CONFERENCE

Our district conference will be held at Red Springs April 22-23. Col. John F. Bruton will speak at noon, the 22nd, and Rev. W. W. Peele at noon, the 23rd. The theme for the whole conference will be "The Spiritual Life." We shall expect the editors and friends from all our institutions.

H. C. Smith.

GASTONIA DISTRICT CONFERENCE

The Gastonia district Thursday of last week, April 3, led off in the series of twenty district conferences that are held annually in North Carolina, and it set a fine pace for those which are to follow. The beautiful new St. Paul church on the Cherryville circuit was filled to overflowing and the interest, even the enthusiasm, in the work of the church were constantly manifest.

Rev. R. M. Courtney was presiding over his first district conference, but he appeared so much at home in the work that one might have guessed that he had held at least half an hundred before this. His years of training in the work of missions has qualified him for all sorts of conferences. At 11:30 o'clock Rev. J. B. Craven, pastor of Main Street, Gastonia, preached an excellent sermon to an appreciative congregation. The other portions of the conference sessions were devoted to routine district conference work with Rev. A. C. Swafford keeping the records, and he is under promise to furnish the Advocate a report of the most important details.

The presiding elder was wise enough to appoint only one committee except those required for the legal work of the conference. This freedom from a multitude of committees gave ample time for the things really worth while. The visitors representing special interests of the church were many in number, but brief in their talks, which contributed greatly to the happiness of the entire body.

The St. Paul congregation fed that multitude of people and had no little to spare. That is a choice community, indeed Cleveland is becoming the banner county of North Carolina and though located in a stone's throw of the mountains produced last year more cotton than any other county in the state.

RELIGIOUS FREEDOM IN MARYLAND

Last week a gigantic meeting was held in New York to celebrate the founding of religious freedom in America by Lord Baltimore. This celebration was made the occasion for protests against religious persecution in Soviet Russia.

No fair historian will withhold praise from the famous act of toleration passed in Maryland in 1649. It provided for much more liberal treatment of all sects of orthodox Christians than prevailed in most of the other colonies. It ordered toleration for all who professed faith in Jesus Christ and subscribed to the orthodox interpretation of the Trinity.

Yet it did not in any sense guarantee complete religious freedom. It prescribed the death penalty for Aryan heretics, atheists and Jews. The act itself said:

"Whatsoever person or persons within this province and the islands belonging thereunto shall from henceforth blasphemes God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of these said persons of the Trinity, or the unity of the Godhead, shall be punished with death and forfeiture of all his or her lands and goods to the lord proprietors."

If literally applied, that act would have demanded the heads of Clarence Darrow, Max Eastman, Olin Ross, Charles Francis Potter, Rabbi Stephens S. Wise or any Unitarian or Universalist divine. It is well to honor Lord Baltimore, but it is not well to claim more for him than historical records will support.

AN EASTER THOUGHT FOR BELIEVING HEARTS

By Mrs. Frank Siler.

Lord Christ, thy world still struggles
Toward that promised Easter morn
When the all blinding mists of blackness,
Of prejudice, hate and scorn
Out of ignorance and selfishness deep
Shall vanish in the radiant glow
Of immortal, invincible Love reborn
And incarnate on earth again.
Not in one, Son of God alone
By stars and angels hailed with song,
Who, in the lowly ways he trod
Showed men the only way to God.
No, not in one strong Son of man
Must God be manifest on earth,
But in the countless hosts of men
Must Love immortal have rebirth.

Some rosy streaks of dawn now seem
To flush the east again with hope:
Nations together in counsel sit
With much to give and much to ask,
Seeking to find their common task.
All the relationships of men,
Complex and tangled though they be,
Shall some day see the day of their redemption drawing nigh
As God is God that day must come;
Poets have hopefully dreamed it;
Prophets have joyfully proclaimed it;
"The glory of the Lord shall be revealed
And all the flesh shall see it together."
Nowhere in perfection can God's kingdom come
Until it shall have come everywhere,
"Together" is our Father's ultimate word for the race.

THE LOST TRIBES A MYTH

Dr. Allen H. Godbey, professor of Old Testament in Duke University, has a new book just off the press that will doubtless attract no little attention. This is simply to call attention to Dr. Godbey's volume of 800 pages with 40 interesting plates. Not many people know that there is a negro Jewish temple in New York. The Black Jews of India and Chinese Jews are discussed at length.

Dr. Ira M. Price of the University of Chicago read the original draft of the book two years ago and wrote: "You have done a tremendous piece of work, and done it systematically, and done it very fairly."

This book will be an eye-opener to many; some will cry out in dismay.

It is issued by the Duke Univeristy Press and sells for $7.50.

NOTICE OF WASHINGTON DISTRICT CONFERENCE

The Washington district conference meets at Elm City on April 22 and 23. Elm City is on highway No. 40, seven miles north of Wilson and eleven miles south of Rocky Mount. All preachers and delegates who will spend Tuesday night in Elm City are requested to notify me. If there are those from the lower end of the district who can more conveniently come on Monday afternoon and spend Monday night with us, we shall be glad to have them if they will inform me. S. E. Mercer.

The Romance of American Methodism

By PAUL NEFF GARBER

"Silver and Gold Have I None" Acts 3:6

THE apostle Peter was not the only man who had neither silver nor gold. Practically every early Methodist preacher of America was in a similar condition. Methodism was started in America by men who preached without any promise of financial assistance. The early Methodist leaders reacted against the hireling attitude of the Anglican clergy who demanded fees for baptism, marriage and other ministerial functions. "Freely we have received and freely we will give," was the declaration of the Christmas Conference. "If we do not benefit the people, we have but little of their money," remarked Bishop Asbury in 1799.

When the Methodist Episcopal Church was organized in 1784 it was decided that all preachers should receive the uniform salary of $64 a year. In 1792 this amount was increased by allowing the preacher traveling expenses but that item included only ferriage, turnpike and bridge tolls, horseshoeing, and food and lodging for the preacher and horse when unable to secure it gratis. In 1800 the allowance was raised to $80, over the protest of many ministers; in 1816 it was increased to $100. This salary schedule applied only to single men. A married preacher was allowed an amount for the support of his wife equal to the sum allotted to himself, plus a smaller sum for each child.

There were no perquisites for the preachers. The ministers at the Christmas Conference asserted that "we will on no account whatsoever suffer any elder or deacon among us to receive a fee or present for administering the ordinances of marriage, baptism or the burial of the dead." In 1792 the prohibition regarding marriage fees was removed, but it was not until 1828 that a Methodist minister was allowed to even receive a present for administering baptism or for burying the dead. Until 1800 the preachers were required to report to Conference every donation received for services or from friends.

It is difficult to understand how the preachers, even though their needs were compartively small, could exist upon the disciplinary allowance. Furthermore it is a sad fact that they seldom received their meager salaries in full. It was an exception for a minister to secure his entire salary. Elijah Hedding, who later became a bishop of the Church, received in 1807 the sum of $4.25. Henry Bascom who also was made bishop traveled three thousand miles and preached to four hundred congregations in 1815 for which service he was given $12.10. In 1816 twenty preaching appointments on the Salisbury circuit, North Carolina, gave $37.94 to be divided between the preacher and the presiding elder. In 1830 William Landrum, a preacher in Kentucky, had to travel two hundred miles to reach his new circuit. His first quartely conference allowed him twenty-five cents to meet this expense. Many other similar illustrations could be given but hardly any could exceed the following record from the minutes of the fourth quarterly conference of the Montgomery circuit, Texas, in 1842.

> "What are the collections this quarter? Not one cent. On motion it was ordered we now adjourn."

Not only did the preachers fail to receive their entire salary or "quarterage" as it was commonly called but they were given a greater part of it in kind. That is why the old Methodist steward's books are filled with credits to members for leather, linen, linsey, socks, shirts, and shoes. Daniel Seager was paid a large part of his salary on the Danville circuit, Genesee conference, in 1819 with rye. As he could not sell it to make whiskey he was forced to trade it for cattle and after several years was able to sell them for cash. At a quarterly conference held in September, 1795, at Beal's Meeting House, North Carolina, the presiding elder asked, "How much has been contributed for the support of the ministry?" Charles Ledbetter, the minister, without saying a word held up a pair of socks.

Attempts were made by the Church to assist the underpaid ministers. The General Conference of 1796 established a "Chartered Fund" to which gifts were to be made for the relief of the preachers. After the Book Concern was established the profits from the sale of Methodist books were divided among the needy preachers and their dependents. The ministers who received a surplus above the alloted salary were required to turn it over to the annual conference to help those who had not received full allowance. The bishops started mite subscriptions for the ministers. Preacher's Aid Societies were organized in some annual conferences by which each minister gave every year a small amount into a general fund to be used for the brothers who were financially embarrassed. Public collections were also taken at the conference sessions.

One of the first acts at the opening of an annual conference was the appointment of a Claims Committee whose duty it was to ascertain the deficiences of the preachers and to divide among the most needy the funds which came from the Book Concern, the Chartered Fund, and other sources. These financial committees, however, were able to offer only a small amount of relief. In 1811 there was a deficit of $3,042.61 ½ in the Western Conference with only $427.19 available to offset it.

It is a sad commentary upon the Methodist Episcopal Church that loyal servants were allowed to suffer in this manner. It must be admitted, however, that the preachers were partly to blame for this condition. They were too prone to boast that they were not mercenary; that they preached for souls not money. Bishop Asbury urged the preachers to avoid any desires for money, and sometimes in public he prayed that the itinerants might be kept poor. The circuit riders educated the people to believe that a life of ministerial poverty produced the greatest preachers. It did not take much argument to convince parsimonious listeners that this viewpoint was correct.

It is also true that the majority of the Methodist people were very poor. They could not understand why

the preacher should be given much money. Was he not furnished with food, lodging and clothing? What else did he need? In some ways the laymen were liberal toward the church. Men who begrudgingly gave twenty-five cents to an almost ragged preacher would willingly entertain an entire quarterly conference at his home from Friday until Monday. They would take loads of provisions to a camp-meeting. They would give a broken-down preacher a place in their home. Their houses were always open to the circuit riders. "No, we never charge a preacher anything," was their answer to the itinerants who lodged with them. The difficulty was that the laymen in doing these noble acts felt that they were fulfilling all their financial obligations to the church.

Even with these facts in defense of the laymen it must be admitted that the majority of them reveled in and were proud of their "cheap religion." Many men really believed that "quarterage" meant giving a quarter of a dollar at each quarterly conference. One layman is known to have publicly given thanks that he had been a Methodist for many years, "and it never had cost him but a shilling." A. H. Redford relates the story of a class meeting where a good brother in testifying about the conversion of himself and family said, "And I owe it all, under God to Methodist preachers." At the conclusion of the talk Redford asked the man, "How much do you pay to aid in the support of your preachers?"

"I pay fifty cents a year," was his prompt reply.

When a Universalist preacher in Ohio charged the circuit riders with preaching only for money a Methodist replied, "Well, I don't think we have much reason to complain of being priest-ridden, for our preacher teaches our children, furnishes wood and candles, builds the fire, sweeps the house, attends our sick, buries our dead, and preaches for nothing—all for nothing."

Whether paid or unpaid, the Methodist minister continued to minister to the religious needs of the American people. Each year brought a larger number of young men in the itinerancy.In 1818 Bishop Asbury wrote: "Money with us is no article of faith, or term of union, or spring for traveling." When one preacher was asked why he continued his work when the church allowed him to suffer he replied that he did not understand that this call to preach was conditional on support from the church. When Rev. Mr. Fillmore was sent to Buffalo in 1818 he was informed by the Presbyterian preacher there that he had better leave because he could not be supported. "Well sir, I will then preach without a support," answered Fillmore.

The preachers gave freely of the small funds that came into their possession. At the annual conferences when the needy causes were presented they willingly opened their thin purses. Collections were taken among them for the brother who had been ill or who had lost his horse during the year. At the Rock River Conference of 1836 so great was the enthusiasm over a missionary speech that according to the record, "the preachers emptied their pockets so completely with contributions, many of them had to borrow money to return home."

Modern Methodism must never forget those early circuit-riders. It is a benediction and an inspiration to picture those men as they rode through the wilderness of early America, giving without charge religious consolation to the frontiersmen. They had no home and they had no money but they did have an assurance and a faith that overshadowed the ma terial worries of life. As they traveled over their circuits they sang their philosophy in that sacred itinerant hymn:

"No foot of land do I possess,
No cottage in the wilderness;
A poor wayfaring man,
I lodge awhile in tents below,
And gladly wander to and fro,
Till I my Caanan gain;
There is my house and portion fair,
My treasure and my heart are there,
And my abiding home."

"Methodist Celibacy" will be the title of Dr. Garber's article next week.

PRESENTING THE COMMUNION SERVICE TO THE YOUNGER GENERATION

By Mrs. Clyde C. Yohe.

Recently I overheard several high school boys discussing the communion service. "What's it all about anyway?" queried the eldest boy. "We read from the hymn book, we went up to the altar and took bread and wine, and of course we felt awfully solemn, but why?" "Search me," replied the younger. "I asked dad, and he said that church people had always done it, and to run along and play."

This conversation impressed me so deeply that I began to investigate the presentation of the communion service to both the junior and the adult congregations. The result was disheartening.

The majority of pastors follow a strict routine with little variation before presenting this communion service to the younger generation.

Last Easter time I made a study of a number of Pittsburgh confirmation classes, hoping to glean some new ideas. One preacher used the plan of placing a threefold brown burlap screen in his classroom. This formed an excellent background for the thumb-tacking of a number of colored prints of well known religious subjects, such as Leonardo Da Vinci's "Last Supper," Gari Melcher's "The Supper at Emmaus," Holman Hunt's "Closed Door," etc. Unfortunately the pastor made no reference to the pictures in his talks, merely using the plan as a means of interesting the children until the class had assembled. As I saw them gathering around the screen in animated groups, I could not help thinking that he had a veritable gold mine at his door. Imagine what the plan could mean if he had prepared a talk relating these famous paintings to the history of the communion service. He could so easily have used beautifully colored prints of Edwin Abbey's "Search for the Holy Grail," afterward bringing the pictorial presentation down through Christ's time to the present day. With the showing of the "Search for the Holy Grail" pictures, one might read excerpts from Tennyson's "King Arthur's Knights of the Round Table," or from Lowell's "Vision of Sir Launfal," which presents unlimited possibilities.

For example, one might give a short pre-communion talk something like the following, which could be made informative as well as explanatory of the history of communion:

Spring had come throughout the Judean hills; the pasturage was lush in the green valleys, and shepherds were busy caring for the newborn lambs. In the olive orchards

the gnarled branches of the trees were covered with the tender green of new foliage, while the buds of the almond trees were beginning to stir within their multiple wrappings.

On a memorable Thursday in April, the disciples were journeying up to Jerusalem to partake of the Feast of the Passover, just as their fathers' fathers had done, for this feast was instituted as a memorial to the tribes delivered from years of bondage in Egypt.

With the eventide, they came slowly to the upper room of the house where the service was to be held. Upon the long table were placed the plates of unleavened bread, the golden chalice or cup for the wine. Perhaps this cup had been fashioned from precious metal, set with jewels by a master craftsman and treasured throughout several generations. It was much like our loving cup of today, the communicants drinking from it in turn. The reclining couches were drawn close to the tables, as was the custom, and all was ready.

Now, gradually and progressively Jesus had been preparing the minds of his disciples to comprehend the idea of his death as a sacrifice, and no doubt at this time his thoughts were of them and their reactions to his teachings. It was on the third passing of the cup (or the cup of blessing) that the services took on a new significance, an added solemnity. As he broke the unleavened bread and partook of the wine, he gave his disciples this sacramentum or pledge: Do this in remembrance of me.

The disciples were familiar with the Latin word sacramentum, meaning an oath, which every Roman soldier took at regular intervals, vowing loyalty to the traditions of service. Jesus perhaps realized the hardships these early Christians would encounter, and he wished them to have a symbol, a pledge of loyalty.

He set no definite time for the renewal of their pledge, for he de ed them to feel that wherever Christ's standard was ' sed, they would not only be faithful to it, but they would renew their pledge as often as necessary. The unleavened bread and the wine were merely symbols, just as today the American flag is a symbol of patriotism, yet the flag of itself is not patriotism.

And so, year after year on down through the centuries, loyal Christian church members have gathered at stated intervals at these communion services to renew their vows of loyalty to their church and to their God, and that is the reason for our meeting today.—Pittsburgh Christian Advocate.

THE SUNDAY SCHOOL CONFERENCE AT GREENVILLE

The seventh annual Sunday school conference which met for two days in Greenville last week proved to be one of the best. The attendance, the discussions and the spirit manifest ministered to the success of the occasion. There was less of the machinery in evidence and more of the inner impulses felt. The general theme, "Christ for the World," contributed no little. This was well suited for discussion in both the adolescent and adult sections as well as in the general meetings.

No attempt is made to report the many who had some part in the discussions. The chief speakers of the two morning sessions were Dean Elbert Russell, Thursday, and President W. P. Few, Friday. Bishop Edwin D. Mouzon preached Thursday night. These three utterances were on a high level and much appreciated. Prof. H. E. Spence met every requirement of a presiding officer. He gave a good report of himself in discussing vital themes assigned him. So did Mr. L. L. Gobbel as superintendent of the entire occasion. The contribution of Prof. J. H. Rose, who directed the services of worship, and of Rev. E. L. Hillman were two local men who contributed much to every hour of the conference.

We have been present at most of the Sunday school conferences of the North Carolina conferences for the past twenty years. None of them went beyond this in the deep and earnest spirit that pervaded the discussions. Could this become general among all the Sunday school workers of the state the cause would soon make wonderful headway among many who now have no concern for the multitudes not touched by church and Sunday school. A spirit of consecration with an eager desire to win men and women and boys and girls to Christ is sure to win. Without this the wheels may go round, but no real advance is made in making Christ real for the world.

A SUNDAY IN TARBORO

It is just one hundred miles from Durham to Tarboro. This distance was covered last Sunday morning in ample time for service, though the day was dripping wet and the highway demanded the utmost care. Ours is literally a new day when it comes to getting about. At the present time we can cover any three districts in the conference with less wear and tear and expenditure of time than we traveled the Elizabeth City district twenty years ago. We have certainly come to a time of readjustment.

But back to Tarboro. In keeping with a promise made Rev. C. L. Read, this rainy Sunday found us in Tarboro for the morning service. The day though was one of sunshine within. To be with Brother Read was a privilege marred only by the want of opportunity to see more of him and Mrs. Reid. By heredity and training, along with their own personal qualities, they are both wonderfully well fitted to do the work in an old community such as Tarboro with its atmosphere and traditions of more than two hundred years. They are giving themselves in a fine way to the work.

Brother Read announced Sunday morning that he had secured the promise of Bishop Edwin D. Mouzon to spend a Sunday with them at an early day to preach and to dedicate the church. They expect to make this a notable occasion for Tarboro and the Methodists of that section.

To be a guest in the home of Mr. and Mrs. Lyn Bond is to know genuine Southern hospitality. Mr. Bond is following his father, the late Judge W. M. Bond, in the law and he is now one of the prominent young attorneys of Tarboro. He is also a valued and useful citizen, being superintendent of the Methodist Sunday school. We were delighted to renew an acquaintance of former years and to know Mrs. Bond and those three attractive and promising children.

Yes, the day in Tarboro was one full of sunshine though it meant two hundred miles in the rain. The green tint of the forests, the flowers by the wayside and the sense of being in God's world were a promise and a prophecy.

The world does not owe you a living, but you owe the world the best life that you can live with the help of God.

Hypocrisy is a polished lie.

DRAMA AT GREENSBORO COLLEGE

Perhaps dramatic productions began in years gone by at Greensboro College with the class play and if it had not gone far beyond this it would be of questionable worth. But there has been growing during the past six years a new thing in drama at Greensboro College. It has come about with the organization of some very vigorous courses of study in the dramatic department. It has the background of disciplined, creative work in classes teaching students the serious business of producing good drama in a worthy manner. It not only gives a means for intellectual and artistic outlet to the students in the dramatic department but it offers diversion carrying with it advantages of substantial value to those who see the plays.

We had much rather hear the musical composition played than to look at the notes. And while the reading and critical analysis of dramatic literature is of great value, on the other hand no one should deny the advantage of acted drama for an increase of understanding and appreciation. The college plays thus serve a two-fold purpose in giving scope for training of the dramatic students and a growth in appreciation of drama and the dramatic arts.

This new move in dramatic activity is another way in which Greensboro College has kept abreast with the times. Everywhere at universities and colleges are found groups producing drama. This new way of studying drama leads Kenneth Macgowan, who has just completed a nation wide survey of dramatic production in the universities, colleges, high schools and community theatres, to say, "The one thoroughly accurate statement that I can make is that an extraordinary new audience is a-borning in the schools of the United States. It will come out looking for something besides talkies."

An effort is made to give each student the training afforded by actual drama in speech improvement, pantomime and dramatic appreciation. To insure further that each may have this training the department will begin a plan in September, 1930, of having in addition to the season ticket program an occasional "Playgoers Matinee" for the appearance of the beginning students in simple one-act plays. These will also afford the advanced students enlarged opportunity for directing and producing.

In 1926 the Players entered the one-act play, "The Rescue," in the State Dramatic contest for colleges and were awarded first place. Again in 1929 they entered the play, "Mansions," in the State Dramatic contest for senior colleges and were awarded first place.

RALEIGH DISTRICT CONFERENCE

The conference will meet at Wendell Wednesday, April 23, at 10 a. m., and will adjourn during the afternoon of Thursday. It is very much desired that pastors and delegates be present for the opening.

Lunch will be served on the grounds both days of the session. Dr. W. P. Few will speak at 11 o'clock on Wednesday and Dr. Elbert Russell will preach the same day at 12 o'clock. Dr. R. L. Flowers will address the conference the morning of the second day and Rev. A. D. Wilcox will preach. Those representing different interests of the church are cordially invited.

R. E. Pittman, W. L. Clegg and B. D. Critcher will serve as the committee on examinations.

M. Bradshaw.

EASTER THOUGHTS

By E. L. Stamey.

Yes, many years ago He died,
He died upon a wooden cross.
His outstreached arms on transverse bar,
The nails were driven through his hands.
When crossed upon the upright beam,
A spike was driven through his feet.
Restless mobs were standing round
To persecute, accuse, deride
The Son of Man whose quivering form,
Whose drooping head and parched tongue,
Entreating cry, compassion on
The dying thief who prayed for help,
Bespoke his sacrifice for men,
And love, infinite love, for all.

He died but not as others die.
His going all creation felt.
The earth beneath, the skies above
In potent tones their story told.
The darkness gathered thick and fast.
The sun refused to shed its light,
And hid from Heaven's view the scene,
That made creation blush with shame.
The temple veil was rent in twain
From top to bottom in the midst.
The earth's foundation strangely moved,
The solid rocks were seen to rend.
The open graves gave forth their dead
Again to live and walk with men.

UNDERGRADUATES AT PASTORS' SCHOOL

Dean Ormond announces that the following courses for undergraduates will be offered at the North Carolina pastors' school during the 1930 session, June 9 to 20:

Admission on trial: "Personal Salvation," by Tillett; "The Tongue of Fire," by Arthur.

First year: "Wesley and His Century," by Fitchett; "Christian Doctrine," by Dale.

Second year: "The Christian Faith," by Curtis; "History of Methodism," by McTyeire.

Third year: "The Reformation in Germany," by Lindsay; "Evidence of Christian Experience," by Stearns.

Fourth year: "Grounds of Theistic and Christian Belief," by Fisher; "Christianity as Organized," by Kern.

We would like to place special emphasis upon the requirement that each undergraduate shall read the books he expects to study before coming to the school, and that he must hand resume of books to his instructors at the first session of the classes. By strictly adhering to this regulation it is possible for undergradute work to reach a higher standard of excellence.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference will convene at Green Street church, Winston-Salem, May 1 and 2. The conference will be called to order at 9:30 Thursday morning. The following is the committee on license, orders and recommendations to the annual conference: Dr. C. C. Weaver, chairman, O. P. Ader, A. P. Brantley. We invite most cordially representatives of the various interests of the church to be present.

Loy D. Thompson, P. E.

The Eternal Challenge

CHAPTER X—"CONVERT REUBEN SUTCLIFFE!"

Joseph Hocking

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"Mr. Trebartha," began Muriel Redfern, "the whole trouble in Ben's Cross, the whole trouble in Lancashire, and for that matter throughout the country, is because we lack religion."

Nick could not help smiling at this. He had heard it before. On the first day he had been in Ben's Cross and during his long interview with John Blackburn, the old lawyer had insisted on it, and he had heard it many times since.

"You may smile, but it's true. Bolshevism wouldn't have swept over Russia like a plague if religion hadn't been first killed."

"The religion which fellows like Lenin and his gang killed must be a poor business," retorted Nick.

"Possibly," cried the girl. "No doubt it was at a low ebb, and no doubt the tyranny and oppression which had existed in Russia through the centuries did most to destroy its real meaning. All the same, Lenin knew that before his madness could become a power he had to destroy his followers' faith in religion. And what was the result of it? As you know, the ghastliest deeds ever known in history were perpetrated. A few thousand men, inspired by hate, forced their way to the high places of Russia and dominated it. Do you know why they haven't forced their way to the high places of England, and dominated us?"

"Certainly," replied Nick. "It was because they haven't the same elements to work on. First of all, we are not an oppressed people, and thus there hasn't been the same revolt. Then again education has played a big part. Our people are too wide awake and well informed to be led into such a trough as the Russians were."

"Yes," and the woman spoke eagerly, "but why haven't the labor leaders in this country followed in the wake of Lenin? Why haven't they preached lawlessness as he preached it?"

"For the reasons I have mentioned," replied Nick.

"No," and the girl's voice quivered in its intensity, "that may have had something to do with it, but the real reason was because of, and through, religion."

"I don't understand."

"Why, don't you see? The British labor leaders haven't thrown off the influence of their churches, and chapels, and Sunday schools. Why haven't the godless element in England more power? Because the godly element have held them in check. Henderson, Thomas, Phillip Snowden, Ramsay MacDonald are all the children of religion, and either consciously or unconsciously they are influenced by it. And it's because such men as they are at the helm that we haven't gone to such ghastly extremes as they have gone to in Russia."

"Yes," retorted Nick, "but a great number of the men whose names you have mentioned are now being laughed at. They are being called 'old women,' 'tools of the captalists,' and so forth. As soon as they are dead, and the new generation take their places, all will go by the board. There seems to be nothing for it but to—"

"What?" asked the woman as he hestiated.

"Fight 'em," replied Nick. "First of all educate them to see what mad fools they are, and then if they won't listen to reason, crush 'em!"

"Force is no remedy," was her answer; "murder only breeds murder."

"Then what's your solution?"

"That's what I'm coming to; and that's why I say, for heaven's sake don't discharge Reuben Sutcliffe."

"But what has Reuben Sutcliffe to do with all this?" Nick asked with a laugh.

"Everything. As I told you, he's the pivot on which the condition of a great mass of working people in Ben's Cross rests; he is the dominating personality. Change Reuben Sutcliffe from being a creator of strife into a preacher of peace; convert him from being a firebrand, a revolutionist into a Christian, and you will work a moral miracle in the whole of Ben's Cross. Think, Mr. Trebartha! After all, people are like a flock of sheep: they follow their leader—the strongest personality. Had there been no Moses, the children of Israel wouldn't have been led from slavery to freedom, they would have remained in their trough; but when Moses saw the light, and heard the voice of God, everything became possible. Convert Reuben Sutcliffe, change him from being a wild revolutionary into a follower of Jesus Christ, and you would save Ben's Cross!"

"Convert Reuben Sutcliffe!" laughed Nick scornfully.

"Ah, but you see what I mean!" Muriel Redfern's eyes sparkled. "And in your heart of hearts you admit it. We are drifting to the devil because religion is nearly dead, because the churches have no power, because preachers are to a very large extent parrots. But let Jesus Christ reign in Ben's Cross and Bolshevism will be only a forgotten nightmare. He's the greatest need of our time, the paramount need! That's why I've become what I am."

There was no doubt that the girl was in earnest; no doubt that she meant what she said. Although her voice did not rise above conversational tones, she seemed to Nick like a live wire; every part of her being seemed to be charged with some electric force.

"Now you see," she went on, "why I've pleaded with you not to discharge Mr. Sutcliffe. You do, don't you?"

"Perhaps I see what is in your mind," admitted Nick; "but I am afraid you don't realize the situation. From what I can gather, the Bolshevist element is growing every day. I am told that Bolshevism is being taught even in the Sunday schools, and that some of the local preachers spout it from the pulpits. Ever since I came to Ben's Cross I've heard the same news. The Bolshevist element of the town means to destroy everything like a well ordered life. They are out to kill capitalism, and the capitalists, too, for that matter. They are out to create what seems to them a new heaven and a new earth by means of a revolution, and it's our business to prepare for it."

"Yes, but if you can convert Reuben Sutcliffe; if you can convert men like that all over the country, others will follow in their train, and you will have a new heaven and a new earth—only in another way."

"Convert Reuben Sutcliffe!" laughed the young man. "Why, he declared to me in my own office that worshiping the Christian's God was like worshiping the devil; that it was the duty of the people to hate God rather than worship him. He told me that in the Ben's Cross marketplace he had defied God to strike him dead. What's the good of talking about converting Reuben Sutcliffe?"

"But if he were converted!" Muriel Redfern almost gasped.

"Ah, if he were!"

Nick laughed again. "But you said just now that religion was almost dead, and as far as I can see you are about right."

"But it's not really!" she cried. "I know it's not. Oh, I know what you'll say. The churches seem nearly dead. But Christianity, Christ, is not dead! Say what you will, Christ has changed the world, and he is the most potent influence in the world today."

For a moment Nick Trebartha forgot where he was. Again his mind flashed back to a few weeks before, when he and Naomi Shuttleworth stood on the Rock called Calvary. Again he heard the girl say in wondering and excited tones, "Because a man was crucified here two thousand years ago the world has changed!"

And it was true. Jesus Christ had changed the history of the world. Through him the power of Rome and the wisdom of the Greeks had become imbued with new meaning. Through him the worst elements of human life had been destroyed. The cruelest and most baneful characters in Rome had been converted, the worst sinners had been made saints. . . .

But it was only seeming, and fleeting. Christianity when it became state religion was little better than the paganism of Rome. . . .

He thought of the wars that had been waged in the name of Christ, of the rivers of blood that had flowed in the name of religion. . . . But those were not through religion, they were in spite of it. Thrones and dominions had drifted away from the sublime teaching of the Galilean Carpenter. . . . But what did it all show? Did it not demonstrate the fact that Christianity was not strong enough to do battle with the evil forces which existed? Was not Christ a failure? . . .

His mind swept to his own native country and he remembered something of its history. Up to the middle of the eighteenth century it was one of the most lawless and evil-living parts of the country. Then John Wesley came, and almost as if by magic the whole thought an life of the country were changed; a new and divine element was at work. What had transformed Cornwall from being a center of lawlessness and evil living into a sober, God-fearing community? What else but the great spiritual revival of the eighteenth century? Had this girl got hold of a truth to which he was a stranger?

"Then your argument is, that if I discharge Reuben Sutcliffe—"

"You'll make my work ten times harder," interposed Muriel Redfern. "You'll undo what Ive been trying to do."

"What have you been trying to do?"

"Make him believe in Christ."

Nick laughed again. He could not help it. He remembered the blatant atheism which this man had poured forth in his own office; remembered, too, his aims and purposes. Of course, the girl was mad to think that such a thing was possible. Reuben Sutcliffe was the personification of blatant materialism, and he was doubtless the strongest personality in the town. And it was an evil personality; a personality that stood for force, for destruction, for revolution. That was why he had been a menace for so long; that was why the sober element of Ben's Cross feared him, and why other employers had besought him to join with them in driving him out of the town.

And yet this girl was right. If Reuben Sutcliffe's heart could be changed! If he could be what she called converted! But, of course, it was impossible; the man was a walking defiance of everything she stood for.

"I am afraid your chances of converting Reuben Sutcliffe are very poor," he could not help saying.

"Oh, but you don't know. I've been praying for him for months."

"And what have your prayers amounted to?"

"I don't know yet, but I'm still hopeful."

"Hopeful of what?"

"Of leading him to believe in Jesus Christ."

Again Nick laughed, cynically this time.

"You say you have been praying for Reuben Sutcliffe for months, and yet the manager of my loom factory told me only yesterday that he had been, ever since I have employed him, inciting the lads there to lawlessness and bloodshed. If that's the result of your prayers—"

"Oh, but you don't understand Reuben Sutcliffe. He has a tender side to his nature."

"I've failed to see it yet."

"But he has. Do you know why he is so anxious to work, and why your discharging him would destroy all I've been trying to do? He's as proud as Lucifer, and won't take charity from any one. Although hundreds in the town would gladly pay him to become their official leader, he won't take a penny."

"How do you know? You told me only a little while ago that you didn't know him."

"Yes, but I know his sisters. It was through them that I learnt so much, and although I don't believe he loves anything else in the world, he loves those girls, especially the sick one. That's what I'm trying to tell you. If you discharge him, he won't be able to buy her the things she ought to have, and that would make him ten times more bitter than ever. He has gone without food himself so that she might have the delicacies she needed. You see what is in my mind, don't you? While he is with you and earning good wages he is able to give her what she wants. I visit them almost every day, and so I know; what is more, both of them regard me as their friend."

"But, surely," said Nick, "you would not allow them to want? If it came to that, I myself would see to it that—"

"But that would be charity!" cried the woman, "and Reuben Sutcliffe would rather die than receive charity from any one. Don't you see? He is the only breadwinner, and if he loses his work the little influence I have will be gone. I am hoping to reach him through his sick sister," she added.

"Tell me about these sisters," Nick asked her.

"There are two of them. The elder, Bella, is a girl about twenty-two years of age, and is said to be the handsomest girl in Ben's Cross. She is a magnificent creature and is not unlike Reuben himself. She has big flashing eyes and coal-black hair. She has a splendid contralto voice, too, and is the most popular singer at meetings. She has almost as much power as (Continued on page 28)

THE DEPARTMENT OF SPOKEN ENGLISH AND DRAMATIC ART AT GREENSBORO COLLEGE

The last six years have been a period of growth and reorganization on an academic basis of the courses in the department formerly known as the expression department and at that time centering its courses in the study of platform art. To indicate better the course of study now offered the name of the department was changed to that of Spoken English and Dramatic Art. The courses now include systematic study of English speech, voice training, critical and artistic study of dramatic literature, platform art, acting, play production and study of the theatric arts of make-up, the designing and building of scenery and the designing and making of costumes. Laboratories are provided in the basement of Odell Memorial for work in scenic construction and costuming; and these, together with a beautiful auditorium and a stage equipped with adequate electrical



ELBA HENNINGER
Director

and scenic devices, provide facilities for complete dramatic work.

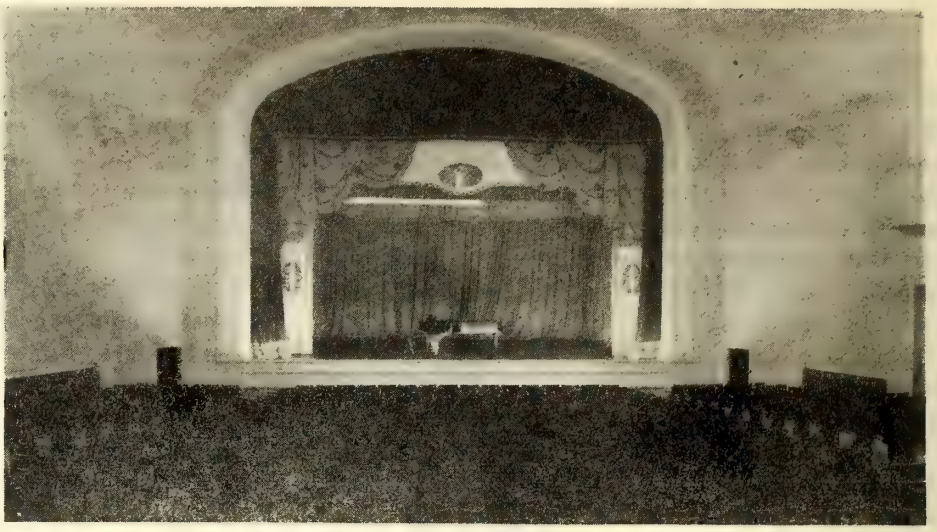
The courses are designed especially for young women who want a college education with a heavy emphasis upon the study of English speech and the dramatic arts. There are also courses offered which the student, who wishes such study for corrective work and its cultural value, may pursue with profit. In addition to the class instruction, dramatic rehearsal and laboratory work, the student pursuing a major or a minor in the department is given one private lesson a week with several of the courses of study. This private teaching imposes a large amount of work upon the instructors, but results have fully justified our efforts.

Provision is made for a limited number of students who may wish to register for private instruction only. Special work of this kind may not be counted toward the degree. It is the belief of the department that growth is surer when the student has the contact with others which class instruction gives.

The art department co-operates in giving instruction in a course of study of the principles of design and its use in the staking of plays.

The Dramatic Club

All students in the department are organized into "The Greensboro College Dramatic Club." Meetings are held at stated intervals at which short plays and scenes from plays are presented and readings from plays and other literary forms are given. There are also discussions of subjects relating to drama and its presentation with the idea of quickening artistic and critical growth.



THE AUDITORIUM, ODELL MEMORIAL

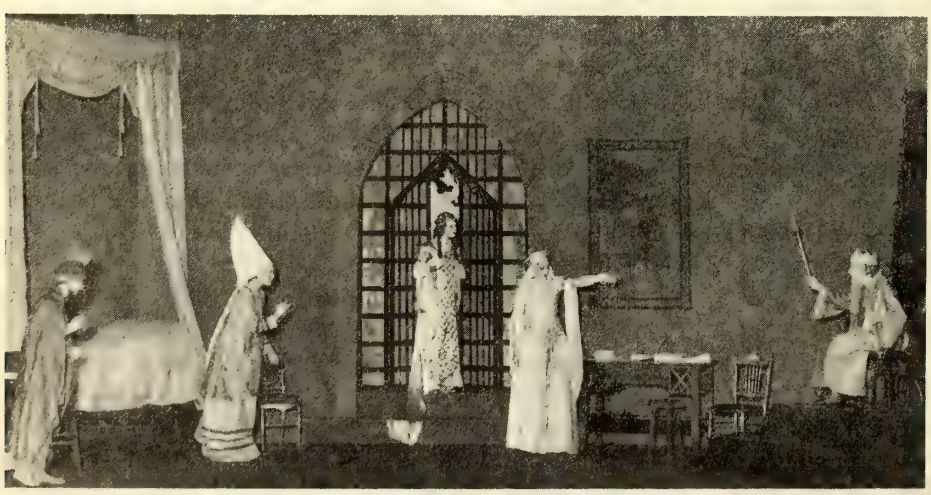
The Greensboro College Players

The honorary division of the dramatic club is known as the "Greensboro College Players." Membership in this division is attained only through merit and accomplishment in some one or more of the various phases of play-production. All public presentation of plays is under the name of the Greensboro College Players.



AUGUSTA A. SAMPLE
Assistant Director

A program of plays, to which season tickets are sold to the college folk and townspeople, is given each year by the Players. Occasionally when it seems desirable for the better presentation of the drama the students are assisted by guest players in the male roles. The Greensboro Daily News in commenting upon a recent production said, "The Players of Grensboro College took a long step forward last evening toward providing dramatic productions which are not only means for community expression but also occasions of genuine merit as entertainment. Continuing such work and carrying it forward to its logical refinement, the Players may come to represent one of the most subtle and effective group of amateur performers the state can show."



SCENE FROM "THE FLYING PRINCE"

CONTRAST OF TWO GREAT LIGHTS

By Guy Hamilton.

"A greater than Solomon is here."—Luke 11.31.

The golden age of King Solomon shone with undimmed lustre after Israel's history had been checkered by civil war, foreign invasion and seething rebellions. It was an age characterized by unprecedented peace.

It was an age of constructiveness in Israel's great era.

The wisdom of Solomon has become proverbial. Whether he wrote all of the proverbs or just portions of those pithy sayings attributed to him, we may safely infer that he was a genius of towering mentality.

It was an epoch that startled the imagination and gave expression to the finest specimens of architecture.

Back of the age was a personality that greatly enriched the illustrious stage for Israel's history.

Solomon, sponsoring the elaborate structure erected on Mount Moriah, has immortalized his name. Adorned with the fine timbers from the forest of Lebanon, decorated with the rarest jewels and precious stones, and beautified with the finest tapestry, the domes of which glittered in the morning sun, this beautiful temple vied with all others in the finest expression of Oriental architecture.

Solomon was great in welding the loose tribal relations of his people. As an organizer he stood without a peer.

His fortifications, his engineering feats, his building programs, warrant the statement that he was truly great.

But when we turn our minds from an Oriental monarch that was destined to face the inherent weakness of his epoch making reign, we are startled at the approaching greatness of the Man of Galilee.

Shorn of the elaborate, avoiding publicity, and clothed in humility, this transparent soul emerged from lowly sphere to a realm of influence and light.

Jesus was greater than Solomon in that he sponsored a constructive policy that had no vestige of weakness. The kingdom that Solomon built had weak elements within that jeopardized its sweep and influence. Foreign customs, sinful practices, adverse notions and false philosophy endangered the structure and superstructure of the whole system.

Taxation had produced a series of bitter complaints. People chafed under the yoke.

Solomon enriched his own coffers while Jesus enriched every phase of life; and along a thousand channels expressions of his marvelous life found fruition.

Solomon had unusual power, but it was power that was destined to lose its sway. The power the Son of Man derived was clothed with grandeur and simplicity. Vested in the Godhead this power had as its objective the lifting of humanity.

Jesus was greater than Solomon in the kingdom he sponsored. Said Jesus, "My kingdom is from within." Solomon might have said, "My kingdom is from without."

Jesus said, "My kingdom is not of this world." Solomon might have said, "My kingdom has all the inherent weakness characterized by the world's impact upon it."

Jesus might have said and certainly implied, "My kingdom has for its basic principle, Love. "Solomon might have said, "My kingdom has as its major objective the unattractiveness of paganism and moral decline."

Jesus was more versatile than Solomon. Superb and matchless as the Proverbs of this sage are, still they do not contain the simplicity and grandeur of that collection of spicy utterances known as "The Sermon on the Mount."

Jesus was more versatile than Solo- constructive program he outlined; a program which embraced all classes, a program that edified all phases of life, a program that purified every source.

The program of Jesus was identified with every approach to man's larger self. It involved the whole personality. This program overlapped all boundaries of narrow nationalism, and made of man a citizen of the world and a son of God.

A greater than Solomon is here; for He has left an indellible imprint.

Whatever savors of purity, beauty and worth Jesus has enhanced.

While the power of Israel's king waned and was lost midst the wreckage of the past, the towering greatness of Jesus is as constant as the stars that reflect God's glory.

After nineteen hundred years of wear, the teachings of Jesus are crisp, timely, and far in advance of the age in which they were spoken.

Embossed in a setting not altogether original, they reflect a personality the warmth of which has healing and hope for all ages to come.

The greatness of Jesus! Incomparable! Without a peer! Marvelous!

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

REV. J. H. GREEN IN PHILADELPHIA

I am up here in the small town of Philadelphia with my dear wife, who is very sick at this date. The doctors have not decided about operating on her yet; will decide today. I desire the prayers of all the Advocate family in these anxious hours.

There are many interesting things in and around this city to see. Saturday afternoon I visited Fairmount Park; walked in the first brick house ever built in Philadelphia, which was William Penn's. From there we drove to Valley Forge, where I saw many things of interest, one of which was George Washington's headquarters; the camp meeting school house chapel where Washington worshipped; the bedstead on which Washington slept; the old clock, chairs and some other things he used. I also saw a log cabin in which Washington camped during the war in which he was chief commander, and many other things of interest I shall not mention now.

Yesterday, Sunday, April 6, I worshipped with the Baptists in the great Baptist temple built by the late Dr. Russell H. Conwell, a great man of God. At 11 a. m. I heard their new pastor who was preaching his first sermon. Another interesting thing about this service, I was invited to take communion with them. Dr. Tweney made it plain he did not believe in close communion and at 7 p. m. I went back to the same church to hear Billy Sunday, who is holding a revival in this church, backed by 40 other churches of this city. I had to stand with hundreds of others, and hundreds were turned away who could not get standing room. I will close for this time.

John H. Green.

IN THE BLACK HILLS

Up through the pines' red pillars and across the snow and shale,
Where science and theology alike are but a breath,
I follow marks that make the wisest book an idle tale.
Why should I squint at faded print to glimpse his timeworn traces?
God walks the lonely places yet, where men first found his trail.

Where pines reach up the mountains and the mountains up the blue,
And, tense with some expectancy, the lifting ledges frown,
The high desire of the hills is my desire too,
For there my spirit laughs to fling its worldly duffle down
And, shaking free exultantly, calls to its great companion!
God meets me in the canyon when I miss him in the town.

—Badger Clark.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

MOYOCK CIRCUIT SCHOOL

Sunday school leaders and others of the Moyock circuit, Elizabeth City district, are looking forward to the Cokesbury training school which will be conducted at the new Methodist church at Currituck April 13-18. Miss Keene will offer the course in "The Sunday School Worker, His Life and Work." Rev. J. A. Tharpe, the pastor, and Miss Maud C. Newbury have been busy planning the school and are expecting a circuit-wide representation.

HOME MEMBERSHIP

Mr. H. W. Prince, superintendent at Dunn, is putting the new plan for home membership into effect in his school. Mr. R. L. Cromartie, Jr., has been elected superintendent of this work and will have assistants from the classes. Mr. Prince looks upon this as a membership drive. "We propose by steady, consistent work to have the church membership enrolled in the Sunday school." Mr. Cromartie is an unusual young man and he will see that each class looks after the home department members. I expect him to steadily reduce the enrollment in the home department." Mr. Prince announces also the election of Mrs. G. K. Grantham, Jr., as superintendent of the nursery department.

OTHER STANDARD SCHOOLS

Two schools will be conducted durthe the week of May 11-16. They will be at Rocky Mount and Fayetteville. Courses and instructors will be announced soon. Local organizations have been set up and are now functioning with a view to making these schools serve a large number of Sunday schools.

GOLDSBORO CREDITS

The sixth session of the Wayne county standard training school was held the week of March 23-28 in St. Paul church, Goldsboro, with 75 persons enrolled from ten Sunday schools. Of this number 50 earned certificates of credit, as follows: St. Paul 27, Mt. Olive 11, Pine Forest 3, Pikeville 2, Beston 2, Seven Springs 2, Elm Street 1, Yelverton 1, and Presbyterian 1. Woodland Sunday school had representatives in the school but they did not work for credit.

Three courses were offered. Dr. Elbert Russell of Duke University gave a course on "The Life of Christ"; Mrs. H. E. Spence of Duke University taught "Junior Department Administration," and Miss Georgia Keene taught "Primary Department Administration."

Although one course had to be dropped on account of the illness of the instructor the record of attendance and credits this year was better than last year.

RECRUITING AND EVANGELISM

Our campaign for special attention to the work of recruiting Sunday school pupils and that of evangelism in the Sunday school seems to be making headway. At any rate, Rev. W. A. Cade and the pastors of the Fayetteville district are leading off in a fine way. Charges of the district having been grouped about seven centers, the churches come together Sunday, March 30, to hear these matters discussed at places and by speakers as follows:

Hay Street, Fayetteville—Dr. W. P. Few.

Divine Street, Dunn—Dr. W. P. Few.

Elizabethtown—Prof. J. M. Ormond.

St. Pauls—Prof. J. M. Ormond.

Steele Street, Sanford—Prof. H. E. Spence.

Carthage—Prof. H. E. Spence.

Pittsboro—Prof. H. E. Myers.

At the same time Rev. Roy A. Graham, one of the Duke school of religion students who will do full time Sunday school work this summer, presented these matters to the people of the Bath circuit at a circuit wide meeting. On Sunday, April 6, Major W. A. Graham has been invited to speak at Dover. Pastors are taking hold of the situation. We hope for a quickening of interest and activity and an increase in Sunday school and church members.

OUR GREENVILLE MEETING

What those in attendance thought of our seventh annual conference-wide conference held in Jarvis Memorial church, Greenville, April 3-4, and of the fine way in which the people of Greenville entertained the gathering may be expressed in no better way than by giving below the report of the committee on findings and resolutions, which was adopted at the closing session. Members of the committee were Rev. H. I. Glass, chairman; Mrs. J. W. Whitehead, Mrs. Judson Blount, and Rev. E. B. Fisher. Following is the report:

"In this centennial year of the day of Pentecost and at the near approach of the Easter season it is well that we listen again to the words of our Lord in the great commission which was given on the first Easter morning and reckon again the source of our power for its execution.

"We are conscious of the fact that ours is an unfinished task. Unfinished in our own state with one-half of our population outside the ministry of any church. Unfinished in the nation with probably seventy-five million of our people who are not Christians. Unfinished in the world beyond our borders with its multiplied millions to whom Christ is not known. We would undergird ourselves in this hour with a new consecration for this conquest to which we are committed. A conquest which will seek to bring even the imaginations of our heart into subjection to Jesus Christ, and which will not cease in its outward reaches until the kingdoms of this world are become the kingdoms of our Lord and his Christ.

"It is highly desirable that we keep clearly in mind and endeavor to clearly distinguish always between the ends toward which we are striving and the means to be used in accomplishing them. It is our aim to find the individual for Christ, teach him the mind of Christ and help him to a full expression of that life in consecrated Christian living. All else is means toward these ends.

"We would heartily endorse the plans for Christian conquest as outlined to the conference and would call upon all our people to put forth every effort to reach a greater number of every group age, to call into service all their resources, to enlist a better corps of teachers and to make their teaching evangelistic in tone and in content, seeking always to build more Christ-like lives. We would resolve also to seek to enlist our members in worth while activity that shall tend to teach them the joy of service in the Master's kingdom.

"We feel that the divisions of the elementary section into groups has been a wise provision.

"We heartily recommend that more time be given to the sectional meetings in arranging the program for next year.

"We are conscious of the fact that we have received a great service from those who have brought the special messages of these days. We would heartily acknowledge our lasting indebtedness to each of those who has thus served us.

"To our conference superintendent, our superintendent of elementary work and to all who have labored with them, we would record our deep appreciation for the splendid program which we have enjoyed, a part of which has been the fine type of leaders in the group sections. We feel we have been inspired and better fitted to serve.

"We desire to voice our conviction that such conferences have a place in our Sunday school scheme and to record our willingness to lend our help in their furthem promotion.

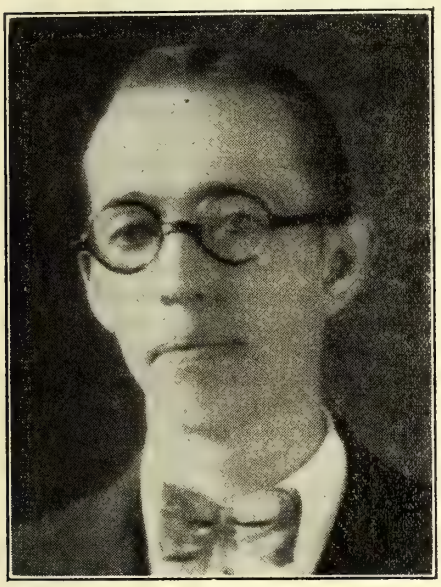
"We find that our conference has received a warm welcome to this city, once visited by George Washington, and enjoyed a very fine hospitality on the part of those who have thrown open their homes to us. We would record our grateful appreciation to each of them as well as to our pastor-host and his efficient corps of assistants who made such splendid provision for our every need, and to the press for generous publicity. Surely we shall hope to come this way again.

"As we look upon the fields which are surely white unto the harvest we are challenged to do our best and to do our most. With some sense of realization of our protective parts in the conquest of the world may we tarry for power and go forever in its strength."

Western N. C. Sunday School

REV. LAWRENCE H. GREENWOOD

I am pleased to present to the readers of the Advocate this week the picture of Rev. Lawrence H. Greenwood, one of the fine young men from the school of religion of Duke University, who comes to the Western North Carolina conference this summer for ten weeks' work in Cokesbury schools.



Brother Greenwood was born in a Christian home in Roanoke, Va., November 11, 1896. After finishing grammar grade school and Roanoke Business College, he worked for eight or ten years with the Norfolk & Western Railway Company. At the age of 17 he was made superintendent of the First M. E. Sunday school of Roanoke, where he received some valuable training in Sunday school work. During the latter part of the World War he served in the navy, 1918-1919. Yielding to the call of the ministry in 1922, he entered Hiawasse College, Madisonville, Tenn., where he completed his high school and junior college work. While there he was able to earn all his expenses by doing secretarial work in the college. This work brought him in close touch with rural Sunday school work, as the college at that time was making a survey to determine the needs and to find a solution for rural problems in the immediate vicinity. Last summer he received his A.B. degree from Emory and Henry College, Emory, Va. We are indeed glad to have Brother Greenwood come to our part of the state this summer.

COKESBURY SCHOOLS

The Cokesbury work has been growing so rapidly in our conference that it is almost impossible to answer all the calls for these schools with the limited amount of finance we have for this work. Fifty-five Cokesbury schools were conducted last year. The following table will give to the readers of this paper an idea of the growth in this work during the past five years. This report is based on the calendar year, rather than the conference year. I am giving year first and the number of credits earned second.

1925	221
1926	625
1927	929
1928	1172
1929	1802

We are now leading every other conference in Southern Mehodism in the number of Cokesbury credits.

The rapid growth in this one phase of the extension work, one can very readily see, calls for an increase in our budget. The Duke school of religion is helping us out in this work by giving to us the services of five good men for ten weeks this summer. This gives us a splendid opportunity to enlarge upon the great training program in our rural areas, and at the same time render service to churches hitherto unreached. I am taking this opportunity to urge every circuit pastor in the Western North Carolina conference who wishes the service of one of these young men for one or two weeks this summer to write me within the next ten days so that I shall be able to work out an itinerary for these men that will necessitate the least possible travel expense. The only expense to any circuit for the services of these instructors will be his travel expense from wherever he is holding his last school to your circuit, and his entertainment while with you. In addition to teaching, it will be possible for these instructors to help in making surveys. All five of them are anxious to render the best service possible to the cause in our conference. Brother Pastor, let's make their time count for the good of the kingdom.

THE INTERIM

The executive committee of the Sunday school board, realizing the importance of getting the right man for this place, has decided to use all care possible in selecting Mr. Woosley's successor. In the meantime the work must be carried on. I am taking the privilege of quoting from a letter I received this week from Mr. D. E. Henderson, Charlotte, chairman of the board, relative to the action of the executive committee in its last meeting:

Dear Miss Little and Mr. Evans:

We regret very much the loss of Mr. Woosley as our conference superintendent. We have not decided upon his successor and it may be some time before we do so.

In the meantime, the executive committee has decided that the work will be carried on to the best advantage possible and to that end we are asking you to co-operate with us as hereinafter set out:

The executive committee requests Miss Little to supervise the standard training work, the elementary work and the office work.

The executive committee requests Mr. Evans to supervise the Cokesbury training work, the general field work and the extension work.

You will both please co-operate with each other and do the very best you can under all circumstances. We do not expect you to do your individual jobs and at the same time carry on Mr. Woosley's work in the same manner as he did. It will be impossible for two to do the work of three, when everybody was already busy. However, we have faith in both of you, and the executive committee and members of the board will help you in every way possible.

Mr. Evans will make his arrangements to provide work for the Duke students during the summer months in the Cokesbury field. We are expecting splendid results from the extension work this year.

You will please call me at the any time when you need help.

Yours very truly,

D. E. Henderson,
Chm. S. S. Board.

HELP

The only possible way for Miss Little and myself to carry out the great program planned by our Sunday school board is through the co-operation of the presiding elders, pastors and church workers in our conference. Our heavy spring schedule of training schools has drawn on our resources so heavily that it will necessitate liberal giving in Sunday School Day and Dual Special offerings if we are to carry out the program as outlined. I am quite sure that no earnest Christian worker in our conference wants to see this great program slowed up. Miss Little and I will give the very best that we have to carry on this great work.

MT. AIRY SCHOOL

After a lapse of four years, another training school has been held at Mt. Airy. This school was a decided success and profitable in every way. Out of an enrollment of 59 pupils, 53 earned certificates of credit, these credit students being with church as follows: Central 31, Rockford Street 15, Pilot mountain 3, Mt. Airy circuit 3.

The courses, instructors, class enrollment and number of credits earned follow:

Worship, Mr. F. M. Williamson; 26—23.

Survey of the New Testament, Rev. W. E. Poovey; 24—21.

The Church and Its Work, Rev. C. S. Kirkpatrick; 9—9

"I spend an hour and three quarters every day reading the New Testament," wrote a student of Ichowfu, Shantung, China, to a missionary who had given him a Bible. "Often my friends and I read together."

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 3

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 14
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

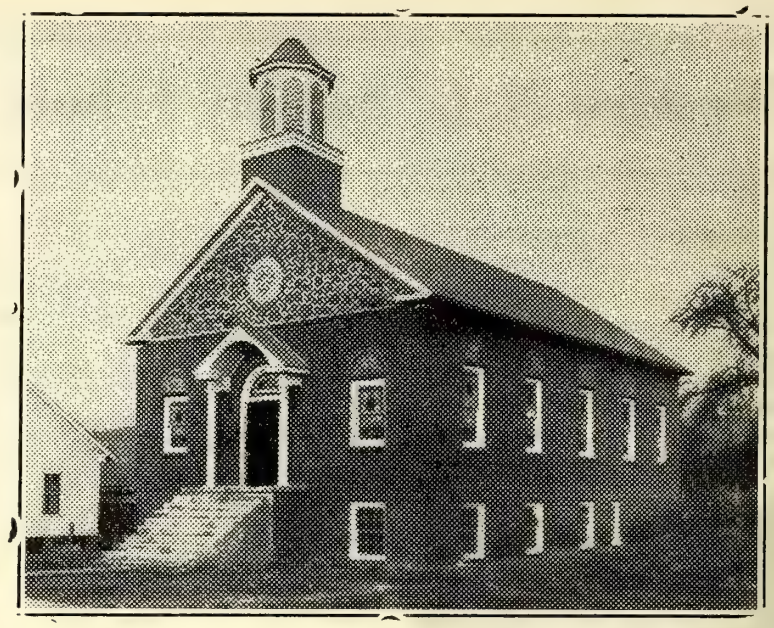
Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Randolph—W. R. Kelly 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Ramseur-Franklinville—G. W. Williams 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2



The new Methodist Church at Bakersville. Rev. B. A. Sisk, pastor.

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Catawba Ct.—E. D. Ballard 9
Newton—R. G. Tuttle 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Lenoir Ct.—Roy T. Houts 5
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Linwood—J. C. Keever 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Mocksville—R. C. Goforth 4
Walkertown—W. R. Ware 5
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy—H. P. Powell 6
Bethel—G. N. Dulin 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

BRIEF ACCOUNT OF NEW METHODIST CHURCH AT BAKERSVILLE

The accompanying photograph is a likeness of the new Methodist church at Bakersville, N. C., which was formally opened to the public on Sunday, March 16. With a large number of people present from the two or three surrounding counties, the seating capacity of the church was taxed to its limit.

An all day program was rendered. Prof. E. P. Billups of Rutherford College preached the sermon at the 11 o'clock hour. After lunch, which was served by the Ladies' Aid Society, Prof. C. H. Trowbridge of Weaver College made an interesting address. Short talks by local men and special music by the Rutherford College quartette and Bakersville quartette were other interesting features of the day. Thanks to the congregation for the plate collection of $100.

The pastor and his little flock of 47 members are very proud of this splendid church building, which was built in 90 days at a cost of $10,000. With $6,000 or more of this amount paid and $2,500 aid from the Duke Endowment, the building committee thinks that it can be dedicated before conference this fall.

The church is a brick veneer structure and modern throughout. Has departmental Sunday school rooms, social hall or junior auditorium, kitchenette, sewer system, electric lights, hot air system, and beautifully furnished throughout.

The building committee, consisting of George M. Young, chairman, J. A. Bradshaw, Charles Parnell, Louise Hartsell, and Mrs. Estelle Miller, have been untiring in their efforts to accomplish the undertaking. And thanks to the little bunch of faithful members for the fine spirit manifested by them through it all.

B. A. Sisk, P. C.

"Be natural, but at the same time be sure that you are in tune with the Eternal."

Observe the law, preserve the peace, and serve your God and your fellow men.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

ANNIVERSARY

According to reports coming to us, this the fortieth anniversary of the establishing of the Epworth League by the General Conference is being widely celebrated by the chapters of our W. N. C. conference. Many have used the elaborate pageant, "Children of Light," while others worked out original programs and effective scenes. The pageant as given at the close of the Charlotte institute was repeated the following week in Hawthorne Lane church; Centenary-West End leaguers repeated theirs with success; Brother Hipps of Kannapolis reports that his leaguers gave the pageant in fine style; while the leaguers of Central, Spencer, doubled on the program and gave an original anniversary progrom, followed by the observance of the corporate communion.

Spencer leaguers used the candle light service, which was most impressive both in the program as rendered by the leaguers and in the communion service led by Rev. G. G. Adams, field secretary, and Brother Claude Moser, their pastor.

Central, Mooresville, is among those you plan to give an aniversary observance a little later, since Easter pageants, etc., are taking their time just now. We hope to get reports from many other chapters. Let every one remember to forward your free will anniversary offering promptly to Joe Thompson, Treasurer, Mooresville, N. C.

MISSION SPECIAL

Only a few more days remain for us to send in our mission special funds for credit on the 1929-30 league year. These funds must reach our conference treasurer, Mr. Joe D. Thompson, Mooresville, N. C., by the 25th of this month (April) if he is to get them reported to Central Office by the 30th, which is the closing date of the financial year of the general League board. In order for your district to be counted a 100 per cent district by Central Office, each chapter in your district must send in something on this mission fund, even though it is only one dollar.

Even the youngest league can send a small amount even though you may not have previously made a pledge. Let's all rally to our district secretaries and union officers in their plans to make each of our ten districts score 100 per cent. Better still let's rally to those missionaries and workers who are depending on the Epworth League mission special for the very necessities of life—bread, meat and clothing. The reward for our faithfulness in this is eternal and fadeth not.

STATESVILLE DISTRICT BANQUET

The second annual banquet of the Statesville district was held in Broad church, Statesville, Friday evening, March 21, with 132 leaguers and friends present. Mr. Earl Reese was toastmaster. After singing "Onward Christian Soldiers," Rev. A. C. Gibbs, pastor of First church, Hickory, returned thanks. The eats were well prepared and appetizingly served by the Louise Sloan Missionary Society of Broad Street. Broad Street Leaguers had decorated the room with the League colors, including the Hi color, green. A number of Hi-Leaguers were present. In the absence of the pastor, Brother Stanford, who was in a meeting at Mooresville, Miss Mary Sherrill, president of Broad Street chapter, welcomed the group. Miss Doris Bryan of Hickory gave a humorous reading. Rev. J. H. Hiatt, presiding elder, made a real "booster" talk. G. G. Adams introduced the following pastors: Revs. A. C. Gibbs, First church, Hickory; M. A. Lewis, Hickory circuit, and E. J. Harbison, Race Street, Statesville. Joe Meroney sang in a most pleasing manner and Miss Elizabeth Bunch assisted by her little sister, Jean, gave an anjoyable reading. Miss Kathleen Link of Hickory rendered a piano solo. The closing number was the main address on the subject, "Our Unfailing Pathfinder." This was an enthusiastic and practical exhortation by Rev. T. A. Groce, chairman of the conference league board. Miss Catherine Gardner, conference secretary, and her sister, Johnsie Mae, and H. V. Klutz, Jr., district secretary of Charlotte district, were visitors. This occasion is a bright spot of the calendar.

GASTONIA DISTRICT

The Epworth Leaguers of the Gastonia district will look back with pleasure to the meeting of the district union in Cherryville, Friday, April 4. The large attendance was given a hearty welcome by the pastor of the hostess church, Rev. W. G. McFarland. In his address he paid high tribute to the work of the Epworth Leagues. Rev. M. Hays of Shelby was the principal speaker. He is deeply interested in the work of the Epworth League and full of enthusiasm for its success. He brought a short but very delightful and entretaining message interspersed with rare humor and mirth provoking jokes.

In the absence of the president and vice president, Mrs. Joe Jacobs was elected chairman of the meeting. Sevtral important business matters were discussed and transacted, during which the following officers for the ensuing year were elected: President, Rev. J. R. Church, King's Mountain; vice president, Mrs. Joe Jacobs, Gastonia; secretary-treasurer, Miss Thelma Rhyne, Belmont. The Maltese Cross was awarded West End, Gastonia.

ANSON COUNTY UNION

The Wadesboro leagues (I say leagues for there are two of them now) are growing by leaps and bounds. Miss Frances Tabor certainly has those leaguers eating out of her hand. They entertained again for the whole union, and they did it so well that I am almost afraid for my own league to undertake such a task. They served St. Patrick ice cream. And how in the world they ever found a cow that would give green milk is beyond me. They must have sent to Ireland for her. (Mayhaps the cow appreciates the Hi-League color). The news must have leaked out somehow that there would be ice cream, for there were leaguers there from all the leagues in the county, and there was cream enough for all.

Sunday, March 16, we held our regular union devotional meeting at Ansonville. This was well attended also and a good program given with all the chapters participating. The officers for the ensuing year were nominated by the nominating committee and are to be elected at our next monthly meeting. I trust the next corresponding secretary will be a more efficient one.

The Sandy Plains League, only recently organized, is a new member of our union. We give them a hearty welcome and wish them a happy and prosperous year with us.

It was voted at this meeting in Ansonville that an attendance banner be purchased to be awarded to the league making the largest score at the regular monthly meeting based on the mileage and pecentage figure. There is also a banner to be given the chapter measuring up most nearly to the standard of efficiency. Only two of the leaguers of the county entered the essay contest that I know of. I have just received notice from Central Office that Miss Mildred Tucker of Polkton won the Missouri conference prize, a Shaeffer fountain pen. The other entry was from the Polkton League. W. S. Smith, Cor. Sec.

North Carolina Conference

WASHINGTON DISTRICT

Monday night, April 14, a specialization institute or training school for the Epworth Leaguers of the Washington district will begin at the First Methodist church, Rocky Mount, closing Friday night, April 14.

The sessions of the institute will be held nightly from 7:15 to 9:15. The course of study will be "Administration," using the official senior Epworth League handbook as a textbook. This specialization class will be taught by Mrs. Katherine T. Summers, representative from the Central Office, Nashville, Tenn. Rev. S. E. Mercer, Washington district secretary, and Philip Schwartz, special field secretary for the North Carolina conference, will assist Mrs. Summers. A feature of the institute will be discussion periods and demonstrations.

"Knowledge is power; it can either generate light or blow up civilization."

Children's Storyland



WILDERNESS PETS

By H. R. Evans.

Every large city has its "pet shop." In it the boy or girl who is fond of animals may buy pets ranging in size from a white mouse to a monkey, from a canary to a large parrot. But in the unsettled districts of our Northland, men have found pets which are even more odd and interesting than these.

One old-timer the writer knew, had a pet mouse; another had a pet moose. And if you travel much beyond the fringe of northern settlements you will find many other animals and birds—yes, and fish—that out-of-door men and women have tamed by unfailing kindness and patience.

Old John, a Muskoka settler, was camped on an island which was simply overrun with mice, small fellows with large ears who hopped and looked for all the world like tiny kangaroos. "Why don't you move to another island to get away from the little pests?" John was asked.

"I keep the grub box shut. They don't hurt anything, and they're good company. You watch." We were sitting down to dinner at the tent door when a mouse appeared, and after looking at John boldly for a moment, it scampered up his leg and actually perched on the rim of his tin plate. John promptly put a crumb of cheese on the rim. Whereupon the mouse made off with the prize and disappeared in the dry grass. "Most every meal-time he shows up like that. Cute little feller, isn't he?" John grinned.

Ermine are fearless creatures but the writer once had an ermine that was bolder than others of its kind. During the winter hardly a day passed when it did not appear through a hole in the floor, wait until a scrap of meat was tossed to it, then go down the hole again. This ermine was a regular visitor until spring came! then it vanished.

But other men have done much better than this. One settler had a marten he had found before it was fully grown. It became so tame it would play on the cabin floor with a ball, as frolicsome as a kitten.

Moose calves and fawns that have become separated from their mothers are often as tame as cattle. More than one settler has traded on this tameness and as the moose grew has broken it to harness. "Worst of driving a moose," one man complained, "is that you'll be loping along the road nice's anything, then all of a sudden Mister Moose takes a notion to swing off into the bush. Deep snow won't stop 'em and it's kinda hard on a cutter, smashing 'em against the trees like that."

Seals are said to be easily tamed, but Dan, a Fraser river fisherman, claims he once had a young seal that could tell Dan's boat from all others in the fleet. "He'd loaf round, waiting for us to set out for the fishing grounds. We might end up among fifty other boats on the fishing banks, but that seal was sure to locate us and pop up alongside, barking for us to feed him."

One of the most unusual pets was a trout that had been tamed by a worker in one of the government salmon hatcheries in British Columbia. In the spring, while the millions of baby salmon were being fed on grated liver, this trout lay in a small pool of the creek. After he had fed the little salmon, the man would wash out the feeding pail in this pool. Before the season was over he had the trout so tame it would come boldly up and nibble the bits of liver from his fingers. "What's more, he had some way of knowing when it was feeding time," the man said. "He was never late."

Harry, the owner of a small schooner on the British Columbia coast, had a pet gull which traveled hundreds of miles with him. During the day it would mingle with the wild gulls, but at night it flew back to the schooner and spent the hours of darkness perched on the cabin roof.

Bear cubs are often tamed. They have all the amusing curiosity of monkeys, and no one who has watched them at their antics will deny that they possess a real sense of humor. But not many people know that young Rocky Mountain goats can be as amusing and full of fun.

At a coast settlement some distance south of Prince Rupert a goat kid was a familiar sight one summer. One of the residents had found it on a difficult ledge of the mountain behind the village. Its mother was not to be found and so, by means of a rope, the man reached the ledge. Immediately it saw him the kid trotted boldly to him and the eager way it sucked the man's fingers showed how nearly famished it was.

The man carried it down to the settlement and fed it from a bottle until it was old enough to forage for itself. It could have gone back to the mountain any time, but the kid preferred to gambol about on the uneven ground between the houses. It dearly loved to play with the dogs, and when the chase became too hot, it would scramble to a stump or boulder and, with feet bunched and head low, stand off its mock attackers.

But perhaps the most rare of pets are young beavers. Yet now and then some woodsman has one. These men say a beaver makes an ideal pet while young. They are not quarrelsome, are easy to feed and roam about in peaceful fashion. But usually as they grow up they show a longing to return to the water. When they do this it is best to let them have their own way for, short of penning them up, there is no way of keeping them.

One old woodsman managed to keep a beaver longer than usual. "He would potter round inside the cabin nights after I'd turned in," this man related. "I got so I didn't mind the noise, but one night he woke me up. There was great goings-on there in the dark. I could hear him running and dragging things across the floor. When I got a light going, guess what? He'd upset the water pail and was trying to save the water! My boots, stove wood, anything he could find, he'd dragged out to make a sort of dam. His instinct told him that water must be saved and he was working like he was a boss beaver to save it. Soon after that he headed for the river. I let him go. On dry land a worker like him would be a loss to a busy beaver colony."

SIR WALTER SCOTT'S CAT

Among the other important and privileged members of the household who figured in attendance at the dinner was a large gray cat, who was regaled from time to time with tidbits from the table. This sage Grimalkin was a favorite of both master and mistress, and slept at night in their room; and Scott said that one of the least wise parts of their establishment was, the window was left open at night for puss to go in and out.

The cat assumed a kind of ascendancy among the quadrupeds—sitting in state in Scott's arm-chair, and occasionally stationing himself on a chair beside the door, as if to review his subjects as they passed, giving each dog a cuff beside the ears as he went by. This clapper-clawing was always taken in good part; it appeared to be, in fact, a mere act of sovereignty on the part of Grimalkin, to remind the others of their vassalage; which they acknowledged by the most perfect acquiescence.

After dinner we adjourned to the drawing room which served also for study and library. While Scott was reading, the sage Grimalkin had taken his seat in a chair beside the fire and remained with fixed eyes and grave demeanor, as if listening to the reader. I observed to Scott that his cat seemed to have a black-letter taste in literature.

"Ah," said he, "these cats are a very mysterious kind of folk. There is always more passing in their minds than we are aware of. Our Grimalkin here reminds me by the airs of sovereignty which he assumes that he may come some time or other to the throne."—Washington Irving in "Abbottsford."

THE ETERNAL CHALLENGE

(Continued from page 13)

Reuben in arousing the people's enthusiasm."

"And is she also a Bolshevist?"

"I don't think she is; all the same, she is tremendously influenced by her brother, and is very proud of him."

"And what of the other sister?"

"She has been ailing from childhood. She has a weak spine, and spends a great deal of her time on her back. She is a sweet-dispositioned girl and is altogether different from Bella. She is fair and has delicate features, and is one of the refining influences on Reuben's life. He fairly worships her, too, and I believe would lay down his life for her. My only hope, humanly speaking, of changing Reuben is through her. That is why, if you discharge him—oh, don't you see, Mr. Trebartha?"

"And has Sutcliffe a sweetheart, or anything of that sort?"

Muriel Redfern hesitated a few seconds before replying.

"Not in a way that is ordinary. I am told that years ago he was in love with a girl called Alice Pollard, who sings in the choir at Hanover Chapel, but she wouldn't have anything to say to him because of his Bolshevism and atheism. Since then he seems to have devoted himself entirely to his sisters, especially to Nellie."

Nick started up from his chair, and began to pace the room.

"You place me in an awkward position, Miss Redfern," he said. "If I keep him, I go clean against, not only my own judgment, but the repeated requests of those who know the town inside and out. I shall be encouraging a man who is a danger to the community to remain in the town; in fact, I shall be providing him with means to do so."

"But you won't discharge him, Mr. Trebartha! You won't, will you? I promised them that you wouldn't."

"Promised whom?" Nick asked, in surprise.

"Bella and Nellie Sutcliffe. I was at their cottage before coming here. They had heard of what you meant to do, and told me of their fears. It was that which led me to come here, and I promised them to call again tonight and tell them. I dread to think what will happen if—if—if—"

"I'll think it over," cried Nick, like one in despair.

"Thank you!" And the girl rose from her chair with the air of a conqueror "I shall tell them that you will not do it."

"But I have promised nothing," protested Nick.

"Oh, yes, you have; you've promised to think about it and I'm sure you won't do it. There, I must go now, it's a good way back to Ben's Cross and it's getting late."

"But how will you get back?"

"Why, walk, of course. It's only about three miles."

"You'll do nothing of the sort," replied Nick. "My chauffeur has gone home, but I will drive you back myself."

"But really—"

"There is no need to say any more; I am going to do it. You'll sit here and make yourself comfortable while I fetch the car."

"But I've to call at Reuben Sutcliffe's cottage."

"That doesn't matter, I'll take you there."

A few minutes later, Nick was seated in a two-seater car with Muriel Redfern by his side. There was nothing of the woman preacher about her now; she was simply a well-dressed, educated woman of the world. She had seemingly thrown off her earnestness about the future of Reuben Sutcliffe, and was chatting to Nick about school days, and telling him of incidents that happened when she was at college.

"I can't understand you a bit," said Nick presently.

"Why? What can't you understand?"

"Your giving up everything to do what you are doing."

"But I am giving up nothing."

"Yes, you are. Fancy you, the daughter of Sir George Redfern, one of the richest men in Lancashire, tramping from Ben's Cross to Mythamroyd tonight. If you must be a woman clergyman, why not act reasonably?"

"Reasonably? How?"

"Why not have a car of your own, and make your visits in comfort?"

"I have often thought of it. Of course, it's no secret that my father is a rich man, and that I've a fairly large income of my own. I love motoring, too, and I should have a car but for one thing."

"What's that?"

"I'm not sure, but I am afraid it might destroy what influence I have got. You see, most of the people who come to my chapel are poor, and if I bought a car I shouldn't be quite living their life."

There was silence for a while, then:

"Why are you such a hermit, Mr. Trebartha?" she asked suddenly.

"I don't think I am."

"Oh, but you are. I hear you've been invited to all sorts of houses and that you've refused every invitation that's been sent to you."

"That's because I've determined to master my business before enjoying anything like social life," laughed Nick. "You see, I knew no more about manufacturing or colliers when I came here than a cow knows about the geography of the moon; so, as young Edgar Inchcliffe said to me one day, I decided to take my work seriously, and not to take any pleasure until I knew my business from thread to needle."

"Edgar Inchcliffe! You know him?"

"Just a little, that's all."

Muriel Redfern was silent.

"Do you know him?" asked Nick.

Still she did not speak; she might have been afraid to answer the simple question.

"It's the last house in this street," she said suddenly. "It is on the right hand side. Please stop when you get there."

A minute later Nick stopped his car. They had arrived at Reuben Sutcliffe's cottage.

"Come in with me, won't you?" and Muriel Redfern spoke eagerly.

"Come in with you?" he repeated.

"Yes, do."

"But they would resent it."

"No, they wouldn't. And you might do a world of good. Do come in."

Almost unconsciously Nick switched off the ignition and the engine became silent.

(Continued next week)

Mother!

Clean Child's Bowels with "California Fig Syrup"



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Norfolk Southern Railroad

Passenger Schedules

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From Raleigh, N. C., daily except as shown.

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b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
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B. J. Miller, C.T.A.
A. F. Tannery, D.T.A.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE DURHAM ZONE IS DEVELOPING UNDER THE LEADERSHIP OF MRS. J. C. DAILY

She announces the Durham zone meeting at Mt. Sylvia church April 22 at two o'clock.

Recently with the help of Mrs. S. G. Lindsay she organized an auxiliary at Bethany church with the following officers: President, Mrs. A. P. Abrams; vice president, Mrs. B. E. Stanfield; corresponding secretary, Mrs. D. H. Parker.

On March 31 McManen's auxiliary was organized with 20 members: President, Miss Eva Neal; corresponding secretary, Mrs. C. V. Pickett; superintendent of children, Mrs. M. L. Neal.

Let the conference officers get in touch with these new auxiliaries and assist them in their respective departments. Lack of space forbids the publication of a full list of officers.

THE HANNAH KOONCE AUXILIARY

The Hannah Koonce auxiliary is striving hard for the honor roll in 1930. Our regular monthly meetings are well attended. We have four new members this quarter, making 26 on roll. Our treasurer, Mrs. Zannie Hatch, reported $36.75 to the conference treasurer. We have had our first executive meeting this quarter. Stewardship was presented by our corresponding secretary, Mrs. Nettie DeLand, at our February meeting. The social service committee presented a most delightful program in March.

Our social service superintendent, Mrs. Sadie Hutchinson, has sent in a splendid report of trays, visits, flowers, etc., including the spring box for our orphans.

Our auxiliary co-operated with the pastor in his mission study period, at the close of which we enjoyed a most profitable and inspiring all day meeting with the Jacksonville ladies.

Under the leadership of Mrs. Dan Russell our children are well organized. There are 29 juniors on roll. The report for the quarter was $6. They have just completed their mission study book, "The African Bush." Each quarter at mite box opening the juniors always enjoy a little party—this time it was a marshmallow roast.

Our local superintendent, Mrs. Norwood Cox, is always on the alert. Her department has purchased $100 worth of shrubbery for the church yard, and also a lovely rug and other furnishings for the parsonage.

Mrs. L. A. Watts, Pres.

It is always inspiring to hear that our women are devoting themselves to making the church grounds attractive. A hundred dollars worth of shrubbery purchased by the Richlands auxiliary! This means a great investment for the kingdom of God. It attracts the children and young people to church. It is an investment like the broken alabaster box of ointment—it will mean a blessing to many generations for future years.

E. S. P.

AN AUXILIARY WHOLLY ALERT

The officers of the Sue D. Swindell auxiliary of Queen Street, Kinston, gave good reports for the quarter at the March meeting.

The two circles who had charge of the social hour gave a splendid program of music under the direction of Mrs. Wallace Webb.

One of the young ladies' circles, Miss Fannie Sutton, leader, gave a play at the February meeting,"Our Finances," which helped us to see just where every penny that we contribute is used.

Several members of circle number two, of which Mrs. W. A. Graham is leader, visited the jail recently and together with our pastor, Rev. E. C. Few, held a very sweet and impressive service.

Members of circle number three, Mrs. C. F. Harvey leader, visited the county home and did much to make happier the lives of those who are deprived of so many pleasures.

It was decided at the last meeting for the auxiliary to take a needy family to help to higher living as well as in a material way.

During February, at the prayer meeting hour each week, Mr. Few brought to us such splendid messages from the book, "The Church and the World Parish," which were of great benefit to the entire church membership.

The Sue D. Swindell auxiliary, together with the Mamie Webb, are to give a discussion of our mission study book, "The Crowded Ways," April 9, at the church. We are looking forward to this with pleasant anticipations.

Mrs. S. W. Heath, our president, and Mrs. E. V. Webb are to represent the auxiliary and the Bright Jewels, respectively, at the conference in Rocky Mount.

Mrs. N. G. Moore.

NEW SOCIETY AT WENDELL

In January Mrs. J. J. Whitlock, Wake county zone chairman, and Mrs. E. H. Davis of Zebulon met with the women of Wendell and organized a missionary society with the following officers: President, Mrs. C. A. Biggs; vice president, Mrs. O. Griswold; Sec.-Treas., Mrs. L. H. McNeely; Asst. Treas., Mrs. W. A. Price; Epworth Jr. Supt., Mrs. Ethel Howard; Supt. Y. P., Miss Juanita Stott; Supt. social service, Mrs. E. W. Harris; Supt. publicity, Mrs. C. I. Vogles.

This organization is the fulfillment of a promise made several years ago that as soon as their new church was paid for they would organize a missionary society. We welcome them into the great work and fellowship of the missionary women of our great church and hope for them an abundance of joy in this new service.

Vara L. Herring.

AN ALL DAY MISSION STUDY

On Tuesday, March 25, the women of the Jacksonville-Richlands charge enjoyed a most delightful day of mission study in Jacksonville. The hostess auxiliary had made great plans for the occasion and gave the visitors a hearty welcome. About forty ladies were present during the day. At noon the Jacksonville ladies served a most delicious lunch. During the day the book, "The Church and World Parish," was discussed by members of the missionary societies. Prior to this the pastor had discussed this book at six of the prayer services. The program was as follows:

Opening devotional by Mrs. H. B. Koonce. After which followed the discussion of the first six chapters by Mrs. N. E. Day, Mrs. Charlie Warn, Mrs. John Marquette, Mrs. L. C. Derring, Mrs. Clayton Pettiway, Mrs. L. A. Watts.

Solo, "Open the Gates of the Temple," by Mrs. Norwood Cox.

Prayer, by L. A. Watts.

Lunch hour.

Afternoon devotional, Mrs. J. B. Pettiway.

Prayer, Mrs. Marshal.

The latter six chapters were discussed by Mrs. Frank Pettiway, Mrs. J. M. L. Brock, Mrs. John Burden, Mrs. Fred Harget, Mrs. Leslie Ketchem, Mrs. C. W. Sutton.

Solo, "Forget Me Not," Miss Elizabeth Sabistin.

Dismissal, Rev. S. A. Watts.

The day was declared very profitable and successful by all. The hospitality of the hostess auxiliary was much appreciated by the Richland ladies, and the association and fellowship was beneficial to every one who attended.

Mrs. L. A. Watts.

IN MEMORIAM

The Woman's Missionary Society of Bethany church, Milwaukee, N. C., lost on November 20, 1929, a most faithful and beloved member, Mrs. Awastacia Gilliam. She was a lovely Christian woman, ever ready to help and encourage anyone who needed help—always in her gentle, unassuming way. She was loyal to her home, her church and missionary society and was always found doing and encouraging the cause of Christ.

She is not dead, but sleeping the sleep of the righteous, which has relieved her of all pain and earthly cares.

What a treasure is Christian friendship here with the hope of its being continued through an endless eternity in a land of perfect love.

We shall ever cherish the memory of our dear and faithful friend and member, and our loving sympathy goes to her children and loved ones in the loss sustained in her going to Him who never makes a mistake.

Mrs. L. C. Davis,
Mrs. Irvin Coggins,
Mrs. John Woods.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

BECAUSE HE LIVED

Because He toiled and patiently,
His father's bench beside,
Across the years we vision Him,
And toil is glorified.

Because He felt the love of friend,
A comfort strong and sure,
Our friendships seem to brighter glow
And are more fine and pure.

Because He knew an humble home,
That answered mortal need,
And shared its shelters and its cares,
All homes are blessed indeed.

—Alix Thorn in Elementary Teacher.

MRS. ROBERTSON SERIOUSLY SICK

The hosts of friends of Mrs. Lucy H. Robertson, president emeritus of our Woman's Missionary Conference, will be distressed to learn that she has been critically ill for several days at her home at Greensboro College, Greensboro. The news from her bedside is not encouraging at this time. We are sure that the prayers of the many who honor and love this great and consecrated woman, who has been such a power, not only in our missionary work, but in the educational work which has been committed to her during the years; in the community work about her, and in the work of the church which she loves and in which she worships, will be offered for her in her illness.

NAME OF MRS. NEWELL'S OFFICE CHANGED

Another item of interest noted in the Bulletin is that Mrs. W. A. Newell is now superintendent of the department of Christian social relations, instead of social service, as heretofore, the new name designating more clearly the wide range of activities which this department covers.

ESSAY CONTEST WINNERS

The young people of our conference will be interested to know that in the essay contest of the Young People's Missionary Society, Miss Jimmie Woodward of the Central Texas conference was the winner of the first prize ($100 in gold and a gold medal), her subject being "China Needs Christianity." The second prize of $75 went to Miss Beatrice Johnson of the North Mississippi conference, whose essay was on "Christian Service and the Negro"; and the third prize $50) was awarded to Walter N. Vernon, Jr., of the North Texas conference, who wrote on "Christian Service and the Negro." The fourth prize of $25 went to Miss Willard Chandler of the Memphis conference, who had for her subject, "The Bible as a Missionary Book." Sixty-two essays were submitted and the judges of the contest were Prof. James Cannon III of Duke University, Dr. W. J. Young of Emory, and Dr. S. A. Wasson of Southern Methodist University.

MRS. H. R. STEELE, MISSIONARY SECRETARY

It is interesting to find from the Council Bulletin that in the election of an officer to the secretaryship of the new office of missionary education that Mrs. Hume R. Steele was chosen, after her resignation as candidate secretary, a position to which she had been re-elected earlier in the session. Knowing and valuing Mrs. Steele and her work as we do, we feel sure that under her wise leadership this new department will go forward. Miss Constance Rumbough of Lynchburg, Va., who succeeds Mrs. Steele as candidate secretary, although one of the younger women of the church, has been in service about five years, having done work in Manchuria and among the White Russians in Poland.

WOMAN'S MISSIONARY SOCIETY OF CANTON, N. C.

One of the livest, most progressive societies on the Waynesville district is the woman's auxiliary at Canton, N. C., and it has started the new year of 1930 with the prospects for the best year in its history. The Anna L. Secrest Society, whose name honors a former enthusiastic and capable leader, has recently merged in the woman's society, forming a circle. The auxiliary now has a membership of 93 with an average attendance of 50. Mrs. F. E. Branson, who is president, is tireless in her efforts to make this a banner society, and the slogan adopted for the year is "Every Woman in the Church a Member of the Missionary Society." The circle meetings once each month average an attendance of 15 each and great interest is being shown just at this time in the "Capsule Friend" idea, and a warm spirit of fellowship prevails at all times. The social service work deserves special mention. Much has been done for the needy, the sick and the stranger, and the members of the society have helped the Negro school with a "book shower," and also in the organization of a parent-teacher association. Besides stressing the spiritual side, the society is doing big things in a financial way and hopes to help materially in the building program of the Sunday school.

MESSAGE FROM CONFERENCE PRESIDENT

My Dear Auxiliary Member:

I have been a long time getting a complete mailing list, and I sincerely hope this letter will reach every auxiliary.

First, I want to thank each one of you for the splendid work you did during the past year, and when you remember that so much of it was done under difficulties, we are doubly grateful for what was accomplished.

While attending the Council meeting during the past week in Amarillo, Texas, I felt very much gratified at the fine record our conference had made as compared with the other conferences of Southern Methodism. We shall tell you of these fine things at our annual meeting.

As was announced through "our page" in the Advocate, our annual meeting is to be held in High Point, N. C., April 22-25, 1930. I am very anxious that every auxiliary in the conference have a representative at this meeting. If you have not already elected your delegate, please do so at once, and send her name and one dollar (to pay for her lunches) to your district secretary in order that our hostess church in High Point may know right away how many are coming.

Please instruct your delegate in regard to this meeting. We want to make it just as spiritual and helpful as we can. In order to do this, we must have the cooperation of all. The meetings will begin promptly each evening at eight o'clock and each morning at nine o'clock, and the doors will be closed during the worship service; so please come in the spirit of worship and be on time. Much thought and time have been given to the planning of the program, and it is our desire that every auxiliary should be represented in order to gain the inspiration that will be given by the reports, by the speakers and by the returned missionaries at this meeting.

Our year 1930 is slipping rapidly by. Let us ask our selves "Are we doing everything in our power this year to establish Christ's kingdom on earth?" The first quarter is already gone and our opportunities for that quarter have passed. The second quarter is still before us and the special work that has been given us for this quarter is the enlistment of new members. This is a work in which every member may have a part. Let us take for our motto this quarter "Each One Win One." Then at the close of the quarter, if we have not been able to secure a new member, we will have the consolation of knowing that we made the effort, and our conscience will be clear.

I shall look forward to seeing your representative in High Point on Tuesday, April 22. The first service of our conference will begin Tuesday evening at eight o'clock.

Wishing for each one of you the very best year you have ever had in this great work,

Mrs. C. C. Weaver.

"Well," said her husband, "did you take the house?"

"Which one?"

"Why, the one that was described as overlooking a splendid garden, richly adorned with statues, in which we would be at liberty to promenade?"

"I did not," she returned in disgusted tones. "It was a cemetery."—Watchman-Examiner.

Sunday School Lesson

APRIL 13

By F. B. Stockdale.

The Child and the Kingdom

Matt. 18:1-14; 19:13-15.

Golden Text—Suffer the little children, and forbid them not, to come unto me: for of such belongeth the kingdom of heaven.—Matt. 19:14.

In December last we had six of these fourteen verses as part of our lesson. We called attention to the fact that Jesus used the child as the human yardstick: he measured men by the child, not the child by men. To him the child was the yardstick of life.

Now let us turn to verses 13-15 of the nineteenth chapter.

Always First

We have to assume that it was the parents who brought these children to Jesus. Our interest in our own has always been ahead of the general attitude. We all find ourselves more interested in our own than in children generally. The best about us is never severed from self-interest. In the sentence, my child, the my is shorter than child but much bigger. If you change the child you lower my interest. Most of us are incapable of thinking as much of every child as we think of our own.

It is likely these children were brought by their mothers. Mothers have always tried to grasp the passing good for their children. We are indebted to this fact for many of the blessings that have been brought to childhood and society. This fact has been the greatest natural civilizing force of life. One doubts whether the race would have moved had mothers not made their first interest the welfare of their children. The race is more indebted to persistent human love than it has recognized. Reformers have but labored to bring about that which mother love has demanded. Reforms are not born in the mind and heart of those who champion them, but rather in the affection of motherhood is the source of more than mere population: it is the source of most of the blessings the population enjoys. The reach of the mother for the good of her child is the greatest civilizing force in human society. Here we have the parental interest arrayed against the common standard: the mother against the disciple and, in this case, the better against the worse.

The Strong and the Weak

In studying this incident remember that outward action reveals inward disposition. What the parents felt is revealed in the effort to bring the children to Jesus. What the disciples felt is revealed in their effort to stop the approach of the children to Jesus. No words, of either parent or disciple, are recorded, but we know what both felt by what each tried to do. Moffatt's translation is a little easier on the disciples than our King James Version. Our authorized version would lead us to think that the disciples rebuked the children. Moffatt informs us: "The disciples checked the people, but Jesus said to them, 'Let the children alone, do not stop them from coming to me.'" This point we need not argue. Suffice it we have the two ends of society: men and children; the strong and weak, and the strong are trying to hinder the weak from coming to Jesus; man denying the child the right to the blessing of Jesus.

We might well wish that the spirit of this attitude was dead. Such is not the case. Society still has those who would arrive and those who get in their way. The actions of life are not yet all of the helpful kind. Class still gets in the way of class. Age and youth are still far from sameness of idea on the same subject. The strong still force the weak backward. To call attention to all the places where this spirit is shown would fill a book. It is simply an exhibition of the class spirit: the group that puts itself in the way of the other group. It is the spirit that hinders those who need from reaching what they need. We shall have to leave each class to make its own applications of the spirit here exhibited by the disciples of Jesus.

Jesus and the Child

It was Jesus who discovered the child. No moving of the emphasis from one place to another has had the revolutionizing effect that moving the accent from age to youth; from the man to the child has had: Jesus did that moving. His action has changed the thinking of human society. When Jesus said to the disciples: "Suffer little children, and forbid them not, to come unto me," this was a man's world. Everything existed for him and he lived for himself. The place of the child in the thought of the world was pretty nearly nil. While it is true that the Jews regarded childlessness as a judgment from God, it is also true that they thought of children as possessions. It was less than 1,500 years since Moses had taken the life of the child out of the hand of the parent and put it in the keeping of the congregation. A father must no longer kill his son for waywardness (it is worth notice that the daughter is not mentioned) but bring him to the congregation and let them judge whether he should be put to death, and the father was no longer to do the killing. While from the human and religious side the Jews put emphasis on children, it is yet true that the child held a low place in the arrangement of society and in the public thought.

Christianity has and is changing that thought and place for the child in the life of the world. The trend of emphasis on life is on its way to babyhood. When society has become Christianized the world will be run for the child; we shall not only give him more thought, but we shall give more attention to the kind of children we breed as well as the kind of training they will receive.

HURT TO STAND

"Cardui Seemed to Build Me Up and I Was Rid of Pain," Says Virginia Lady.

Roanoke, Va.—"Some years ago, I was in a very run-down condition," writes Mrs. T. B. Akers, of 533 Nelson Street, S.E., this city.

"I suffered a great deal with pains in my sides and back. Standing on my feet hurt me so much, that I would get very weak and nervous.

"I knew that if I didn't get something to help me, I would have to go to bed and stay there, which is hard to do for a woman who has small children. So I kept dragging about, until one day, when feeling unusually bad and discouraged, I happened to pick up a little book with a Cardui advertisement. I decided to try it.

"Cardui seemed to build me up at once, as I was able to do my work with ease, and was rid of the pain by the time I had taken six bottles.

"I have taken Cardui since then, whenever I felt that I needed a tonic, and it always helped me. I recommend it to my friends."

Thousands of other women have written to tell how Cardui had helped them to health.

Cardui is a purely vegetable remedy and contains nothing harmful or injurious. It may be safely taken by a delicate young girl as well as by a feeble old lady. *NC-224*

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ASBESTOS BUILDINGS CO.
Liberty Title & Trust Bldg. Philadelphia, Pa.

Several Attractive Models Send for Photographs

Child Nature

Jesus also discovered what the child was: "Of such is the kingdom of heaven." One grown had to "turn and become like children or he would never get into the realm of heaven at all." "Whoever humbles himself like this child, he is greatest in the realm of heaven, and whoever receives a little child like this for my sake, receives me." One wonders what Jesus would have said at what we have taught about children, and in his name. One looks in vain for one word of sorrow about their lost estate. Not only did he make no complaint against them but he informed us that "their angels in heaven always look on the face of my Father in heaven." No teacher has ever held a higher estimate of the child than did Jesus. Jesus knew the child better than we have yet learned—knew him thoroughly and never uttered a word against him.

How A Child Should Be Treated

He is not to be despised. Hunt up the parentage of this word and you will discover that the sensitive nature of the child is not to be hurt. God never intended that we should become "hard boiled." He did not give children sensitive souls to be hardened. The things of the kingdom of heaven are not to be handled by hard-fisted folk any more than stiff fingers can play the piano. This is one of the things to which men have to get back before they can enter the kingdom of heaven. God made the human soul as sensitve as the plate on which the light impresses the picture. We have laws against bruising the bodies of children. Only God, thus far, has laws against hurting the sensitive nature of childhood. Jesus forbids the hurting of the sensitive nature of the child.—N. Y. Christian Advocate.

Wife—But, my dear; you've forgotten that today is my birthday.

Husband—Er—listen, love. I know I forgot it, but there isn't a thing about you to remind me that you are a day older than you were a year ago.

No "just as good" oil says lubrication expert

In every line of endeavor there is always a leader—and countless followers. The field of household lubrication is no exception. Unfortunately the general public doesn't always appreciate the difference between the real thing and the "just as good"—but household experts do.

They know an oil intended for general household lubrication should **clean** and **protect** as well as **lubricate.** 3-in-One Oil does these three things, because it is a scientific compound of three high grade products—animal, mineral and vegetable oils. It is distinctly in a class by itself.

3-in-One costs more to **make** than ordinary oil, but less to **use.** If you want the best possible service from your sewing machine, vacuum cleaner, lawn mower, washer, electric fan and other household devices, insist on the old reliable 3-in-One Oil. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

Do Women Suffer More Than Men?

Physicians tell us that the nervous system of women is more highly organized, more delicately poised, and therefore, more sensitive to disturbances and susceptible to pain than that of men.

Women especially appreciate and profit by the use of Capudine, because it quickly relieves high nerve tension and pain by soothing the nerves—not by deadening them. For nervous headache, periodic pains, pains in the back and sides, neuralgia and rheumatic pains, nothing is so quickly effective and satisfactory as Capudine. Being liquid it acts much quicker than tablets and powders. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

Every home should be supplied with Capudine. It brings grateful relief from nerve strain and pain, and affords peaceful relaxation in just a few minutes. At drug stores in 30c and 60c sizes. (adv)

Fliers Say Courage Varies with the Way they Feel

AEROPLANE pilots tell us that their courage, their whole attitude toward flying, varies from day to day, with the way they feel. If they feel full of pep, healthy, they can try anything—nothing frightens them. Their nerve is unshaken; their skill keen; their flying is machine-like in its perfection.

It is an entirely different story, however, if they wake up in the morning feeling sick, down in the mouth. Then flying becomes a real danger.



Member of the "Caterpillar Club" earns his right to membership by 5000 foot Emergency Jump.

What is the matter with these brave people when they are not up to par? The natural poisons in their bodies have not been swept away. They are allowing their brains to be clouded and dulled by poisons which should not be permitted to remain in the body.

This is the lesson we can learn from airmen. It is the lesson that points to Nujol—the simple, natural, normal way—without the use of drugs or medicines to keep the body internally clean of the poisons that slow it up. Nujol is pure, tasteless, colorless as clear water. It forms no habit; it cannot hurt even a baby.

See how the sunshine floods into your life when you are really well. Get a bottle of Nujol in its sealed package at any drug store. It costs only a few cents and it makes you feel like a million dollars. Find out for yourself what Nujol will do for you this very night. You can be at top-notch efficiency and happy all the time. Get a bottle today.

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WILLIAM C. PRESSLY, President, Peace Institute, Raleigh, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

BREAKING IN

March was a mighty busy month. The duties connected with checking out of an old position and into a new one were exacting and not only consumed the month of March but also a good deal of your humble servant. He not only worked seven days in each week but also gave a good part of seven nights in each week getting through with that which had to be done. Eventually all obligations to the Sunday school board were fulfilled and now the demands connected with the superintendency of The Children's Home have right of way.

The breaking in process has not been without lines of interest. There are so many features connected with the welfare of a big family as to cause one to continually be in a state of stimulated enquiry as to the best way to proceed. We are advancing slowly and cautiously with the feeling that there is a reason for everything that now exists and that it is our job to investigate that reason and evaluate it. Breaking in is lots of fun provided it does not last too long.

STILL LIVES

Rev. C. A. Wood was one of the best friends I ever had. Years ago while I was serving as superintendent of Asheboro public schools Brother Wood was sent to us as our pastor. As time went on he and I became mighty good friends. Eventually he nominated me as one of his stewards and then as his Sunday school superintendent. For three years "Brother Charlie" was my guiding influence. No pastor came quite so closely into the inner affairs of my life. I went to him with my questions, doubts and problems, and always found in him a patient and sympathetic listener. I can never forget his poise and well balanced judgment.

The years passed and each went his way, but our regard for each other seemed to hold as of former days. In meeting with one another at district conferences and on other occasions we frequently talked about affairs of mutual interest. We sometimes discussed the affairs connected with The Children's Home, not knowing of course that some day these affairs would have peculiar interest to me.

And now "Brother Charlie" has been gathered to his fathers, in the home prepared for those who have made their calling and election sure. He is with us no more in person but his influence still abides. His lovable Christian spirit is yet here to grow up in the lives of those with whom he has been so intimately associated. The spirit of Rev. C. A. Wood, my friend, still lives.

BIG PROBLEMS

Some days ago while sitting out on the front steps of our administration building trying to get a little sunshine into my system and trying to think through our financial situation another problem was presented. My problem was that of figuring how to start liquidating a $40,000 debt on The Children's Home, when along came Charlie Davis, a lad of 12, with tear-filled eyes stating that a decree had gone out that he must dispose of his pet rabbit since it is not a thoroughbred as are the Chinchillas and Belgian Giants being raised by James. Recounting that he had raised the rabbit from infancy he pleaded for a continuance of his fostering care, and he got at it in such an effective way as to cause me to forget my worry in the settlement of his. What does a $40,000 debt mean in the face of a rabbit?

OUR CHILDREN

Gertrude, aged eight, Jeanette, six, and Mary, four, have recently been admitted into The Children's Home. All three of these little girls are just as sweet and as fine as little darlings can be. Some time ago their father, in a dunkened state, killed their mother, it is related, and is now in the state prison. Isn't it fine that these sweet and innocent little children have a good place to come for love and care?

Yesterday Mrs. Spencer, our good case worker, brought back to us four other fine children who had been at the state tubercular sanatarium for quite a while. We are glad to report that Kenneth, aged 11, Billie, 12, Mary Katherine, 9, and Roger, 11, are well again and that with proper care will grow up to be strong personalities. Lucille, aged 15, was transferred to the Forsyth county sanatarium, where Dr. Yoder will carefully look after her without charge to The Children's Home. Let's remember Lucille.

MAKING GOOD

Information comes that Zel Malcomb, one of our star fooball twins, is making good with the great Klondike dairy, owned by Mr. Thurman Cheatham and located near Elkin. Zel is the first boy to start out on his own account since my arrival here, and I have joined with him in the hope that he makes one of the best dairymen in the whole country. We have some more fine boys who will soon be going out to make good. We shall keep close to our boys and girls as they start facing the problems of livelihood. In the course of time I shall want to tell you about some of them.

"I can tell you the score of the game before it starts."

"What is it?"

"Nothing to nothing—before it starts."—The Haversack.

"In some laundries they use the most scientific devices imaginable," says a writer. In others they still remove the buttons by hand.—Everybody's Weekly.

Are You Successful?



From the day that a young man starts out to seek his first position to the end of his business life, his health and personal appearance have a world to do with his success. If you are not physically up to the mark—appetite uncertain, digestion poor, and a general sense of incapacity and weakness, take DR. PIERCE'S GOLDEN MEDICAL DISCOVERY. It renews the blood with the vital life-giving red corpuscles and promotes robust health, a clear skin, energy, pep. Get "GMD" from your druggist in either fluid or tablets. Ingredients printed on label.

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GOSPEL TENTS A SPECIALTY.
We rent Tents.
Oldest Tent Company in the South.



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WINTER with its colds, flu, and pneumonia holds no terror for the mother who protects her children with YERKE'S Extract COD LIVER OIL
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Men and women with sales instinct, progressive in thought, action and deed, can get results selling our Monuments. Genuine materials, no substitutes or artificial material used. Satisfaction guaranteed. Some desirable territory open for assignment. Good designs, good prices to right parties.
Write immediately for particulars.
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Carlisle School

IS YOUR BOY FAILING IN SCHOOL?
GIVE HIM A CHANCE
It may not be his fault.



The measure of success that he attains in life depends not only on the boy himself and the school he attends, but his environment is a most important factor. If your boy is not getting out of school what he should, it may be that:
1st. Outside influences attract his attention.
2nd. He is not brought face to face with necessity, which is the mother of thrift.
3rd. He may need more help during his hours of study.
This problem can be solved and is effectively solved at Carlisle School by:
Careful attention to the individual student.
Constant Christian influence and military discipline.
Supervised study.
First term begins September 9th.
If interested write for catalogue and detailed information.

CARLISLE SCHOOL
Col. Jas. F. Risher, Headmaster
Bamberg, S. C.

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HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

At this writing it is too early to tell the results of the fifth Sunday offering. We have heard from about a 100 Sunday schools. The response they have made to my appeal is very gratifying. It is sincerely hoped that the other 650 schools will take an orphanage special by Easter Sunday. I certainly appreciate all that has been done by the Sunday schools in this time of need. I believe a large number of others will take a special offering on Easter Sunday for the 334 fine boys and girls under our care.

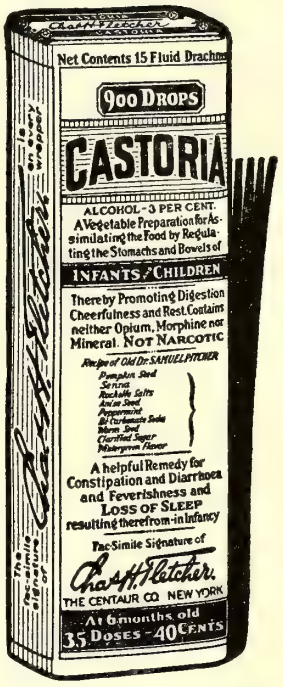
* * * *

Union service on the fifth Sundays for circuits results in good to all the churches on the charge. It brings about a spirit of solidarity which is painfully absent from many circuits. In union there is a strength which produces enthusiasm and fine fellowship. On the fifth Sunday in March I worshipped with the Tar River circuit friends at Trinity church. All the churches were largely represented and a fine dinner was enjoyed on the church ground. I preached at the 11 o'clock hour to a crowded house. In the p. m. the singing class, under the leadership of Mrs. Nellie B. Rives, gave a sacred concert to an appreciative audience which taxed the capacity of the church. Brother R. E. Pittman was master of ceremonies and made everybody feel very much at home. No one could have been more cordial to us from the orphanage than he and the good friends at Trinity and from the entire charge. From all I saw and heard I am safe in saying that Brother Pittman has made a fine impression on his churches and is going to have a fruitful pastorate among these refined Christian people. At the close of the day's program a free will offering was made for our orphanage to the amount of $36.77. Our cause lies close to the heart of these splendid people. I have reasons to believe that all the Sunday schools on the charge will give us a monthly offering to help us finance our big family numbering 334 children.

A special series of Bible lectures on the cruise steamer constitute an invaluable feature of the great Bible Study Tour, sailing June 19, and returning September 4, which is now being organized by the well established Wicker Tours of Richmond, Va.. In this way their people will be splendidly prepared for the inspiring things they will later see. The trip is delightfully arranged and the price is remarkably reasonable—only $645. The party is limited in size to avoid the rush and confusion so often observed. The Holy Land Leaders of THE WICKER TOURS are thorouhly acquainted with the "Land of the Book," through which the party will travel for nearly three weeks. Optional European extension including THE PASSION PLAY are also offered. Anyone who can get away for such a trip would do well to communicate promptly with THE WICKER TOURS (Dept. 8), Richmond, Va.

For those who can only visit Europe, THE WICKER TOURS are offering special PASSION PLAY TOURS ranging in time from one month to two months, and priced from $395 to $685.

When BABIES are upset



Baby ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea—a condition it is always important to check quickly. How would you meet this emergency—tonight? Have you a bottle of Castoria ready? There is nothing that can take the place of this harmless but effective remedy for children; nothing that acts quite the same, or has quite the same comforting effect on them.

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine bears Chas. H. Fletcher's signature on the wrapper.

Doctor's PRESCRIPTION when system is sluggish; costs nothing to try



When your bowels need help, the mildest thing that will do the work is always the sensible choice. Take a laxative that a family doctor has used for all sorts of cases of chronic constipation. Dr. Caldwell's Syrup Pepsin is so pleasant to the taste, so gentle in its action, it is given children of tender age and yet it is just as thorough and effective as stronger preparations. Pure senna, and harmless laxative herbs; ingredients that start a gentle muscular action. Avoid a coated tongue, laden breath, bilious headaches, etc. Every drug store has Dr. Caldwell's famous prescription in big bottles. *Or just write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle.*

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A Standard College for Women. Member of Association of Colleges of the Southern States. The Oldest chartered college for women in the State. Chartered 1838.

Confers the degrees of Bachelor of Arts and Bachelor of Music.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Art, including Industrial and Commercial Art, Spoken English and Dramatic Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

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SAMUEL B. TURRENTINE, President, GREENSBORO, N. C.

IN MEMORIAM

FREEMAN—Jennie Lind Freeman was born May 1, 1859; died December 8, 1929, being 70 years of age her last birthday. About 54 years ago she was married to M. S. Freeman. To this union were born nine children, seven of whom are still living. Many years ago she became a Christian and connected herself with the Methodist church at Woodleaf, at which place she was laid to rest to await the resurrection morn. R. L. Melton, P. C.

CAMPBELL—Lovena, wife of Alexander Campbell, was born May 24, 1872, and died February 26, 1930, aged 57 years, nine months and two days. She leaves seven children, five boys and two girls. There are two brothers and three sisters. In early life she professed faith in Christ and united with South River Methodist church, and lived a Christian life until she passed away. The funeral was conducted from the church, a large crowd attending the services.

Her pastor, R. L. Melton.

BURRUS—Funeral services for Mrs. J. E. Burrus of Rockford, N. C., were conducted by Rev. Elmer Simpson and Rev. G. E. Burrus from the Baptist church Thursday afternoon at 2 o'clock. Mrs. Burrus was born May 23, 1852, and died February 28, 1930, age 77 years, nine months and three days. She had been in declining health for several months, but was in a serious condition for only about five weeks. She was a devoted member of the Methodist Episcopal church and had been for many years, and did what she could for the growth and upbuilding of the church. In addition to the husband the deceased is survived by six children: Mrs. C. B. Davis, J. R. Burrus and Daisy Burrus of Rockord, N. C.; Mrs. C. L. Snow, Taylorsville, N. C.; M. E. Burrus, Barrah, Oklahoma, and Mrs. Maggie Benton, Oklahoma City. Okla.

BEESON—William Anderson Beeson was born in Forsyth county in 1848. In the year of 1869 he was married to Miss Alley Louise Fraizer. To this union were born 15 children. In 1821 Brother Beeson's companion went to her reward, and about noon February 3, 1930, Brother Beeson went to be with his loved ones that were waiting on the other side, making his stay among us 81 years. In the going of Brother Beeson the church has lost a pillar, the community a good neighbor, and the commonwealth a good citizen. The funeral was conducted in the presence of a large crowd of friends and relatives at Crews Methodist church by Rev. J. L. Ingram and Rev. Parker Holmes.

"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us,
Footprints in the sands of time."

ROWLAND—William T. Rowland was born December 30, 1871, and departed this life January 4, 1930. He was married to Miss Ida Beardsley, and to them were born William T., Jr., and David Randolph, both of whom are living. His sickness lasted several years and for nearly one year before he died was confined to his bed. His sufferings were great, but he bore them with fortitude and a beautiful patience. He professed religion a number of years ago and joined the Methodist church in Middleburg, N. C., and remained a faithful member until his death, serving as a steward. He was a very fine citizen, public spirited and had a great many friends. He was a very successful business man. As a father, husband and neighbor he filled a high place. He is greatly missed and his place will be hard to fill. When the end came it was peaceful and he fell asleep in Jesus. He is in that better world. The funeral service was conducted by the writer from his home and the body rests in the cemetery in Middleburg. The large crowd at the funeral and the beautiful floral offerings attest the great esteem in which he was held. May God comfort the sorrowing. P. D. Woodall.

BURRUS—Salera Jane Chandler Burrus was born May 23, 1852, and died February 26, 1930, aged 77 years, nine months and three days.

She was married to J. Frank Burrus September 25, 1870. To this union were born eight children. Two have preceded her—Mrs. Dora Atkins and Sherrill Burrus. She is survived by her husband and six children: Mrs. C. B. Davis, J. R. Burrus, Mrs. R. L. Snow, M. F. Burrus, Mrs. Maggie Benton and Miss Daisy Burrus; also one brother, one sister, several nephews, nieces and grandchildren.

Sister Burrus joined the M. E. Church, South, early in life and has been a faithful member ever since. Those who have known her for years say that she was always good and loyal to her Christian duties. She also was a true mother and a companion and friend to many who are made sad by her passing from them.

The funeral services were conducted by her pastor, assisted by the Revs. George and W. L. Burrus of the Baptist church at Rockford. Many friends were there to pay their last respects to one whom they loved. Elmer Simpson.

THOMAS—Walter Lea Thomas, Sr., son of the late Rev. M. C. Thomas of the North Carolina conference, and grandson of Rev. Solomon Lea, a famous educator in his day, who was the first president of Greensboro Female College.

Brother Thomas was widely known in North Carolina and Virgiina, and was one of the leading business men in this section of the state, being at the time of his death the largest property holder in Caswell county.

A devout member and official in the Methodist church and a graduate of Trinity College, Mr. Thomas always stood for the higher interests of the church and state and was always found on the right side of every moral issue. Prohibition had in him a consistent and loyal champion. He took a great interest in the schools of his town and county, being for years a member of the school board.

His home life was beautiful. There was a certain reserve about him, but he was always gentle, courteous and considerate of every one with whom he came in contact, and to the members of his family he was everything that a husband and father should be.

Mr. Thomas was a talented man. He devoted himself to business with an unremitting industry that built up a large estate and by the extent and variety of his enterprises gave work to a large number of employees and became a benefactor. It is said by his friends that no other man in the county could be missed more than this strong man, who was game to the very last.

Mr. Thomas was first married to Miss Mary Elizabeth Dixon in 1891. Five children of this union survive: Fred W., Charles Randolph, Walter Lea, Jr., Edmund Dixon, all of Milton, and Mrs. Frank D. Upchurch of Durham. His second marriage was to Miss Frances Esther Sergeant of Roxboro, who survives her husband. Mrs. Henrietta Lea Thomas, the mother of the subject of this tribute, did not survive her son long, dying on December 12, 1929.

The funeral service for Brother Thomas was conducted by Dr. J. C. Wooten, the presiding elder, assisted by the other pastors of the town.

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IN MEMORIAM

In loving remembrance of Jamie Underwood, who died December 2, 1929.

We, the family and friends of Jamie, were saddened when angels bore her spirit away from this earthly home to an eternal one in heaven where there is no pain or death.

While we are in sorrow, yet we can smile through our tears because of Jamie now being at rest and happy. She had been a great sufferer for a long time, and knowing of her release from pain and suffering makes her loved ones happy even though they are sad because of the vacancy in the home. We miss her so much. We will always miss Jamie, but we are glad to think of her being with our Father in heaven, where we can see her again some day.

Her best friend, Mother.

IN MEMORIAM

In loving remembrance of Mrs. Vena Campbell, wife of Mr. J. A. Campbell, who passed to her eternal reward aged 57 years, nine months and two days.

She professed faith in Christ and joined the Methodist church early in life and was a faithful member until death.

She leaves a husband, two brothers and three sisters: W. A. and N. S. Steele; three sisters, Mrs. Maggie Smoot, Mrs. Sarah Jane Cartner and Mrs. Missouri McCulah; seven children, Virgie and Etta Campbell, Paul, Tom, Ira, Luther and Lock Campbell, together with a host of relatives and sorrowing friends to mourn her loss.

She cannot return to us but we can go to her. The home was filled with sorrowing relatives and friends while Rev. R. L. Melton conducted the funeral services.

Rebecca Steele.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Chestnut Street Methodist church, Lumberton, N. C., wish to pay a loving tribute to our beloved coworker, Mrs. W. H. Humphrey, whom God in his infinite wisdom and love called from her bed of suffering to life eternal on December 19, 1929. Therefore be it resolved:

First, That we bow in humble submission to the divine will of him who doeth all things well.

Second, That we sustain a great loss in the passing of Mrs. Humphrey, who had been a loyal member of our societies for a number of years.

Third, That we extend our deepest sympathy to her loved ones and commend to the Comforter, her Saviour, whom she loved and served faithfully.

Fourth, That a copy of these resolutions be recorded in the minutes of the society, a copy be sent to the family, and one to the North Carolina Christian Advocate.

Mrs. R. H. Crichton,
Mrs. A. E. White,
Mrs. J. J. Goodwin.

IN MEMORIAM

James Alexander Odell: born November 4, 1941; died February 10, 1930.

The directors of the J. M. Odell Manufacturing Company, in meeting assembled, desire to enter upon their records an expression of appreciation of the services of the late president of this company, James Alexander Odell, who for so many years faithfully and ably served as its chief officer.

While in the last years of his life he was unable, because of the infirmities of age, to render as active service as formerly, yet he was always intensely interested in the progress of the company, and attended all meetings of stockholders and directors until his last illness.

His life and splendid business ability will always be an inspiration to those of us who have been associated with him in guiding and shaping the affairs of this corporation. We shall miss his presence at our meetings and the benefit of his counsel, but his life has not been lived in vain. His influence and the impress of his splendid Christian character will remain with us throughout the years.

W. R. Odell, President.
A H. London, Secretary.

RESOLUTIONS OF RESPECT

Whereas, Almighty God in his infinite wisdom has seen fit to remove from our midst by death Brother C. P. Barrow on December 29, 1929; now be it resolved by the board of stewards of LaGrange Methodist church:

First, That the official board of the church has lost a most faithful member whose service covered a period of 50 years.

Second, That LaGrange church has lost a most earnest worker, one who always had the work of his church at heart. He was superintendent of the Sunday school for 40 years.

Third, That we appreciate and cherish the memory of his faithful Christian life.

Fourth, That we extend our heartfelt sympathy to his faithful companion and pray that God may be very near to her and comfort her in this affliction.

Fifth, That a copy of these resolutions be spread upon the minutes of the quarterly conference, a copy be sent to his wife and a copy be sent to the North Carolina Christian Advocate.

J. M. Aldridge,
J. E. Jones,
Committee.

OLD—In the passing of Mrs. Esther Old of Pantego my emotions are deeply stirred. Memories of indelible imprint leap to the surface. I am carried backward while at the same time I am lifted upward, that I may implore divine aid in portraying the beautiful life of this good woman, who in the early days of my experience as a minister's wife did so much in her quiet and gracious manner for me.

When we began our work on Pantego circuit there was a great sorrow in our hearts. Having suffered much, we were in need of a comforter. Mrs. Old, all unconscious of the profound impression that she was making, was a mother to me at that time, in so far as a stranger could take the place of one's own mother. The good impressions that she made upon me through personal contact were strengthened by information gained through her neighbors relative to her life before I knew her. There were many reports of kindly deeds, the most striking of which were her care of orphan children and her ability to make bright the lives of those about her.

When I knew her she was living in the home of her daughter, Mrs. C. P. Aycock, where she remained until the death angel so gently removed her. I have learned that her doctor thought she suffered very little as she did not appear to be sick at all during the period of unconsciousness preceding her death. Having served humanity for the most part of her 90 years, she slipped quietly away to that enchanted shore of her dreams to her the welcome plaudit, "Well done, enter thou into the joy of thy Lord."

I remember on one occasion of hearing her son-in-law, Mr. Aycock, say, "I do not know how we could keep house without Mother Old. She is a treasure in our home."

Mrs. Old was modern in her religious views (unconsciously so, perhaps), but was ever brave and courageous to live the life of her convictions, though they sometimes conflicted with the customs and convictions of society.

Esther Old was a queen indeed among women and I doubt if Queen Esther of historic fame had more to her credit in that book wherein are written the deeds of us mortals. Mrs. Sam Leffers.

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Ar. Indianapolis	11:50 a.m.
Ar. Chicago	4:30 p.m.
Ar. Louisville	7:55 a.m.
Ar. St. Louis	5:45 p.m.

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Wilmington—Rose Hill	April 10-11
Washington—Elm City	April 22-23
Rockingham—Red Springs	April 22-23
Salisbury—Bethel	April 22-23
Raleigh—Wendell	April 23-24
Weldon—Enfield	April 23-24
New Bern—Oriental	April 24-25
Asheville—Fletchers	April 29-30
Charlotte—Charlotte (Wesley Heights)	April 29-30
Marion—Rutherford College	April 30-May 1
Statesville—Troutman	May 1-2
Winston-Salem—Green St., Winston-Salem	May 1-2
Elizabeth City—Columbia	May 7-8
Fayetteville—Roseboro	May 13-14
Mount Airy—Boone	May 27-29
Durham—Carr Church, Durham	May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

	April
Person Ct., Lea's Chapel, a.m.	13
Long Memorial, p.m.	13
Duke Memorial, p.m.	16
Brooksdale, Allensville, a.m.	20
Chapel Hill, 4 p.m.	17
Roxboro and Longhurst, p.m.	20
Leasburg, Hebron, a.m.	27
	May
Orange and Massey, Orange, a.m.	4
Andrews, Soapstone, 3 p.m.	4

ELIZABETH CITY DISTRICT
O. W. Dewd, P.E., Elizabeth City, N. C.
SECOND ROUND

	April
Chowan, Bethany, 11	12-13
Hertford, night	23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

	April
Erwin	13
Hay Street, night	13
Mamers, Cool Springs, a.m.	19-20
Jonesboro, Poplar Springs, p.m.	20
Fayetteville Ct., Cumberland, night	20
St. Pauls, Regan, a.m.	26-27
Parkton, Marvin, p.m.	27
	May
Stedman, Cokesbury, a.m.	3-4
Newton Grove, Ebenezer, p.m.	4
Person Street and Calvary, Calvary, night	4
Roseboro, McGees, p.m.	11
District Conference, Roseboro	13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

	April
Ocracoke-Portsmouth, Portsmouth	9-10
Goldsboro, St. Paul, 11	13
LaGrange, Trinity, 3	13
Hookerton, Hookerton, night	13
Mt. Olive-Calypso, Mt. Olive, 11	20
Pink Hill, Webb's, 3	20
District Conference, Oriental	24-25
Dover, Lane's, 11	27
Seven Springs, Zion, 3	27
Kinston, Queen St., night	27
	May
Newport, Bethlehem, 11	4
Atlantic-Springfield, Sealevel, night	4
Oriental, Arapahoe, 11	11
New Bern, Centenary, night	11
Pamlico, Hobucken, 11	18
Riverside-Bridgeton, Rhems, 3:30	18
Beaufort, 11	25
Straits-Harlowe, Tuttle's Grove, Conference 11	24
Preaching 3	25
Morehead City, night	25
	June
Jones, Foy's Memorial, 11	1
Pikeville-Elm St., Mt. Carmel, 3	1
Goldsboro Ct., Daniel's Chapel, 11	7-8
Mt. Olive Ct., Roan's Chapel, 11	21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
SECOND ROUND

	April
Bailey, Middlesex, 11	13
Zebulon, Zebulon, 3	13
Lucama, Buckhorn, 11	20
Kenly-Micro, night	20
District conference at Wendell, April 23-24.	

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

	April
Hamlet	13
Richmond	13
Red Springs	23
Piedmont, 11	27
Rockingham, 8	27
Maxton, 8	30
	May
Laurinburg, 8	1
Aberdeen, 11	4
Raeford, 3	4
Laurel Hill, 3	18
Caledonia, 3	18
Wadeville	25
	June
Troy, 11	1
Hamlet, 8	1
Biscoe, 11	8
Mt. Gilead, 8	8
Summer School	15
Gibson, 11	22
Lumberton Ct.	22
Richmond, 11	29
West End, 3	29
	July
Lumberton, 11	6
Fairmont, 3	6
Rowland, 8	6
Roberdel, 11	20
Ellerbe, 3	20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

	April
Spring Hope, 7:30	12
Spring Hope, 11	13
Nashville, 7:30	13
Rocky Mount Ct., 2	19
Rocky Mount Ct., 11	20
Rocky Mount, First Church, 7:30	20
Ayden, 11	27
Farmville, 7:30	27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

	April
Middleburg, Tabernacle, a.m.	13
White Memorial and City Road, night	13
Battleboro and Whitakers, Whitakers, 11	20
Halifax, Tabor, 3	20
Warren, Bethlehem, 11	27
	May
Warrenton, Macon	3-4
Enfield, night	4
Norlina, Union	10-11
District conference, April 23-24-25.	

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

	April
Jacksonville-Richlands, 11	16
Carver's Creek, Shiloh, 11	13
Whiteville, 11	27
Tabor, Bethesda, 3	27
Southport, 7:30	27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

	April
Central 11	13
Hendersonville Ct., Fruitland, 3	13
Brevard, 11	20
Rosman, Toxaway, 3	20
West Asheville, 11	27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

	April
Crouse, Laboratory, 11	13
Dallas, Puetts, 3	13
Bessemer City, 7:30	13
Trinity, Tate's Chapel, 11 and 3	19-20
Belmont-Park Street, 11	20
Cherryville, 7:30	20
King's Mountain, 7:30	23
Polkville, Elliott's, 11	26
Clover Hill, 11	27
Belwood, Kadesh, 3	26-27
	May
Lowesville, New Hope, 11	3-4
Rock Springs, Bethany, 3	3-4
	June
Shelby Ct., Elbethel, 11	May 31 and 1
East End, Gastonia, 7:30	1
Stanley, Stanley, 11	8
Goodsonville, Trinity, 3	8
Lincolnton, 7:30	8
Shelby, Central, 11	22
Lafayette St., Johnson Memorial, 7:30	22
Main St., Gastonia, 7:30	25
Cramerton, 11	29
Main Street, Belmont, 7:30	29
	July
South Fork, Palm Tree, 11	5-6
McAdenville, 11	13
Lincoln St., Marvin, 3	13
Cherryville Ct., Bethlehem, 11	19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

	April
Stokesdale, Eden, 11	12-13
Proximity, Proximity, night	13
Park Place, Park Place, 11	20
Bethel-Grace, Bethel, night	26
Ward Street-Archdale, Archdale, 11	27
Wesley Memorial, Wesley Memorial, night	27

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

	April
Table Rock, Fairview, 10:30	20
Burke, Valdese, 2:30	20
Morganton, First church, 11	27
Old Fort Ct., Ebenezer, 3	27
	May
District Conference, Rutherford College	April 30 and 1
McDowell, Trinity, 11	4
Rutherford College, Connelley Springs, night	4
Rutherfordton, 11	11
Forest City, night	11

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Bostic, Hopewell, 11 18
Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night.... 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July

Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August

Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

April

Danbury, Pine Hall, 11 12-13
Walnut Cove, Bethlehem, 3 13
Madison, 7:30 13
Leaksville, 11 20
Draper, 3 20
Spray, 7:30 20
Sandy Ridge, Mt. Zion, 11 27
Stoneville-Mayodan, Price, 3 26-27

May

Jonesville, Ronda, 3 3-4
Wilkesboro, Roaring River, 11 4
Elkin, 7:30 4
Dobson, Rockford, 3 10-1
Yadkinville, East Bend, 11 11
Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June

Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

April

Woodleaf, Gay's Chapel, 11 12-13
Granite Quarry, Rockwell, 3 13
Spencer, night 13
Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun..... 19-20
Forest Hill, night 20

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

April

Lenoir Ct., Old Colliers, 11 13
Hudson, Mt. Herman, 3 13
Hickory Ct., Fair Grove, 11 26
Dudley Shoals, 11 27
Highland, Rhodhiss, night 27

May

Hickory, First, 11 4
Maiden, May's Chapel, 3 4
Westview, night 4
Catawba, Concord, 3 10
Statesville, Broad St., 11 11
Bail's Creek, Center, 3 11
Race St., night 11
Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July

Elmwood, Ebenezer 3 6

Diestrict conference at Troutman May 1-2.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April

Bryson City, night 13
Hayesville, Oak Forest, 11 20
Murphy Ct., Ogden, 3 20
Bethel, Harmony, 11 26-27

May

Haywood, Fincher's Chapel, 11 4
Clyde-Junaluska, Long's, night 4

June

Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July

Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13

District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

April

Oak Ridge, 11 13
Grace, 7:30 13
Walkertown, 11 20
Central Terrace, 7:30 20
Mt. Olivet, 11 27
Ogburn Memorial, 7:30 27

May

Burkhead, 11 4
Advance, 7:30 4
Centenary, 11 11
West End, 7:30 11
Davie, Concord, 11 17
Farmington, Huntsville, 3 17
West End, 11 18
Centenary, 7:30 18
Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

Two Ways To Be Sure

Discriminating buyers of monuments, desirous of securing the most permanent, beautiful and perfect stone, specify Winnsboro Granite in their purchase contracts, which affords a granite of greatest crushing strength; freest from water, lime and iron, which are deleterious, and in time tend to disfigure the monument; and which affords a stone of an even and beautiful crystalline structure.

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Mistakes are always possible, as there is quarried from the Winnsboro quarries a second grade stone, known as "Smith stock"; also as there is quarried from many other quarries stones not so good, but resembling Winnsboro Granite.

The water test made three times at the plant before shipment assures first grade stone being shipped on orders for Winnsboro Granite; and such stone is certificated as Winnsboro Granite Errors, however, might occur unintentionally, and all dealers should make the test above suggested before cutting a piece of stone. Buyers can be assured by the same test.

Winnsboro Granite is of flawless, even, straight grain—the ideal monumental material.

Write for free booklet of monumental designs. Winnsboro Granite Corporation, Rion, S. C.

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During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have felt for years."

Here's the recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses.

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning for "It's the little daily dose that takes off the fat."—Don't miss a morning. The Kruschen habit means that every particle of poisonous waste matter and harmful acids and gases are expelled from the system.

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If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.



IF YOU HAD A NECK AS LONG AS THIS FELLOW AND HAD

SORE THROAT ALL THE WAY DOWN

TONSILINE

SHOULD QUICKLY RELIEVE IT

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The Southern Desk Company

A large supply of poison gas left over from war time was discovered in a long-disused dynamite factory near Cologne, Germany. The disposal of this gas proved a difficult problem to the Inter-Allied Commission. It is practically impossible to destroy the gas with any certainty of safety. Even transporting it to sea and there disposing of it was thought too dangerous a thing to be attempted. It was finally decided that the safest plan would be to bury the gas in steel and concrete.



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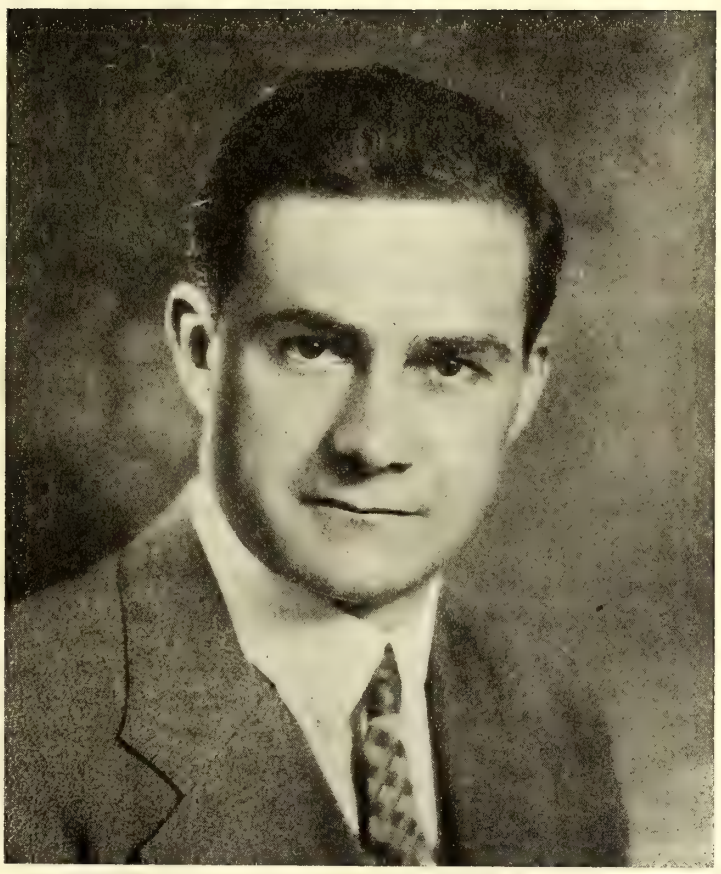
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 17, 1930 Number 16

Duke Univ Library
JbOct30



JUSTIN MILLER

Dean of Law at University of Southern California, who will come to Duke at close of present term as Dean of the Law School.

THE LIST LENGTHENS

Jacksonville-Richlands

Hurrah for the "State of Onslow!" A check for $70 tells only a part of the story—12 new subscribers and the rest of this for renewals. This gives two stars, that too in a field that went on the honor roll last year. It is wonderful what a few devoted workers such as we have at Jacksonville and Richlands can do. Our grateful thanks to every reader of the Advocate in Onslow!

L. E. Sawyer

Dover is most fortunate. A goodly number of the Methodists will become readers of the Advocate. Among these are the most dependable church members. A brother told us that every delegate at his district conference was a subscriber to the Advocate. Those who did not take the paper were not there. Information aids in securing interest and contributes to more loyal support. Bro. L. E. Sawyer shows wisdom in circulating the Advocate. He goes on the roll with a bang—three stars are his.

B. C. Reavis

The Asheboro people are certainly strong on the Advocate. Our list continues to grow. Brother Reavis sends check for $60—this for new and renewals. He won the roll of distinction last year; the same happens this. We have learned to count on Reavis and Asheboro. We hope to report that board of stewards 100 per cent before long. Before many years the entire congregation should be 100 per cent.

Centenary-West End, Winston

Most folks are fond of alliteration. We confess to a decided weakness for such as they have at Centenary-West End in C. C. Weaver and C. C. Herbert. Those two preachers have such a penchant for going on honor rolls that we counted on nothing less this jubilee year. Still we are pleased to make record of the fact and to extend thanks to all concerned. That big church now erecting its million dollar temple becomes a good example for other big churches to follow in the Advocate campaign.

O. P. Ader

One of the steadiest and truest men is O. P. Ader. We knew him as a student in college; we have watched him through all these years. Thoughtful, concise and logical, he expresses himself well on all subjects. We like such self-expression as that reported in this note. Credit Ader with another mark of distinction.

Parker Holmes

When Parker Holmes was a student at Trinity College they said he could be downed but he would always come up laughing and finally win out by his good cheer. He still wins. Here he comes this time with a diamond to his credit as he goes on the roll.

HONOR BRIGHT!

Why not try out the children's game and see how it works? Start with the preachers. Honor bright! Have your people heard you for five minutes' talk about the Advocate this jubilee year that caused them to feel that their preacher was blood earnest about this publicity side of church life? Have they gone away feeling that they are really falling short in not coming to the support of their church paper? Better than that, have they felt they are missing something?

FINISH YOUR QUOTA

Were all the brethren who have sent in a part of their quota to finish the work a fine impulse would be given the Advocate campaign. Some need only one or two more; others have fully one-half of the quota. Then, too, many have been deferring the work until a "little later." We are most gratified for the fine showing that has been made in the way of renewals as well as for the new subscribers.

While looking after new subscribers do not forget to send the Advocate news from your charge, particularly the reports of your Easter services as to new members received and other marks of growth. The next few weeks should bring reports both interesting and inspiring. Write us a post card.

DISTRICT CONFERENCE NOTICES

Weldon District

The Weldon district conference will be held at Enfield April 22-24. Rev. C. T. Thrift will preach the opening sermon Tuesday night at 7:30. The conference will open Wednesday morning at 9:30. Prof. J. M. Ormond will preach at 11 a. m. We extend a cordial invitation to all the representatives of the various interests of the church. Those expecting to spend the night should notify Rev. E. H. McWhorter at once. L. B. Jones.

New Bern District

Rev. J. G. Phillips will preach the opening sermon of the New Bern district conference at Oriental, Wednesday night, the 23rd. There will be inspiring addresses, special singing by rural church choirs, and a boat ride on the Neuse. The conference will open at 10 a. m. Thursday and adjourn at 4 p. m. Friday, the 25th.

Walter Patten.

Salisbury District

The Salisbury district conference will be held at Bethel church, in Cabarrus county, located just off highway No. 27, between Charlotte and Albemarle, at a point three miles west of its intersection with highway No. 151, the Concord to Monroe road. The conference will open at 9:30 o'clock a. m. Tuesday, the 22nd, and will close on the afternoon of Wednesday, the 23rd. There will be no meeting at night. All persons who wish to remain over night in the community will please notify the pastor, Rev. C. O. Kennerly, Cabarrus, N. C., who will be glad to arrange for their entertainment. The brethren who represent the connectional interests of the church will be cordially received and given an opportunity to speak briefly, each for his own cause. H. C. Sprinkle, P. E.

Statesville District

The Statesville district conference will convene at Troutman, Thursday and Friday, May 1 and 2. The conference will be called to order Thursday morning at 9:30. The following is the committee on license, orders and recommendations to the annual conference: W. B. Shinn, chairman, R. G. Tuttle, H. H. Robbins. We will appreciate having the various interests of the church presented.

J. S. Hiatt, P. E.

Asheville District

The Asheville district conference will meet at Fletcher May 29-30 and not April 29-30 as previously announced in the Advocate. Everybody interested in this conference will note change of date to May 29-30.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 74 GREENSBORO, N. C., THURSDAY, APRIL 17, 1930 Number 16

Here is the Scotch in its purity:

"Make me a child again, just for tonight,"
Once said a Scotsman, and Scotsmen are tight.
"I'm leaving tonight on a boat trip to Ayr;
Make me a child and I'll travel half-fare."

Those hours on the cross, especially the last hours, seemed to belong wholly to the powers of darkness. There was suffering innocence, the unknowing crowd surging about the cross, enemies mock and soldiers gamble. The only representatives of faith and love were a few lone figures clinging to the foot of the cross of Jesus. But those heart-broken women were first to behold the resurrection glories. Such faith and such love never fails to receive its reward.

The delegates to the General Conference should assemble at Dallas with a fixed purpose to get to work at once and complete their task at the earliest possible moment consistent with due consideration to each and every question before the conference. The cost of the conference will be close to $3,000 a day and no time should be wasted. Where legislative bodies waste time is in the first days when the committees delay in sending stuff to the calendar for the work of that body. Let the committees report promptly and thereby save time.

Nobody would charge Thomas Jefferson with offering an argument for prohibition—a measure unthought of in his day—when he said: "The habit of using ardent spirits by men in public office has occasioned more injury to the public service, and more trouble to me than any other circumstance which has occurred in the internal concerns of the country during my administration. And were I to commence my administration again, with the knowledge which from experience I have acquired, the first question which I would ask with regard to every candidate for public office should be, 'Is he addicted to the use of ardent spirits?' "

Will Rogers says, "You give us long enough to argue over something and we will bring you in proof to show that the Ten Commandments should never be ratified." Certainly we will. The Ten Commandments demand obedience to Law—this is not a popular demand just now.

An undisputed Tar Heel first is the action of the fourth provincial congress which met at Halifax, April 12, 1776. As pointed out by Secretary A. R. Newsome of the N. C. Historical Commission, "this action was the first explicit sanction of independence by an American colony. No event in the history of the state should awaken more pride or be better known by the public; it is a genuine and creditable North Carolina 'first'; in 1885, the date 'April 12, 1776,' was placed on the state flag; in 1909, April 12 was declared a legal holiday; and North Carolina priority in this revolutionary event is generally recognized in the general histories of the nation. Yet the substance and significance of April 12 are inadequately known and recognized in North Carolina today."

Dr. William McDougall of Duke University in his contribution to "Behaviorism a Battle Line," just issued by the Cokesbury Press, says of the behavioristic phychology: "I say the educational practice of America is increasingly molded by this theory; for, although New York City may truly claim to be the home and center of this theory, its teaching has spread across the continent like prairie fire before which nothing can stand. Even the South, America's pathetic home of lost causes, her last refuge for piety and conservatism, is rapidly becoming mechanized, with cement roads and noisy silent-policemen in every town, plumbing in every room and the Sarbon theory in every school. A Southern teacher recently complained to me that, wherever he goes, he finds Behaviorism rampant in the schools, and that, because he cannot accept it, he finds himself regarded by his colleagues as hopelessly out-of-date."

The General Conference and Our Church Press

Hitherto the General Conference has been content to let the paper situation of the church wag along. But the day for action has come. The cost of publishing papers that will get the attention of this present generation makes impossible the present status quo. For years connectional journalism has been threatened; at the present time, our conference journalism is doomed unless something is done to remedy the situation. The facts are such as to demand that the General Conference give patient and friendly consideration to the plea of the men who are trying to carry on.

Our more favored situation here in North Carolina urges that the representatives of our two conferences give aid in this trying hour for the church press. Let all stand together.

The facts presented in last week's Advocate are sufficient to give pause. The church press is essential to our work. The conference paper cannot live without aid from some source not hitherto provided. The life of these papers are in jeopardy. Will the General Conference give attention and meet the situation? This is one of the most urgent problems to be met at Dallas.

The Loss of the Back Country

We have boasted much of the great men born in log cabins and the notables who have come from out-of-the-way places. Well may we. In every line of action, the boys from the obscure corners have made their contribution. The pulpit, the bar, the college, the counting house have all been dependent upon these for much of their best. Out of the country places have gone the boys who have made the cities and laid deep the foundations for our national prosperity.

What is to become of the future? The obscure corner is no more. The isolation of the past has ceased to be. The ends of the earth speak to the inhabitants of every nook and corner of the land. The radio is making over the world. Are we all going to be caught in the noise and confusion of movies and of jazz, with no opportunity for the soul to shape its destiny in solitude? What is going to be the fate of our cities when the steady stream of fresh and vigorous blood out of the quiet country places ceases to flow into our city centers?

A revolution has come to us in the "Old North State" within the last two decades. The automobile and good roads have blotted out the line between town and country. All are now exposed to the radio and the movie. The man once known as the backwoods preacher has to compete with Cadman and Fosdick, and the boys and girls of the deep woods move in the artificial rounds of city streets. All are living and moving in a different world from that known to their fathers. Can we look for strong men and devoted women reared under the present conditions?

It will do little good to praise or to censure the present situation. We must make the best of this. Fathers, mothers, teachers, preachers and good citizens generally have an obligation not to be treated lightly. The pioneer conditions have passed; the men reared in the solitudes of the deep woods belong to a generation gone. This day few boys and girls walk to the little country church where plain men and women assemble to worship God or find their way to the little red school house on the hillside. Now they ride and are glad for the better day. The back country is no more.

Life Tenure of Bishops Inconsistent

Whenever the wisdom of electing Methodist bishops for life is questioned the appointment of federal judges for life is cited. If judges for life, why not bishops?

The cases are not parallel. For instance, the method of securing these men are widely different. Just now in our midst Judge Parker has been named for the Supreme Court of the nation. But before he takes the oath of office he must undergo close scrutiny on the part of the Senate of the United States. The press of the whole country reports the findings for or against him. The judge is selected by a most careful process in which both the executive and legislative branches of the government have a responsibility and an opportunity to gather the facts.

What do we do when it comes to electing bishops? Delegates gathered from all the home land and across the sea proceed to ballot without even any process of selection, and usually the ballot is for more than one man—oftentimes four and six names are voted for. There is no provision for a process of selection based upon approved fitness before or after the election. It is all most democratic and allows all kinds of allignments to be made so as to put across a certain man or certain men.

This would not be so bad were the opportunity granted, as in all other offices of the church, to correct any mistakes made. Democ-

racies have a way of correcting themselves in the long run, but here is an election in which the possibility for the correction of mistakes has gone beyond the voters. At this point the life tenure breaks down. In state affairs only those most carefully selected—such as the federal judges—are selected for life.

Careful attention is given to finding a president of a college or a judge on the bench, but we elect a bishop for life and put him in the highest position we know without any care in the act of doing so. Many of the best men we have do not stand any show of being elected bishops because they will not pay the price of securing sufficient publicity to get the vote of a widely scattered electorate such as is the General Conference.

If we are going to continue our loose democratic way of electing bishops, with no provision for testing the real and abiding fitness of the man, we should elect for a term of years and then make the test in the school of experience. After a time the mistake could be corrected.

Canned Sermons

Mr. Frederick W. Collins, the Pullman car investigator of the churches of this country who has found that there are many poor sermons—a fact that every church attendant has known all the while—insists that we should use the "canned sermons" of the great preachers instead of these inferior products of an incompetent ministry.

A good deal has been said of late about the farmers of North Carolina being on the verge of starvation because they have been trying to live out of tin cans, instead of growing their own meat and vegetables. If living out of tin cans brings physical hunger we suspect that canned sermons would result in spiritual poverty. It is not "canned sermons" that we need, but epistles known and read of all men. We like fresh vegetables and we like the gospel fresh from the heart and life of a good man.

Charles and William Mayo, the famous surgeons, are reported to have accumulated $13,000,000, all of which will be given to carry on the work of their great institution at Rochester, Minn. Have any other men of this generation contributed so largely to human welfare as these two brothers who are famous the world around because of their contribution to science and surgery?

President Hoover Says the London Conference Will Save $2,500,000,000

President Hoover is well pleased with the results of the naval conference and Ramsay McDonald says:

"We are very well satisfied. The arrangement is a substantial step in the direction toward which we have been striving in the face of difficulties which at times appeared almost insurmountable."

In his statement to the press Mr. Hoover among other things declares that the total savings to the world would be perhaps $2,500,000,000.

We give below an important part of the President's statement which is of wide public interest at this time:

"I am greatly pleased with the final success of the naval arms conference in London and I have today telegraphed the delegation expressing my approval of the result achieved and my admiration for their patience and determination in an arduous and difficult negotiation. And I wish to congratulate the delegations of the other governments for their constructive and courageous action.

"The most vital feature of its great accomplishments for peace is the final abolition of competition in naval arms between the greatest naval powers and the burial of the fears and suspicions which have been the constant product of rival warship construction. It will be recalled that prior to the three-power conference at Geneva in 1927, which France and Italy felt obliged to decline attendance, there was naval competition in all craft except battleships with constant international friction. Consequently, upon the failure of that conference the rival expansion received even new impulses and resulted in international suspicion and ill will through the world and a steady drift to greatly increased navies.

"It is difficult to estimate the precise reductions in war craft tonnage which has been brought about by this agreement because of the factor of normal replacement and additional tonnage authorized but not yet constructed. Nine battleships are to be scrapped of a total of about 230,000 tons, the replacement of 16 or 17 others to be deferred for six years. The various navies in the agreement are to reduce some 300,000 to 400,000 tons of other categories in the next few years as they become obsolete—but some categories of some of them must be increased in order to come up to the standards set. The net balance will be a very considerable decrease in the world's actual tonnage as it stands today.

"The economic importance of the accomplishment can best be measured in terms of the situation developed at the Geneva conference. That conference broke down upon the feelings of the British representatives that it was necessary for them to create or maintain a navy of a total of nearly 1,500,000 tons. Their pre-war navy was much larger than this. The American delegates were not able to agree to this basis, as it implied such a huge amount of naval construction in the United States that it was hopeless to expect public support, and it meant a perpetually inferior navy."

People and Things

"We closed a meeting at Smyre, Gastonia, yesterday. Had about 140 conversions and reclamations and I received 45 into church Sunday night on profession of faith. My brother, Rev. A. C. Swofford of Bradley Memorial church did the preaching. Our church has been greatly blessed."—Thos. H. Swofford, Pastor.

Rev. J. J. Boone closed on March 22 a fine meeting which ran 12 days. Rev. W. G. Farrar of Clinton did the preaching to the delight and edification of all. Crowded houses waited on his ministry. Received by profession 28, by certificate 8. Brother Boone is doing a fine work at Erwin. He and Farrar are two of our best.

"We continue to be happy in the great work of the kingdom in the Congo, and we wish to extend our greetings to the friends and congregations of the Western North Carolina conference who are doing so much to make our work possible. Continue to remember us in your prayers, that God may give us the wisdom and strength needed for the task."—Wm. E. Tabb.

"Rev. J. C. Williams of Bailey assisted us in our meeting at Yanceyville following the fifth Sunday in March. While we had many conflicting circumstances during the week which hindered in the attendance upon the services, those who heard the splendid sermons preached by Brother Williams greatly enjoyed them. It is always a pleasure to work with him. Our work is moving along nicely." —S. J. Starnes.

A coming marriage of interest to many is that of Mr. J. A. Morris, Jr., and Miss Laura Mead. This is to take place in Paris on May 21. Miss Elizabeth Morris, sister of the groom, sails within a few weeks to be present at the marriage. Mr. Morris is a son of Dr. J. A. Morris of Granville county, N. C., and he is now with the General Motors Company in France. Miss Mead is of Huntington, West Virginia.

"A series of revival services will begin at Divine Street Methodist church, Dunn, N. C., next Sunday night. The pastor, Rev. C. B. Culbreth, will be assisted by Rev. B. B. Slaughter, pastor of the Methodist church at Morehead City. As a preparation for the revival early morning devotional services are being held this week. A quiet program of evangelism is being conducted through the Sunday school and as a result of this there will be a group of young people to be received into the church on Easter Sunday morning."—C. B. Culbreth.

"Rev. B. P. Robinson, pastor of the Hamlet Methodist church, has just closed a very successful meeting here in the Raeford Methodist church. This meeting was the third one held here by Mr. Robinson in the last three years. He has held three meetings here in succession. He was pastor of the church here for four years and held two meetings here during that time. And still the people hear him gladly. Large crowds attended the services and the interest was good throughout the meeting. B. P. Robinson is a good gospel preacher. He is very clear and to the point in his statements. He preaches good, strong, forceful sermons. And, too, Mr. Robinson knows how to handle men. He seems to know exactly how to get hold of men and lead them. It seems to me that if he has one gift above his many others it is his ability to handle folks. The people of Raeford love Robinson and will be glad to see him any time he comes this way."—W. F. Trawick.

Rev. B. P. Robinson of Hamlet, and a former pastor of the Raeford Methodist church, is conducting a revival meeting here this week and is preaching strong, forceful sermons. While Mr. Robinson is rated most highly as a preacher by Raeford people he seems to be even better than ever before. Services are held each day at ten o'clock in the morning and seven thirty at night. The meeting will close Sunday morning.—The News-Journal.

It was our privilege last Sunday morning to preach for Rev. C. F. Tate at Eden near Stokesdale. It was really Presiding Elder Newell's quarterly meeting appointment, but he was at Wesley Memorial preaching for Rev. J. W. Moore, who remained at Rockingham, N. C., in revival services with Rev. H. L. Hendricks. The church at Eden was filled and the services profitable. Revival services will begin at Eden next Sunday night with Rev. T. V. Crouse assisting the pastor. Brother Tate is this week in revival services at Tabor.

Banks Chapel on the Creedmoor circuit is one of the best country churches in the state. We always count it a privilege to be with this people. Brother Loy last Sunday morning had services so well arranged and the order and atmosphere of the occasion were so wonderfully conducive to worship that the hour proved highly beneficial. It was a delight to preach to such a congregation. There was no break between the fine Sunday school closing and the church service. This pastor has a well defined program for the entire year's work. All such systematic work counts.

At a meeting of the officials of the Bethel church, Greensboro, and the city board of church extension last Monday afternoon plans were completed for the rebuilding of Bethel church which was destroyed by fire several weeks ago. Work will begin within the next few days and the structure is to be pushed to completion by the middle of the summer. The house is to be brick veneer and to cost $10,000. The church will seat 250 and there will be twelve Sunday school rooms. Insurance on the old church amounted to $3,000. Mr. T. C. Hoyle, chairman of the building committee, has given $1,000, there are other smaller contributions and the women of the congregation are at work raising funds. The city board of church extension with Rev. W. A. Newell, chairman, is behind the enterprise and the board of church extension is expected to render financial aid.

Had Jesus not come forth from the tomb, the church whose glorious history has steadied and redeemed human character in all the years since then would be as dead and out of use as the pyramids of the Pharaohs. So when we examine history and come across the figure of Jesus we look not upon one as dead as an Egyptian mummy; we look not upon a force in time as spent as civilization along the Nile. Instead we find the most sublime and compelling character of eternity living as man's best Friend and in his wake an influence and power quickening deadened hearts into life in his name. And when men, led by those whose minds are unfettered and unafraid, come again into a fresh consciousness of Jesus as alive and available, then a new and much-needed power for good will operate on a larger scale throughout a world sorely in need of One whom death cannot confine.—R. Dwight Ware, in the Adult Student.

Revival service began Wednesday, the 16th of April, in Front Sreet church, Burlington. Dr. Gilbert T. Rowe of Duke University is doing the preaching, and the music is under direction of Mr. J. Foster Barnes of Duke University also. The outlook is fine for a great revival. Service will continue until the 27th of the month. The church at Burlington is most fortunate in having these strong leaders in this revival.

Easter, in addition to being a time when we celebrate the greatest event in the life of Jesus Christ, our Saviour, has become a harvest season in our church life. Scores and hundreds at this time join the church and other things of great interest take place. Will the pastors kindly report the number of new members received into the churches and other things of interest to the Advocate. A postcard is enough to send news of great value and interest. Dear pastor, please do not overlook this matter.

Dr. L. R. Akers, president of Asbury College, Ky., has been in a two weeks' meeting with Brother Rees at Oxford. His services have given great satisfaction. Last Saturday morning Dr. Akers spoke to the students of the school of religion at Duke University. This was a message well suited to the needs of the young men. Following the chapel services Dr. Few took him, Brother Rees and others on a trip of inspection through the new university buildings, after which they had lunch with Dr. Few. Dr. Akers is a native of Asheville. Four generations of his have been members of the Holston conference.

"We are in the midst of our pre-Easter revival at the Bethel church. The pastor is being assisted by Rev. C. M. Pickens. We are to begin a revival at Ivy Hill church April 25 to continue through May 4. April 26 and 27 we are to have a two day preaching and quarterly meeting at Harmony Grove church. We desire to make this home coming day for the friends and former pastors of this old church. You are all invited to come back home and see the changes and improvements on the church, grounds, congregation, Sunday school, and interest in general. Yes, ye editor is invited."—G. N. Dulin.

"We have just closed a delightful and profitable two weeks' meeting at Louisburg last Sunday night. Mrs. C. L. Steidley of High Point, assisted me as song leader and as special worker among the women and children. She conducted the morning services at nine o'clock and delivered a series of wonderful messages to the morning congregation. She made a deep impression upon the entire church and her work will show fruits in the spiritual life of the church for a long time to come. I preached at the night services. The congregation both day and night increased steadily and on several occasions the church was crowded. There were twenty professions of faith and a large number of reconsecrations on the part of church members. We have received ten members on profession, one by certificate, and there are six more to be received on Easter Sunday on profession of faith. There are two adults to be received into the Baptist church as a result of the meeting. Altogether the spiritual life of the church and the loyalty of its members to the support of the church has been increased as a result of the meeting. It seems to me that the church has taken on quite a bit of new life even in finances. The parsonage has been painted and papered throughout and improved in other ways. We are very happy in our work. This week I am with Bro. J. D. Bundy in Smithfield. The meeting started off Monday night with promise of fine support on the part of the congregation."—A. D. Wilcox.

Rev. A. D. Wilcox is in a meeting at Smithfield, assisting Rev. J. D. Bundy. His sermons are gripping the people and the meeting is making a profound impression upon the community.

DWIGHT BROWN'S REMARKABLE PASTORATE AT PROXIMITY

Our people of Proximity, Greensboro, are solidly backing the church program. All of the conference and general collections have been paid. The Children's Home ten per cent assessment has been paid. The missionary maintenance allotment, the district parsonage assessment, and the Superannuate Endowment fund have been paid. The minister receives a check each week, and the presiding elder is paid quarterly. We have had an average of 50 people present at each mid-week prayer service since conference. One hundred and twenty-six new members have been added to the Sunday school. Our congregations are large and appreciative. Approximately one hundred young people are present at the Epworth League meetings each Sunday evening. The allotment of new subscribers to the Advocate were secured. Six people have been received by certificate of membership and nine by profession of faith since conference. No stated revival has been conducted, but we have had revivals in every department of the church's activities. Our people are appreciative, courteous and sympathetic. The Lord has been good to us during the year. The minister and his wife are happy working with people who are progressive and have the interest of the kingdom at heart. The ladies of the church have shown their appreciation of Mrs. Brown by giving her a miscellaneous shower. The board of stewards have already granted them permission to attend the Duke summer school, and to take a vacation when they desire it. In doing good we find true happiness and both congregation and minister are happy. Dwight Brown.

EASTER THOUGHTS

By E. L. Stamey.

Their Sabbath day was nearly spent,
And soon its dawn would usher forth
Another day, our Sabbath day,
To shine upon an empty tomb.
Despite the Roman guard they charged,
That friends had stolen him away,
But still the record says he rose,
Abolished death, and brought to light
The way of life, eternal life,
To waiting world ,and fallen man;
That still he lives and lives to reign,
As Lord of lords and King of kings,
And each recurring Easter tide
New glory sheds upon his name.

TO FRIENDS AND CORRESPONDENTS OF THE M. E. C. M.

We regret to inform you that on the night of January 28, 1930, all of our incoming local and foreign mail was destroyed by an accident of one of our mission autos en route between Lusambo and the mission. If, therefore, you have record of communications sent to us that could have possibly been in this mail, will you please send us duplicates immediately upon receipt of this notice.

Methodist Episcopal Congo Mission.
W. E. Tabb, Treas. and Bus. Mgr.

The Romance of American Methodism

By PAUL NEFF GARBER

Methodist Celibacy

"I BELIEVE the devil and the women will get all my preachers" was the indignant exclamation of Bishop Francis Asbury upon hearing that another one of his ministers had entered the state of matrimony. When he was told that his loyal bachelor preacher, Jonathan Jackson, had married Asbury cried out in desperation: "Jonathan Jackson is married: O thou pattern of celibacy! Art thou caught? Who then can resist?"

If Bishop Asbury could have had his way he would have retained the celibacy which characterized the Methodist preachers when the church was organized. At the time of the Christmas conference only eleven of the eighty-two Methodist ministers then in America were married. The first five bishops of the church were single men. In fact in early American Methodism celibacy was so common among the clergy that it was said by one historian that "the marriage of a Methodist preacher was an occurrence almost as notable as a transit of Venus."

Bishop Asbury set the example of celibacy for his preachers. He never married. Once when asked why he had remained single he explained that in the first place he had always been too busy to marry. Next he argued that he was unwilling to ask any woman to share the hardships incident to his episcopal life; for he stated: "Among the duties imposed upon me by my office was that of traveling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of fifty-two with her husband." Asbury felt that such an arrangement would have been wrong. "What right," he asked, "has any man to take advantage of the affections of a woman, make her his wife, and by a voluntary absence subvert the whole order and economy of the marriage state?" Then he would add, "I had little money."

Even if the great bishop of Methodism never married why should he be so aroused by the marriage of his preachers? It was not because he was hostile to the institution of marriage but because the marriage of a Methodist preacher usually meant the loss of one more of his itinerants. On July 12, 1805, Asbury wrote in his Journal: "Marriage is honorable in all, but to me it is a ceremony awful as death. Well may it be so, when I calculate we have lost the traveling labor of two hundred of the best men in America, or the world, by marriage and consequent location." Experienced ministers when married were usually unable to continue in the itinerancy and thus Asbury had to be continually filling the vacancies with inexperienced men. It was because marriage hindered the aggressive work of early Methodism that it was to Asbury a "ceremony awful as death."

If the married preachers remained in the itinerancy they were a burden to Asbury. It was difficult for him to find suitable appointments for them and to secure allowance for their wives. Once Asbury wrote: "Our preachers get wives and a home, and run to their dears almost every night; how can they by personal observation know the state of the families it is a part of their duty to watch over for good?" While presiding over the Baltimore conference in 1809 Asbury had so much difficulty in placing the married preachers that he lost his patience and declared in open conference: "I would not give one single preacher for a half dozen married ones."

The salary allowed the early Methodist preachers forced married men to discontinue in the itinerancy. The disciplinary allowance was based upon the needs of a single man; was estimated for those who had no domestic burdens. An annual salary varying from $128 to $160 was too small to support a man and his wife. The allowance of $16 a year for each child under six years, and of $21.33 for each child between six and eleven years, was not adequate for the proper maintenance of children. Unless there were other sources of income very few married preachers were able to exist upon the disciplinary allowance. Even if the salary had been larger many would have hesitated to subject their families to the hardships and privations of the itinerancy.

The church endeavored by legislation to prevent marriage from depleting the ranks of the itinerancy. "Converse sparingly and cautiously with women; particularly with young women," and "Take no step toward marriage without first consulting with your brethren," were two rules placed in the first Discipline of the Methodist Episcopal Church. Up to 1836 the Methodist Book of Discipline required the preachers to remain single until admitted to conference.

The annual conferences also attempted to preserve the celibacy of its members. Conference after conference legislated against the marriage of the clergy. Preachers were denied ordination to the eldership if they broke the conference rule concerning early marriage. The conference minute books record many items on this subject. At the Tennessee conference of 1820 Allen B. Dillard was discontinued for "having married in the course of the past year, and having changed his dress and conduct for the worse." The following speech delivered by Lewis Myers at the South Carolina conference of 1811, regarding the marriage of preachers is typical of many addresses delivered upon conference floors during the first forty years of American Methodism. Myers said: "A young man comes to us and says he is called to preach. We answer, 'don't know.' He comes a second time, perhaps third time, even a fourth time, saying, 'A dispensation of the gospel is committed unto me, and woe be to me if I preach not the gospel.' Then we say to him, 'Go and try.' He goes and can hardly do it. We bear with him a little while and he does better. And just as we begin to hope he may make a preacher, Lo! he comes again to us and says, 'I must marry.' We say to him, 'If you marry, you will soon locate; go and preach.' 'No, I must marry. I must marry.' We say to him, 'A dispensation of the gospel is committed to you, and woe be unto you if you preach not the gospel.' 'But no,' he says, 'I must marry.' And he marries. It is enough to make an angel weep."

Of all the conferences the Virginia conference was most opposed to the marriage of preachers. It was called

the "Old Bachelor Conference." At the Virginia conference of 1809 of the eighty-four preachers present, only three were married. Asbury was so happy over this that he wrote with great enthusiasm about the celibacy of the Virginia conference. A preacher in that conference who married lost the respect of his fellow members.

The laymen agreed with Bishop Asbury in his opposition to married preachers, but their attitude was based somewhat upon a different motive. They considered that the wife of an itinerant hindered her husband's work and added to the expense of the church. The laymen therefore urged the married preachers to discontinue in the itinerancy, telling them, "You ought to locate; we cannot support you." Unpleasant circumstances often resulted from the appointment of married ministers to certain circuits and stations. In 1828 when George A. Bain was appointed to Raleigh, North Carolina, the stewards protested to Bishop Soule. They claimed that the church was unable to support a married man.

The frontier circuits wanted only single preachers. The members there were happy to entertain the itinerants in their homes, but they considered that a preacher's family was an unnecessary burden. When William Burke was assigned in 1802 to the Limestone circuit in Kentucky, he found the people so prejudiced against married preachers that he could find no home to board his wife, "either for love or money."

From all this agitation in the church regarding the marriage of preachers it might be supposed that the itinerants were sought for by many women. The facts are to the contrary. Methodist ministers were not considered by loving parents nor by enterprising daughters as "good matches." In 1809 Bishop Asbury while in North Carolina wrote: "The high tastes of these Southern folks will not permit their families to be degraded by an alliance with a Methodist traveling preacher, and thus involuntary celibacy is imposed upon us." This pleased Asbury for he added: "All the better." When L. B. Stateler asked for the hand of Melinda Purdom her father, although he was fond of Stateler, objected to the marriage of his daughter to a Methodist preacher who wandered over the earth without a home.

It must also be admitted that many of the circuit riders had little to offer their prospective brides. They had eccentricities that would have wrecked domestic life. Many of them were too engrossed with their work to even give attention to a courtship. Moses Brock, without any preliminaries, proposed to a lady informing her that his horse and saddle-bags were his only possessions. When she desired time to consider his proposal Brock answered: "Think it over while I eat an apple." Lorenzo Dow offered to marry Peggy Miller if she would be willing to allow him twelve out of thirteen months for travel and would promise never under any circumstances to ask him to break an appointment. He further informed her that if she should ever stand in the way of his work that he would "pray to God to remove her."

Regardless of the attitude of Bishop Asbury, of the legislation of the annual conference, and of the opposition of the laymen, the preachers married. The result was that the majority of them were forced to locate. "Who are under a location through family concerns?" became one of the regular questions asked at the annual conferences. Between 1792-1800 two hundred and twenty members of the conferences were forced to locate, the majority because of their domestic burdens. By 1814 about one-half of all the preachers received into the conferences had been forced to find other occupations because of financial stress.

American Methodism suffered seriously from this condition. It deprived the church of tried and experienced ministers. So depleted were the ranks of the Alabama conference in 1836 by locations that Bishop Morris said there were plenty of able preachers in the bounds of the conference to supply the work but that "they were attending to their farms, their merchandise, etc." The vacant places in that and other conferences had to be filled by untried men. Late in life Bishop Asbury declared that if so many of his preachers had not located the Methodists by that time would have taken the continent.

"Homiletical Giants" will be the title of Dr. Garber's article next week.

THE WILMINGTON DISTRICT CONFERENCE

Last week at Rose Hill gathered a group of Methodists from all that section in and around Wilmington for the district gathering held once a year. All the preachers, except Rev. A. J. Groves who was not able to be present, and a great company of laymen were on hand in a happy, hopeful mood. The day was favorable and all went well.

Dr. H. M. North organized the conference in short order. Rev. C. N. Phillips kept the record. The roll call, substitutions and passage of character of local preachers were all soon out of the way.

Brother Jesse Fussell of the local church spoke brief words of welcome. These were responded to by Bro. J. E. Willoughby, chief engineer of the Atlantic Coast Line, in his characteristically appropriate way. Did any one doubt the sincerity of the words of welcome, the display later banished any and all misgivings. The burdened tables in the basement of the church about which crowded 400 hungry Carolinians told of the abundant hospitality displayed by the people of Rose Hill. The quality and variety of the food was in keeping with the habits of the people of all that section. That is a land of plenty with a people who know how to share that which they have with others.

Dr. H. M. North was in fine form and allowed not a moment to drag. After dinner four of the visitors did themselves honor and pleased the conference well by the good use of their terminal facilities. L. L. Gobbel spoke of the Sunday schools, M. T. Plyler told of the Advocate campaign, F .S. Aldridge of Duke opened his heart, and W. M. Curtis disclosed the work of Greensboro College. These men had something to say and they said it—then they let the mill grind on.

The sermon by Rev. D. E. Earnhardt on God's Guidance was wonderfully interesting and most effectively done. He gripped the attention and held the interest of the large congregation to the close. Such preaching will get the ear of this generation and make the gospel effective in the life of the people.

The secretary will give details of the session.

At the request of authorities of Sun Yat Sen University in Canton, China, one of the missionaries in that city has for several years been allowed by the mission to give courses in English in that non-Christian institution. She reports that in a class on contemporary poetry, the subject which most interested the students was the question of the immortality of the soul.

LONG-TENURE VERSUS ITINERANT GENERAL SUPERINTENDENTS

By Chas. C. Jarrell.

The present critical attitude in the church toward the office of bishop arises to a considerable extent from the localizing of the office which began in our church some twelve years ago.

The tendency to multiply unduly the number of bishops and to retain them in local areas for four and eight years has been hurtful to the work of the church in several respects.

The episcopal areas have been too small, the number of bishops too large, the expense of the office too great, and they have continued too long in charge of the same conferences. Two years at a time is long enough; four years in succession is too long, and a second quadrennium tends to subvert the itinerant character of the office.

If we will confine the bishops (as a general rule) to the particular work which they alone can do, one bishop can hold six or eight, or even ten conferences, so far as the actual work of an annual conference is concerned.

Few of our leaders seem to have observed that the cost of the episcopal college to the church is second only to that of the board of missions. All the various boards must submit to the scaling down in percentage of assessment paid, but the expense of the college must and should be paid in full. At present it exceeds all the boards of the church except the board of missions which carries world-wide responsibilities.

Members of the general conference should be slow to multiply the number of our bishops (thus increasing this expense) in order to continue the unmethodistic policy of localizing the office of the bishop.

The area system and the long-tenure of episcopal supervision have grown apace. The area system tends to become more rigid; and the long-tenure tends to become longer. Before the tenure becomes too long and the office too local let us go back to the itinerant joint general superintendency so germain to the genius of our Methodism. This will give the bishop a much needed acquaintance with the whole church and will enable the whole church to know our bishops better. It will also give a frequent overturn of influence (or power) in the annual conference, thus saving the conference from hard factional lines running through a decade or more. With presiding elders changing every four years and bishops changing every year or two there would be little opportunity for any one man or group to continue long to dominate an annual conference. Thus frequent diffusion of authority through new circles will keep up the itinerant morale. It will secure to the appointing power fresh wisdom—bringing contacts and send back into the ranks men tempered by the experience of the terrible responsibilities of cabinet work.

These real and solid advantages will far outweigh the supposed advantages of confining a bishop to a small area, keeping him there a long time and telling him to "work his patch intensively."

With presiding elders thickly spread throughout the church; with missionary secretaries and Sunday school secretaries and school men and hospital men to help the presiding elders; with general secretaries and their associates to come and go as needed, where is the need of greatly increasing this already heavy overhead by multiplying the number of general superintendents so as to furnish one for every three or four conferences?

GASTONIA DISTRICT CONFERENCE

The fortieth session of Gastonia district conference met with St. Paul church on Cherryville circuit. The pastor, T. V. Crouse, and his congregation had made ample preparations to take care of the gathering. The new elder, Rev. R. M. Courtney, delighted the conference with his presidency. Business of conference was not hurried, but moved with ease and dispatch. So the conference was ready to adjourn by noon the second day.

There were many visitors from outside the district and those charged with special interests of the church presented briefly their work and received sympathetic response. It may be said sincerely that the conference enjoyed these messages. Sometimes conferences are "bored to death" by visitors who in their zeal for their cause forget the time, occasion and place, and through lack of such consideration injure an important cause. This was not true in our recent conference.

Four young men were granted license to preach, three of these from Palm Tree church on Belwood circuit: William Franklin Eaker, James Charles Rockford and Lawrence Wolfe Lee, and Vester Palmer Crowder of Polkville church.

Invitation extended by the Goodsonville church to meet with them in session of 1931 was accepted. The preaching of the conference was done by Revs. J. B. Craven and L. B. Hayes. Each of the messages were well received by the congregations.

St. Paul church is located in Cleveland county near Waco, in one of the finest farming sections of this county, now noted for fine farms. The present church building was erected a year ago and is easily one of the finest rural church plants in the conference. Built of brick with art glass windows, the two units of this plant make it a most attractive church. This church typifies the spirit of the fine folks who make up the citizenship of that community. Among the names that have and are making history for the church there are the Harrelsons, Crafts, Mosses, Sisks, Erwins, Harmons and others.

The conference will go back to Saint Paul again when it ras opportunity to do so. A. C. Swofford, Sec.

BEECHER LECTURES TO BE GIVEN BY BISHOP McCONNELL

The famous Lyman Beecher Lectures on Preaching, given annually at Yale University, are this year to be delivered by Bishop Frencis L. McConnell of the Methodist Episcopal Church, president of the Federal Council of the Churches. Some of the most distinguished leaders in the Christian world have in other years given the lectures on this foundation. Many of the series of lectures have become classic statements of the function and work of the Christian ministry.

Bishop McConnell's general theme is to be "The Prophetic Ministry." It will be treated under the following eight heads:

1. The Aim of the Prophets.
2. The Prophetic Idea of God.
3. The Prophet and Mysticism.
4. Prophets and Priests.
5. Prophets and Kings.
6. Prophets and Progress.
7. The Perils of Prophecy.
8. Jesus and Prophecy.

WITH A POET IN A RAILROAD STATION

By C. M. McConnell.

When Edwin Markham talks every one within earshot listens. Few poets can read their poems as he does, for each one he reads springs anew from his soul as it came for the first time. Recently in Copley Methodist Episcopal church in Boston at a Lincoln's birthday memorial he read his "Lincoln the Man of the People" with gripping power. From the service he rushed to the station to catch a train for New York City and arrived forty minutes early. There he was in the station among travelers, baggage porters, and newsboys.

Whether the spell of the Lincoln memorial service was upon him or not, I do not know. It may be that some of that "God fire" which he mentions in one of his poems was burning in his soul. The wisdom and ripened thought of his long life were feeding his fires that day. Amid the din and smoke and commotion of the railway station, this prophet who seems strangely out of place in this besotted, yeasty age of materialism began to talk in that pungent, ringing tone which stops listeners in their tracks. Porters, newsboys, befurred women, salesmen with parlor-car tickets tightly grasped, edged in closer as the poet talked. I tried to fix his words in mind but soon began to write them down on the backs of letters, stray sheets of paper, and the margins of newspapers. What he said I have reproduced verbatim in the order given.

"The church is a committee of ways and means for establishing the social kingdom. This kingdom is a social and industrial order in which men will be organized to live completely. They will be organized from the labor ground to the highest spiritual aspirations. The kingdom involves the whole social and industrial problem. What is this problem? It is the problem of how to organize the world so that every one from the least to greatest who renders honest service shall receive the social and natural resources necessary for living a complete life. A complete life consists of three things: bread, beauty, and brotherhood. Bread, the material need; beauty, the art need; brotherhood, the spiritual need. This is Christianity in its divine form and there is no other Christianity.

"If I were called to preach in a church as pastor, I should take my hat in hand into the pulpit and say that I came to preach this divine Christianity. In preaching this, I should have to do two things: preach for the regeneration of the individual and for the regeneration of society. If the people would not hear one or both of these messages, I should put on my hat and walk out of their church. I am as full of this social gospel and passion as a flame is of fire. If you opened my heart, you would find written on it: 'Christ, the social Saviour.' He is my leader, my chieftain. Christ, with his great social order, is the only man who can save civilization.

"Sometimes some birds say, 'But did not Christ say, My kingdom is not of this world?' These birds who say this do not know their gospel. What Christ did mean is, 'My kingdom is not of this unjust and unbrotherly world.' He meant it was to be a higher order than this selfish world order. It was to be in this world but not of it. He said of himself, 'I am not of this world,' yet he was in it.

"I say this, you speak to me of heaven. I dare to say you are not likely to go to heaven very soon unless you build a heaven here on earth and get ready for a heaven hereafter. The principles that govern the heaven here are the same that govern the heaven hereafter. You find these principles and precepts set forth in the parables of Jesus and the Sermon on the Mount. What is that sermon? It is the field notes of the constitution of the Comrade Kingdom, the social and industrial kingdom that Jesus wished to establish, the kingdom in which men would be saved because they would be brought into friendly and brotherly relation to one another. Men are saved when they are brothers, under the inspiration of the divine Christ.

"The church is now too much of an end in itself. Jesus did not come to establish the church. In fact, he mentioned it only twice, while the kingdom occurs one hundred and twenty-eight times in his sayings. The church is not the visible part of that invisible kingdom of which Jesus spoke. I have said that the church is the committee of ways and means for the bringing in of this kingdom. If you should take me into one of the fine, expensive church buildings and begin to point out the points of excellence, the trappings and the externals of worship, I should say, 'Gentlemen, this is all very fine, but it is only a committee room. This is not that great social mansion you're called to build. This new kingdom of brotherhood must be made visible and become a strong actuality. This internal kingdom of which Jesus spoke when he said, 'The kingdom is within you,' must take form in fraternal institutions.

"The church lost its social soul along about the time of Constantine. He was a rough-neck, a warrior. About the time he was to die some one came to him and told him he should be baptized and he probably said, 'Oh, go ahead. It will not hurt me any.' He wanted the Christians in his army because they were not afraid to die. Before that time the church was adventurous and bold and was persecuted because it preached and taught the principles of the kingdom. After Constantine got through with the church it was purely a moral institution, concerned about formal worship and the tipping of the hat to ladies. The world no longer feared it, and persecutions were not meted out to preachers who merely said to the world, 'Be good.' I find many preachers today who pledge me to preach this social gospel of the kingdom."

Just then the train roared into the shed and the familiar call, "All aboard. Train for New York," was shouted out by the brakeman. The Pullmans came alongside this prophet and I asked, "Have you a seat in the Pullman?" "No," the prophet shouted, "poets cannot afford to ride in Pullmans." I loaded him on with his little old handbag and a half-dozen books stuffed into a paper bag. As he hustled down the platform to find the day coach he thought he was going to be left behind and shouted to the brakeman, "Say! you bird with the brass buttons and the bitter look, hold this train till I get aboard!"—Zion's Herald.

The question of migration and exclusion of the East and the West in future will be based not on race, but on standards of living. We must maintain our standard of living. Low wages and long hours of working as against higher standards here—that is the competition. Economic justice raising the standard inside the nation tends to solve international problems. The question of internal justice will become the criterion for the settlement of international problems of justice.—Dr. James T. Shotwell of Columbia University.

The Eternal Challenge

CHAPTER XI—REUBEN SUTCLIFFE'S QUESTION

Joseph Hocking

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The cottage was similar to a thousand others which may be found in any large manufacturing town in Lancashire, and it was identical in appearance with a hundred others in the same street. It was a plainly built cottage and contained four rooms and a passage. The passage was long and narrow. On the right was the door to what was called "the room," or the front parlor, the end of the passage opened into a kitchen which was also used as a scullery. Overhead were two bedrooms.

Muriel Redfern, who was evidently on very good terms with the Sutcliffe family, opened the front door and led the way into the kitchen followed by Nick. On opening the kitchen door both of them saw two girls. One was seated in a comfortable arm chair sewing, while the other sat on a stool before the fire reading a novel.

No one looking at them for the first time would have taken them for sisters. The one who sat before the fire, rose at the entrance of Muriel and Nick and looked at them questioningly. This was Bella.

No wonder she was called the belle of Ben's Cross. It would be difficult anywhere to find a more striking-looking or handsome girl. Taller than the average man she might have sat for a model of Juno. For that matter there was something statuesque in her appearance, and her handsome, generous figure made her sister look almost like a child. And yet Nellie Sutcliffe, suffering as she had from childhood with a weak spine, was more beautiful than her sister. Bella was like a red rose fully blown, while Nellie was a delicately tinted rosebud. Bella, with her abundant life and health was highly colored, and her features, although perfectly formed, were large and commanding, while Nellie was delicate, and quiet, and gentle. Bella suggested an Amazon, passionate, overbearing, and wilful, while Nellie suggested refinement, tenderness, and gentleness of disposition.

Although Nick had been in the town a month he had never before seen them, and he could not help being impressed by the singular attractiveness of the elder sister. And yet if the truth must be told he felt a little afraid of her. There was something in her appearance and in her every movement which made him think of Reuben Sutcliffe as he had seen him in his office. Nellie, on the other hand, appealed to his sense of chivalry, even while she aroused in him a feeling of pity.

Evidently both girls had expected Muriel Redfern, but were astonished to see Nick.

"This is Mr. Trebartha," she introduced him. "Wasn't it kind of him to drive me back? I asked him to come in. You don't mind, do you? I thought you'd like to see him."

Nellie Sutcliffe smiled at this, and Nick could not help realizing how beautiful the smile made her. She was just a cottage girl, but there was refinement in her every look. Nick could see, too, that she was pleased to see him, and she held out her hand as if to greet him.

"Of course we are pleased to see him," she said, "aren't we, Bella?"

The other girl did not reply to this for a second. She fixed her large piercing eyes upon Nick as though she wanted to know why he had come, and whether Muriel Redfern's mission had been successful.

"Won't you sit down?" she invited, placing a chair for him, but she did not answer her sister's query.

"I don't think I'd better," replied Nick. "I've heaps of work to do when I get back to Mythamroyd, and I only came because I couldn't see Miss Redfern walk all the way. I'm afraid you will regard my being here as an intrusion."

"Nowt ut' sort," she replied somewhat impatiently in broad Lancashire.

Evidently his presence had excited her, because ordinarily, although she, like her brother, retained a strong Lancashire accent, she spoke correctly. It was only when she was excited that she drifted into the vernacular of the county.

"Appen you and Miss Redfern have been talking about us," she added. "Well, what are you going to do?"

She spoke a little defiantly, as if she wished to make it clear that she would ask no favors from anyone.

"Mind," she went on, "it was against my will that Miss Redfern went to you. I'd never have gone myself, and you mustn't think because you're here that we are asking owt of you."

"Don't take any notice of my sister, Mr. Trebartha," Nellie interposed, "I don't think she's very well tonight."

"Me, not well! That's all rubbish. I wur never ill in my life, and you know it, so don't talk that way. All the same, we want no more trouble, and Reuben is 'ard enough to deal with as it is."

"Reuben's the best brother in the whole world," interposed Nellie. "He may be a bit rough to others but he never is to me."

"I'm noan saying he isn't a good brother," was Bella's rejoinder, "but he'll not take it kindly if we accepted favors from anyone, and you know that, Nellie."

"All the same, I hope Mr. Trebartha won't give Reuben the bag. You won't, will you, Mr. Trebartha?"

And Nellie looked pleadingly into Nick's face.

"I promised Miss Redfern that I'll do nothing in a hurry," replied Nick, "but your brother makes it very hard for me to keep him."

"Isn't he a good workman?" cried Bella passionately. "Have you a man in your factory who is as clever as he is?"

"I am not saying he isn't," replied Nick. "But we are living in difficult times, and I'm afraid your brother makes them more difficult. You will admit he's a bit of a firebrand," he added.

"Aye, and what makes him a firebrand, as you call it? Here you are, living at Mythamroyd, a grand old house, with servants and motor cars, and what have you done for it all? Don't you owe everything you have to my feyther? Wasn't it his invention that made all your uncle's money? Do you think Reuben doesn't know all about it? If there wur justice i' t' world, you'd be living here and we should be living at Mythamroyd."

The girl flung out the words defiantly, but whether she half believed in them was another thing.

"I'm afraid I cannot enter into a discussion with you about that, Miss Sutcliffe," replied Nick. "The fact remains that I've heavy responsibilities on me, and I must do what seems to me best under the circumstances."

"I'm noan a Bolshevist," replied the girl, without apparently noticing Nick's words, "but I don't wonder that some are. 'Appen if you'd been in Reuben's place you'd be a Boshevist."

Before Nick could reply there was a quick, firm footstep in the passage outside and Reuben Sutcliffe entered.

For a moment he took notice of Nick; for that matter he seemed to pay no heed to anyone in the room save Nellie. He strode quickly to her side and taking her hand in his, looked into her eyes.

"Art'a all right, lass?" he said, and there was a touch of tenderness in his voice.

"I'm chaimpion, Reuben," she replied. "But don't you see who's here?"

Reuben Sutcliffe flashed his large, black eyes appraisingly towards Muriel Redfern and Nick. He held out his hand to the former and appeared to regard her kindly.

"I'm glad to see you, Mr. Sutcliffe," and Muriel Redfern smiled into his face. "We have never spoken to each other before, have we?"

"Appen we haven't," he replied. "All the same, I've heard a good deal about you, and I would like to thank you for the interest you've taken in my sisters; Nellie, especially, thinks a lot of you."

"But you don't," laughed Muriel.

"Preaching women—in fact, preaching of any sort—is nowt in my line," he replied, with an awkward laugh.

Then, turning to Nick, he gazed at him defiantly. He seemed to be wondering why he was there, and was undecided how to treat him.

A close observer would have said that he was acting against his judgment. Naturally, Lancashire people are among the most hospitable in the world, and seldom show discourtesy to a visitor in their own houses. When Reuben Sutcliffe had stood in Nick's office he was almost blatantly defiant; but here, in his own cottage, all the instincts of his race, and the custom of generations, prompted him to be polite. Under ordinary circumstances he would probably have been true to those instincts, but he had just come from a lively meeting in the town, and he was still under the influence of what had been said.

"Well, are yo' going to sack me?" he asked suddenly.

"I don't know," and perhaps there was a touch of impatience in Nick's voice.

"You can if you like. We're ready for you," and he spoke like an angry man challenging another to combat.

Possibly Nick would have replied in the same spirit if he had not realized that he was for the moment a guest in the house of the man to whom he spoke. As we have said, he had had a trying day in Manchester, and there had been many things in his business, especially during the past week, which had irritated him and made him sensitive to such influences as now surrounded him.

At that moment, however, he felt a hand laid lightly on his arm, and out of the corner of his eye he saw that Muriel Redfern was pleading with him to be patient.

"Sutcliffe," and Nick spoke quietly, "I didn't come here to quarrel with you."

"Why have you come, then?"

"It so happened that Miss Redfern honored me with a visit at Mythamroyd tonight; and I, learning that she intended walking back here, couldn't help bringing her back in my car. When we reached the door she insisted on my coming in. I'm sorry if I intrude."

His words evidently brought Sutcliffe to a realization of his duties as host.

"Won't you sit down?" he said, for Nick had remained standing.

"Pardon me, but I think I had better be going."

"Just a minute!" and Reuben Sutcliffe barred his way. "It's the talk of the town that you're going to sack me," he said. "I thought a week or two agone that 'appen you were not going to be led by the nose by the other masters, but it seems I'm mistaken."

"Reuben, Reuben," protested Nellie Sutcliffe.

The man gave his sister a quick glance, and his eyes softened as he looked. Then, perhaps realizing what his discharge from Nick's factory might mean, anger overcame him.

"Aye, it's all very well, Nellie," he cried, "but I want to know where I am." Then turning to Nick, he said in loud, almost raucous tones, "Are you going to sack me?"

"Would it be any wonder if I did?" asked Nick.

"There'll be hell to pay if you do."

"Come now, Sutcliffe," and Nick put himself under strong control, "I'm not going to be bullied into anything. As you know, I employed you even although I was warned that if I did I should be making trouble for myself. I don't think I've treated you badly since you've been at the factory."

"I don't say you have," was the other's grudging admission.

"Have you treated me well?"

"Have I skulked my work?" defied the other. "Have I been lazy or incompetent?"

"No, you've not. But have you been an unsettling influence in the factory? Haven't you been trying to incite others to rebellion? Haven't you been spouting red-hot Bolshevism?"

"Look here, master, it's all very well for you to talk in that way; but look at things from our point of view. Have you ever tried to do that?"

"I'll listen carefully while you tell me what your point of view is," replied Nick, and waited for him to speak.

Reuben Sutcliffe hesitated a second; perhaps he found the task more difficult than he imagined.

"I'm a pepoel's man," he cried at length, "and what I say is, that the people who make the wealth of the country have a right to that wealth. At present, everything is grabbed by the capitalists. They have the big houses, they have the motor cars, they have the brass. As it used to be in Russia, so it is here now. The masters suck the life-blood of the people. The wealth, the fine houses, the comfort of this country are in the hands of the few, while the many, the great mass of the people, have to go on toiling from the cradle to the grave, without hope and without prospect of anything better. Is that true?"

"Possibly there may be some truth in it," admitted Nick.

"The question comes then, 'Is that sort of thing to go on?' Are the poor to remain living in hovels while the rich have their fine houses? Are the poor for ever to keep on toiling to feed the bloated rich?"

"Go on, finish."

"Finish!" cried the other, (Continued on page 21)

"MY YOU"

By Nell Binkley.

Clouds appear—then the rain—
Joy passes—leaving pain;
And plans—my plans—fall through;
Yet, who stands to cheer me—
Though others may jeer me?
Encouraging, uplifting, wonderful you!

I stumble—I fall, who gives their all
Without complaint, or waiting a call
To build again—and still ring true?
Who wants to save me?
The best pal God gave me—
Forgiving, understanding, wonderful you!

My idol sways—crashes—falls—
Heart's last strength at last I call;
Soul sick, heart sick—I say I'm through—
Whose heart aches for me—
Longing to cheer me?
Sympathizing, caring, God sent you!

My you! My wonderful you!
Through joy, through sorrow—always true;
Smiling,cheering—knowing me through—
Life's worth while to me—
God's greatest gift to me—
My wonderful, wonderful you!

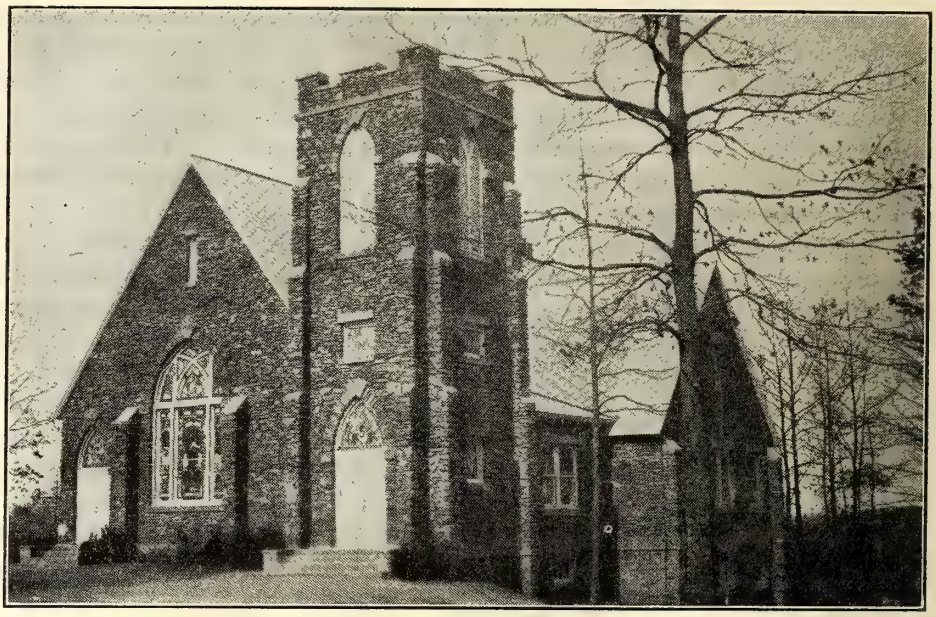
FROM ORLANDO, FLORIDA, TO LAKE JUNALUSKA, N. C.

While in Orlando, I attended the First M. E. Church, South. E. Oscar Dice is pastor. I have heard several of their ablest preachers, and in my judgment he is equal to anything in Florida. I heard him deliver some of the ablest sermons I ever heard. I never heard him preach to anything but a crowded house. You have to go early to get a seat, for his opening prayers are fervent, thrilling, ornate and masterpieces. The men's Sunday school class of that church is under the management of W. D. Sailer. He is a wide-awake president and has one of the best classes it has been my privilege to attend. Altogether I had a good and profitable religious season.

I cannot say how many fish I caught during my stay in Florida. I caught 125 in one day. The bass are not so vigorous as they are in the mountain lakes. I pulled in a number of them without a surge. The man who expects to catch them from the pier will be disappointed. If you get the fish, you must go after them with a boat. You will find the bass in the middle of the lake. I found Lake Apopka the best place to catch bass. I went with some friends over most of the state, and I think Orlando is the prettiest town. Its colonnades of trees whose bows overarch every narrow street, and provide shade for the pedestrian in the heat of summer, beautify the town. There is a bit of interesting history connected with these trees. Forty years ago the mayor of the town offered the reduction of a dollar from the taxes of every citizen who would plant a tree, and almost every one planted a tree. Some folks talked about putting the mayor in the asylum. But since the trees have made the town they put a memorial slab to the old mayor on the first tree that was planted.

I stopped a week in Atlanta passing through Georgia. There I saw Dr. Sam Senter, the popular pastor of First church, which was built by Dr. C. W. Byrd, of precious memory in North Carolina. Senter is the pastor of my two children who live in Atlanta and the pastor of Mrs. Paris and myself, the winter we spent in Atlanta. He and his family were once neighbors in Lake Junaluska, and they are fine folks.

We are now at Lake Junaluska, enjoying the last of winter. We are getting ready for the summer season, when we expect to room and board quite a number of Duke summer school boys and girls, and the people generally who come to Lake Junaluska. I am glad to be back home. Come to see us. Z. Paris.



The new church at Rutherford College, valued at $20,000. Occupied for the first time Sunday, March 30. Rev. J. A. Scott, pastor.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

MINISTERIAL RELIEF

By Ed. Earnhardt.

Different classes of people have been relieved during our day. The farmers have been relieved by Congress, the cotton mill people have been relieved by the Bolshewhiskers; women have been relieved by the politicians; now I wish to ask a few questions to find if the General Conference is going to relieve the preachers.

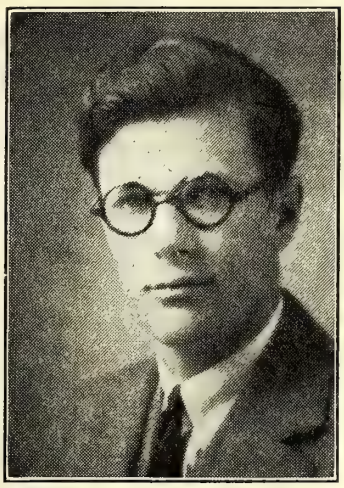
This is not a straw vote. My understanding is that a straw vote is one with the grain threshed out. This bag, on the other hand, contains enough grain to plant a conference.

Let the delegates to the General Conference answer the following questions so we can know beforehand what is to be done:

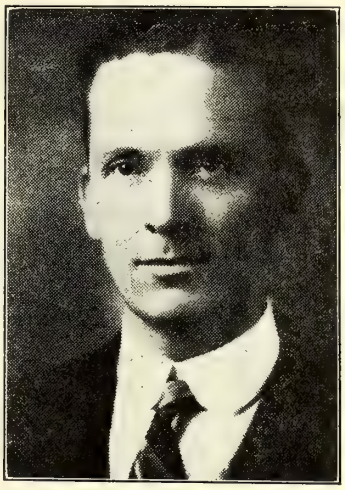
1. What were your convictions on proposed changes before your election as a delegate?
2. What are they since you were elected?
3. What are the names and addresses of the persons who can make up your mind on these subjects?
4. Do you feel under special obligation to oppose what three-fourths of your constituency are in favor of?
5. Do you hope to be elected delegate again? If not why not?
6. Don't you think that we should elect stewards more than once a year?
7. Where do you expect to make home after the failure of the General Conference?
8. Do you believe in the status quo (which being interpreted means out of fix)?
9. Do you believe in the survival of the weakest as applied to organizations, boards, presiding elders, ideas?



Guy Hamilton



Adlai Cornwell Holler



Edgar Lafayette Hillman



Robert Gamewell Tuttle

Methodist Ministers of North Carolina

Guy Hamilton—Father, Thomas Hamilton; mother, Sabra Jane (Robinson); born Sept. 21, 1892, Atlantic, N. C.; joined church 1908; called to preach at 15; reared in village; attended Atlantic high school, Trinty College, Boston Univ., Harvard; degrees A.B., M.A., S.T.B. Charges: Watauga charge 1916-17; Ocracoke 1918-19-20; Riverside (New Bern) 1921-22-23; Boston Univ. and Harvard 1924-25, serving Federated Churches at Groton, Mass., 1924; Framingham, Mass., 1925; Riverside (New Bern) 1926-27-28; Ayden 1929-30.

Adlai Cornwell Holler—Father, Rev. Adlai Ellwood Holler; mother, May (Cornwell); born June 18, 1898, Cornwell, S. C.; joined church 1904; called to preach at 25; reared in country; attended Furman Univ., Wofford College, Harvard Univ.; Univ. of S. C., Columbia Theo. Sem.; Duke Univ. School of Religion; degrees, A.B. (Wofford), LL.B (U. of S. C.), finished residence requirements for M.A. at U. S. C., will receive B.D. this year at Duke (1930). Entered Upper S. C. Conference 1925; served Edgewood, Columbia, S. C., 2 years; in N. C. Conference, Graham and Haw River 1928; Graham 1929; Duke's Chapel this year. Served in Navy two years during war, on flagship of overseas battleship division.

Edgar Lafayette Hillman—Father, Geo. J. Hillman; mother, Percy C. (Henry); born Aug. 22, 1890, Carthage, Miss.; joined church 1906; called to preach at 18; reared in country; attended Miss. Conf. Train. School, Millsaps College, Emory University, Univ. of Edinburgh; degrees, B.A. and BD. Charges: Scotland Neck 1922-23-24-25; Red Springs 1926; Raleigh (Central) 1927-28; Greenville 1929-30.

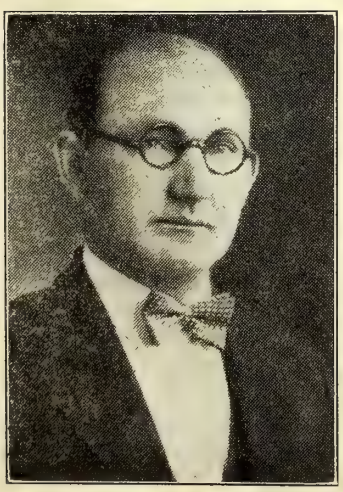
Robert Gamewell Tuttle—Father, B. Marcus Tuttle; mother, Mary A. E. (Cockran); born Caldwell Co., N. C.; joined church Nov. 11, 1883; called to preach early in youth; reared in country; attended Trinity College, Vanderbilt Biblical School; degree A.B. Charges: McKendree 1895-97; Biltmore 1897-8; Saluda Ct., 1898-1900; Dilworth 1900-03; Matthews 1903-05; Brevard 1905-09; Elkin 1909-13; Albemarle 1913-16; Asheville District 1916-18; Thomasville 1918-22; Centenary (Greensboro) 1922-26; Coburn Memorial 1926-27; Newton 1927.

Oakley E. Croy—Father, James A. Croy; mother, Addie Mae (Bostwick); born Jan. 21, 1899, Bluefield, W. Va.; joined church and called to preach at 9; reared in town and country; attended public schools of West Virginia and Virginia, especially the Melrose primary school of Roanoke, Va.; attended Roanoke City night school from fourth grade through seventh; Holmes Bible and Missionary Institute; graduate Falcon high school; studied special ministerial course at Falcon high school; graduate Weaver College; summer school work Asheville University (defunct); graduate Pasadena College and Pasadena College School of Religion; graduate student University of Southern California and Duke University; professor of Spanish, Weaver College; teacher in high school; work completed for gold seal training diploma and work done on diploma in religious education; preached locally six years beginning at 15 years; ordained elder at 21; mission worker two years among Mexicans of Southern California and Mexico; traveled extensively as special speaker of young people's societies of different denominations; degrees Th.G., Th.B., A.B., B.D., A.M. Charges: Local evangelist 1918-22; Elk Mountain, Asheville district, 1922, supply; Floral Park Miami, Fla., supply, 1926; junior preacher Swannanoa Ct. 1926-28; Hayesville Ct. 1929-30.

G. F. Houck—Father, A. J. Houck; mother, Myrtle (Edwards); born May 29, 1902; called to preach at 21; attended Asbury College and Duke University. Charges: Elk Park 1927 from April till November; Elk Park 1928-29-30.

Clyde Malone McKinney — Father, George L. McKinney; mother, Mary A. (Hefner); born May 10, 1888, Henderson Co.; joined church 1910; called to preach at 23; reared in country; attended Mills River high school, Weaver College, Duke Univ.; degree A.B. Charges: Supply on Spring Creek circuit from March 1919 to conference; Spring Creek Ct. 1920; Albemarle Ct. 1921; Cramerton 1922-23; Farmington 1924-25-26-27; Carraway Memorial (Greensboro) 1928-29; Andrews 1930.

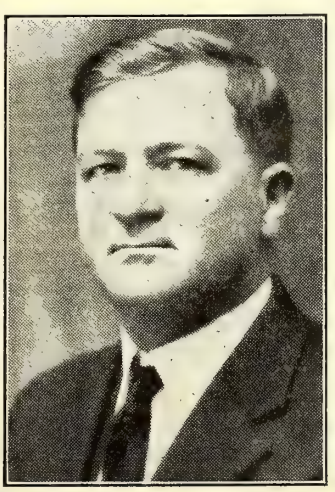
Mark Quarles Tuttle—Father, John M. Tuttle; mother, Nannie Grey (Quarles); born Oct. 1, 1900, Caldwell county; joined church 1912; called to preach at 15; reared in town; attended Lenoir high school, Trinity Park School, Trinity College and Duke Univ. School of Religion; degree A.B. Charges: Cullowhee 1928.



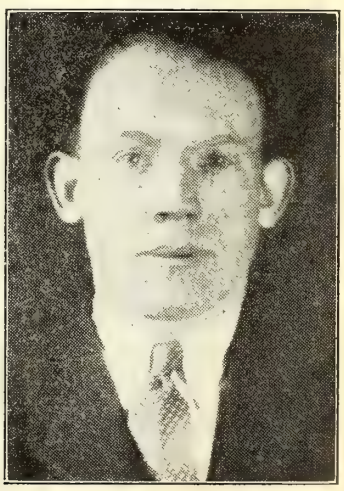
Oakley E. Croy



G. F. Houck



Clyde Malone McKinney



Mark Quarles Tuttle

North Carolina Sunday School

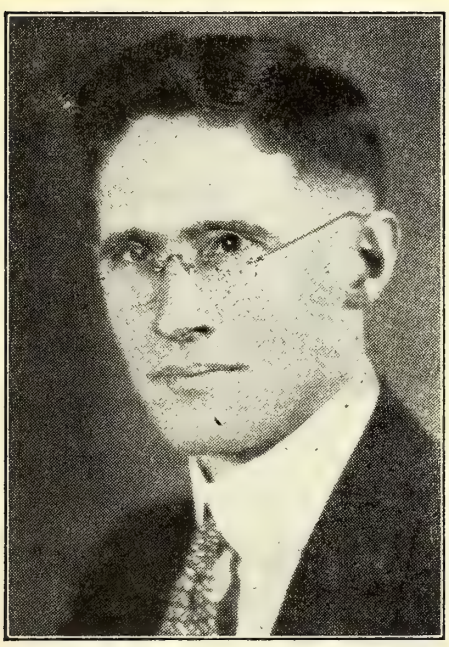
L. L. GOBBEL, Editor, Durham, N. C.

OUR SUMMER PROGRAM

One of the major items in our summer program will be a series of 60 or 70 Cokesbury training schools. In this series will be engaged eight of the finest young men of the Duke school of religion, as well as members of our regular staff. In December arrangements were made with representatives of the Duke Commission for the services of these workers. Periodically the writer is meeting with the 13 young men who will be at work in this state for the purpose of planning for the summer. The general Sunday school board, on the basis of their excellent training and experience, is approving them as Cokesbury instructors; and our presiding elders and pastors are co-operating with a view to making these schools more than schools in the usual sense. The effort will be made not only to teach but to inspire Sunday school workers and the people generally with the magnitude and importance of the work of the church.

REV. SHERWOOD W. FUNK

One of the eight workers who will serve in the North Carolina conference this summer is Rev. Sherwood W. Funk, a native of West Virginia whose home



now is in Charleston, W. Va., and who has been a member of the Western Virginia conference since 1925.

He is an A.B. graduate of Morris Harvey College, class of 1925. He attended the school of Theology in Southern Methodist University, Dallas, Texas, in 1925-26. He entered the school of religion of Duke University in 1928 and expects to complete the work for the B.D. degree in June of this year. While at Morris Harvey College he served as student pastor one year on the Hurricane circuit, two years the Three Forks' Coal Camp, both in the Huntington district, Western Virginia conference; was pastor of Dunbar circuit, Charleston district, and taught Bible in the Dunbar high school 1926-28. And during the summer of 1929 served as assistant pastor with Rev. Robert M. Price on the Riverside-Bridgeton circuit, New Bern district, North Carolina conference. Mr. Funk taught the Cokesbury unit on "The Small Sunday School" at three points on the Riverside-Bridgeton charge last summer and quite a number earned the certificates of credit. He has also taught the standard unit on "The Sunday School," and served as educational director of the Charleston, W. Va., standard school.

FEBRUARY TRAINING REPORT

During the month of February, according to report just received from the general board office at Nashville, 47 certificates of credit were issued to persons in our conference, 46 standard credits and one Cokesbury. A diploma was also issued to Miss Estelle Beaty of Wilson. Standard credits were issued as follows: In training school 36, correspondence 7, and college 3. The one Cokesbury credit was issued through correspondence. Four other standard schools, issuing about 250 credits, were conducted. They will appear in a later report from Nashville.

GREENVILLE ATTENDANCE

The attendance at Greenville was fully up to the average of our conference-wide meetings and, we believe, considerably above, and a remarkable thing about this attendance was the fact that such a high percentage of those who came remained to the very close on Friday evening. Many who attended have been kind enough to tell us that it was the very best conference that we have ever had.

SUNDAY SCHOOL DAY

Now is the time for all good Sunday schools that have not yet done so to plan their Sunday School Day observance. We have the programs and will send them free upon request to all schools that will use them. Order now.

STANDARD CREDITS

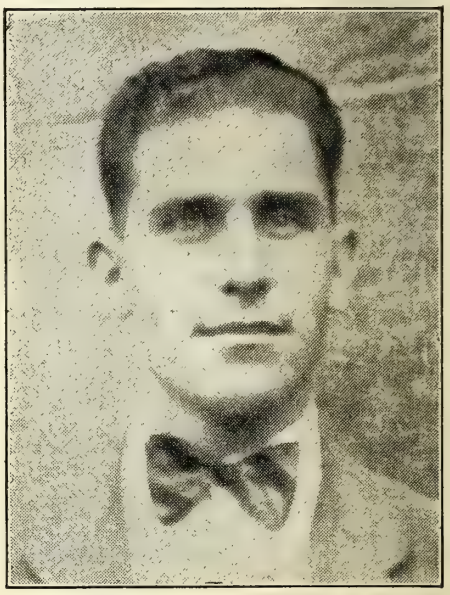
During the month of March 154 standard certificates were issued to persons in the North Carolina conference through correspondence and in colleges. One diploma was also issued to Mrs. C. M. Huffman of Burlington.

ROSEBORO COKESBURY

Rev. C. B. Culbreth of Dunn is this week conducting a Cokesbury training school at Roseboro for the Roseboro circuit, Fayetteville district. He is teaching the course in "The Life of Christ."

REV. CECIL A. BAKER

Another who will assist in our summer program in this conference is Rev. Cecil A. Baker. He is a member of the Memphis conference, having served one year as assistant pastor and two years as regular pastor in the Jackson district. He is the son of Rev. W. A. Baker, also a minister in the Memphis conference. Mr. Baker did his undergraduate work at Lambuth College, Jackson, Tenn., from



which institution he received the A.B. degree. He is now in his second year in the Duke school of religion and expects to receive the B.D. degree in June, 1931. He has seen extensive service in small country Sunday schools for approximately 20 years. He holds a gold seal diploma, having specialized in the department of school administration. Last summer he served on the Cherryville circuit, Western North Carolina conference, where he gave special attention to work in vacation church schools. We are counting on him for very effective service not only in our training schools but in other promotion work in connection with them.

DUNN TRAINING SCHOOL

Rev. C. B. Culbreth reports an excellent interest in the standard training school to be conducted at Dunn May 4-9. Several charges of the vicinity, including Erwin, Benson, Newton Grove and others are co-operating. Courses and instructors will be as follows:

Pupil Study, President C. C. Alexander, Louisburg College.

Evangelism in the Sunday School, Rev. C. B. Culbreth.

Story Telling in Religious Education, Miss Georgia Keene.

WESLEY'S CHAPEL COKESBURY

Rev. C. B. Culbreth of Dunn held a Cokesbury training school at Wesley's Chapel church on the Newton Grove circuit the week of March 23-28, teaching the course on "The Sunday School Worker, His Life and Work." Fourteen persons were enrolled in the school, eleven taking the course for credit.

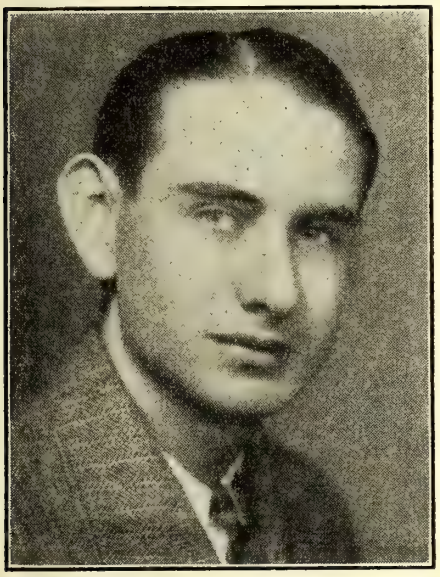
Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

REV. CHARLES P. BOWLES

You are looking into the face of Rev. Charles P. Bowles, another one of the five young ministers coming to the Western North Carolina conference this summer for ten weeks of useful service in Cokesbury schools.

Brother Bowles is one of our own boys. He was born at Guilford College in a Methodist parsonage and reared in various sections of western North Carolina —Mt. Holly, Forest City, Norwood, Lowesville, Randleman, and back to Guilford College. He graduated from Pomona high school, Greensboro; spent two years at Guilford College; received his A.B. degree at Duke University in 1928 and is now working on his Master's degree in the Duke school of religion. He has spent two summers working in the North Carolina conference, one in the Weldon district doing Epworth League work, and the other on the Burgaw circuit. Last year he served as a supply pastor for three months on the Swansboro circuit, Wilmington district. He has made quite a record in scholastic and literary society work at Duke. He also has the distinction of having been president of the ministerial association during his senior year. Being born in a Methodist parsonage with all the fine training of Christian parents, as well as the fine experience he has had the past three years in circuit work, very fittingly qualifies him for the work we are expecting him to do with us this summer. We are glad to welcome Brother Bowles back to his own home conference to render Christian service.



SUNDAY SCHOOL DAY

Every Sunday school is expected to observe Sunday School Day, at which time an offering will be taken for the Sunday school work within the conference. The conference is dependent upon this offering to carry on its program, and should have an increase over last year because of the expansion of the program within the conference. With the heaviest spring schedule of training schools in the history of our Sunday school work in this conference, the available funds have been just about exhausted. Half the conference year is before us with a full program to carry out. The only possible way for this program to be put across is for the Sunday schools to stand by it with a liberal Sunday school Day offering. We are confidently counting on our Sunday schools to do this. Each pastor and superintendent should see that the day is observed and the offering sent to Rev. E. O. Cole, 1103 Plaza, Charlotte.

ST. PAUL'S

Your extension superintendent had the pleasure of presenting the Sunday school cause to the Gastonia district conference last week. It was a fine group of people gathered at St. Paul's splendid new brick church on the Cherryville circuit to transact the business of the Gastonia district conference. Although it was a bad rainy day, the church was packed to overflowing with delegates and visitors. The enthusiasm and interest of the group was in no way dampened by the downpour of rain on the outside. Everything was made interesting on the inside. Brother Courtney did not allow anything to drag and there seemed to be no lost motion anywhere. It was a wonderful conference handled in a most excellent way. From what one could gather from this fine meeting, Methodism in the Gastonia district is alive and growing.

THE AIM OF SUNDAY SCHOOL DAY

"In the past, Sunday School Day was a time for featuring the children in recitations and songs, principally for the purpose of entertaining the adults. Since, however, the Sunday school is no longer thought of as an assembly period for one hour on Sunday, but rather as the agency for developing a vital program of religious education in the church, the nature and scope of its work has so changed and enlarged that special time needs to be set apart for bringing to the people of the church the facts about the power of religious education in developing Christian manhood and womanhood. It is a time when the church at large not only gets a vision of what is being achieved but also is privileged to share more substantially in adding to the scope of this work through the offering. The discipline of the church requires the observance of this day. It is because of the significance of it and what it means to the church that our church legislators gave it such a place on our church calendar. As a result of the program presented on this day it is hoped that there will be better home co-operation in the work of the Sunday school, greater eagerness on the part of the workers for better and more extensive training, and an enlistment of the whole church in co-operation with the Sunday school's program of religious education.

"Not only are we seeking to bring the purposes and objectives of the Sunday school before the congregation, but we are also seeking to give the Sunday school workers themselves a renewed vision of this whole educational task of the church. Many of them are so busy with the details of work in one class, or even with the local school itself, that they fail to see the great breadth of the educational task. We wish them to see themselves as part of this great corps of district, conference, and general board workers developing a program of religious education throughout the church." —Taken from the 1930 Program.

REV. H. C. FREEMAN

Our Cokesbury training program will never meet the needs of the rural and industrial workers as it should until more local training classes are conducted. Our pastors are realizing this very keenly and quite a number of them have entered into this work whole-heartedly. I am taking this opportunity to quote from a recent letter from Rev. H. C. Freeman, pastor of the Franklin circuit:

"Dear Brother: Realizing the need of better trained workers in our rural Sunday schools and the desire on the part of these workers for training; also owing to the fact that you cannot offer a Cokesbury school for each local church and we cannot possibly reach all our workers otherwise, I am conducting a training class at one of my churches on the Franklin circuit. Every officer of the Sunday school at this place, with others, is attending the lesson periods. We are following the usual procedure for a Cokesbury course, that is as to time, reading the book, and doing the written assignments. Some of the students desire to take the examination on the book we are using, 'The Small Sunday School, Its Plans and Work,' by Sensabaugh, and thereby earn a unit of credit in the Cokesbury training course. Will you please furnish me with ten questions on the above book as soon as possible that I may conduct the examination and forward the papers to the Training Department at Nashville, Tenn."

The examination questions have been forwarded to Brother Freeman and this office will be glad to forward examination questions to any other pastor in the Western North Carolina conference who will teach a class and write to us for the questions. Brother pastor, let's do more of this local training class work. It is a fine opportunity to serve your people in a most excellent way.

How do you listen? Are your lips half parted, ready to interrupt at the first opportunity? Is your mind far away, traveling in other paths? Listening is an art worth studying.

CONGO MISSION, MARCH 1-4, 1930

Bishop James Cannon, Jr., presiding.

Appointments

H. P. Anker, superintendent.

Minga Station

J. J. Davis, chairman.

Evan. Dept.: J. J. Davis, Mrs. J. J. Davis.

Ed. Dept.: Annie E. Parker.

Boys' Boarding School: H. T. Wheeler.

Medical Dept.: C. B. Blount, M.D.; Mary F. Foreman, R.N.

Ind. Dept.: Joseph Henry Maw.

Boys' Board School and Girls' Home: Annie E. Parker.

Tunda Station

W. B. Lewis, chairman.

Evan. Dept.: H. T. Wheeler, Mrs. H. T. Wheeler.

Ed. Dept.: H. T. Wheeler, Mrs. H. C. Ayres.

Medical Dept.: W. B. Lewis, M.D. Mrs. W. B. Lewis, Mary Elizabeth Moore, R. N. Hortense Murry, R.N.

Ind. Dept.: H. C. Ayres.

Wembo Nyama Station

H. P. Anker, chairman.

Evan. Dept.: J. J. Reid, Mrs. A. J. Reid, Mrs. E. B. Stilz.

Ed. Dept.: Dorothy Rees, Mrs. H. Degosserie.

Med. Dept.: W. S. Hughlett, M.D., Mrs. W .S. Hughlett, Helen M. Farrier, R.M., Mrs. W. E. Tabb, R.N.

Ind. Dept.: E. B. Stilz.

Mission treasurer and Boys' Boarding School: W. E. Tabb.

Bible School: H. P. Anker.

Girls' Home: Mrs. H. P. Anker.

Supt. of transport: H. Degosserie.

Ordained first native deacon: Charlie Kimbulu.

Ordained elders: H. T. Wheeler, A. J. Reid, W. E. Tabb.

Home on furlough: T. E. Reeve and wife, Wm. DeRuider and wife, Dora Jane Armstrong, John G. Barden.

MOCK-CLAPP WEDDING OF WIDE INTEREST

A marriage of great interest to a wide circle of friends was that held Saturday evening, April 5, at 7:30 o'clock, when Miss Cora L. Mock, daughter of Rev. and Mrs. R. F. Mock of Franklin, became the bride of Mr. Charles G. Clapp, son of Mr. and Mrs. J. S. Clapp of Greensboro.

The ceremony was a quiet affair at the Franklin Methodist church, and was witnessed by several of the bride's friends with her father, Rev. Mr. Mock officiating. The ring ceremony was used. Mrs. Harold Sloan sang "Oh, Promise Me" and "At Dawning" just preceding Lohengrin's wedding march which was played by Mrs. W. B. Kesler, the church organist, as the bride entered. During the ceremony Mrs. Kesler played softly "Schubert's Serenade." Mendelssohn's march was used as a recessional.

The church was simply but effectively decorated with early spring flowers and candles.

They left by motor for various points of interest in western North Carolina and Georgia.

The bride is a graduate of Western Carolina Teachers' College and has taught successfully for several years at McLeansville, N. C.

The groom is a young farmer living near Greensboro, where they will make their future home.

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

◇◇◇Dover—L. E. Sawyer 24
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 3

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Randolph—W. R. Kelly 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Ramseur-Franklinville—G. W. Williams 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Catawba Ct.—E. D. Ballard 9
Newton—R. G. Tuttle 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Lenoir Ct.—Roy T. Houts 5
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 23
Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
Mocksville—R. C. Goforth 4
Walkertown—W. R. Ware 5
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Murphy—H. P. Powell 6
Bethel—G. N. Dulin 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

Always use best oil— say expert mechanics

When you consider how much you paid for your sewing machine, vacuum cleaner, lawn mower, washer, and other expensive devices, don't you think it's foolish to try to economize on oil? The very best costs only a few cents a year—and is really cheapest in the long run.

3-in-One, a scientific blend of mineral, vegetable and animal oils, is made especially for lubrication of household devices. It **cleans** and **protects** as well as **lubricates**. 3-in-One costs more to make than ordinary oil but it costs less to use. If you knew what expert mechanics know about oil, you'd never use anything else around the house. At good drug, grocery, hardware, department and general stores, in 15c and 30c bottles and cans. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

RALLY DAY PROGRAM FOR LEAGUES WEST DURHAM CHURCH

Program for the meeting in the league room beginning at 6:30 p. m. Sunday:

Song, "True Hearted, Faithful and Loyal."

Scripture and prayer, Mr. C. C. Washam.

Epworth League history, Mrs. J. C. Dailey.

Quartette, Messrs. Shell, Dailey, Bobbitt, Washam.

Talk, Mr. Garland Winkler.

Solo, Miss Mary Lee Starling.

Talk, Mr. Frank Shell.

Subscriptions, Forest Dailey and W. G. Carrington.

Announcements, Winford Bobbitt, president of 5021 chapter of Epworth League.

Benediction, Psalm 90:12.

7:45 p. m. Service in Auditorium

Mr. Garland J. Winkler, chairman of the young people's activities for the month of April, in charge.

Voluntary by the choir.

Hymn 28 in the Cokesbury Hymnal.

Prayer by Mr. Cecil Baker.

Scripture reading by Mr. Garland J. Winkler.

Statement for the Epworth Leagues by Mr. Winford Bobbitt.

Offering.

Offertory.

Hymn No. 24, "My Hope Is Built."

Address by Dean Herbert J. Herring of Duke University; subject, "Faith."

Hymn No. 47, "Faith of Our Fathers."

Benediction, "So teach us to number our days that we may apply our hearts to wisdom."

The West Durham Methodist church senior and Hi Epworth Leagues have of their own accord set the month of April to prove their loyalty to the church and her building debt. Keep your eye on the West Durham Epworth Leagues. Their motto is: "All for Christ and Christ for All."

The above program was the first to appear on the young people's activities for the month of April, and every Epworth leaguer showed a deep enthusiasm. Subscriptions for the building fund amounted to $132.

DURHAM DISTRICT

Mrs. L. C. Summers, representative from the Central Office, Nashville, Tenn., opens the specialization institute for the Durham district Epworth Leaguers Monday night, April 21, at Calvary Methodist church, Durham. Mrs. George Tyson, Durham district secretary, reports that about 50 Epworth Leaguers are expected to attend this institute, which meets nightly at seven-thirty, and has its closing session Friday night, April 25. The course of study will be "Administration," using the senior Epworth League handbook as a text. All young people 15 years of age or older are eligible for one unit of credit which will be issued for the successful completion of this course.

RALEIGH DISTRICT

The specialization institute or training school held last week at Central church, Raleigh, had an average attendance of 25 young people, these coming from Cary, Jenkins Memorial, Edenton Street and Central churches. The following leaguers received one unit of credit: Florence Batts, Dorothy Brown, Mary Brown, Thelma Brown, C. L. Chambers, Mary E. Davis (conditional), John O. Evans, J. E. King, Thelma Lee Saunders, Georgette Schwartz and Ruth Dew.

Western North Carolina Conference

WINSTON-SALEM INSTITUTE

The Winston-Salem efficiency institute opened on Monday night, March 30, with the following banquet program: Dr. Raymond Smith was toastmaster, Dr. C. C. Weaver gave the invocation, the group was welcomed by Robert Griffith, president of the Forsyth Union. This welcome was responded to by Miss Addie Jones of the Davidson Union. The following toasts were offered: To girls, Graves Wilson; to boys, Hazel Church; to faculty, Ida Hatcher; to speaker, Joe Jones. The members of the faculty were then presented as follows: Rev. G. G. Adams, Mr. J. W. Clay, Misses Lena Mae Goff, Blanche Gluck, Minnie Hatcher, and Rev. C. C. Herbert. An inspiring address was then given by Professor McDonald of Salem College on the subject, "Why the Church Needs the Young People." The group then adjourned to classes which were continued with much interest throughout the week. The Bible study as led by Mr. Clay differed from the usual proceedure and was most helpful and interesting. The special features at the platform period were high spots on the evening programs, as follows: "Art in Religious Education," Rev. A. P. Brantley; "Art of Music in Religion," Dean Vardell of Salem College; "The Art of Drama in Religion." Forty-seven certificates of credit were awarded on the closing night. The final period was a heart-searching consecration service led by Brother L. D. Thompson, presiding elder.

BREVARD INSTITUTE

The new Epworth League organized some little time back in the institute at Brevard is progressing nicely and doing splendid work. They report 70 members with an average attendance of 55. They are able to have much variation in their programs and find all willing to do their part. They have a mission study class in progress at this time, taught by Mrs. Johnston of Rock Hill, S. C., a former president of a woman's missionary society, and one much interested in the book being used, "Training for World Friendship." The Life Service Band of the school is joining the leaguers in this study. We are sure Miss Alice McGowan, president of this chapter, is greatly inspired by the interest taken in the work by the students of B. I.

WINNERS

We have just received from Central Office the complete list of those from our Western North Carolina conference who won prizes in the recent church-wide essay contest on the subject, "World Friendship." Mrs. Adams, conference superintendent of Hi-Leagues, and the Hi-district secretaries of the Charlotte, Statesville and Greensboro districts are especially happy over this group of seven winners. They are as follows: Group 1, second prize, Johnsie Mae Gardner, Matthews, $15; third prize, Mary Elizabeth Bunch, Statesville, $10; eighth prize, Anabel Knight, Statesville, $10; group 2, Pardue Bunch, Statesville, $5 from North Alabama conference; Mildred Tucker, Polkton, fountain pen from Southwest Missouri conference; group 3, Martha Carolyn Martin, Greensboro, Epworth League pin; Mary Eleanor Watkins, Polkton, Epworth League pin. We wish very much that each of these may be present in our Hi-League assembly at Junaluska, June 23-27, and that a large number of Hi-Leaguers may be there to meet them and to enjoy fine fellowship one with another. Are you planning to come?

LEXINGTON

Our specialization administration course in Lexington last week began with a splendid banquet occasion on Monday evening. Jimmie Raper was toastmaster and gave a word of welcome which was responded to by O. C. Wilson. The invocation was by G. G. Adams. Dermont Hedrick gave a toast to the girls, Carolyn Phillips gave a toast to the boys, and Wilson Hewitt gave a toast to the teacher. A number of lively pep songs interspersed the eats. A most helpful challenge was brought to the young people in a talk by Mr. Chas. M. Sturkey. Twenty-two enrolled in the class and 16 earned credit; 18 from the Erlanger League and two from First church, Lexington. The presence of Rev. J. P. Hornbuckle, pastor of Erlanger, also the cooperation of Mrs. Hornbuckle was greatly appreciated by the leaguers by the field secretary as he led in this work. While here we enjoyed visiting with Brother Needham and seeing the new building at Mt. Olivet, also the splendid new church at Reeds.

"Which would you prefer in your future husband—wealth, ability, or appearance?" asked the pretty girl.

"Appearance, my dear," replied the spinster; "but he's got to appear pretty soon."

Children's Storyland



THE DOG THAT WAS LEFT BEHIND

By Marjorie Dillon.

One day in late autumn, ninety and nine years ago, the Lincoln family moved. In those days there was no van to move people efficiently from one place to another—no express car to carry household goods from a little cabin on Pigeon Creek in Indiana to the banks of the Sangamon in Illinois. But Thomas Lincoln was better off than he had been when he moved his family from their Kentucky farm.

That time he and his seven-year-old son, Abe, had tramped the hard hundred miles of uncleared region, while his wife, Nancy, and little Sarah rode workhorses which carried also their small stock of worldly goods. Today the Lincolns packed things into a covered wagon drawn by four strong but slow oxen.

Abe's stepmother, Sally, rode with her precious forty-dollar bureau, her good set of chairs, the clothes-chest, bedding, and kitchen utensils. Her boy John climbed up to look out for Abe's beloved books and the family tools and guns. They were to camp out along the way, though the ground was stiff with frost and an early winter had already set in.

"Where's Abe?" demanded Mr. Lincoln, impatient to get started on the long, hard journey. "Not off somewhere reading, I hope."

Sally shook her head. She loved her big, lanky stepson, and her tender heart ached for the boy who, she knew, had gone for the last time to visit his mother's grave.

"Here he comes," said John, as Abe came striding toward them, followed by the homely little dog, Rover. John began to chant:

"I had a little dog, his name was Rover,
And when he died, he died all over!"

Off started the patient oxen, and off went the Lincolns, bumpity-bump over the frozen ruts. At midday the ground would thaw just enough to make the mud sticky and hinder progress.

There were no bridges; so the unwilling oxen must be goaded to ford streams, where they crashed through the ice that covered the surface of the water like thin glass. Bumpity-bump, a few bone-racking miles a day.

"Where's Rover?" exclaimed Abe one morning when they had forded a wide ice-crusted creek and were plodding their weary way along near the Illinois line.

Nobody answered, but faintly in the distance, little left-behind Rover spoke for himself.

"Well, now, I'm not going to turn this wagon around and go to a lot of trouble just for a fool onery dog," declared Thomas Lincoln in disgust. And even kind-hearted Sally, who often coaxed him to do things against his will, was silent. It was so cold, so wearisome, she couldn't bear to think of retracing a single step.

Long-legged Abe swung down over the wheel, his dark eyes soft with compassion.

"You drive right on," he told his father. "We'll catch up with you in three shakes of a sheep's tail."

He was running back over the rutty trail, and around the bend Rover caught sight of him and barked and wagged in wild relief. Off went Abe's clumsy boots. He rolled up his breeches and waded into the ice-choked stream, deeper, deeper, till it was above his knees. Another minute, and Rover was in his rescuer's arms, licking Abe's face and hands in eager gratitude. With all his doggish might he tried to explain how he had merely dashed off after a smart Aleck of a rabbit.

"I know," said Abe kindly, "but after this you stay with the wagon, or you'll be dead all over sure enough."

And Rover promised penitently with a lick of his tongue and a sharp "Wuff, Wuff!"—Zion's Herald.

TWO JAPANESE HOLIDAYS

New Year's Day in Japan is as warm as our weather is in May. Everyone can be out in festal array, and the houses are garlanded with fresh green. All up and down the streets the little wooden dwellings, old and new, are festooned with drooping fringes of bunches of seed grass with long fronds of fern hanging between. Before the entrance to the house the fringe is held up by the queerest knots and pendants. The red shell of a lobster, two eggshells, and a few green leaves form this pendant, and no one knows just what it means. It is a Japanese New Year custom, just as in America we have rabbits and eggs at Easter.

The streets are crowded with the most polite people, all bowing and smiling and exchanging compliments of the season. The men are in a gala dress of blue cotton, very new and stiff, adorned by large white inscriptions on the back and on the chest. In their hands they carry visiting cards which they hand to those whom they know and which they leave at the houses of their relatives and friends.

The girls and the women go in small groups. Their feet are sandaled, and they are dressed in light colors with great bunches of artificial flowers piled high in their hair. Even the children and the babies wear robes of ceremony and have their hair dressed stiffly, with tufts and tails standing out at exactly right angles.

In every home the guests who enter are served tea and sweetmeats and the girls know how to go through the intricate tea ceremonies. As the callers leave they turn and bow many times, for this is part of the etiquette in the Land of the Rising Sun.

On the fifteenth of March there is another picturesque day. The young girls come out on the streets looking very different from their usual appearance. They are giggling and laughing together, and no wonder, for each girl has her glossy black hair done up in stiff coils or in a big chignon exactly like her mother's or her grandmother's.

But funnier still are the older women, for on this day they must dress their hair like little girls. They must go back to the gay pins and the flowers of their girlhood, no matter how wrinkled or how old they are. No one minds, for everyone does it. It is the custom of the holiday, and goes back to such far-off days that no one knows why or how it started.

Both old and young seem to enjoy this quaint masquerade. An old woman with a knot of roses perched on her head and screwed on with a big tortoise-shell pin will imitate a young, coquettish girl and make her friends laugh, while her granddaughter will pretend to be at least 70 in a most old-fashioned coiffure. The day every one's hair is arranged in the accustomed conventional style and this is continued throughout the year.—Queen's Gardens.

Little Willie had been told that he must always wait patiently till he was served at meals, and not cry across the table or grab for his food.

One day, while dining at a neighbor's with his mother, the little fellow was accidentally overlooked.

He was very patient for a time, but at last he could bear the strain no longer of seeing everybody eating but himself. So, leaning quietly across to his mother, he said, in a loud whisper:

"Mother, do little boys who starve to death go to heaven?"—Boston Herald.

A minister consented to preach during his vacation in the country at an Episcopal church. When he arrived at the church on Sunday morning, the sexton welcomed him and said:

"Do you wish to wear a surplice, sir?"

"Why, man, I'm a Methodist. What do I know about surplices? All I know about is deficits."—The New Outlook.

THE ETERNAL CHALLENGE

(Continued from page 13)

"there's only one finish. All that's been done for the working people in the past has been like a sticking plaster on a cancer, the evil hasn't been removed."

"And how is the evil to be removed?"

"By taking things in our own hands," replied the other. "By the people as a whole combining into a united body, to drive the rich and the great from their high places; to make men share and share equally in the products of the earth. That is justice, isn't it? And if there is any truth in the religion which this young lady spouts, that's religion."

"And to bring about this state of things, you would deluge the country in a death struggle?"

"What else is there for it? Everything which the people have won so far has been by force."

"Just as they used force in Russia, I suppose?"

"Aye, that's what's wanting here."

"And are the work-people in Russia better off than they are here?"

"That's not the point. Russia is only beginning, and we shall learn from their mistakes."

"Then you would see society smashed into smithereens? You would gladly see the whole structure of our civilization destroyed?"

"Civilization!" sneered the other.

"Call it what you like, for the moment I cannot think of a better word. I take it that in order to bring round the state of things you desire, you would have a revolution in this country, as they had in Russia?"

"It might mean that," admitted the other.

Sutcliffe was silent.

"No matter what suffering it might cause, no matter how useless it might be, in the end? In short, to obtain very hypothetical results, you would make everything a mad pandemonium?"

"Aye, but order would evolve out of chaos," retorted the other. "No great reform is brought about without commotion. In fifty years from now, Russia will lead the world. Besides, such as you cannot look at things from our point of view. We've got long years, centuries for that matter, of cruelty and oppression to avenge; and we mean to, too. Think of the state of Lancashire before the Factory Acts were passed! Think how the masters crushed men, women, and children! We've not forgotten!"

"Yes, but the Factory Acts were passed, not by the working-people, but by an aristocrat. Remember that. But I will not try to argue with you. My opinions may not be worth much, but as far as I read history, steady abiding reforms come all through evolution and not through revolution. The condition of the workers has been tremendously improved during the last century, and I believe that it will continue to improve if we meet life in the right spirit. However, that's not the question just now. You have put your case, now let me put mine. Rightly or wrongly, I have come into the position which I now occupy. I don't believe that a better state of things will come through Bolshevism. Anyhow, I have to take things as they are. I am an employer of labor, and when I employed you I did so in spite of the protests of other employers. To put it plainly, Sutcliffe, you make it hard for me. You are stirring up the young hot-bloods in the town to revolution, and I am asked, aye, I am more than asked, I am practically commanded, to sack you. What would you do if you were in my place?"

"You've no right to be in your place. The whole system is wrong," defied Sutcliffe.

Nick laughed genially. "I'm afraid we cannot get any further," he said, "except this. I'll promise you that if you are sacked, it shan't be because of me."

"What do you mean by that?"

"Just that. If you are sacked, it shall be cause I find it impossible to keep you."

"That may mean anything or nothing."

"It will mean just what you feel disposed to make it mean," Nick replied.

"Then I can come to work just the same?"

"I shall expect you tomorrow as usual."

"And what about next week? Shall I be paid off next Saturday?"

"You'll find your place open for you if it's possible to keep you. But remember, Sutcliffe, there are limits.'"

Of course, there was a threat in his last words, but evidently the others did not seem to regard it seriously. Especially was this true of Bella Sutcliffe. No sooner had he spoken than the girl rushed to him and caught his hand.

"Thank you, master," she almost sobbed. "Whether I believe in what Reuben says or not, I hardly know; but you are a gentleman, and if ever—"

But she didn't finish her sentence. Turning her face away from him, she began to sob convulsively.

"Good night, Miss Nellie," said Nick, without seeming to notice Bella, "I'm glad I've met you. Miss Redfern, I don't know where you live, but can I take you home?"

A minute later, Muriel Redfern was again seated by Nick's side.

"You've removed a great burden from my mind," said the woman.

"And added one to my own," replied Nick. "I doubt whether I've done right. At the best I am afraid it will be only putting off the evil day."

"But you have done right!" cried the woman. "If you had sacked him, he would have become a fiend; but you haven't—and—and—you've been a Christian."

"I, a Christian!" laughed Nick, "I don't know about that, Miss Redfern!"

"But you were. You were—just—just—splendid!"

A week later, Nick sat in his office alone. For some time he had been dictating letters, and interviewing his managers; now he sat in his office chair, evidently in deep thought. He was nervous,

(Continued on page 28)

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

AN EASTER HYMN

By Mrs. Robert E. Brown.

Christ is risen! Come and worship!
Let triumphant songs resound.
Till the praises of the Savior
Compass all the world around.

He is risen! Tell the nations
That the lost may be restored.
Open are the gates of Heaven
To all who know him as their Lord.

Christ is risen! Take the message
E'en to islands of the sea,
To the waiting, longing millions
Sinking in captivity.

He is risen! Praise the Savior
Who for our redemption died
To bring life in all abundance.
Tell the story far and wide.

REFRAIN

Christ is risen! He is risen!
He who died for us now lives!
Sing his praise with hearts and voices,
For he lives to bless, forgive.

Those expecting entertainment during the annual meeting at Rocky Mount, April 28, 29 and May 1, must send their names with $1.50 enclosed for each delegate to Mrs. T. W. Smithson, Box 982. Each delegate should give her name, the name of her auxiliary, church and district in order to facilitate registration.

TARBORO AUXILIARY

By Mrs. H. H. Broome, Jr.

The Woman's Missionary Society of Tarboro, St. James Methodist church, Washington district, is making splendid progress this year and all the members are manifesting a profound earnestness and enthusiasm in helping the society to fulfill its responsibilities and to carry out its plans and purposes. We are enjoying a very successful year under the wise and capable leadership of our officers and superintendents. Our membership consists of 49 members. We are happy to have Mrs. J. W. Martin for our president, who has fully demonstrated her leadership and ability in successfully directing the various problems and affairs of the society.

Mrs. Ed Harriss is doing fine work as superintendent of the baby division, which consists of 17 members. Mrs. Mattie Jenkins is likewise accomplishing splendid things as leader of the primary division which has 17 members. Mrs. Arthur Baker is now arranging plans for the organization of the junior division. Mrs. Read, our pastor's wife, is the leader of the young people's missionary society which has recently been organized, and which is beginning to play a vital part in the welfare of our missionary work and in the progress of our church. With a deep interest and radiant enthusiasm the young people are making wonderful progress in carrying out their plans and achieving something worth while in the social and religious life of the young people in this community.

CARR CHURCH AUXILIARY

An interesting, enthusiastic and unusually well attended meeting by the Woman's Missionary Society of Carr church was held at the parsonage Tuesday afternoon. Several new members were added to our number.

At these meetings we are studying the women of the Bible and much interest is being shown.

The devotional by Mrs. J. A. Russell was full of inspiration. A paper, "Priscilla, the Ideal Minister's Wife," by Mrs. T. D. Coppedge was greatly enjoyed.

A report from junior superintendent showed that the children are much interested and doing good work.

Mrs. M. R. Boyd, Cor. Sec.

STUDY CLASSES MEET

The women of the missionary society of Weldon have just closed the series of studies prescribed for the spring course.

During the cultivation period of February and March the book, "The Church and the World Parish," was studied. Rev. J. H. Shore gave the explanation of this book at the Wednesday evening prayer services, which were well attended. About 20 ladies bought books. Mr. Shore entered fully into this work and each Sunday urged the people to attend.

The Bible study class, with Mrs. Shore as teacher, was then begun, using for the study The Acts of the Apostles.

These classes were held from day to day in the homes of the members, and a large number took assignments.

Mrs. Shore is a fine leader and teacher and the many women who took part feel that this work has been very profitable.

Mrs. E. G. Garlick,
Supt. Publicity.

Miss Roena E. Shaver, national W. C. T. U. organizer and lecturer, will be in the state during May. Miss Shaver, a native of Missouri, is said to be both brainy and brilliant and possesses unusual power as a speaker. Temperance and law enforcement should make a universal appeal to women, for they are the guardians of the spiritual forces that go into the making of a people. Especially all Christian women who are devoted to the task of building a Christian citizenship should co-operate in any movement for strengthening prohibition and holding fast to the 18th amendment. Our women can find no better way to magnify the office of social service than to co-operate in this undertaking to destroy the drink evil.

CHILDREN'S WORK OF EDENTON STREET CHURCH

An interesting meeting was held at Edenton Street church recently when the mothers of the children who are members of the three children's missionary societies, namely, The Epworth Junior, The Mattie F. Reese Primary and The Baby Division held their first quarterly meeting and our beloved conference superintendent of children's work spoke.

Some of the children of the Mattie F. Reese Primary Missionary Society gave a program which consisted of a solo, "A Love Message," by Maude Ogburn Hudson! a recitation, "Some Chinese Mother Goose Rhymes," by Bettie Neal, and a dramatization, "A Bag of Wishes." The children taking part in the dramatization were: Frances Templeton, Ella McAuley Douglass, Mary Blanche Sargeant, Fred McCrary, Lawrence Blanchard and Halbut Edge.

In Mrs. Wooten's inspiring and challenging address, she presented the different phases of the children's work. She stressed the importance of the missionary education of children and the responsibility which the mothers and leaders of children's work have in this task. She closed with the challenging question, "Is it worth while?"

At the close of the program a social hour was held. Mary E. Gardner,
Supt. Children's Work.

OUR MEMORIAL ROLL

The names of all members of our Woman's Missionary Society who have died during the year should be sent to Mrs. George Hawkins, Hertford, who conducts the memorial service at the approaching annual meeting.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

—Lowell.

The Woman's Missionary Society of Rose Hill Methodist church has recently had two suppers to make money to help meet the bills as they come due on our new church building. We cleared about $45. We have also put out shrubbery around our church and hope to plant more as we become able.

The mission girls' high school at Dehra Dun, India, has been given half the sum necessary to buy a motor bus. This is a much needed piece of equipment, since it can be sent to call for the day pupils. Indian girls are not allowed to walk freely on the streets. The bus will also make possible outings and sight-seeing trips for the boarding pupils. The girls say they are going to call the bus "Rachel" when it is finally bought, because they have waited so long for it.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

EASTER MEDITATION

Without the radiance of that wondrous life
In growing volume lightening all the ways,
Earth had been sunk in untold miseries,
Beyond the power of human heart to bear.
Without the crowning wonder of His death
And glorious resurrection, men had been
Still bondman to the grave and without hope
Of anything beyond.
He conquered Death;
He broke the bars; He set the portals wide,
And led the way—the first fruits of God's love,
That men might follow, without fear, the road
Which He himself triumphantly had trod.

—John Oxenham.

NEW Y. P. SOCIETY AT WILKESBORO

Mrs. John White, corresponding secretary of the W. M. Society of Wilkesboro, writes us of the organization of a new Y. P. society in her church. She says:

"We are so happy to report that we have a new society organized in our auxiliary, an intermediate society, composed of the 'finest bunch' of our young folks. Mrs. C. H. Hulcher has been the Sunday school teacher of these girls for many months, and it is through her efforts that the society has been organized.

"The Rebecca Armstrong Society of North Wilkesboro and their leader, Mrs. R. M. Brame, came over to the Wilkesboro church to help organize these young folks. The following officers were appointed with Mrs. T. C. Jordan as leader: President, Miss Helen Call; vice president, Miss Mary Lenderman; corresponding secretary, Miss Lucille Garwood; recording secretary, Miss Pattie Somers; treasurer, Miss Evelyn Leckie; superintendents social service, Miss Eileen Hubbard and Miss Lena Culler. We are proud of our new society and are expecting great things from them."

Congratulations and best wishes for these young people.—Ed.

PROGRAM EIGHTEENTH ANNUAL MEETING W. M. S., W. N. C. CONFERENCE, HIGH POINT

Conference theme: "The Coming of Pentecost."

Tuesday, April 22—Afternoon

2:30. Executive meeting.

4:00. District secretaries' meeting.

Tuesday Evening

8:00. Hymn No. 190, "Spirit Divine, Attend Our Prayers."

Devotional, Rev. J. W. Moore.

Special music.

Council message, Mrs. H. A. Dunham.

Special music.

"New Movements in China," Miss Sallie Lou McKinnon, missionary to China.

Wednesday, April 23—Morning

9:00. Hymn No. 233, "The King of Heaven His Table Spreads."

Sacrament of the Lord's Supper, Rev. W. A. Newell.

Hymn No. 631, "Jesus Shall Reign Where'er the Sun."

Organization.

Message of president, Mrs. C. C. Weaver.

Reports—

Vice president, Mrs. W. W. Hagood.

Cor. secretary, Mrs. H. A. Dunham.

Treasurer, Mrs. P. N. Peacock.

Supt. supplies, Mrs. B. T. Morris.

Supt. literature and publicity, Mrs. S. H. Isler.

Editor Advocate page, Mrs. W. R. Harris.

Message from Africa, Miss Dora Jane Armstrong, missionary to Africa.

Introduction of visitors.

Announcements.

Special music.

12:00. Devotional, Miss Dora Jane Armstrong.

Wednesday Afternoon

2:00. "For All the Saints."

A service of remembrance, Miss Emma Page.

Report of Brevard Institute, Mrs. H. A. Dunham.

Report of Bethlehem House, Miss Marion Brincefield.

District secretary's hour, Mrs. H. A. Dunham presiding:

Asheville district, Mrs. V. L. Stone.

Charlotte district, Mrs. C. E. Wakefield.

Gastonia district, Mrs. A. J. Owen.

Greensboro district, Mrs. A. L. Thompson.

Marion district, Mrs. J. F. Jonas.

Mt. Airy district, Mrs. J. L. Woltz.

Salisbury district, Mrs. Z. V. Moss.

Statesville district, Mrs. A. D. Abernethy.

Waynesville district, Mrs. G. L. Hampton.

Winston-Salem district, Mrs. J. G. Sterling.

Presentation of the design for life membership pin.

4:00. Committees.

Wednesday Evening

8:00. Hymn No. 100, "How Gentle God's Commands."

Special music.

Address, Miss Dora Jane Armstrong.

Special music.

Thursday, April 24—Morning

9:00. Hymn No. 408, "Lead on O King Eternal."

Devotional, Mrs. J. R. McDonald.

Children's hour, Miss Amy Hackney.

Young people's hour, Mrs. J. F. Spruill.

Special music.

Devotional, Miss Dora Jane Armstrong.

Thursday Afternoon

2:00. Hymn 654, "O Zion Haste."

Devotional, Mrs. Ethel Dallas Hill.

Supt. social service, Mrs. L. E. Brown.

Supt. mission study, Mrs. M. B. Goodwin.

Community work, Miss Henrietta Logan and Miss Lillian Wood.

Thursday Evening

8:00. Hymn 110, "It Came Upon the Midnight Clear."

Devotional, by young people.

Tableaux, by young people and children.

Friday, April 25—Morning

9:00. Hymn 349, "Something for Jesus."

Consecration service, Mrs. C. L. Steidley.

Announcement of pledges.

Committee reports.

Adjournment.

LUNCHEON FOR SOCIAL SERVICE SUPERINTENDENTS

Mrs. L. E. Brown, conference superintendent of social service, asks that we announce that on April 24 (Thursday) all social service superintendents who are in attendance upon the annual meeting at High Point as delegates will lunch together, and any social service worker who is planning to visit the conference on that day is requested to send her name and fifty cents to Mrs. H. W. McCain, 1008 Johnson Street, High Point, and enjoy the luncheon with the superintendents.

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Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at ⅓ to ½ less than retail price, postpaid.

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Sunday School Lesson

APRIL 20

By F. B. Stockdale.

Jesus Teaching Forgiveness

John 20:1-16.

First to a Woman

It was a woman that first found the fact that Jesus had risen from the dead. Not because she was a woman but because she was the first at the grave. It was an open race and a woman won. She was the first at the grave because she was a woman. She acted early because she felt more keenly. Men wait for the light and a messenger before they race to the grave. A broken-hearted woman came when it was yet dark. Love moves earlier than despair and makes a discovery that despondent doubt will not believe even when couched by love.

The steps by which she came to her Lord are suggestive. We do not step from sorrow into joy by one step; even daylight has a way of growing. First she finds an empty grave. Not only was her Lord dead but she had even lost her dead Lord. No wonder that she ran to share her sorrow with the friends of Jesus: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." There is little consolation that we can bring from the grave before we have found the living Lord beside it. The path of discovery often grows darker as we follow it to a glorious issue.

Then she had followed John and Peter back to the empty grave. She had done better than that; she tarried after they had left. They left without seeing either the angels or the Master. She remained as near to her sorrow as might be and by so doing found her Lord. Finding her Master was the end of a number of steps the others had not taken. After John and Peter had gone and she looked into the tomb she saw two angels "in white sitting, one at the head, and the other at the feet, where the body of Jesus had lain." It is by staying by what had been that we discover what is; tarrying by where he had been she found out where he was. The tomb was not empty though Jesus was not there. These two visitors to the grave of Jesus ask Mary why she weeps. She answers them: "Because they have taken away my Lord, and I know not where they have laid him." We might expect them to answer her, but she turns away even from the angels. She was so intent on finding even her dead Lord that she had no time to gossip even with angels.

There are answers for our questions that must come from him alone. It is more than suggestive that a woman turns from a grave where even angels would talk to her to prosecute her search for her dead Lord. I cannot but believe that this intenseness of mind had much to do with the settling of the question as to "where he might be." It is revealing that she "turned" from both the angels and the grave. The solution of her difficulty was not to be found by her while she faced the grave; the angels might ask why she wept, but they could not have explained what she was seeking. Nothing but a revelation could do that.

A Name and a Voice

Now ponder the fact that Mary's eyes failed her. She "saw Jesus standing, and knew not that it was Jesus." No need to try and explain this fact by the dimness of the morning light. The fact is that while eyes are very useful things they are poor servants to breaking hearts and not infallible guides to seeking souls. There are times when eyes are useless; they are blind even in their seeing. He whom Mary sought stood looking at her and her eyes brought her no recognition of her Lord. The eyes often fail to bring answer to the question of the heart. "Where is he?" was ringing through all the hills and valleys of the affection of this woman. There stands the answer, but the eyes do not know it. Mary is not the only one who had the answer to her question standing before her, but failed to recognize the fact because she was using only her eyes.

Suggestive also that he talked and she did not discover: one would expect the Master's voice to reveal him to Mary. Remember they are in the land of questioning and questioning does not constitute a revelation: even the questions of Jesus do not reveal him. Questioning may be the highway to what we seek but it is not what we are seeking. "Woman, why weepest thou? Whom seekest thou?" That is better: it is of more interest to Mary whom she seeks than why she weeps in her seeking.

"Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus answered: "Mary!" and then transpired what no one will ever define: the blending of the tone of his voice with her name. The sounding of her own name by his voice brings what eyes failed to see and words did not reveal. The tone was it? May be, but it was his tone and her name. It was the adding of her name to the tone of his voice that brought recognition. Tone touches the feelings. The eyes see form. The ears hear words, sound. The affections catch the soul of sound; tone. Watch the quivering lip of a baby and then see that converted into a smile by the change of the tone of its mother's voice. Our clumsy feet are far too heavy to walk this land that borders on the immaterial. One needs imagination to grip the reality of this revelation of the living Lord that came to Mary in the tone of her Master's voice. Affection has ears that are not made of flesh.—N. Y. Christian Advocate.

An unsaved man is lost in two senses —to himself and to others; a saved man has a feeling of security, and he works in order that his fellows may enjoy the same blessing.—Forward.

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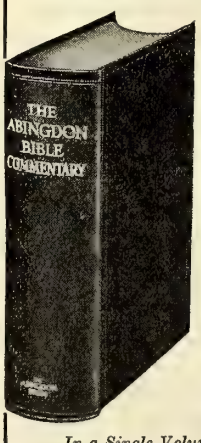
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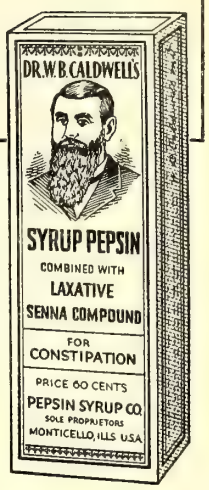
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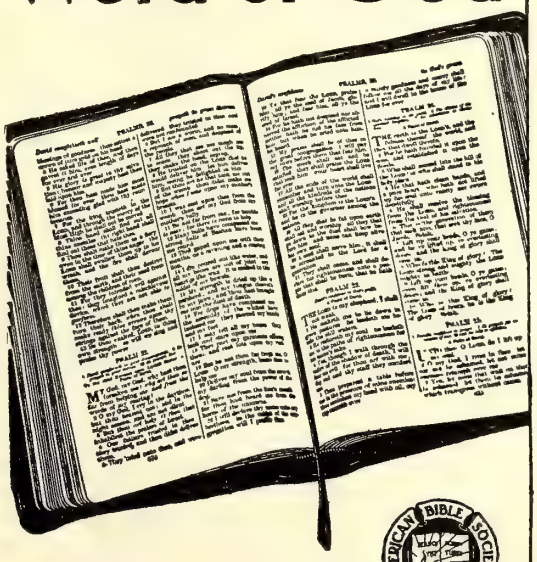
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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

THANKS

I wonder if our friends throughout the conference know just how thankful we are for the support given to The Children's Home? Each contribution is a matter of satisfaction and gratification. Your humble servant is taking time to look into each gift and to personally acknowledge same, thus enabling him to more intimately know our friends. The March fifth Sunday offerings, as reported so far, are about double the amount of December's fifth Sunday. It must however be remembered that the December fifth Sunday came so near Christmas as to not give our people a fair chance to get their minds on our needs. The March gift winds blew well. Thank you, friends, thank you.

EASTER OFFERING

I just know that those Sunday schools not giving The Children's Home a fifth Sunday offering in March will want to give us a good Easter offering in April. While everything else is starting anew a large group of our Sunday schools can do the same thing by beginning to regularly contribute to the many needs of our boys and girls. Shall I tell you that during the first three months of this year our expenses amounted to $1,105.44 more than our receipts? Well, 'tis sadly true. An Easter offering from your Sunday school, or from your church congregation will greatly help the situation.

REAL JOY

An earnest effort is being made to reduce our expenses, and it is thought that some success will attain this enterprise. Our whole force of workers has been taken into the managerial confidence and asked to co-operate in this important matter. Our friends are asked to give us a fair chance to get at this business in an understanding way and to then watch for results. But in the meantime don't fold your arms and complain. It will give you so much more joy, real honest-to-goodness joy, to open your hearts and then go down deep into your pockets for a donation to the Children's Home.

DEBATING SOCIETY

One of our leading Sunday schools held a session of debate on last fifth Sunday as to whether it would give its offering to The Children's Home. For some time it had withheld its offering for other purposes. On this day it was argued that The Children's Home spent more extravagantly, that it had too many workers for the number of children served and that in fact there was too much to pay for and too little returns on the outlay. Others argued that the offering ought to be given and then a careful investigation made as to its use. This idea prevailed and a liberal offering forwarded. Since then I have been trying to give some facts that will set our institution in a better light with our good friends. You know an argument is a dandy good thing if it turns out well.

AWAKENING THE ANGELS

Mr. Tatum, our farmer, and Charles Davis, one of our boys, good all the way up, a distance of six feet, have had much annoyance of mind and loss of chickens because of night prowlers. Finally it was decided to wire the chicken houses so that when the doors are opened at night they would ring a bell in the farmer's home. Since then no chickens have disappeared and the business has prospered. At length another chicken house was built and this one was wired to the home of Mr. Angel, our gardner. Some nights ago Mr. Tatum decided about three o'clock one cold morning he would go over and see if the little chicks were warm and doing well. On opening the door, without having disconnected the electric current, the bell rang in the Angel home and soon a call was made on the intruder for an explanation. Wishing to live with the earthly angels a while longer Mr. Tatum declares that henceforth he will be sure about his connections, rather his disconnections.

JOINING THE CHURCH

I had real joy last Sunday as I met with 23 boys and 35 girls, members of our family, who are getting ready to join the church on Easter morning. Dr. R. A. Smith, director of religious education of Centenary-West End, will carefully explain what it means to be a church member in succeeding meetings. From my observation I am persuaded that these fine children realize what it means to be a member of our heavenly Father's family. It shall be our purpose to keep this understanding in good working order.

SINGING CLASS

Our singing class has recently accepted invitations from Revs. D. W. Brown, E. J. Harbison and A. L. Stanford to visit Proximity, Greensboro, Race Street and Broad Street, Statesville, respectively, and sing for them. Mr. Bradshaw, our good school man, who went with the children, reports that in each instance they were treated most royally and that our children were enthused over meeting with good friends. In the course of time our class will be ready to get out quite frequently. We want our friends to know our children and our children to know our friends.

Nearly nine hundred jails and prisons in the United States and Canada received a Christmas package of Moody Colportage Library books. This large shipment was made possible by the missionary book funds administered by the Bible Institute Colportage Association of Chicago.

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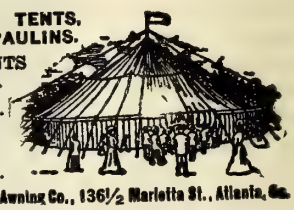
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

It is rather a difficult matter for me to write about the visits of the singing class when I do not accompany the class. From the reports of those who do go I have to depend for such facts as I am able to obtain. Under such circumstances I find myself puzzled to know just what to write. If the churches visited by the singing class do not have a write-up in the orphanage page of the Advocate the above explanation is all that is necessary. When I am present and know the facts I can write more intelligently and possibly more interestingly.

* * *



Boy from the Methodist Orphanage, Raleigh, N. C.

* * * *

All together for an Easter offering from all the Sunday schools on Easter Sunday that failed to take an offering on the fifth Sunday in March for our beloved Methodist Orphanage. A big majority are yet to send me their collections. I do not want any Sunday schools to get uneasy and think I have given them out. This coming Sunday is an opportune time to remember all of our 334 fatherless children. Every child that finds a place in our home is recommended by some Methodist Sunday school superintendent. I believe those superintendents who have asked us to care for the children thus sent to us are going to cheerfully co-operate with me in financing our home that requires $100,000 per annum to meet our operating expenses. In addition to the Sunday school superintendents signing the application, a steward and pastor of the local church from which the child is sent to the orphanage also signs the application blank, saying that the child needs the tender ministry of the orphanage. I must depend upon the assistance of the local churches and Sunday schools to send us specials to help to finance our large and growing institution. In my asking I shall not be disappointed because all realize I must have their financial support.

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THE ETERNAL CHALLENGE

(Continued from page 21)

ious about the time, but he waited as if apprehensive of what might happen.

After a time a clerk came to the door.

"Some gentlemen to see you, Mr. Trebartha."

"Show them up."

A minute later six men entered the room, headed by Edgar Inchcliffe.

Evidently they regarded their visit as important. A stern, set look was on each of their faces, and their greetings were almost formal.

Nick knew the meaning of this. He had lived long enough in Lancashire to know the habits of the people. Ordinarily, there is no place in the world where the spirit of bonhomie and friendliness is stronger than in Lancashire. Jocularity is, at ordinary times, the order of the day. But no men are more grim and determined than Lancashire men when serious things have to be considered.

"You know why we've come," began Edgar Inchcliffe, who was evidently the spokesman of the party.

"I can guess."

"We haven't come lightly. As you know things in Ben's Cross have become very serious. Bolshevism is rife in the town, and it is spreading. If it spreads much further, we may as well close our doors."

"I don't accept that," replied Nick; "but still, go on."

"Anyone who has eyes to see," went on Inchcliffe, "can see that it's spreading like a plague, especially among the young people. And they mean trouble. They have been plotting for months—years for that matter; and they mean to bring matters to a head. Perhaps it'll not come for a few months yet, but it's bound to come unless we take strong measures now. The man who is, in the main, responsible for all our trouble, is Reuben Sutcliffe. If we could drive him out of town there might be a chance to save the situation; but while he remains in our midst the evil will go on increasing. I've told you this before."

Nick listened intently, but did not speak a word.

"He is the leader of the worst elements in the town," went on Inchcliffe. "The man seems to possess a kind of magnetic influence over that class of the community, and the hot bloods follow him almost blindly. You've seen that yourself, haven't you?"

"There is a great deal of truth in what you say," admitted Nick.

"We happen to know," went on Inchcliffe, "that if he couldn't have got work when he came out of prison, he would have removed from Ben's Cross. Possibly to Manchester, or some other big town. But he got work in Ben's Cross, and by that means he has a sort of entrenched position here. I have no doubt that you, Mr. Trebartha, being a stranger to our life here, and not knowing the history of the district, thought you were doing a kind thing by employing him. But you did the worst thing it was possible to do, not only for others, but for yourself. As you know, everything possible was done to dissuade you, but you persisted in your own course. Thus you made our work more difficult."

Nick opened his lips to speak at this, but decided to remain silent.

"I needn't labor at this," went on Inchcliffe, "but you are aware of the result of your action. Instead of your mistaken kindness stopping him from carrying on his work, it has made him more bitter than ever. Indeed, I gather from your own managers that he is doing everything in his power to stir up strife and revolution even in your own factory. Some days ago there was a meeting among the employers of the town to which you were invited. But you didn't come. At that meeting a resolution was passed urging you to dismiss Sutcliffe at once. Instead of that, we gather from information we have received that you intend to keep him on."

Inchcliffe spoke with an air almost amounting to authority, Nick might have been a bad boy at school who had broken a rule.

"Do you intend keeping him?" asked Inchcliffe.

"Unless I am convinced that I ought to discharge him."

"Then you'll not fall into line with the other employers?"

"Not unless my reason tells me I ought."

"I thought I had made that pretty clear," replied Inchcliffe. "As I said, the man is a menace to the town, and while he remains, he will continue in his nefarious ways."

"But you have yet to prove to me that he will leave the town if I sack him. He is admittedly one of the best workmen in Ben's Cross ,and could find a job elsewhere."

"No," replied Inchcliffe. "If you discharge him, there is not a master in the town who would employ him."

"Perhaps not at his own particular trade. But he is a strong, capable man, and in a big district like this he could easily find a job."

"Not such a job as he would take. Evidently you do not know Sutcliffe. He is as proud as Lucifer, and as stubborn as a mule. We know as a fact that if he can not get a job at his own trade he will not take another. As you know, too, he refuses to take charity, or even what looks like charity. That is why he has refused all offers of help from the people of the town. More than that, we have learnt that if he can't find work in Ben's Cross, there is a place open for him in Manchester to which he would undoubtedly go. Then we would be rid of him, possibly forever."

"But he would do in Manchester wnat he's been trying to do here," protested Nick. "He would stir up strife there just as he's been doing here."

"We's nothing to do with that. Manchester is a big city and he would be practically lost there. Besides, we have to look after ourselves. Manchester is more than able to look after itself."

Nick did not reply to this. He was

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too; nervous and evcited. More than once he pulled out his watch as if anxthinking of what Muriel Redfern had told him, and wondering whether she might not have been mistaken.

"I do hope you'll fall into line with the rest of us," went on Inchcliffe. "I honestly believe that if we could get him out of town now, we might save the situation. He is the center and life of the Bolshevist movement in the district, and if he were gone, I have strong reasons for believing that his followers would settle down to something like decent behavior. If he stays, however, as sure as my name is what it is, hell will be let loose in Ben's Cross before many months are over. In any case, it's our bounden duty to get him out of the town, if we can."

"I am afraid I cannot see my way to discharge him," replied Nick, after a long silence.

"Then you intend going against the general judgment of your fellow employers, and against the resolution passed by the Employers' Association?"

"Think, gentlemen," urged Nick. "Suppose I instructed Dixon to discharge Sutcliffe, what reasons would he be able to give him for his action?"

"Surely there are reasons enough."

Nick was silent.

"Then you mean to keep him on?"

"Unless I have stronger reasons for discharging him than I have now, I think I do."

"Against the judgment of the employers? Against the resolution of the Employers' Association? I do not want to use any threats, Mr. Trebartha, but you are making a very serious decision."

"I must do what I think right," Nick replied quietly.

The deputation stayed some time longer, reasoning and arguing with him; but Nick remained firm.

"I promised Sutcliffe," he told them, "that if he refrains from stirring up strife I'll not discharge him."

"But he doesn't refrain," Inchcliffe urged; "there is hardly a night passes but he's at it."

"With what he does outside my factory," replied Nick, "I've nothing to do. If he works well, and uses no evil influence in the factory, I have no sufficient reason for discharging him."

"What's the meaning of all this?" asked one of the deputation, when presently they reached the street.

"I know," said one with a laugh—Ben Brierly.

"What is it then?"

"Yon chap's sweet on Bella Sutcliffe."

"You can't mean that?"

"Aye, but I do. I know for a fact that he's been at Sutcliffe's house three times in a week, and he and Bella are thick as thieves. She's fair gone on him, too."

"What! Do you mean to say he'll wed her?"

"Wed her! What do you think?" and again the man laughed coarsely.

(Continued next week)

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Washington—Elm City ..... April 22-23
Rockingham—Red Springs ..... April 22-23
Salisbury—Bethel ..... April 22-23
Raleigh—Wendell ..... April 23-24
Weldon—Enfield ..... April 23-24
New Bern—Oriental ..... April 24-25
Charlotte—Charlotte (Wesley Heights) .....April 29-30
Marion—Rutherford College ..... April 30-May 1
Statesville—Troutman ..... May 1-2
Winston-Salem—Green St., Winston-Salem.....May 1-2
Elizabeth City—Columbia ..... May 7-8
Fayetteville—Roseboro ..... May 13-14
Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30
Asheville—Fletcher ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

April
Brooksdale, Allensville, a.m. 20
Chapel Hill, 4 p.m. 17
Roxboro and Longhurst, p.m. 20
Leasburg, Hebron, a.m. 27

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
SECOND ROUND

April
Hertford, night 23

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

April
Mamers, Cool Springs, a.m. 19-20
Jonesboro, Poplar Springs, p.m. 20
Fayetteville Ct., Cumberland, night 20
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27

May
Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
Mt. Olive-Calypso, Mt. Olive, 11 20
Pink Hill, Webb's, 3 20
District Conference, Oriental 24-25
Dover, Lane's, 11 27
Seven Springs, Zion, 3 27
Kinston, Queen St., night 27

May
Newport, Bethlehem, 11 4
Atlantic-Springfield, Sealevel, night 4
Oriental, Arapahoe, 11 11
New Bern, Centenary, night 11
Pamlico, Hobucken, 11 18
Riverside-Bridgeton, Rhems, 3:30 18
Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11.....24
Preaching 3 25
Morehead City, night 25

June
Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

April
Lucama, Buckhorn, 11 20
Kenly-Micro, night 20

May
Jenkins Memorial, 11 4
Epworth, night 4
Benson, Elevation, 11 11
Clayton, Calvary, 3:30 11
Edenton Street, 11 18
Selma, night 18
Franklinton, 11 25
Smithfield, night 25
Four Oaks, Elizabeth, 11 30
Cary-Apex, Macedonia, 11 31

June
Princeton Ct., Princeton, 11 1
Tar River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July
Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

April
Red Springs 23
Piedmont, 11 27
Rockingham, 8 27
Maxton, 8 30

May
Laurinburg, 8 1
Aberdeen, 11 4
Raeford, 3 4
Laurel Hill, 3 18
Caledonia, 3 18
Wadeville 25

June
Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July
Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

April
Rocky Mount Ct., 2 19
Rocky Mount Ct., 11 20
Rocky Mount, First Church, 7:30 20
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

April
Battleboro and Whitakers, Whitakers, 11 20
Halifax, Tabor, 3 20
Warren, Bethlehem, 11 27

May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

April
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

April
Brevard, 11 20
Rosman, Toxaway, 3 20
West Asheville, 11 27

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

April
Dilworth, 11 27
Big Spring, night 27

May
Spencer Memorial, 11 4
Pineville, Marvin, 3 4
Duncan Memorial, night 4
Chadwick, 11 25
Wesley Heights, night 25

June
Hawthorne Lane, 11 1
Trinity-Derita, Derita, 3 1
Thrift-Moores, Thrift, night 1
First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July
Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

April
Trinity, Tate's Chapel, 11 and 3 19-20
Belmont-Park Street, 11 20
Cherryville, 7:30 20
King's Mountain, 7:30 23
Polkville, Elliott's, 11 26
Clover Hill, 11 27
Belwood, Kadesh, 3 26-27

May
Lowesville, New Hope, 11 3-4
Rock Springs, Bethany, 3 3-4

June
Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22

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Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

April

Park Place, Park Place, 11 20
Bethel-Grace, Bethel, night 20
Ward Street-Archdale, Archdale, 11 27
Wesley Memorial, Wesley Memorial, night 27

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

April

Table Rock, Fairview, 10:30 20
Burke, Valdese, 2:30 20
Morganton, First church, 11 27
Old Fort Ct., Ebenezer, 3 27

May

District Conference, Rutherford College..April 30 and 1
McDowell, Trinity, 11 4
Rutherford College, Connelley Springs, night 4
Rutherfordton, 11 11
Forest City, night 11
Bostic, Hopewell, 11 18
Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night.... 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July

Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August

Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

April

Leaksville, 11 20
Draper, 3 20
Spray, 7:30 20
Sandy Ridge, Mt. Zion, 11 27
Stoneville-Mayodan, Price, 3 26-27

May

Jonesville, Ronda, 3 3-4
Wilkesboro, Roaring River, 11 4
Elkin, 7:30 4
Dobson, Rockford, 3 10-1
Yadkinville, East Bend, 11 11
Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June

Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
SECOND ROUND

April

Kannapolis, 11 20
Mt. Pleasant, St. Paul's, 11 Sat. and 3 Sun..... 19-20
Forest Hill, night 20

The Salisbury district conference will be held at Bethel, in Cabarrus county, April 22-23, opening at 9:30 a. m. the first day.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

April

Hickory Ct., Fair Grove, 11 26
Dudley Shoals, 11 27
Highland, Rhodhiss, night 27

May

Hickory, First, 11 4
Maiden, May's Chapel, 3 4
Westview, night 4
Catawba, Concord, 3 10
Statesville, Broad St., 11 11
Ball's Creek, Center, 3 11
Race St., night 11
Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July

Elmwood, Ebenezer 3 6

Diestrict conference at Troutman May 1-2.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April

Hayesville, Oak Forest, 11 20
Murphy Ct., Ogden, 3 20
Bethel, Harmony, 11 26-27

May

Haywood, Fincher's Chapel, 11 4
Clyde-Junaluska, Long's, night 4

June

Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July

Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Wayesville, 11 27
Canton, night 27

District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

April

Walkertown, 11 20
Central Terrace, 7:30 20
Mt. Olivet, 11 27
Ogburn Memorial, 7:30 27

May

Burkhead, 11 4
Advance, 7:30 4
Centenary, 11 11
West End, 7:30 11
Davie, Concord, 11 17
Farmington, Huntsville, 3 17
West End, 11 18
Centenary, 7:30 18
Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

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IN MEMORIAM

WAUGH—Edna Ruth Waugh, daughter of Mr. and Mrs. J. T. Waugh, was born in Alexander county December 21, 1915, and fell asleep in Jesus February 22, 1930, age 15 years, two months and one day. She was converted when 12 years old and joined Marvin Methodist church. She loved the church and was faithful in her attendance at Sunday school and other services of the church. Edna was a dutiful daughter, devoted to her parents and her friends. Her beautiful young life won for her the love and esteem of all who knew her. She is survived by her parents and three sisters: Helice, Carolin and little Hilda Sue.

L. L. Smith.

SELLERS—Guilford Sellers was born April 9, 1858, at Supply, N. C.; died February 27, 1930. Brother Sellers was a true Christian, a Methodist of the "old school," quiet and unassuming, and will be greatly missed in church and community. He was superintendent of the Sunday school for a number of years, which he dearly loved, also a trustee of the church at his death. To know him was to love him. The church was filled to overflowing with sympathizing friends and many beautiful flowers attested their love. He is survived by his wife and two children by his first wife, J. W. Sellers of Lumberton, N. C., and Mrs. Alphae E. Robinson of Supply, N. C. He was laid to rest in the cemetery at the church, services being conducted by his pastor. W. J. DuBois, P. C.

McCRACKEN—James M. McCracken was born in Haywood county, N. C., on April 9, 1863. At the age of 23 he professed faith in Christ and united with the Methodist Episcopal Church, South, at Mount Zion church in his native county. He later moved his residence to Macon county and transferred his church membership to Bethel church, of which he was a loyal member and trustee at the time of death, March 7, 1930. On May 8, 1892, Mr. McCracken and Miss Lura Bradshaw were united in marriage. To this union were born nine children, two having passed to their reward before their father. In the presence of many friends and relatives we laid the body of clay of this Christian gentleman to rest in the Holly Springs cemetery of Macon county. Farewell, my brother, for today; but we expect to meet you on that happy golden shore where we shall meet to part no more. H. C. Freeman, Pastor.

WHITTINGTON—Mrs .S. A. E. Whittington (nee Goslen) was born near Brookstown, Forsyth county, February 25, 1844, and passed into the great beyond at 5 p. m. February 5, 1930, age 85 years, 11 months and 10 days.

She professed faith in Christ when quite young and joined the Brookstown Methodist Church, South. She lived up to her promises to the end. Her Bible was her constant companion.

An outstanding work she did and one that lives—an ever green school today—is the organization of the Sunday school of Brookstown M. E. church in 1863. She was assisted in this work by Mr. Charles Church. In speaking of this she would often say, "Compared with today we had so little to work with."

On the 27th of October, 1864, she was united in marriage to Rev. N. G. Whittington and with him bore the joys and sorrows of a Methodist minister.

All who had the privilege of talking with her can testify that she kept before them a crucified Saviour and a risen Lord. Truly a Christian mother and friend has gone from us. Her children with all of her people rise up and call her blessed.

Her desire was that the service over her body be a praise service for her Lord. These services were conducted according to her desire by Rev. G. W. Fink.

RESOLUTIONS OF RESPECT

Since God in his infinite wisdom has removed from us a loyal friend and fellow worker in the person of R. Rufus Carroll Long, therefore be it resolved by the Clyde-Junaluska quarterly conference:

First, That while Dr. Long is no longer with us in the flesh, his works do and shall continue to abide.

Second, That this quarterly conference feels a very real sense of loss in his passing, that his wise counsel and genuine human fellowship shall be missed, and that we shall try to fill up the vacancy in our ranks by more faithful service to the church and kingdom.

Third, That we earnestly pray that his mantle of official usefulness may fall upon his only son, Carroll, so the Long generation may continue to contribute to the ongoing of the kingdom in the local community.

Fourth, That we hereby extend to Mrs. Long and the children our sincere sympathies and pray that Almighty God may be their succor and stay in this hour of their great loss.

Fifth, That a copy of these resolutions be sent to the family, a copy sent to each of the county papers and the North Carolina Christian Advocate for publication, and that a copy be spread upon the minues of this quarterly conference.

C. M. Pickens, P. E.
Miss Anna Glosser, Sec.
Fred O. Dryman, Pastor.

RESOLUTIONS OF RESPECT

Whereas, we, the members of the Betty Moseley Bible class of Centenary-West End M. E. Church, South, Winston-Salem, N. C., wish to pay loving tribute to our dear friend and classmate, Mrs. B. R. Steelman ("Aunt Minnie"), whom our heavenly Father in his infinite wisdom called to her eternal reward on February 14, 1930. Therefore be it resolved:

First, That in her passing we have lost a friend so gentle and so kind that her very presence was an inspiration to all who knew her.

Second, While we bow in humble submission to our heavenly Father's will, we wish here to express our appreciation of her life and labors and her loyalty to her home, her church and her Sunday school class, which she loved so well.

Third, We extend to her devoted husband and relatives our heartfelt sympathy, and pray that the God of all love and grace may sustain and comfort them in their deep sorrow.

Fourth, That a copy of these resolutions be sent to her family, a copy be recorded in our class minutes and a copy sent to the N. C. Christian Advocate for publication.

Miss Ella Click,
Mrs. J. W. Shepherd,
Mrs. P. K. Green,
Mrs. W. L. Ferrell.

IN MEMORIAM

In loving memory of our dear husband and father.

T. M. Walker departed this life on February 17, 1930. He was a kind husband and father. We miss him so much in our home. He was in failing health for several years. He was a member of the Methodist church for 45 years; also a member of the I. O. O. F. for 37 years. His funeral was conducted from his home by Bro. Eddie Sawyer and his pastor, Rev. W. T. Watkins of City Road church. Mary F. Walker.

RESOLUTIONS OF RESPECT

Since in the providence of God our brother, Dr. Plato T. Durham, has been taken from us, we, the members of the Atlanta Methodist Ministers Association, offer the following resolutions:

First, That in Dr. Durham we had a sympathetic friend and brother whose deep spiritual insight and addresses were an inspiration and a joy to this body.

Second, That we deeply regret his loss as a professor in Emory University, and the scholarly, brilliant and eloquent example for the young minister and other students who came under his influence.

Third, That as a citizen of Atlanta, interested in every good cause, especially standing for social justice and the rights of the underprivileged, we shall greatly miss his wise counsel, his aggressive service and his enthusiastic leadership.

Fourth, That these resolutions be spread upon the minutes of the Atlanta Methodist Ministers Association, a copy be sent to the official church organ of the North Carolina conference, and that a copy be sent to his wife with our tenderest love, deepest sympathy and most earnest prayers for the Father's blessing to rest upon her and their precious little daughter.

S. P. Wiggins,
John S. Jenkins,
M. M. Maxwell, Sec.

RESOLUTIONS OF RESPECT

Again the grim reaper, Death, has entered into our midst and taken from us our beloved former pastor, counselor and friend, Rev. Frank Siler. Be it resolved by the Clyde-Junaluska quarterly conference:

First, That we account this pastoral charge exceedingly fortunate in having had Brother Siler serve us as pastor for four eventful years—years of untiring service, seasoned with a ripe experience and genuine sympathy.

Second, That Rev. Frank Siler had unusual gifts and zeal for preaching the unsearchable riches of the gospel of the Son of God, unflaging vigor and industry as pastor, and extraordinary capacities as an executive in the kingdom work.

Third, That we hereby extend to Mrs. Siler, the four children, and an only sister our sincere sympathies, assuring each of our prayers for sustaining grace in this hour of their sore bereavement.

Fourth, That a copy of these resolutins be sent to each of the above mentioned persons, a copy spread on the minutes of our quarterly conference, and that a copy be furnished the two county newspapers and the North Carolina Christian Advocate for publication.

C. M. Pickens, P. E.
Miss Anna Glosser, Sec.
F. O. Dryman, Pastor.

IN MEMORIAM

Just three years ago this Easter—Monday night—when God sent his death angel to take our dear father away, oh, how sad it was to give him up; but yet we know that God always knows best. It left our hearts full of sorrow to think that father had gone away from us.

But when we think of that day when he called us all to his bedside, and called us all by name and asked us to be good and live for Jesus and meet him in that home that Jesus has gone to prepare for us, oh, it makes our hearts full with joy to think that father has led the way to heaven. I can remember when he called Maggie and said God had cleared the way to heaven for me.

Oh, yes, dear father, I have remembered those words you said to me. When God sends his death angel I'll be ready to meet you in that happy home above, where there is no parting, only joy and happiness. His daughter,

Mrs. Clarence E. Kenerley.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Behaviorism and Religion

BEHAVIORISM is materialistic, denying not merely the validity but the very existence of anything spiritual; religion recognizes the physical world of matter, but is also conscious of the being and truth of the spiritual. Behaviorism regards man as a machine, pure and simple; religion is cognizant of the similarities between the physical make-up of man and a machine, but in addition endows him with a dignity which only a conscious ego can bestow. Behaviorism denies freedom of the will to the individual; religion admits that a man is governed by a will greater than his own, but that man possesses volition to a very large degree. Behaviorism is interested in "muscle twitching," nothing more; religion, too, is concerned with observable physical reactions, but also recognizes the existence of a mental world within the individual. Behaviorism denies the existence of an Intelligent Supreme Being, since it cannot be confined in a test tube.

The issue, therefore, between the two is clear cut and definite. It resolves itself down to the question, "Does man live by bread alone?" The answer of the behaviorist is a positive "yes," while the answer of the religionist is an unequivocal "no." Behaviorism is a logical consequence of a materialistic philosophy of life, while religion does not pretend to exist without an emphasis upon the spiritual.

—Julius Mark, in "Behaviorism, A Battle Line."

Cokesbury Press.

TIDINGS FROM THE FIELD

R. E. Ward

R. E. Ward put Moravian Falls on the honor roll with a star in his crown last year. Now he comes again in this year of jubilee with a good margin as he goes to the roll. When a man once learns the trick the work goes with success. We thank, you, Brother Ward.

F. M. Shamburger

Brother Shamburger and his co-laborers at Mt. Gilead never fail to give a good account of themselves in the work of the Advocate. We have learned just what to expect at Mt. Gilead—the honor roll and all subscribers paid up. Our thanks are at all times due to Mt. Gilead people.

Guy Hamilton

Ayden-Macedonia through the leadership of Guy Hamilton goes to the roll. We thank you, Guy, and will never forget your story of the Leviathian that in an autumnal storm stood on end at an agle of 45 degrees and that you still kept your poise amid the bounding Atlantic.

E. J. Poe

Brother Poe was in this game last year and is now at it again. Dudley Shoals is certain to go to the roll when Poe says that it must be done. Keep an eye on the Statesville district. J. S. Hiatt and his pastors are moving toward a well defined goal.

W. J. Hackney

W. J. Hackney has joined the great majority of pastors on the Statesville district and put his charge on the roll. We thank you, Brother Hackney, and rejoice in the team work that is manifest within the bounds of the big Statesville district. It seems to be a neck and neck race between the Greensboro and Statesville districts.

R. DWIGHT WARE

...Rev. R. Dwight Ware who had already sent his check for $24 adds another check for $26 and enough new subscribers to more than put First church, Lenoir, on the honor roll. At the same time he writes:

"I want to advise you that two of our very excellent ladies managed this effort for our church. Mrs. J. M. Tuttle, a widely beloved lady of our town who is ever active and eager in the work of the church and who is the mother of the Revs. M. Q. and L. F. Little, two of our most excellent young preachers, was in charge of the Advocate canvass. She was ably assisted by Mrs. F. T. Sherrill. I must assure you quite sincerely that they have done all the work and that to them must go your appreciation. When this work has been finished by them you will have more to thank them for. It is certainly very fine of them to direct this work so splendidly."

THE WAY TO DO IT

Christian literature can be circulated whenever some one starts out with devotion and persistance. Our church papers can be placed in the homes of the people—it is being done. Here is a case in point as given by one of our pastors:

Mrs. ——— gave practically one week of her time to this work. In three instances there were persons who were financially unable to subscribe to the Advocate. She succeeded in getting someone else who was financially able to pay for their subscription. She tried to put the Advocate in every Methodist home in the church. With perhaps one or two exceptions she succeeded in doing this. During February she worked the Missionary Voice and secured 22 subscriptions. She is a real asset to that church.

SALISBURY DISTRICT CONFERENCE

Last Tuesday when C. H. Ireland and I arrived at Bethel church in Cabarrus county the automobiles were in number even as the buggies, wagons and carts in other days when the people gathered for the camp meetings. The old arbor with its iron roof is not now so much for religious services as it is a memorial of the good old camp meeting days, when the pessimist and the profane said "people got religion in August and lost it before the close of the Christmas holidays." But in spite of these jeering critics, it is worthy of note that wherever these camp meetings were held the communities even to this day are strong Methodist centers. And Bethel is no exception.

When I entered the church a few minutes before 12 o'clock L. B. Abernethy was pleading the cause of the Golden Cross before an audience that packed that spacious edifice. C. S. Kirkpatrick who followed said that his speech was the seventy-first speech of the morning. How he knew I cannot tell. But Kirkpatrick is an honorable man. I know that it was not the last for the talking continued till late in the afternoon. It is a gratifying fact that even Methodist preachers have learned to make a good speech in one minute, a better in five minutes, then, at a district conference, the time is up, or should be. The day of long winded, stale speaking and preaching has passed, let us hope never to return.

Every moment of the conference, so far as I could learn, had been chock full of interest. It was an occasion of rare inspirational value. H. C. Sprinkle guided the work in admirable style and every evidence points to a general awakening in the old Salisbury district. Sprinkle is a great elder.

C. A. Reap, the secretary of the conference, is to give us the details of the two days' session of this admirable conference. A. W. P.

REV. B. F. FINCHER IS DEAD

Rev. N. C. Williams of Charlotte kindly sends us the following notice of the death of Brother Fincher:

"He died at his home in Derita, N. C., Thursday evening, April 17. The funeral was held in the First Methodist church of Charlotte, N. C., Friday afternoon at 4:30, conducted by Drs. W. W. Peele, E. K. McLarty, J. B. Fitzgerald and N. C. Williams. His body was laid to rest in Elmwood cemetery of Charlotte. I am asked by the family to prepare his obituary, which I will do as soon as I am able to gather the data I need."

Brother Fincher was 73 years old, had been a faithful gospel minister for 42 years, and had rendered effective service for his Master. The people on those charges where he labored will learn with sorrow of his death, for he was a very popular minister whom the people lovingly remembered after he had gone to another pastoral charge.

He is survived by his widow; three sons, G. A., J. F. and Hillis Fincher of Derita; and the following daughters: Mrs. J. W. Kiser of Charlotte, Mrs. J. M. White of Charlotte, Mrs. L. F. Brown of Charlotte, Mrs. T. F. Gaddy of Roanoke Rapids, Mrs. C. M. Davis of Dallas, Mrs. W. R. Alsbrook of Charlotte, Miss Bennye Fayette Fincher and Miss Raphne Isabelle Fincher.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
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M. T. Plyler
Associate Editor and Business Manager

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Much of the present hue and cry about separation of church and state; this demand for the church to stay out of politics does not at all have to do with the union of church and state. Really this demand of the wets is a nullification of the principles of civil and religious liberty granted a citizen under the constitution. The wets have always exercised this privilege and made themselves heard—a right which is theirs—but the moment church folks start a crusade they are mixing church and state—the church enters politics.

For eight years we have been saying in this paper that Will Hays was not paid his big salary to manage the movies but to manage the American public while the real managers of the movies carried on their dirty work. Is that true? For an answer read this report: "Harrison's Reports" (the exhibitors' trade journal) states the matter very clearly: "Mr. Hays has no power whatever over the character of the films or over any other business matters of members of his organization. That is what he told the world at the Trade Practice conference, held in October, 1917. Mr. Hays cannot veto any unfit film.

Three hundred years ago, 1630, the estimated population of the colonies was as follows: Maine, 400; New Hampshire, 500; Massachusetts, 1,300; New York, 500; Connecticut, 500; Virginia, 3,000. The estimated population of all the colonies was about 6,000. A century later, 1730, the population was estimated as follows: New Hampshire, 12,000; Massachusetts (including Maine), 125,000; Rhode Island, 16,950; Connecticut, 55,000; New York (including Vermont), 49,000; New Jersey, 37,000; Pennsylvania (including Delaware), 65,000; Maryland, 82,000; Virginia, 153,000; North Carolina, 30,000; South Carolina, 30,000. Total estimated population of all the colonies, 654,950. These figures are of special interest just now when the census takers are busy. What will be the population 300 years from now?

"Mother," said Lucy, who had found an unfamiliar word in her reading, "what does hypnotize mean?" "It means," answered her mother, "to get some one so much under your control that he is not able to do anything except what you want him to do." Then the observant little seven-year-old Lucy after a pause said, "Mother, you have daddy hypnotized, don't you?"

An orthordox Jew, says the United Presbyterian, recently acting on a Chicago jury, refused to sign a verdict of guilty, although he voted for it, because it was a few moments after midnight on Friday and orthodox Jews are not allowed to write on that day. The judge permitted another to sign for him. He then refused to go home until after sundown on Saturday night, because orthodox Jews do not ride on street cars on their Sabbath. This is some of the same rigid tithing of mint, anise and cummin that Jesus met in his day and that led to the criticism of his disciples for plucking the heads of wheat and rubbing out the grain, because their law forbade the threshing of grain on the Sabbath day.

In response to the charge that the Methodist Church maintains a lobby at Washington, Clarence True Wilson declares: "The charge of lobbying has fallen flat. There has been no secret interviews; the board has no secret purpose or methods; it never seeks an office for any Methodist or any other Protestant because he is such, or his removal because he is not; it never asks a dollar of government appropriation or an exemption from taxes for its property. In short, it seeks nothing for itself or its denomination, but is in Washington to work for the public welfare. And yet there are some people who get terribly indignant at the padlocking of speakeasies, but they unblushingly advocate the padlocking of our pulpits. They know that the bootleg trade gets its inspiration from the still house, and its hope of immortality from the still church."

Sources of Attacks Upon Prohibition in Congress

Dr. Harry Earl Woolever, editor of the Methodist Press in Washington, has searched out the facts about those who have introduced the seven joint resolutions against prohibition in the House. These facts make wonderfully interesting reading. Mr. Woolever writes:

"There are seven House joint resolutions before the House judiciary committee upon which wet and dry hearings are being held. Reference to the bills as found in the House document room and to the records of congressmen as found in the volume, 'Who's Who in Our American Government,' gives the following facts which speak for themselves. Three of these seven bills ask for repeal, their numbers and introducers are: Res. 38, Congressman John J. Cochran of St. Louis, Mo., a Roman Catholic; Res. 114, Congressman Robert H. Clancy of Detroit, Roman Catholic, Knight of Columbus; Res. 137, Congressman James T. Igoe of Chicago, Roman Catholic.

"Three of the remaining four bills before the committee ask modification or sale of liquor under government supervision. H. J. Res. 11, asking that states be permitted to fix alcoholic content, was introduced by Fiorella H. LeGuardia, who often evidences an Italian attitude in legislation. He was elected by 11,956 voters on New York's East Side. We mention the number of votes cast to compare it with the number cast for Congressman Hudson of Michigan, an outstanding dry who received 239,223 votes or over twenty times as many as LaGuardia, but each has an equal vote in Congress.. The second of these bills asks for government controlled liquor stores. It was introduced by Congressman Adolph J. Sabath of Chicago, born in Czechoslovakia, a Jew. The third bill asks for beverages with three per cent alcoholic content and was introduced by Cochran of St. Louis, the same individual who also asked for repeal. The last of the seven asks for a referendum on repeal of the Eighteenth amendment. That such referendum is unconstitutional does not deter the introducer, Congresswoman Mary T. Norton of Jersey City, Roman Catholic.

The plain facts speak significantly. It is noted that each of the members introducing these bills is from a wet city with a large 'hyphenated' population and not a single one of them has had the advantages of the typical American background of religious and social training. The fight to maintain national prohibition is against forces led by those who never knew the spirit of the founders of this republic. This lack of American ideals of liberty results in their spirit of intolerance toward our laws. It is because of this attitude that Dr. Don C. Seitz, former manager of the New York World, declared, 'The select seat of bigotry is among Jews and Catholics.' "

Woman and the Single Standard

Certain women have made persistent effort to do away with the double standard of morals so long demanded of men and of women. One level has been set for women; a lower level has been demanded of men. The fairness of such a course certainly can not be justified by any known ethical standards; still the demands persist.

Our purpose just now, however, is not to discuss this general proposition, but rather to note the common tendency of these crusaders for the single standard to sink to the ordinary level of man rather than to lift man up to the standard set for women. To illustrate: the woman who sits at a table with a lighted cigarette perfectly at ease in a group of men rejoices in her new freedom, fully confident that she is on a common level with men. The double standard of conduct is no more—she has gone in her feelings as well as in her actions to the level of man. Whenever she has smashed such a convention as this, it becomes easy to ignore another convention in which a graver breach of conduct is involved. So, the tendency is to find a lower level in the face of the age-old and widely cherished expectation that woman is to be potential and persistent in the uplift of the race. Whenever woman begins to compromise in morals and she becomes lax in her demands for clean, straight living, the future of the race is in jeopardy. When the Roman matron lost her virtue the Roman soldier lost his courage.

This new found freedom of which so much is made in allowing greater liberty of action in this age of the single standard of morals too often is simply a glorification of the low standards set for men. Freedom is not always a boon for the race. Liberty is always dangerous because it is too often mistaken for license. The new found freedom of the negro of the South in the fall of the institution of slavery became a snare to many. It was fearfully abused to the hurt of white and black. This present freedom of woman as she escapes many restraints and conventions most dear to our mothers and

grandmothers is proving a snare to those women who are intoxicated with the new freedom. They smash the conventions and ape man in his conduct all the while tending to live on a moral level with man. But in so doing she loses the respect of all true and genuine men and allows the fine and delicate and refining sensibilities of her own soul to perish in the atmosphere and conduct of the lower levels.

Will the great body of women who are endowed with common sense and the true instincts of the sex refuse to be led by the crusaders for the single standard unless that standard be the one cherished for woman rather than the low levels of man? The apostles of self-expression and advocates of behaviorism are sure to be at home with the baser selves.

Will Rogers With the Sisters

We enjoy Will Rogers whether we agree with him or not. It is so interesting to note how much he sees in the papers. Here is one recent pick-up from the daily papers:

"'The daughters of one of our early and most exclusive revolutions' are in a huddle in Washington. Membership in this proves that you did have a forefather on or about 1776. Non-membership proves that your forefathers, if any, must have sprung up from somewhere in just practically the last few years. Mrs. Hobart, their president, made a speech yesterday against 'entering Europe by pen or pencil and against sinking even a rowboat.' She was cheered to the echo. Then Mr. Hoover faced practically the same descendants a few hours later advocating 'joining anything that had an application blank and sinking everything till we reach parity with Switzerland.' He was cheered to the same echo. Now what's the answer? The only thing I can make out of it the daughters like to cheer."

New York Speakeasies for Repeal

The New York World has discovered that the speakeasies of the city are against prohibition. Here are some of the reasons given:

1. Extreme hazard due to possible official raids.
2. Fear of hold-ups; gunmen know that police will not receive complaints from their victims.
3. Possible loss of total investment by padlock.
4. Rents doubled because of padlock possibilities.
5. Business small and uncertain compared to pre-war wet restaurants.
6. Non-paying customers (policemen and their friends).
7. Social stigma placed on speakeasy owner and his family.

Who Is Going to Retire?

With the approach of the General Conference much is heard of the number of new bishops needed. The great mass of informed Methodists will say elect not one unless some retire. So far no word has come of a voluntary retirement. Who is going to select the man that must step down? Who is going to bell the cat?

Is there really any need to keep up the tension? Why not early in the session let it be known that there are plenty of general superintendents to care for the situation and thus relieve the tension of all the candidates and let them have a good time at Dallas. It would be great.

Then, too, in this time of needed economy we should not add another dollar for supervision. A few men of world vision and with a burning passion for world conquest—a few men of apostolic zeal and prophetic ardor—set to lead in a mighty crusade for righteousness and the spread of Christian holiness might be of value. We have too many executives now who are not even willing to live in their own fields of labor. Three bishops in one state does not minister to equitable distribution. Division of forces and not multiplication of numbers are the sorest need in this present year of our Lord.

"Behaviorism: A Battle Line"

The above heading is the title of a new book issued by the Cokesbury Press. "The Psychology They Teach in New York," by William McDougal, D.S.C., of Duke University, opens the discussion. This is sufficient to give a taste for the sixteen chapters that follow by men of distinction in their fields. Rufus Jones discusses the question, "Have Souls Gone Out of Fashion?" Dr. Harris Franklin Rall of Garrett Biblical Institute considers "What Does Behaviorism Mean for Religion?"

The book deserves a wide and careful reading at this time. Dr. King has rendered a distinct service to his day and generation.

The New York Christian Advocate gives the following editorial notice of this timely volume:

"Behaviorism," the new philosophy of human conduct, which cuts the nerve of religion and morals, is challenged by twenty writers, Protestant, Catholic, and Jewish, in a volume just issued by The Cokesbury Press. The Methodist Episcopal contributors are Bishop McConnell, Dr. Lynn Harold Hough, Dr. J. W. Langdale, Dr. E. S. Brightman, and Dr. H. F. Rall. It is recommended to every preacher and teacher who finds himself confronted by this suave form of paganism, so seductive to youth in a materialistic age.

People and Things

Central, Concord, received 13 new members Easter Sunday. This makes 72 for the new conference year.

Fifty-six new members have been received by Rev. E. L. Hillman at Greenville since conference.

Twenty-five new members were received into Edenton Street church, Raleigh, Easter Sunday.

Rev. G. W. Vick, pastor of Green Street Methodist church of Winston-Salem, is assisting Rev. J. H. Bradley in a revival meeting this week at Carraway Memorial church, Greensboro.

Rev. J. R. Edwards closed a fine meeting at Bethel last Sunday. The twenty-four received on profession tell in part the results of the services. Rev. O. W. Dowd of Elizabeth City did the preaching.

"The Charlotte district conference will meet in Wesley Heights church, Rev. W. M. Smith, pastor, April 29-30. Representatives of the various interests of the church will be given a cordial welcome."—E. K. McLarty.

"We had a great congregation Easter morning at Centenary, New Bern. We received on profession of faith 19; by certificate 10. This is a total of 109 for the conference year—31 on profession and 78 by certificate."—A. J. Hobbs, Jr.

"Three hundred thousand Baptist farmers in Georgia have planted 'God's Acre' for raising funds for benevolent purposes in 1930. The plan is surely commendable, since it takes God into parnership," says Rev. W. A. Betts.

Rev. T. C. Jordan closed Easter Sunday a two weeks' meeting at Wilkesboro that resulted in a real revival. Eight joined church on profession of faith last Sunday. The pastor reports that the work is going good on that charge.

"We had a delightful Easter service Sunday at Biscoe. A class of eight children were received into the church at the morning hour. One boy was prevented from coming in with the class on account of sickness. He will join at a later date."—J. Herbert Miller.

Rev. W. F. Walters of Manteo writes: "As a result of evangelism through the Sunday school, directed according to the plan outlined by the Sunday school board, we received yesterday (Easter Sunday) thirty on profession of faith and five by certificate."

Dr. Hawkins, our pastor at Laurinburg, held a two weeks' pre-Easter meeting in his church and on Easter Sunday received 33 members into the church. There was fine interest throughout the two weeks, and an overflowing congregation Sunday morning, with everything at high tide.

Rev. H. H. Jordan writes from the Howard Kelley hospital, Baltimore, as follows: "I came here for treatment ten days ago and hope to be benefited by the treatment. Expect to go home some time this week. I desire the prayers of my brethren for the early and complete recovery of my health."

Rev. and Mrs. Harry Belmont Hill of the First Methodist Episcopal church, Boston, Mass., are receiving congratulations upon the arrival of a baby girl born Sunday, April 13. The Rev. Mr. Hill was formerly a member of the North Carolina conference. His parents, Mr. and Mrs. J. R. Hill are now residents of Sunbury, N. C., and Mrs. Hill's mother, Mrs. John C. Hill,, lives in Kinston.

There will be an all day singing at Jones Memorial church, Mooresville, on Sunday, May 4. Dinner will be spread on the grounds. Rev. A. C. Kennedy, the pastor, on this date will begin a series of revival meetings which is expected to be the most successful in the history of the church.

Rev. Ebenezer Myers closed a very successful revival Easter at Long Street, East Spencer. Next Sunday ten will join the church on profession of faith. Rev. B. H. Vestal did the preaching and Rudd Newsome led the singing. Brother Myers is now in the third year of a most successful year at East Spencer.

Under the direction of J. Foster Barnes, Duke University's glee club will visit six European countries, leaving about June 6 and returning late in July. Arrangements have been completed for two concerts in Belgium. On June 24 they will be heard in the Grand Salle du Palais des Beaux Arts in Brussels, and on the following evening will give a concert in the opera house at Liege.

"Two fine congregations at Hay Street, Fayetteville, today. Beautiful Easter music. This morning received 15 into the church, baptizing eight of them; this afternoon baptized four infants. Tonight preached by request to the Knights Templars. Our offering today was for the superannuate endowment fund. Epworth League had sunrise service this morning."—N. H. D. Wilson.

Bishop Mouzon in a note to the Advocate says: "I am leaving Monday for the board of church extension meeting in Louisville April 22. Thence I go to Nashville for the meeting of the board of missions, the 23rd and 24th The bishops meet April 25, 26 and 27. I shall remain in Nashville a day or two to see the Episcopal Address through the press. Then I go for the meeting of the board of education prior to the General Conference."

"Yesterday was a great day with us at Walkertown. Baptized six babies, received six young people into the church on profession of faith, and one by certificate; raised the ten per cent assessment on the Children's Home at the forenoon service. At the evening service a cantata, "The Risen King," was given; record congregations at both services. The Easter spirit was fine at the Sunday school and in all the services."—W. R. Ware.

Rev. G. T. Bond of West Asheville, who is this week assisting Rev. G. A. Stamper in revival services at Centenary, Greensboro, reports that last Sunday morning he received 40 new members into the West Asheville church. This makes a total of 91 for the present year. His many friends in Greensboro are delighted to have Brother Bond back in the city after an absence of several years since he closed his quadrennium as pastor of the College Place church.

Dr. L. B. Hayes concluded a two weeks' revival meeting at Central Methodist. He had been preaching sermons of power and profit to good congregations and 36 additions to the church resulted. Dr. Hayes' subject Sunday morning was "The Attainment of Immortality." The choir appeared in their new vestments for the first time. Sunday night the choir directed by Mr. Dale Kalter sang the "Crucifixion," a cantata giving a full description from the scene in Gethsemane to the cross. The church was filled to capacity at both services.—Cleveland Star.

"The pre-Easter campaign at Belmont Park, Charlotte, culminating with two weeks of revival effort led by Dr. E. K. McLarty, presiding elder, resulted in the addition of 63 persons to the church. Thirty-five of these came by vows and baptism. The four Easters at Belmont Park under the present pastorate have yielded 407 new members. The whole number of additions for three and a half years is 700."—W. H. Willis.

Robert S. Smith, fellow in the economics department of Duke University, has been appointed to a $2,000 fellowship offered annually by Amherst College to young scholars of exceptional promise who are graduates of that institution. The scholarship enables the holder to spend a year of research either in the United States or in foreign travel. Mr. Smith plans to go to Spain, where he will study during the summer and the next academic year.

Central Methodist church, Asheville: "I am glad to report that our services today have been full of the glad and hopeful message of Eastertide. An inspiring sermon by our pastor, Dr. Trimble, on the 'Quest for the Eternal' was well received by an overflowing congregation, and the music well arranged and expressive of the eternal hope of mankind fittingly added to the Easter message. There were nine baptisms and 99 received into the fellowship of the church. A great day for Central."—Rev. R. Turnbull.

"The Winston-Salem district conference will be held at Green Street Methodist church, Winston-Salem, May 1 and 2. Dr. W. P. Few will deliver an address on Christian Education at the 11 o'clock hour the first day of the conference. We are expecting the representatives of the various conference interests to be present and to address the conference. There will be addresses on such subjects as Creating a Missionary Conscience, What Can We Do for the Young People of the District? Personal Visitation Evangelism, and How to Raise Conference Benevolences."—Loy D. Thompson, P. E.

"Last Sunday was the occasion for our second quarterly conference at Tabernacle church. The weather was ideal, the congregation was large. Our new presiding elder, the Rev. L. B. Jones, was with us and captured the people with his preaching and brotherly and congenial spirit. He is making a fine start. After preaching a splendid dinner was served on the grounds. Then came the business session, when encouraging reports were made. There was scarcely a dry minute during the business session. It could not have been otherwise because of the characteristic humor of Brother Jones. When we all left the church we felt that the day had been well spent."—P. D. Woodall.

"I have been thinking of the country church for some time. When Mr. Duke made his wonderful gift to the country church I thought it would cause a wonderful step forward, but to my surprise they seem to be trying to do away with the country church and force the people to go to town to church. In Martin county they did away with a church with 75 members in a neighborhood ten by twelve miles. Why? Because the love for money was greater than the love for men. In Pitt county there is a church in a thickly settled neighborhood. It had 110 members, but it did not pay all the preacher wanted, so it is dropped, too. But to hear the men talk they are great lovers of men, but to see them act they are not. Here I am reminded of Hambone. He says the sinners must be all gone to the cities from the way the preachers act, for they are seeking the towns and not the country."—F. F. Eure.

"West Durham received 34 new members on Easter Sunday and made a cash offerings for the building debt of $1650, running up the cash in hand to $3500. The June payment is $2700. Everybody is happy because we are ahead of the requirement."—R. E. Brown.

Rev. W. C. Ball is having over 100 at the mid-week services in Franklinton. The Franklinton News says: "What a pleasure it is to join with your friends each Wednesday evening in going to a service of songs, prayer and inspirational talks, lasting for thirty minutes, and lifting one out of his doubt and fear into a new and greater joy. Your friends will be happy to share this service with you next Wednesday evening from seven-thirty to eight o'clock."

"I wish to announce the opening service of our new Grimesland M. E. Church, South, for the fourth Sunday in April (27). Preaching at 11 a. m. by Rev. J. M. Ormond of Duke University and 8 p. m. by Brother McCracken. Our few faithful ones here have been faithful and have sacrificed for the church to the extent of hurting, and it is because of this and the aid of the Duke fund they are completing one of the best equipped churches I know of in the country or village. The invitation to be with us the fourth Sunday is to all who will. This will be a great day of rejoicing."—W. B. Humble.

"On Easter Sunday night Dr. H. M. North closed one of the best revivals that the town of Kenansville has experienced in several years. All denominations in our little community co-operated in making this meeting the success that we feel it was. Dr. North did all of the preaching—and oh, what preaching! Few preachers can make the truths we live by so plain and simple that a child may understand. But that is the gift of our presiding elder on the Wilmington district. The pastor assisted Dr. North in receiving 17 into the Kenansville Methodist church on Easter Sunday. The other churches in the community will receive some three or four as a result of this revival. And we are hoping that some four or five more will be added to the Methodist church at our next appointment. The Advocate is going to receive our immediate attention."—The Pastor.

A GOOD WOMAN GONE

Mrs. M. P. Jones, mother of Rev. W. C. Jones of the North Carolina conference, died at her home in Greensboro Friday afternoon, April 18. Her eminently useful and beautiful life stretched beyond the allotted three score and ten; the last three years she was confined to her home following a stroke of paralysis. The immediate cause of her death was pneumonia.

The funeral services conducted by Rev. Albea Godbold, assisted by Rev. A. W. Plyler, were held at the home Sunday afternoon at three o'clock. Interment was in Green Hill cemetery, Greensboro.

Surviving are three daughters, Misses Lucy, May and Helen Jones, all of Greensboro; and three sons, M. H. Jones of this city, Rev. W. C. Jones of Leesburg, N. C., and B. W. Jones of Schenectady, N. Y.

Mrs. Jones had been a devoted member of College Place church for 30 years. She was a quiet, retiring mother who more than met every demand of her station in life and belonged to that great multitude of good women who have made our nation great. "Her children call her blessed."

The Romance of American Methodism

By PAUL NEFF GARBER

Homiletical Giants

THE Methodist circuit riders entered the itinerancy because they felt called by the voice of God to proclaim the great message of salvation. "The Lord called me to preach, and I went," declared Joshua Soule. Those early Methodist preachers felt that a dispensation of the gospel had been committed unto them. "Woe is me if I preach not the gospel" was their sincere belief. A sense of grave responsibility rested upon them. The members of the Western conference of 1805 declared that they lived in an age "in which there is great need to cry aloud, and spare not—." With such convictions it is easy to see why those early Methodist circuit riders were a singular group of preachers.

The circuit riders did not use prayer books; did not read sermons; and did not follow notes. Such homiletical aids were not necessary for the men who were overflowing with a great message. John Wesley in 1784 prepared a liturgy for the American Methodist, but it was soon discarded because the preachers would not be bound by formal prayers. S. R. Beggs traveled nine years in the itinerancy before he saw a Methodist preacher using notes while preaching. During his probation period Henry Bascom was criticised severely by the older preachers because he memorized his sermons. Largely because they were not hampered by prayer books and manuscripts, the circuit riders fitted into the life of the frontier. Peter Cartwright explained this when he wrote that, "the great mass of our Western people wanted a preacher that could mount a stump, a block, or old log, or stand in the bed of a wagon and, without note or manuscript, quote, expound and apply the word of God to the hearts and consciences of the people."

Those early preachers put their souls into each sermon. They did not deliver dull addresses. The hands and the feet were used to emphasize important points. People knew that the exhortation came from the depth of the preacher's heart. During the sermon tears would often roll from the minister's eyes. It is told that William Winans preached with such power that at the close of his discourse his handkerchief would be stained with blood. Listeners did not fall asleep under this type of preaching. A Frenchman who belonged to the Prebyterian church once gave the following reason to a Methodist preacher for not attending his services: "Me go to my church, me go to sleep; me go to hear you, me no sleep; you make too much noise!"

The circuit riders spoke from a background of personal experience. They were men whose hearts had been strangely warmed. "I the chief of sinners am, but Jesus died for me," was one of their unchangeable convictions. They could proclaim salvation to others because they had experienced it in their own lives. One of our early ministers used to say, "I simply told the story of the undying love of Jesus and related my own experience of salvation through Christ, and as I did so I cried and other men cried, and were converted."

Methodist ministers of the early nineteenth century used a simple language which was easily understood by the worshippers. They did not burden their sermons with high-sounding theological terms, but talked with directness and made use of plain illustrations. A Methodist clergyman of Indiana in order to show his congregation the folly of serving the devil used this metaphor: "And if you are seeking for wealth, the devil has none of it; if you were to sweep hell from one end to the other, you would not get a sixpense." Stirred by the plainness of this illustration one uneducated listener, sitting before the preacher with eyes and mouth wide open, exclaimed unconsciously, "God! money is as scarce thar as it is here."

In every sermon the circuit rider elaborated on all the doctrines of the Christian church. In fact a person who listened to an average Methodist sermon was made familiar with the important tenets of the gospel. Since the minister preached at a single place only once in twenty-eight days he had to concentrate in every discourse upon the fundamentals of the Christian message. In each sermon the people were told of the fall of man and of his redemption through Jesus Christ. The man who listened once to a Methodist preacher knew the answer to "What shall I do to be saved?" The preachers insisted that this salvation was free to all; that all men stood equal in the sight of God; and that God was no respector of persons. The listeners were reminded continually that a converted person had the witness of the Spirit in his life, and that it was possible for him to grow in grace and go onward to perfection.

Although the circuit riders offered free salvation to all, yet they never failed to hold before unrepentant sinners the punishment which awaited them at the hands of a powerful God. "Everyone of us must give an account of himself to God" was a popular text. Such terms as "hell," "devil" and "damnation" were used so frequently by the Methodist preachers that some people who wanted to hear only soft, mild, polite sermons would charge them with swearing and blaspheming. John Strange warned a young man who misbehaved during a sermon that God "by the slightest movement of his omnipotent power, could dash him deeper into damnation in a moment than a sunbeam could fly in a million of ages."

The Methodist divines were called the "now preachers" because they expected immediate results from their sermons. They spoke to the same group of people only once a month and each time might be the last opportunity for some one to hear the message of salvation. Before the circuit rider's return some in the audience might be dead and others might have moved farther west. A sermon that did not bring instantaneous results was therefore unsatisfactory to the preachers. That is why every service was made a "Pentecost."

The Methodist clergymen accepted the Bible literally. No textual or higher criticism caused them to doubt any passage of Scripture. For them, "Thus saith the Lord" was sufficient. The preachers quoted so liberally in their sermons from the Bible that listeners who did not often read the Bible learned in this manner of its contents.

The preachers promised to obey the Book of Discipline but Rule No. 6, "Take care not to ramble; but keep to your text, and make out what you take in hand," was constantly violated. Often in their enthusiasm they wandered from their texts. When sermons were several hours in length it is not surprising that this was true. Many early Methodist ministers imitated Rowland Hill, the famous English Methodist preacher who once at the beginning of a sermon said: "In the first place I shall walk up to my text and look at it. Secondly, I shall walk straight through my text. Thirdly, I shall walk around my text. And, lastly, I shall turn my back on my text and walk straight away from it."

The ministers were advised by the Discipline not to make their sermons too long, but so important was their message that it could not be quickly delivered. In contrast to modern conditions the Methodist laymen desired long sermons. When Peter Doub joined the Virginia conference and was assigned to the Haw River circuit the people objected to his preaching because the sermons were too brief. Doub apparently removed this objection for in 1830, at Rockingham, North Carolina, he preached four hours and a quarter without any intermission. In 1805 at a service in Ohio a congregation listened to a sermon from Bishop Asbury, one from Bishop Whatcoat and two more from circuit riders and yet, as Judge McLean says, "So precious was the word of the Lord in those days that the congregation evinced no uneasiness, but paid the greatest attention to all the discourses."

The early Methodist ministers scorned honorary titles and degrees. The Methodist Episcopal Church had been organized thirty-eight years before any preacher dared accept such an honor. A minister of another denomination once asked Peter Cartwright, "How is it that your denomination has no doctors of divinity? Cartwright's answer was, "Our divinity is not sick, and don't need doctoring."

The church was greatly agitated when in 1822 Transylvania University conferred the degree of doctor of divinty upon Martin Ruter. This is considered to be the first honorary title given to an American Methodist preacher. Ruter was criticised for accepting the degree. This action was interpreted by many to mean that Ruter had succumbed to the temptation of pride. Some insisted that having an honorary degree was similar to wearing jewels and costly raiment. So strong was this opposition that some preachers hesitated to accept honorary degrees. Peter Cartwright was given an honorary doctorate, but he announced that on the very next day he was "taken with a severe pain in the back."

Sinners trembled before the preaching of these homiletical giants. Many who came cursing them went home weeping and praying. During the sermon people cried out for mercy and help. One man in Kentucky after listening to a Methodist preacher declared, "I do not like to hear Askins; he makes me feel as if I was in the very suburbs of hell." Many a rough frontiersman remarked after a Methodist sermon, "If what the preacher says is the truth, I must be in a bad fix." The Methodist preachers "get right into the heart, and there they stick until they tear it all to pieces," was the testimony of a Quaker.

Today many people smile at the eccentricities of those circuit riders. The theological student is told to take some cultured city pastor as his model. Times, it is true, have changed since Asbury's humble preachers proclaimed the message of salvation, but those men are worthy of emulation. More people today would be affected by the Christian message if the Methodist preachers really felt a divine call; if they threw away most of their old manuscripts; if they put their whole soul into every sermon; if they had a vital Christian experience to relate; if they used a more simple language; if they preached the great doctrines of the Christian church instead of delivering moral essays; if they really expected results from every sermon; if they used the Bible more for their authority; and if they refused to allow the glamor of titles and honors to turn them from their immediate task. The methods of the circuit riders of the first and second generation of American Methodism brought results. Those men deserve to be called homiletical giants.

"They Talked With God" will be the title of Dr. Garber's article next week"

A GOOD BOOK FOR PRESIDING ELDERS AND BISHOPS

By Bishop Edwin D. Mouzon.

The Rev. W. L. Duren, D.D., pastor of St. Mark church, Atlanta, and author of the best study of Francis Asbury that has been made, has now put the church under obligation to him for having made by all odds the best study of Jesse Lee. It is published under the title, "The Top Sergeant of the Pioneers," with the sub-title, "The Story of a Lifelong Battle for an Ideal." It is printed in a De Luxe Edition of three hundred and twenty-five autographed copies and may be had by writing to Dr. Duren. The price of the book is three dollars.

I had heard of Jesse Lee all my life. As a student of Methodist men and movements I knew quite a good deal about Jesse Lee. But now after having read Dr. Duren's "Top Sergeant" I feel that I am personally acquainted with the man who gave to the church the Methodism of New England and who all his life was a fighting democrat.

I have said that this is a good book for presiding elders and bishops. And so it is. Francis Asbury was an Englishman with a British background. Jesse Lee was an American with an American background. These two men did more to make Methodism in America than any two men of those early days, and we ought to be thankful that God gave us Jesse Lee and Francis Asbury and not two men with English ideals.

And it is certain that Jesse Lee's ministry in the latter part of his life was mismanaged. The politics that defeated him for bishop in the year eighteen hundred left a deep scar on all concerned. And what a pioneer bishop this man would have made! After that defeat the appointing powers did not handle his appointments properly, and he did not find it possible to fit into the itinerant system so managed.

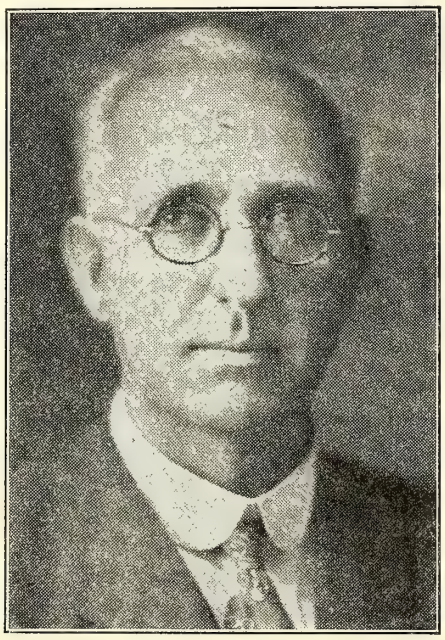
"The Top Sergeant of the Pioneers" is a most interesting human story looked at only from that viewpoint. As a study of the conflicting forces of autocracy and democracy which made Methodism and of two men, Francis Asbury and Jesse Lee, standing for opposing ideals, this book is necessary to every student of Methodist history.

God put music into the world to draw the hearts of men closer to the divine. "So far from its being a foreign force, introduced into a sanctuary as a clever means of awakening interest, music never finds its nativity until it finds its nativity in the atmosphere of God from whom music came."—Bishop E. H. Hughes.

REV. W. L. DAWSON PASSES

Rev. W. L. Dawson, 66, died at his home in Greensboro Monday morning, April 21, at 9:30 a. m., following an illness of nine months. On account of failing health he took the superannuate relation at the High Point conference last fall.

The funeral services were held Tuesday afternoon, April 22, in West Market Street church, Greensboro, and were conducted by Revs. W. A. Newell, H. G. Hardin and W. T. Albright. A large number of his fellow members of the Western North Carolina conference acted as honorary pallbearers. Interment was in Green Hill cemetery.



REV. W. L. DAWSON

Rev. W. L. Dawson, son of Milton Dawson and Wilhelmina Shamel Dawson, was born near Mt. Tabor church in Forsyth county on the 2nd day of August, 1866. He was reared amid the conditions prevailing throughout North Carolina in the years following the Civil War.

On July 29, 1888, he was married to Miss Frances Wagner who survives him. To this happy union six children were born, all of whom remain to mourn his going: Mrs. A. K. Moore, Greensboro; Mrs. Tull Richardson, Greensboro; Mrs. W. H. Jackson, Grifton; Miss Mabel Dawson, Greensboro; Mrs. J. R. Perry, Thomasville, and Rev. W. L. Dawson, Jr., of Bayboro, N. C.

At the North Carolina conference held in Greensboro in 1889 he was admitted on trial and appointed to the Dobson circuit, where he remained one year. Afterward he served the following appointments: 1890, Salisbury circuit; 1891, Woodleaf circuit; 1893-94, Troutman circuit; 1895-96, Wilkesboro; 1897, Watauga circuit; 1898, Taylorsville; 1899, Statesville circuit; 1900-01, Stokes circuit. At the annual conference of 1902 he was located at his own request. He served the Mount Airy circuit as supply in 1894, and at the conference of 1905 he was readmitted and appointed to the Yadkinville circuit, where he remained for two years; 1907-08, Wilkes circuit; 1909-12, West Greensboro; 1913, Matthews; 1914-15, conference evangelist; 1916, Rock Spring circuit; 1917, Randleman; 1918-19, Forest City; 1920-21, Spray; 1922-24, Summerfield; 1925-26, Proximity; 1927-29, Farmington. At our last annual conference he requested the superannuate relation, which was granted. Since that time he has resided in West Greensboro. For many weeks he knew that the end was drawing nigh. In exalted faith and love he awaited the call which came on the morning of April 21, 1930.

Brother Dawson was a man of saintliest character, complete devotion, highest ideals, and loving heart. Kindness was a part of his very nature. The records show that many hundreds were called into the kingdom of God through his ministry. Many of these have gone on before into the good land and will greet him with great joy. His influence will continue to bless the world through all ages. He has achieved immortality through the faith of the Son of God.

WASHINGTON DISTRICT CONFERENCE

The first day of the Washington district conference at Elm City this week went off with a rush. No one ate any idle bread from the devotional address of the presiding elder, Rev. J. H. McCracken, on "The Crowning Gift of Pentecost to the end of the day. The variety prevented monotony.

Rev. J. W. Sneeden kept the record and most of the pastors' reports were in by 11:30. Prof. F. S. Aldridge spoke for Duke University, and M. T. Plyler for the N. C. Christian Advocate before the sermon of the morning.

Rev. C. L. Read preached on the "Potency of Jesus," a sermon of unusual power. Clear, concise, informing and full of the passion of the cross, the message stirred the hearts of his hearers. It was a gracious, helpful hour.

In the afternoon, President Alexander of Louisburg spoke in an illuminating way of his college, Rev. A. S. Barnes made a plea for the orphanage, and M. T. Plyler, in the absence of President S. B. Turrentine, presented Greensboro College.

Of special interest were the addresses of Rev. H. I. Glass on the "Larger Loyalty" and of Rev. J. O. Love on "Some Essentials of a S. S. Worker." Mr. L. L. Gobbel disclosed plans for Cokesbury schools this summer.

Rev. J. V. Knight preached at the evening hour on "The Summons to Sense." He brought a vital and needed message.

The lunch served in the basement of the church met every demand of the noon hour. This was fully in keeping with the well known hospitality of Elm City.

Rev. S. E. Mercer is justly proud of his new church. One rarely sees such a church built for $30,000. The plans are admirable, the work well done, without and within, and the equipment adequate in every way. The people are to be congratulated.

Rev. and Mrs. E. D. Weathers contributed much to the success of the day in leading the music. The secretary must tell the rest of the story.

EASTER AT BURGAW

A commencement sermon on Easter was a new experience for me. I had such occasions associated with May and June, but this April day met every expectation. Sunday morning, following two days of rain, dawned gloriously, with flowers by the way, the green on the fields and the birds in the trees. Life and sunshine filled all the world. The delicate white bloom of the strawberry sprinkled the green foliage beneath which the lucious red berry began to appear in all the strawberry fields, a prophecy of the future harvest. It was good to be alive.

The graduating class in academic attire, with their families and friends gathered from all the regions around

"Haven't you heard?"

"No. I seldom go into Ben's Cross and know practically nothing of the life of the town."

"Of course, it may be false; probably it is," went on Inchcliffe; "all the same, it is very persistent, and no doubt Sutcliffe's sister is a very handsome girl. It is said in the town that he frequently calls at Sutcliffe's cottage.

"He has two sisters, hasn't he?"

"Yes. The younger one is ill—she has a weak spine, or something of that sort. But the elder one is thought to be very attractive. A black-haired, black-eyed wench whose beauty is somewhat of the gipsy order. Of course, Trebartha is a handsome young fellow," he added.

"Then gossip has it that—"

"I know nothing about it," broke in Inchcliffe almost eagerly. "There may be truth in it or there may not. But, as you say, why should he be so determined to keep on Sutcliffe?"

"Do you think you are fair, Edgar?" It was Naomi who spoke. During the conversation, while she had been silent she was evidently more than ordinarily interested in what was said. She might have been angry. She fidgeted in her chair, and there was a bright color on her cheeks.

"Fair?" repeated the young man. "How have I been unfair?"

"Because you know what you have hinted at is not true."

"How should I know? And in what way am I unfair?"

"Because you emphasize scandalous gossip, and say not a word of what you know to be true."

"What do I know to be true?"

"That Mr. Trebartha kept on Reuben Sutcliffe because he was assured he would arouse all the evil elements of the town by discharging him. I am sure that Mr. Trebartha isn't capable of being influenced by such things as you hint at."

"You seem very anxious to defend Trebartha," retorted Inchcliffe. He was a little irritated by her almost eager espousal of Trebartha's cause.

"It's only a matter of common decency," replied the girl. "I happen to know that Mr. Trebartha employed Sutcliffe before he even saw his sisters, and that it was only through strong persuasion that, after the Employers' Association had asked him to discharge Sutcliffe, that he would consent to keep him on. He was assured that if he descharged Sutcliffe he would probably bring all the evil influences of the town to a head, and thus do untold harm."

Inchcliffe laughed with seeming good humor; nevertheless it was easy to see that he was angered.

"That's interesting," he said, "but how did you happen to know it?"

"Muriel Redfern told me. She went up to Mythamroyd to see him at the time when Mr. Trebartha was on the point of discharging him, and she pleaded with him not to do so."

"What, that woman preacher? That freak!"

"I don't think she is a freak; in any case, it's not pleasant to hear one's friend spoken of in such a way."

"I can't admire your choice of friends," and there was a sneer in his voice.

The conversation was becoming strained, and Mrs. Shuttleworth felt uncomfortable as a consequence. As it happened, however, there were no servants in the room at the time, and so no harm was done, but she felt angry at the acerbity which was in both their voices.

"Of course, Muriel Redfern is a very clever girl," she said; "more than clever, in fact. All the same, she is a great trial to her father. Sir George is the proudest man in Greyburn, and a strict churchman. I suppose he's terribly angry at the thought of his only daughter being the minister of a dissenting chapel."

"She ought to be spanked," said Inchcliffe petulantly, "she's a meddling busy-body."

"She's one of the finest women I know," Naomi defended. "I'm told that she does more good than any clergyman in the district. I know as a matter of fact, that she has more than once brought around a reconciliation between masters and men, and it was with the best of motives that she persuaded Mr. Trebartha to keep on Reuben Sutcliffe."

"I wish she would keep her preaching to her chapel—if she must preach," and there was anger in Inchcliffe's voice. "It's hard enough for us to manage as it is, but when women preachers interfere—God help us!"

"I was rather favorably impressed with young Trebartha when we were traveling together in Palestine," Mrs. Shuttleworth confessed, turning the conversation to another channel.

"People speak of him in Ben's Cross as an atheist," said Inchcliffe meaningly. "Did he show any signs of it in Palestine?"

"He certainly isn't orthodox," replied Mrs. Shuttleworth, "but I thought him a very nice young fellow. Indeed, he compared very favorably with the rest of our traveling companions."

"He's a gentleman at all events," and Naomi's voice was defiant.

"Whatever else he is he's very fortunate," said Inchcliffe meaningly. "Three months ago, I suppose, he was living on the bounty of an old aunt, while now he is the possessor of all that John Towney left. Added to that, he not only has a champion in Naomi, but he's spoken of by the woman preacher as a sort of demigod."

Inchcliffe was angry with himself for saying this. He knew it was in the worst of taste, or as he would call it in the case of anyone else, "frightfully bad form." But he had lost control over himself and scarcely knew what he was saying.

During the remainder of the evening, Trebartha's name was not again mentioned, while the signs of irritation which had appeared during dinner entirely passed away. Nevertheless, Inchcliffe left early, and his parting with Naomi was colder and more formal than usual.

"Why did she turn up so rough, I wonder?" he asked himself as he drove to his own house that night. "Of course, she cannot be fond of him or . . . By Jove, the fellow is a nuisance, and with that woman preacher as his friend, he might be dangerous."

Mrs. Shuttleworth was very uneasy after Edgar Inchcliffe's departure. For more reasons than one, she desired that nothing should cause unpleasant relations between Edgar and Naomi. It had been her husband's dying wish that the two young people should marry ,and more than that, her own interests were bound up with those of the young manufacturer. Why it was she could not tell, but she felt that young Trebartha was a bone of contention between them, and she, motherly soul as she was, hated anything like unpleasant (Continued on page 28)

AN INTERESTING SERVICE IN KOREA

This little story I must preface with a few words of explanation. Wosan is the third largest port city in Korea; has a population of 42,988. Of this number there are 30,857 Koreans, 11,250 Japanese, and 809 Chinese. This city is the most northern of our Southern Methodist mission stations in Korea. The territory from here north is under the direction of the United Church of Canada. However, in this city both denominations have work. Added to the work we have with the Koreans, the Canadians have been supervising some work among the Chinese in the city. Fortunately for the Chinese a lady who has finished her term of service in China has come over here to work with the Chinese in Korea. So it was at the invitation of this missionary that some of us left the Sunday evening services in the Korean churches and went to this special service in the Chinese church.

The Chinese church is a very small wooden building, used for a school house during the week and a place of worship on Sunday; not a satisfactory arrangement, but the best that can be done at present.

At the service last evening four nationalities were present, Canadians, Americans, Koreans and Chinese. The interesting part was the fact that each nationality took some leading part in the service and yet there was almost no interpreting done. The sermon was preached in Chinese ,some prayers were offered in Chinese, some in Korean and others in English. When we sang it was a mixture of the three languages; part of the time I sang in English, part of the time in Korean, while others around me were singing in Chinese. Perhaps you think the service was too much in "an unknown tongue" to be profitable and that a congregation singing Chinese, Korean and English at the same time would be far from worshipful. On the contrary, it was most inspirational to me to know that as I sang, for instance, "More About Jesus" in my language others near were expressing the same thoughts in their languages and perhaps with equal or more desire in their hearts for a better understanding of Jesus.

After the preaching service there followed the ordination of the Chinese man who had been acting as pastor and teacher for the Chinese community. At the same time his wife was consecrated a deaconess. Following that service six people, ranging from old men to children, were baptized. After this the Lord's Supper was administered. As you have already thought, the service was quite long, but it wasn't tiring even though a great part of what was said was worse than "Greek to me"—it was Chinese. At the close of the service as we spoke to the people we received either a Chinese bow, a Korean bow or occasionally a hearty American handshake.

Perhaps all this doesn't mean much to you at home, but to me it was quite significant of the power of the Christian religion to see an illiterate Chinese (if not being able to read the Chinese characters can be called illiterate) having true fellowship with men educated in the best universities of America and Canada. Or others whose experiences and knowledge of life are bound by the four walls of a mud house shaking hands in sincerest trust and friendly interest with those who have had rich experiences and privileges in many lands. To me this fellowship demonstrated the truth we all belive that neither race, nationality, creed nor language can interpret with happy associations when all hearts are warmed by the same fire.

And remember, dear friends at home, that our thoughts often turn toward you and we are praying that you will keep the "home fires" burning brightly while we are trying to kindle the fires in the far away places. Mabel Cherry.

TRUTH TABLETS

By D. H. Tuttle.

No. 1. For General Conference delegates. Do not depend on men over 70 years to do service for four more years. See Psa. 90:10, and remember that some men get "so sot in their ways" that they are not fit for good team work. Do not elect more than two new bishops, if any. Elect them "on trial" for four years, and then if they have proven to be of proper temperament, ability and official activity, then elect them for life.

No. 2. This also for our G. C. D.'s. Spring a surprise on the entire church by striking from the "Apostles' Creed" the words "holy catholic church," and putting in their stead the inspired words of the New Testament, "The church of the living God" (1 Tim. 3:15). I like these words—God's own—and have used them nearly all my ministerial life. Now that the Romish church has proudly taken to herself the title "catholic" and regards all who have separated from her communion heretics, all Methodists and some others ought to return to God's word for the older and diviner name: "The church of the living God." To make this change saves printed explanations in all our disciplines, hymnals, and time used by pastors in verbal explanations from the pulpit. God is not the author of confusion, and there would be none if our Apostles' Creed was in accord with the holy scriptures.

No. 3. For our bishops. Get back to and evermore stand by our four-year time limit for all our preachers, from circuit riders to bishops. We opened the gates for five years and now some stay twice five, and then some. Popular preaching—preaching that pleases people more than God—is back of this desire for long pastorates. If all pastors would "cry aloud and spare not" the sinners, big as well as little, pastorates would be of shorter duration, but additions on profession of faith would be multiplied. Our great city churches need the most faithful and courageous of all preachers; men who forget all time limits while they push forward to full limit of declaring the whole counsel of God. There is a rumor in the air that this desire to stay longer in one region, or area, has infected the "College of Bishops." Please, you big beloveds, "nip this thing in the bud." Keep up old time itinerant activity from top to bottom of our system of evangelization. Our people crave to hear and know all our chief shepherds. I am hungry to hear Boaz and Hay. When a "chief pastor" has aroused more "snakes than he can kill," by becoming "entangled with the affairs of this life" (2 Tim. 2:4), it is expedient that he move on. The interests of Christ's cause must have first consideration even at cost of a bishop's self-denial.

THE MACON CIRCUIT

Along with the addition of six new members and the promise of many more during the year, Macon circuit has a good outlook. Two quarterly conferences have been held, both at Union church. Last quarterly meeting the church was filled to capacity, and a great interest is the result.

Our revival work will begin in May and continue through the summer months. Large congregations have already attended each church in the charge, members and newcomers of all ages. A great field in the work here lies among the young people.

Patton's Chapel is being entered again as an active church in the circuit. A Sunday school has just been organized at Mulberry church. Good attendance has honored the efforts of this little church which is located less than a mile from the Georgia state line.

Our next quarterly conference in June will be held at Mt. Zion church. This community has been active for some time in church work, and a large and interested group of members is expected to be present at the meeting in June. The Easter services at Union will be unusually good this year. Special music is planned.

The people in Macon county seem to be very co-operative and throughout the circuit as well. All seem to be receptive to the gospel of Christ.

C. F. Farriss, Pastor.

"IF"

If your heart is open to beauty
You are not poor, my lad.
If you love the hillsides, trees and flowers,
There's surely a reason to make you glad.

If you try to understand
And help your fellowman,
Your heart is open to love, and then,
It's closing up on sin.

If you seek a larger knowledge
You will more broad-minded be;
For to long and seek for learning
Is a part of it, you see.

If you will open all the doors
That have closed your aching heart,
And live, and grow in spiritual grace,
You will have done your part.

Dora Thorne.

JARVIS MEMORIAL, GREENVILLE

Easter Sunday night brought to a close a two weeks' series of very inspiring services at Jarvis Memorial, Greenville. There were services each morning and evening last week. The "morning watch" was a union service of the several churches in the city being held from 8 o'clock to 8:30, with the different pastors having charge. In the evening each pastor spoke in his own church. As is his usual custom, the pastor, E. L. Hillman, brought an excellent message at each of his services.

Mr. J. H. Rose of the city rendered a great service during the meeting by so ably directing the choir. There was a most beautiful spirit of interest and cooperation shown throughout the two weeks in the work of the choir and its director.

The attendance was encouraging, and much good is believed to have been accomplished. The deepening of the spiritual life of the church is in evidence. Twenty-nine members were received into the church, 16 by vows, ten by baptism, three by certificate, and one baby was baptized.

Three services were held on Easter day: the sunrise service with a splendid attendance and special music by the choir; the 11 o'clock service, at which time infant baptism was observed, was most excellently attended. At the close of this service a marriage ceremony was performed in the presence of the church congregation. The day was closed with a fine evening service, after which the pastor declared that it had been a full day, a happy day, and one with a varied program. Reported.

WILMINGTON DISTRICT CONFERENCE

The Wilmington district conference met at Rose Hill April 10-11, Dr. North, presiding elder, in the chair.

Ed. Earnhardt preached at the morning hour, after which the sacrament was administered.

The usual routine of organizing was taken up. C. N. Phillips was elected secretary.

Visitors were introduced: F. S. Aldridge, L. L. Gobbel, W. M. Curtis, M. T. Plyler, A. S. Parker, and C. B. Culbreth. Professor Aldridge represented Duke University, L. L. Gobbel spoke in behalf of the Sunday school work, M. T. Plyler told of the merits of the Advocate and W. M. Curtis represented the Greensboro College for Women.

Mr. Jesse Fussel extended to the conference a hearty welcome to meet with the church and the people generally of Rose Hill. Mr. J. E. Willoughby responded to the address in a most able manner.

After roll call and substitutions made, the report of the pastors and local preachers were called for.

Reports were very gratifying and showed the district to be in very good condition and encouraging.

On Friday morning Rev. Frank Culbreth preached and his sermon was well thought out and ably delivered.

Election of delegates to the annual conference was taken and the following were elected: W. B. Cooper, F. M. Foy, J. H. Fussell, W. A. McGirt, Mrs. W. F. Yates, W. D. Maultsby, James Parker, C. E. Quinn, E. Cavenuagh, J. L. Lewis, J. E. Koonce, J. B. Taylor, Mrs. L. Baggett, and J. C. Mallard.

Dr. North preached on Thursday evening and his sermon was very helpful, as they always are.

A memoir to the General Conference was introduced and on motion was passed.

From beginning to the close there was not one idle or useless moment, the business was dispatched with all courtesy to every one and everybody in good humor and no sleepy heads.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

The people of Rose Hill know how to entertain a district conference. There was ample provision made for every one in the basement of their very beautiful and well arranged church building. It is a building that the people have a right to feel proud of.

The only regret of the conference was that our very courteous and able presiding elder will be taken off the district at the next annual conference. During his leadership the district has made many advance steps toward a higher spiritual life and better organizations.

Rev. L. A. Watts invited the next session of the conference to meet at Jacksonville and the invitation was accepted.

The conference adjourned after passing resolution of thanks and appreciation for the splendid manner in which the people of Rose Hill provided for the conference. Chas. N. Phillips, Sec.

MOORESVILLE CIRCUIT

The second quarterly conference of the Mooresville circuit was held in Williamson's Chapel church, near Mooresville, Sunday, March 30, with a large delegation of laymen and women from throughout the charge meeting with them to take part in the conference. The program began promptly at 10 o'clock. After a brief devotional service the pastor, Rev. W. G. Pilcher, in making the opening address assured the overflow audience of a sincere and hearty welcome. He spoke with deep conviction of the deep and far-reaching effects of a meeting of this nature, expressing that the people would gain much inspiration from the program to follow, thus making the occasion one of the high lights of the conference year. During the morning hour the Carolina quartette of Hickory gave a number of pleasing selections, among them two beautiful spirituals: "Lord, I Want to Be a Christian" and "Standin' in the Need o' Prayer. The Misses Black and Miss Nixon of Terrell were also present on this occasion, delighting the audience with several popular numbers. Triplett choir sang "I'm Sailing On" and "Work Where You Are," followed by several selections from the choir of the hostess church. The bountiful dinner spread on the long table in the grove was made more enjoyable by the pleasant social contacts during the brief noon hour. Rev. J. S. Hiatt, presiding elder, was the principal speaker of the afternoon. In a carefully prepared discourse he sought to show how Jesus fought his way to complete victory against all odds. He held the interest of the entire audience, as only an eloquent and enthusiastic speaker can.

Reports given in at the close of the conference give evidence of the fact that the charge is moving steadily on the upgrade. N. M. B.

BOOK NOTICE

THE PEW PREACHERS

Edited by William L. Stidger. Cokesbury Press, Nashville, Tenn. Price $2.50.

This book just off the press gives a brief biographical statement concerning each of the fourteen men whose articles appear in the volume. Some of these men will not allow the editor to call their chapters sermons. They say, "We are not preachers and we are not preaching. We are merely thinking out loud some of the thoughts that pass through our minds while you preachers are preaching."

This book is a cross section of what America's foremost laymen are thinking of religion and of the church. These men are: Owen D. Young, Henry Ford, Edwin Markham, Roger Babson, Edgar T. Welch, William E. Sweet, Curtis D. Wilbur, R. A. Doan, Tom Mason, Robert A. Long, William Allen White, James Cash Penny, Charles W. Wood, and James Schermerhorn. This is a notable list many will be eager to follow.

"Speed" is not in the Eternal's vocabulary, but "direction" is.—Forward.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

LEST WE FORGET

Three great objectives were set before the Greenville conference April 3-4. They were defined in terms of Christian conscription, Christian conversion, and Christian consecration. They were set up and defined, let it be noted, but they were not attained, in Greenville.

Attainment of these objectives remains with those on the ground, at work in local Sunday schools, churches, and communities. And the ultimate value of this great meeting, generally conceded to have been the best we have ever had, will be measured by increases in the membership and fellowship of our Sunday schools and churches, successes in the evangelistic work of these groups, and the services rendered to a needy and hungry humanity.

First, therefore, shall we not give our own selves to the Lord completely and, having done this, shall we not look into the fields, take such surveys as may be needed, engage in the doing of those things and using those resources—material, mental, and spiritual, that shall enable us, as co-workers with Him, to achieve real success in this year of our Lord 1930?

CONFERENCE ECHOES

"I have never had such inspiration from a conference before. I called a special meeting of our workers' council to pass along as much of the inspiration as possible to those working with me, and all pronounced this the best meeting of its kind we had ever had."—J. W. Gilliam, Supt. Steele Street, Sanford, and district superintendent, Fayetteville district.

"I enjoyed the Sunday school conference very much. I think it was the greatest I ever attended. . . . I congratulate you on the great work you are doing."—Rev. O. W. Dowd, presiding elder, Elizabeth City district.

"Permit me to thank you for the fine program prepared for the conference at Greenville. I am very sure that the meeting was one of the very best, if not the best, that we have ever had."—Rev. Thomas McM. Grant, pastor First church, Wilson.

"It was a real pleasure and inspiration to attend your conference-wide meeting. It was well attended and most inspiring, and I am sure the workers derived much benefit therefrom. I hope that the primary workers did not feel that their attendance was entirely in vain and that I may have helped them even a little."—Miss Elizabeth A. Jarrett, elementary superintendent, Virginia conference.

"I think we had a good meeting at Greenville. I enjoyed being with you boys. May you continue to emphasize the heart of Christianity in your work."—Rev. D. M. Sharpe, pastor, Edgerton Memorial church, Selma.

Heartening and inspiring are these expressions from persons who were present at our Greenville conference. We are counting on them and hundreds of others who attended and thousands who did not attend, to lead in their respective communities a new crusade of Christian conquest that will continue until the hundreds of thousands of unchurched and unchristianized people of our land are brought into the church and into the abundant life which Jesus came to give all humanity.

AN EMERGENCY

Due to the closing of the bank in Franklinton on April 9 in which for about 15 years Mr. E. J. Cheatham, our faithful and efficient treasurer deposited funds of our Sunday school board, the board finds itself at least temporarily greatly embarrassed financially. The executive committee, through Chairman Spence, is making an appeal to the preachers and laymen of the North Carolina conference to come to the aid of the board in this crisis and, at the request of Mr. Cheatham, has asked Professor Flowers, treasurer of Duke University, to act as treasurer of the board so that Mr. Cheatham may be relieved of the details of treasury duties and give all his time and energy to the affairs of the bank, of which he is president. Professor Flowers has consented to serve, and we trust other friends of the Sunday school cause will respond as readily to requests now being made of them. Note, therefore, the following:

I. Funds are needed immediately for carrying on the Sunday school work already projected in the North Carolina conference.

II. Sources from which aid is asked are three:

1. Sunday School Day offerings. (Now is the regular time for the observance of this day. The present emergency calls for an offering from every school—just as liberal as possible).

2. Missionary Day Offerings. (Approximately half of these offerings remain in the North Carolina conference for extension work in neglected areas).

3. Special contributions. (Friends of the cause are asked to come to its aid in this crisis. Pastors and superintendents can help greatly by putting this matter on the heart of persons and groups in a position to respond).

III. Direction of all offerings, until further notice, should be to Dr. R. L. Flowers, Acting Treasurer Sunday School Board, Durham, N. C.

IV. Distinction should be made in sending remittances. Be sure to indicate the source of each check, stating "Sunday School Day Offering," or "Missionary Offering," or "Special Contribution" on the faces of checks or on note accompanying checks, in order that proper credit may be given.

V. Remittances made promptly will relieve a temporarily embarrassing situation and enable the Sunday school program of the North Carolina conference to move forward without interruption.

ROCKY MOUNT SCHOOL

Courses and instructors for the seventh annual standard training school to be held in Rocky Mount May 11-16 are as follows:

"Program of the Christian Religion," President C. C. Alexander, Louisburg College.

"Beginner Department Administration," Mrs. O. V. Woosley, Winston-Salem.

"Primary Lesson Materials and Teaching," Miss Georgia Keene.

"Training Adolescents in Worship," Mr. L. L. Gobbel.

Rev. T. G. Vickers of Rocky Mount, is chairman of the board of managers. Mrs. C. L. Read of Tarboro heads the enrollment committee, which is conducting a pre-enrollment campaign.

FAYETTEVILLE SCHOOL PROGRAM

Three of the four courses to be offered in the Fayetteville standard training school May 11-16 are as follows:

"Spirit and Genius of Methodism," Dr. Paul N. Garber.

"Evangelism in the Sunday School," Rev. C. B. Culbreth.

"Junior Lesson Materials and Teaching," Mrs. P. W. Flagge.

The fourth course will be announced soon.

JUNALUSKA SCHEDULE

Our readers will be interested in the following schedule of conferences, schools, and camps at Lake Junaluska in the summer:

June 8-15, Methodist Student Conference.

June 10-July 18, Junaluska Summer School (affiliated with Duke University).

July 2-6, Temperance and social service conference.

July 8-19, Young People's Conference.

July 21-August 5, First Term Leadership School, Sunday School Board.

July 21-August 30, Junaluska School of Religion.

July 28-August 7, School of Missions.

August 6-20, Second Term Leadership School, Sunday School Board.

August 8-18, Epworth League Assembly.

August 20-31, Camp meeting (conducted by Dr. Arthur J. Moore, Birmingham, Ala.)

June 30-July, Camp Cheonda for Girls.

August 4-26, Camp Cheonda for Boys.

ROSE HILL CONFERENCE

It was a good day at Rose Hill April 10 where Dr. Harry M. North convened the Wilmington district conference. The people were there, including every pastor save one, Rev. A. J. Groves, of Wil-

(Continued on page 25)

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

REV. PAUL R. RAYLE

After a good deal of correspondence, I have been able to persuade Rev. Paul R. Rayle of the Statesville circuit to allow me to present his picture to the readers of the Advocate. Brother Rayle has made good on every circuit he has served. He is a man who can quickly find the problems of his charge and one who can work out solutions for these problems.



Brother Rayle, better known as Paul, was born and reared on a farm at Summerfield, Guilford county. He has had advantage of being reared in a Christian home by a father and mother who gave the best they had to their children. He joined the church at the age of 14 and felt the call to preach at the age of 21. His three and one-half months in Alray Hospital, France, as a result of his part in breaking the Hindenberg Line has not taken the fight out of him. He is hitting Satan's line with the same determination he hit the Hindenberg Line.

After his return from the World War, he entered Rutherford College, finishing his high school work in 1922, his junior college work in 1924, and received his A.B. degree from Emory and Henry College in 1928. After graduating from Rutherford College, he served two years on the Hudson charge. While serving this charge he built a handsome brick church at Whitnel. During his college days at Emory and Henry he served the Kaywood charge, Holston conference. Upon graduation from Emory and Henry he returned to this conference, where he has been serving the Statesville circuit for the past two years. During this time he has remodeled two of the churches on the circuit.

Paul is a great believer in religious education. He has taught four local training classes on his charge in which 54 certificates of credit have been issued with probably as many more people taking part who did not earn credit.

In 1923 he married Miss Annie Person, a public school teacher, who has carried her part of the work as nobly as her husband. They have one son, William Paul.

GOOD FELLOWS

Revs. C. O. Kennerly and F. J. Stough, a few weeks ago, asked if they might run two Cokesbury training schools on their charges, one at Stanfield, the other at Bethel. Arrangements were immediately made for the school at Stanfield, and 20 workers from six different Sunday schools earned certificates of credit in this school. These two good fellows are conducting these schools without any charge whatever to the Sunday school board. This liberal spirit on the part of these fine young ministers is highly appreciated by the Sunday school board at this particular time. There has never been a time when the Sunday school work needed the loyal support of the pastors more than at this time, and they are doing this in such a fine way that we are confident the program will be carried out. Our hats off to Kennerly and Stough who are doing a wonderful piece of work on the Bethel and Stanfield charges! Brother pastor, let's do more of this kind of work this year.

MISSIONARY DAY OFFERINGS FOR FEBRUARY AND MARCH

The following missionary offerings sent to treasurer, Rev. E. O. Cole, 1103 Plaza, Charlotte, during the months of February and March, have been reported to this office. Any offering reaching Brother Cole after March 31 will be published in next month's report. If your Sunday school is not in this list, you can help carry the Message to some needy place by joining this loyal group of givers. A part of the Missionary Day offering goes to the support of the Sunday School extension program in our own conference and this is the only means for support of the great Sunday School Extension program which is reaching some very needy places.

Asheville District

Haywood Street	$13.74
Asbury Memorial	5.59
Tabernacle	3.77
Saluda	3.19
Avery's Creek	1.89

Charlotte District

First, Charlotte	129.03
Central, Monroe	32.04
Matthews	8.70
Harrison's	5.50
Morven	5.31
Belmont Park	5.00
Weddington	3.29
Waxhaw	3.09
New Hope	3.00

Gastonia District

Central, Shelby	15.00
Stanley	10.39
Smyre	9.50
Laboratory	5.42
Trinity	4.36
Concord	3.89
Goodsonville	3.46
Polkville	3.33
Kadesh	3.30
Sharon	2.50
St. Peter's	2.40
St. Paul's	2.24
Lawndale	1.67

Greensboro District

Ramseur	100.00
Centenary, Greensboro	28.86
College Place	25.95
Pleasant Garden	11.44
Gibsonville	7.25
Summerfield	5.32
Friendship	4.06
Gethsemane	3.83
Center	3.50
Bethany	3.15
Naomi	2.38
Old Union	2.00
Whitsett	.95

Marion District

First, Marion	16.45
Spindale	12.97
First, Morganton	12.51
Bakersville	6.37
Nebo	2.25
Connelly Springs	1.88
Bethel	1.74

Mt. Airy District

Mariah's Chapel	1.10

Salisbury District

First, Salisbury	80.11
Trinity, Kannapolis	40.00
Central, Concord	20.56
Central, Albemarle	12.00
Badin	7.43
Woodleaf	4.25
Gold Hill	3.00
Forest Hill	2.50
Rockwell	2.14

Statesville District

Newton	25.00
Rose Chapel	7.85
Hopewell	5.35
Hudson	5.05
Race Street	5.00
Vanderburg	4.05
New Salem	4.00
St. John's	3.88
Wesley's Chapel	3.26
Cool Springs	3.17
Williamson's Chapel	2.81

Waynesville District

Canton	10.11
Long's Chapel	2.59

Winston-Salem District

Centenary, Winston-Salem	80.39
Mt. Olivet	21.45
Linwood	13.41
Mt. Tabor	12.67
Mocksville	11.91
Sedge Garden	9.44
New Hope	5.62
Farmington	5.45
Midway	4.00
Fair Grove	3.65
Brookstown	3.54
Macedonia	3.06
Bunker Hill	2.00
Smith Grove	1.58

DIAMOND JUBILEE HONOR ROLL

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

◇◇◇Dover—L. E. Sawyer 25
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Ayden—Mac. Guy Hamilton 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Randolph—W. R. Kelly 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Ramseur-Franklinville—G. W. Williams 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Catawba Ct.—E. D. Ballard 9
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 23
Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P. Powell 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

Oil should clean and protect as well as lubricate—says household expert

The oiling of household devices presents a problem different from that of factory equipment, says a nationally known housekeeping expert. Household appliances are not used constantly and therefore collect dirt and rust when idle. Consequently, oil intended for general household use should clean and protect as well as lubricate.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

DURHAM DISTRICT EPWORTH LEAGUE INSTITUTE

The specialization institute for the Durham district Epworth Leaguers was held at Calvary church, Durham, April 21-25. The sessions were conducted each evening from 7:30 to 9:30. "Administration" was the theme of the institute, and the League handbook was used as the text. The classes were taught by Mrs. Katherine T. Summers, from Central Office, Nashville, Tenn. One unit of credit was issued to those completing the course.

This was the first institute of this kind to be held in the Durham district, and a goodly number of leaguers took advantage of this opportunity to learn more about the work of the Epworth League.

Plans are being made to hold a regular Durham district institute in connection with this specialization institute. This is to begin with a social and get-acquainted meeting at the West Durham church Friday evening, April 25, at 9 o'clock. Mr. Phillip Schwartz will have charge of the games. The conference treasurer, Mr. Gehrman Cobb of Goldsboro, will also be with us at this time. The institue will continue Saturday morning, beginning at 9 o'clock and closing with a luncheon at 1 o'clock. We are very fortunate in having for our speakers Rev. T. M. Grant of Wilson, our conference Epworth League president; Rev. E. L. Hillman of Greenville, dean of our summer assembly at Louisburg; and Mr. Phillip Schwartz of Raleigh, our special field secretary.

We are hoping to have a large delegation of Durham district leaguers attend this institute. Mrs. Geo. F. Tyson,
Sec. Durham District.

NEWS ITEMS FROM THE DURHAM DISTRICT

The Epworth League of Brooksdale, of which Miss Foy Lawson is president, presented the anniversary day pageant at their own church at Concord, and also for an invalid in the community. They have also been holding services in the absence of their pastor, Rev. S. F. Nicks. These leaguers paid their mission pledge in full some time ago. The Brooksdale League is one of the few in the Durham district that has sent in all the quarterly reports up to date, and I want to express my appreciation for the splendid co-operation that they have given me this year.

The Carr League of East Durham, of which Miss Ethel Boyd is president, has over 62 per cent of its members taking the Epworth Era.

Mr. E. H. McGregor is president of the league at Front Street, Burlington. His league has a wonderful record. They have paid their mission pledge of $75 in full, besides paying all their other bills. They have $30 in the treasury and are ready to begin again with a clean slate. I am anticipating a successful year for Miss Doris Apple, who will be the new president. We don't blame Rev. L. D. Hayman for being proud of his Epworth League.

Long Memorial League presented the anniversary day pageant, "Children of Light," and sent the offering of $10 to the conference treasurer. Miss Claire Harris is president, and we are expecting this league to get a gold seal at Louisburg this summer. They have already paid their mission pledge of $35 in full.

Mr. Winford Bobbitt is president of a wide-awake league at West Durham. During the past quarter they raised $133 for their church building fund, besides raising their chapter budget. During the first quarter they paid in full their mission pledge of $35.

The Hi-League has only been organized during the past quarter, but they now have a membership of 41. Forty of these are members of the church. They have raised $17 on their church building fund. Mr. W. G. Carrington is Hi-League counsellor, and his leaguers are certainly wide-awake and doing a wonderful work.

The Hi-Leaguers at Calvary church have just completed their Bible study course, and they are planning to have their mission study class in May. Mrs. Mamie Crim is the Hi-League counsellor.

The Hi-Leaguers at Carr church are looking forward to receiving a gold seal at Louisburg this summer. They are steadily progressing under the leadership of their counsellor, Mrs. J. A. Russell.

The Epworth junior society of Trinity church, Durham, of which Mrs. L. N. Wilson is superintendent, has 17 members on roll, all of whom read their Bibles daily. The president of the juniors is Frances Briggs.

The Epworth junior society at Calvary church has 18 members on roll. They have recently been reorganized, and Mrs. Floyd Couch, junior superintendent, is looking forward to a good year in her league work. Sadie Lee Mumford is president.

Mrs. R. M. Boyd, junior superintendent at Carr church, has 22 members on roll and they are progressing fine in their work. Louise Hardison is president of the Epworth Junior Society.

Mrs. Emory Winstead, superintendent of the junior society at Concord church, has 17 members on roll. Kenneth Wagstaff is president of this interesting group of juniors.

The junior society at Branson church has 12 members on roll. Miss Myrtle Fletcher is superintendent and Janet Stone is president. We are expecting great things of this new junior society.

Mrs. Geo. F. Tyson,
Sec. Durham District.

Western North Carolina Conference

RUTHERFORD COUNTY UNION

The regular meeting of the Rutherford County League was held Friday night, April 4, at Spindale. A splendid devotional was given by the home chapter. Parts on the program were given by Mrs. Barber, Nevin Starnes, Gussie Whitaker and Mr. Barber. The special speaker for the evening was Rev. John Hoyle of Rutherfordton. He brought a wonderful message to our young people.

President Eaves conducted the business session, the following chapters being represented: Spindale, Forest City, Rutherfordton, Salem, Oak Grove, Cliffside, Pleasant Grove. Salem scored the highest on standard of efficiency and was awarded the electric cross. Spindale had the largest percentage present. Mr. Ralph Joly of Rutherfordton was elected president of the union for the coming year. Mr. Howard Wells was elected vice president. The leaguers were invited into the dining room where they enjoyed a social hour. Cor. Sec.

GREENSBORO UNION MEETING

The regular monthly business and social meeting of the Greensboro Epworth League Union was held in Gibsonville M. E. church Tuesday evening, April 15. Rev. D. W. Brown, pastor of Proximity Methodist church, conducted the devotional service. The leaguers were welcomed by Rev. Reid Wall, pastor of the Gibsonville church. During the business session reports on the work of the union were given by Miss Mary Wooters, Miss Mary J. Allen, and R. Ray Jones. The Hi-League attendance banner went to Carraway Memorial and the senior attendance banner was won by Proximity.

At the May meeting of the union, which will be held at Carraway Memorial church, officers will be elected for the next year. A nominating committee was appointed Tuesday night consisting of Ray Jones, chairman, Miss Pauline Dawson, Miss Elizabeth Mann, Miss Mary J. Allen, and Cecil Jones.

In the Hi-League singing contest between Gibsonville and Carraway Memorial chapters the banner was awarded Carraway Memorial. The Proximity and Gibsonville senior chapters staged a singing contest, the latter winning the banner. Two hundred and forty leaguers were present at this meeting, the following chapters being well represented: Bessemer, Carraway Memorial, College Place, Gibsonville, Holt's Chapel, Muir's Chapel, Proximity, and West Market Street.

At the close of the social hour delicious refreshments were served by the Gibsonville leaguers.

"Pity yourself and you will reach the stage where others will have nothing to give you but pity."

Children's Storyland



THE IMPS AND THE ELF

Two naughty little imps there are,
Who practice to deceive.
To hear them speak so pleasantly,
You never would believe
That they could work such havoc now
Wherever they may go;
Perhaps you've found them in your home,
And have been troubled so.

They break your tops, or spill your milk,
Or lose your ball and bat;
They even soil and tear your clothes,
Or hurt the dog and cat.
You have to watch them carefully,
These imps, so like each other;
I-Didn't-Mean-To, one is called;
I-Didn't-Think, his brother.

They'll smile and say they're sorry, too,
These imps, so like each other;
They're scarcely through with one bad trick
Until they're at another.
Now if you find them in your home,
And don't know what to do,
Be-Careful is a kindly elf
Who'll drive them out for you.

—Selected.

IN A GARRET

By Mrs. R. E. Brown.

A ray of sunshine in an old New England garret brightened up a dark interior and showed a little pathetic figure standing hesitatingly in the midst of the usual collection of boxes, chests, old fashioned looms and wheels. She glanced here and there and then the words in her heart came to her lips:

"Oh! if we could only find it! Why did God let John die before he told us?"

It was a sad story. The farm was to be sold for the mortgage. A great injustice was about to be done, for the money had been paid to Lawyer Ellis, but the receipt could not be found. The husband had died suddenly and Mrs. Howard and her little children would be turned out of the old house where they had always lived, to find another home among strangers. If the old account book, which had been sought for in every place, could be found, there might be a brighter story to tell than the thought, "no home, no home!"

There was a patter of little feet on the stairs ,and a child's voice, "Mamma, play school, play school."

"No, dearie, mamma can't. Go and call Johnny; he'll play with you," said Mrs. Howard as she opened, as a last resort, an old trunk, and sat down beside it to look over the papers and letters which it contained. Many strange memories of the old days came up before her as she opened letter after letter. In one there were a few flower seeds which gave her a pang of heart-break when she thought of leaving the garden which her husband had so dearly loved; and she realized that "more in the garden grows, than what the gardener sows." In another she found a bit of silk, only a little thing, yet it drew her mind back to her wedding day. The next was an old love letter written by her father which her mother had kept. After reading a few lines, her eyes filled with tears as she remembered the never failing love of her father.

Just then the children's voices were heard as they came up the stairs and she knew that she must repress her feelings and, throwing aside the letters, she took up the old hymn book to run through its pages.

"Come, Johnny, I'm the teacher. Here's some books," said the little four-year-old, as they went to the farther end of the garret to the window and sat down by an old reel. They played quietly for a few minutes and their mother had lost herself again in a reverie when Johnny's voice roused her. "You can't read that! See?" pointing to the inscription on the old reel.

"I can.

"'Polly Green, her reel!
Count your thread right
If you reel in the night
When I am far away.'"

"I tan too," said the baby and repeated the first few words successfully and then stopped.

"Oh, you can't read; you're a girl. Hear me," said Johnny. At this the little one cried in an injured tone, "I tan read. You're a naughty boy. I'll tell mamma!" and began to cry.

Mrs. Howard started up almost in despair. She felt her search useless and anxiety for the future of her children almost overcame her as she went towards them. "What's the matter? Baby's getting to be a big girl and musn't cry. Can't read it? Let's see," she said as Johnny tried to tell her the trouble.

"'Polly Green'—yes, that was your Great-Aunt Polly. You don't remember her. She wrote that on the reel herself."

"What's it for?" inquired Johnny.

"Your great-grandfather gave the reel to her when she was ten years old, and she wrote those words there so that folks would know the reel was hers. Now, play nicely and don't disturb mamma."

"Was this Great-Aunt Polly's too? piped the little one whose face was now all smiles as she held up an old book.

"That?" said her mother. "Why, child, where did you get that? Give it to mamma."

"It was downstairs and we brought it up a long time ago to play school," explained Johnny.

A glance at the book—no, it cannot be; yes, it is, the old account book is found and the receipt drops from its pages as she opens the leaves. The children never knew why she said a little prayer there in the garret, and thanked God for the finding of an old book; but Lawyer Ellis knew about it that very day. The home was saved and in the garden—

"There grow no strange flowers every year,
But when spring winds blow on the pleasant places,
The same dear things lift up the same fair faces."

West Durham, N. C.

THE BIG RED APPLE

Bobby had watched the apple tree all summer while he was at grandfather's. On one of the branches grew a great big apple. It was larger than any of the other apples on the tree. Bobby thought he could almost see it grow from day to day. He pointed it out to grandfather and they watched it together, and when Bobby went home grandfather promised to watch it carefully and when it was ripe and ready to pick to send it to Bobby for his very own.

Summer was over and Bobby had been in school for several days when one day grandfather drove in from the farm with a load of potatoes, squashes, apples, and winter vegetables for Bobby's house, and in a little box, all by itself, he carried the big red apple that had grown bigger and bigger, and now it was so red and rosy it fairly glowed.

"Here, Bobby," grandfather said, laughing, "it will take more than one bite to eat that apple."

Bobby stood with the apple in his hands and watched grandfather drive away. How big and red and round and rosy it was! How good it would taste!

"But I guess I won't eat it just yet," he said as he walked slowly down the street. "Perhaps some of the boys would like to see it."

He walked along several blocks when all at once he heard a little girl crying. "Please don't! Oh, please don't!" Then he heard a pitiful little "Meow, meow, meow!" and hurried to see what was the matter.

There just around the corner was a little girl just about as big as Bobby's little cousin at grandfather's. She was crying and holding out pleading hands toward a big boy, who held a little white kitten in his hands and was teasing it. Bobby knew by its eyes and its pitiful "Meow" that the boy was hurting it badly, and the poor little girl was crying so hard, "Please, please don't hurt my kitty."

Bobby doubled up his fist and would have liked to fight, but he knew the big

about the county seat, was living in joyous appreciation of this triumphant day. Burgaw was fully appreciative of the occasion. The class of thirty-three, the congregation of more than five hundred, the music and general decorum of all who gathered in the auditorium had every apperance of a college occasion.

Rev. E. G. Overton was in charge of the service and the superintendent of the Burgaw high school made the announcements for the commencement week. The eager interest manifest and enthusiasm of young life astir this spring day met every requirement of this Easter time.

My stay at the parsonage with Mr. and Mrs. Overton was a delight. These young people are doing an excellent work in the county of Pender. That new brick church is closed in and the expectation is to have this ready for use before conference. Brother Overton has done an admirable work in building this church which is in every respect attractive and fully adequate. Nothing pleases me more than these fine young men of Duke who are ready to set themselves to the task in hard places and get results. The selfish place-seeker—evermore on the watch for an easy job—is the man who brings reproach to the cause he has espoused.

I am tempted to say many things of the wonderful changes that have come to that Wilmington section since I first knew it, but I forbear. Surely among all the beautiful days known in that land none could excel this Easter day. M. T. P.

"BLOW YE A TRUMPET IN ZION"

By Arthur Bardwell Patten.

To be sure, keep worship dignified, reputable, cultured. But make it dynamic—give it penetrating power. "Blow ye a trumpet in Zion!' The trumpet is defined as "a musical instrument of penetrating sound!" Even music must puncture as well as please. In architecture, ritual and preaching, we are in danger of putting pretty artistry in the place of dynamic art. There is a menace of nicety.

The trumpet antedates all other musical instruments in both war and worship. We must silence the war horn; but let us remember that peace will be without spiritual power, unless "to holy convocations the silver trumpet calls." Let us install silver-toned organs, and silver-tongued orators, but let us not fail to use the trumpet stop in the music, and the bugle challenge in the message. Ditties and essays must never be substituted for peans and prophecy. Strength as well as beauty must be in the sanctuary.

Trumpeter, sound for the splendor of God,
Sound for the heights our fathers trod;
Trumpeter, rally us, rally us, rally us—
On to the City of God!

In all great worship, pleasantness and passion meet together, and loveliness and power kiss each other. But more especially the church must bugle the people in for duty. A leading Welsh preacher has recently said, "What I miss most in the church today is the trumpets. I miss the note of courage, of confidence—yes, and of defiance. We are more familiar with the **misereres** than with the **te deums.** I want to see trumpets put to the lips of the church."

We need more than ever today to pull out the trumpet stop in the church organ. But the most wonderful trumpet in the world is the human voice. Isaiah, the major prophet of ringing worship, and of impassioned service, cries out to every worshiper, "Lift up thy voice like a trumpet!" Let organ, choir, and pulpit lift up their voice like a trumpet. But that is only the beginning of worship. There can be no complete and abounding worship unless every individual voice sounds its characteristics, clarion note in the full-toned chorus. A church full of auditors and spectators only is a church by proxy, and not a church of power. Every last man, woman and child should be a trumpeter in Zion. Every individual in the congregation must articulate the truth as he sees it, and accentuate the truth as he feels it, for the God of truth as it is. In all our services, psalm and song, at least, offer rare opportunity for every voice at its best. We should study to show ourselves approved, trumpeters who need not to be ashamed, intoning the power and charm of personality into devout and distinct utterance. Not a single trumpeter should either be silent, or give an uncertain sound. Just listening in at church, or over the radio does not constitute great worship. Our supreme need and duty in the congregation demand our personal action as well as reaction. The final empowerment comes through individual participation.

Common worship furnishes a wonderful opportunity for devout and dynamic expression, and we fail lamentably if we do not make the sanctuary ring with our convictions. We do not take Jesus Christ in earnest if we are slovenly or slothful in attitude or accent. The minister himself must be the consummate trumpeter for the splendor of God. There must be no lost radiance in the pulpit. A preacher's wife is reported to have asked him, after one of his sermons, the unflattering question, "Is God dead?" When he in turn asked her why she made such an inquiry, she answered, "Your sermon sounded like a funeral oration." Spirituality is spiritual vitality. It is sham culture that kills ringing conviction. Scholarship that stills the trumpet in the preacher's voice knows none of the romance of vitalized truth.

Of course we must not have a noisy church. There is a great range in trumpets, from the **tuba clarion** to the **tuba profunda.** But along all this gamut, the voice of the trumpet is both musical and penetrating. We need the music to save us from rant; but we also need the penetration to save us from cant. Both rant and cant are insincere, if not neurotic. The trumpet voice is needed to give the ring of health and of reality. We can indeed never deeply worship without the meditative mood, and the mystic wonder, but we must have meditation with wit and mysticism with a will, or thought will be visionary, and devotions dreamy.

The new theology and the new mysticism demand a new hymnody. Both rant and cant must be eliminated. The modern note must be the magnetic note. We must not lose the martial air, although we convert Mars himself into a minister of peace. We need the spirit of the **Marseillaise** to lead the crusades of aggressive good will. We are not passivists, but peacemakers,, and we should sing with Whittier, "Blow, bugles of battle, the marches of peace!" The church is commissioned to call men to "pardon, peace and power." Yes, hers is the real call to the colors. Any modernism that is not colorful and challenging for reverence, righteousness and love is only a new unreality. Business, society and politics must be penetrated by the clarifying and clarion voice of our religion. —The Congregationalist.

The Eternal Challenge

CHAPTER XII—MRS. SHUTTLEWORTH AT HOME

Joseph Hocking

(All rights reserved)

"Well, Edgar, how are things going at Ben's Cross?"

"For the moment, they seem better; but I am not deceived."

"What do you mean by seeming better?"

"I am afraid I cannot put it more plainly. Outwardly things are quiet, and there is what you might call a lull in the storm. But the trouble is bound to come."

"That man Sutcliffe is still in town, isn't he?"

"Yes, that's the trouble."

"Do you think trade is any better?"

"It's bad, of course, and orders are still difficult to get. Raw material is also at a high price. But it isn't that that really troubles me; it's the labor conditions."

Edgar Inchcliffe was dining en famille at Barcroft Hall, the home of Mrs. Hugh Shuttleworth. Only Mrs. Shuttleworth and Naomi were present, besides their visitor. Nearly a month had elapsed since Inchcliffe had headed the deputation to see Nick Trebartha concerning his employment of Reuben Sutcliffe.

Barcroft Hall was one of the oldest residences in Lancashire. It had been in the Shuttleworth's family for four generations and prior to that was the home of a still more notable family. The place was not large, as Lancashire houses go, but it was one of the most noted in the district. Its surroundings, too, were lovely. Being just outside the manufacturing districts of Lancashire and Yorkshire, it was also outside of what is called the smoke-zone. It was three miles farther away from the industrial district than Mythamroyd.

Edgar Inchcliffe was paying one of his periodical visits to his fiancee, and had come in time for dinner. Edgar was punctilious in matters of decorum when he dined at Barcroft Hall, and never failed to appear in evening clothes.

On the night in question he looked especially well-dressed and handsome. He was a tall, well-built young fellow and had all that savoir faire which made him attractive to women. Ordinarily he never discussed business matters when he went to Barcroft Hall, but as Mrs. Shuttleworth had introduced the question, he could not do any other than reply.

"Do you think it possible that we may avoid trouble after all?" she asked. "As you know, it was owing to an urgent letter from Stansfield, my collier manager, that Naomi and I came back so soon from the East. Otherwise we should have gone on to Egypt, and perhaps stopped at the Riviera on our way home. But as Stansfield seemed to think that trouble was brewing, and that my presence here might be necessary, I gave up a part of my holiday."

"Of course, I am glad you came," Inchcliffe said, "but for the moment it seems as though the trouble may be staved off a few months."

"But you think it's bound to come?"

"I am afraid so. We might have arranged things had we been able to get rid of Reuben Sutcliffe, but he is the stormy petrel of the district. I have done everything I could to get rid of him, and we should have succeeded but for Trebartha."

"I meant to have asked Mr. Trebartha over here before now," Mrs. Shuttleworth said, "but somehow something has always turned up to hinder me."

"Very likely he wouldn't have come. I suppose he's been nowhere."

"You've met him, of course?"

"Yes, worse luck."

"Don't you like him?"

"Like him! He's been our great difficulty. I think he's suffering from swelled head."

"What do you mean by that?"

"Of course you know his story. Three months ago he didn't know that John Townley existed, and from what I gather was as poor as a church mouse. Then suddenly he finds himself John Townley's heir(and comes to Ben's Cross as ignorant of Lancashire conditions as a Hottentot is ignorant of the North Pole. He asks no one's advice save that of John Blackburn (who, as you know, is, outside his profession, as quixotic as Don Quixote himself) and his own managers. Of course he found things very difficult, and as far as I can gather he determined to put everything right off his own bat. Of course, I must admit the fellow has worked hard; he has devoted his whole time and attention to his business, and for a man who knew nothing of it when he came he has picked up things wonderfully. But he knows nothing of Lancashire life, and is constantly coming a cropper."

"Coming a cropper?" repeated Mrs. Shuttleworth.

"Yes. As you know, John Townley was vice president of the Employers' Association, but Trebartha acts as if that association didn't exist. He won't fall in with anything it suggests; he just goes his own way. We should have got rid of that fellow Sutcliffe but for him."

"Yes, I heard about that."

"He acted in the maddest way possible. As it happened, Sutcliffe had just come out of prison at the time that Trebartha came to Ben's Cross. I hoped when he was committed for trial at the Manchester Assizes that we'd got rid of the fellow forever, but he came back to Ben's Cross and started his old tricks. Trebartha, finding out that he had once been in the employ of his uncle, gave him a job. In spite of everything, too, he's kept him on."

"But I thought you said things were quieter?"

"Oh, yes, they are for the moment, but it's only for the moment. I can see the trail of the serpent everywhere."

During this conversation Naomi Shuttleworth did not speak, but she listened attentively to all that was said.

There was a tense look upon her face. The conversation, which after all was only a matter of current gossip, seemed to have a strange interest.

"Why should Mr. Trebartha be so determined to keep on Sutcliffe?" asked Mrs. Shuttleworth, after a somewhat protracted silence.

Inchcliffe laughed. "I'd rather not answer that question," he replied meaningly. "Because, I know nothing for certain. One can't always depend on gossip."

"But what is the gossip?"

boy would knock him down in no time. What could he do? He could not let the kitten be hurt. All at once his eyes fell on the big red apple he was carrying in his hand. He swallowed a sob. He had wanted to eat that apple by himself, but perhaps the boy would take it for the kitten, so he pushed forward and said:

"Please don't hurt the kitten. See, I will give you my big apple to eat if you will give him back to the little girl."

The big boy stopped teasing the kitten and looked at Bobby. He saw a small but determined-looking little boy, holding out the big red apple.

"Say, kid," he said, "I bet you wanted to eat that apple bad. See here, I ain't going to take it. If you feel that way, I won't tease the kitten any more. Here, take it," and he thrust the kitten into the little girl's arms and sauntered away whistling to cover the shame he felt at having teased two helpless little things.

The little girl smiled at Bobby, and hugged and petted her kitten which cuddled down in her arms and finally began to purr a tiny purr.

Then Bobby and the little girl sat down on some steps that led to the house where they were standing, and smiled at each other. Bobby still held the big red apple.

"I say," he said, "let's each eat a half. I was going to eat it all myself because I watched it grow at grandfather's, but it will be more fun for two." He cut it carefully in halves with his knife and then each of the children ate half of the apple and watched the little white kitten who had already forgotten his fright and was playing at the foot of the steps.

And as Bobby ran away toward home again he was very, very happy to think that his big red apple had saved a little kitten from harm and given him a new friend in the kitten's little mistress.

"It's lots more fun to share," said Bobby to his father that night. "If I'd eaten that apple all by myself, it would soon have been gone, and I'd not have made a new friend."—Florence Bush, in Christian Index.

A CAT AND BIRD FRIENDSHIP

By Grace Mary Franklin.

One chilly day in May, last year, Miss K——, returning home from work, found two little boys with a young robin which was barely feathered. The nest which had sheltered it had been blown down. Miss K—— bought the little shivering bird for a dime and carried it home. There were already two pets in the home—"June," a sedate old mother cat, and "Bud," a prancing young fellow of a cat. The little bird was given a supper of bread and milk and put to bed in a warm box. Within a few days the tiny feathered bit was hopping about the floor and the two furred creatures, with full stomachs which called for no food, observed its antics with round-eyed placidity.

"Come, Robbie, Robbie!" the new friends would call, and "Chirp, Chirp!" here would come Robin, hopping along. At night he slept in the corner of the woodshed and in the morning hopped joyously in to share breakfast with the family. He pearched on the edge of a dish of cereal and raspberries and helped himself daintily. He flew to the shoulders of members of the family and chirped loudly. But Robbie seemed to prefer the society of cats to any human companionship. He seemed to know that old June, being a mother cat, could be cajoled into adopting almost any young, animal thing. He would sit on her back by the hour and peck curiously at her ears. June would only flick an ear, or turn her head.

Water would be poured into the cats' basin. One feline would stroll down for a drink, followed hopefully by Robbie, hopping fast, who would reach the basin at the same time the cats did and decide immediately to take a bath, spattering water joyously right and left. The cats did not like this very well, for Robbie would necessarily spatter much water and everybody knows that a cat has little use for water externally applied. Worse yet, when Robbie had completed his ablutions, he would seek a vantage point where he could dry his feathers. Where could he find a better place than old June's back, with his tiny claws firmly imbedded in her fur? Once nicely dried, Robbie would continue to sit there and chirp. June might arise slowly, stretch her feline length and pad softly across the room to a spot of sunshine, and he would merely ride along. But he never tried to ride on Bud's back. Neighbors used to come in to see the performance. When anyone played the piano, the robin would hop up and down the keyboard, singing loudly, nimbly avoiding the player's fingers.

The attachment between Robbie and the cats grew. The bird was seldom out of their sight. He might fly to a tree and sing for a few minutes, but he was sure to return to the lawn seat where June lay basking in the sun and hop upon her back. If the cats were given some dainty Robbie had never seen before, he was apt to hop down and inspect the food critically, but if he decided against it, he resumed his perch without more ado.

As summer neared its end, June who was eight or nine years old, fell ill. She no longer approached her dish with a hearty appetite but sat instead with closed eyes and had to be coaxed to drink her milk. Robbie never deserted her. One day she died, and was interred under the snapdragons and petunias in the garden. Robbie hopped disconsolately about. He missed old June, that was evident. He hopped from one room to another and then across the porch into the flower garden, looking—looking. He made no attempt to sit on Bud's back, as he had sat on June's, although he followed the cat about.

One day, late in the fall, Robbie, who had taken to sleeping in a tree near the house, failed to come at the customary call. His friends inquired about the neighborhood for him. No one had seen him. Perhaps he joined a flock of his brothers, southward bound.—Our Dumb Animals.

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE DISTRICT SECRETARIES ARE ASKED TO MEET AT 3 O'CLOCK APRIL 28 IN THE JUNIOR DEPARTMENT OF THE S. S. BUILDING.

MRS. FLORA M. KENDALL, CHM.

NOTICE TO PREACHERS' WIVES

A card has been sent to every preacher's wife urging her to attend a meeting of ministers' wives to be held in Rocky Mount, April 30, during the Woman's Missionary conference. This is to notify any one who possibly did not get her card and also to urge just as many women as possible to attend this meeting. There will be a special luncheon on the above date for the ministers' wives organization, and it is hoped there will be a large number present.

EIGHTEENTH ANNUAL SESSION OF W. M. S., N. C. CONFERENCE, APRIL 28-MAY 1

Monday, April 28

3:00 p.m. Meeting of district secretaries.

7:30 p.m. Meeting of executive committee.

Tuesday, April 29

9:00 a.m. Council hymn No. 190.

Communion service. Rev. J. H. McCracken, assisted by local pastors and visiting ministers.

Special music.

Greeting. Rocky Mount auxiliaries.

Response. Mrs. Charles M. Earley.

Organization.

Message of the president. Mrs. A. M. Gates.

Message of the vice president. Mrs. H. J. Faison.

Report of the corresponding secretary. Mrs. W. C. Chadwick.

Report of the treasurer. Mrs. F. B. McKinne.

Hymn No. 564, "O Zion Haste."

Report of Supt. of Literature. Mrs. S. H. Scott.

Report of Supt. of Publicity. Mrs. M. T. Plyler.

Report of Supt. Supplies. Mrs. W. L. Knight.

Report of conference agent for the Missionary Voice. Mrs. B. C. Thompson.

Courtesies.

Announcements.

Special music.

12:00 m. Bible hour. Theme, "Permanent Pentecost, Realizing God." Mrs. B. W. Lipscomb.

2:00 p.m. Memorial service. Mrs. Geo. Hawkins.

Order of business.

Processional of district secretaries and honor roll societies.

Reports of district secretaries and awarding of honor roll badges.

Awarding of Korean urn. Mrs. B. W. Lipscomb.

Dismissal.

3:00 p.m. Sessions committee meetings.

8:00 p.m. Council hymn No. 190, "Spirit Divine."

Worship. Rev. T. G. Vickers.

Special music.

Sermon. Dr. Elbert T. Russell, dean of school of religion of Duke University.

Hymn.

Benediction.

9:00 p.m. Informal social hour.

Wednesday, April 30

9:00 a.m. Hymn No. 180, "All Hail the Power of Jesus' Name."

Worship. Mrs. B. B. Slaughter.

Order of business.

Report of Supt. Young People. Mrs. H. B. Branch.

Report of sessions committee of Y. P. work.

Council hymn No. 190.

Council message. Mrs. W. C. Chadwick.

Address: "Education and Promotion." Mrs. B. W. Lipscomb, secretary of education and promotion, Woman's Work Board of Missions.

Report of committee on extension of work and finance.

Swindell memorial fund. Mrs. J. LeGrand Everett, Mrs. Walter Patten, Mrs. F. B. McKinne.

Courtesies.

Announcements.

Special music.

12:00 m. Bible hour: Permanent Pentecost, "Witnessing." Mrs. B. W. Lipscomb.

2:00. p.m. Hymn No. 677, "Saviour Like a Shepherd Lead Us."

Worship. Mrs. N. H. D. Wilson.

Order of business.

Election of officers.

Workers' council. Mrs. W. C. Chadwick.

Hymn No. 489, "He Leadeth Me."

Report of Supt. Children's Work. Mrs. J. C. Wooten.

Report of session committee on Children's Work.

Exercise by Rocky Mount juniors.

Awarding of banners.

Dismissal.

8:00 p.m. Hymn No. 346, "Lord, I Hear of Showers of Blessings."

Worship. Rev. J. O. Long.

Special music.

Address. Miss Sallie Lou McKinnon, missionary to China.

Hymn.

Benediction.

Thursday, May 1

9:00 a.m. Hymn No. 411, "O Master, Let Me Walk With Thee."

Worship. Rev. E. D. Weathers.

Order of business.

Report of Supt. Social Service. Miss Vera Herring.

Report of sessions committee on Social Service.

Address. Miss Maude Gill, general secretary Y. W. C. A., Shanghai, China.

Messages from McTyeire School, Shanghai, China. Miss Sallie Lou McKinnon, missionary to China.

Hymn No. 631, "Jesus Shall Reign."

Place of meeting 1931.

Report of Supt. Study. Mrs. J. LeGrand Everette.

Report of sessions committee on study.

Awarding of study medal.

Courtesies.

12:00 m. Bible hour: Permanent Pentecost, "Barriers Broken Down." Mrs. B. W. Lipscomb.

2:00 p.m. Council hymn No. 190.

Worship. Rev. J. C. Wooten.

Order of business.

Message from Methodist Orphanage. Mrs. Nellie Reeves.

Report of committee on by-laws and standing rules. Miss Elizabeth Lamb.

Election of alternates for Council.

Election of woman to be recommended as member of board of missions.

Report of committee on resolutions.

Reading of minutes.

Dismissal.

PERSON ZONE MEETING

The Person county zone meeting was held at Oak Grove church April 10, with Mrs. S. F. Nicks presiding.

Hymn No. 32, "Come Thou Almighty King," was sung as the opening, followed by the devotional led by Rev. S. J. Starnes, who gave a most inspiring talk from Philippians, second chapter. Mr. Nicks then led in prayer.

The welcome from Oak Grove was made by Mrs. Tuttle Williams.

Mrs. W. T. Pass of Roxboro made the response and paid a lovely tribute to Mrs. Barnett, the president of Oak Grove Missionary Society, who so recently passed to her reward. Mrs. Nicks then asked for a moment of silent prayer in memory of Mrs. Barnett.

We were then favored with a trio by Mrs. Bernard Gardner, Mrs. T. G. Wagstaff and Miss Grace Tillman, with Mrs. Dixon at the piano, which was much enjoyed by all.

Rev. J. M. Terrell, a returned missionary from Brazil, gave an address on Brazil, his work there, and some of the work of the missionary societies, which was very enjoyable and instructive.

Mrs. Stanbury of Duke Memorial church, Durham, was introduced by Mrs. A. M. Gates, our conference president.

After the reports of the societies, which were very encouraging, we adjourned for lunch, being dismissed with the benediction by Mr. Terrell.

The afternoon session was opened with singing "A Charge to Keep I Have."

Mrs. Gates led the devotional, reading the third chapter of Exodus and giving a beautiful lesson on using the opportunities and talents that God gives us, and making the best of what we have in our hands and that each one of us has something in our hands.

A duet, "One of God's Days," was sung by Mrs. H. S. Barneth and Mrs. W. C. Warren. Mrs. G. A. Duncan, Sec.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A PLEA

Help me point some soul to Jesus,
Help me cheer some aching heart;
Help me lighten some one's burden,
Help, O help me bear my part.

Thou art strength, and I am weakness,
Only when on Thee I lean,
Then I learn thy love and goodness,
And there's nothing else between.

Mrs. E. M. Anderson.

ATTRACTIVE WORK FOR THE CHILDREN OF THE CONFERENCE

In a recent letter sent to the superintendents of children's work, Miss Amy Hackney, conference superintendent, tells of two specially attractive pieces of work that are committed to the children to do within the next few weeks—the treasure chests and the penny campaign for piano fund. These treasure chests, Miss Hackney tells us, are to be sent to the children of the Philippine Islands, and a pamphlet explaining the whole project has been sent to each superintendent. Miss Hackney is exceedingly anxious that a large number of her organizations will begin working on this project right away, "for we do want to cultivate understanding and good will between the children of the United States and the Philippine Islands." It is hoped to have one of these treasure chests at the annual conference so that all the women may see just what the children are undertaking to do.

The idea of the penny drive originated in the mind of Miss Julia Lake Stevens, who has been acting council superintendent of the children since the death of their former leader, Miss Althea Jones. In a recent letter Miss Stevens says: "Miss Dora Armstrong, at the Council meeting, in telling of her work in Africa, spoke of some of the things she specially needed, one of which was a piano. I knew that our children would love to give her the piano, so the penny drive occurred to me. There are 74,861 primaries and juniors in the department and they alone could almost raise the needed $1000. The pennies will have to be collected either the fourth Sunday of May or June, and I think the fourth Sunday in May better, for then it would not interfere with the intensive mission study period." The children are urged to enter into this drive whole-heartedly and make the contribution from Western North Carolina one that is worth while. Miss Hackney suggests that the baby division also be included in this special work, for she feels that there is not one mother who would not want her baby to have a part in this gift for Africa's children.

LOWESVILLE MISSIONARY SOCIETY

We hear through Mrs. C. E. Bisaner that the recent quarterly meeting of the Lowesville Missionary Society, which was held on Sunday, March 30, was a most inspiring and profitable occasion. This meeting which met at New Hope in Lincoln county was opened with a devotional service conducted by the pastor, Rev. J. O. Cox.

It was the good fortune of the society to have as a special visitor, Mrs. W. W. Hagood, conference vice president, who brought an interesting and helpful message on "Stewardship."

The business meeting, which followed the program, was presided over by the president, Mrs. J. O. Cox, and the reports heard from the different circles showed an increasing interest and growth in the work. The society is divided into four circles of ten members each, and of the 40 members, 27 were in attendance upon this meeting. It is interesting to note that the society has contributed thus far this year $30 in dues and $100 has been expended locally.

After the election of the president as the representative to the annual conference in High Point, the meeting closed with prayer by Rev. R. F. Hunnicutt.

A FOREWORD FROM KERNERSVILLE

By Mrs. W. C. Stafford.

As a missionary society we are not on the map numerically, nor as to financial excellence, but we are deeply interested and are forging ahead trying to reach the A. I. Standard.

We are banded into four circles and at present are studying the following devotional books in the circles: "The Missionary Message of the Bible," "Studies in Prophecy," "Spiritual Adventuring" and "Jesus Our Ideal." We observed the missionary cultivation period by studying the "Church and the World Parish," which under the leadership of the pastor, Rev. T. J. Rogers, was inspiring and profitable.

Not long since we held a "check-up" meeting, and as publicity chairman I found out that I was hopelessly off my job—not quite hopelessly for I have gone to work. As I understand it, it is the duty of the publicity superintendent to acquaint the church and Sunday school with missionary situations past and present, by means of posters, etc.

May I describe a poster that I have in mind to make and that may help some other superintendent: Materials, a big piece of white cardboard; the picture of Bishop Asbury's statue in Washington (taken from the front page of the North Carolina Christian Advocate of March 13, 1930); a small picture of a pioneer preacher, standing before a settler's cabin, with Bible in hand preaching to the man and his family, who stand outside the door. Behind the preacher stands his great horse (this cut from the Geographic Mamazine). Then with pen I will print the names of the states through which Asbury traveled; the number of sermons he preached, the number of years he preached, the growth of the church, etc.

I am planning to tack this poster in a conspicuous place in the Sunday school assembly room and call special attention to it, of all those who may come to the services.

Through a happy coincidence we keep in touch with Miss Nina Troy, missionary in Laura Haygood School, Soochow, China. Her letters are most interesting. In February the first meeting of zone one was held in the Kernersville church. The day was an ideal winter day, the attendance fine. Mrs. C. C. Weaver and Mrs. Loy D. Thompson each gave us a message of encouragement, hope and cheer. We appreciate Mrs. J. G. Sterling as our zone leader.

At the close of the program we served our guests sandwiches and coffee, for we realize that for a feeling of good fellowship nothing takes the place of breaking bread together.

A good number of our society will attend the meeting in High Point, not only for our own profit and inspiration, but also to help swell the number of the Winston-Salem attendance."

A recent meeting of this society was held at the home of Mrs. Luella Cochrane and a splendid meeting is reported. The program was the missionary topic suggested in our quarterly leaflets, "Serving in Our Mission Schools," and Mrs. Fred Morris was in charge. Our several mission schools were discussed through papers of interest given by Mrs. R. C. Morris, Mrs. C. L. Moody, Mrs. Paul Nash, Mrs. James McCorkle, while the young people's meeting was reported by Mrs. C. L. Moody. The president, Mrs. H. D. Stafford, presented each member with a copy of the 1930 year book, and as a closing number she read an article asking the question, "Can We Help Bring World Peace," and presenting many suggestions as to how we may assist in this great work of world peace and world brotherhood.

A social half hour was enjoyed at the close of the program.

LIFE MEMBERSHIP PIN

Presented by Mrs. Lee Britt of Norfolk, Va., the life membership pin designed and used by the Virginia conference was adopted as the official Council Life Membership Pin. Embodying symbols of the star, the cross and the circle, the pin typifies in its design the Light of the World, the atonement, and Christ's eternity.

The Missionary Voice speaks to 70,000 people—the largest circulation of any denominational magazine in the country. But it is not yet in every Methodist home.—The Council Bulletin.

Grocer—We have some nice string beans today.

Mrs. Youngbird—How much are they a string?

Sunday School Lesson

APRIL 27

By F. B. Stockdale.

Giving Up All for the Kingdom

Matt. 19:1-29.

Golden Text—Lay up for yourselves treasures in heaven.—Matt. 6:20.

December last we commented on verses 3-9 inclusive. Two weeks ago we spent our time with verses 13-15; now we have Jesus and the rich man and Jesus and the disciples.

To see the contrast the lesson teaches, let us put what is contrasted by themselves.

The Rich Man

A young man: that means he had the better part of life to invest; years to give to pursuit of that to which he gives himself. A man can never have capital of any kind that is more precious than himself. To give what he posses is a small thing compared with the gift to himself. He has nothing to invest that will bring such rich returns as the investment of himself. He is always the better part of his riches. One of the things that are the matter with us is the readiness with which we give of what we have and the tenacity with which we hold on to ourselves. Men will tell you, and without ever seeing the incongruity of their statement, "I am too busy." God and his cause in the balance and they are "too busy." Too busy to call on a neighbor and help lead him to Christ and bring him into the church. Too busy to attend a mid-week service and help to raise the spiritual tone of the life of the church. Money? Oh, yes. That they will give liberally but do not ask them to do anything. The church is not suffering for lack of money nearly so much as for lack of men—men who will put themselves into the task at hand. Personal effort; manly enthusiasm; vigorous years. Paying the bills is not the work of the church; the bills are paid so that its work may be begun. The investment of men is that for which the church calls. He was rich.

"He had great possessions." Acres of land; buildings by the score; ships on the sea and merchandise in many markets of the empire. He was loaded down. He could not see through the things that cluttered his outlook. Their numbers were such that his vision was like the flight of a boomerang; reflected back to himself. His modern representative would have gold mines in California; wheat lands in Texas; railroads in Russia; copper mines in Mexico, with oil wells thrown in for good measure.

The story says "he had," but that is one of the things that show the lameness of our speech. Our speech is not clever enough to ferret out all the fine distinctions of a man's relationship to things. We say he is rich because "he has great possessions." The truth is he is poor because possessions have him. They "pull the wool over his eyes" so that he cannot see; warp his judgment so that he does not know five-dollar gold pieces from new pennies; put a "wet blanket" around his affections so that he cannot respond to the love that moves toward him. Possessions ran this man's mind; decided his deciding; even his feet did their bidding and he went away from Jesus and his matchless offer. Sometimes it seems that it is the purpose of speech to mislead: this man "had great possessions." If that were true he could have dropped them. We can get rid of what we have. It is another thing getting away from the thing that has us. They tell us that the government of Canada has control of the liquor interests. From all I can learn that is the same kind of a statement as the one about this man having great possessions. The liquor interests, on the subject of liquir, come much nearer to having control of the government.

The Poor Man

One is amused as he writes it: Jesus the poor man! Yet he was poor as we use words and bandy ideas. He had been rich but was now poor. It is quite likely that the possessions of Jesus rivaled those of the young man with whom he was dealing. He had nothing. We are told that friends gave Peter Cartwright a cottage and that he returned it because owning it he could not sing:

"No foot of land do I possess,
No cottage in this wilderness."

Jesus was just so poor. He had no land: it had gone. Probably to his brothers and sisters. Do not forget he was born a Prince in Israel. No one paid rent to him. No slaves drove any ship of his on profitable trips from port to port. This is nothing against the ships: it is simply the record that he had none. He lived on alms that interested friends supplied. The garments he wore were the gifts of acquaintances who loved him. There is no record that he ever had any money in his hand save the piece he borrowed to look at and talk about. When he would pay his church dues, and it is worthy to remark that he paid them, he took a long chance on a line and a fish and found enough for himself and his friend.

This is not a preachment against wealth and of things. Jesus has been the greatest wealth creator the world has known. Our modern world is the fruitage of his thinking and our wealth of things the harvest of his way of living. "His poverty has made us rich." We are simply recording facts as they refer to him and the time of which we are speaking. It is difficult to think of Jesus as being poor. We seldom think of him as knowing hunger only at the temptation. His feeding the multitude has its genesis in his own experience: he would not send the people away hungry because he knew what it was to be hungry. This story makes it possible for us to draw a comparison between what we call wealth of things and poverty of possessions and

PAIN ACROSS BACK

Lady Who Took Cardui Says "It Made All the Difference In My Health."

Poplar Bluff, Mo.—"For a long time I suffered with pains right across my back," writes Mrs. F. M. Boatwright, of 831 Park Avenue, this city.

"I had nervous headache and sometimes I could not sleep.

"When I began to take Cardui I began to feel better. I was complaining to a friend how bad I felt. She had been taking Cardui and she told me to try it, so I did. Before that, I just could not relax, and I got very little rest at night.

"I took Cardui for several months and it made all the difference in the world in my health. I felt stronger and better than I had in many a year.

"I recommend Cardui to other women when they suffer from weakness and bad health."

Thousands of other women have taken Cardui to help them to build up their health. The good reports which have been received, telling of the experience of others, should encourage you to try Cardui, for your troubles.

Cardui is a purely vegetable remedy, and contains nothing harmful or injurious. It may be safely taken by women of all ages.

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wealth of moral being and poverty of that commodity.

The Riches of the Self

Turn to verse 21 and let us find out what was offered and learn what was refused. Leave out the first clause and take the statements that refer to things: "Go sell that thou hast and give to the poor and thou shalt have treasure in heaven." This refers to the things he had and what to do with them and the result of the use of them that Jesus recommended. You have them; sell them and you will have treasure in that experience that will come to the poor to whom you give them; the better brotherliness of the race. This all refers to things and can be lifted out of the subject with which Jesus was doing. Then you have the real soul of the incident; that which refers to the young man and his Lord. "If thou wilt be perfect come and follow me." Possessions came between the wish and the way of its attainment because that is just where they were. Between the personal objective of life and the only way it could be reached these possessions were located and the only way to get by them was to get them out of the way. The best way to get them out of the way was to make that use of them that Jesus recommended and invest them in the heaven of good human feelings. This man could not look after his possessions and follow Jesus and Jesus would not have followed the rich young man for the possession of a million such.—N. Y. Christian Advocate.

N. C. SUNDAY SCHOOL

(Continued from page 16.)

mington circuit, one of the most faithful pastors of the district who was detained at home on account of illness. Ample time was allowed the writer to discuss Sunday school matters, and interesting discussion of plans for summer training work ensued. Dr. North has arranged with 18 pastors to have as many Cokesbury schools in the district in July. We are working out the details for these schools now. It was good to fellowship with the Wilmington district workers and to enjoy the hospitality of Rev. Daniel Lane and the people of Rose Hill.

MISSIONARY DAY

On the fourth Sunday in each month continues to be a regular and effective item in the Sunday school program. In fact, there seems to be a growing appreciation of its splendid educational and spiritual value, to say nothing of the practical results on the mission fields from the missionary offerings. Program material will be mailed out regularly from our office to all schools that have indicated their interest in this important work. Schools not receiving this cultivation material may do so free upon request to our office. The next regular time for the observance of this day is April 27.

"If our love for God is pure and strong, obeying his laws becomes a delight."

For Older Women



MRS. CLARA RILEY
2100 Paxton & 4th Ave., Sioux City, Iowa

"I began to take Lydia E. Pinkham's Vegetable Compound at Change of Life. Now I take it every spring and fall and it keeps me in good health. I am able to take care of an eight-room house and garden at the age of 71 years. I will praise the Vegetable Compound wherever I go for it is a wonderful medicine for women. They should give it a good trial by taking about five bottles."—*Mrs. Clara Riley.*



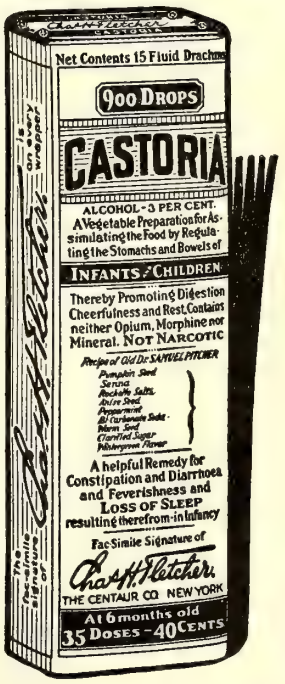
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"I was very nervous and rundown and weighed less than one hundred pounds. I felt tired and weak and I often had to lie down. I took Lydia E. Pinkham's Vegetable Compound because I read the advertisement in the paper. Now I eat well, sleep well, and have good color. In fact, I couldn't feel any better and I weigh one hundred fifty-five pounds. I am glad to answer letters from any woman who wants to know more about the Vegetable Compound."—*Mrs. Bertha Stephens.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.

An Ailing *CHILD*



Are you prepared to render first aid and quick comfort the moment your youngster has an upset of any sort? Could you do the right thing—immediately—though the emergency came without warning—perhaps tonight? Castoria is a mother's standby at such times. There is nothing like it in emergencies, and nothing better for everyday use. For a sudden attack of colic, or the gentle relief of constipation; to allay a feverish condition, or to soothe a fretful baby that can't sleep. This pure vegetable preparation is always ready to ease an ailing youngster. It is just as harmless as the recipe on the wrapper reads. If you see Chas. H. Fletcher's signature, it is genuine Castoria. It is harmless to the smallest infant; doctors will tell you so.

You can tell from the recipe on the wrapper how mild it is, and how good for little systems. But continue with Castoria until a child is grown.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A HAPPY DAY

Following a period of preparation in which Dr. R. A. Smith, director of religious education of Centenary-West End Methodist church, Rev. C. C. Herbert, junior pastor of same, and your humble servant had a part, 65 of our children, 25 boys and 40 girls, joined the church on Easter Sunday. Dr. Chas. C. Weaver came over to our Sunday school, which by the way meets at nine o'clock in our school building,and baptized 55 of the children in an appropriate and touching service, this occurring before the children went over to West End to join the church. I have never witnessed a more impressive exeperience than that connected with the administering of the vows of baptism and church membership to these fine boys and girls. Their ages ran from nine to fifteen years and they entered into the obligations with intelligent interest and commitment. We have committed ourselves to help these children grow up to be loyal and consecrated Christians.

IMPORTANT MEETING

The past week brought to us our first meeting with the executive committee of the board of trustees of the Children's Home. Those present at this meeting were Dr. T. F. Marr, Rev. R. M. Courtney, Rev. J. T. Mangum, Chas. H. Ireland and Jas. K. Norfleet. Dr. H. K. Boyer, the other member of the committee, was prevented from being with us because of another very important meeting occurring on the same date. Many things of importance were discussed and a general working understanding arrived at for the promotion of the welfare of our children. I am much pleased with the general attitude of our leaders and trust that as time elapses their agents may prove themselves worthy of all confidence bestowed on them.

WILL DO BETTER

On April 16 139 of our 824 Sunday schools had reported a fifth Sunday offering for the Children's Home, this offering amounting to $1926.16. I am quite sure that many Sunday schools were holding their offerings to add to them on Easter Sunday. We are not yet doing enough for our Home to get much interested in it; that is, some of us are not. But we will do better some day, sure we will. Our hearty thanks go to those who have made contributions. The record to date by districts follows:

Asheville—19 out of 71 schools..	$209.52
Charlotte—12 out of 79 schools..	100.06
Gastonia—27 out of 83 schools....	199.40
Greensboro—35 out of 87 schools	346.27
Marion—15 out of 96 schools.....	88.90
Mt. Airy—30 out of 109 schools..	151.83
Salisbury—24 out of 66 schools..	236,38
Statesville—25 out of 80 schools..	236.59
Waynesville—10 out of 73 schools	39.38
Winston-Salem—42 out of 80....	318.01

AN IDEAL

It is yet too early for our administration to be coming to conclusions, but it is not too early to be thinking about what seems to be a reasonable attainment. I stated to our executive committee that it was our hope that in the none too far future the Children's Home might be able to care for 100 more children and that when this goal is attained, together with a constantly enlarging service of mothers' aid work, we would have about caught up with the urgent demands being made upon us. Anything less than this will be unworthy of the people called Methodists in the western part of North Carolina.

BULLY DAY

Phillip Schwartz, field secretary of the North Carolina Conference Epworth League work, and author of the slogan "Boost Raleigh District," writes and gives as follows:

"Don't believe I have spoken or written to you since 1920, but anybody writing an appeal like you did in this week's Advocate deserves a letter 'n' everything. I am referring to your item, "Big Problems." Please accept the enclosed check for $5 and use it as you see fit. I wish it were larger."

NO ROOM

A certain welfare worker write as follows:

"The juvenile and superior court have turned over to me the following children from two families: Lydie, ten; Edna, eight; Mollie, five; Edith, eleven; Thelma, nine; Elma, seven; and James, four. Mothers in both families dead and no relatives capable of caring for the children. Father in one is a drunkard and lives in a filthy one-room log hut. The other father is in exact conditions except that he is an invalid. Can you possibly take these children?"

It is just too bad to have to write, "We have no room in our Home for any additional children." But some day we will, mark the promise.

BIG BROTHERS

We have some mighty fine big boys in our Home. We are proud of them for the many things they do. Quite a number have become a "big brother" to smaller boys in the Home and are helping them in many ways. Among other things they take the smaller boys to walk each Sunday afternoon after quiet hour and while on these hikes discuss with them many things of mutual interest.

A man and a motor are alike in one way—too much knocking indicates that something is wrong.



Keep Little Ones Well and Comfortable and they'll stay happy and healthy from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

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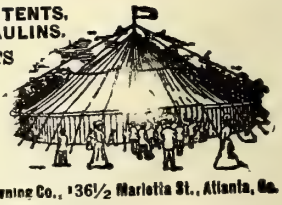
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GOSPEL TENTS A SPECIALTY.
We rent Tents.
Oldest Tent Company in the South.



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Norfolk Southern Railroad
Passenger Schedules

From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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TIRED EYES Dickey's Old Reliable Eye Water used 60 years for tired, weak and sore eyes. Soothes, cleanses, cools. Painless. Drug stores or by mail 25c.
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THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

A warm reception was accorded our singing class on a recent visit to Front Street church, Burlington. The sacred concert struck a responsive chord in the hearts of that strong and growing church. These choice people have made a big place in their church life for our 334 children. Regardless of financial depression or what not they never grow weary in well doing. It is refreshing to have such loyal and generous friends standing back of us in all of our endeavors to carry forward the work of our home. The Rev. L. D. Hayman has entered upon what promises to be a most successful pastorate among these splendid people. He has some definite objectives set before him and he expects to accomplish great results. It was a joy and privilege to be guest in his home for the evening meal. There is no other fellowship comparable to that of the Methodist parsonage. When I returned home Sunday night I felt that our visit to Burlington would result in the deepening of their devotion to the cause of our Methodist Orphanage.

* * * *

Looking into the faces of many of our fine boys and girls I see radiant expressions. Do my readers want to know the secret of their happiness? If you could see the large number of boxes coming to the office of Mrs. Daisy Smith, our head matron, you would readily know the cause of their joy. The good women throughout our conference have true mother love in their hearts for other children deprived of their mothers. In the spring and fall these noble women, whose hearts have been touched and made tender by the hand of Him who went about doing good, send useful and other beautiful clothes for many of our children. I do not hesitate for a moment in saying that I think our own dear children are dressed just a little more nicely and beautifully than the children of any other orphanage I visit. This is due to the fact that these friends throughout the conference find so much pleasure and satisfaction in making and sending our children their clothes. I wish from the depths of my soul that all who minister to our children in this fine way could be present to see them open the boxes containing their clothes!

* * * *

The first district conference held within the bounds of the North Carolina conference was that of the Wilmington district. Dr. H. M. North is greatly beloved by his preachers and the church membership of the district. He makes a model leader and presiding officer. Alert, courteous and wise he keeps everything going smoothly and successfully. Not a dull or uninteresting minute can be found in a district over which he presides. To the orphanage man and to all other connectional brethren he showed every possible courtesy. I was glad of an opportunity to say a few words in the interest of our big family. The pastors and church membership of the Wilmington district are going to continue to give us their generous support. This is no time for slackers when our number of children is the largest we have ever had and consequently our demands are greater than ever before. Times like these call for a type of loyalty upon the part of our churches that only emergencies can produce. To falter when our need is greatest would prove that we are unworthy of the sacred trust that Providence has placed upon us. As long as our people have pure and undefiled religion just so long will they visit the fatherless with their gifts, love and prayers.

Nervous Pains Yield To Capudine

To those who suffer from nervousness and pain, such as headache, neuralgia, periodic pains and pains in the back and sides, Capudine offers quick and delightful relief. Being liquid, it acts almost instantly—much quicker than tablets and powders. Capudine relieves pain by soothing the nerves—not by deadening them. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

For over 30 years millions have found grateful relief by using Capudine. You, too, will find it a joy and comfort when your nerves are unstrung or when you suffer from pain. At drug stores in 30c and 60c sizes. (adv)

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Courses offered: (1) College courses for first and second year work; (2) Preparatory courses; (3) Special courses in Art, Music, Home Economics, and Commercial subjects. Special Features: (1) Individual attention to students; (2) Limited number of students; (3) Intimate home surroundings; (4) Highly trained faculty; (5) Wholesome religious atmosphere. Register now for fall session 1930-1931. For catlogue, book of views and other literature, write to

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COSTS 85 CENTS A MONTH TO LOSE POUNDS OF UGLY FAT

Thousands of Women Know This Is True

How would you like to lose 15 pounds of fat in a month and at the same time increase your energy and improve your health?

How would you like to lose unhealthy fat that you don't need and don't want, and at the same time feel better than you have for years?

How would you like to lose your double chin and your too prominent abdomen and at the same time make your skin so clean and clear that it will compel admiration?

How would you like to get your weight down to normal and at the same time develop the urge for activity that makes work a pleasure and also gain in ambition and keenness of mind?

Get on the scales today and see how much you weigh—then get an 85 cent bottle of Kruschen Salts which will last you for 4 weeks. Take one-half teaspoonful every morning in a glass of hot water and when you have finished the first bottle weigh yourself again.

Now you can laugh at the people who pay hundreds of dollars to lose a few pounds of fat—now you will know the pleasant way to lose unsightly fat and you'll also know that the 6 vitalizing salts of Kruschen (Salts that your blood, nerves and glands must have to function properly)—have presented you with glorious health.

After that you'll want to walk around and say to your friends—"One 85 cent bottle of Kruschen Salts is worth one hundred dollars of any fat person's money."

Leading druggists America over sell Kruschen Salts.

THE ETERNAL CHALLENGE

(Continued from page 13)

feeling between neighbors. She reflected that it would be impossible to ignore Nick Trebartha, seeing he had come to settle down in the district, and came to the conclusion that she had been very remiss in not having brought the two men together in a friendly way. She therefore decided that it was her duty to give a dinner party.

"I don't like the way Edgar speaks of Mr. Trebartha," she said to her daughter the next morning. "Evidently there is a wrong feeling between them, and it's our duty to bring that wrong feeling to an end."

Naomi was silent; for that matter she had scarcely spoken since her lover had left her that previous evening.

"I haven't given a dinner party since our return from the East," she went on, "and I think I ought. I'll invite young Mr. Trebartha to meet a few of our most intimate friends and then they'll get to know each other under pleasant circumstances. For, of course, Edgar will come," she said.

Naomi doubted the good her mother's plan might accomplish, but she made no objection, rather the idea appealed to her.

"I'll write to Mr. Trebartha at once," Mrs. Shuttleworth announced, "and ask him to fix a date. After that I can easily arrange with the others."

"He may not come," she said. "As you know, he has refused all invitations since he has been at Mythamroyd."

"Oh, he'll accept mine. He could hardly do other, after our having spent so long a time together in Palestine."

Accordingly she wrote to Nick, and although the young man felt he was doing a very foolish thing, he eagerly accepted Mrs. Shuttleworth's invitation. He knew that he was playing with fire. He was as deeply in love with Naomi as on the evening before he left Jerusalem, and as her engagement with Edgar Inchcliffe was an accomplished fact, he felt it madness on his part to allow himself to be led into the way of temptation.

Still, when the night of the dinner party came, Nick made his way to Bancroft Hall in a state of great excitement. Up to now, he had shut himself off from all pleasure, devoting himself entirely to the mastery of his business; now he would have one evening's happiness. He would forget that Naomi's heart was given to another, and would rejoice in being near her.

As it happened, too the sky of the commercial world looked brighter at that time than had been the case ever since he had come to Ben's Cross. It was now summer time and the sun shone brightly even in the manufacturing district of Lancashire. Trade seemed to be better, and operatives were earning good wages.

Mrs. Shuttleworth was a perfect hostess, and as this was the first occasion on which Nick visited her house, he was the guest of honor. He took her in to dinner, and sat next to her at the dinner table, moveover he was made much of by some of the guests present. As we have before hinted, Nick was rather a handsome fellow, and under favorable influences could talk well. Evidently those immediately surrounding him realized this, while Naomi, who sat not far away from him, was especially interested in all that he said.

All this had its effect on Edgar Inchcliffe. Ever since the night on which he had dined at Barcroft Hall before, Edgar had been jealous of Nick. Not that there seemed any reason why he should be, nevertheless he constantly brooded over Naomi's espousal of Nick's cause, and repeatedly asked himself why the girl to whom he was engaged should be so interested in this parvenu.

To make matters worse, something happened which more than ever aroused Inchcliffe to jealousy. As we have said, it was now summer time and the weather was gloriously warm and fine. That was why, directly after dinner, the guests, instead of making their way into the drawing-room, found themselves wandering among the flower-beds, and through the grounds which surrounded the old house.

Whether by accident or by design, I will not say, but Nick and Naomi found themselves together. She was very gracious to him, and seemed to delight in his company.

"Do you know," she said, "that although I was awfully fond of your uncle, and although Mythamroyd is only three miles away, I have never seen either your house or your gardens."

"That is an omission quickly rectified," Nick replied eagerly. "I'd love to have you there. Can't I persuade you to come? Let me drive over here on Sunday afternoon and fetch you."

Nick looked at her ardently as he spoke; he never before realized how beautiful she appeared to him. The girl seemed on the point of falling in with his suggestion, when, turning, she saw that Edgar Inchcliffe was standing talking with a group of men close by; saw, that he was watching her every movement.

"I want to show you our new sunk garden, Mr. Trebartha," she said. "Mother wanted to know what she should give me for a birthday present, and as I have for years wanted a sunk garden at Barcroft, I chose that."

"I can't think of a more delightful present," exclaimed Nick. "Of course, you've seen the one at Hampton Court?"

"That's been our model," cried the girl. "Come this way, if you want to see it."

She laid her hand lightly on Nick's arm as she spoke, and led him through the shrubberies out of sight of Inchcliffe.

Of course, there was nothing significant or unnatural in this, but it had its effect on Inchcliffe. There was a look of hatred in his eyes as he watched them go away together, and he seemed to pay no attention to what the others were saying to him.

"Yon is a fine-looking lad," said an old manufacturer, who formed one of the

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The "Lone Star Conference Special" will be equal to the regular de luxe equipment of the "Lone Star" trains operating daily on the Cotton Belt Route between Memphis and Dallas.

Leave MEMPHIS 8:30 A. M. Tues. May 6
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Round trip from your city to Dallas at fare and one-half. It is advisable to make your reservations early—please call your local passenger representative.

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The Cotton Belt Trains are famous for their Baked Individual Chicken Pies—Buttered Golden Yellow Yams—Deep Red Cherry Pies—these and many more tempting dishes will be enjoyed on the "Lone Star Conference Special."

The Cotton Belt operates two trains daily between Memphis and Dallas.

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group. "A nice lad he is, too, an' all."

"Evidently Miss Naomi thinks so. Tell you what, Edgar, you'll have to be careful."

"What do you mean?" and Inchcliffe turned angrily towards the speaker.

"I mean that yon is a very attractive young fellow, and if I were sweet on a girl I should regard him as a dangerous rival."

The man who spoke was a great gossip, and under ordinary circumstances, Inchcliffe would have paid no attention to him, but in this present state of mind, everything fretted him.

"I hear, too," went on the Greyburn manufacturer, for he came from that town, "that he is a thorn in the side of the Employers' Association. Is it true?"

"Aye, it's true enough," replied another. "I wish that someone like you, Sir Josiah, would speak to him. He's a difficulty in Ben's Cross, is young Trebartha, and if you, a big employer in Greyburn, were to speak to him, it might do good."

Meanwhile Nick and Naomi wandered away in the direction of the sunk garden. As we have said, Barcroft Hall was outside the smoke zone, and vegetation was luxuriant and abundant. The smell of flowers was everywhere, and the music of the birds which were twittering among the trees seemed to make the spot an Arcadia.

"Do you like it?" asked Naomi, nodding towards the sunk garden.

Nick was silent for a time.

"Forgive me," he said presently, "but I wasn't thinking of the sunk garden at all; my mind was many hundreds of miles away from here."

"Surely that's not a compliment," and she looked coyly towards him.

"No, it wasn't a compliment," replied Nick. "All the same, I was thinking of you. I was thinking of that last evening we spent at Jerusalem."

"When you rescued me from those awful men?"

"No, that was not in my mind at all. That was nothing. I was thinking of—afterwards. Don't you remember? We walked around that old square outside the Mediterranean Hotel. I nearly lost my head," he added.

The girl did not reply, but a deep color mantled her cheek.

The girl's presence had thrown a kind of spell upon him, and for a moment he had forgotten ordinary conventions, forgotten, too, that Edgar Inchcliffe, the man to whom this girl was engaged, was only a hundred yards away.

They were still standing near the garden she had brought him to see, around them was a blaze of flowers, but Nick was scarcely conscious of them; he only knew that her hand was still resting upon his arm.

"We little thought then that we should meet again like this."

Naomi didn't know why she spoke; the words came from her involuntarily.

There were quick footsteps close by, and both heard Edgar Inchcliffe's voice.

(Continued on page 31)

Finds Youth's Fountain!

"JUST one thing has contributed more than anything else in my life toward making me the radiantly happy woman I am today," writes Mrs. Walter Ruehl, of Glenbrook, Conn. "If this was selling at ten dollars a bottle instead of the few cents it costs, I would scrape the money together, and I don't mean maybe!"

"I guess a good many others feel the same way, judging by the number of people I know who swear by this 'Fountain of Youth.'"

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Regularly as clock work, Nujol clears out of our bodies those poisons (we all have them) which slow us up, make us headachy, low in our minds.

Colorless and tasteless as pure water, Nujol cannot hurt you, no matter how long you take it. It is not a medicine. It contains no drugs. It forms no habit. It is non-fattening.



One Happy Woman Tells Where She Discovered It

Try Nujol yourself and see how much better you feel. Get a bottle in its sealed package at any drug store and be sure it's trademarked "Nujol." It costs but a few cents—and it makes you feel like a million dollars! Start taking Nujol this very night!

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GREENSBORO, N. C.

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Raleigh—Wendell ..... April 23-24
Weldon—Enfield ..... April 23-24
New Bern—Oriental ..... April 24-25
Charlotte—Charlotte (Wesley Heights) .....April 29-30
Marion—Rutherford College ..... April 30-May 1
Statesville—Troutman ..... May 1-2
Winston-Salem—Green St., Winston-Salem.....May 1-2
Elizabeth City—Columbia ..... May 7-8
Fayetteville—Roseboro ..... May 13-14
Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30
Asheville—Fletcher ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

April
Leasburg, Hebron, a.m. 27

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

April
St. Pauls, Regan, a.m. 26-27
Parkton, Marvin, p.m. 27

May
Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

April
District Conference, Oriental 24-25
Dover, Lane's, 11 27
Seven Springs, Zion, 3 27
Kinston, Queen St., night 27

May
Newport, Bethlehem, 11 4
Atlantic-Springfield, Sealevel, night 4
Oriental, Arapahoe, 11 11
New Bern, Centenary, night 11
Pamlico, Hobucken, 11 18
Riverside-Bridgeton, Rhems, 3:30 18
Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11.....24
Preaching 3 25
Morehead City, night 25

June
Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May
Jenkins Memorial, 11 4
Epworth, night 4
Benson, Elevation, 11 11
Clayton, Calvary, 3:30 11
Edenton Street, 11 18
Selma, night 18
Franklinton, 11 25
Smithfield, night 25
Four Oaks, Elizabeth, 11 30
Cary-Apex, Macedonia, 11 31

June
Princeton Ct., Princeton, 11 1
Tar River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July
Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuquа, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3.....27
District conference at Wendell, April 23-24.

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

April
Piedmont, 11 27
Rockingham, 8 27
Marton, 8 30

May
Laurinburg, 8 1
Aberdeen, 11 4
Raeford, 3 4
Laurel Hill, 3 18
Caledonia, 3 18
Wadeville 25

June
Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July
Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
SECOND ROUND

April
Ayden, 11 27
Farmville, 7:30 27

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

April
Warren, Bethlehem, 11 27

May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11
District conference, April 23-24-25.

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
SECOND ROUND

April
Whiteville, 11 27
Tabor, Bethesda, 3 27
Southport, 7:30 27

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

April
West Asheville, 11 27
Haywood Street, night 27

May
Asbury Memorial, 11 4
Saluda, night 4
Hendersonville, 11 11
Mills River, Horseshoe, 3 11
Emma, night 11
Hot Springs, Fairview, 11 25
Marshall, Walnut, 3 25

June
Biltmore, 11 1
Fairview, 3 1
Acton, night 1
Weaverville Ct., Pleas Gr., Sat. 11 7
Black Mountain, 11 8
Elk Mountain, 3 8
Weaverville, night 8
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July
Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

April
Dilworth, 11 27
Big Spring, night 27

May
Spencer Memorial, 11 4
Pineville, Marvin, 3 4
Duncan Memorial, night 4
Chadwick, 11 25
Wesley Heights, night 25

June
Hawthorne Lane, 11 1
Trinity-Derita, Derita, 3 1
Thrift-Moores, Thrift, night 1
First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July
Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

April
Polkville, Elliott's, 11 26
Clover Hill, 11 27
Belwood, Kadesh, 3 26-27

May
Lowesville, New Hope, 11 3-4
Rock Springs, Bethany, 3 3-4

June
Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July
South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

April
Ward Street-Archdale, Archdale, 11 27
Wesley Memorial, Wesley Memorial, night 27

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

April
Morganton, First church, 11 27
Old Fort Ct., Ebenezer, 3 27

May
District Conference, Rutherford College..April 30 and 1
McDowell, Trinity, 11 4
Rutherford College, Connelley Springs, night 4
Rutherfordton, 11 11
Forest City, night 11
Bostic, Hopewell, 11 18
Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June
Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night.... 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July
Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

April
Sandy Ridge, Mt. Zion, 11 27
Stoneville-Mayodan, Price, 3 26-27

May
Jonesville, Ronda, 3 3-4
Wilkesboro, Roaring River, 11 4
Elkin, 7:30 4
Dobson, Rockford, 3 10-1
Yadkinville, East Bend, 11 11
Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June
Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29
The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

April
Dudley Shoals, 11 27
Highland, Rhodhiss, night 27

May
Hickory, First, 11 4
Maiden, May's Chapel, 3 4
Westview, night 4
Catawba, Concord, 3 10
Statesville, Broad St., 11 11
Ball's Creek, Center, 3 11
Race St., night 11
Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June
Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July
Elmwood, Ebenezer 3 6
Diestrict conference at Troutman May 1-2.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April
Bethel, Harmony, 11 26-27

Clyde-Junaluska, Long's, night 4

June

Murphy, 11 1

May

Haywood, Fincher's Chapel, 11 4
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July

Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Waynesville, 11 27
Canton, night 27

District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem

THIRD ROUND

April

Mt. Olivet, 11 27
Ogburn Memorial, 7:30 27

May

Burkhead, 11 4
Advance, 7:30 4
Centenary, 11 11
West End, 7:30 11
Davie, Concord, 11 17
Farmington, Huntsville, 3 17
West End, 11 18
Centenary, 7:30 18
Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

THE ETERNAL CHALLENGE

(Continued from page 29)

"Naomi,' he said, "your mother wants you. She is afraid you are neglecting your other guests."

Involuntarily Nick and the girl looked at each other. What there was in their eyes, I need not say, but Edgar Inchcliffe was more than ever maddened by what he saw. Nevertheless, he said nothing, and, side by side, they made their way back to the house.

It is not my purpose to describe the incidents of that morning; for that matter there is little to describe. There were the usual pleasantries which seem natural to such an occasion, together with much laughter and song. There was only one happening worthy of record, a happening worthy of record, a happening so slight that few noticed it. It took place in the room where the men had divested themselves of their overcoats, and where they were, at the end of the gathering, preparing to leave.

"I say, Mr. Trebartha," said one to Nick, "I hear you are a thorn in the side of such fellows as Inchcliffe."

"How is that?"

"I hear that you persist in encouraging the most dangerous man in Ben's Cross."

"Oh, Mr. Trebartha has his reasons for that!" There was a sneer in Inchcliffe's voice.

"I have no desire to be a thorn in anyone's side," replied Nick.

"Trebartha is not so important as that," Inchcliffe interrupted. He was still in bad temper, still madly jealous of the young man who had seemingly won golden opinions that night. "He's only a small bit of grit in the machinery," he added.

"Aye," replied another, "but a small bit of grit in the machinery can make everything wrong."

"The machinery is all right," replied Inchcliffe, "the bit of grit is too small to affect it. I wasn't thinking of that."

"What were you thinking of, then?"

"What will happen to the bit of grit," Inchcliffe replied, and there was something like a snarl in his voice.

"Well, what will happen?"

"You know," replied Inchcliffe. "The bit of grit may be a nuisance, but it's always cherished," and Nick knew that the man was threatening him.

(Continued next week)

Old and young can take this family laxative; free trial bottle!



The next time you or the children need a laxative, try this famous doctor's prescription which will aid the bowels without doing any harm. Dr. Caldwell's Syrup Pepsin, with purest senna and laxative herbs, is effective in a gentle and helpful way. Its action is thorough; it never weakens the bowels. It stimulates their muscular action and is thus actually good for the system. Remember Dr. Caldwell's Syrup Pepsin whenever coated tongue, fetid breath, headaches, nausea, jaded appetite or biliousness tells the need of a thorough cleansing. Druggists keep it in big bottles, *or write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle.*

GREENSBORO COLLEGE

A Standard College for Women. Member of Association of Colleges of the Southern States. The Oldest chartered college for women in the State. Chartered 1838.

Confers the degrees of Bachelor of Arts and Bachelor of Music.

In addition to the regular classical course, special attention is called to the departments of Home Economics, Art, including Industrial and Commercial Art, Spoken English and Dramatic Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to the complete School of Music.

For Further Information, Apply to

SAMUEL B. TURRENTINE, President, GREENSBORO, N. C.

The Water Test

At the Anderson Quarries, owned by the Winnsboro Granite Corporation in Fairfield County, South Carolina, and at the office at Rion, S. C., three water tests are made to grade stone. If the stone is flawless, of straight grain, no white or black streaks or splotches, no wave in the grain, it is graded as Winnsboro Granite, and sells at a higher price than ordinary granite. If any of these defects appear when water is thrown over the stone, it is not Winnsboro Granite, but is graded "Smith stock," and sold at a lower price.

Buyers of Winnsboro Granite should specify Winnsboro Granite in their purchase contracts, ask for quarry certificate, and also make the water test. Defects show up plainly when the stone is wet with water if there are any defects in the block. Dry stone does not show up defects so readily. Therefore, when buying Winnsboro Granite, wet the stone and see for yourself that you get certificate from the quarry through your dealer, to the effect that the stone used in your monument is Winnsboro Granite. With that certificate and with the water test, you can be sure that you have the best monumental material known to the world.

It costs a little more, but only 20 per cent of monument cost is for material, so that the higher price of Winnsboro Granite means very little in the increase of the price of the monument; but it means a great deal in the satisfaction of knowing that it is the best monument possible —the most permanent, the most beautiful, flawless.

Write for free booklet showing attractive monumental designs. Winnsboro Granite Corporation, Rion, S. C.

Retain Your Good Looks

How frequently a woman thinks, "Am I still attractive?" How much thought and study she devotes to her looks! That's natural. A woman hates to think she is growing day by day less charming and attractive. DR. PIERCE'S FAVORITE PRESCRIPTION helps to preserve in a woman the charm and health of youth. It contains no harmful ingredient. This splendid herbal tonic is sold by all druggists in both fluid and tablets.



Write to Dr. Pierce's Invalids Hotel, Buffalo, N. Y., if you desire free medical advice. For 10c Dr. Pierce will send you a trial package of tablets.

IN MEMORIAM

STUTTS—On March 12 Mrs. Charlotte Frances Stutts, widow of Noe Stutts of near Mt. Gilead, found peace and rest with her heavenly Father after having suffered from heart trouble for several months. She was 75 years old, and since girlhood had been a faithful member of the M. E. Church, South. She is survived by five sons, Messrs. G. C., C. L and John of Mt. Gilead, N. C.; O. D. Stutts of High Point, and J. T. Stutts of Atlanta; two daughters, Mrs. J. L. Baldwin of Mt. Gilead, and Mrs. J. H. Anderson of Atlanta; Mr. W. C. Lisk, a brother, and one sister, Mrs. C. C. Bolton. In the absence of her pastor, funeral services were conducted by Rev. J. W. Stork, assisted by Rev. A. L. Aycock, and Rev. W. A. Davis. May the Lord comfort the relatives and friends of this noble woman. E. C. Crawford, Pastor.

NEWSOME—Mrs. Evelyn Matthews Newsome has gone from us and our hearts are sorely bereaved. Her home was in Winton, N. C. She was born August 25, 1887; joined the Methodist church at early age; graduated at Littleton College June, 1907; married A. T. Newsome October 20, 1915; left for her eternal home February 7, 1930.

The subject of this sketch was a woman of rare qualities; kind in disposition, affable in manner, gentle in speech, thoughtful of others, worshipful in spirit, a good home-maker, faithful church worker, ardent Christian. Her life was a positive benediction. To her many, many friends life has been very different since she went away. She talked of her going calmly and unafraid, and those who knew her were not surprised.

She leaves brothers and sisters, husband and four children, two daughters and two sons. May great grace be upon them all. W. C. Merritt.

BLACKARD—William Loftin Blackard, the son of Thomas and Sarah Blackard, was born in Person county, North Carolina, June 11, 1873. After a brief illness at his late home in Wake county he passed away on February 18, 1930. Surviving him are his widow, who was Miss Mollie Jones, and seven children, five sons and two daughters.

Brother Blackard was a member of Knightdale church, Millbrook circuit, and was a trustee at the time of his death. He was a faithful Christian, a loyal member of the church, a kind and sympathetic husband and father, and an obliging neighbor. To know was to love him. His acquaintances and his friends were co-extensive. His body rests in the church yard at Mt. Zion on the Mt. Tirzah circuit, the church of his early life. Funeral services were conducted by his pastor, assisted by Rev. S. F. Nicks. The large crowd which attended and the many beautiful floral tributes attest the popularity of this good man.

His pastor, W. F. Elliott.

PHILLIPS—Mrs. Lenora Josephine of Lewis M. and Mary Vest, born September 9, 1864, died April 21, 1929. She professed faith in Christ early in life and joined Antioch M. E. church, where she remained a faithful member; married to Dr. Thos. J. Phillips March 22, 1885, who preceded her in death 38 years ago. To this union was born one daughter, Mrs. H. T. Apperson of East Bend, N. C. Gentle in spirit, helpful and kind to all with whom she came in contact. She at the same time made one feel the quiet strength of her character. Left a widow at an early age she devoted her life to the comfort and happiness of those in the home in which she had come to live. She was ever hospitable to friend and stranger, and one that her relatives and friends turned to in times of trouble and sorrow. She also entered into one's pleasures and rejoiced over another's good fortune. The last few years were spent mostly with her daughter and from whose home she passed to her heavenly home. She is also survived by seven sisters and two brothers: Mrs. J. W. Kapp, Rural Hall, N. C., Mrs. W. E. Poteat, Fletcher, N. C.; Mrs. R. A. Moore, Rural Hall, N. C.; Misses Eliza and Sarah Vest, Rural Hall, N. C.; Mrs. E. W. Russell, Fort Mill, S. C.; Mrs. J. M. Russell, Washington, D. C.; Mr. W. L. Vest, Winston-Salem, N. C., and Mr. S. A. Vest, Mount Pleasant, Tenn.

H. T. Apperson.

EAGLE—John A. ("Daddy") Eagle, son of Mr. and Mrs. John A. Eagle, was born in Rowan county December 20, 1862. October 28, 1878, he united with Organ Lutheran church, moving his membership in 1895 to Harris Chapel Methodist church. Here he was a faithful member, trustee and steward until the old church was forced by circumstances to close. He was then transferred to the China Grove church.

His first wife was Josephine Stirewalt. To this union five sons and three daughters were born. His first wife and three sons and one daughter preceded Brother Eagle to the grave. In 1918 he was married to Rosa Menius. His wife, Mrs. Rosa Menius Eagle; two sons, Lewis and Lester; two daughters, Mrs. Florence Beaver and Mrs. Edith Honbarger; 28 grandchildren and three great-grandchildren survive.

After several years of bad health and two weeks of intense suffering, he quietly passed away March 4, 1930, being 67 years, two months and 14 days old.

Rev. E. H. Nease, assisted by Rev. C. P. Fisher of the Rockwell Lutheran church and Rev. Paul Miller, pastor of Organ Lutheran church, conducted the funeral service.

IN MEMORIAM

The board of stewards of Main Street M. E. Church, South, Reidsville, N. C., in the first meeting after the death of our brother and chairman, James W. Walker, wish to pay our tribute to his memory.

Brother Walker departed this life on the 12th day of March, 1930, after a brief illness of pneumonia. He had just passed his three score and ten years. He had been a member of the church since early manhood, and had been an official of the church for many years. His unusually active life was spent in the service of his community, and he was loved and respected by all who knew him. His life was an example of high Christian character.

Memory is the storehouse which holds the thoughts and remembrances of our friends who have crossed the "great divide," and our thoughts revert to the ennobling characteristics which they possessed, and we mourn not because of their passing, but because we have been deprived of their influence and association. We shall miss Brother Walker's kindly word and wise counsel in our meetings, and the lack of his inspiring presence shall be felt in the assemblies of our congregation.

We extend our sympathies to his bereaved relatives.

"Life's labor ended as ends the day,
Released from its frame, the spirit flies;
While heaven bends low with praise to say,
Blessed is the righteous when he dies."

Done by order of the board, this the 19th day of March, 1930.

F. Eugene Hester, Sec.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called from us Mrs. Sarah E. King, a loyal and beloved member of the Woman's Missionary Society of St. Andrews M. E. church. She was born March 12, 1850, and died February 6, 1930. We shall miss her. Therefore be it resolved:

First, That we bow in submission to our heavenly Father's will.

Second, That we extend to the bereaved family our sympathy and command them to God for comfort.

Third, That a copy of these resolutions be sent to the family, one to the N. C. Christian Advocate and one recorded in our minutes.

Mrs. Lizzie Edge,
Miss Allene Darden,
Miss Mary Piner.

RESOLUTIONS OF RESPECT

Whereas, it hath pleased our heavenly Father to take out of our midst by death Miss Mittie Nicholson, a member of Richlands Methodist church, we, the members of this church wish to express our appreciation of her quiet, godly life, and to extend to the family our deepest sympathy; therefore be it resolved:

First, That we bow in humble submission to Him who maketh no mistakes; and even though we feel deeply our loss, we believe she hath gained eternal life.

Second, That we extend to her sister, Mrs. J. F. Marquette, and the other members of the family our love and sympathy.

Third, That a copy of these resolutions be sent to the family, to the local paper and to the Christian Advocate.

Mrs. Nettie De Ford,
Mrs. Norwood Cox,
Mrs. H. B. Koonce.

RESOLUTIONS OF RESPECT

We, the members of Richlands Methodist church, wish to pay tribute to our friend and brother, Mr. D. F. Howard, who departed this life on March 17, 1930.

We deeply appreciate his length of days with us, his Christian character, his examples of Christian piety, and his love and fidelity to his church; therefore be it resolved:

First, That even though we shall miss him in the community and at the services of the church, we humbly bow to the will of our heavenly Father.

Second, That we express to his wife, Mrs. D. F. Howard, and the other members of the family our love and sympathy.

Third, That a copy of these resolutions be sent to the family, the local paper and to the Christian Advocate.

W. B. Hargett,
J. E. Steed, Jr.
R. C. Zimmerman.

RESOLUTIONS OF RESPECT

On Friday morning, March 15, the spirit of Clyde, the son of Mr. and Mrs. James Crane, returned to God who gave it. Although he was only eight years of age, we feel that the sweet influence of his patient, cheerful life shall live in the hearts of those who knew him. Therefore be it resolved:

First, That we, the members of the Children's Missionary Society of Marvin church, although deeply sorrowful, bow in submission to God's will.

Second, That we extend our loving sympathy to the devoted parents, brothers and sisters.

Third, That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate for publication, and a copy be recorded in our book of minutes.

Georgia Sutton,
Kathryn Crane,
Mary Crane,
Mrs. Clyde Ezell, Leader.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 1, 1930 Number 18

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First Methodist Church, Rocky Mount

WHERE the eighteenth annual session of the N. C. Conference Missionary Society is held this week. The Belle Bennett auxiliary, Susanna Wesley, The Woman's Auxiliary of First church, Clark Street, and South Rocky Mount are entertaining the visiting delegates. Representatives from 319 adult auxiliaries and also from the young people's and children's departments are present. The total of all money raised by this organization is above $100,000 annually.

THE ADVOCATE AT THE LIFE SAVING STATION

R. N. Fitts

This brother is down at Ocracoke by the deep blue sea. He has in securing two new subscribers put the Advocate in reach of twenty men at two of the life saving stations. These men have time to read and they are men who enjoy such reading as the Advocate furnishes. Fine work, brother.

A. J. Hobbs, Jr.

For systematic work commend us to A. J. Hobbs, Jr. He is such by nature and training. Success follows him in all his goings. That Centenary, New Bern, would go on the Diamond Jubilee honor roll was assured at conference when this appointment was made. We fully expect that fine old church to make much progress with this excellent young leader in charge.

H. R. Ashmore

The Bladen circuit goes to the roll, thanks to the good leadership of Brother Ashmore. When a man in the midst of an unusual cry of hard times to which not a few surrender completes his job, that man is worthy of double honor. It is easy to move with the current, but to go against it quite another matter. Good for Ashmore and Bladen.

G. C. Graham

If a man compel you to go a mile with him go two miles with him. The overplus is the big measure. That is what Graham has accomplished at Hanes-Clemmons. That charge goes to the roll wearing a diamond. We thank you, Brother Graham.

D. A. Oakley

John Cline was at Cool Springs a little while ago and put the Advocate in the homes of the people and at the same time put that charge on the map. D. A. Oakley followed John and the prospects were not inviting for an increase in subscribers. But Oakley is a mighty man who brings things to pass, and he found enough of new subscribers to place his charge on the honor roll. Hats off to Oakley.

H. H. Robbins

Robbins at Mt. Zion encountered a condition similar to that at Cool Springs. For R. A. Swearingen last year secured 73 new subscribers on that charge, which left little to be done. But H. H. Robbins is able to find 11 new subscribers, which puts him on the roll with a margin of one. Good for Robbins. We thank you for this fine report. Keep your eye, dear reader, on the Statesville district. Oakley and Robbins joins the great majority of pastors in that district. It will soon be 100 per cent.

Ramseur's Way With the Advocate

A check for $66 was sent us this week by I. F. Craven from Ramseur. Once each year a committee canvasses that church for new subscribers and renewals that are due, and that committee always wins because it expects nothing else. The Ramseur-Franklinville charge is already on the honor roll, but these new names will add to the overplus. We thank Brother Craven and his committee for their good work and commend their example to churches in every part of North Carolina. The Ramseur church is a model church.

A department of religious education has been established in the school of education of New York University.

DOCTRINES OF APOSTLES ARE NEED OF TODAY

The apostles were once described as those who had "turned the world upside down." It was a vivid description of the way in which the message of the first followers of Jesus overturned the common standards and conventionalities of the cities where they preached and worked. They brought a new set of values into life that wrought havoc with the common ideas about what was worth while. Men had stressed the material and the physical, but these men talked about a different order of life. They emphasized the spiritual and the eternal. Men had trusted in military achievements and the strength of the sword, but these men declared that love was mightier than all the armies of the empires. It was a most upsetting view of life. It ran squarely against all that the masterful men of the times affirmed to be true. It was a real process of turning the world upside down.

In doing this, however, these apostles of a new day got the world finally right side up, so far as true ideas concerning its meaning were concerned. We do not more than half believe what they said; we have never dared try to construct a scheme of living on the basis of their teachings. We know, however, that they were right. Their old upsetting doctrines are what we need today if we are to get our world right side up.—Zion's Herald.

THE LAW IN ENGLAND

"Don't commit murder in England. You will be hanged. Before a French jury, if you have some imagination, a romantic air, and a good lawyer, you can, without much effort, save your skin. These dozen Englishmen will listen with outraged surprise while you describe your sentimental agonies and will condemn you to be hanged by the neck until you are dead. It is true they once acquitted a French murderess, but she had only killed an Egyptian. Be discreet, shun their law courts. Their judges are terrible, and will take your guilt for granted before you have opened your mouth. Their lawyers cross-examine with such diabolical cleverness that you will swear you have stolen the Nelson Column to escape their hail of questions. Remember that respect for law is more intense there than elsewhere. In England 'Keep off the grass' does not mean 'Walk where you please.' "—Andre Maurois, in the June Atlantic Monthly.

Victor G. Bloede, who makes the postage-stamp gum for the government, has a problem on his hands, for, according to the Scientific American, "the finished product must be wholesome enough for a baby to eat, strong enough to hold up against wear and weather, and thin to the vanishing point." The base for this stamp glue is tapioca starch from Java. "Roasted, powdered, and treated with chemicals, this becomes a fine cream-colored powder, and in this form it is shipped to Washington by the carload."

New York is the most splendid and concentrated example of material force in the world. I confess that when I look at it from a distance or from the top of one of its tall buildings it frightens me. The potent forces of nature are less terrifying than its organized human energies. And no one who has a mind sensitive to the difficulties of today could look upon such a city without fear. I would feel more at home in Pekin.—Dr. Harris E. Kirk of Baltimore.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Seth Parker has found up in New England a minister who is not making much headway with his work. When asked the why and wherefore of this failure Seth replied: "He has the foot and mouth disease. He won't visit and he can't preach."

How is this for aggressive speech? "Is your Mississippi river very much larger than our Thames?" asked an English lady of an American visitor. "Larger?" answered the man from the West. "Why, ma'am, there ain't enough water in the whole of the Thames to make a gargle for the mouth of the Mississippi."

With the present fight on the constitution of the United States by the liquor forces the public would like to know what law they have ever obeyed that ventured to set limits to their operations, or dared to interfere with their profits? The answer to this challenge is awaited with interest. This fight on the constitution is not new; it is in keeping with the record of the years.

One of old knew the agony so common to mortals—the agony that comes with the triumph of one's enemies over him. How an enemy delights to feel that his victim is under his feet! Through all the years mankind has known of the delightful glee with which religious people have overtaken those whom they have set out to destroy. This was the real agony of the cross. They hounded him to the finish and exulted in the hour of their triumph. The fiendish delight of man was then set over against the forgiving love of a God. On the cross Jesus was most God-like. The eager joy with which religious people still organize their forces and set themselves to further their designs with slight concern for the hearts they break and the lives they crush is evidence of the long way we still are from the Man of Scars—the victim of man's selfishness and man's inhumanity to man.

Are the many who have assembled in the various district conferences going to return to their homes determined to do better? Certain reports have been such as to encourage; others are calculated to warn and to chasten every earnest soul. What will the response be? The call is earnest and persistent.

Last week the women of the Western North Carolina conference were in session at High Point. The showing for the year was such as to stimulate to larger endeavor. At Rocky Mount this week are gathered the missionary forces of the North Carolina conference. They are made to rejoice in the labors of the past. Be sure to keep up with the record of our missionary women of the state. They are really interested in the cause and they love the work —they are genuinely devoted to their Lord.

Even the greatest of the prophets at times get blue. Under the juniper tree they seek rest and in vain strive to find surcease from sorrow. Otis Moore has gone to the Bible to find proof thereof. Listen to him: "We live in terrible times. At least so many people affirm. But it is well to remember that Elijah once said, 'And I, even I only am left to take it away.' We recall too that David at one time sized up the situation in the words, 'All men are liars,' and at another time summarized conditions in the statement, 'The Lord looked down upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one.' On still another occasion the Psalmist prayed, 'Help, Lord, for the godly men ceaseth, for the faithful fail from among the children of men.' Yes, bad men must have got into office in David's time, too, for we read of the 'wicked walking on every side, when the vilest are exalted.' Evidently now is not the first time that the lamentations of Jeremiahs have been heard in the land."

"Christian Church Threatened"

Much is being made just now of the perils to which the church is exposed. We are told with utmost assurance that the Christian church as an institution is threatened. Startling summaries are made of the numerous forces bearing down on the weak and fearful followers of the Christ. Some are nervous and restless in the midst of the present world order.

Might it not be well for us to remember that the church through all the past has been beset with foes and exposed to the treachery of the evil one? The future holds nothing better. The church will always have to fight for its life and to contend with the enemies such as the world, the flesh and the devil. Its symbol is the cross; its tokens of triumph are the nail prints.

Our weak and self-indulgent humanity is evermore looking forward to and longing for the good day when easy-going contentment may become the lot of all. The flowery beds of ease are always most alluring. But this is not Christianity. The followers of the Man of Scars are not expected to loll life away in a lotus-land with voices thin and muscles flabby. Christians are to face foes and to drive away the enemies of righteousness. Yes, the Christian church is threatened, but what of this? This is the old story. Men who bear the cross ready to lift the loads and to advance upon the foes, will be able to wear the crowns.

Just now the enemies of the Christ are most defiant. The war-god is making a bold and defiant stand in the name of our own self-defense; the god of drink urgently defies the laws of the land in the name of self-indulgence; the god of greed disregards the welfare of women and children in the name of personal success; the god of lust defies the purity and perpetuity of the family in the name of free love.

The enemies of our humanity are in full array. The church is in a fight to the finish. It is threatened on every hand. Let us remember that the cross is our only assurance of victory.

A Battle Line

The world in its thinking divides itself into two great classes, the conservatives and the progressives. The one is content with present attainments, the other is ever in search of something new. This is not a modern state of affairs. It has been so from the beginning. With too great frequency these two classes establish themselves in hostile camps ready to fly at each other's throats. The favorite battle ground of these hostile classes is in the field of religion. History tells no story quite so dark and bloody as the tale of religious wars. Jesus offered the remedy for all this when asked, "Which is the greatest commandment?" Jesus replied that the greatest commandment is this: "Thou shalt love the Lord thy God with all thy heart, and mind, and soul and strength. And the second is like this, Thou shalt love thy neighbor as thyself. There is none other commandments greater than these." Jesus never gave orders to burn "heretics," he did not eject even Thomas from among the apostles because this poor disciple was slow to believe some things. But he did with great emphasis command whole-hearted love of God and man. Get the spirit and viewpoint of the Master and this contemptible strife that threatens great hurt to the church will all cease.

The Ram's Horn Out of Date

The walls of Jericho were not blown down by the ram's horns. It would be as accurate to say that the new song of the New Jerusalem was inspired by the heavenly trumpeters. These were but instruments in the economy of God. The one served in a primitive civilization, the other amid the perfected things of God's grace where the streets of the city were gold and the gates pearl and where rams and he-goats were not fit for sacrifice, because the sacrifice of "richer blood and nobler name" had appeared.

There is with God an eternal fitness of things, and there should be with men. Our civilization of the present day has no call for ram's horns, not a bit more than that rude far off age with its primitive shepherd tribes had for golden trumpets. And the man today who is just going to be a ram's horn for God had better get back amid such conditions as when he chose to use those instruments to overturn city walls.

God desires of every age the very best that the civilization of the times can furnish for his service. The automobile, the railroad train, the ships of the sea, and of the air, the winged messengers of communication swift as the lightning should all become servants of God.

The wealth of this and every other generation is not for profane, but for holy purposes. Music and art and sculpture and those finer products of our humanity which hold dominion in the kingdom of beauty and culture should

be consecrated to the cause of God's eternal Son. For there is a holiness in beauty as well as a beauty in holiness.

The call, therefore, is not for the instruments and methods of some far off day, which the world has clearly outgrown, to do God's work. But the urgency is upon us to take the things of today and use them in modern ways for God's glory. Instruments and methods are not eternal. Eternity belongs to the Divine spirit and the Divine power.

Why the Undue and Unnecessary Alarm?

The answers in philosophy change with the passing years, but the questions remain unchanged. Just so, the attacks upon Divine revelation differ with the succeeding generations, but "the Word of God standeth sure."

Even unto this day Tom Paine remains in the popular mind an outstanding representative of that infidelity which made vigorous and repeated assaults upon the inspired Word of God, but without results. A generation ago Agnosticism with Robert Ingersoll as its brilliant though superficial apostle hurled its negations against the Bible and even against the throne of God. But the world has about stopped taking Agnosticism seriously.

Just now there is in some quarters a popular alarm for the safety of God's Holy Word. The cry is that the destructive critics are about to hew the Bible to pieces.

But in the face of the facts of history as they relate to the Word of God we refuse emphatically to become alarmed. The truth as stated in the following verses—not poetry—appeal to us:

"I stood one day beside a blacksmith's door
And heard the anvil beat and the bellows chime;
Looking in, I saw upon the floor
Old hammers worn out with beating years and years of time.

'How many anvils have you had,' said I,
'To wear and batter all these hammers so?
'Just one,' said he, then said with twinkling eye,
'The anvil wears the hammers out, you know.'

So me thought, the anvil of God's word—
Of Jesus' sacrifice—have been beat upon—
The noise of falling blows were heard—
The anvil is unharmed—the hammers are all gone."

Has This in You Died?

When another has spoken better than we it is our habit to let him have the floor. At this time we give Charles L. Goodell the floor. Listen to what he says:

"Has the child's spirit, which is the best thing about you, died? However, young you are, you are old, when you have lost that spirit. How can you expect to enter the Kingdom of Heaven when Jesus said that nobody who had lost the child-spirit of reverence and wonder, of love and worship, would be able to feel at home there?

"You have forgotten how to 'loaf and invite your soul.' You never worship any more. You do not want to hear a nightingale sing, you want to put your scalpel into her throat and find out where the music comes from. You do not want to pray until you can see just what is at the other end of the line. You go through the garden and pluck its flowers, but you never meet the Gardener. You love to talk about the evolution of man; but it is only of his body that you are thinking and wondering where some of his useless parts came from. If you came only from the amoeba through the anthropoid apes, why aren't you back there with the rest of your family, developing your prehensile strength and throwing cocoanuts at your neighbors? Did it ever occur to you that the reason you are not there is because some power was let down from above to lift you up?

"Wouldn't you like to come to the place where the exclamation point would overtop the interrogation point, where the marvel of God's grace and the love which stopped not at the Cross would hush all your questionings and bring you into life as into a great cathedral, where the holy hush of angel music would entrance your soul? The reverent souls are those which look out into the great open vista, where, with stars for tapers tall, they can see the city which is afar off and the path which leads to it through unshadowed spaces. He whose heart is attuned can hear the music of the spheres as a background, to the chant which the angels sing, 'Holy, holy, holy, Lord God Almighty, heaven and earth are full of thy glory. Glory be to Thee, O God most high!' "

True religion has always an eye to the practical. We should be suspicious of the piety which does not know service, of the prayer which does not lead to work, of the mysticism which begins and ends in emotions.—H. Black.

People and Things

The postoffice address of Mrs. W. L. Dawson will be 405 N. Mendenhall Street, Greensboro, N. C. Correspondents will make note of this.

Rev. C. S. Kirkpatrick last Sunday at Central church, Mt. Airy, received 80 members into the church—39 on profession and 41 by letter.

Rev. O. P. Fitzgerald of Rich Square conducted a series of pre-Easter services, the pastor doing the preaching, and received 11 into the church on profession of faith.

A good tent for rent, ample for any ordinary meeting. If you want one for summer use, write me and we will try to arrange dates. E. D. Dodd, Clayton, N. C.

The name of Mr. T. J. Gore as delegate to the annual conference was omitted in the secretary's report of the Wilmington district conference which appeared in last week's Advocate.

Rev. and Mrs. J. D. Stott, Princeton, N. C., was consecrated as missionaries at the recent meeting of the board in Nashville and expect to leave for Japan in August. Brother Stott is now pastor of our church at Princeton.

"We closed a good meeting Easter Sunday in Trinity church and yesterday (April 27) we received 23 members into the church—20 on profession of faith and three by certificate. We are expecting more to join soon. We are having a good year in Kannapolis. We are having around 700 in Sunday school each Sunday."—J. P. Hipps.

"Such wonderful preaching as Brother Wilcox did at Smithfield stirred many cold hearts with Holy Ghost power that must influence lives upwards for years to come. There were 14 accessions on profession of faith and scores of reconsecrations. To God be all the praise."—J. D. Bundy.

Easter Sunday at China Grove E. H. Nease, pastor, received 29 into the church—27 by vows. This makes a total of 53 for the year, with others to be received next Sunday. This is the result of personal evangelism with a week of pre-Easter services designed for those who had already accepted Christ as Saviour.

"We received 17 into the Forest Hill church, Concord, 15 by profession of faith and two by certificate, making a total of 36 additions so far this year—20 by profession of faith and 16 by certificate. We also raised our mission special in full at the Easter morning service."—Paul Hardin, Jr.

A contract has been let to build the new Methodist church at Winton. This is to be erected on the lot on which the old church—destroyed by fire—stood. The cost is $10,000 and it is to be finished by September. It will be of brick veneer and it will have ample accommodations for Sunday school and church services. Rev. W. C. Merritt is pastor.

"Easter Sunday was a great day at Park Avenue, Salisbury. It was the climax of a ten days' revival. At six o'clock the church was well filled for the early morning service and the celebration of the holy communion. At 11 o'clock after a brief sermon by the pastor the doors of the church were opened and 16 members received, 12 by profession of faith and four by certificate. At the same hour the choir rendered a lovely cantata, "From Death Unto Life." Again at 7:45 the pastor preached to a large congregation from the subject, 'The Joy of Easter.' "—J. A. J. Farrington.

Mr. Ellerbe preached a very wonderful sermon at the Methodist church Sunday evening. Everyone said it was the best sermon he had preached since he had been here. We think Mr. Ellerbe is a wonderful man and a splendid pastor. He is surely a fine worker. He goes into anything to make good at it.—Rockingham Post-Dispatch.

Rev. and Mrs. C. E. Rozelle celebrated last week the tenth anniversary of their marriage. More than two hundred called to extend felicitations. Many sent presents. This happy occasion followed close upon a supper given by the people of Chapel Hill in appreciation of the labors of Brother Rozelle at the University church. The Advocate would also extend sincerest congratulations.

A wire last Monday from Dr. C. C. Jarrell says: "Release immediately that H. L. Ott has just given one hundred thousand to Good Samaritan Hospital, Lexington, Kentucky. This hospital also received hundred thousand additional from unnamed donor. Thus two hundred thousand dollars has been given for new building in last two weeks."

"During the Easter evangelistic campaign 33 new members have been received into the membership of Calvary, Durham. Others will come in later. The parsonage has recently been papered and in other ways touched up. The Sunday school is growing; congregations are good and growing. Tentative plans are being made for enlarging the Sunday school equipment."—O. I. Hinson.

Last Sunday morning Duke Memorial church, Durham, observed Sunday school day by considering the church and its opportunity. The obligation of the church member was especially stressed. The personal and material needs were also emphasized. Holland Holton, R. N. Wilson, R. L. Flowers, M. B. Fowler and W. A. Stanbury spoke. This was out of the ordinary way of observing the day, but it was eminently appropriate for Memorial church just at this time with the program of expansion now on.

"Yesterday, April 27, was a big day for Fellowship church, Princeton circuit. Our church was host to the Boone Hill township Sunday school convention. We had an all day service with dinner on the grounds. The pastor of the church preached in the morning service, and the Sunday school convention was held in the afternoon with Dr. Elbert Russell of Duke University as the principal speaker. Rev. J. H. Frizelle of Kenly conducted the devotional service. People came from several nearby towns to hear Dr. Russell speak. Brother Joe H. Edwards, one of our local preachers, is president of the township association."—J. D. Stott.

April 17, 1930, was ushered in with many happy surprises at the Rhodes home, Winter Haven, Fla., every mail on the 16, 17 and 18 bringing greeeting and gifts celebrating the birthday of Rev. J. M. Rhodes. The Littleton College Memorial Association had (unbeknowing to the Rhodes-es) reminded members that their former teacher would become an octogenerian on April 17. The result was a birthday shower of cards, letters, gifts from around 75 or 80 pupils, teachers and friends representing the following states: New York, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Tennessee, Kentucky, Texas, Louisiana, Washington, D. C., and other states.

Rev. W. C. Martin reports that at First church, Henderson, 27 members were received Easter, making the total for the year 54. Congregations are growing.

"Our Easter revival, Oakley charge, Asheville, was fruitful—15 new members, 12 on profession of faith. All told, 43 new members this year. Also 100 new members have been added to Sunday school. Our laymen are doing fine work. The Woman's Missionary Society is growing and adding no little to the life of the church at Oakley. We hope soon to organize an Epworth League."—Geo. D. Herman.

"Rev. B. B. Slaughter of Morehead City is assisting me in a series of meetings at Dunn. The attendance has been very good. The day services, we are told, are the best that they have had here. Mr. Slaughter is preaching some very fine sermons. The people are enjoying them very much. Mr. Slaughter is gentle, persistent, persuasive, clear and pungeant and always gets his message over to the people."—C. B. Culbreth.

"We had a series of pre-Easter services that began Sunday, April 13, and continued nightly through April 18 at Main Street church, Gastonia. On Easter morning we received 71 into the church. Sixty of these came on profession of faith and 11 by letter. We are very proud of our pastor and feel that under his leadership we can do many things for the good of the kingdom."—Mrs. F. H. Cunningham.

The Methodists of Oxford burned a $3,000 note and then began a revival with Dr. Lewis Robeson Akers, president of Asbury College, Ky., a native of North Carolina, doing the preaching. His messages, scholarly and spiritual, greatly appealed to parents and young people. The church was greatly blessed. Oxford gave him a most cordial welcome. A fine class was received last Sunday and Brother Rees and his people are greatly encouraged.

Rev. B. O. Merritt, pastor of Ahoskie circuit, did the preaching for J. Bascom Hurley at Mackey's church on the Roper circuit in a ten days' meeting just prior to Easter. The pastor led the singing and assisted in preaching the gospel by singing those great solo selections, "The Railway to Heaven," "One Sweetly Solemn Thought," "The Ninety and Nine," "The Great Judgment Morning," "His Eye is on the Sparrow,' 'and others. The attendance was good. Brother Merritt preached some really great sermons—just the kind so much needed today. The church and community have been greatly blessed by this great meeting.

The Wilkes Patriot says: "We believe in a militant, evangelistic religion that reaches out for wayward souls, wherever it may find them, and we would not set ourselves up in judgment of methods employed to this end, but in our humble opinion just such services as Rev. J. H. Armbrust has been conducting here for the past ten days has more of lasting good in them than the highly organized, heavy-pressure meetings that so often engage the thought of a community. And we consider it a tribute to the man himself, as well as the cause he represents, that our stores should close during busy morning hours, and crowds of men and women gather for a thirty-minute period of worship. During the four months that Rev. Mr. Armbrust has labored here the entire citizenship, regardless of creed, has come to recognize in him a dynamic force for good, as was evidenced by the co-operation extended by every church in the city during the interesting series of meetings just ended."

The opening services of the new church at Highlands, High Point, will be held Sunday, May 4, at 11 o'clock. Rev. W. A. Newell, the presiding elder, Rev. E. M. Jones, a former pastor, and Rev. C. F. Womble, the pastor, will have a part in the services. The sermon will be by the presiding elder. The opening services of the church mark the beginning of a series of revival services when Rev. O. L. Brown of Greensboro will do the preaching.

"We closed a week's revival services in Rockford Street church yesterday. These meetings were more than a success in every way. This week's services in the church was preceded by a week's home visitation evangelism, led by Dr. Black of Greencastle, Ind. All the churches of the town joined in this. Our church started out with a list of 82 prospective members to win to Christ, and at the 11 o'clock hour Sunday, April 27, we received a class of 43 into the church with some more to come next Sunday. Everything is going well here. The Sunday school is the best that it has ever been and more people are attending the regular church services than have ever come before."—M. W. Heckard.

"We closed a wonderful revival at Person Street Easter Sunday morning with an Easter message entitled, 'The First Easter Morning.' Brother J. J. Boone of Erwin was with us for the two preceding weeks; preached each night, and did it well. We have never heard stronger gospel messages. We received eight into membership Easter Sunday morning, all adults, and received another on the Tuesday following on profession of faith. We also baptized eight infants at our Easter service. The church is genuinely revived, which was evidenced by the unusual number of people at our Sunday school last Sunday. We have 203 on roll, with 227 present. We are planning to enlarge our church by building a hut in the rear of our present building, to accommodate the increasing numbers who attend our services. The foundation is already laid, with a big portion of the material on the ground. To God belongs all the praise. Pray for us."—R. J. Lough, Pastor.

ELIZABETH CITY DISTRICT CONFERENCE

Our Elizabeth City district conference will meet in Columbia on Wednesday, May 7-8 at 10 a. m. Rev. P. O. Lee, pastor at Windsor, will preach the opening sermon Tuesday night at 7:30 o'clock, which service will be followed by the third quarterly conference for Columbia charge. All delegates, pastors and visitors who expect to spend the night in Columbia will please notify Rev. G. C. Wood, conference host. Connectional brethren will receive a cordial welcome and will be given ample time to present their causes.

I shall be glad for the pastors to bring with them to our district conference at Columbia specially prepared "utility church charts" on which they may show ways of "pepping up" interest in the organizations and enterprises of the church. We shall arrange for these charts to be placed on display at our district conference.

O. W. Dowd.

FAYETTEVILLE DISTRICT CONFERENCE

The Fayetteville district conference will convene at Roseboro May 13 and 14. Preachers and delegates who expect to spend the night in Roseboro are requested to notify me at once. C. A. Johnson.

The Romance of American Methodism

By PAUL NEFF GARBER

They Talked With God

THE Methodist circuit riders were men of power because they were men of prayer. They felt a sense of dependence upon the Almighty and therefore daily and almost hourly they asked for divine guidance and assistance. The early Methodist preachers did not enter the itinerancy depending upon their own strength but upon that power which came from communion with God.

Francis Asbury, the great pioneer Methodist bishop, was a man of prayer. Freeborn Garrettson says of him: "He prayed the most and best of any man I ever knew." When traveling on the road Asbury made it a practice to pray ten minutes of each hour. In the first years of his work in America, Asbury would pray for each individual church and preacher, but the growth in number of churches and itinerants soon made this impossible. Asbury's Journal is filled with statements such as:

"I always find the Lord present when I go to the throne of grace."

"I went alone into the woods, and found my soul profitably solitary in sweet meditation and prayer."

"I poured out my soul to God in the granary and was refreshed in my spirit."

A prayer by Bishop Asbury in some small cabin was sufficient pay for his entertainment. His prayers settled debts in even larger circles. In 1811 while Bishop Asbury was ill at Germantown, Pennsylvania, he was visited by two physicians, one of whom was the famous Doctor Benjamin Rush: When the bishop inquired as to their fees they answered, "Nothing: only an interest in your prayers." Asbury at once replied, "As I do not like to be in debt we will pray now." He knelt and in a fervent prayer asked God to blesss the physicians and to reward them for their kindness.

Diaries of the preachers reveal the fact that prayer was a vital part in the daily life of the itinerants. A few excerpts from the journal of Henry Bascom are typical:

"Felt very low in spirits; resorted to the woods and prayed."

"Rose before sunrise, prayed with the family; retired to the woods, where I found the Lord precious."

"Wrestled in prayer at my bedside, then went to the woods and prayed."

The Methodist itinerants went from their knees to the pulpit. Bishop Asbury once instructed a group of young preachers to always go into the pulpit from their closets, thereby taking with them "hearts full of fresh water from heaven." In fact the circuit rider would have been afraid to face a congregation unless prior upon bended knees he had sought divine aid. He feared that without the help of God he would be confuted before the people. Of John Summerfield, the great Methodist preacher, it has been said that he not only prayed before and after each sermon, "but he seemed to be praying while he preached, invoking blessings for, while he pleaded with sinners and saints." Often at camp meetings while one minister was preaching others would be in the preacher's tent beseeching God to give power and spirit to the speaker.

The preachers carried their prayer life into the homes of the people. Their calls were more of a spiritual than social nature. John Wesley Childs before he would even seat himself prayed that divine blessing be shown to the home. The ministers orally thanked God for each meal. Before retiring at night they read a portion of the Scripture to the members of the family and then implored God to protect them during the night. In the morning before the circuit rider departed upon his journey to another appointment he assembled the family for morning devotions. When the preachers were forced to lodge at an inn they invited the other guests to join with them in their evening prayers.

The pioneer Methodists believed that kneeling was the correct posture for prayer. "O come, let us worship and bow down, let us kneel before the Lord our maker," and, "That at the name of Jesus every knee should bow," were scriptural proofs for them. One rarely, if ever, saw an early Methodist standing or sitting during prayer. The Williamstown, Vermont, quarterly conference of June 8, 1839, resolved that, "we consider the sitting posture, in time of prayer, irreverent for persons in health, under ordinary circumstances."

The exigencies of the time caused the circuit riders to lift their voices to God in private prayer from various and unusual places. There were no individual rooms in the cabins for private devotions. It was therefore in the woods or in the barns that prayers were offered. Bennett has stated that during the winter months the preachers "knelt on their cloaks on the frozen ground, at the foot of some giant tree with its bare limbs and crisp leaves overhead, or in the barn among the grain and straw, or in the chilly lofts in the stillness of night." Those Methodist itinerants not only covered the frontier with horseshoe prints, but they left also the marks of human knees wherever they crusaded.

The Methodist itinerants refused to read prayers; they did not believe in formal prayers. John Wesley had sent to America a prayer book to be used by the Methodist ministers but it was soon discarded by them. According to Jesse Lee the preachers were "fully satisfied that they could pray better and with more devotion with their eyes shut than they could with their eyes open." They knew the needs of the people they served and they expressed those desires in simple, informal prayer. The preachers and laymen often waxed perhaps too eloquent in prayer. For example, Brother Conroy on the Miami circuit in Indiana prayed that God would "blow out the false alluring lights of hell, that voyagers on this rocky reef may keep aloof from the malestrom and coast of perdition, and cross the Pacific Ocean of gospel grace, and land on the far-off flowery shore where the Captain of our salvation receives believing men to the Eden of Love."

The Methodist preachers, because they were men of prayer, affected the people. Conviction came upon a home when those men prayed as men talking face to face

with God. James Jenkins relates the story of an irreligious young man who was so fearful that the power of God would take hold of him while the circuit rider prayed in his father-in-law's home, that he continually stirred the open fire during the prayer. Mr. Foster upon hearing Tobias Gibson pray in 1799 at Washington, Mississippi, said to his wife, "Rachel, he prayed like he was right close up to God, and was assured that God would answer his prayers. How different from the mumbling we sometimes hear from the priests at Natchez!" As McFerrin says the preachers "carried with them into every family and circle their ministerial gravity, and a solemn sense of the presence of God and of the awful and responsible nature of their mission."

Through the influence of the itinerants prayer became a vital part of the life of the laymen. When a man became a Methodist he was expected to pray both in private and in public. The next step after conversion was the erection of a family altar. There was grave doubt about the religion of a Methodist head of a family who neglected to hold evening devotions in his home. So prominent was the prayer element in the life of the Methodists that a minister of another church once asked Reverend John Ray, "Why is it that all the members of your church pray, both in public and in their families?"

"They practice," was Ray's reply.

The "Methodist mourner's bench" came into existence as one of the early institutions of the church in America. It started because awakened sinners were so affected by the preacher's message that they knelt at their seats and begged help of God. In addition to the confusion which this created it was also difficult for the minister to come to each person and give consolation and help. As a result the preachers invited those who desired to live a better life to come and kneel at the front of the church. There the leaders could more easily give advice to each seeking soul. Soon the churches were constructed with an altar rail and with adequate space for the mourners. It was especially at camp meetings that the mourner's bench played an important part. It was used not only by sinners but also by devout members.

The early Methodists were happy in their prayer life. It brought joy into their lives. "Amen," "Glory to God," and "Hallelujah" were shouted by the members of the congregations during the prayer of the minister or of a devout brother or sister. The term, "noisy, shouting Methodists," came into vogue because of the happy spirit shown by the Methodists during their religious services. An "Amen corner" in every church became another characteristic of American Methodism.

Prayer was usually the preacher's last act before death. They died with prayer and praise upon their lips. Richmond Nolley, a pioneer Methodist itinerant in Mississippi and Louisiana, was sent by his conference to the Attakapas circuit in Louisiana. On the way to the circuit he died alone in an isolated place from exposure and exhaustion. When Nolley was found "his knees were muddy, and the indentures made by them on the ground marked the spot where he had knelt in prayer." Realizing that death was upon him Nolley had fallen upon his knees to commend his soul to his Maker.

If our records are correct prayer meant more to the pioneer American Methodists than it does to their present day descendants. In fact the comparison is not favorable to the Methodists of the twentieth century. Are the bishops and ministers characterized by their prayer life? Do they go to their pulpits from their knees? Do they pray with their people or do they make only social calls? Where are the fervent prayers of years ago? Kneeling during prayer is a lost art. The family altar and the mourner's bench have disappeared. It is difficult to find a "shouting" Methodist. Perhaps the church has outgrown such practices and customs, but it is interesting to note that Methodism made phenomenal strides during the period characterized by prayer. The reader can decide for himself whether Methodism has gained or lost by the change.

"Enduring Hardships" will be the title of Dr. Garber's article next week.

FOR YOUNG MEN ONLY

Walter H. Eckersall, at one time sports writer for the Chicago Tribune, and now football expert for the same paper, choosing the All-American football team each year, has this tribute paid him by his old coach, A. Alonzo Stagg. Stagg, who had much to do with making this venerable athlete not merely a great player but also a great man, says:

"Eckie's predominating characteristic was his modesty. He was very unselfish and unassuming. I never saw anything but that in his mind his four years at the university. He did not care for fulsome praise.

"He was a very hard and earnest worker. It was not in his nature to loaf in any way. He worked harder at practice than anyone else and always was a commander that not only gave his orders but was out in front leading his men while they helped him execute.

"He was a fine sportsman; very generous in his comments of others. I never heard him whine or complain. If he got licked he accepted it and gave the other fellow due credit for it. He never once made an alibi."

"THE DAY OF MARCH HAS COME"

Moving Day at the Parsonage

We've packed all the dishes in barrels
  And bound up the arms of the chairs—
And wrapped the new baby in blankets
  And carried the cradle downstairs!

Small Jimmie is wild with excitement,
  But Susan is bathed deep in tears,
Because she must leave the dear children
  She's played with for four long years.

The curtains are all freshly laundered,
  The rugs are removed from the floor. . . .
Oh, don't let this place have more windows
  Than we can find curtains for!

The last piece of furniture's taken,
  And dad puts the key in the door—
Oh, dearest, I know it is foolish,
  But let me take one look more.

At the room where we lost little Terry
  And laid the wee fingers at rest;

. . . . . .

Now, husband, I'll borrow your handkie. . . .
  Of course, the dear Lord knows best!

—Dorothy Louise Thomas, in N. Y. Advocate.

DISTRICT CONFERENCES SORELY CONGESTED

Baseball men count on bunching their hits to run up the score. Men who are expected to attend district conferences do not find the baseball method the most satisfactory. Last week, however, there was no choice of methods with six being held within three days. I made brief report of the Washington last week. It remains to say a word of three others this week.

Raleigh at Wendell

Dr. M. Bradshaw began at 10 a. m. Wednesday. In the first forty-five minutes he had organized the conference and had allowed to be heard three of the connectional brethren. The president of Greensboro College, the superintendent of the orphanage and the Advocate man had spoken for their causes. The house at Wendell was full, the presiding elder alert, and the speakers brief and pointed. The spirit of the occasion and the list of speakers for the two days gave promise of a fine conference. Josephus Daniels, W. P. Few, Elbert Russell, and R. L. Flowers were a few of the notables on the program.

Before the first hour was gone A. S. Barnes, F. S. Aldridge, S. B. Turrentine and I were leaving behind the concrete on the 60 miles run as we hurried on to Enfield, the seat of the Weldon conference.

Weldon Conference

We found Rev. J. H. Shore in the midst of his sermon at the close of a full morning session. Following the delightful lunch served in the basement of the church, and an hour of good fellowship together, the quartette of "connectionals" from Wendell were allowed the floor. They were wise and witty—since brevity is the soul of wit—for the four were through in thirty minutes. The good elder, Rev. L. B. Jones, was most cordial and the people most appreciative. As a matter of fact, the consideration and kindness of Brother Bradshaw at Wendell and of Brother Jones at Enfield, along with the good roads and automobile, had made possible our appearance at two conferences 60 miles apart and then allowed us to cover another 130 miles by night to reach Oriental, the seat of the

New Bern District Conference

My, how delicious was that shad just out of the water! A 200 miles run whetted the appetites of all. I am not going to tell on Turrentine. F. S. Aldridge was among his own people and on his own native heath. He was in fine feather. I had crossed the Neuse at that point 38 years before—only a saw mill was there at that time. To a youngster reared in the hills a river six miles wide was an eye-opener. Oriental was not even thought of at that time.

Of the thoughtful and thought provoking sermon of Rev. J. G. Phillips and the excellent address of Dr. Walter Patten in analyzing the present situation, I should like to write, but space will not permit. Every minute of the morning session was full of interest and profit. The people seemed eager to hear and they were still more anxious to crowd about that long table in the yard.

Before the sun had set these "connectionals" were in Durham, having covered 400 miles in two days in reaching these three conferences. We were most grateful for the courtesy shown us and we were much heartened by the spirit and interest manifest in these districts. Methodism is much alive, being blessed with a great company of preachers and laymen.

If the Washington, the Raleigh, the Weldon and the New Bern districts do not give a good account of themselves this year we are sure that four elders, many Methodist pastors, and not a few laymen are going to be greatly disappointed. The conferences last week certainly give promise of a faithful year's work. M. T. P.

THE WESLEYAN CONFERENCE'S FIRST LAY DELEGATE TO AMERICA

West Country Methodists, and Plymouth Methodists in particular, are giving a hearty send-off to Mr. J. H. Beckly, J. P., who, accompanied by Mrs. Beckly, leaves Southampton next Wednesday in the Homeric for the United States, whither he goes as Lay Fraternal Delegate to the Quadrennial Conference of the Methodist Episcopal Church, South. This is the first occasion on which the conference has appointed a layman as well as a minister, as fraternal delegate, and it could not have made a better selection. The head of a large and successful business in Plymouth, Mr. Beckly devotes a great part of his leisure to the services of his church and his town. He is a class leader, superintendent of the flourishing Sunday school at King Street Chapel where he worships ,and has held every lay office. Of catholic spirit, he has not only consistently advocated Methodist union, but favors the union of all the free churches. He has twice been president of the Plymouth and District Free Church Council. He is strong on temperance reform, and is keenly interested in all social reform. To promote the application of Christian principles to social and industrial life he founded and endowed the Beckly Social Service Lectureship. Mr. Beckly, who is a councilor of the borough and a justice of the peace, is a great reader and a well informed speaker with wide outlook and a remarkable capacity for succinct expression. Discerning, upright(modest, affable, charitable, no one in the metropolis of the West is held in higher esteem or is more universally trusted. Mr. and Mrs. Beckly are planning a three months' tour through the States, visiting some of the principal cities in the Eastern States on their way south to Dallas, where the conference meets in May; then by easy stages proceeding by the Grand Canyon, California, and the western cities to Vancouver, and thence across Canada to Montreal and to New York again. —Methodist Recorder.

"IT IS GOD WHICH WORKETH IN YOU"

(Phil. 2:13)

I sought the Lord—and afterward I knew
He moved my soul to seek him, seeking me.
It was not I that found, O Saviour true—
No, I was found by thee!

—An Old Hymn.

Spiritual insight only comes by prayer. When you pray, you may be saying something, but what you are doing is much greater than what you are saying; you are knocking at the gate of eternity. When you worship you may be giving thanks, but you are also lifting your soul above time and place. When you meditate, you may be seeking peace and strength; but, even more, you are taking the path which the falcon's eye hath not seen. And if you pray and worship and meditate long enough, one day the heavens will open and let you through. And you will see something. And you will say, "Whereas, I was blind, I now see."—Richard Roberts.

THE GOLDEN CROSS

¶ During the coming year our own Methodist Hospitals will treat thirty thousand patients, most of whom will get well. They will spend half a million dollars in free service to the victims of misfortune on whose doorstep sickness and want have met together. These healing mercies will lighten the faces of ten thousand sick ones, succored by the Good Samaritan of Methodism.

¶ The Golden Cross Society is the golden hearted ministry of healing, bearing your kindness to sick babies, to ill and anxious mothers and to distressed wage-earners, thrown by sickness out of job and wage. It literally means life itself to many. The gift of a child is carried as sweetly and as swiftly as the gift of a millionaire. The Golden Cross is the Heart Throb of Methodism.

¶ There are five hundred thousand people in Southern Methodism ready to enroll in the Golden Cross if they understand. Such an enrollment would send Good Samaritan mercies along all the highways of need.

¶ The Golden Cross button is the Badge of Kingdom Aristocracy. It will identify you. Enroll in the Golden Cross.

Golden Cross Week is May 11-18

THE MOTHER OF FRANCES WILLARD

By H. H. Smith.

When the statue of Frances Willard was unveiled in Statuary Hall of the Capitol building at Washington, Senator Beveridge, in his address on that occasion, said: "She made purer the moral atmosphere of a continent—almost a world. She rendered the life of a nation cleaner, the mind of a people saner. Millions of homes today are happier for her; millions of wives and mothers bless her; and countless children have grown into strong, upright, and beautiful maturity who, but for the work of Frances Willard, might have been forever soiled and weakened." He also referred to Miss Willard as "the first woman of the nineteenth century, the most beloved character of her time, and, under God, a benefactoress of her race."

These words are quoted to remind us of the greatness and the goodness of this remarkable woman. One is naturally interested in the ancestors of such a woman. We know there must have been a fine background to produce such a character. What kind of mother had she. Let her describe her mother's methods of child culture:

"She never expected us to be bad children. I never heard her refer to total depravity as our inevitable heritage; she always said when we were cross, 'Where is my bright little girl that is so pleasant to have about? Somebody must have taken her away and left this little creature here who has a scowl upon her face.' She always expected us to do well. She used to say that a little child is a figure of pathos. Without volition of its own, it finds itself in a most difficult scene; it looks around on every side for help, and we who are grown way-wise should make it feel at all times tenderly welcome, and nourish it in the fruitful atmosphere of love, trust, and approbation.

"With such a mother, my home life was full of inspiration; she encouraged every out-branching thought and purpose. When I wished to play out-of-doors with my brother, and do the things he did, she never said, 'Oh, that is not for girls,' but encouraged him to let me be his little comrade; by which means he became the most considerate, chivalric boy I ever knew, for his mother taught him that nothing could be more for her happiness and his than that he should be good to 'little sister.' By this means I spent a great deal of time in the open air, and learned the pleasant sports by which boys store up vigor for the years to come.

"To my mind the jewel of her character and method with her children was that she knew how without effort to keep an open way always between her inmost heart and theirs; they wanted no other comforter; everybody seemed less desirable than mother. If something very pleasant happened to us when we were out playing with other children, or spending an afternoon at a neighbor's, we would scamper home as fast as our little feet would carry us, because we did not feel as if we had gained the full happiness from anything that came to us until mother knew it."

Late in life, meditating upon the career of her brilliant daughter, the mother of this famous woman said:

"Motherhood is life's richest and most delicious romance. And sitting now in the sunshine calm and sweet, with all my precious ones on the other side save only the daughter who so faithfully cherishes me here, I thank God that he ever said to me, 'Bring up this child for me in the love of humanity and the expectation of immortal life.' My life could not have held more joy if some white-robed messenger of the skies had come to me and said, 'I will send a spiritual being into your arms and home. It is a momentous charge, potent for good or evil, but I will help you. Do not fear. Therefore, mother, step softly. Joy shall be the accepted creed of this young immortal in all the coming years. This child shall herald your example and counsels when you are resting from your labors."

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated according to a statement by the American Bible Society, Bible House, Astor Place. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopti tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

The Eternal Challenge

CHAPTER XIII——A VULGAR HAPPENING

Joseph Hocking

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Nick Trebartha and Edgar Inchcliffe did not meet again until some time after Mrs. Shuttleworth's dinner party, while the scene of their next meeting was utterly different from that at Barcroft Hall. It was in the market square of Ben's Cross, where a group of manufacturers had met. As was usual, they were discussing trade conditions and the prospects of the future.

For some weeks there had been no sinister happenings in Ben's Cross. Work seemed plentiful and trade was apparently good. Added to this, there had been, for some time, no labor difficulties worthy of note. The hotbloods of the town had been comparatively quiet, and the so-called advanced Communism which had been rampant during the winter and the early spring was but little in evidence.

Perhaps the weather had a great deal to do with this. There had been more than an ordinary amount of sunshine in Ben's Cross for several weeks, and the Lancashire men, who are ever keen sportsmen, had become more interested in cricket than in social revolution. Had trade been bad it might have been different, but as there was but little employment in the town, and as a consequence no shortage of money, the malcontents had little attention paid to them.

Nevertheless, the wiser end of the community knew that it was only a lull in the storm. While present wages were paid things would go on with comparative smoothness, but many looked forward with apprehension to the time when the agreement which had been made between the employers and the employees should come to an end. The very suggestion of a decrease in wages aroused all the old turmoil, and thus many feared that there were dark days ahead.

One fact, however, called forth much comment. Reuben Sutcliffe had been remarkably quiet. For some reason or other he had not attended such meetings as had been held, while on the other hand he had done nothing to unsettle the workers in Nick's loom factory.

Indeed, so quiet had it been that many had asked themselves the reason for his good behavior.

Nearly a dozen men stood in the group in the market square, prominent among whom was Edgar Inchcliffe. There were scattered throughout the square also perhaps a hundred others, for this spot was a rendezvous for the whole district.

"Perhaps Trebartha was right, after all," one manufacturer said. "I was as angry as anyone when he refused to sack Reuben Sutcliffe; but maybe if he had sacked him, things would not have been as quiet as they are.

"He's an ugly chap, is Reuben, when his temper's up."

"Happen Reuben's going to settle down," said another. "At any rate, Dixon, Trebartha's manager, told me only this morning that he had no ground for finding fault with him for a long time."

"Happen he's learning wisdom," ventured another. "Besides, he knows which side his bread is buttered."

"Bella Sutcliffe is a bonny lass," broke in old Ben Brierly meaningly, "and Reuben is mighty fond of her."

"What's Bella to do with it?" asked another, Melancthon Stuttart by name.

"Doesn't a knaw?" Ben Brierly laughed raucously.

"Nay, what is there to knaw?"

"You know what I told you when we went as a deputation several weeks ago and asked Trebartha to sack Reuben. I knew then the reason why he wouldn't. I said that he was nuts on Bella, fair gone on her, while she was sweet on him. I told him so. Trebartha's been seen more than once visiting Sutcliffe's house. I hear he pretends to go there to take delicacies to Nellie, but he dosn't go to see Nellie."

"I dn't believe that rot," said Melancthon. Old Amos Stuttart, Melancthon's father, was regarded as a theological authority, and held that Melancthon was a greater reformer than Martin Luther. That was why, when his son was born, he had given him that name. "Trebartha is as straight a chap as is in Ben's Cross. Like you, I thought he did wrong in not sacking Reuben, but I don't believe in imputing bad motives to him."

"What other reasons had he then for refusing to sack Sutcliffe?" and Inchcliffe, who had been silent up to that point, spoke angrily. "Of course, it serves our purpose all right. I for one am willing to do anything to keep Reuben Sutcliffe quiet, and in some ways I am glad that Bella has made a conquest of Trebartha. Of course, it's an awful pity, for it's bound to mean unhappiness for the girl."

"Nay," broke in Melancthon Suttart, "but you don't mean that, Mr. Inchcliffe. You don't mean that his intentions are not honorable?"

"Ask yourself," said Inchcliffe with a laugh. "Here's Trebartha, the nephew of the late John Townley, a born aristocrat. More than that, he was educated at Harrow, one of the best public schools in the country. Ask yourself why he should be so friendly with a girl like Bella Sutcliffe. Trebartha's a handsome young swell, while Bella is the daughter of Sutcliffe, an old drunkard. Of course, Bella's handsome, one of the finest looking girls in Ben's Cross, and would appeal to such a chap as Trebartha. As for his intentions ——" and he laughed meaningly.

"Nay, that's noan fair, Mr. Inchcliffe," protested Melancthon Stuttart eagerly. "I believe young Trebartha's a straight chap."

"Well, think as you like, gentlemen; I've no interest in the matter. At any rate, let's be thankful that whatever is the cause of it, Reuben Sutcliffe is on his best behavior at present. I wish you good afternoon."

It was not often that Inchcliffe formed a part of such gatherings. As we have said earlier, he belonged to one of the old manufacturing families; indeed, the Inchcliffes had been employers of labor, not only in Ben's Cross, but in the district surrounding it, for three generations. As a consequence, he regarded himself as belonging to a class apart from those who, being operatives in their early days, had by thrift and hard work, come to be masters. There is no county in England where caste has less influ-

ence than in Lancashire; nevertheless, a certain respect is paid to what is called "th' owd families."

"No, don't go yet, Mr. Inchcliffe; look who's coming!" and old Ben brierly laughed meaningly.

Turning, they saw Nick Trebartha coming towards them. By this time Nick had come to know most of the manufacturers of the town, and while not of them was, generally speaking, on good terms with them.

"We were just talking about you," said Ben Brierly as Nick came up.

"Indeed," replied the young man. "Are you so hard up for subjects as that?"

"Nay, we a plenty to talk about," replied Ben, "but happen you are one of the most interesting people in the town."

"Then I'm afraid you haven't many interesting people."

Ben Brierly was generally regarded as a character. People called him "th' owd Ben" and his name generally raised a laugh. He was one of those who boasted that he "went to work when he wur nine years owld, and that he owed nowt to education." He was an inveterate gossip and eagerly mouthed everything of that nature. Being a bachelor he spent very little time in his own house, but sought the society of those who could produce what was called "a good pie," a good pie meaning a spicy bit of gossip.

While boasting of being faithful to the Employers' Association, and loyal to the leadership of such men as Edgar Inchcliffe, Ben professed scorn for what he called swells, and never lost an opportunity of telling the older generation of manufacturers that he was as good as they, and perhaps a little better. He also had a sharp tongue, and the more scandalous the gossip he could fasten upon, the better he was pleased.

"Anyhow, what have you been saying about me?" went on Nick.

"Not much. But Mr. Inchcliffe here has been remarking how lucky it is you've got Reuben Sutcliffe well in hand."

"Yes," replied Nick, but he did not dream what they had been saying, "he's been very quiet lately, hasn't he?"

"Well, he ought to be. He'd be a fool if he wasn't."

"I quite agree with you. But have you any special reason for saying so now?"

"Seeing you're courtin' his sister Bella he naturally would be quiet," laughed Ben.

"Who said that?" and Nick flashed a quick look around the gathering.

"Mr. Edgar Inchcliffe said so. When's the wedding coming off"

There was a general laugh at this question, and Nick's eyes blazed with anger.

"Such a thing is absurd," he protested; "wildly absurd."

"Why, doesn't a mean to wed her?"

"Mean to wed her? Certainly not. Why should I?"

"Then you've no right to carry on with her."

It was Inchcliffe who spoke this time, and there was that in his voice which maddened Nick.

"Carry on with her! Who has dared to say such a thing?"

"Come, Trebartha, you needn't adopt that tone. I am not one who pays much attention to gossip, but when a thing becomes town talk one knows there is some truth in it. Of course, the girl's never had a very good name, and——"

"That's contemptible, Inchcliffe," and Nick's tones became more and more angry. "I know nothing whatever about Bella Sutcliffe, but to try to throw mud at her like that is beneath contempt."

Inchcliffe laughed uneasily.

"If anyone were to ask me," he said, "I should say that the man who gives occasion for the gossip is the more contemptible."

"And do you mean to say," cried Nick with blazing eyes, "hat I——"

"Pooh! it's the talk of the town!" sneered the other. "Naturally you would not sack Sutcliffe when the deputation from the Masters' Association came to you; how could you when bonny Bella pleaded for her brother?"

"Do you say that?"

"I do say it; why shouldn't I? It's true."

"It's a lie!" cried Nick madly; "and you know it's a lie."

"It's not a lie."

A few seconds silence followed this, then Nick, his face pale as ashes, spoke again.

"Inchcliffe," he said quietly. "I don't know if you have enough intelligence to diagnose your own character, but in case you haven't, which seems likely, I'll do it for you. You are a cad, a coward, and a liar!"

By this time not only the group of manufacturers were listening, but others in the square had drawn near, and had heard every word.

Inchcliffe was proud of his position in the district, and regarded himself as altogether of a different class from the modern manufacturer. He did not very often mingle freely with the people of the town,and had a tremendous sense of his own importance, and as he looked around among those who were gathered and noted the look on their faces he completely lost control over himself. There was no mistaking what Nick had said, every word was clear, incisive, and uttered with suppressed passion.

"You daren't repeat that!" he cried.

For answer Nick moved a step nearer to him.

"You are a cad, a coward, and a liar," he repeated.

Maddened by the insult of the words, and perhaps more by the greed with which they were listened to, he gave way to the savage impulse which possessed him. Without hesitating a second he struck Nick a stinging blow and felled him to the ground.

Some felt like protesting against this, but no one spoke a word. The whole scene would be the topic for choice gossip throughout the town for many a day.

Nick rose slowly to his feet. The blow had been heavy and he felt a little stunned. But his senses quickly came back to him and he realized that he was the centre of a gaping crowd. Standing over him was Inchcliffe with clenched fits, and blazing anger in his eyes.

For a moment he felt like returning blow for blow, but only for a moment. After all, the whole scene was vulgar in the extreme, and he felt ashamed of being there.

"Fight it out," he heard someone in the crowd say.

In an instant he became icy cold. That he, Nick Trebartha, should be the centre of what looked like a drunken brawl was too painful for words.

"If any proof were needed that you are a coward, Mr. Inchcliffe," he said quietly, "that blow proves it. The other things I said are just as (Continued on page 28)



Cornerstone Centenary-West End Church, Winston-Salem to be Laid Sunday, May 4, at 2:30 p. m.

FACTS OF INTEREST ABOUT NEW BUILDING

The height of the church from the lowest point to the highest will be 108 feet, the height of the nave, or main auditorium, will be approximately 60 feet from the floor to the inside of the roof. The length of the church will be 186 feet and the breadth along 4 1-2 street will be 343 feet, including educational building. The floor space in the church, if spread over one area would cover two acres. The total number of rooms, counting all rooms in the entire building, will be 127. This does not include the transepts, nave, stage, chapel, halls, entry-way and stair cases.

Seating Capacity

The seating capacity of the main church will be 1500, with a possibility of extending this to 1600 with chairs. The hall under the nave will seat 700 and the chapel will accommodate 150. The educational building will provide for a Sunday school of 1500, exclusive of the hall which can be used and will seat 700.

Construction

The church itself will be constructed of rustic Indiana limestone, cut on the ground and so jointed as to present, after a short time, an appearance of age. Indiana limestone is nationally known as one of the choicest of building materials, it having been used in many cathedrals, churches and universities all over the country. The entire University of Chicago, as well as the new $2,000,000 chapel recently built by the Rockefellers and designed by our architects, is made of Indiana limestone.

The educational building will be made of fireproof concrete and steel faced with stone. No steel will be used in the main church, except the reinforcing in the columns.

Acoustical plaster will be used in the interior of the church, assuring good facilities for hearing anywhere in the church. A very fine flagstone will be laid along the side aisles and center aisle, with maple flooring within the new space. Each pew will have its own ventilating system.

The chancel will be laid in mosaic tile, presenting a most artistic appearance. Another very interesting feature is that of the tall columns in the nave. These will be covered with Gustavio art tile, lending a touch of color to the natural gray of the interior. This subdued tone will be further enhanced by beautiful stained-glass windows in the bays and over the chancel.

The Educational Building

The Sunday school will be provided with one of the most complete buildings to be found anywhere. Every department is to have complete facilities for worship and study. There will be no windows below the ground level. All rooms will be sound-proof. There will be two large rooms for the primary, two for the beginners and one for the nursery department, all appointed with modern fixtures.

All other departments will have an assembly room and separate class rooms. In the young people's department special arrangements for serving will be provided, so as to make it convenient for the social and recreational features.

The building that stands on the grounds at present will be remodeled to provide excellent quarters for the boy and girl scouts. It will also be used to some extent for parties and other social gatherings of the boys and girls. Of course, the dining room and adjoining rooms will be available for large and small social events of all departments of the church.

A large entrance will be provided on 4 1-2 street side. This building also can be entered from Fifth street side. Out in front landscaping will make a most attractive view for the little children in the smaller departments as well as for other groups occupying that side of the building.

The Chapel

The chapel is to be a perfect "little church." It will have an organ, platform, pews and in all of its appointments be conducive to an atmosphere of worship. It is expected that it will be used for junior church, prayer meeting, weddings and other meetings. It is located immediately east of the main part of the church, and forms part of the educational unit. Some predict that this will prove one of the most popular places about the building.

Parking

Four and a Half street will be widened and paved so as to provide considerable parking space there. Also there will be certain parts of the grounds available for this purpose. Fourth street being

THE LAYING OF THE CORNER STONE OF CENTENARY-WEST END METHODIST CHURCH, WINSTON-SALEM, N. C., MAY 4, 1930, AT 2:30 P. M.

Order of Exercises

Mr. J. K. Norfleet, Chairman of the Board of Stewards, Presiding.
Hymn No. 656—"Great King of Glory, Come" .....Frances
Prayer by Rev. L. D. Thompson, Presiding Elder of the District.
Scripture Lesson by Rev. C. C. Herbert, Jr., Junior Preacher, Centenary-West End Church.
"The Work of the Building Committee" by Mr. James G. Hanes, Chairman of the Building Committee.
Double Quartette—"O How Amiable Are Thy Dwellings".....Dudley Buck
List of Articles Deposited in the Stone, read by Dr. Raymond A. Smith, Director Religious Education, Centenary-West End Church.
Address by Rev. L. B. Hayes, Central Methodist Church, Shelby, N. C.
Laying of the Corner Stone by Mrs. Bowman Gray.
Sentence of consecration by Dr. Charles C. Weaver, Pastor of Centenary-West End Church.
Hymn No. 208—"I Love Thy Kingdom, Lord"..... Dwight
Benediction by Rev. Hugh Moore, President Winston-Salem Ministers' Association.

only a half block away will also furnish space for many cars, as will also Fifth street.

Heating and Ventilation

There will be installed in our new church one of the most complete and modern systems of heating that has been devised. The heating will be electrically controlled and any room in the church can be heated when desired merely by pressing a button. The ventilation will be another very modern feature of this building, assuring abundance of fresh, warm or cool air when it is wanted. In this connection it might be mentioned that quarters for the janitor will be provided on the grounds, also shower baths for him.

Dining Room and Kitchen

Complete facilities for serving large or small groups is to be made possible by a well-equipped kitchen and dining room. The kitchen is to have all modern conveniences, including a fan system which is absolutely guaranteed to prevent odors from the kitchen from escaping into the main building of the church. The dining room will seat 120 people, with the possibility of using the large hall nearby for as many as 500.

Equipment for Dramatics

In the hall under the main church there is to be a fully equipped stage for the presentation of plays, pageants, and other dramatic events. This will also be provided with a motion picture booth, movable to accommodate large or small crowds, so that motion pictures or lantern slides can be shown with equal ease. The stage is equipped with dressing rooms and all other facilities to make possible the presentation of religious truth through the medium of the drama.

Offices and Lobbies

There will be provided a pastor's study and offices for various members of the church staff. There will also be a large waiting lobby easily accessible to Fifth street and another to serve the educational building, so that parents may wait in comfort for their children at the church school hour. The superintendent of the church school will have an office in the educational building as will also the superintendent of supplies.

Other Features

1. Deaf-sets in every pew.
2. A choir seating fifty.
3. Two organs, one in the church and one in the chapel.
4. Pulpits arranged so that the minister is visible from all parts of the church.

THOSE WHO HELP

By Lucy Meacham Thruston.

I have been looking over the calls for volunteer service from young people for this coming summer of 1930. From city districts, from the mountains, from the Indians, the Labrador coast they come. And I have also studied the responses. They are indicative of that fine spirit of youth which says, "I want to give a little time to helping others before I settle down to the long jobs of life."

This is particularly true of those opposed to military service and is more emphatically so in Europe than in America. In Europe the movement has assumed a definite form and those banded together to aid where help is needed are called The Army of Men Without Hate.

In 1928 this army comprised 710 volunteers. They came from Switzerland, England, Austria, Czechoslovakia, Germany, France, Holland, Sweden, Italy, Russia, the United States, Finland, Poland, Roumania, Ireland, Mexico, Spain and Yugoslavia.

Its first assistance was given in 1920. Then an English Quaker, Hubert Parris, headed an appeal for volunteers to help restore No Man's Land in France. Among the volunteers were many Germans and

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

for five months these volunteers worked together, their only return being food and shelter. The second opportunity for such aid came in 1924. Then an avalanche worked havoc in the Canton of Vaud. The call for aid now was issued by Ernest Ceresole who, with his brother Pierre, are known as the founders of the movement, although the first appeal was issued by Herbert Farriss, as stated.

The movement began when Swiss war resisters, 30,000 strong, asked the government to establish civilian service. Said Ernest Ceresole in speaking of the movement: "The idea of civilian service is very old. It is opposed to military service in so far as military training is imposed on me who believe that the use of murderous weapons is unworthy of man. You have heard of conscientious objection. It is a belief born of religious and moral considerations."

But this second undertaking in 1924! Ceresole and his army of helpers appeared and in three weeks the damage was restored. Again in 1924 those who suffered from a snowslide were helped. The work this time took two months and the aid of 310 volunteers. In 1926 similar aid was given. In 1928 the service was to the flooded lands of the Liechtenstein.

For months the Rhine was out of bounds. The lands of the Liechtenstein suffeerd most—and dreadfully. Ceresole issued a call for help and soon the first volunteers arrived, the greater number coming from England, Switzerland, and Denmark, though there were also Hindus, Italians and Irishmen among them. Their work totalled 2,733 days, other helpers constantly arriving and proving that "man is not meant to be a kind of super-wrecking machine."

These helpers came from the ranks of professors, technicians, literary men, laborers—many callings—and the "help needed" call reached them in many ways. One man heard it while attending an international congress, another while taking a trip around the world; but the call was heeded.

The number of those holding themselves in readiness to respond to such a call is constantly growing. The number of young people in this country giving time to volunteer service is increasing every year. The call is the same. It is for help. And there is growing response.

ANN STREET, BEAUFORT

Last fall when Brother L. L. Smith left us, he left our church, in the opinion of many, in the best running condition of its history; or, at least, as the saying goes, "since the days of Dr. Bumpas." Brother R. F. Munns came to us for this year, and in his quiet, yet effective way, he has pushed the work steadily forward, and has already made for himself a warm place in the hearts of many.

Two weeks prior to Easter the Episcopalians and Baptist churches united with us in a town wide personal visitation evangelistic effort. Workers visited church members and non-resident members in the afternoon; supper was served at the church at 6:15, and then non-Christians were visited in the evening. The following week night services were held by each local group in his own church. These two weeks of evangelistic work were brought to a close Easter morning.

At that time our Sunday school attendance broke its record of all previous years with 336 present. At the morning church service both the main and Sunday school auditoriums were practically filled to capacity. There were 21 additions to the church and several babies baptized.

Also, I must mention that the notes that cleared Ann Street Methodist church of all debt, some dating as far back as six years, were burned at the Easter morning service. Reported.

Whether life seems sordid or splendid depends on the way we look at it.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

DISTRICT CONFERENCE

Five of our district conferences came last week. The writer attended three of them personally and had representatives at the other two. Rev. J. H. Lanning, member of our Sunday school board and district superintendent of missionary education of the Rockingham district, represented the Sunday school board at his conference on Tuesday. Rev. A. J. Hobbs, Jr., district superintendent of Wesley classes, represented our cause in the New Bern district meeting. The writer attended the Washington district meeting in Elm City on Tuesday, the Weldon conference in Enfield on Wednesday, and the Raleigh district meeting in Wendell on Thursday.

In all the conferences there seems to be a note of optimism and special emphasis upon things of the spirit. This applied to the Sunday school work as well as other phases of the work of the church. Very much interest in the district Cokesbury training weeks to be conducted in each of the districts this summer was shown. There was a disposition to move forward and the spirit to share in the promotion of our common objectives.

NOT SO BAD IN COMPARISON

The training record of the North Carolina conference for the past quadrennium compares favorably with that of any other conference in Methodism, according to the quadrennial report of the department of training work. With a total of 12,902 awards, our record is fifth among the conferences, only Central Texas, Western North Carolina, West Texas, and Virginia conferences surpassing the North Carolina conference in this phase of work. Forty-two conferences and missions fell below our record. Shall we not do even better this next quadrennium? Surely still one of our chief needs is trained teachers.

"NOW IS THE TIME FOR ALL—"

"Our afflictions open the way for our friends to show their friendliness." So stated one of our pastors recently in refering to his experience when for nearly two years he was obliged to attempt to carry on his work without the benefit of his eyesight.

This statement seems quite applicable to the situation with which the Sunday school work in our conference is at present confronted, due to the closing of the bank in which all of our Sunday school funds are deposited. We are unable to see except dimly just where our help is coming from. We know, however, that friends of the church will not allow "the right hand of the church" to fail to function on account of lack of tools with which to work.

Sunday School Day is the one time of the year when every Sunday school in Methodism has a chance to do something definite for the promotion of our Sunday school program. Schools in the North Carolina conference have a chance now to help at a time when help is needed more than any other time. We are prepared to furnish Sunday School Day programs free to every pastor and superintendent who will request them. Order programs from our office in Durham.

ANOTHER CONFERENCE ECHO

Rev. B. C. Thompson, genial and effective pastor of the Northampton circuit, member of our Sunday school board, and ever faithful friend of the Sunday school program, writes as follows:

"I was delighted to be at the Greenville conference. I feel that it was one of the best we have had. It gives me pleasure to be of any service I can to you who are doing so much for the church and its young people."

EFFECTIVE EVANGELISM

More encouragement comes from Manteo. Rev. W. F. Walters, pastor wholesouled and true, has been guiding his Sunday school in evangelistic enterprises. Read what he says:

"I thought that you would like to hear this: As a result of our evangelism through the Sunday school according to the plan outlined by the Sunday school board we received in the church yesterday (Easter Sunday) thirty on profession of faith and five by certificate."

CIRCUIT VACATION SCHOOLS

The approach of commencements brings vacations. And with vacations, in many churches, come vacation church schools.

But do they come? Not quite so easy as that. They have to be planned and supervised.

Many of our circuits have been active in this work. Others are interested and perhaps would utilize the vacation period with the children for kingdom purposes, if the proper guidance could be had.

And it can. A new booklet, "Vacation Schools on a Circuit," has just been written by Miss Barnett Spratt and issued by the general Sunday school board. It is leaflet No. 78. It can be had free upon request to our office.

ROSEBORO CREDITS

During the week of April 6-11, Rev. C. B. Culbreth of Dunn, taught a Cokesbury training class for the Roseboro circuit, offering the course on "The Life of Christ." Out of an enrollment of 24 from three Sunday schools, 22 persons received certificates of credit. Rev. C. A. Johnson is pastor of the Roseboro circuit, and was one of the credit students. Superintendents Herring of Bethel Sunday school and Paul Hales of Hall's Sunday school also took the course for credit.

MOYOCK CIRCUIT SCHOOL

Miss Georgia Keene, our elementary superintendent, spent the week of April 13-18 on the Moyock circuit where she taught the course, "The Sunday School Worker," to a group of 28 workers from Currituck and Moyock Sunday schools. Fourteen of this number received certificates of credit. Rev. J. A. Tharpe, the pastor, and Miss Maude C. Newbury, superintendent of Currituck Sunday school, were among the credit students.

MISS KEENE AT CEDAR GROVE

Miss Keene met with a group of Sunday school workers representing three Sunday schools of the Cedar Grove charge at the parsonage Tuesday evening, April 22, for a discussion of the work. She called attention to the purpose of the Sunday school and some means for carrying out this purpose. This was followed by a round table discussion.

WESLEY DEPARTMENTS

Two departments in the Queen Street Methodist church, Kinston, have organized as Wesley departments. They are the intermediate department, with Mrs. Joe Temple, departmental superintendent, and Thomas Panotte, Jr., president, and the senior-young people's department with Miss Nellie Spencer, counselor, and Miss Grace Pollock, president.

EASTER AT ALLENSVILLE

The writer had the pleasure of speaking to a large congregation at Allensville on Easter Sunday. It was the regular quarterly conference occasion ,and the charge was well represented. Rev. S. F. Nicks, the pastor, opened the way for a thorough presentation of important phases of our Sunday school task. The Leasburg charge is planning to have a Cokesbury training school this summer.

MAJOR GRAHAM AT DOVER

"Just a note to let you know that we all enjoyed Major Graham's visit and address Sunday morning. I gave him the 11 o'clock hour, and a large crowd listened and were delighted with his address." Thus writes Rev. L. E. Sawyer of Dover, who, like many other pastors, are joining in the conference-wide effort that is being made to increase the membership and fellowship of the Sunday school and to pay more attention to the work of evangelism.

Other charges are making similar plans for special services. Among them are Troy and Leasburg. Rev. A. S. Parker and Rev. W. C. Jones expect to have outside speakers on a Sunday this month. Many pastors are preaching to their own people special sermons on the mission of the Sunday school to the neglected at home and abroad.

Western N. C. Sunday School

CORINNE LITTLE, Editor, Lexington, N. C.

WHY SUNDAY SCHOOL DAY?

Why do we observe Easter, Thanksgiving, or any other special day? One reason is because we need to pause in the rush of our lives to think over the meaning and special significance of the particular things for which such occasions stand, and to give ourselves an opportunity to grow in our understanding and appreciation of what they may mean in our own religious growth, and in the lives of others.

Sunday School Day is a time when the church at large not only gets a new vision of what is being achieved through its teaching agency, the Sunday school, but is also privileged to share more substantially in the far-reaching results of this work through the offering. It is because of the significance of the work of the Sunday school and what it means to the church that our church legislators placed it on the church calendar for special observance and made this a disciplinary requirement.

When the whole membership of the church and others are brought to see the great work being done today in educating the people religiously, and to feel its significance, they will gladly contribute to the agency charged with carrying on this program.

Let's make Sunday School Day observance one hundred per cent in every district and an offering in keeping with the needs.

ASHEVILLE SCHOOL

The eleventh session of the Asheville district standard training school was held March 30 to April 4. A fine spirit was manifested throughout the school, culminating in the adoption of a new goal of endeavor in training work during the entire year. There was an enrollment of 176 students, 152 of whom received certificates of credit. Credit students from the various churches are as follows: Presiding elder 1, Emma 2, Weaverville 2, Fairview 3, Tweed's Chapel 4, River View 4, Acton 5, Haywood 6, Asbury Memorial 11, Hillside 20, West Asheville 36, Central 58.

The courses and instructors were: Survey of the New Testament, Dr. H. B. Trimble; The Program of the Christian Religion, Rev. G. T. Bond; Principles of Teaching, Dr. F. N. Hillman; Training Adolescents in Worship, Miss Ethelene Sampley; A Study of Later Childhood, Mrs. B. R. Swint; Primary Administration, Miss Corinne Little.

SUNDAY SCHOOL DAY PROGRAM

Through the last decade or two the Sunday school has made great progress in the educational emphasis of its program all the way from the nursery to the adult group. Some change of emphasis, also, is found in the type of program used now in the observance of Sunday School Day. A few years ago the children were exploited for the entertainment of the adults, as they were featured in songs, recitations, and dialogues. Now the emphasis is not entertainment, but educational. The program of today seeks to inform the church as to what is being attempted and achieved in this ever enlarging program of religious education, and what are its needs for further progress.

"An Increasing Purpose" is the title of the very simple and impressive pageant which is being used this year. It can be used by any church without any costuming or stage equipment. Only six speaking parts. This pageant will be sent without cost to any church desiring to observe Sunday School Day.

Send in your order at once to the Sunday School Board, Lexington, N. C.

OBSERVE
SUNDAY SCHOOL DAY
DURING MONTH OF MAY

VACATION SCHOOL

Those churches expecting to hold vacation session of the church school this summer should now be actively engaged in working out plans for same. Careful planning of all details far in advance of the opening day of the school insures a much greater degree of success, and certainly more satisfactory working conditions for those engaged in the enterprise, than is possible in one that just springs up over night. This office will be glad to furnish any one interested a new leaflet full of helpful suggestions as to courses to be offered, the organization, and so forth. Copies of the various courses are in our conference library and may be secured by request for such review as would help one determine which one is preferred. The writer will endeavor to meet with any group which desires her assistance in vacation school problems.

LET THE GOOD WORK CONTINUE

At the closing session of the Asheville training school someone raised the question, "Why wait twelve months for further study of our work and problems in the Sunday school? Why not continue this study in the local church throughout the year?" Dr. H. B. Trimble, pastor of Central church, stated that he expected to give a series of studies in Bible for several weeks at the prayer meeting hour, covering material given in one of the units of credit, after which he would lead the group to take credit by correspondence. Mrs. J. E. Duskin, the enthusiastic director of religious education in Central church, added that plans were just about perfected for beginning a study class at the Sunday school hour. This class would study the subject of its choice over a period of several weeks then take the examination. Following the lead set by Central church, which proposed to add to the 58 credits just received, at least 58 other credits through correspondence during the year, the training school voted to set as a goal for the year, as many credits earned through correspondence courses in each church as were awarded in the training school of 1930.

This fine idea came from Central church, which flung out the challenge. We shall watch the score with interest.

WATAUGA COUNTY SCHOOL

The Watagua county training school held at Boone, March 30 to April 4, had an enrollment of 78 students, out of which 60 received credit. These credit students represent 37 churches:

The following report gives the courses, instructors, enrollment, and credits:

Spirit and Genius of Methodism, Dr. Paul N. Garber; 25—17.

Principles of Teaching, Dr. J. D. Rankin; 11—6.

Worship, Mr. F. M. Williamson; 42—37.

SUNDAY SCHOOL DAY PROGRAM

The new Sunday School Day programs for 1930 are now ready for distribution and may be secured by any Sunday school, free of cost, that plans to observe the day and take an offering for the Sunday school work in the conferece. More than one hundred Sunday schools have already sent in to this office requests for the programs. If your Sunday school is not among this loyal group, will you kindly send in your request for programs on the card we mailed you last week? The title of the program for this year is "An Increasing Purpose." This program has been prepared by Miss Sadie Mai Wilson of the department of missionary education with the general Sunday school board. Sunday schools, either large or small, will find this program useful.

MILL SPRING

The report of the Mill Spring circuit Cokesbury training school has just reached my desk. Rev. C. O. Kennerly conducted this school, and he gives Rev. P. T. Dixon and Company plenty of praise for the fine work going on on the Mill Spring charge. In this school 29 people from two of the churches on the charge enrolled, and 18 earned certificates of credit. This is a splendid report considering the fact that it is the first training school to be conducted on this charge. You can always count on Dixon delivering the goods.

A slump in self-respect is a symptom of spiritual undernourishment.—Forward

A CHURCH MEMBER'S NEED—THE ADVOCATE

By P. O. Lee.

Paul was thinking of the brain, the mind, when he said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

A man's thoughts are the food of his character. What a man thinks, that he is. Paul knew this, and that's why he commanded men to think on high themes. What a man reads has a great deal to do with the making of his character. John Wesley was unbending in his insistence that his preachers should read. He wrote to one preacher who was neglecting his reading and said, "You wrong yourself greatly by not reading. You can never be a deep preacher without reading. You cannot even be a thorough Christian." It is this last phrase that compels attention. "You cannot even be a thorough Christian without reading." Reading what? Is everyone a thorough Christian who reads the News and Observer, the Virginia Pilot, the Greensboro Daily News, the New York Times, the Ledger Advance, the News Leader, the Elizabeth City Independent, the Literary Digest, the Readers Digest, the Forum, the Pictorial Review, the Saturday Evening Post, the Country Gentleman, Liberty, Good Housekeeping, McCalls, and other easy books and magazines whose pages are comprehended at a glance? He is not. We must have a balanced ration for the mind as well as for the body. If you read only these papers and magazines, you will conclude that the world is going to the devil at the rate of a mile per minute. Church members need a church paper, a religious weekly, that is not forced to fill so many columns every 24 hours, that can look at events calmly, quietly, and from every angle, and bring the whole truth. Church members need a paper that will not only tell them who is the state chairman and county chairman of the Simmons and Baily organizations, and what progress we are making in tax reduction, but they need a paper that will tell of the progress of true religion, of the victory of morality and righteousness. Consider church members, the reading matter that is on your table. Is there a distinctly religious paper there? If I could have one wish fulfilled this very day, it would be that each family of my entire work, and each family of every circuit and station in the North Carolina conference, could have the North Carolina Christian Advocate and the Christian Century, a non-denominational paper, on their reading table. •

A NOTE OF THANKS FOR OFFERING MADE AT RALEIGH DISTRICT CONFERENCE

We realize that this offering could have been tendered only from the standpoint of good will, since our services to the conference were of no consequence, and we take this opportunity therefore to thank Brother Davis, pastor of the church at Wendell, and Mrs. Davis, wife of the pastor, along with our good friends, Mr. and Mrs. D. H. Dixon of Raleigh, its promoters; and then to heartily thank all those who had a part in the offering. May we earnestly ask the prayers, not only of those of our district whose contribution added greatly to our happiness and well being, but of all who profess His name, that through our music and song we may be of greater service in Christ's kingdom.

W. B. Johnson and Wife.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

◇◇◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Ayden—Mac. Guy Hamilton 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Randolph—W. R. Kelly 7
Uwharrie—J. A. Howell 6
Ramseur-Franklinville—G. W. Williams 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Catawba Ct.—E. D. Ballard 9
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 23
Thomasville Ct.—Seymour Taylor 9
Forsyth Ct.—T. B. Johnson 8
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P. Powell 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

If you are seeking a thrilling adventure, venture to add joy to those who are sad.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

WASHINGTON DISTRICT SPECIALIZATION INSTITUTE

The specialization institute for the Washington district, held at First church, Rocky Mount, came to a successful close Friday night, April 18, with an average attendance for the five nights of 25. The following Epworth Leaguers received a certificate of credit: Camilla Richardson, Mrs. G. D. Renfrow, Anna R. Michener, Christine Leggett, Irven Johnson, Daisy Grimes, Neoma Richardson, Elma Drummond, Mildred Dozier (conditional), Ocie Batts, Isabelle Suiter, and Rev. S. E. Mercer.

ESSAY CONTEST

The Central Office, Nashville, Tenn., furnishes the following information: "The general announcement of the winners of the essay contest and the list of awards will be made in the June Era. Miss Lois Fussell, Rose Hill won the seventh prize of $10, and Miss Camelia Stedman, Moncure, won the conference award furnished by the North Georgia conference."

SUMMER ASSEMBLY

The place? Louisburg College, Louisburg, N. C.

The date? July 7-11, 1930.

The program? Inspiration, Education, and Wholesome Recreation.

DURHAM DISTRICT GOES OVER TOP

The Durham district Epworth League specialization institute came to a most successful and joyous close Friday night, April 25, at Calvary Methodist church, Durham. With a splendid average attendance of 53 for the five nights the following 45 young people received one unit of credit: Mrs. W. A. Beasley, Pauline Blalock, Cecil Baker, Grace Bryan, Christine Butler, Daisy Crim, Mrs. W. G. Carrington, Mrs. Mamie Crim, Lillian Chambers, Reba Cousins, Ruby Lee Duke, Eula Mae Davis, H. L. LaFevers, Rose Farlow, Ruth Gunter (conditional), Mabel Hamilton, Hazel Higgins, Emma Tarris, Lois Jones, Bessie Jones, Rosa E. King, Elva Lewis, Frances Matthews, Mrs. G. F. Messner, Mildred Mitchell, Margaret Mitchell, K. W. Munder, W. V. O'Kelly, Maude Poole, Ruby Seagroves, Jessie Suggs, Rosa Stedman, Mrs. George Tyson, George Tyson, Flonie May Vickers, Bertha Vickers,, Carson Wicker (conditional), Doris Wiggins, Elizabeth Woods, and Dora Wilson.

Mrs. George Tyson,, Durham district secretary, and her district Epworth Leaguers can rightly sing—

"Durham, Durham is our district;
It's the best one in the lot.
We are working, playing, serving,
And we're sitting right on the top!"

DOVER HI-LEAGUE

The Epworth Hi-League of Dover commemorated the fortieth anniversary of the Epworth League on Sunday night, April 6, by giving the pageant, "Children of Light."

Under the glow of soft lights the scene was very impressive as Church, Epworth League and Handmaidens in vari-colored robes entered upon the platform. This pageant was given very effectively by those young people taking part to a very large and interested audience. The anniversary offering was taken.

Mr. J. Paul Arnold is now superintendent of our Hi-League.

Mrs. N. S. Richardson.

LEDBETTER EPWORTH LEAGUE HAS PICNIC

Fifty members of the Ledbetter Epworth League went, together with Rev. and Mrs. M. C. Ellerbe, to Blewett Falls on April 12 on a very enjoyable picnic. A well planned program of games, songs, etc., was rendered. Just as the sun was setting, seemingly in the Pee Dee river, this group of hungry leaguers did justice to a bountiful spread. All returned to their homes with a deeper appreciation of nature around Blewett Falls.

Western North Carolina Conference

STATESVILLE DISTRICT

The Statesville District League let their quarterly meeting take the form of an all day institute. This meeting was held in the beautiful new church at Troutman on the fourth Sunday. Eleven chapters from various sections of this large district were represented in the total of 150 leaguers present. The pastor, Rev. John Cline, preached a special sermon for the group. His subject was Self Control and he presented same in an earnest and practical manner. The leaguers carried lunch, which was spread on tables in the church yard. Following the hour of fellowship around the table, an interesting business session was conducted by Mr. Joe Thompson, retiring president. Special items were: Discussion of the Hi-League assembly by Mrs. G. G. Adams, the senior assembly by Mr. Adams, and the making of plans for three or more efficiency institutes within the next six months. It was decided to adopt the plan of leaving the leadership of the district league entirely in the hands of the district secretary and the Epworth Hi district secretary. These conducting such and as many district meetings as they find essential to the good of the work. Central committees on training institutes were appointed in Hickory, Statesville, and Mooresville. The attendance banner was again awarded the group from First church, Hickory. It was announced that a pep or rally meeting would be held June 20 for the encouragement of a large attendance at Lake Junaluska. This meeting goes to Cornelius.

ERLANGER

The Senior Epworth League of Erlanger gave a sunrise service Easter Sunday morning at 5:30. The church had been beautifully decorated for the occasion. At 5:30 the yard and church were well filled. The band gave a sacred concert in the yard, after which a pageant was rendered in the church. A white cross stood in the middle of the stage and around it the pageant was given. Each of the countries of the earth were represented by girls and boys who came to tell the interpreter what Easter meant to them. After the pageant, the pastor, Rev. J. P. Hornbuckle, assisted by Rev. J. J. Brooks, administered the communion first to about 75 leaguers, the seniors coming as a group, then the Epworth juniors; these were followed by the congregation. Such a decided success was this service that the leaguers have been asked to make it an annual affair.

NOTES

We have just held a week's study of the senior handbook at Triplett on the Mooresville circuit. A good number earned their certificate for the work done and have determined to make their reorganized chapter go. Watson Brown, Mt. Ulla, N. C., is the new president.

We recently visited Brother J. B. Fitzgerald and his good people at Rural Trinity; preached for them and met with the young people in their league organization meeting. A good number of them, led by the pastor, had just taken the study course in the Charlotte institute. They are in earnest about having a worth while league.

Gibsonville leaguers joined with the Christian Endeavor Society of the M. P. church in their Easter sunrise service.

A note from Rockwell states they are progressing well and are an inspiration to their pastor in his work.

While attending the Salisbury district conference we learned of much revived and renewed interest in league work in numbers of the charges of this district. The Stanley County Union is taking on new life under the leadership of a new president, Brother J. Max Brandon.

BOOK NOTICE

THE NEW PREACHING

By Joseph Fort Newton. Cokesbury Press, Nashville, Tenn. Price 2.00.

Among the many books coming from the press only a few have the power to grip and hold. The New Preaching is one of these. It is fresh, interesting and arresting. The facinating style and apt use of words are most attractive. Then, too, there is substance. A preacher who can not profit by reading this book would do well to take up another line of work.

Children's Storyland



AND A CHILD SHALL LEAD THEM

It was morning in the hotel, and not many traveling men were in the lobby, for it was nearing the close of the season. It was cheerful and warm enough within, but outside in the streets the snow was coming in swirling gusts from the northwest, the home and birthplace of the blizzards before they start on their mad career of destruction.

Some of the men were lounging about reading or writing, some talking softly to each other, comparing notes or recounting experiences, after the manner of traveling men.

Suddenly the outside door swung open, and a midget of a newsboy stepped inside, covered with snow from head to foot.

His face was very red from the biting wind, and one ear, which was not covered by his scant cap, looked as if it might be frozen. He hesitated a moment to get his bearings, then, as the man who sold hardware was nearest, he made straight for him.

"News?" he said in a thin, piping voice, but the man, with a face as hard as the goods he sold, continued to scribble away at his work, unnoticing.

The boy, still looking wistfully at his prospect, took a step forward, and again called attention to his stock in trade with the same monosyllable: "News?"

This time Hawkins looked up with his customary scowl, and, in a rasping voice loud enough to be heard all over the lobby, said: "What's that?"

The boy said nothing, but with a red, benumbed and mittenless hand pulled a paper from under his arm, and clumsily handed it toward him.

Then the hardware man straightened up and looked the boy up and down in apparent amazement, without noticing the paper held before him.

"Where's your other mitten?" he roared.

"Hain't got none," said the boy, somewhat shamefacedly.

"And such a hat; you'll freeze your ears on such a day as this."

The boy was evidently getting a little bit bored by this hard faced looking man, but he managed to say: "Its all I got. News."

"And your shooes; why, just look, you have no overshoes on, and no overcoat to speak of, in all this blizzard. Say, what are you selling papers on a day like this for, anyway?"

"Got to," said the boy. "Ain't got any coal at home."

The man who sold oil walked quietly up, and the little dude who sold white goods out of Boston followed. Jake, the clothing man, stopped his talking and began to take an interest in the conversation. The grocery man, Billingsly (the boys always called him Sugarcane, because he was always talking about the superiority of that sort of sugar), moved his chair up closer so as to hear what was going on. Then the hotel clerk noticed the boy for the first time, and, walking over towards the group, sang out: "Boy, you get right out of here and move on."

The hardware man was on his feet in a minute, and, with a heavy hand on the newsboy's shoulder, roared at the clerk: "Hold on there; this boy don't move on until I get good and ready." Then, addressing the boy, he said:

"How many papers have you, sonny?"

"Fifteen," said the boy.

"You just wait a minute," said Hawkins, and, turning to the traveling men who had gathered 'round he said: "Boys, we're going to buy all this boy's stock of papers, and nothing less than ten cents goes."

He took the papers from the boy's hand and became a newsboy himself. They were all quickly disposed of, and he gave the money into the boy's hand.

"Just think, fellers, of a little boy like this on such a wintry day, and only half-dressed."

Then a man spoke up: "Maybe some of us have some samples we could spare for this little fellow?"

He went to his case and got a pair of overshoes, and fitted them on his feet. Jake said not a word, but went to one of his many trunks, marked "Youths," and brought out an overcoat that just fitted. A man who sold gloves, from Gloversville, N. Y., was the next contributor. He had a side line of caps. He found the right size and pulled it well down over his ears.

The little dude from Boston saw it was up to him to do something. He didn't have much in his line of white goods but some women's wear. He turned away with tears in his eyes and went to one of his sample-cases and found a silk scarf which he tied around the boy's neck.

The groceryman had nothing but some candy, but he filled the two outside pockets of his overcoat with that, saying: "It will be Christmas next week, and you can put this candy in your brother's and sister's stockings."

The big bulk of the hardware man covered the front of the boy as he put something into his hand and said in a husky voice: "Run along, now, sonny; you've had a good day's business."

The boy stood for a minute in the door, facing the group of traveling men. He tried to speak, but his voice choked, then with a profound bow he went out into the street and the storm, and the voice of a man who wore the pitcher-and-torch banner of the Gideons fell like a benediction.

"And a little child shall lead them."—Eugene Clay Ferguson, in Christian Herald.

MOTHER RED FOX AND THE GREYHOUND

There was much excitement at Neighbor Scott's. His poultry yard had been raided, and three of his fine white Brahmas stolen. Neighbor Scott knew who the thief was, too. Mother Red Fox, of course! It wasn't the first time Mother Red Fox had raided his chicken yard, either. Indeed, no!

And thinking bad, O very bad thought about Mother Red Fox, Neighbor Scott rushed for his gun, whistling shrilly for Greyhound.

"There, faithful old Greyhound," patting Greyhound's long lean body. "Go as fast as you can," pointing to the tracks Mother Red Fox had left.

Away Greyhound leaped and bounded. Down went the soft little nose, scenting the tracks made several hours before. There was a light fall of damp snow, which made it all the easier.

Several miles ahead was Mother Red Fox. She had heard the "Yip yip!" of Greyhound and knew her life was in danger. And what would her little fox puppies do without their mother? Those little fox puppies who lived back in a deep cave beneath the roots of a stump. Of course there was Father Red Fox, whose burrow was not far away. But those fox puppies needed a mother as well as a father.

Mother Red Fox's heart beat very fast as she thought again and again of those fox puppies, cuddled together in their warm home. They were, to be sure, sunning, cuddly little babies, with little pointed, slender noses and small broad, triangular ears tipped with black. Such a pretty color, too. Russet red and gray, and little legs black outside and white inside. Those tails were the pride of Mother Red Fox's heart.

As Mother Red Fox thought of her babies her long went a little faster and her keen mind worked a little quicker. "I'll fool old Greyhound yet," she grumbled. "I must get back to those fox puppies."

Greyhound followed the track for miles. Ah, those tracks! How often Greyhound had followed them! "Really," Greyhound mused, "Mother Red Fox's tracks look very much like those of my babies."

Thinking of his own little puppies brought tears to Greyhound's eyes. They were such loving, wise little puppies. They were probably whining for Father Greyhound now. "Yip, yip! I must hur-

"Oh Promise Me"



At some time in her life Cupid pleads to every attractive woman. No matter what her features are, a woman who is sickly cannot be attractive. Sallow skin, pimples, sunken eyes, lifeless lips — these are repellent. DR. PIERCE'S GOLDEN MEDICAL DISCOVERY is just the tonic a run-down person needs. It enriches the blood, soothes the nerves and imparts tone and vivacity to the entire system.

In liquid or tablets, at drug store.

Send 10c for trial package of tablets to Dr. Pierce's Clinic, in Buffalo, N. Y., and write for free advice.

Save 1/2 on Your DRESSES

You can save nearly half on your dresses and get the very latest fabrics, colors and patterns.

Mill Prices

By taking advantage of the opportunity to buy mill "over-runs," you can secure the finest fabrics at about half the price you would pay for them in the best department and dry goods stores. A wide selection; dainty voiles, pleasing wash silks, all silk shantung plain and prints, showy taffetas, rayon flat crepe, satins, tasteful ginghams, serviceable poplins and rich draperies, in a host of attractive colors and patterns. All goods are fresh from the loom—stylish, new and clean. These materials have been freshly made up for our merchant customers, but our looms cannot be set to their exact yardage. For this reason you are offered the choicest fabrics, cut to any length, at astonishingly low prices.

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Write for our folder, "Fabrics of Fashion," with free samples of the materials which we are offering at ⅓ to ½ less than retail price, postpaid.

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This strength-building cod liver oil is pleasant-tasting, palatable and thoroughly effective in putting on firm flesh. Containing no harmful drugs it can be taken regularly with no ill-effects. Insist on Yerkes.

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PALATABLE EXTRACT
COD LIVER OIL

REVIVAL GEMS No. 3—10c

A superior new song book for meetings, Sunday Schools, and general use. Best of the old and new hymns. Priced low. $10 per 100, not prepaid; single copy, 15c postpaid. Send us 25c and we will mail you two books. Revival Gems Nos. 2 and 3. (Round or shape notes.)

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ry!" barked Greyhound. Faster, faster, he rushed for his prey.

Mother Red Fox heard him coming. Closer, closer, closer! She became frightened. The tears started spilling down her face. "Why did I ever steal Neighbor Scott's chickens?" she thought. "Why did I ever want to be a thief? He might let me go just this once. I've befriended him. I've killed lots and lots of field mice and woodchucks. If only I were back with my fox puppies!" And more tears spilled down Mother Red Fox's face.

Suddenly she had a wonderful idea. She would head off Greyhound! She retraced her steps for a few yards and then made long sidewise jumps. Greyhound went on to the end of the trail, sniffing and sniffing trying to get the scent from that point. But Mother Red Fox walked along the rail of a fence and bounded over dry ridges where the scent would not remain. Once she even went around and around in the midst of a herd of cattle. She crossed streams and logs and did all sorts of tricks, trying to fool Greyhound. She kept in a circle so she would not be too far from home. But soon she heard Greyhound's "Yip, yip!" and Mother Red Fox's heart sank. She was almost worn out. She turned to look to see if Greyhound was coming. But what did it mean? Greyhound was going in another direction!

"Well, of all things!" Mother Red Fox exclaimed. And then again: "Well, of all things!"

Greyhound seemed to be following another scent. "Where in the world did those footprints come from?" mused Mother Red Fox.

And then her big keen mind knew the answer. It was Father Red Fox that Greyhound was chasing now. Father Red Fox was leading the Greyhound off.

"Safe at last! Safe at last!" Mother Red Fox kept thinking. And then she gave a long yelp to let those baby foxes, those poor neglected baby foxes who lived back in a deep cave near the roots of a stump, to let them know she was coming.

"Home again!" Mother Red Fox said. "But I'll never, never be a thief again. Indeed, no! I'll never, never, never be a thief again."—Selected.

Business Man: "Yes, I advertised for a boy about your size. Do you smoke?"

Applicant: "No, thanks, but you can blow me to an ice cream soda if you want to."

His Mother: "And if you go to school regularly and pay attention you'll soon know as much as your teacher."

Small Son: "I should now if I had the book in front of me, like he has."

Doc: "Do you sleep on the flat of your back?"

Patient: "No, the back of by flat."

Visitor: "It is not often that I get such a good dinner."

Little Joe: "Neither do we, Mr. Jones."

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! Even a bilious, constipated, feverish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

Sick People Look



Here Is The Medicine That

Will Do The Work

Its free action on the bowels quickly relieves constipation which is the usual cause of stomach disorders, kidney and liver trouble, biliousness, dizzy feeling, gas pains, bloating, neuritis, coughs and colds.

HERB EXTRACT

(formerly called Herb Juice)

helps you to enjoy good health.

You don't need pills with this medicine. Refuse imitations, nothing like the genuine as shown above.

Get it at your druggist's.



PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
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Individual Cups



Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover $9.00. Glasses $1.00 dozen. Collection and Bread Plates.

THOMAS COMMUNION SERVICE CO., Box 141 Lima, O.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

CLARA SCARBORO MARTIN: AN APPRECIATION

A few weeks ago we laid her to rest in the peaceful, quiet little cemetery at Chapel Hill. Before the Civil War she had come to Chapel Hill as the wife of a Methodist preacher, Rev. J. B. Martin. So she spent most of her life among us. She was one of our pioneers in the children's missionary work. Mr. and Mrs. Martin made their home for many years at Chapel Hill, and there she reared eight children, seven girls and one boy. Well do I remember when the Martins sat in the "amen corner" of the little old Methodist church and the Mangums on the next to the front bench. Two faithful mothers with all their children always in their places in the house of the Lord.

She was a busy housewife with many cares in those days when there were so few comforts and so little money. But she looked well to the ways of her household. Hers was a Christian home. The poor found in her a friend and many baskets of food went from her table to the homes of poverty. Wherever there was sorrow and death, there you would find her with her sympathy and help. Many quiet hands were folded by her and many eyes were closed in their last sleep by her sympathetic hands.

Before our women organized for mission work she gathered the little children of her neighborhood together and formed them into a missionary society. There she taught them and trained them for the work of the future. Out of the crowd of children one of her own went to China, and others learned to love the work and and have lived lives of service. But just when her children were educated and she seemed at the height of her usefulness, her eye sight failed and she spent many years in total darkness. Who knows what she suffered? When we saw her she was brave and cheerful, always interested in hearing about the church and what was going on in the world. Greeting you always with a smile on her sweet old face. "They also serve who only stand and wait." And she had long years of waiting in darkness and sometimes in pain. But it is over. Those blind eyes are now beholding the King in his beauty. She has entered into her reward. Ninety-two years old when she left us. A long life lived in the service of the Master.

Mrs. N. H. D. Wilson.

DURHAM ZONE MEETS AT MT. SYLVA APRIL 22

Mrs. J. C. Daily, chairman, had made every preparation for a good meeting, and this, the first zone meeting of Durham county, is an indication that this area is to receive and profit by a systematic program of cultivation.

Miss Lillie Duke conducted the worship service, using faith as her Bible topic. The reports from the societies were good. Carr church reported 20 subscribers to The Missionary Voice; West Durham reported 30. This was a much higher per cent than is usually found in the auxiliaries.

Mrs. M. T. Plyler spoke on the "General Work of the Woman's Missionary Society."

The work of the young people and children was discussed by Mrs. J. C. Wooten.

Bahama was selected as the next place of meeting.

At the close of the meeting Mrs. H. E. Myers of Memorial church sang in a most impressive manner "Spirit Divine."

Rev. W. F. Craven made the closing prayer.

QUARTERLY ZONE MEETING

The first quarterly zone meeting of the woman's auxiliary of the M. E. churches of Alamance county took place on Wednesday afternoon, March 5, at the M. E. church of Graham. Mrs. J. W. Dimmette of Graham, zone leader, presided.

The meeting opened with a song, followed by the devotional period, which was in charge of the ladies of the Front Street auxiliary of Burlington. Mrs. H. P. McKay, president of the auxiliary, read a scripture lesson and Mrs. Carl Huffman led in prayer. Mrs. R. N. Cook of Graham extended a welcome to the guest auxiliaries and Mrs. Roland of Swepsonville responded in a happy manner.

Mrs. Dimmette gave a brief talk, asking the co-operation of the auxiliaries and emphasizing our aim for the quarter, which is: "Membership increase." She asked that we try to organize the unorganized churches into missionary societies.

The minutes of the previous zone meeting on December 18, 1929, were read by the secretary and approved. Answering the roll call were the following auxiliaries: Front Street, Burlington, 10; Bethel 3; Webb Avenne 4; West Burlington 6; Mebane 13; Shiloh 4; Swepsonville 7; Graham.

Each auxiliary gave a splendid report for the quarter. All eight in the Alamance county zone have met all conference requirements and are going forward with the work of the Master with enthusiastic zeal.

Mrs. Crutchfield of Burlington spoke on the importance of children's work in our missionary societies. Mrs. Dimmette announced that Mrs. Carl M. Huffman had taken chairmanship for the mission study of Alamance county. The subject of an officer's training course was next taken up. The groups were divided as follows:

Presidents, vice presidents, secretaries (recording and corresponding): Mrs. A. M. Gates, leader.

Children's work: Mrs. Crutchfield, leader.

Social service: Miss Florine Robertson, leader.

Publicity: Mrs. C. M. Huffman, leader.

About three-quarters of an hour were spent in this work, after which the members reassembled in the church, and Miss Florine Robertson, secretary of the Durham circuit, gave a talk on the special work for the year.

The Mebane auxiliary won the banner for having the largest percentage of its membership present. The Mebane auxiliary also asked that the zone meeting be held with it next time. The invitation was unanimously accepted.

Mr. Roland, pastor of the Swepsonville church, led in the closing prayer.

Following this a delightful social hour took place, during which time the hostess auxiliary served fruit cake and hot coffee and whipped cream.

Dora C. Cook, Sec.

THE PASSING OF A VALIANT LEADER

Whereas, our loving heavenly Father has taken to himself our friend, member, co-worker and organizer of our missionary society which bears her name. The Minnie Costen White Missionary Society of New Hope church, Durant's Neck, N. C.. We feel very much the loss of our friend and member, Mrs. Minnie C. White, who departed this life April 9, 1930, at the home of her daughter, Mrs. Henry Madre of Severn, N. C. We have missed her all these few years past; still we felt, as it were, her presence at our meetings (as was her wont while with us, being our president,) for well we knew we had her prayers in all our undertakings. She was always a helpful friend to all while she lived in our midst, and her moving away made us so sad; still we always looked forward to her coming to see us and her joyful smile was always a welcome. Now we have only to look forward to our meeting in the sweet bye and bye, where we hope to meet our loved one in the Father's mansion fair.

Resolved first, That we most deeply regret the passing of this much loved friend and faithful Christian worker, who for so many years served so faithfully her church and all activities, cheerfully giving time and money to advance the cause of her heavenly Father.

Second, That while we deeply grieve for this our dear friend, her memory will ever be dear to us, and her high Christian character will ever be an example to us to follow in her footsteps the best we can.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate,, a copy be put in our minutes, and a copy sent to her daughter, whom we all love so much, for she has our sincere sympathy with others of her family.

Mrs. B. F. Gregory,
Mrs. L. R. Webb,
Mrs. S. D. Banks,
Supt. Publicity.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The following poem, which came as a closing to the splendid message of our conference president, Mrs. C. C. Weaver, at the conference meeting last week, is published in response to a number of requests:

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master face to face.

I met him and knew him and blushed to see
That his eyes, full of sorrow, were fixed on me.
I faltered and fell at his feet that day,
While my castles melted and vanished away,
Melted, and vanished, and in their place
Nought else did I see but the Master's face.

And I cried aloud, "Oh, make me meet
To follow the steps of thy wounded feet."
My thought is now for the souls of men,
I have lost my life to find it again,
Ere since one day in a quiet place
I met the Master face to face.

NEW SUPERINTENDENT OF SUPPLIES

It was with deep regret that the conference accepted the resignation of Mrs. B. T. Morris, who after three years of efficient service resigned the office of superintendent of supplies. While we deplore the loss of Mrs. Morris from our executive staff, we are glad to welcome Mrs. Geo. M. Foard of Statesville. Knowing the splendid service of Mrs. Foard as district secretary for many years, we are sure that she will carry on successfully the new work that has been committed to her.

EXTENSION OF WORK

We, your committee on extension of work, submit the following recommendations:

Report No. 1

We recommend that the conference accept the offer made by the Council to build a Bethlehem House and provide one worker for same in Winston-Salem, N. C., subject to the condition that a site be provided and maintenance of Bethlehem House be assured upon erection.

Mrs. H. A. Dunham,
Mrs. S. H. Isler.

Report N. 2

1. Realizing that prayer is the greatest factor in all phases of our work, and this being pentecostal year, we urge that fellowship prayer groups be formed in all our auxiliaries to pray for our work and the workers.

2. That the auxiliary president be responsible, personally or through a committee, for the monthly missionary program in the Sunday school.

3. That the missionary society co-operate with the missionary committee of the church in securing an agent for the Missionary Voice and North Carolina Christian Advocate.

4. That we urge the appointment of a promotion secretary for each district—such appointment to be made by the district secretary at district meeting.

5. That we recommend to our constituency the leadership training schools at Duke University and Lake Junaluska, urging that our women avail themselves of the splendid opportunities offered at these schools.

6. That we continue through the coming quadrennium the plan outlined by the Council of 1929 regarding special quarterly events.

First quarter—Each district hold an officers' training day early in the year.

Second quarter—A membership and enlistment campaign.

Third quarter—A training day for mission study leadership. And we would also urge that during the quarter each society in the conference make a contribution through supply department to Brevard School or to the Bethlehem House at Winston-Salem.

Fourth quarter—We have 100 per cent observance week of prayer and harvest day.

7. In accordance with the plan of Council, we would further recommend that a committee be appointed by the district to study the rural problem of that district and report the findings to the district secretary at the close of the year.

8. That our slogan for the year 1930 be 100 new organizations and 5000 new members.

Mrs. H. A. Dunham, Chm.
Mrs. J. L. Woltz, Sec.

MRS. C. E. WAKEFIELD, DISTRICT SECRETARY CHARLOTTE DISTRICT

In January at the mid-year executive meeting at Statesville, Mrs. C. E. Wakefield of Charlotte was chosen to fill out the unexpired term of Mrs. Roy S. Smith, who gave up the secretaryship of the Charlotte district. At the election of the district secretaries at the annual meeting in High Point Mrs. Wakefield was among those elected for this year. We congratulate the Charlotte district upon their selection of a district leader.

FINANCE COMMITTEE

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with the new wines." (Proverbs 3:9-10). "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I shall not pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10).

On the basis of the passages quoted, your committee on finance makes the following recommendations:

That we take God at his word this year and prove him. Perhaps the "hard times" we have all been complaining about are due to our failure to comply to his terms.

Careful and prayerful consideration in pledge making, by the conference, the district, the auxiliary and the individual. Let each answer the question, "How much owest thou?" and act accordingly.

That $1000 to be transferred from the conference expense fund to the Lucy Robertson Endowed Scholarship, and that each auxiliary make an offering for this purpose so that with the least possible delay this fund may be brought to the desired amount of $10,000.

Continuance of the scholarship at Paine College at a cost of $202 for the year, this to be paid from the conference expense.

We heartily endorse the home mission project of a Bethlehem House at Winston-Salem, N. C., and urge that every auxiliary have a part in the maintenance of this work.

A more general observance of the week of prayer with its attendant offering.

A definite effort on the part of the conference to take first place in finances at the 1931 Council meeting.

Augmenting treasurer's receipts by securing new members and by systematic and careful collection of dues.

More promptness in sending reports. Mail quarterly reports to treasurer and to district secretaries before the first day of January, April, July and October.

Co-operation in all recommendations from the Council as to handling financial matters, so that we may keep our missionary societies missionary, and not dissipate our funds on causes, although worthy, which are unauthorized by the Council.

That the conference pledge of $67,000 be apportioned to the several districts as follows:

Asheville	$ 7,200
Charlotte	11,000
Gastonia	4,400
Greensboro	12,800
Marion	2,850
Mt. Airy	4,000
Salisbury	5,800
Statesville	5,550
Waynesville	2,900
Winston-Salem	11,000
Total	$67,500

Mrs. P. N. Peacock,
Convener.
Mrs. E. L. Sides, Sec.

Sunday School Lesson

MAY 4

By F. B. Stockdale

Promotion in the Kingdom

Matt. 19:30 to 20:28

Golden Text—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

What Is the Kingdom of Heaven Like?

It is like everything that is good and anything that will embody what is better than what we have attained. Just now, in this lesson, it is like a man who had a place and there was so much to be done that he had to have help in its doing. It has taken me years to accept the idea of God's dependence on those he can hire in the labor markets of the world. The only way he can get his work done is to get some one else to do it. In the parable he does nothing but hire and pay. You will notice that the householder did none of the work.

When our scientific friends try to appall us with the size of the universe I have a desire to tell them that this has made God no bigger to the religious mind. For centuries the religious idea of God has been that all wisdom, all power and all love were his. There is no idea, or fact, or thing, or condition that is, was, or is to be that is outside his knowing. He will never know what he has not forever known. There is nothing outside himself that he does not know and he knows himself besides. His knowing is infinite; his power is measureless. Nothing can add to his ability or change his capacity for the better. When that has been said we are not to forget that he has ways of doing things. He consulted no one in the making of his universe. Vast as that has become to the modern mind it can be but a toy beside the fact. Space is infinite and there is no place therein where God has not done something and is now busy doing something else. To our thought God will change. He does not change nor does he change his ways. His way of doing his work among men is to hire men for its doing. The kindness he would have done he seeks a human hand to do; the loving word he would have said he borrows a pair of human lips for its saying. When he would have truth revealed to men he seeks the assistance of a human mind to bring it to human ken.

This parable does not measure his household. To us that is a changing quantity; it grows with our increased sapacity for knowing. He owns it; he runs it and has his own way of so doing. Thus he goes out to hire men to do the work and pays them for its doing.

The dependence of God is not incompatible with his greatness: it is a question not of his size but of his method. Thus we have a picture of him hunting men who will "go labor in my vineyard." That is his way of doing. We should have no trouble seeing that nothing worth while has or can come into life without the help of man. However godly in its nature and however big in itself, it was first felt by a human heart and conceived by a human mind. It was born into the world under the shadow of the sense of the divine; it comes in the person of some worker in the vineyard of the Lord. The householder cares for his vineyard through the hands of others.

Paying the Union Scale of Wages

Our understanding of this parable is difficult because we have such fixed ideas of the use of things. We think that money will pay any debt and that that is about all it is for. We largely overlook its use as a means of expressing the feelings of the householder who would show that he is more to men than just a Master. We are all so much afraid that some one else will get a little more than we receive.

Look at the picture. Each gets what and all for which he bargained. The penny was the price for the day's work. The man who came at 6 and labored till 6 in the evening had no right to more than a penny. That was the union scale of wages for the day: it was pay for twelve hours' work and no one had kicked at the price.

Some of these had come at 9; three hours of the working day gone. They could labor only three-fourths of a day. With these men no price had been arranged. He agreed with the first laborers for a penny, with this second lot he arranged for "Whatsoever is right I will give you." He did more than hire them: he got them to trust him.

The next group had come to work at noon; half the day gone. They were hired on the whatsoever is right plan; trust as well as work.

At 5 in the evening he went out and found laborers who had been standing all day waiting for a job; these he hired on the whatsoever is right plan.

Now if you will go backward over this group and begin with the "eleventh hour man" there is something to be said in his favor. The man who is looking for work at 5 in the afternoon and has been looking for it since 6 in the morning has something to be said about him that we might not be able to say about the man who was hired early in the day. The man who finds work early and easily may not be the best workman in the group. The "breaks" are in his favor. Had he not been hired at 6 you might not have found him at 5. My own notion is that the man who had been standing all the day idle and wishing for a job had the harder part of the bargain. It is no easy matter to look for work all day. I met a young man at 9 in the morning and asked him where he was going. He informed me, "Nowhere." I said, "I thought you were looking for work." "So I am," he answered. "I was looking for a job this morning." His search was over at 9 and he had spent forty minutes coming from the place where he had been looking.

SICK HEADACHES

Disagreeable Feeling All Went Away Following Use of Black-Draught.

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"I would have these headaches if I let myself get constipated. I would also feel very dull and stupid and have a very bad taste in my mouth.

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Our difficulty is with the "whatsover is right." The penny and the penny men are easy; both householder and laborer had got that for which they bargained. One got a day's work and the other a penny. But this "whatsoever is right" business we have not yet got straightened out. There is no place in the history of toil where we can go back and say this is the right way to do it. In one state of society they used to chain the cook to the place where the cooking was to be done: a very simple way of settling the help problem, but the trouble with it was it was not "right." Then men used to belong to the soil; had no right to move. Very naive, but not right. We are still looking for "whatsoever is right."

The Rights of the Owner

In the disposition of the householder we have an unknown quantity. He had a right to express himself in paying men. He took into account what the "laborers" overlooked. The laborer thought every man idle who had not spent the day by his side; the work of seeking work he took no account of. The man who came into the vineyard last had wrought but one hour. When the one-hour man got a penny the all-day man forgot his agreement and supposed he should have received more. He saw with an evil eye. It was the goodman of the house against whom he complained. There is a great argument in verses 13, 14 and 15. They inform us that God takes no man's judgment as the basis of his relationship with those he has hired. He knows what is right and what is right with him it is difficult for the laborers to see: it is a case of an evil eye and an eye that is good looking at the same thing and it does not seem the same to them.

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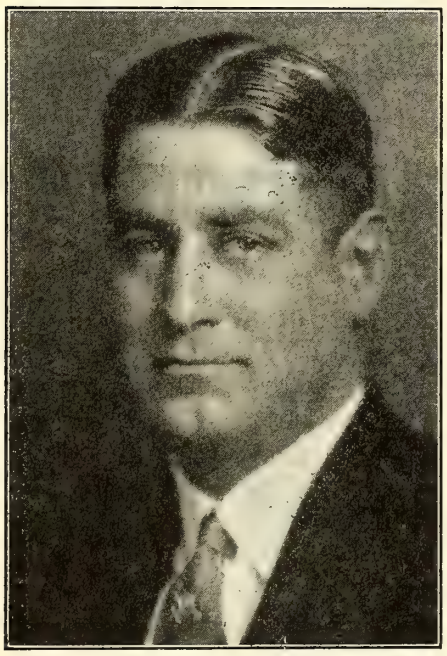
THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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ROBERT W. BRADSHAW

If the Methodist people of the Western North Carolina conference knew Robert W. Bradshaw, principal of our school for the past eight years, and recently chosen assistant superintendent, as well as our boys and girls at the Children's Home know him, they would also love him. No finer young man has ever come within the range of our acquaintance. I am pleased to present his likeness to you.



Robert is a preacher's boy, his father being Rev. Michael Bradshaw, presiding elder of the Raleigh district of the North Carolina conference. His good mother was formerly Miss Mary Whitehurst of Tarboro. Graduating from Duke University at the age of 19 he served as principal of a Durham county high school for two years, afterwards going to Columbia University for his A.M. degree. Coming to the Children's Home during the summer of 1922 to assume charge of its school he has through the years so ingratiated himself with every one here as to make him indispensable. Among other good qualities he has proven a most successful coach for our athletic teams. Our boys will do anything he tells them to do, even to snatching victory from apparent defeat. Our good friends throughout the conference shall know him better as time elapses.

WHOOPEE!

Mrs. Walter L. Watson, secretary of Wesley Memorial Methodist church, High Point, forwards check for $283.68, covering the March fifth Sunday offering from that loyal congregation. This is much the largest fifth Sunday offering yet received. Two hundred and seventy-eight boys and girls join us in grateful thanks.

SILK DRESS

One fine circle of friends from a leading congregation sent a beautiful silk dress with hose to match to one of our fine girls. When the dress was taken out of the box and presented to me for inspection I simply adored it. But such a dress could not be worn by one of our girls, since the other girls could not also wear beautiful silks. It was therefore returned to the donors with explanation and thanks. I am sure they will agree with us that our girls will look well dressed in garments that can be washed. I wish I could tell you just what kind of materials we use, but not now being near any of our women folks I can't yet get this information. Anyway our girls are well dressed, but not in silks and costly linen.

ENCOURAGED

Of course I am pleased to pass on to you a part of a cordial letter received from my good friend, Rev. E. L. Kirk, pastor of Calvary, High Point:

"When I sat down a few minutes ago to finish reading the North Carolina Christian Advocate, to my glad surprise I discovered the Children's Home page. I am so glad you are writing about these matters in the church paper. Let us have the news and the facts, for they will doubtless win friends and support of the children. Some time in the near future we want your singing class to come to Calvary. Our fifth Sunday offering amounted to $30. Our Easter offering went on our ten per cent assessment."

CLOSE FRIENDS

Not only Winston-Salem Methodists, but many other Winston-Salem people, are our close friends, close geographically, socially, financially and morally. You would be surprised if I should enumerate the many ways leading Winston-Salem men and women help our children along. Several of them are doing much towards educating our young people in schools and colleges. Among others I must mention Mrs. W. H. Watkins, a good Baptist woman, who each year provides beautifully colored eggs, some of them handpainted by her own good self, for an extensive egg hunt, and who also each year beautifully decorates one of our stately trees for Christmas enjoyment. I'll tell you about others from time to time.

FLOWERS

Miss Margaret Wood, daughter of the former superintendent of the Children's Home, came to me on Saturday before Easter stating that it had been the custom for the Home to place a beautiful flower each Easter on the grave of John Neal, one of our lamented benefactors, and asked what to do about continuing the custom. Not only was a flower placed on this grave but also on the graves of two other friends of little children, Walter Thompson and Rev. C. A. Wood.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Every Sunday school and organized class within the bounds of our conference that sent us a fifth Sunday or an Easter offering has my sincere appreciation. These did nobly and deserve the highest praise. It is to be regretted that others did not remember us when our burden is so heavy. No doubt they had good reasons for not responding to my urgent appeal for an offering either the fifth Sunday in March or on Easter Sunday. Here is hoping that they will make up for all lost time on the fifth Sunday in June!

* * * *

The Orphanage Alumni Association at the Easter reunion did a noble deed. Two years ago the association voted to have a large and expensive oil painting of Mrs. Mattie A. Jenkins, who was head matron of the home for 25 years. At this year's Easter reunion appropriate exercises were held at the unveiling of this beautiful oil painting of the one who was mother to such a large number of children for so many years. The picture will hang on the walls of the chapel in the Vann building. This memorial of a noble woman by the Orphanage Alumni Association will perpetuate her noble deeds and bautiful life through the coming generations. Every one that came under the influence of her life was profoundly impressed by her gentleness and motherliness.

* * * *

The coming of Easter brings back to the old home many of our sons and daughters scattered here ,there and everywhere. It is a happy occasion both for them and us. It does us a world of good to look into their faces and hear them laugh and talk as in other days. This seems to be mutual. They tell us how much they miss the tender ministry and love which they received during their childhood days in the dear old home. It is an occasion of renewing friendships that were begun here in their early days. The one thing that strikes me most impressively is the fact that the longer they are out in the world fighting life's battles for themselves the more they love and appreciate the Methodist Orphanage. The same thing is often true of our own sons and daughters. The lapse of a few years away from the old parental roof is long enough for them to realize that there is no place like "home sweet home."

To attend five widely scattered district conferences within three days is quite an undertaking. I returned home each night in order to do some needed work at the office. Working late at night and rising early at morning and then being on the road all day has a tendency to bring about a weariness of the flesh. It is to be hoped that there will not be such a congestion of conferences next spring. The following presiding elders were very cordial to me in giving me an opportunity to say a few words in behalf of our 334 children: Revs. H. C. Smith, J. H. McCracken, L. B. Jones, Walter Patten and Dr. M. Bradshaw. The following pastors showed me every possible courtesy: Revs. E. H. Davis, S. McWhorter, C. T. Rogers, R. E. Atkinson and S. E. Mercer. These last named were hosts to



Girl from the Methodist Orphanage, Raleigh, N. C.

the conferences. Red Springs, Elm City, Wendell, Enfield and Oriental did themselves proud in the matter of their entertainment. I tried to impress upon the minds of the delegates and pastors that we must have a large number of specials in order to meet our heavy financial obligations. The orphanage assessment is inadequate to meet our current expenses. It requires one hundred thousand dollars to operate our work. Last year we received only thirty thousand of the one hundred thousand dollars from the orphanage assessment. With these facts staring us in the face it does not require any argument to convince our people of the absolute necessity of raising the larger part of our support from specials. Last year we received from the endowment and the Duke Fund eleven thousand dollars, leaving forty-eight thousand dollars to be raised in specials through the Sunday schools, organized classes, Thanksgiving offerings from every church and from many individual supporters.

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THE ETERNAL CHALLENGE

(Continued from page 13)

evident. What is more, I do not settle my quarrels in a public place."

He spoke quietly, but none could fail to note the passion in his voice. There was that in his eyes, too, which, as more than one said afterwards, made a shiver go down their backs. If ever one man hated another, Nick Trebartha hated Edgar Inchcliffe; of that they were sure.

"We've noan heard the last of this," said Ben Brierly, as Nick without another word left the square. "Yon isn't the sort of chap to take a blow like that lying down."

"I know I shouldn't," remarked Melancthon Stuttart.

"Well, he brought it on hisself," said another.

"I fair shivered when I heard him say what he said about Mester Inchcliffe. It was not so much the words, but the way he said them. Inchcliffe fair squirmed. I reckon he'll noan have a happy time next time he goes to see his lass," and the man nodded significantly as he watched Inchcliffe leave the square in the opposite direction from that which Nick had gone.

Ben Brierly chuckled; he had evidently been enjoying himself hugely.

"Do you think there's any truth in it, Ben?"

"Truth in what?"

"About Bella Sutcliffe and young Trebartha?"

"I know nowt but what's been told me."

"What have you been told?"

"That young Trebartha has been seen to go to Sutcliffe's house more than once, and we all know that Bella is a bonny lass."

"But it proves nothing," said Melancthon Suttart. "For that matter, why shouldn't he go to Sutcliffe's house? Reuben is one of his own work people, and from what you say he has gone openly."

"Ah, well, they that live longest'll see most. But mark my words, we haven't heard the last of this yet. Trebartha is noan going to sit down under that blow of Inchcliffe's; he's not that sort of lad. And Inchcliffe is noan done with Trebartha either. You'll see!"

Meanwhile Nick left the market square and made his way to his office adjoining the loom factory. He felt that he had been cheapened, vulgarized, through the scene through which he had just passed. With all an English gentleman's loathing at being mixed up in such an affair, he wished he had never seen Ben's Cross.

Still, he did not regret saying what he had said; indeed, when he came to think it over, he did not see how he could have said less. Moreover, he was glad that he had not yielded to his mad impulse, and engaged in a vulgar brawl. As it was, the whole business would be the talk of the town for months to come, and he was glad that he had sufficient sense of his own dignity to refrain from returning blow for blow.

But what was the meaning of it all? It was true that during the last few weeks he had visited Sutcliffe's house four times. Once in the company of Muriel Redfern, and three times since when he had called to take delicacies to Miss Nellie. He had scarcely spoken to Bella, taken no notice of her in fact beyond saying the merest commonplace to her. How, then, had this ghastly gossip got afloat?

Why should Inchcliffe be so desirous that people should believe it? Had he originated it? He remembered the evening they had spent together at Barcroft Hall; remembered the threat he had made in the dressing room. He had doubtless meant to insult him then; he had likened him to a bit of grit in machinery, grit which had to be crushed. Was this his method of carrying out his threat?

On one thing he determined. He would avoid Reuben Sutcliffe's cottage for the future. If he had anything to send to Nellie Sutcliffe he would do it by messenger, he would not go near the house himself. Meanwhile, he would remember that Inchcliffe was his enemy and that he would take any and every opportunity that came his way to do him harm.

As may be imagined, the scene in the market place became the talk of the town. It was discussed in the factories, in the coal-pits, in the cottages, and in every place where people met. Naturally, too, the gossips took sides. Some there were who supported Inchcliffe and admired him greatly for knocking Nick down; others again gloated over the fact that Nick had told Inchcliffe what he thought of him. It was regarded as a good joke, and in the local music hall great laughter and cheers arose when a serio-comic character uttered in lugubrious tones, "You are a cad, a coward, and a liar!"

Altogether there was no man in the town more talked about than Nick, while evil-minded people put the same interpretation upon his continued employment of Reuben Sutclffe had done.

Then something happened which brought the scene of the market square to a climax.

Bella Sutcliffe disappeared.

Where she had gone no one knew, did not seem to have a breath of suspicion; but gone she had, and in spite of all inquiry no one could tell what had become of her. No one knew why she had gone, although rumors were afloat as to this.

All that was known was that Reuben and his two sisters had gone to bed as usual one Tuesday night and that in the morning Bella was not to be seen. Evidently she had crept out of bed without her sister knowing it, taken a few things with her, and slipped out of the house in silence. No one had seen her and no one could give the slightest inkling as to what had become of her. Reuben Sutcliffe refused to answer any questions, but Nellie spoke freely and declared that she knew no reason why her sister should leave home.

Reuben did not go to work on Wednesday, but he was seen going round the town like a man demented. What was in his mind nobody knew, and nearly everyone was afraid to ask him.

On the Thursday Reuben made his

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way to Nick's office. The typist who was with Nick at the time said that there was a look of a fiend in his eyes when he entered. To use the girl's own words: "His eyes burned with a red fire, and his hands trembled with passion as he made his way towards Mr. Trebartha's desk."

Of what happened after, however, the typist could tell but little. Nick had instructed her to leave the office and to see to it that he was not disturbed. It was known, however, that Reuben's voice became loud and threatening, while Nick seemed to try to pacify him. What was said, however, no one knew until at the close of the interview when Reuben opened the door.

"I believe you, Mr. Trebartha," he was heard to say, "I have never really believed otherwise, although——" and the listeners failed to catch the words.

During the remainder of the week Reuben went to his old job as usual, and worked as though his life depended on his keeping steadily at it. He spoke to no one, and made no reply when questions were asked of him. He regarded all his mates with gloomy, glowering eyes, and although there were many who would have spoken to him kindly, and were prepared to offer him any help in their power, none dared to do it.

On the following Saturday a woman was installed at Reuben's cottage whose business it was to look after Nellie. She was a kindly, motherly soul, Mafy Ellen Brogden by name ,who, although neither gifted as a cook or as a nurse, kept the house tidy and ministered to Nellie's simple wants. No sooner was Mary Ellen installed than she was bombarded by questions, but the woman had evidently received her instructions: she answered no one. Then on the following week Reuben left Ben's Cross. Some said he had gone to Manchester, but none seemed sure. It was generally believed, however, that he had gone to find Bella. One man who had been visiting a factory in Manchester declared that he had seen Reuben working there, but he did not seem sure. It was believed, however, that he would never return to Ben's Cross again. Ominous whispers were heard concerning what had become of the girl, and it was said that Reuben, so great was his pride, and so horrified was he at her disgrace, that he dared not meet his old companions.

For some time after this nothing happened in Ben's Cross worthy of note. July and August passed away, and still Reuben did not return to the town, neither was there any certain knowledge where he was. Some people hoped that he was got rid of for ever, others again were doubtful. If he did not intend returning to Ben's Cross, why had he not taken his sister Nellie away? What was the sense of paying for a nurse to look after her there while he had to provide another home elsewhere?

On the evening of the last day of August, Nick made his way to Ben's Cross station. He drove a little two-seater car which he had lately used for short journeys. He had scarcely seen Inchcliffe since the scene in the market-square, and had, as far as possible, avoided every chance of meeting him.

After he had done his business at the station he was driving out of the station yard into Manchester Road. In order to reach this thoroughfare a sharp corner had to be turned, and no sooner had he passed the gates than he saw, coming down the hill close to him, a powerful Rolls-Royce in which there were two passengers. These two passengers were Edgar Inchcliffe and Naomi Shuttleworth. Inchcliffe was driving, and certainly was going at a speed which rendered his passage through such a crowded thoroughfare dangerous. Whether it was this fact or not, or whether it was because Nick, overwhelmed by the sight of the two together, did not slow down I will not say; certain it is that the Rolls-Royce collided with the two-seater, almost tore off its front wheel, and threw the little car on to the pavement. At least a dozen people who knew them both, and remembered what had taken place weeks before, witnessed it. No one was injured, although Nick's car was sadly bruised and battered, while the engine stopped.

"That was done on purpose," shouted Nick.

But Inchcliffe seemed to take no notice; looking laughingly at his companion he swept down the hill, leaving Nick to do the best he could with his battered car.

At dawn on the following morning Edgar Inchcliffe was found by a policeman outside the gates which led to his father's house. He was lying on the ground like one dead near the car which he had driven the previous night. At first the policeman thought he was dead, but on examination discovered signs of life. The car itself was battered, beaten, and rendered useless. It might have been that some giant had attacked it with a sledge-hammer.

The policeman hurried away to Inchcliffe's house to tell what he had found.

(Continued next week)

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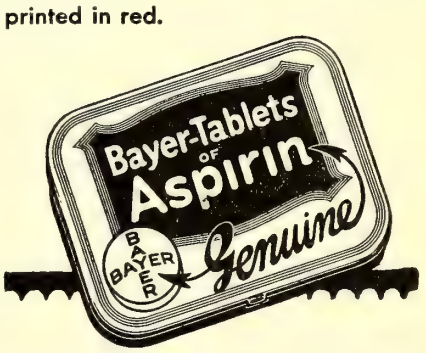
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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Marion—Rutherford College ..... April 30-May 1
Statesville—Troutman ..... May 1-2
Winston-Salem—Green St., Winston-Salem.....May 1-2
Elizabeth City—Columbia ..... May 7-8
Fayetteville—Roseboro ..... May 13-14
Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30
Asheville—Fletcher ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., Durham, N. C.
SECOND ROUND

May
Orange and Massey, Orange, a.m. 4
Andrews, Soapstone, 3 p.m. 4

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May
Columbia, Columbia, night 6
City Road, night 14
Perquimans, New Hope, 11 16
Kitty Hawk, Duck, 11 17
Currituck, Sharon, 11 18
First Church, 11 25
South Mills, Sharon, afternoon 25

June
Roper, Mackeys, 11 1
Plymouth, Plymouth, night 1
Pasquotank, Epworth, 11 7
Moyock, Memorial, 11 8
South Camden, Wesleys, afternoon 8
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July
Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

May
Stedman, Cokesbury, a.m. 3-4
Newton Grove, Ebenezer, p.m. 4
Person Street and Calvary, Calvary, night 4
Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May
Newport, Bethlehem, 11 4
Atlantic-Springfield, Sealevel, night 4
Oriental, Arapahoe, 11 11
New Bern, Centenary, night 11
Pamlico, Hobucken, 11 18
Riverside-Bridgeton, Rhems, 3:30 18
Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11..... 24
Preaching 3 25
Morehead City, night 25

June
Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May
Jenkins Memorial, 11 4
Epworth, night 4
Benson, Elevation, 11 11
Clayton, Calvary, 3:30 11
Edenton Street, 11 18
Selma, night 18
Franklinton, 11 25
Smithfield, night 25
Four Oaks, Elizabeth, 11 30
Cary-Apex, Macedonia, 11 31

June
Princeton Ct., Princeton, 11 1
Tar River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July
Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuquа, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May
Laurinburg, 8 1
Aberdeen, 11 4
Raeford, 3 4
Laurel Hill, 3 18
Caledonia, 3 18
Wadeville 25

June
Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July
Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

May
Warrenton, Macon 3-4
Enfield, night 4
Norlina, Union 10-11

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May
Asbury Memorial, 11 4
Saluda, night 4
Hendersonville, 11 11
Mills River, Horseshoe, 3 11
Emma, night 11
Hot Springs, Fairview, 11 25
Marshall, Walnut, 3 25

June
Biltmore, 11 1
Fairview, 3 1
Acton, night 1
Weaverville Ct., Pleas Gr., Sat. 11 7
Black Mountain, 11 8
Elk Mountain, 3 8
Weaverville, night 8
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July
Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May
Spencer Memorial, 11 4
Pineville, Marvin, 3 4
Duncan Memorial, night 4
Chadwick, 11 25
Wesley Heights, night 25

June
Hawthorne Lane, 11 1
Trinity-Derita, Derita, 3 1
Thrift-Moores, Thrift, night 1
First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July
Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

May
Lowesville, New Hope, 11 3-4
Rock Springs, Bethany, 3 3-4

June
Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July
South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

May
District Conference, Rutherford College..April 30 and 1
McDowell, Trinity, 11 4
Rutherford College, Connelley Springs, night 4
Rutherfordton, 11 11
Forest City, night 11
Bostic, Hopewell, 11 18
Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June
Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night.... 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July
Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

May
Jonesville, Ronda, 3 3-4
Wilkesboro, Roaring River, 11 4
Elkin, 7:30 4
Dobson, Rockford, 3 10-1
Yadkinville, East Bend, 11 11
Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June
Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29
The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May
Hickory, First, 11 4
Maiden, May's Chapel, 3 4
Westview, night 4
Catawba, Concord, 3 10
Statesville, Broad St., 11 11
Ball's Creek, Center, 3 11
Race St., night 11
Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June
Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July
Elmwood, Ebenezer 3 6
Diestrict conference at Troutman May 1-2.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

April
May
Haywood, Fincher's Chapel, 11 4
Clyde-Junaluska, Long's, night 4

June
Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July
Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Wayesville, 11 27
Canton, night 27
District conference at Canton June 26-27.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May
Clarke Street, 11 11
South Rocky Mount, 8 11
Stumpy Point, 11 18
Fairfield, 7:30 18
Wilson, 11 and 8 25
Elm City, Horne's, 3:30 25

June
Stantonsburg, 11 1
Fremont Ct., Yelverton, 3 1
Bath Ct., Ware's, 11 and 2..... 8

North Carolina Christian Advocate

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Washington, 8 8
Robersonville Ct., Arthur, 11 15
Ayden, 8 15
Vanceboro Ct., Chapman's, 11 22
Aurora Ct., Bonnerton, 3:30 22
McKendree, 11 29
Tarboro, 8 29

July

Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26

August

Farmville, 11 3

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem

THIRD ROUND

May

Burkhead, 11 4
Advance, 7:30 4
Centenary, 11 11
West End, 7:30 11
Davie, Concord, 11 17
Farmington, Huntsville, 3 17
West End, 11 18
Centenary, 7:30 18
Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

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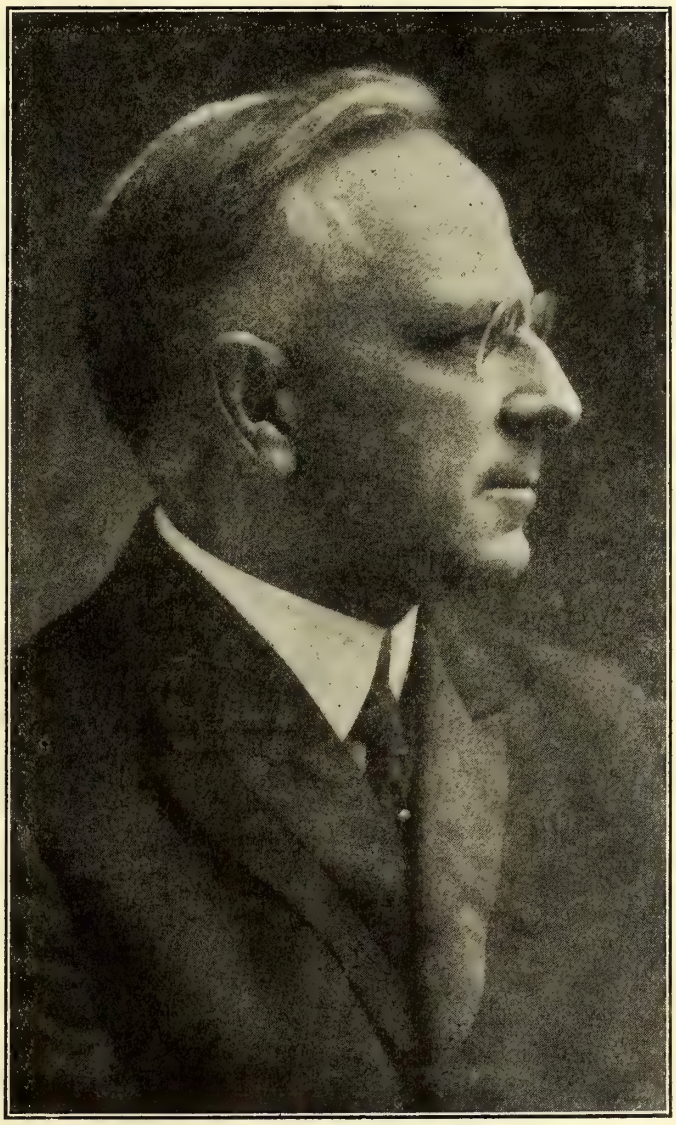
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 8, 1930 Number 19

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BISHOP EDWIN D. MOUZON

Who delivered the Episcopal Address at the opening of the twenty-first General Conference in Dallas, May 7, 1930.

STATESVILLE DISTRICT WINS

Presiding Elder J. S. Hiatt and his preachers were on shouting grounds last week at the district conference. Along with all the other good reports, they made it 100 per cent in the Advocate campaign. On the first day every charge had reported out. Every report has reached this office and is checked up. This is a wonderful achievement. The mere mention of the names of those who finished this work is honor enough—Rev. E. E. Williamson of Granite Falls, Rev. E. J. Harbison of Race Street (Statesville), Rev. A. C. Gibbs of First church (Hickory), Rev. R. E. Hinshaw of Stony Point, and Rev. R. S. Howie of Maiden joined the rest of the district in a great way. Gibbs sent a list of 17 new.

Those twenty-nine preachers of the Statesville district, with the aid and encouragement of their alert elder, are worthy of all honor this diamond jubilee year. The Statesville district has the distinction of being the first in the state to get every charge on the roll of honor. This is a fine illustration of co-operative effort. They planned for nothing less than victory.

The Greensboro District a Close Second

Hiatt and Newell have been much interested to see who would cross the line first. It may be each charge of the Greensboro district has its quota. If so, the report has not reached this office. Twenty-seven have reported; five are yet to be heard from.

This week Rev. M. G. Ervin puts Cedar Falls over, and Rev. E. M. Jones, Ward Street, Archdale. Both of these are worthy of every word of commendaton. We fully expect the other charges of the district to be heard from before the next report.

J. H. Miller

This effective young preacher makes report for Biscoe. In so doing he pushes the Rockingham a notch up. This is the district nearest the goal in the North Carolina conference. Why not put this district across before the elder returns from Dallas? What say you, brethren? It can be done. What twelve have done the rest can do. We shall see.

L. C. Brothers

Many preachers have a far more promising field for securing new subscribers than had this pastor of the Robersonville circuit. But there is always more in the man than in the land. So now the Washington district moves up another peg. Why not press this campaign in every church so that our people may all come to know that this is the diamond jubilee year? Good for Brothers and Robersonville!

A Notable Servant of God

Rev. I. L. Sharpe of West View, Hickory, gives this account of one of our readers for whom he sends her $2.00:

"'Aunt' Clemm, as she is known to the community, says she is 87 years young! She has been a reader of the Advocate, she tells her pastor, as long as anyone—75 years! She wonders who alse has done that well. Aunt Clemm walks to church every Sunday that the weather permits—a distance of more than five blocks. She is as spry and jovial as many are in their early twenties. With the exception of deafness age is not telling on her to any great extent. She is a great Bible student, reading it hours at a time without her 'specks.' The Advocate, Sunday school quarterly and the Bible are her favorites when it comes to reading."

THE EPISCOPAL ADDRESS

The bishops discuss in seventeen sections certain phases of church life and organization as they relate themselves to the life of the world at home and abroad. Of most general interest to the average man are the utterances of the bishops concerning world peace, race relations and prohibition.

Of world peace the bishops say:

"We welcome, therefore, in the name of the Prince of Peace every effort made by our own country and by other nations to abolish war and to establish peace upon a permanent basis. We hail as the beginning of a new day the signing of the Kellogg Pact. The principle of peace thus becomes lodged in the minds of men as the ultimate goal of humanity. The policy of peace is thus recognized in an international agreement as superior in wisdom to the policy of fear and force. War at last stands condemned in the high courts of the world."

This definite plea is made in the address for the colored people:

"We plead for better schools, for equality before the law, for justice, for kindness, for better housing facilities in healthful localities, and for fraternal co-operation in Christian endeavor. We call upon our people to do all in their power to see that the spirit of Jesus is carried out in all dealings with colored people and to do what they can to bring the people at large to understand that the only successful way of living is the way taught by the Lord and Master of us all."

As regards prohibition and the enforcement of the law the bishops say:

"We, therefore, call upon our own people carefully and religiously to observe the law, and to give no encouragement or countenance to any who in any way wiolate it. Whatever may be the final decision of courts touching the equal guilt of the buyer with the seller of illicit intoxicating drinks constitutes an offense against the discipline of the church as truly as does the sale of intoxicants."

The Episcopal Address closes this section with these strong words:

"The church, as such, can have no alliance with partisan politics and politicians. And it has no advice to give its membership with reference to their party affiliations. All this is quite beyond the sphere of the church. But the church does stand as the eternal enemy of unrighteousness of every name and every form. And we should let it everywhere be known that whenever any institution or organization becomes the friend and patron of the liquor traffic, or encourages the violation of the prohibition amendment, the Methodist Episcopal Church, South, will be found in the future, as in the past, battling against iniquity and on the side of personal and public righteousness."

PASTORS WILL PLEASE GIVE HEED

A brother writes: "Please publish as rapidly as possible the pictures of all of the Methodist ministers and their history or record as you started to do. I want to get them all in my scrap book."

How are we to heed the request unless the preachers will send in the facts and each one furnish us with a likeness of himself? We want every pastor in the two conferences to help us in this and thereby accommodate the people.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Many eyes are on Dallas and eager ears await the news from the seat of the General Conference. May men of prophetic passion and apostolic zeal be exalted above all place-seekers and time servers. Let the cross be exalted above the self.

At Rocky Mount last week five hundred delegates to the eighteenth annual session of the Woman's Missionary Society of the North Carolina conference of the Methodist Episcopal Church, South, pledged themselves to "vote only for those candidates for office, local, state and national, who are committed by precept and example to maintain and uphold the constitution of our country and enforce its laws."

Any one who read the press reports of the war mothers who gathered at New York on their way to the battle fields of France—to their boys' graves across the sea—and was not stirred to the depths against the folly and crime of war must be deficient in the finer recesses of his soul. We felt like saying with grim determination, "Never again." The church of Jesus Christ must repudiate war.

As one approaches England by the "Channel route" his good ship from its decks offers him a fine view of the cliffs of Cornwall where "in the pauses of his labor, the Cornish miner listens to the sobbing of the sea." The sight of that rugged shore brings up many things of interest, but to a Methodist none more interesting than the words of Augustine Burrell:

"Wesley's missionary tours in Devon and Cornwall lack no single element of sublimity. To this day the memories of those apostolic journeys are green and precious, and a source of strength and joy: the portrait of the eager preacher hangs up in almost every miner's cottage, whilst his name is pronounced with reverence by a hundred thousand lips. 'You seem a very temperate people here,' once observed a thirsty pedestrian (who was, indeed, none other than the present writer) to a Cornish miner; 'how did it happen?' He replied solemnly, raising his cap, 'There was a man amongst us once, and his name was John Wesley.'"

The kingdom of heaven is organically set against the kingdoms of this world. Other kings built by securing followers on account of what thy could get; Jesus called people to him on the score of what they could give. With him, the first consideration is not "what am I to get?" but rather, "what can I give?"

The Association Against the Prohibition Amendment seems to be financed largely by a few rich men—a few millionaires who claim they are the "great majority of the people." "So your association really looks like a subsidiary of the Du Pont Company," observed Senator Robinson to Mr. Curran before the Senate committee when the records showed that for the first two months of this year $110,000 of the $166,000 were contributed by the following: Irene du Pont, $30,000; Pierre du Pont, $12,500; Lamot du Pont, $17,500; Richard D. Crane, Jr., $12,500; John J. Rascob, $17,500; Charles H. Sabin, $7,500; Arthur Curtis James, $12,500.

God is found in the pathless wood and on the lonely shore and in the wide expanse of the heavens. A sense of God comes to the soul in the quiet, lonely issolations of life, but this God is so much of an abstraction and of such intangible qualities as not to meet the deepest need of the soul. Our God must be personal. A red-headed, barefoot boy, with face aglow and with buoyancy in every step discloses life in its finest joy. In the faces of saintly men and women of the quiet eventide; in the deep lines of care and premature wrinkles of the middle age in their fierce struggle to keep life at its best; in the deep shadows on the smiling faces behind which are breaking hearts, one can see more of God than in all the shining landscapes of nature at its best. In such faces are reflected the presence and power of Him who suffered alone in the garden and died in lonely agony on the cross. In their faces we see the face of Jesus Christ in whom dwelt all the fullness of the godhead bodily.

For Crusading and Non-Crusading Preachers

Bishop Chas. Fiske has uttered words that should be full of encouragement for the quiet, hard working minister whose voice, like that of his Master, is not heard in the streets, but who leaves the results of his consecrated ministry to the future years. This same utterance should lead the crusader in the pulpit not to think too highly of his efforts.

Bishop Fiske says:

"Preachers cannot always be crusading. They cannot, week by week, find new pronouncements with which to startle society and the state into moral activity. If they cry aloud too often, their little world becomes weary. Nor does crusading continue to be spectacular as a never-ceasing occupation. 'The priest as a sublimated policeman eventually becomes a rather sorry spectacle.' Congregations are bored by a weekly display of spiritual arms and ammunition. And, like newspaper readers, they cannot too steadily 'follow the gleam.'

"There are hundreds of congregations—places where the church is strong, and life is sweet, because of some sainted rector whose name adorns a bronze or marble tablet on the wall.

"He never settled the affairs of the nations, nor gave unlimited advice to the Department of State; he never led a crusading army to Washington, nor did he join a deputation to petition the legislature; he did not desperately pore over the newspapers and periodicals of the day for timely topics; he gave his congregation no weekly advice on how to run their business or for whom to cast their ballots; if there were other preachers in those days who did—and there always have been, though never in such pestiferous profusion as at present—he held his peace. But he trained his people in Christian faith and practice until he had made them so sensitive to truth and right that they could be trusted to make their own decisions.

"We need more of that patient, pastoral, priestly, and prophetic service. It may not draw crowds of curious hearers but, after all, quality counts—even in America today."

The Law Cannot Be Enforced

The present propaganda of the liquor folks lays special stress upon the impossibility of enforcing the prohibition laws of these United States. So, the urgent demand is to turn the whole matter of prohibition over to the states that we may have real temperance. Note how urgent this whole crowd is to have real temperance. The bar room is not desired; it would not be tolerated for a moment.

Pray tell us how can the state alone enforce a law in favor of temperance and prohibition when the state and the United States government both can not do it? Even in those commonwealths where the state government refuses to have an enforcement act is not the plea made that it is better to give the national government a free hand? This entire plan of putting the sale of liquors in the hands of the government is not befooling any one at all who is acquainted with the liquor trade through all its history. The liquor forces have never been in favor of temperance or of law observance. They are not now and never can be. The very nature of the entire business is against all such. Decency, the observance of law and ordinary sobriety have always been foreign to the rum traffic.

The present effort is entirely in keeping with the methods used by the liquor forces in past. Whenever a law is violated, the plea has been to repeal this with the promise of a better substitute. This plan would repeal the Ten Commandments; all of which would be most pleasing to those who are set against all law.

But God has built this entire universe on the basis of obedience to law.

"The laws of the jungle are these and many
and mighty are they,
But the head and the hoof, the hump and the
haunch is—obey."

Obedience in the jungle; obedience in the realm of suns and worlds; obedience between man and man, and man and God; obedience to the laws of God and to the laws of man are evermore fundamental. The rum traffic has always been set against all law; the leopard has never changed his spots. It is an enemy to God and to humanity.

Guides for the War Mothers

Dry guides will pilot the war mothers over Europe this summer as they return to visit the graves of their sons and husbands. These guides are composed of 50 alert army officers who have been chosen on account of their tact, good morals and general efficiency in becoming guides to these 4000 gold star mothers and war widows that the U. S. government is sending abroad this summer. To these guides have been issued the following instructions: "You

must remember that you have been chosen because of certain qualifications. The most important of these is sobriety. No officer in France must indulge in intoxicants. You will be subject to the most minute observation. Any officer who drinks will be immediately dismissed from the service. . . . You must keep the temperament of the women and the spirit of the pilgrimage in mind. Many will be hysterical under the slightest provocation. You must be ready to meet any unusual condition. . . . You must exercise patience and forbearance and you must possess a sense of humor. If you are not a diplomat now, you will be."

The Place of the Spirit

It will be well to keep in mind that the spiritual is supreme in all human affairs. This truth finds illustration in what we call the "spirit of the age." Of the present age there are two spirits that stand out most prominently. One is the scientific, which would drag all things, no matter how sacred, into the laboratory. It would bring the Bible into the crucible the same as the sand of the street. The other is the commercial spirit that drives men in the mad rush for money. This would stamp everything with the dollar mark.

The spirit of the latter part of the eighteenth century was the spirit of revolution. It gave to us freedom from British tyranny, to Europe the French resolution.

In the first century the religious spirit in the early church was supreme. It made the lame to walk and sent evangels who planted churches in every part of civilization.

It is the spirit that counts most. A little more than a hundred years ago William Cary got up and asked if the command "Go ye into all the world" was not still binding. "Sit down, young man," said the moderator, "when God wants to save the world he will do it without your help." But while the young cobbler pegged away at the shoes, he kept his eye on the great dark map of the heathen world while his spirit burned within. History puts this man in the forefront of Christian missions.

William Booth, returning home from among the outcasts of East London, said to his wife: "O Kate, I have found my destiny at last. I have offered myself and you and the children up to this great work. These people shall be my people and our God shall be their God." The Salvation Army is the outcome of that vow.

Commercializing Sunday

Oh, the crimes that are committed in the name of liberty! Just now with the demands of the new freedom much is done in the name of humanity's welfare which at bottom is nothing more than a demand of human greed. Most of these present day diversions set going on the Sabbath day are ultimately to fill some one's coffers. The open movie, the golf course, Sunday baseball are not for the glory of God and the welfare of humanity. The whole tendency of such is to make the Sabbath a holiday rather than a holy day—a day for rest and worship.

The aftermath of the war has been most noticeable in this respect. Laxity of conduct and want of respect for sacred things are much to the front. Ministers and devout laymen are often found in the name of freedom and recreation following the crowd. Such are superficial in their knowledge of God and shortsighted in their observation of the present trend of the times. God's message to man in his book sets the Sabbath apart from other days, and holy men through all the centuries have kept themselves aloof from the ways of the world on God's sacred day. In this too commercial age we are in special peril just here. Where are the religious leaders going to be found?

The People Should Act

The big question for the next General Assembly of North Carolina will be lower taxes and economy in public expenditures. In the approach to this question the first objective should not be a search for new subjects of taxation but how to reduce the cost of government. So high an authority as Revenue Commissioner Maxwell says that public expenditures have multiplied four times in eight years. That one fact should lead the citizens to demand a drastic cut. Mr. Maxwell also declares: "We are entitled to have some other objective in life than supporting agencies of public service."

It is time for the people of North Carolina to unite in the demand for a reduction in the cost of public service in state, county and municipal government. Let the voters see that every candidate for the legislature is on a platform of economy and make sure also that he is a man who will live up to his pre-election pledges. Many of the people must have relief. To penalize men for owning homes and small farms spells ruin in the end.

People and Things

Beginning this week the Episcopal Address will be laid before our readers. Save your copies of the Advocate.

A good tent for rent, ample for any ordinary meeting. If you want one for summer use, write me and we will try to arrange dates. E. D. Dodd, Clayton, N. C.

Rev. L. L. Smith and Mr. J. C. Costen are with Rev. W. G. Farror at the Clinton Methodist church. Services each day at 8 a. m. and 8 p. m. Good crowds are in attendance.

"Spencer Memorial charge at the close of the Easter services received a fine class of children, young people and adults—42. Thirty-four of these were by vows."—J. O. Ervin, Pastor.

"The eleven charges in Charlotte have received up to April 30 875 members, Chadwick charge leading with 205 additions, B. M. Crosby, pastor."—J. O. Ervin, Sec. Ministers' Conference.

"We closed a good meeting at Candor on Biscoe charge Sunday night. Sixteen gave their names for church membership. The pastor did the preaching."—J. Herbert Miller.

With the additions on May 4, since conference there has been received 179 into Centenary-West End church. Of this number 76 were on profession of faith and 103 were by certificate.

"We are beginning a revival in our Pittsboro church Sunday night, May 4. Rev. P. D. Woddall of Middleburg, a former pastor, will do the preaching, assisted by the pastor. We solicit your prayers and concern."—J. A. Dailey.

"Will the pastors inthe Mt. Airy district please send the names of their lay delegates who will attend the district conference at Boone to Dr. O. J. Chandler and notify him when and how they will arrive. Brethren, we are looking for you and your delegates."—O. J. Chandler.

The First Methodist church of North Wilkesboro is known as "a prayer meeting church." The average of attendance for the first quarter was 103. For the second quarter 125. Average for the half year 114. The total aggregate attendance for six months has been 2514. No service was held on four Wednesday nights during the period. Jos. H. Armbrust is pastor.

On Easter Sunday Rev. W. L. Scott after a three weeks' cultivation period received a class of 19 children and young people into the church at Rutherford College. Two adults joined by letter, making an increase of 21 in the membership since the opening of the new church. The church at Rutherford College is growing not only in membership but in spirituality and in vision of service.

"We closed a fifteen days' revival Sunday night at Draper and had a wonderful meeting. The outcome so far is the saving of 32 souls; some were reclamations. They were converted in and outside the church where the Lord worked with them. Sixteen were on profession of faith; others will come later. The people and their pastor with God's help led these souls to Christ. Our intermediate-senior class of boys has excavated from under our church and has constructed a nice Sunday school class room. They were led by their beloved and efficient teacher, Mr. G. C. Truslow. We will have with us next Sunday Bro. Paul Evans, who will conduct a Cokesbury training school."—G. E. White, Pastor.

We are looking forward to a great revival in our church at King's Mountain, beginning the first Sunday in June. Rev. G. A. Stamper, pastor of Centenary church, Greensboro, has been secured to do the preaching, and the Bingham Sisters of Mebane to lead the singing. We are exceedingly fortunate to secure Brother Stamper and these singers to be with us.—The Board of Stewards.

The cornerstone of the Centenary-West End church (a cut of which appeared in last week's Advocate) was laid last Sunday afternoon with appropriate ceremonies. The principal address was delivered by Rev. L. B. Hayes of Shelby. If the pressure upon the columns of the Advocate are ever relieved we expect to lay this address before our readers.

Mrs. L. D. Thompson called together the wives of the preachers present at the district conference in Winston-Salem last week to consider the organization of the ministers' wives for social fellowship and for improving the affairs in the district in which they are most intimately concerned. The parsonages is one of these. They organized with Mrs. L. D. Thompson, chairman, and Mrs. A. P. Brantley, secretary. Fifteen were present. The plan is to have meetings annually. Doubtless a fuller statement of the plans and purposes of this organization will be made.

A pageant presented at Grace Methodist church Easter Sunday night and depicting the life of Christ was repeated before another capacity audience Sunday night. The play, in the nature of the famous Passion Play, was written and directed by Rev. A. P. Brantley, pastor of the Grace church. Fred E. Church, as Christ, and Fred Moser as John the Baptist and in another part as Judas were the principals of a cast of 60. The presentation vividly portrayed John the Baptist in the wilderness, Christ's ministry, temptation, calling of the disciples, Sermon on the Mount, children brought before Christ, healing of the sick, his betrayal, the triumphant entry into Jerusalem, the Lord's Supper, the crucifixion and resurrection. Those witnessing the pageant declared it to be the most impressive thing ever seen on a local stage and demands for another performance are said to be coming in rapidly.—Journal and Sentinal.

"Revival services which began in Front Street Methodist church, Burlington, the week before Easter and closed on the 27th of April was most successful in every way. Dr. Gilbert T. Rowe preached throughout the series and with great power and telling results. The music was directed by Mr. E. J. Heatwole, local director of the choir for the first week, and Mr. J. Foster Barnes of Duke University was in charge the second week. Special features in the music were Mrs. J. Foster Barnes one evening, and the university quartette of Duke for another evening. Local special singers appeared on the program also. As a result forty-one new members were received into the church the first Sunday in May—thirteen by certificate and twenty-eight by baptism. This makes a total of fifty-three new members since conference. Steps are being taken now to life the $19,000 debt on the church; $10,000 of this amount is already pledged as ready cash with the remainder yet to go. The church is optimistic in this matter, and expects to clear this debt this year. Generally, all matters of the church are going fine."—L. D. Hayman.

A survey of 763 universities and colleges in the United States which make some provision for working students shows that 46 per cent of the men students and 23 per cent of the women students of those institutions are earning part or all their way through college, according to a report that was made by the United States Bureau of Education.

Word reaches this office that certain traveling salesmen representing certain companies are going through the state with articles for sale by which struggling churches can raise money. Our informant says, "Warn the people to beware of slick tongued fakirs" and thus save them from the "vexation of having been taken in by a rascal." Some of their victims are missionary women in country places. "A word to the wise."

"I have had with me at City Road in a revival meeting Rev. Lovick P. Law. Brother Law was the most satisfactory help I have ever had in a revival. He preached good effective sermons that went home to the hearts of the people. Every church in Elizabeth City was having a meeting at the same time—a simultaneous revival campaign. The morning service was in the nature of a union service with the various pastors of the city, and the evangelists helping in the various churches, doing the preaching. As a result of the meeting we have received into City Road church thus far 32 members, 22 on profession of faith and ten by letter. The whole life of the church was lifted and quickened by the meeting."—Wm. P. Watkins.

"A great day for Methodism was Sunday, April 27, when our Methodist people of Grimesland moved into their beautiful new church located on the same lot where a little more than a year ago the old one-room church stood. The new church is well planned with all the Sunday school conveniences necessary and is completed throughout. It is not altogether paid for, but our people have set the time for this not far distant. Brother J. M. Ormond of Duke University was with us and gave us a great sermon, great in that it was logical and practical and well adapted. Brother McCracken was with us for the entire day and took part in the morning service, held the third quarterly conference in the afternoon and gave us a great sermon at the evening hour. The dinner on the ground was a fine success. The entire community came with baskets and with the barbecue provided for the occasion, we had a great dinner and a great congregation of people from the country and adjoining towns."—W. B. Humble.

A CARILLON OF BELLS FOR DUKE UNIVERSITY

A carillon of bells donated to Duke is of striking significance for the future. This carillon of most modern type, to be installed in the tower of the new chapel of Duke University at an approximate cost of seventy thousand dollars is the latest outstanding gift to this constantly expanding institution. The joint donors are George G. Allen and William R. Perkins of New York, long associated with the late James B. Duke.

This carillon will be, according to President W. P. Few, a significant and unique addition to the cultural and spiritual resources of the university, as well as a loving tribute to the man whose broad-visioned business statesmanship, rugged strength of character and large-hearted humanitarian ideals the donors have chosen to honor in this way. No two men knew the benefactor of Duke Univeristy better, nor were more closely associated with him, than were these business associates and intimate friends.

Mr. Allen, a native of North Carolina, who formerly lived in Warren county, is chairman of the board of trustees of the Duke Endowment. He is president of the Duke Power Company and the British-American Tobacco Company, and is prominently identified with other large business enterprises. Mr. Perkins is attorney for the various Duke interests. He was Mr. Duke's counsel and intimate friend and drew the indenture of trust by which the Duke Endowment was created. He is a trustee of the endowment and of Duke University. A native of Virginia, he has been for years associated in a legal capacity with many large New York business organizations.

Messrs. Allen and Perkins are executors of the James B. Duke estate. Both have shown constant interest in many ways in Duke University.

The building committee of Duke University is authorized to purchase the carillon which will be quite in harmony with the magnificent chapel now in process of erection. That chapel, with a tower 210 feet high, will dominate the entire Duke University campus and will be a constant reminder of the supremacy of spiritual ideals. Its illuminated tower will be visible for many miles and the surpassing beauty of its architecture will make it one of the most imposing structures in America.

The gift of Messrs. Allen and Perkins directs attention to the fact that, while the first use of this unique musical device was in the fifteenth century in Holland, Belgium and North Germany, the development of carillon music in England and America has been comparatively recent. Frequently, a carillon includes forty or more large bells of extended range, the largest carillon peals being in Bruges, Malines, Ghent and Louvain. Distinguished from chimes by the fact that the bells of a carillon are fixed instead of swinging to and fro, the instrument, which is struck by a clapper on the outside of the bells, can be heard great distances. The most modern carillons have electrical controls with a keyboard similar to that of an immense organ. Many special compositions have been written for this unique form of musical instrument. In America the outstanding carillon development to this time has been that of the Bok Singing Tower in Florida, made possible by the beneficence of the late Edward W. Bok.

The gift of the carillon to Duke, while naturally of real consequence as an addition to the resources of the university, will have added significance as a community asset, the range of the carillon making the beauty of its musical tones accessible for miles around.

TO THE PASTORS OF THE WESTERN NORTH CAROLINA CONFERENCE

The time set apart for the General Conference for the Golden Cross presentation is from the first to the second Sundays in May. That is this week. I have been asked where this money goes. All funds raised on the Golden Cross should be sent to our conference treasurer, Rev. E. O. Cole, at Charlotte, N. C. But it would help me very much in planning for the work of the hospital if each pastor would do me the kindness of mailing me a card stating how much had been secured and sent in on this fund.

L. B. Abernethy,
Conf. Director Golden Cross.

The Romance of American Methodism

By PAUL NEFF GARBER

Enduring Hardships

PERHAPS there are some modern Methodist preachers who feel that they endure hardships; that they are called upon to make many sacrifices. Perhaps there are those who have grown weary of facing the difficulties which encounter the Methodist ministry of the twentieth century. If there are such men to be found in the ranks of the Methodist itinerancy they need to recall that heroic period in American Methodism when the circuit riders not only faced hardships but they also actually died at their posts of duty.

The early Methodist itinerants suffered from exposure to the elements. Rain was a great adversary. As the preachers worked in sparsely settled regions, they were forced to travel on horseback through rain and storms. Because of the lack of bridges and ferries, the circuit riders had to swim creeks and rivers and accordingly often completed their journeys in wet clothes. Elisha M. Bowman, an itinerant in Louisiana, wrote in 1816: "Every day that I travel I have to swim through creeks and swamps, and I am wet from my head to my feet, and some days from morning till night I am dripping with water."

In winter the cold weather added to the privations of the circuit riders. In the northern states some of the preachers carried shovels with which they cut paths through snowdrifts on their circuits. In December, 1831, Alfred Brunson while riding to an appointment had his ears and thighs frozen. Elijah Hedding in 1802, because his horse was unable to travel over the half-frozen roads, tried to cover parts of his circuit on foot. Concerning his experience, Hedding said: "Frequently I would break through the ice and the frozen mud in the swamps and woods, turning my boots and keeping my feet wet most of the time."

It is not strange that the preachers were often ill for such exposure gave them colds, penumonia, fever and rheumatism. Only the most serious illness, however, caused them to stop their work. Many preached with burning fever. James Jenkins while on the Bladen circuit in North Carolina wrote: "In the fall I took fever, and had to stop one day to take medicine, but got my appointment filled. The next day I rode with fever on me." Bishop Morris, while an itinerant suffered severely from rheumatism. This did not end his ministry even though he had to be lifted from his horse and had to sit in a chair while he delivered his sermons.

Indians and wild animals added to the hardships of the itinerants. The preachers had no assurance that an hostile Indian or a hungry animal did not lurk behind a tree as he rode through the forests. To protect themselves from these marauders the ministers carried weapons. While Henry Bascom was dining with a family on the frontier, a panther sprang upon a child in the doorway of the cabin and, before Bascom could shoot, the child was killed by the animal. Every night that an itinerant was forced to sleep in the open he exposed himself to reptiles, wild beasts and savages.

The circuit riders contracted contagious diseases from sleeping in the dirty beds of the frontier cabins. On one occasion Bishop Asbury remarked that the only security against these contagious diseases was to sleep in a brimstone shirt. The itinerants were also attacked by fleas. It is not surprising that they encountered such pests when Jesse Lee considered himself fortunate to find a lodging in a certain section of South Carolina, even though thirty of forty hogs were sleeping under the house. One Methodist preacher before retiring for the night was told by his host: "We have fleas here—they may trouble you. They used to trouble me once, but I have got used to them, and learned how to get along with them better than I once did. I think of Daniel in the lion's den, and pray to the God of Daniel to give me grace to endure their bite." Before morning came, the minister had occasion to remember Daniel.

The preachers often slept in the open. A circuit rider when unable to reach shelter would hitch his horse to the most protecting tree, select the most desirable spot, and sleep there, using his saddlebags as a pillow and his blanket for a covering. In 1812 Richmond Nolley in order to reach his appointment on the Tombigbee river, slept eleven nights in the open before he reached his destination. Bishop Soule, late in life said: "I have slept on the earth with a bearskin for my couch and the heavens for my portection. I have bedded on snow from three to four feet deep with the heavens spread over me."

Unsanitary conditions prevailed in many of the pioneer homes visited by the circuit riders. In spite of their hunger it was often difficult for the itinerants to eat the food which was offered in many of the cabins. Colbert, a presiding elder, writing in 1803, declared that "a clean woman in some places is a rarity." William Cravens was unable to relish his dinner after he had seen his hostess in Tygert's Valley allow the blood from her wounded thumb run into the soup. Potatoes cooked in bear grease, served for breakfast, dinner and supper became unpalatable even to Methodist preachers. The presence of many dirty children, who were entirely ignorant of table manners, did not stimulate an appetite. To assure himself of good food, J. P. Kent, while on the Detroit mission, carried fishing tackel which he often used to secure his meals. On many occasions Bishop Asbury gave thanks for a luncheon which consisted only of a handful of nuts.

The preachers suffered because of the lack of clothing. In 1790 Bishop Asbury found the preachers of Tennessee "indifferently clad." Thomas Ware when assigned to the Caswell circuit in North Carolina wrote thus: "At the close of the conference I set out for my field of labor, poorly clad, and nearly penniless, but happy in God. My coat was worn through at the elbows; and I had not a whole undergarment left; and as for boots I had none." In 1794 the clothes of William Burke on the Salt River circuit, Kentucky, had been so mended that he had "patch upon patch, and patch by path." On another occasion Burke was unable to buy an overcoat, so he protected himself from the cold by wearing a borrowed blanket. In 1798

James Jenkins lost one sleeve of his coat from the elbow down, but rather than lose time in endeavoring to secure a new one he traveled his circuit for a time sleeveless in one arm.

The circuit riders did not have roads even as good as the worst over which the modern itinerants travel. The Methodist preachers in the West did not expect to obtain specific instructions on how to reach the next settlement; they were grateful if they were given general information as to the direction to be followed. Many of the ministers carried a pocket compass to aid them in charting their route. Often the ministers were in such frontier places that they had to blaze a trail to guide them on a second trip. Hatchets and marking irons became the necessary tools for the pioneer itinerant.

It must also be remembered that the circuit riders who faced the hardships of the Methodist itinerancy were not experienced pioneers, but can best be described as "boys." Young men took Methodism to the frontier. Mere youths were licensed to preach. In 1789 Thomas Scott then only sixteen years old was appointed to the Gloucester circuit in Virginia. Henry Bascom was seventeen years old when he was given an appointment with twenty-seven preaching places. Joshua Soule became the presiding elder of the Maine district when he was twenty-three years of age. In the year 1799 nine out of every ten Methodist ministers were below forty years of age. Bishop Galloway used to say that thousands of the Methodist preachers were in the saddle and riding circuits before they were old enough to vote or needed to use a razor.

Methodism sent her leaders to premature graves. A study of the obituaries in the minutes of the early conferences shows that a Methodist minister's life was short. Only a few were able to stand for many years the hardships of the itinerancy. Jacob Young wrote in 1806: "When I joined the conference I was a healthy young man, blessed with as good a constitution as any man I ever knew. Four short years of an itinerant life had to all appearances worn me out." **By the year 1847 nearly half of the Methodist preachers whose deaths were recorded, had fallen before they were thirty years of age, while two-thirds of them had died before they were able to render more than twelve years of itinerant service.** That was the price paid by our early leaders that Methodism might exist today. Is it any wonder that Methodism made progress when the preachers literally burned themselves out for God; when they did not stop to consider the question of life or death?

The American people soon came to recognize that the Methodist preachers were an heroic and sacrificing group; who in order to proclaim the gospel were willing to face any difficulties and perils. The circuit riders secured an enviable reputation for bravery and suffering. A Baptist layman once declared: "What the Methodists can not do, no one need try." When Jesse Walker began his work in St. Louis, a Roman Catholic layman went to his priest and complained of the audacity of the Methodists in coming to that city.

"Never mind," said the priest, "they can't do much; if nothing else will do, we will starve them out."

"Starve them out," replied the layman, "why, they will live where a dog would starve to death."

When Elisha M. Bowman began to preach in New Orleans he was given such a cold reception that for a time he had to suspend work. An enemy of the Methodists began to boast that the Methodists had been forever driven from New Orleans. A man who knew the spirit of the Methodist preachers replied that there was no occasion for boasting because once the Methodists began a work they would never give it up, "as long as their itinerants could get a cowhide to sleep on and sweet potatoes to eat."

It was in the face of dangers and perils that the early Methodist preachers carried on their great work. Methodism made progress because it could endure hardships. As Strickland has so strikingly written, American Methodism "lodged roughly and fared scantily. It tramped up muddy ridges, it swam or forded rivers to the waist, it slept on leaves or raw dear skin, or pillowed its head on saddle bags, it bivouacked among wolves or Indians; now it suffered from ticks and mosquitoes; it was attacked by dogs, it was hooted and it was pelted; the hurricane blew down trees across its path; it lost its way in the woods, it was stricken by fever and wasted by pestilence, it was fined, maltreated, and imprisoned, but it throve."

"Avoiding Superfluity of Dress" will be the title of Dr. Garber's article next week.

MOTHER'S DAY MESSAGE FROM AFRICA

Thanking you for former kindnesses, and trusting that this letter reaches you before your Mother's Day issue goes to press, I would request that you give to our mothers and friends in North Carolina the following message:

From every non-Christian land comes the cry of degraded womanhood. Where Christ is not accepted, woman is a slave. And it seems that there is no place in all the world where this is more true than it is of the womanhood of Africa.

To those of our friends and mothers in North Carolina who celebrate Mother's Day in great joy and happiness, may we ask that you turn your thoughts and prayers for a moment to these dear women in darkness. And to those who join in the celebration of Mother's Day with a heart of sadness because of mother's departure, may you turn for comfort to Africa, thanking God that he has blessed you with surrounding Christianity which protects and upholds womanhood.

The women of Africa need your prayers and support. Pray for use that we may lead them to a new light, and pray for them that they may readily see that Light.

W. E. Tabb.

THE WILL OF GOD

In a certain sense, there is little to do in doing the will of God. Still it is true it is a great work, because it must be without reserve. His spirit enters the secret foldings of our hearts, and even the most upright affections and the most necessary attachments must be regulated by his will; but it is not the multitude of hard duties, it is not the constraint and contention that advances us in our Christian course. On the contrary it is the yielding of our wills without restriction and without choice, to tread cheerfully every day in the path in which Providence leads us, to seek nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray that our wills may be swallowed up in his.—Fenelon.

The success, then, the happiness of religion depends upon its thoroughness. A half heart in religion means a heavy heart.—Cosmo Gordon Lang.

DISTRICT CONFERENCES CROWD THE BOARDS

Ten of these gatherings in two weeks keep certain men on the jump. I drove more than twelve hundred miles to reach eight of these. Last week I made mention of four; four more are due a word this week.

Dr. Paul N. Garber and I left Greensboro on Tuesday morning in time to reach the

Charlotte District Conference

for the opening services. The house was well filled and Presiding Elder E. K. McLarty lost no time in getting under way. The entire list of the district was in the hands of each delegate so that all were greatly aided in becoming acquainted with the personnel of the body.

Before the hour for preaching had arrived every pastor present had reported and a big section had been cut out of that long string of visitors eager for a hearing.

For the most part the reports were encouraging. About four hundred had been received into the churches in the city of Charlotte on profession. The talk of hard times still persists; some did not make a satisfactory showing in finances, but all felt sure it would be well by the end of the year.

Secretary Huggins will have to report the details of the day and tell of the many who spoke. The sermon of Rev. Robert Truesdale had those delicate human touches and spiritual fervor so blended as to make it a wonderfully helpful hour.

Though most of the conference had gone home for the night, the evening hour at which time Rev. G. R. Combs preached was a most profitable occasion.

Dr. Garber and I had the delightful privilege of spending the night at the district parsonage. Dr. and Mrs. McLarty are wonderfully blessed. Along with the useful life lived they enjoy the distinction of having a son, as Rhodes scholar, to finish at Oxford, another son to close his work in the school of religion at Duke, and still another to get his A.B. at Duke in June. For such life is rich and full.

The Marion District Conference

Wednesday morning found us in that beautiful new church at Rutherford College in which was gathered a great company from all those mountain counties covered by this district. Elder E. W. Fox had his hands full. He wanted to get in his reports and at the same time to allow a run on those front seats filled with visitors eager for a chance to talk.

The day was more than full of talk and of eating. Out around the tables under that tree on the hill good fellowship made it a happy occasion for the local community as well as for the visitors. The sermon of Rev. L. B. Abernethy was rendered much more impressive by the many local touches which he was able to give. He was on his native heath and among his own people. The hour and the sermon by this native son proved to be most impressive and helpful.

The sun was bending low when Garber and I came on deck, but the interest of that crowd held even for the final speeches. Few found it necessary to go. "They say" these two men never spoke to better advantage. We certainly had a good time; thanks to the elder and the conference.

To meet the conference, to see that new church and to enjoy a meal in the home of President and Mrs. Billups were enough to make a day fit to remain a cherished memory.

On the dot at 9:30 Thursday morning, Rev. J. S. Hiatt struck the first note at the opening of the

Statesville District Conference

If a big crowd, rapid dispatch of business, eager and alert interest, pointed speeches and definite reports of the pastors enter into the making of a great conference this was one. If I have ever seen a district conference that went beyond this I do not recall it—and, too, this is affirmed following thirteen of my own held when on district work.

Brother J. S. Hiatt had every interest so in hand and every fact so at his finger tips that no bishop could come in "forty miles" of him in making such a conference. He has a plan for the year. Some of the things featured have already been done—such as missionary maintenance and the Advocate campaign.

The speeches were of the rapid fire order and the sermon of Dwight Ware was a fitting climax to the morning session.

I was in "my own county and among my own kin." The temptation is to recall the past, but no time remains for we must hasten on for an hour in the afternoon at

The Winston-Salem District Conference

So far as gathering information concerning the district, our stay in Winston-Salem was far from satisfactory. The conference was in the midet of balloting for lay delegates and the confusion incident to such. A number of the "connectionals" had been heard and the presiding elder was doing the best possible for all who remained.

Rev. W. A. Newell, a former elder, was having a good time shaking hands with the "boys." Good fellowship was manifest on every hand. Dr. W. P. Few had featured the morning session and an elaborate lunch had featured the noon hour.

Thompson of the Winston-Salem, Hiatt of the Statesville, and McLarty of the Charlotte district are three new elders who are meeting all demands. Should these men continue to increase in wisdom and efficiency, elders who do not trail them will have to hustle.

The uniform courtesy shown the Duke man and the Advocate man, along with the fine loyalty to these two institutions manifest, proved to be most refreshing. We returned tired but pleased. M. T. P.

MAY DAY FESTIVAL AT GREENSBORO COLLEGE

The annual May Day festival of Greensboro College was held Saturday afternoon at 4 o'clock on the terrace of the front of the campus, the occasion combining simplicity with quaintly modern procedure. Miss Agnes Williams of Mullen, S. C., was May Queen. The queen was gowned in white satin, princess style, and her train, extending from a low yoke in the back, was caught by a spray of lilies of the valley. She carried a bouquet of valley lilies and rosebuds, and wore a crown of white rosebuds designed by Miss Gertrude Clay.

Miss Williams had as her maid of honor Miss Rachel Creech of Smithfield, who wore an afternoon gown of ecru imported lace and cloth of gold, and a picture hat of horsehair braid. Her bouquet was of yellow roses. Other attendants wore afternoon dresses of lace over pastel shades.

Approximately 75 persons took part in the program, arranged by the physical education department of the



A SCENE OF THE MAY DAY FESTIVAL AT GREENSBORO COLLEGE

May Queen, Mary Agnes Williams, Mullins, S. C.; Virginia Shelton, Christiansburg, Va.; Esther Pate, Pikeville, N. C.; Nellie Dace Hornaday, Burlington, N. C.; Doris Hardee, Greenville, N. C.; Rachel Creech, Smithfield, N. C., maid of honor; Margaret Towe, Prince Charming, Hertford, N. C., (left of queen); Virginia Hord, Lincolnton, N. C.; Frances Blakeley, Monroe, N. C.; Virginia Fort, Clayton, N. C.; Emma Blanche Warren, Snow Hill, N. C.; train bearers, Margaret Ann Matlock, Dorothy Melvin; flower girl, Aurelia Dunstan; crown bearer, Walter Curtis, Jr.; standard bearers, Julian Turrentine, Jr., Ralph Coltrane.

college which has Miss Noma Dobson as its head. The different numbers were presented in the following order: Entrance of heralds; coronation; presentation of ladies of the court; greetings, by the juniors; frolic, by Misses Edith Laughridge, Martha Auten, and Louise Mitchell; study circles, by sophomores; waltz, a study with wreaths, by Misses Lucile Bivens, Elizabeth West, Mabel Flyod, Florence Davis, Frances Warrell, Dorothy Cross, Marian Ruark and Mary Brantley Foscue; awarding of letters; scarf dance, by Misses Cabell Campen, Grace Robertson, Maura Smart; May Pole dance by senior class; song to alma mater; and recessional. Awarding of letters won on field day by Miss Louise Knowles, president of the athletic association.

CONDITION OF FUNDS OF THE SUNDAY SCHOOL BOARD

It might be of interest to our friends who are especially interested in the Sunday school cause to know that the chairman of the board and Mr. Gobbel attended a meeting of the depositors of the Citizens and Commerical Bank of Franklinton, N. C., in which bank the funds of the Sunday school board were deposited at the time of its closing April 9, 1930. The meeting was called to consider the best way to salvage the assets of the bank. We found a large number of the depositors present, and practically all of them were in an optimistic and co-operative mood. Plans were set forth by which the bank may reopen at an early date, and the present prospects seem to be that the depositors will begin to receive some of the money by fall, with an ultimate prospect of receiving every dollar of it. Of course, this will depend upon the co-operation of the depositors and the financial success of the community in the near future.

It will also be a source of gratification to our many friends to know that at the meeting our treasurer, Mr. E. J. Cheatham, who is president of this bank, was spoken of many times and always in the highest tone of confidence and appreciation. Mr. Cheatham has been our treasurer for fifteen years and has always attended faithfully and efficiently to his duties. These words of approval came from both white and colored.

While we are glad to report that the prospects are that we shall receive all of our money in time, yet we shall not be able to secure any very great amount of it this year, and are therefore under great financial difficulties. Only such monies as are sent us on Sunday School Day collections, missionary funds (half of which remains in our conference for rural extension work), and special collections will be available any time soon for carrying on our work. I am sure that no one will want the work to suffer; and so I am again offering an urgent appeal to the Sunday schools of the North Carolina conference to make as liberal contributions as possible in whatever way may suggest itself, and send these contributions at once to Dr. R. L. Flowers, Duke University, who is kindly acting as treasurer temporarily in order to relieve Mr. Cheatham of unnecessary burdens while he is engaged in liquidating the assets of the bank.

I feel sure that North Carolina Methodism will be glad to know that we do not seem to be in danger of losing our funds ultimately, and I am also sure that they will gladly contribute generously to aid in this emergency.

H. E. Spence, Chm.

The Eternal Challenge

CHAPTER XIV, PART I—LOVERS

Joseph Hocking

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"Will he live, doctor?"

Doctor Black, who had been examining Inchcliffe anxiously, turned towards the white-haired woman who asked him the question, with a look of confidence.

"Oh, yes, Mrs. Inchcliffe, I do not think there is any doubt about that."

"You believe he'll get better then?"

"Oh, yes. In a few days he should be quite well again."

The mother looked at her son anxiously.

"He looks terrible," she couldn't help saying. "If he's going to live, why should he remain so long unconscious?" Evidently the woman was almost beside herself in her anxiety. "What is the meaning of it?" she persisted.

The doctor examined the patient again. "Someone has struck him some terrible blows," he said.

"Do you think the—the—the assailant had any weapons?"

"It would seem not, save his own fists. There are no signs of any, anyhow. I do not think you need trouble, Mrs. Inchcliffe. Of course, your son has had a tremendous shock, but I am sure he will soon be all right again."

"But whoever it was intended to murder him?"

"I should think that's very probable. Anyhow, he didn't, and we must be thankful things are no worse."

"I know who did it!"

There was anger and vindictiveness in Mrs. Inchcliffe's eyes.

"I wouldn't speak of that," replied the doctor. "You see, we are not sure, neither can we be until Edgar's senses come back. Very likely he'll be able to tell us everything."

"If there is a law in the land he shall pay for this," said the woman through her set teeth. "I've been fearing, dreading something like this for months—ever since that scene in Ben's Cross market-place. It was that man Trebartha. He's a brute, a villain, and—"

"Hush," protested the doctor. "If I were you I would mention no names." Like everyone else in the district he had heard of the quarrel in the market square, and had drawn his own conclusions. But he was a cautious man. "You see, nothing is proved yet, and it may not be he."

"But who can it be else? My son hasn't an enemy in the world, and—and you know what took place. It couldn't have been a thief or anything of that sort; nothing was taken from him."

"At any rate we'd better wait until your son can give an account of the happening. It's always best to be on the safe side," he added.

Some time later Edgar Inchcliffe recovered consciousness, but it was a long time before he was well enough to answer questions. Even then he was very reticent. Neither to his father nor his mother would he or could he give a coherent account of the happening.

"But you must have some idea, my son," urged old Mr. Inchcliffe. "Did you see no one?"

"It was a very dark night," explained Edgar; "too dark to see anything."

"Yes, but you had the light of the car. Tell me how it happened."

As far as could be gathered from Edgar's somewhat uncertain account, he was returning home from Barcroft Hall. He thought it was just past midnight. When he came to the gate he stopped the car and alighted in order to open the gate. It was not the main drive to the house, and there was no lodge; moreover, it was a lonely spot and no one lived near. Before he could reach the gate he was attacked. After that, nothing was clear to him.

"Didn't you see your assailant, then?" asked his father.

"Not plainly. You see, I was standing in the glare of the car lamps and was nearly blinded. All I know was that someone struck me heavily."

"But didn't you defend yourself?"

"I expect so, but I scarcely remember what I did. Everything was so sudden."

"Then you don't know who your attacker was? You didn't see his face?"

"Not plainly. He struck me as a tall, big man, but beyond that I recollect nothing."

"Didn't he speak?"

"He might have done; I don't know. He came upon me like a madman, and I was unprepared."

"You are sure there was only one?"

"I saw only one."

"Had he any weapons?"

"I tell you I know nothing," and Edgar spoke impatiently. "I tried to ward off his blows as well as I could, but they seemed to come upon me as if from a sledge-hammer. I—I hadn't a chance. I think he choked me, too. I have a sort of remembrance that he did."

"Then you couldn't identify him if he were brought before you?"

"No, I couldn't. I never say him plainly."

"I never heard of such a thing," exclaimed old Mr. Inchcliffe excitedly. "I've lived in the neighborhood all my life, and I've never heard of such a thing happening before. But I'll find out, I'll find out everything! I'll bring the blackguard to justice!"

"I wish you'd let the matter drop, father."

"Let the matter drop! Why—why, if things like that go unpunished—"

"Yes, but I don't know who did it."

"But I do."

"Do you?" and there was anxiety in Edgar's voice.

"Of course I do. It was young Trebartha.

"Of course it might have been he," and Edgar spoke in tones of relief, "but it mightn'. I can prove nothing. Of course, if he were to confess to it— But I'd rather you wouldn't say anything more about it, father. As you know, it's bad enough as it is, and I hate being talked about."

Naturally, however, he was talked about; indeed, the happening was discussed everywhere, not only in Ben's

Cross but in all the district surrounding it. Naturally, too, Nick Trebartha's name was dragged into the event. Their quarrel was notorious, and the outrage seemed only a natural sequence to what had taken place.

But, as Edgar Inchcliffe had declared, nothing could be proved; there had been not witnesses, and it was dangerous to accuse a man who might be altogether innocent. Added to that, it became known that Nick Trebartha was miles away from Edgar Inchcliffe's home on the night in question, and thus a complete alibi could be produced. Even this, however, did not satisfy many of the gossips. If he did not attack Inchcliffe personally, they said, he might have hired some bully to do his work. But little credence was given to this. Nick had become known by this time, and he was not the kind of man to take such a cowardly revenge.

Of course, news of the outrage reached Barcroft Hall, and anxious inquiries were made as to Edgar's condition. As soon as he was well enough to receive visitors, Naomi drove over to see him.

Edgar was excited at Naomi's coming. He had been more than a little puzzled at her behavior during the last few months, and had drawn conclusions accordingly. During the days of his convalescence he had eagerly awaited her coming, and when he saw her draw up to the house in the car, which was a special present from himself, he determined to bring matters to a head. His father and mother, who were cognizant of her coming, had thoroughly arranged to keep out of the way.

It came about, therefore, that Edgar received her in the sanctum which was peculiarly his own. It was here he had all his books; it was here, too, that he resorted when he wanted to be alone.

"You look better than I expected to see you," Naomi said after their first greetings.

"Do I? I'm glad of that. Today is my first day out of bed. I rather hoped you would call before. Yes, the marks which my gentle friend left on me have not all gone. The left eye is, as you see, still discolored, while the brute mauled me so badly that even yet I cannot move without pain. Still, the fellow acted according to the instincts of his class."

"Do you know who did it? I heard you wern't sure."

"Who could have done it? I have thought of everyone. Of course, I am not beloved by the communists and malcontents of the town, but it was none of them: that I'll swear to. If I only had proof—!"

Naomi looked at him steadily for a few seconds; there was no doubt her lover looked pale and ill, while the partially healed wounds gave his face an almost ghastly appearance. When she had first entered the room there was a look of excitement upon his face which caused a flush to arise, but now his palor was almost ghastly.

"There is no doubt that he intended to murder me," went on Edgar; "in fact, I expect he believed I was dead."

He looked so piteous that the girl was touched.

"Poor old Edgar," she said, laying her hand lightly on his forehead. "I've been awfully anxious about you."

"Have you, Naomi?" and he caught her hand in his. "It's worth being ill to have you here like this." He was seated in an arm-chair, and she had drawn up a smaller chair close to his side. "I only wish I could get proof, definite proof," he said savagely, "but how can I? Not that I believe in his alibi," he added.

"His alibi? You don't believe it was Mr. Trebartha?"

"Of course it was. There is no one else who would have done it."

"But I do; I'm practically sure."

His face flushed again, and anger shone from his eyes.

"I hate the fellow," he went on. "I never liked him from the first. Naomi," and his voice became a little hoarse, "has he ever dared to make love to you?"

The girl snatched her hand from his almost angrily, and drew her chair away.

"Do you realize what you're asking?"

"Yes, I do. Has he?"

"If you were well," replied Naomi quietly, "I don't think I would answer you; but you are ill and not—quite yourself. Mr. Trebartha knows that we are engaged, and never by word or by suggestion has he—"

"But you have been to Mythamroyd," he interrupted; "you went there not long after the dinner party at your house."

Again the girl looked at him steadily.

"Do you know what you are saying, Edgar?"

"Of course I do. You are my promised wife, and we are as good as married. Our engagement is not like an ordinary engagement; we took our vows when your father was dying. We promised him that we would marry as soon as possible after his death. You haven't forgotten, have you?"

"No, I haven't forgotten."

"That's why I have been angry at your coldness. You've never behaved to me like an engaged girl behaves to a promised husband. You went away with your mother to the East immediately after your father died, and since you came home . . ."

"Yes, since I came home?" she repeated, as he paused.

"I don't like the way you've always defended the fellow. More than once you've flared up when I've told you the truth about him. Even after that affair in the market-place at Ben's Cross you—you took his side rather than mine. As you know, the quarrel was none of my seeking, and yet he insulted me. He made me the laughing-stock of the place. Of course, I knocked him down; I'm glad I did. I'd do it again. Like the coward he is, he never dared to attack me openly. This," and he pointed to the bruises which were still evident on his face, and the partially healed wounds, "is his revenge. Of coure he meant to murder me," he added.

"You don't believe that, Edgar." The girl still spoke quietly, but there was suppressed passion in her voice.

"How can I help believing it? Of course I am sorry I collided with his car the night before this took place, and I meant to have sent him a letter of regret that the accident should have taken place, the next day. But of course it's all of a piece; he has been nursing his revenge ever since I knocked him down, while what happened outside the station just brought it to a head."

"I think I'm a little bit ashamed of you, Edgar. Your accusation is not worthy of you."

"But you've been cool to me ever since you came home from the East," he blurted out. "Cool! Sometimes you've been icy cold. Besides, knowing what I felt about the fellow, you actually went to Mythamroyd to tea with him."

Anger shone from Naomi's eyes, and her lips quivered, but she controlled herself.

"If you had taken the trouble to inquire, Edgar," she replied, "you would have known that I went there with my mother; that we stayed (Continued on page 28)

Episcopal Address to General Conference of the Methodist Episcopal Church, South, in Session at Dallas, Texas, May, 1930

Dear Brethren: When the men who composed the organizing conference of American Methodism met at Christmas time, in Lovely Lane Chapel, in the city of Baltimore, in the year of our Lord seventeen hundred and eighty-four, they proposed to themselves this question: "What may we reasonably believe to be God's design in raising up the preachers called Methodists?" And they gave this most significant answer: "To reform the continent, and to spread Scriptural holiness over these lands." Beyond doubt the continent did at that time need reforming, and without question the one way to reform it was to spread Scriptural holiness over the land. These early Methodists fully believed that God had a great work for Methodism to do in this new country. And God marvelously rewarded their faith. And now, after nearly a century and a half, we, the representatives of one of the larger branches of Methodism in America, are met to consider once more what God's will may be with reference to the work we have been raised up to do. Let us again ask the question: "What may we reasonably believe to be God's design in raising up the preachers and people called Methodists?" And let us keep true to our sense of divine mission, and answer: "To reform the continent, and to spread Scriptural holiness over these lands." We suggest, therefore, that as we enter upon the business of this General Conference, and as we continue in its work, we have before us, this question: What can this General Conference do "to reform the continent, and to spread Scriptural holiness over these lands?" Whatever contributes to this great end will be in order. Whatever makes no contribution to this grand objective will be out of place here. We devoutly pray that everything may be done in this spirit and with this purpose in view.

I. Methodism Definitely Evangelical

Methodism in the beginning was essentially and distinctively evangelical. And if for any reason this be lost sight of, then we shall surrender our place of high privilege and responsibility, to take some lower and less significant place in the work of extending the kingdom of God among men.

"Evangelical religion" is now a very familiar phrase. The statement is made in Murray's dictionary and may be accepted as correct that "The term came into general use in England at the time of the Methodist revival; and it may be said with substantial accuracy to denote the school of theology which that movement represents." Now the essential features of evangelical religion are not many. Methodism did not come with insistence upon the niceties of theological distinctions. Nevertheless, by virtue of their insistence upon the vital things in the gospel, the Methodists did lift into a place of central importance those features of Christian truth which are necessary to the continuance of evangelical religion in the world.

We shall take time very briefly to call your attention to these essential features of our faith:

1. **The sinfulness of human nature.** The important matter is not how sin came into the world, but the fact that sin is now in the world and that men are sinful. The gospel of redemption is Christ's offer of salvation to men under the dominion and power of sin. And yet, strange to say, there is today much teaching which seems to proceed on the assumption that human nature as we find it is all fair and good. As a doctrine this is not only unscriptural; it is also unscientific. The psychology that would overlook and pass by the evil that is in human nature is just as certainly erroneous in doctrine and method as is the teaching that would deny the potential good that lies within all men and center its attention wholly on human depravity. Sin must be acknowledged and confessed if men are to be saved.

2. **The atonement made for the sins of the whole world through the suffering and death of Christ.** This is the very heart of the Christian gospel. The mighty fact of the atonement is far greater than any theory of it can possibly be. All theories are nothing more than human efforts to interpret in the language of men the mystery of vicarious suffering in the heart of the eternal Father as seen revealed in Jesus Christ. Methodism, we need to remind ourselves, has never adopted as its own any of the great historic interpretations of the work of the Redeemer. But with unwavering certainty, and with clear voice, and with glad testimony we have always and everywhere declared that the center of evangelical religion is the cross of Jesus Christ, and that from that center we can never move. For to us "the solemn shadow of the cross is better than the sun." Here, in the cross, stand disclosed the sinfulness of sin and the gracious and redeeming love of God. "God forbid that we should glory save in the cross of our Lord Jesus Christ."

3. **Salvation through faith, and through faith alone.** Not through works of righteousness are we saved, and not through ritual observance is salvation to be found. Nor is salvation to be had through mere intellectual assent to the doctrines of the faith which was "once for all delivered unto the saints." Faith is a personal word. The faith that saves is the personal trust of the repentant and believing sinner in the gracious and forgiving Saviour. It was this definitely personal element in faith that made the early Methodists a happy people, the Spirit bearing witness with their spirits that they were the children of God.

4. **The fourth element in the interpretation of Christianity as presented by our Methodist fathers was the possibility and privilege of holiness of heart and life as a result of faith in Jesus Christ.** "To reform the continent, and to **spread Scriptural holiness over these lands**"—that, they said, was the providential purpose of God in raising up the Methodists. They believed that the Christian salvation is definitely ethical, that the purpose of our religion is to make good men and good women here and now in this world. By their doctrine of entire sanctification they meant the complete unification of the personality, the organization of the self about Jesus Christ as its center. And by the preaching and teaching of this doctrine they did produce a great company of saints, of strong men and gentle women whose saintly lives bore witness to the genuineness of their faith and the reality of their experience. And furthermore, it began soon to be clearly seen that this doctrine of entire sanctification must extend not merely to the individual with reference to his "spirit and soul and body," but also to the Christian as a member of human society with reference to all his relations to his fellow men. The ultimate aim of evangelical religion, therefore, is that all human relationships shall be sanctified, that life in its totality shall be brought under the power of Jesus Christ.

We are suggesting, therefore, that in all you do during this General Conference, you keep in mind the fact that what is to be done should be done in harmony with the principles and practices of evangelical Christianity. If we keep these things in view, we shall not go astray, but shall do the will of God with reference to the church and to the world in this twentieth century.

(Continued next week)

RESOLUTION

The following resolution was passed at the Wilmington district conference held at Rose Hill, N. C., April 10-11, 1930:

In keeping with the laws of our church we shall lose Dr. H. M. North as our presiding elder. Dr. North has been untiring in his efforts for the promotion of the district. He has been kind and considerate to all.

Therefore be it resolved, that this district conference go on record as showing our appreciation of the wise leadership and spiritual guidance of Dr. North during these four years. We regret that he cannot serve the district longer. We shall ever be indebted to him for having led the district and the preachers with their flocks to higher ground.

We request that this resolution be spread on our minutes and also copy sent to North Carolina Christian Advocate for publication.

N. P. Edens,
M. F. Hodges,
L. A. Watts,
J. C. Harmon,
W. P. Farror.

Chas. N. Phillips, Sec.

THE WASHINGTON DISTRICT CONFERENCE

The Washington district conference met in annual session with the church at Elm City on Tuesday morning, April 22, at 9:30, with Rev. J. H. McCracken, presiding elder of the Washington district, in the president's chair.

The opening sermon was preached on Monday night by Rev. Guy Hamilton.

The morning worship was conducted by Rev. and Mrs. E. D. Weathers, featuring in song service.

Dr. J. H. McCracken addressed the conference, using as his theme, "The Crowning Gift of Pentecost." Its gripping power was evidenced throughout the sessions of the conference as preachers and people were bound together in the spirit of unity and love.

Dr. McCracken not only planned his work but worked his plan. The printed program was followed almost to the letter.

The gracious hospitality and untiring efforts of that prince of good fellows, Rev. S. E. Mercer, and his folks from Elm City, Mt. Zion and Horne's, cannot be too highly praised. Brother Mercer may not be, humanly speaking, "wedded to anything," but he is certainly united in the bonds of love to the Master and to his brethren.

Rev. J. W. Sneaden was elected secretary.

Reports of pastors were called and practically everyone brought to the conference a note of spiritual triumph.

At 12 o'clock a devotional service was conducted by Rev. N. M. Wright, followed by the sermon by Dr. C. L. Reed, his theme being "The Cross."

A bounteous lunch was served by the ladies of the churches in the spacious basement of the new church building.

The afternoon devotional was conducted by Rev. W. R. Hardesty. Following this Rev. H. I. Glass brought a most impressive message on the "Larger Loyalty." Then came an address by Rev. J. O. Long on "Some Essentials of a Sunday School Worker."

At the evening hour Rev. J. V. Knight preached another keynote sermon on the theme, "The Summons to Serve."

At 7 o'clock Wednesday morning a worship service was conducted by Rev. J. R. Edwards. This service, coming at an early morning hour, was a wonderul preparation for the day's work.

The Wednesday morning session was opened with a song service by Rev. and Mrs. E. D. Weathers, followed by the devotional by Rev. F. B. Brandenburg.

John H. Westbrook, Jr., was granted license as a local preacher.

The following local preachers' license were renewed: Edward T. Powell, L. L. Parrish, C. B. Peacock, Paul C. Moore, William R. Hale, D. L. Fouts.

Dr. R. H. Wright delivered a stirring message on the subject: "The Layman's Obligation to the Church and Community."

At 11 o'clock an open forum was led by that Christian prince, Capt. W. H. Newell.

Col. John F. Bruton spoke to the conference on the subject: "Our Great Need." There was an intenseness and earnestness manifested in the message that caught and held the hearts of the people.

What more fitting climax could there have been than the sermon delivered by Rev. E. L. Hillman from the theme, "Living in the Spirit"?

The afternoon session was opened with song service by Rev. W. B. Humble.

The following were elected delegates and alternates to the annual conference: Delegates: John F. Bruton, W. H. Newell, W. R. Pridgen, C. G. Morris, Wiley Brown, J. T. Thorne, J. A. Staton, J. A. Best, Lynn Bond, Mrs. C. S. Guthrie, J. C. Galloway, T. A. Person, W. H. Applewhite, J. J. Dixon, R. H. Wright, S. F. Austin. Alternates: J. S. Mann, W. H. Atkins, C. E. Spier, C. S. Barnes.

C. G. Morris was elected district lay leader.

Rev. T. G. Vickers inspired and uplifted the conference with his message on "Evangelism.."

Rev. T. M. Grant spoke briefly from the topic, "Our Financial System."

Dr. J. W. Harrell, speaking to the subject, "An Omission That Hurts," again centered our attention on the chief aim of the church—the saving of souls.

A most fitting close was the consecration service led by Rev. L. T. Singleton. Dr. Singleton briefly called the members of the conference to a renewal of their allegiance to the Master, calling upon Dr. L. D. Patterson for the closing prayer.

The greater number of the delegates and visitors remained to the close of the conference—and even afterwards for half an hour or more of fellowship—and I am persuaded all went home renewed in spirit and with a greater determination to conquer the world for Christ.

The following connectional men were present and presented their institutions: Dr. M. T. Plyler, Prof. F. S. Aldridge, President C. C. Alexander, Rev. A. S. Barnes, Sec. L. L. Gobbel.

The following visiting ministers were introduced to the conference: Rev. J. Bascom Hurley, Rev. J. C. Williams, Dr. L. D. Patterson.

High Ligths of the Conference

The spiritual significance and continuity of the program: The Crowning Gift of Pentecost; The Cross; The Larger Loyalty; Some Essential Qualities of a Sunday School Worker; The Summons to Service; The Layman's Obligation to Church and Community; Our Great Need; Living in the Spirit; Evangelism; An Omission That Hurts; Conceration Service.

The interest displayed by the laymen in the building of the kingdom of Christ, and their recognition of it as the only solution to all of our problems, social political and commercial—evidenced by active participation on the program and in open forums.

Report of committee on spiritual state of the church:

"Whereas, the church as a whole has set to the fore spiritual values, to the exclusion of all that does not contribute toward spiritual enrichment.

And whereas, the reports from the various charges have been of such nature as to quicken our spiritual step and enlist our sympathies and hopes.

And whereas, an ardent longing for a gracious awakening in the realm of the spirit, like unto the Pentecost in the early church, is earnestly sought after.

We heartily endorse and approve the plan and program that looms so largely before the Christian church today, and we look forward to the realization of an objective that shall send the church to her knees, and from her knees to the fields of conquest and service, till the fashion of the world shall be altered and the altar fires restored to their normal fervor."

Extract from report of committee on missions:

"There is exidence everywhere that the great need of the world is the gospel of Jesus Christ and an application of the principles of his teachings in the lives of the people at home and abroad. Christianity has not failed nor has it wavered from the eternal truth. Our fidelity in carrying out the great missionary program of our church reveals our faith in the power of the gospel."

A visitor from another annual conference: "It was the greatest district conference I ever attended. I never saw such a crowd remain for the closing. I must tell the bishop about it."

J. W. Sneaden, Sec.

Steady teamwork accomplishes more than race-track speed.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

SOME COMPARISONS

Among the thirty-eight annual conferences of Southern Methodism the North Carolina conference takes rank as follows, according to statistics appended to the annual report of Dr. John W. Shackford, to the general Sunday school board at its April meeting:

Number of organized churches, 7th.

Number of Sunday schools, 5th.

Sunday school enrollment, 5th.

Sunday school pupils received into church on profession of faith, 7th.

Persons received into church on profession of faith, 10th.

Average per capita aggregate amount raised by Sunday schools, 25th.

Amount raised for missions by Sunday schools, 25th.

Sunday school day offering, 30th.

Average per capita for missions, 38th.

And a Few Comments

Just ponder a little while the above comparisons, and many comments will not be needed. Is it not clear that we show up well in the number of Sunday schools not only with all other conferences of Methodism but also with the number of congregations in our own conference?

Is it not clear, too, that our Sunday school enrollment and our number of persons taking training are such as to afford some measure of just pride?

Our rank among the conferences in the matter of pupils joining the church is practically on the level of our rank in the other points previously referred to. And our record is excellent when we compare the number of Sunday school pupils joining the church with the total number of additions to the church on profession of faith.

But are we not humiliated just a bit when we contemplate our Sunday schools' financial showing? Have we said enough about giving of money to the interests of the kingdom when it is shown that we range 25th in the per capita aggregate given by our Sunday school pupils, 25th in the amount raised for missions, 30th in the amount of our Sunday school day offering, and 38th, (at the very foot of the ladder) in our per capita for missions?

We do not attempt to measure our schools by the amount of money they raise; raising money is not their primary business. But are we not only missing wonderful opportunities to train our pupils in systematic, cheerful giving, but also failing to do our duty by worthy causes when the financial program of the Sunday school is neglected or "sofe-pedaled?"

There may have been a time when it was within reason to assume that our Sunday school program could move forward without the regular Sunday school day offering from every Sunday school. There never was a time, however, when this sacred fund could be neglected or diverted without real hurt to the school or individual responsible for neglecting or "soft-pedaled?"

There may have been a time when schools could not see how they could give one Sunday's offering each month to the dual missionary work. But there never was a time when schools could neglect missionary instruction and missionary giving and still provide a complete program of Christian instruction and training.

Primarily in the interest of a proper emphasis upon systematic giving as an integral part of religious education and secondarily in the interest of those worthy causes which, under the polity of our church, are dependent upon Sunday school offerings for the means to do their work is this matter given publicity. May we not confidently expect persons in places of responsibility in our conference to give proper heed to this situation and co-operate to the end that we shall not remain at or near the foot of the ladder in the offerings which our schools give on Sunday school and missionary days but move up toward fifth place, if not first?

ON THE LEASBURG CIRCUIT

Rev. J. C. Wooten, presiding elder, and the writer spent Sunday, April 27, with Rev. W. C. Jones and his people of the Leasburg circuit in an all day meeting at Hebron. The weather man was good to us, making it possible for a great congregation to assemble on this second quarterly conference occasion. We arrived in time to get a glimpse of the Sunday school over which Supt. J. E. Murphy was presiding and of which at least two classes were taking advantage of the glorious sunshine by meeting out doors. Mr. Wooten preached at 11 o'clock. Dinner was served at noon. At 1:30 the writer discussed Sunday school matters, including ways and means of extending the membership and fellowship of the Sunday school and church. Following this discussion the presiding elder exhorted the people to careful attention and application to the work of the Sunday school, expressing the conviction that there is no place in the church where Christian people can better apply themselves than in the work with the children and young people of the Sunday school. The closing work of the day was the holding of the business session of the conference.

TRINITY WORKERS' MEETING

An address by Prof. H. E. Spence on "Learning to Teach" featured the monthly meeting of the workers' council of Trinity, Durham, on Monday evening of last week. In the absence of the superintendent, B. G. Childs, who was away teaching in a training school, Dr. John William Smith, the pastor, presided. Between 40 and 50 persons were in attendance. A discussion of attendance and finances of the school, and a delightful supper, preceded Professor Spence's address. The enrollment of this school is steadily growing.

MEMORIAL'S NEW BUILDING

Duke Memorial, Durham, is getting things in readiness to proceed as soon as possible with the construction of its new Sunday school unit, which will accommodate the elementary and part of the adolescent age groups. It recently completed a remodeling project, which modernized and utilized to excellent advantages the space in the old building. The older groups will be cared for in this.

THREE STANDARD SCHOOLS

Two standard training schools are being conducted in the Fayetteville district this month, and one in the Washington district. This week at Dunn the workers of Harnett county and vicinity are holding one, with Prof. C. C. Alexander, Rev. C. B. Culbreth, and Miss Georgia Keene as instructors.

During the week of May 11-16 two schools will be conducted. At Hay Street, Fayetteville, the following courses and instructors will be offered:

Spirit and Genius of Methodism, Dr. Paul N. Garber.

Evangelism in the Sunday School, Rev. C. B. Culbreth.

Junior Materials and Methodism, Mrs. P. W. Flagge.

Beginner Administration, Mrs. C. B. Culbreth.

At First church, Rocky Mount, beginning May 11, courses and instructors will be as follows:

The Christian Religion, Prof. C. C. Alexander.

Beginner Administration, Mrs. O. V. Woosley.

Primary Materials and Methods, Miss Georgia Keene.

Adolescent Workship, Miss E. Jane McDonald.

OUR SUMMER PROGRAM

Plans are rapidly maturing for the holding of perhaps 80 or more Cokesbury training schools this summer. A week has been designated as "district training week" for each presiding elder's district, and during this week every circuit in the district that wants a Cokesbury training school will be provided for. The presiding elders have not only done preliminary work in working out with the pastors places in their respective districts in which schools should be held but will be active in the promotion of the schools. In connection with the schools a number of institutes will be held, surveys conducted, and other work done as parts of district training week. Our conference staff will be supplemented by eight men of the Duke school of religion, whose services are provided by the Duke Commission. A number of pastors are approved Cokesbury instructors.

Western N. C. Sunday School

CORINNE LITTLE, Editor, Lexington, N. C.

HELP CARRY ON

Brother Pastors:

Since I have been pastor of our church at Lexington I have had an opportunity to observe the work of the conference Sunday school board. I have been surprised at the great amount of work done by the office of the conference superintendent. This is necessary to meet the growing needs of the Sunday schools in our great conference.

The fine work which our Sunday schools are doing under the direction of the conference board pays the church in so many ways familiar to us all that it is not necessary for me to enumerate them.

The Sunday school board is largely dependent upon the Sunday School Day offering to maintain its work. We have 824 Sunday schools in the bounds of our conference. If all of these schools, or even a majoirty of them, observe Sunday School Day this year and make a liberal offering for the support of the work, we will enable the board to continue its good work.

I hope that each pastor in our conference will make a special effort this year to have Sunday School Day observed in every church in the bounds of his pastoral charge. I am very sure that each pastor feels that the Sunday school should at least have one day each year wherein emphasis is placed upon the value of the Sunday school to the church.

This is written because I know the conditions and the need of the board. Being in touch with the office daily, I feel that I am able to speak with considerable knowledge and understanding of the pressing need.

Let us give every member of the church an opportunity to contribute once a year to this important part of our work. If Sunday School Day is more generally observed this year and a liberal offering contributed to this work in which we all take an interest and pride, I feel sure that sufficient funds will be secured to enable the board to carry on. —J. T. Mangum, Pastor First Church, Lexington.

THE LAND WHERE JESUS LIVED

Among the courses prepared for use with the junior group in vacation church schools is a new one entitled, "The Land Where Jesus Lived." The purpose of this unit of study is to provided opportunity for juniors to bring together all that they have in their Sunday school lessons about the land where Jesus lived and to supplement it with such activities as will help them to "see Jesus" in his daily life in Nazareth, in Jerusalem, and as he went about doing good.

The course provides for a very definite tie up between the work done in the vacation session and in the Sunday morning session. The study and worship materials are largely those found in either the Closely Graded Course for juniors or the Group Graded Lessons for juniors. It is equally suitable for use in the large or small school.

Other new courses for juniors are "Our Church" (McCoy) and "The Boyhood of Jesus" (Bruce McDonald). Write this office for further information relative to courses for vacation school.

RUTHERFORD COUNTY SCHOOL

The sixth session of the Rutherford county school, held at Forest City, had representatives from 12 churches in the group which received credits. These churches being Alexander, Avondale, Bethlehem, Bostic, Caroleen, Cliffside, Forest City, Henrietta, Mill Spring, Rutherfordton, Spindale, and Pleasant Grove. Fifty credits were awarded out of an enrollment of 66 students. The courses, instructors, enrollment and credits issued are given in the order named:

Worship, Mr. F. M. Williamson; 29—18.

Lesson Materials in Religious Education, Rev. O. L. Simpson; 17—14.

Principles of Teaching, Miss Corinne Little; 20—18.

OBSERVE
SUNDAY SCHOOL DAY
DURING THE
MONTH OF MAY

A "DOUBLE HEADER" SUNDAY SCHOOL DAY

As this page is being written a card comes to the office from the Rev. L. F. Tuttle, junior pastor at Wesley Memorial church, High Point, which reads as follows:

"Send me enough copies of the pageant for our use. We have decided to give both morning and evening services to Sunday School Day observance. I will preach in the morning on the subject of religious education and have the pageant at night. We will take offering both times."

START IN TIME

The vacation season is just four or five weeks ahead. The time needed to get courses selected, teachers and helpers engaged, and other necessary preliminary arrangements for a real worth while vacation school is already limited. New courses prepared for primary and junior groups are ready for your selection if these appeal to you more than those offered last year. Each school should look over the courses suggested for each age group and select the one which seems to best suit that school. Lamar and Whitmore, Nashville, Tenn., or Richmond, Va., will send these books on approval. The Conference Sunday School Board at Lexington, N. C., will send these books to those desiring to look them over, if requests are placed in time to avoid conflict.

ANSON COUNTY SCHOOL

The Anson county school was held at Wadesboro April 13-18. There were various local conditions affecting the enrollment, which was not so large as last year, but one remarkable thing about that school was the way in which those who did enter stood by it. Forty-eight were enrolled and 45 credits earned in the three classes as follows:

Formation of the Canon, Prof. H. E. Myers; 18—18.

Evangelism, Mr. F. M. Williamson; 12—9.

Principles of Teaching, Miss Corinne Little; 18—18.

VACATION SCHOOLS ON A CIRCUIT

Sitting at his desk reading last week, Mr. Paul F. Evans was ditsurbed with a request that he attend to some matter about the office. He looked up from the page just long enough to say, "Yes, yes, I will see about that just as soon as I finish reading this. It is so interesting that I just can't put it down. This is the best circuit preacher I have ever known."

He was reading a pamphlet called "Vacation Schools on a Circuit," which gives a somewhat detailed report of vacation schools held in three churches of a circuit, together with an abundance of suggested materials, activities, reference books, courses from which to select, and other helps.

This pamphlet will be sent to any pastor or worker who is interested in giving the boys and girls in the small churches the opportunity to learn how to live more abundantly as they practice Christian living in the vacation church school.

IS IT WORTH WHILE?

In one of our training schools recently the class studying Principles of Teaching was given this question as a written assignment: "In your study of this course this far, what suggestions have you received from the text or the class discussions that will help you to do better work as a teacher?" In answer to this, one of the public school teachers of North Wilkesboro wrote the following:

"From the course thus far I have received many helpful suggestions, but what is of more importance to me than this is the new attitude I have toward my work. The course has made me see the lesson plans in our book in an entirely new light. I am afraid I have been very much inclined to meet my pupils each Sunday with 'a lesson to put across.' The idea of taking the problems of the child, and using the lesson, or part of it, to help him meet his problems is just a clearer vision than I have ever had.

"I would like to add that the lessons have not only helped me in Sunday school work, but I have already used suggestions in my public school work."

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

◇◇◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 3
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Randolph—W. R. Kelly 7
Uwharrie—J. A. Howell 6
Ramseur-Franklinville—G. W. Williams 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisubry)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Maiden—R. S. Howie 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 23
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P. Powell 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT

Highland-Rhodhiss ..... J. L. Roberts

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

A man who had been asked to make his after-dinner speech as short as possible, arose and said:

"I am asked to propose the toast of Mr. Dodshon, and I have been told that the less said about him the better."

Gas Station Attendant—What kind of gas do you want, sir?

Brand New Motorist—I've heard a lot about that 'monoxide gas'; is it any good?"—Our Sun.

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full direction for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.



Keep Little Ones Well and Comfortable and they'll stay happy and healthy

from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S SYRUP

Write for interesting, free book on Baby's diet
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

Carlisle School

IS YOUR BOY FAILING IN SCHOOL?

GIVE HIM A CHANCE

It may not be his fault.



The measure of success that he attains in life depends not only on the boy himself and the school he attends, but his environment is a most important factor. If your boy is not getting out of school what he should, it may be that:

1st. Outside influences attract his attention.

2nd. He is not brought face to face with necessity, which is the mother of thrift.

3rd. He may need more help during his hours of study.

This problem can be solved and is effectively solved at Carlisle School by:

Careful attention to the individual student.

Constant Christian influence and military discipline.

Supervised study.

First term begins September 9th.

If interested write for catalogue and detailed information.

CARLISLE SCHOOL
Col. Jas. F. Risher, Headmaster
Bamberg, S. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

MAY TIME

To the wide-awake Epworth League chapter the month of May means the following:

1. Mothers' Day. An appropriate Mothers' Day service on the second Sunday.

2. Promotion Day. The third Sunday is designated as the day on which Epworth juniors are promoted to membership in the Epworth Hi-League, and Hi-Leaguers are promoted to membership in the senior Epworth League. A joint meeting would be in order on this day.

3. Annual chapter election. The all important election of the officers of the chapter at your regular May business meetings. Also, the election of delegates to the coming annual summer assembly, Louisburg, July 7-11.

4. Policy check-up. Check up on your chapter activities during the past year and see how close you have come to fulfilling the terms of your policy.

5. Missions. Pay up your mission pledge in full and send it to Mr. C. Gehrman Cobb, Treasurer, Goldsboro, N. C. Decide on the amount of your pledge for the next year, and make it larger! It can be done!

ROSE HILL

In observing the fortieth anniversary of the origin of our Epworth League, about 70 young people of the two Rose Hill and the Providence Epworth Leagues greatly enjoyed a banquet in the basement of the Rose Hill Methodist church, March 24. Rev. Thomas McM. Grant, president of the conference Epworth League, and Miss Nora Miller, Wilmington district secretary, were on the program. Among the many interesting features was the surprise announcement of the thrilling news that Miss Lois Fussell, president of the newly organized Epworth Hi-League, had won third prize and seventh honors in the church-wide contest. A beautiful pulpit Bible and hymn book have been purchased with the money ,and presented to the church by Miss Fussell in the name of the Hi-League.

EPWORTH, RALEIGH

Epworth church, Raleigh, is enjoying a remarkable growth in her Sunday school, having two large classes which cannot be accommodated in the building and some friends of the church have provided the money and are adding two class rooms to the building at this time. These rooms will provide space for about a hundred people. Three members were received on profession of faith on Easter Sunday. A revival will begin the second Sunday night in May with Rev. S. J. Starnes assisting the pastor.

Western North Carolina Conference

DISTRICT CONFERENCES

The past week brought us in touch with four district conferences, each of which was found to be much interested in the growth of the work of the kingdom and especially as it relates to our young people. Good reports were given of the work of the Epworth League within the bounds of each district. We were with them as follows: Charlotte at Wesley Heights, Marion at Rutherford College, Winston-Salem at Greene Street, and Statesville at Troutman. An equal interest was manifest in the two district conferences visited a few weeks ago: Gastonia at St. Paul's and Salisbury at Bethel.

NEW LEAGUERS

We are happy to introduce to you the following new members: Martha Evelyn Reese, daughter of Mr. and Mrs. Earl W. Reese, and J. Chalmus Grose, Jr., son of Rev. and Mrs. J. Chalmus Grose.

MURPHY

The Murphy senior league under the able direction of Mrs. W. H. Massey has become, during the past year, one of the most progressive leagues in the Waynesville district. This year the leaguers chose the first day of April as a day of good will by giving an April fool tacky party for the members of the B. Y. P. U. and the Christian Endeavor. The party was a very brilliant affair and did much toward creating a spirit of good will among the different Christian organizations in the town. Each holiday season was represented in the decorations, proving a very successful April fool. A moving picture arrangement was used for entertainment. Costume prizes were given the tackiest couple and the tackiest individual. Red lemonade and sandwiches were served. Jawbreakers dipped in chocolate produced the desired precaution on April fool. Showers of confetti completed the party.

ARMSTRONG SERVICE MEDAL

By special request we are again running the information concerning the award of the Armstrong medal. Please take your scissors right now and clip this and place in the proper index in your Epworth League scrap book.

1. A medal to be known as the Armstrong Service Medal will be given annually by Mr. J. Frank Armstrong, Jr., in honor of his mother, Mrs. Rebecca L. Armstrong, and shall be awarded to the individual Epworth Leaguer who makes the most outstanding contribution to the organization in the Western North Carolina conference during the year. It is hereby stipulated that only those who belong to the active membership (between the ages of 13 and 30) shall qualify for this medal.

2. This medal shall be awarded by a committee of three, one of whom shall be appointed by the annual conference Epworth League board, one of whom shall be appointed by the Epworth League conference cabinet, and a third to be selected by these two above provided for.

3. This committee shall arrive at their findings by means of information submitted to them in writing by another committee composed of the district secretaries of the several presiding elders' districts in the Western North Carolina conference.

4. The report of the achievements of any Epworth Leaguer which might entitle him or her to consideration in the awarding of this medal shall be submitted by the chapter president to the district secretary who shall forward this report to the committee on awards at least two weeks before the meeting of the next ensuing conference league assembly.

5. In reaching their decision, the judges shall carefully consider the work that has been done by any leaguer in any or all the four departments and the chapter presidents as well as the committee shall keep before their minds that this medal shall be awarded in recognition of some high achivement on an accumulation of fine things done throughout the year looking toward the permanent upbuilding of the league. In one word, this medal is to be awarded to the best all round leaguer of the conference.

6. The judges herein provided shall meet and canvass the reports either before or during the sessions of the annual assembly and shall submit their findings as to the winner to the assembly (senior) at its closing session. It is further stipulated that the paper setting forth the work of the winner shall be read before the assembly and duly entered, annaully, as a part of its permanent records.

7. It is suggested and urged that the secretary of each local chapter at once make a copy of this entire paper and exhibit it in the chapter room in some permanent way in order that all leaguers may familiarize themselves with its contents.

Only wealthy people can afford cheap oil, says lubrication expert

One kind of oil is as good an another **in the container.** It's **actual service** that makes the difference.

Cheap oil is never worth the price you pay. For it leads you into thinking you are getting proper lubrication for your sewing machine, lawn mower, washer, electric fan, vacuum cleaner and other expensive equipment—when you are **not.**

If you want to get the best possible service from your household equipment, 3-in-One is the oil to use. This recognized leader is a scientific blend of high grade animal, mineral and vegetable oils and contains properties not possessed by ordinary oil. It **cleans** and **protects** as well as **lubricates.** Don't take a chance. Insist on the old reliable 3-in-One. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

Children's Storyland



THE LOGGING CAMP ROBBER

When I arrived at the logging camp, Slim Walker was already there. He was about the same age as I, and everybody thought that we should be great pals. The men had their work to do cutting down the trees and dragging them to the river. The women were always busy in the kitchen, and that left Slim and me to ourselves.

"How did you happen to come up here?" I asked him one day. "Did somebody invite you?"

"No," he answered. "Nobody would ever invite me anywhere. I came up with Big Ned Brown."

"Is he your father?" I asked.

"No. I haven't got any father. But Big Ned has always taken care of me, so I guess he's just as good as a father. I go wherever he goes and so far I've liked it."

Just then the man we were talking about came down the path behind a team of horses. He stopped when he saw us and cuffed Slim over the ears.

"What did I tell you about keeping away from the boss' son?" he growled. "He isn't your kind ,and I don't want you to mix, understand?"

Slim nodded his head and without saying a word to me, ran off into the woods. Big Ned looked at me and scowled, then passed on. When he had gone, Slim came back.

"I can't stay with you long," he said. "I'm afraid of Big Ned. But whatever happens, I want you to believe that I am honest. Will you?"

I said I would, and at that Slim shook my hand and disappeared. I did not see him again until late that night when I awoke from my sleep and discovered him trying to get in the window of the cabin where the paymaster kept the money.

He had a bag in his hand which looked like the pay bag of the logging camp. As he came in the window and stood for a moment before the strong box, I watched him but did not move a muscle. But when he lifted the lid of the strong box and took out the real bag, replacing it with the one he had brought with him, I leapt out of my bunk and caught him from behind.

He struggled a little, but when he found out it was me fighting him, he backed away in a corner and lowered his head as though he hoped I wouldn't see who he was.

"I know who you are, Slim," I told him. "You needn't hide your face. Give me that bag you took out of the strong box."

He handed it to me and I took it, intending to put it back, but before I could raise the lid of the box, I saw Gig Ned coming in through the window. In another moment the bag was snatched out of my hand and I was being tied to the bunk post with a piece of rope. Slim tried to escape, but Big Ned held on to him.

"You would try a trick like this, would you? I'll fix you for it, you young scamp. I'll fix you for it."

And that is all I heard as both of them disappeared through the window and down the path leading to the river. Next morning I was found still tied to the bunk post, and a posse was sent out looking for Big Ned and Slim. The paymaster and my father examined the bag that had been left in the box.

"It looks like our bag," said the paymaster, in surprise. "The seals are all unbroken, and it feels just as heavy as the bag I brought up from the bank yesterday."

"Big Ned is a clever crook," said my father. "He knew that if he duplicated the bag we could not discover our loss until pay day. By that time he could be across the border and safe. Break the seals and see what is inside."

"Money!" gasped the paymaster, as he emptied it out on the table. "Our money! Every cent of it! We haven't been robbed at all!"

We looked at one another in amazement, and it was some moments before any of us spoke. Then my father said:

"Jim, are you sure you saw Slim change bags?"

"Yes. He opened the lid and took out the bag that was in the strong box. Then he carefully dropped this one in its place. I saw him do it quite plainly."

"Wasn't the strong box locked?" queried the paymaster, astonished.

"No, it wasn't."

"That's strange. I'm sure I locked it last night before I left the cabin."

That made the problem even more difficult, and we would never have solved it, I guess, if the two loggers hadn't burst into the room with Slim held prisoner between them.

"Here's the boy, Mr. Stone," said one of them. "We caught him between here and the river, but the young thief was headed the wrong way!"

"I'm not a thief!" flared Slim.

"You are," replied the logger. "You're a tool for Big Ned, and if it hadn't been for you we would have caught him, too. This boy helped Big Ned to escape, Mr. Stone. I guess you've got a pretty good case against him."

"Let him go," said my father kindly. "Slim, you were in this cabin last night, weren't you?"

"Yes, sir."

"And you lifted the lid of the strong box and put in this bag, didn't you? Did you know that it was full of money?"

"Yes, I did."

"Where did you get it?"

"Big Ned gave it to me."

"Umm! Where did he get it?"

Slim did not answer.

"But he had the bag, didn't he? And he gave it to you?"

"Yes, sir. He told me that we were leaving camp at midnight and that I was to hide the bag among the trees where I could find it again when we were ready to go."

"But you didn't hide it. Instead you came back to this cabin and tried to put the real bag of money back into the box?"

"Yes, sir."

"Gentlemen," said my father, "it seems as if we are dealing with a very honest boy instead of with a crook. I feel like shaking hands with him."

"But why did he help Big Ned, who stole the bag in the first place, to escape?" queried the paymaster.

"Yes, how about that, Slim?"

"Well," was the explanation. "Maybe you people think that Big Ned is a thief and a criminal, but to me . . . well, he's the only father I've ever had. This was the first time he had ever asked me to do anything that wasn't right . . . and I knew I'd have to leave him. But I didn't want to see him go to prison. I—I liked him too much for that. So I thought if I pretended to play the game and helped him to escape with the dummy instead of the real one, everything would be all right."

"Everything is all right," replied my father, kindly. "We will drop this case entirely, men."

Later, when the three of us were alone, my father turned to Slim and said:

"How would you like to go back to school with Jim?"

For a moment Slim was too surprised to speak. Then he looked at me.

"Would Jim want me?" he asked.

And for a reply I just put out my hand and said: "Shake."

Three days later both of us left for the city ,and in my pocket was a letter from my father asking the principal to be sure and let Slim and me be roommates.
—Presbyterian Standard.

Little Grace—Mamma, when I grow up, can I wear a short dress like yors?"

Mamma—Yes, dear, if you are a good girl.

"If I buy this car, what will I do with my old one?"

"That's easy, just send your boy to college."

AN APPRECIATION OF IVEY T. POOL

In the fall of 1925 came a young man to Stantonsburg. He was a friendly, gentle and unassuming man. His was not a personality of great egotism, nor yet an insinuating one; but he had that quiet assurance of manner which portends greatness. This gentleman—and this descriptive word is used with every realization of what it may mean in its highest sense—was our new Methodist pastor, Brother Ivey T. Poole.

He entered into the work here with his eyes on the community, and especially upon the Methodist membership.

He viewed the aims of local Methodism and found them good. He worked and his sermons were always worth listening to. Was there sickness or trouble or did death cast its shadow of grief and despair, Brother Poole was there.

There was agitation for a new church on a new site—with reference to the business section of the town, a site more centrally located. There was also strong sentiment, especially among the older members, for a new building on the location of the old. Others wanted a new building on new ground.

A drive for funds was launched. The membership was canvassed and several thousand dollars were soon available, and negotiations completed for the purchase of a large corner lot together with the residence thereon. This house was moved over to one side of the new lot to make room for the building operations, and the house itself was converted into the parsonage. Brother Poole moved his family in, and the plans we had visualized for so long began to assume concrete form.

Our pastor knew how to obtain the full co-operation of his flock. The assembling of material began. Sand and gravel were donated. Brick, concrete blocks, cement and other necessary materials were placed on the ground and skilled workmen were employed. Ivey T. Poole knew what was wanted and he did it. He was able to continue because he had the genuinely consecrated members of Stantonsburg Methodist church with him. For his faith was their strength.

The second week of October, 1929, found our handsome temple for the worship of God complete in every detail and every bill of cost paid. This edifice consists of a spacious and beautiful auditorium and 13 class rooms of ample size. And this work was begun, supervised and completed by a man while serving three churches as pastor. Such are the qualifications of this man that no one can even intimate that he did not fully and thoroughly discharge every duty devolving upon him as pastor during the four years here. And many are the visitors who marvel at the miracle of a preacher who could build a $40,000 church for $23,000.

The praises of Ivey Poole would not be truly sung were his family not brought in. For a sweeter, lovelier, more polite and ladylike group of girls than Adeline, Madora and Mafy Poole it has never been the writer's pleasure to know.

So we pause to pay this little tribute to an individual whom we all love here in Stantonburg. Ivey T. Poole is a master builder of physical churches, and master craftsman of the human material of which the church is made—the souls of men as they align themselves with God.

J. H. Lowe.

THREE PRECIOUS MEMORIES

Permit me to weep with you at their going. They were princely, precious men. How I loved them. My heart grows tender, less "earthward," more "heavenward" since they are gone. Each of them meant much to me. I speak of Bros. C. A. Wood, P. T. Durham and W. L. Dawson. Brother Durham encouraged me, Brother Wood calmed my restless mind with sound advice often. He sent me where I did not want to go, there to have the Lord give me the best year of my life. I remember his last word to me. To me he seemed a father. Brother Dawson brought to my attention the beautiful doctrine of perfect love. It agitated me, started me, helped me. I have not yet obtained its fulness, but have tasted and am exploring around the "foothills," gazing up "canon slopes," desiring only what is ahead.

O heaven, what will it be! How we long to meet these precious brethren. And not only so, but I'm thinking tonight of that blessed number I knew and loved so well—Scroggs, Cordell, Fortenbury, Hoyle, Falls, Hauss, Siler and others. My beloved brethren, let us be faithful, just, and preach Christ only, and encourage the people to go to heaven. What a "love feast" when we meet all that blood-washed throng in heaven.

The preachers of 40 years ago often preached of heaven. Whatever may have been the subject of their sermon, they usually concluded with the hearers' minds lifted up toward heaven. They were tender-hearted. Their "hope made them not ashamed." After such warm, tender messages the people went home rejoicing and into the next week to be faithful and "joyful through hope." They lived well and were joyful, died triumphantly and left upon their children such a conviction and faith that made them "homesick for heaven."

Thank God for the hope of meeting them. Others may grow modern, "dry up" and eulogize the formal trend of nominal churchanity. But for some of us, just let us "love the brethren," and get blessed, and "cry" and shout some, shake hands, talk and think about heaven, and have revivals where sinners cry for mercy, saints shout for joy and witness victory. If the church of this age could and would turn aside from its worldliness and dry, formal, jazzy way and "weep and cry" for themselves and a lost world about 30 days, there would probably come such a deluge of grace and power as this generation never before saw.

Jim H. Green.

Mother!

Baby's Best Laxative is "California Fig Syrup"



When baby is constipated, has wind-colic, feverish breath, coated-tongue, or diarrhea, a half-teaspoonful of genuine "California Fig Syrup" promptly moves the poisons, gases, bile, souring food and waste right out. Never cramps or overacts. Babies love its delicious taste.

Ask your druggist for genuine "California Fig Syrup" which has full directions for infants in arms, and children of all ages, plainly printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

APINOL

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

TO THOSE WHO DID NOT ATTEND THE ANNUAL MEETING

This account is not a report of the official action of the conference. That will be recorded by another and published in the conference minutes. Every one of you will get a copy from Mrs. S. H. Scott, New Bern, and become familiar with the proceedings and also the reports of the various committees because these committee reports are the working programs for your auxiliaries—and you must follow these closely to make the honor roll. There was a long list this year that attained the standard of excellence. More and more our conference women are making a business of maintaining a missionary society to Christianize the world. Yet, too small a percentage are really preparing themselves for leaders. When a conference officer is elected the voting body takes it for granted that she must stay in until she either dies or resigns, so nobody is busy trying to discover new leaders. All the old officers were re-elected except Mrs. H. B. Branch, superintendent of young people, who resigned unconditionally.

Mrs. Paul Mallison, Nashville, was elected to succeed Mrs. Branch. Mrs. Mallison has a sense of deep humility in undertaking this task, but I feel that she will cencentrate all her resources on this work and make a worthy contribution to our cause.

"Knowing God" was the theme Dr. Elbert Russell used for his sermon Tuesday evening, discussing Philip's question in the 14th chapter of St. John. Dr. Russell showed clearly that to know God is to know Jesus Christ. "For our knowledge of God," said he, "we must come back to Jesus and stay there." Those who believe in the divinity of love have no trouble in believing in the divinity of Christ. If we believe that Jesus Christ is God come in the flesh, we have a faith that we have to take with us when we go out to convert the world.

Miss Sallie Lou McKinnon, our own missionary, was the speaker on Wednesday evening. It was appropriate that she should have been introduced by Mrs. N. H. D. Wilson, who had known her from a child and trained her as a Bright Jewel." Mrs. Wilson's face was radiant as she repeated: "This is our own conference daughter and my child in the Lord."

Miss McKinnon is a good platform woman for she looks well and talks well. There are two classes of returned missionaries—those who seem not to know what to talk about and those who can interest and inspire a group of listeners. Emphatically, Miss McKinnon belongs to the latter class. She discussed conditions in China, giving a brief summary of her experiences there during the past six years. She stated that there are now 700,000 Christians in China, but their influence is much larger than the number sounds like. She thinks people become too much immersed in organization, that the first step should be for the deepening of the spiritual life. She stated that one of the big things that faces the church in China is making the church indigenous. The thought is making the church indigenous to China that it may serve. The Chinese church isn't going to do things in the way we have done them, but it may be in a better way. Our way isn't always the right way. Perhaps the church at home may learn that there is a better way of expressing the love of God than we have done. "Think," said she, "of the problems this small body of Christians faces in that nation? You Christians claim to have a social gospel. What have you for China? What has Christianity that will help China to find her way out of these problems?" She felt that our missionaries coming back home need to pray: "Lord, let me not become materialized."

This inspiring address was closed with these words: "I beg that we of America may hear the challenge of China to Christianize every relationship of life and to work with them to Christianize the whole world."

Miss Lillie Wood, deaconess at Duncan Memorial church, Charlotte, another one of our conference daughters, spoke enthusiastically of her work in the baby clinic, the junior choir and other social activities.

The presence of Mrs. B. W. Lipscomb, who conducted the noon Bible hour, added much to the daily sessions.

Mrs. J. W. Whitehead of Dunn is the new secretary for the Fayetteville district.

Mrs. Walter Patten was elected alternate of Mrs. A. M. Gates to next Council meeting. Mrs. W. C. Chadwick's alternate is Mrs. M. T. Plyler.

The name of Mrs. J. LeGrand Everett was recommended to Council for membership on the board of missions.

The conference prizes will be considered in a later article.

All Rocky Mount served the conference. Everything was done in the best way to contribute to the success of the conference. In another column the address of welcome is given. Their hospitality was equal to the address of welcome given by their pioneer leader, Mrs. Horne.

All the conference officers were trying to look well but Mrs. Scott was the prettiest. Space is at the limit, so you needn't press me for other superlatives.

E. S. P.

We fall into serious error when we take ourselves too seriously.

ADDRESS OF WELCOME DELIVERED BY MRS. HORNE BEFORE ROCKY MOUNT CONFERENCE

Madam President, members of the Woman's Missionary Society of the N. C. Conference, visitors and interested friends: In the name of our local auxiliaries, we greet you and give you royal welcome to our city, our homes and our hearts. You have come to us in Christ's name, and in his name we receive you.

You have come, bringing enthusiasm for the cause of missions, with deliberations and new plans for the ongoing and furtherance of his kingdom among the nations. We hope to catch the glow of fire which Christ has enkindled within you, that we may be better co-workers with you and more loyal to the cause you represent. At this Eastertide especially would we link his resurrection to his last command, given as he ascended on high, "Go ye, teach all nations."

Fifteen years ago this auxiliary of the First Methodist church had the honor of entertaining for the first time the W. M. conference. Since that time there are those of this body who have met their Pilot face to face, and others of us stand facing life's sunset, listening for the splash of the oars of the boatman whose craft will ere long touch the sands at our feet and bear away a sole passenger. But others of you, who are younger, have caught the blazing torch of this heraldry and are bearing it with courage and faithfulness on to the consummation of his glorious command.

Many of you remember Aunt Mary Black as one who turned your childish feet into missionary paths, or Aunt Lucy (Mrs. Cunninggim), who drew you with the gentle cords of love into accordance with far-reaching plans which ended in furtherance of the gospel, or Aunt Lizzie, who, until age overpowered her physical strength, loved and worked and prayed for the children and wrought plans for them.

Many of you who sit before me are living examples of their faithful work. These and others whom I have not time to mention, laid the foundation and we build thereon.

So also the self-sacrificing daughters that have been born to the missionary cause from the N. C. conference attest their faithful work. We find them claimed for service in many lands. To China four, Brazil seven, Korea six, Japan two, Africa one, and added to these in the home land are eight deaconesses doing missionary work throughout the Southern church. Twenty-eight of the finest of our womanhood we have offered and others are following. Added to these in constructive work, if time permitted, we might speak of the Mary Black hospital in China, the Lucy Cunninggim school in Korea, the contributions to the Remembrance Room at Scarritt College, and other important deeds of the N. C. society. They are accomplishments of the faith that was theirs who laid the foundations of the work, and, as said before, we are builders on their foundation. Let us build on.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE ANNUAL MEETING

The 18th annual meeting of the Woman's Missionary Society of the Western North Carolina conference which convened in Wesley Memorial church, High point, April 22-25, was conceded to be one of the greatest and most successful meetings we have ever held.

With the largest attendance of delegates yet recorded (346), with a program replete in interest and inspiration, and with the whole-hearted hospitality of the High Point people in evidence at all times and in all places, it could not have been otherwise than a great meeting.

In addition to the usual entertainment accorded the visitors, two pleasant social affairs added much to the enjoyment of the occasion. The first of these was a most delightful luncheon tendered the conference officers and district secretaries and a few additional guests by four ex-officers of the conference who reside in High Point, Mrs. J. V. Wilson, Mrs. Hoke Bullard, Mrs. E. P. Ingram and Mrs. W. J. Fraley. This pleasant affair was held at the home of Mrs. Wilson on Hillcrest Drive. Beautiful decorations of the season's choisest flowers added to the attractiveness of the home and of the luncheon tables around which we gathered to partake of the delectable menu and to enjoy the association and companionship of mutual friends.

The drive over the city on Thursday afternoon, followed by the reception at the High Point Country Club by the Missionary Society of Wesley Memorial church, and the social hour on the opening evening of the meeting were events enjoyed and appreciated by the delegates and visitors.

We were most fortunate to have as special visitors Miss Dora Jane Armstrong, missionary from Africa; Miss Sallie Lou McKinnon, missionary from China; Miss Zok Tsung Cheng, Chinese student at Greensboro College; Miss Hinohara, Japanese student at Davenport College; Miss Ruriko Yamagata, student from Japan at Weaver College, and Mrs. C. L. Steidley of High Point, who conducted the consecration service on Friday morning.

The theme of the conference was "The Coming of Pentecost" and the messages brought by our visitors and others were most inspirational, impressive and uplifting, and made us desire a fuller and more loyal consecration of ourselves to the Leader of our missionary work by whom it was committed to us.

The opening service of the meeting on Tuesday evening was most interesting and proved an auspicious beginning for the three days' services. The devotional was conducted by Rev. J. W. Moore, pastor of the hostess church, who used as a Scripture lesson, Matthew 28:18-20, and gave as a motto for the conference, Acts 22:15: "For thou shalt be his witness unto all men of what thou hast seen and heard."

Special music by the choir was a most delightful feature of the evening program. In her usual interesting manner Mrs. H. A. Dunham brought to us the events of the recent Council meeting at Amarillo, Texas, and was followed by a most informing talk by Miss McKinnon on "The New Movements in China." The address of welcome, given by Mrs. J. E. Kirkman was unique and in a bright, happy manner conveyed to us the greetings of our hostesses. Wednesday evening had for its special program speaker Miss Dora Jane Armstrong, whose presence was an inspiration and whose messages from time to time during the conference were earnest, impressive and convincing. The devotional of Wednesday evening was conducted by Rev. L. F. Tuttle, junior preacher at Wesley Memorial, who with the pastor, Brother Moore, was tireless in his efforts to assist in making the meeting a successful one.

Miss Cheng of China brought a brief message of her native land and we were glad of the opportunity to hear her as she told of some of the changed conditions there.

Thursday evening was given over to the young people of Wesley Memorial church, who were enjoyed in a series of tableaux, most appropriate to the occasion.

The program was so filled with interesting and helpful things that we wish we had the space to stress them all, but we must dwell only upon the "high lights of the week," and leave your delegates to carry to you the details of each day's program.

In addition to the messages by our visitors, the annual reports of our conference officers and district secretaries were up to the usual standard and in most instances were highly encouraging and helpful.

Perhaps one of the greatest of the "high lights" was the action of the conference in accepting the proposition of the Woman's Council to build a Bethlehem House at Winston-Salem and provide one worker, on condition that we furnish the lot and provide maintenance of the home after it is built. It was a time of great rejoicing when the announcement was made that the lot had been donated by interested friends, and it took only a short while for a decision in favor of the Council's offer.

Then the generosity of the young people delegates, which was shown in their donation of $100 of a summer school course for Miss Yamagata, that she may be fully equipped for entrance into full junior class at Scarritt in the fall. This love gift we are sure is much appreciated by Miss Yamagata.

And to Greensboro district, that district which has a reputation for doing many splendid things, goes the honor of presenting Miss Armstrong with the typewriter which she so much desired and which she so badly needs in her work in Africa.

The presence of so many young people at the conference was an inspiration and under the leadership of Mrs. Frank Spruill, their new superintendent, they seemed to enjoy everything in connection with their part of the program.

Miss Hackney and her little folks, represented by the superintendents of children's work, made a fine report and are interested greatly in the penny campaign for piona for children of Africa and in treasure chests for the Filipino children. The luncheons for the young people and children, as well as for social service workers on Tuesday were all most delightful occasions, each being featured by interesting "after dinner programs."

It is of interest to note that Statesville district is to assume the suport of Miss Ethel Bost, missionary to China, whose home is in that district, and we feel sure that this personal touch through their own missionary will be of mutual benefit.

We feel this report would be incomplete did we not give our readers a word about our success financially during the past year, for we know that all of our societies are interested in helping to meet all obligations in full. Let me quote Mrs. Peacock's figures: "Total remittance to Council treasurer for 1929, $69,741.65; for local work, $53,864.90; for supplies, $1013.64; for city missions, $2386.60, making a grand total of $125,006.79." Let us take heart from this report and "go forward" along all lines in 1930!

The absence from the meeting of Mrs. Lucy H. Robertson, president emeritus, was deeply regretted, and all were grieved to know that she was kept away by critical illness. Many expressions of sorrow were heard and on Thursday afternoon as Mrs. Hagood, at the request of the president, offered a prayer for our former devoted and faithful leader, all hearts were deeply touched as we remembered what her beautiful life of consecration and of loyalty had meant to our missionary work. Our best wishes go out to her in her illness.

Another familiar face that was greatly missed was that of Mrs. W. A. Newell, Council superintendent of social service, who has been with us at every meeting for a number of years, and we regretted that calls to other conference meetings had kept her away.

Sixty societies in Western North Carolina conference winning Council credit for mission and Bible study! An increase of fifty-two over last year. Is not that a record of which to be proud?

Thinking good thoughts is one way in which to make people think well of us.

Sunday School Lesson

MAY 11

By Rev. Gordon B. Thompson, D.D.

Jesus Acclaimed as King

Matthew 21:1-11.

Golden Text: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.—Matt. 21:9.

Did Jerusalem ever see a greater day than this Feast of the Passover? There had been stupendous hours before—when they dedicated Solomon's temple, when the Babylonians tore the city to pieces, when the Jews returned from their bitter captivity and looked once more upon their beloved city with mist-filled eyes—but nothing ever happened in Jerusalem which for feeling and fate was equal to this.

Vast crowds of people coming along the highways singing their songs of Zion! (Some authorities assure us that there were at least one million souls mingling together). Religious intensity! Multitudes swept on by some unknown urge! An undercurrent of rumor concerning the Galilean prophet that had raised a man from the dead!

And then a King came marching upon the city with such a set look upon his wondrous face that his own disciples were at first afraid! And when you consider what this King did to history you will agree that no hours were ever so packed full of destiny.

Marching With Jesus!

The hour had struck for Jesus. He no longer shunned publicity and the applause of the people. He knew the end was near. Now he was letting the world know that he was the Messiah. It was his last appeal.

Up from Jericho they came—a crowd of Galileans, countrymen for the most part, wildly enthusiastic, with shouts and demonstrations. Many were very sure and perfectly sincere, others were mildly curious, caught by the mass and the movement, most of them were following the wrong expectation of a temporal kingdom that would emancipate them from Rome, and were bound to be disappointed (as others have been who have misinterpreted Christianity) and terribly disillusioned in the hours that lay ahead. Certain it is that there was an element among those shouting marchers who would soon forsake him and cry "Crucify" as readily as they had joined him with their hosannas.

But there was love in that crowd, and joy and hope—and humanity. We have a right to look for certain folks as they come in sight. Of course, the two blind men were among those marching. And the paralytic. And Mary Magdalene. And his mother. And Matthew. And Zacchaeus. And the four fishermen. At least, they were not good scouts if they were not seen marching along in that parade. Quite possibly Joseph and Nicodemus and others that come to mind stood on the sidelines and wanted to join—but didn't dare!

A Parade That Brought Things to a Crisis

We are assured that when this company marched into Jerusalem the city was stirred to its very depths, convulsed, according to the Greek text. One question swept through the throng, "Who is this?" What was any Passover Feast compared to this? All of which might be a parable.

Wherever Jesus Christ enters there will be commotion, questions, issues, choices made. Jesus came into Jerusalem and the clash of ideas and ideals began. It was inevitable.

Today he is marching into the Orient, into our modern world, into industry, society, government, even into the temple, and with him comes life, and the coming of life is for the most part a painful process. The feeling and the thinking and the readjustments of our day are signs of his coming.

When accounting for the unrest of this twentieth century we must never forget the challenging and the revolutionary power of Christianity. And may we be Galileans enough to tell them who he that cometh is.

A Parade That Ended Up at a Cross

This procession was headed for the greatest event in the history of the world. It demanded a certain type of person, with a unique sort of willingness. And you may be sure that not everybody in that crowd went on to qualify at the finish. The demands were pretty high.

There was the example of the King himself. Every other great king had built his kingdom by killing others; but here was a king who made his kingdom by letting people kill him. Previously earthly kings had called followers on account of what they might get; Jesus was calling people on the score of what they might give. More than that, they were to march through the multitudes, in the midst of opposition, noise and confusion and danger and keep their identity. They were to love truth more than treasure, life more than mere living, sacrifice more than self.

This procession was led by One who professed to save the world and solve its problems by suffering and death. Jesus knew that there was no other way. We will come to it,, every one of us, sooner or later—the only way to make men what they ought to be and can be is the way of a cross. He was going out to a skull-shaped hill and be crucified. The holiest life on earth, the Person most like God, was to agonize in outrageous pain before sin at its worst.

There are some people who will never get caught in a parade like that. But Jesus wanted people who at least would say, "I don't know where he is going, or where he is taking us, but I must go with him. I would rather die or fail with him than live and succeed without him. Af-

"TRY CARDUI AGAIN"

Mother's Advice to Daughter Was Followed, and She Soon Got Better.

North Little Rock, Ark.—"Shortly after my marriage, my health wasn't very good," writes Mrs. W. E. Burgin, 315 West Second Street, this city. "I had severe cramping spells, and at times I would have to go to bed. This would be very weakening.

"I took about five bottles of Cardui at this time and my strength came back. I did not have any more trouble for some time."

Several years later, Mrs. Burgin found herself debilitated by heavy home responsibilities, and she explains: "I seemed very slow in getting my strength back. I was too weak to do anything but just lie around. I would get very nervous over my condition.

"My mother told me I ought to try Cardui again. I did, and soon was getting better. When I had taken about four bottles of Cardui, I was able to do my work again, and haven't had to take it any more."

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ter knowing him, existence anywhere else would be unthinkable." And that procession is still marching through the world!—Central Christian Advocate.

RESOLUTIONS PASSED BY CHARLOTTE DISTRICT CONFERENCE

For the past four years Bishop Edwin D. Mouzon has made his home in our midst. As the general superintendent of the conferences in North and South Carolina, he has been the official head of the church.

Be it resolved by the Charlotte district conference of the Western North Carolina conference that we express to Bishop Mouzon:

First, Our heartfelt gratitude and thanks for the statesmanlike and spiritual manner in which he has so judiciously and impartially administered the affairs of our conference. We feel that he has administered so wisely and well that he has laid the foundations for a great spiritual advance in Carolina Methodism.

Second, Our appreciation of the personal sacrifices and labors he has expended without stint among us. In season and out of season, though burdened with great official cares and duties, he has personally visited and preached in a great number of our churches.

Third, Our admiration and love of his great qualities of heart and of mind that have quickly made him both the mental and spiritual as well as official leader of his people, and at the same time, a friend to whom to know is to admire and love.

Fourth, Our earnest hope and desire that regardless of his field of labor in the future, that he and his good family will find it possible and pleasant to make their home in our midst. We feel that his presence among us is a benediction and a blessing to Charlotte Methodism.

Fifth, Our deep prayers and earnest wishes for a continuance of his life and health so that he may have still a long period of high usefulness and effectiveness in the Lord's work.

Be it also resolved that a copy of this resolution be spread on the minutes, a copy delivered to Bishop Mouzon, and a copy be sent to the Christian Advocate.

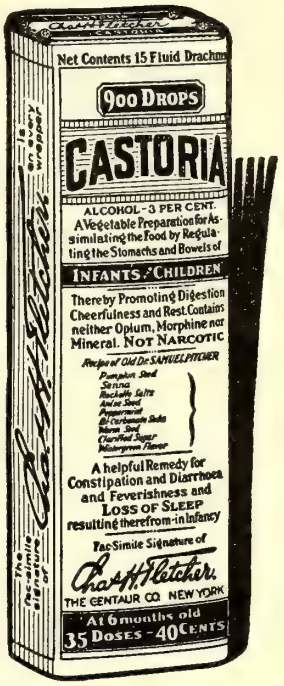
Signed: J. A. Jones, Chm.
A. H. McLarty,
A. M. Whisnant,
J. J. Akers,
W. J. Edwards,

NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its tithing pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention The Layman Company, 730 Rush Street, Chicago.

When BABIES are upset



Baby ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea—a condition it is always important to check quickly. How would you meet this emergency—tonight? Have you a bottle of Castoria ready? There is nothing that can take the place of this harmless but effective remedy for children; nothing that acts quite the same, or has quite the same comforting effect on them.

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria; the genuine bears Chas. H. Fletcher's signature on the wrapper.

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GREENSBORO, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

IN GOOD HANDS

While the editor of this page is away attending the sessions of the General Conference correspondence from the Children's Home will be furnished by Robert W. Bradshaw, assistant superintendent of the Home and associate editor of "The Home Chronicle," our Home monthly. Anything Mr. Bradshaw attempts to do will be done well. I am leaving this page and everything else in good hands.

DISTRICT CONFERENCES

The Children's Home is greatly indebted to five of the six presiding elders, whose district conferences have so far been held, for giving choice and ample time for presenting the boys and girls of our Home to the consideration of their conferences. The press of business at one conference was so great as to prevent our getting before the meeting at all. But a fine hearing was accorded at the other five and assurance given of unstinted support to the needs of our interesting family. The children of our Home would like to hug every presiding elder tightly 'round the neck and place big kisses on their genial faces.

AN OPPORTUNITY

The management of the North Carolina Christian Advocate has kindly agreed to forward nine copies of the Advacte each week to the various cottages on our grounds at half price, one dollar per year, this opportunity amounting to $9 per year. Since it is very important that our boys and girls read the Advocate, and they do that very thing regularly, and since some good person will want to forward this amount to us for this purpose I am giving him an opportunity to do so. If more than one accepts more than one year's subscription will be registered. Let the spirit move you. Obey that impulse. Thanks.

TELL US

The management of the Children's Home is anxious to please our friends throughout the Western North Carolina conference. If in the run of events something is done that appears to be wrong let us know. It may be that we are innocent of any offense and in that event should have an opportunity to clear ourselves. If we are guilty we should have an opportunity to ask for forgiveness. At any rate let us know of any dissatisfaction over any decisions which may be made. When some one thinks he has a grievance and begins to spread the idea he may be doing some one a great injustice, especially in these days of easy and rapid means of communication. Tell us.

DISTRESSING

In the course of time your humble servant will be the most unpopular servant in the whole conference. He is having to turn down so many deserving applications for admission to the Home, in the doing of which much dissatisfaction accrues. But popularity is a sort of fleeting thing and is not to be sought after too confidently. However, the matter of denying a home to deserving homeless children is another thing. It is really distressing.

A HOME PRODUCT

Miss Nell Binkley, Danbury, now making good in facing the problems of life writes as follows:

"I note with interest your paragraphs each week in the Advocate. Being a graduate of the Children's Home, having spent the greater part of my life there, and having two sisters there now, one to graduate from the high school in June, I find much pleasure in reading what you have to say about the children and things in general. I feel that I owe everything I am and everything I hope to be to the good people of the Western North Carolina conference for giving me such a good home to live in."

VERY FINE

A certain Wesley Bible class in our conference has recently written us asking the privilege of clothing one of our children, preferring to be assigned a child who might be overlooked when beauty and aptitude would be considered. When the child was selected and notified that this good class claimed her as their object of attention and interest much joy was manifested. The child has taken on new life and greatly pleased to know that somebody cares especially for her.

GOOD GIVERS

Among others I wish you would note the following liberal givers on last fifth Sunday offering:

Central, Asheville	$100.00
Hawthorne Lane, Charlotte	89.44
First Church, Charlotte	83.90
Wesley Memorial, High Point	283.79
Ramseur-Franklinville	103.67
West Market Street, Greensboro	70.92
First Church, Salisbury	132.70
Broad Street, Statesville	79.76
Thomasville Ct.	126.52

Some smaller gifts are also good, notably $21.31 from Burke circuit, $37.85 from Linwood circuit, $34.52 from Concord circuit, and $24.70 from Salisbury circuit.

A kind motorist had given an old country lady a ride for at least eight miles. At last he turned and said to her, "Madame, where shall I let you out?"

Old Lady: "Bless you, sir, I was going the other way, but I didn't like to hurt your feelings."

PAINS

No matter how severe, you can always have immediate relief:

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In another paragraph I am reproducing parts of an address I delivered at the Tri-State Orphanage conference which met at the Connie Maxwell Orphanage, Greenwood, S. C., on the 29th and 30th of April. "Changing Conceptions in Orphanage Work" was the subject I discussed. I believe some of our notions about the work and mission of an orphanage need to undergo changes. If orphanages are to do the best work they must keep abreast of the times. We cannot afford to stand still when such rapid changes are taking place in the field of social service. For this reason I want to ask that these extracts from my paper be read by the friends of our cause. I am sorry I haven't the space to reproduce the entire address.

* * * *

It shall be my purpose this evening to point out some of the weaknesses and defects, and to commend the good points, of institutional training with the sincere hope of eliminating the shortcomings which so seriously interfere with the progress and success of our work and at the same time strengthen and advance all that is worthy and noble. One of the evidences of a changed attitude in our orphanages today is our willingness to come out in the open and discuss our failures and blunders, as well as to proclaim our virtues. We have nothing to fear in taking the public into our confidence and letting it know some of the obstacles that impede our progress. In indicating some of our defects I shall speak frankly and sincerely. Under no circumstances do I want to be dogmatic or intolerant, for I have a perfect contempt for such an attitude—whether in politics or religion. As leaders we do not want to be guilty of doing a shoddy piece of social welfare work. This change that has taken place in our conceptions of the nature of our work makes us anxious to detect and correct our faults. While we have made wonderful strides in the field of social service and uplift we have not yet arrived and reaped all the possibilities that lie just ahead of us. There are some obstacles that still lie between us and the greatest possible success in our special field of endeavor and service.

In discussing this phase of my subject I want to say that one of the greatest hindrances to orphanage work is a spirit of complacency which holds undisputed sway with some executives and workers. Such a spirit is not only detrimental to the progress and success of our work, but is positively suicidal in its deadly influence on the workers and institutions. Such an attitude proclaims in thunder tones that such leaders, if we may call them by that name, have closed minds and hearts. The windows of their intellect and soul are closed and the shades pulled down to shut out the light, the only source that can vitalize and make strong and wholesome the institutions. That was a terrible bill of indictment that the inspired writer brought against one of the churches of Asia Minor when he declared that it was neither cold nor hot. Such a condition is nauseating to all who are cast in heroic mold. The self-satisfied go the rounds of their daily drudgery as in a treadmill. No new leaven is ever introduced into their thinking and feeling. No fresh, invigorating breeze ever blows upon their desolate spot. They have no patience or sympathy with that statement of the wise who declared ,"Those who have gone before us have accomplished much but have finished nothing." They forget that which they have inherited in bud should be given to others in fragrant flower, and that which has come to them in flower should be passed on to others in luscious fruit and golden harvest. They are the ones who say that the past is good enough for them, and do not give themselves any concern about interpreting present day problems in the light of scientific and modern scholarship. They are too indolent to exert themselves to study that they may show themselves workmen approved of God and all the world. What has been is the very acme of perfection. Why become impatient and restless, they say, when much study is a weariness of the flesh? We are not to allow ourselves for a moment to be influenced by the standpatters, the self-sufficient who arrived at the goal of their ambition the very day that they assumed their task at the institution. We must investigate and search out the best method that social service can teach us. We must sit at the feet of the skilled and successful who have won a place of commanding influence in the field of modern sociology, and then the deadly spirit of complacency will forever be driven from our minds and hearts, and a better and brighter day will dawn for our orphanages.

"The things that haven't been done before,
Those are the things to try;
Columbus dreamed of an unknown shore
At the rim of the far-flung sky,
And his heart was bold and his faith was strong
As he ventured in dangers new,
And he paid no heed to the jeering throng
Or the fears of the doubting crew.

The many will follow the beaten track
With the guide posts on the way;
They live and have lived for ages back
With a chart for every day;
Someone has told them it is safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

A few strike out, without map or chart,
Where never a man has been,
From the beaten paths they draw apart
To see what no man has seen.
There are deeds they hunger alone to do;
Though battered and bruised and sore,
They blaze each path for the many, who
Do nothing not done before.

The things that haven't been done before
Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew,
Or dare you, whether you win or fail,
Strike out for a goal that's new?"

Wishes to Help Others



Spartanburg, S. C. —"During my second expectant period I started going down in health. I was in a very miserable condition when I decided to try Dr. Pierce's Favorite Prescription and it surely did help me not only in ridding me of my aches and pains, but I felt so well and contented all through the trying months of expectancy, and I had a much easier time than before. I feel sure I owe to Dr. Pierce's Favorite Prescription, a debt of gratitude. I am glad to give this personal experience so that other women may be helped as I was."—Mrs. Emma Holtzclaw, 528 Kingston St. Dealers.

Send 10c for a trial of Prescription Tablets to Dr. Pierce, Buffalo, N. Y.

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THE ETERNAL CHALLENGE

(Continued from page 13)

only an hour; and that I, because you didn't like him, have scarcely spoken to him since. I think I've been foolish to pay any heed whatever to your evident ill-feeling for him."

"Forgive me, Naomi, but if you knew how I loved you—"

"Do you love me, Edgar?"

"Of course I do. That's why I've been so madly jealous; that's why the very thought of the fellow having been with you in Palestine, and the very thought of your being friendly with him since, makes me lose control of myself."

For a few seconds a silence fell between them. Naomi was evidently thinking of what her lover had said, perhaps she was trying to find excuses for him, while he sat looking at her.

Yes, he could not help admiring her. She might not be beautiful according to some standards of beauty, but she appealed to the strongest characteristics of Edgar Inchcliffe's nature. Wherever he might go, into what society he might enter, he would never be able to find a more fitting bride. She would grace his household, she would uphold the position he coveted. Perhaps the strongest trait in Edgar Inchcliffe's nature was pride. He loved to think of himself as superior to the ordinary Lancashire manufacturer, as altogether removed from the men with whom he came into daily contact. He wanted to hold his head high among the important families of the county, to be looked upon as something more than a man whose family had made money by trade, and the thought that he was engaged to Naomi Shuttleworth gratified his vanity. The Shuttleworths were regarded as among the "best families" in the county, while Naomi herself would grace any household. There had been mesalliances in the Inchcliffe family—his own mother even was the daughter of a mill manager; but this could never be said of the Shuttleworths. Of course old Hugh Shuttleworth had also made money in trade, but he was known as a colliery proprietor, and his family had for generations owned the land under which the coal had been found.

In short, Edgar Inchcliffe was in many ways a snob, and the fact that he was engaged to Naomi added to his vanity.

"Yes," he went on, "I've been jealous; perhaps I am still. Perhaps, too, it's made me unreasonable, and I don't want to be unreasonable." He was silent for a second, and then went on: "The best way to cure my jealousy is to marry me, to marry me at once. Won't you, Naomi?"

She was but a girl, not yet twenty, and perhaps this direct appeal frightened her; anyhow, a pallor crept over her face; the blood even receded from her lips.

"Not yet," she replied quietly.

"Not yet? What do you mean?"

"I don't want to be married yet; I am not sure that I wish to be married at all."

"But, Naomi—!"

The girl rose from her chair and went to the window, where she stood for some time looking on the flower beds outside. Edgar Inchcliffe essayed to rise, but sat down again immediately.

"Are you playing straight with me, Naomi?"

"I think it's time I spoke. I wanted to be married before you and your mother went away. I've asked you half a dozen times since you came back, but you've always put me off. Why?"

"I gave you my reasons."

"Your reasons were paltry excuses. Come, Naomi, we mustn't quarrel, and I want the matter settled. Why do you keep putting me off?"

"Edgar, are you sure you love me? Are you sure I am the only girl in the world to you? I know I am old-fashioned, and I hate the flippant way some girls talk of marrying; are you sure?"

"Haven't I proved it? Haven't I been your devoted slave? Besides, as I said, ours is not an ordinary engagement. Our marriage was arranged by my father and yours, and we both stood by your father's deathbed when we made our promises. You don't want to break the engagement, do you?"

"And if I did?" she asked slowly.

"Nothing in the world would persuade me to give you up," he cried passionately; "nothing. Look here, you havn't been playing fast and loose—"

The girl turned towards him with flashing eyes, and the words he was about to speak died on his lips.

"Forgive me," he said, "but the very thought of—of your not wanting to marry me drives me mad. You wouldn't break the promise you made to your father when he was dying, would you?"

"No," she replied.

"And you never shall! I will hold you to that, whatever happens."

Their conversation ceased then. There was a knock at the door and a servant entered bearing a tea-tray. After that they discussed trivial matters, and it would seem that the girl had forgotten what had taken place. Neither did Edgar Inchcliffe refer to it again; perhaps he was afraid. He had not the same feeling of proprietorship as he had a few months before. Even when she left him immediately after tea, their parting was not like the parting of lovers.

A few days later Edgar Inchcliffe was up and about again. There were ominous signs that the industrial peace which had been mtaintained during the summer was coming to an end, and Edgar, who was regarded as the representative of the employers, and was often referred to as "a die-hard," found his hands full. He answered no questions concerning the outrage he had suffered; indeed, he seemed to avoid the subject. Nevertheless, he smiled meaningly when Nick Trebartha's name was mentioned in connection with it, and from his vague remarks it was inferred that he had made up his mind that Nick had meant to kill him.

Nick was, in the main, in blissful ignorance of the gossip which was afloat. No one dared to accuse him, openly, and as he was not one who courted familiari-



Felt Weak and Faint

"I was feeling very weak and very nervous and I took fainting spells. My side also gave me a lot of trouble. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—*Mrs. Jessie Cook, R. No. 2, Box 88A, Murphy, North Carolina.*

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ty no one spoke to him about it. Nevertheless, Edgar Inchcliffe was much in his mind. His influence was more and more felt in the commercial and industrial world of Ben's Cross, and he knew that with his, Edgar Inchcliffe's backing, the other employers would steadfastly repel any demands which the work people might make. But it was not only in that connection that he thought of him. Edgar Inchcliffe was the affianced husband of the only woman in the world he cared for—ever could care for. He had scarcely spoken to Naomi since the dinner party at Barcroft Hall, save on one occasion. That was when Mrs. Shuttleworth and Naomi came to Mythamroyd to tea. He was sorry afterwards that she had come; it made him realize more than ever how much he loved her, and how hopeless his passion was. Nevertheless, his love grew rather than diminished; it was the one great overwhelming fact in his life.

But he hid it in his own heart, and no one in the whole district had the least suspicion of the truth. He knew Naomi was not for him; knew that what had come to him on the spot where nearly two thousand years ago the world's great tragedy had taken place, must be buried and if possible forgotten.

Then one day he lost control over himself. All his resolutions went to the winds, and he became the sport of the impulse of the moment.

(Continued next week)

ATMOSPHERE AFFECTS FLOUR

Austin-Heaton Company Uses Humidifiers

There are many technical operations in the making of flour that must be executed with meticulous care if the finished product is to give reliable, uniformly-good baking results. One element which affects the quality of the flour is the matter of temperature. During the milling process, sudden changes in temperature and irregular conditions of humidity will result in an uneven quality of flour, even though only the very best grade of wheat is used.

The Austin-Heaton Company of Durham, N. C., manufacturers of Occo-Nee-Chee Self-Rising Flour, were faced with this difficulty in 1906, when they first began furnishing the highest grades of flour to the housewives of the two Carolinas. The officers of this concern made it their policy from the beginning to use only the finest grades of wheat and to turn out a product second to none. Every precaution was taken to see that materials and methods were kept to the highest standards. In spite of these efforts, however, the flour could not be brought to its finest perfection because of variations in temperature, so the Austin-Heaton Company decided to manufacture its own flawless weather as well as its own flawless flour.

Now, with the aid of scientifically constructed humidifiers, Occo-Nee-Chee Self-Rising Flour and the other brands turned out by this mill, have achieved a uniform quality which insures successful baking. How well the Austin-Heaton Company has succeeded in pleasing the housewives of North and South Carolina is indicated by the fact that these women are buying 800 barrels a day of the various Austin-Heaton flours. These carefully tested flours have played no small part in building the reputation which the good cooks of this section enjoy for their light, tempting biscuits and feathery, fragrant cakes.

Every Headache Is a Warning

What is a headache? Physicians tell us that headache is "the cry of overtaxed nerves for rest." The cause of simple headache is high nerve tension or strain, which leads to high blood pressure and serious injury to the nervous system.

The next time you have a headache, neuralgic or rheumatic pains, or periodic pains, try the improved method of relief—two teaspoonfuls of Capudine in a little water. Being liquid, Capudine gives relief almost instantly—much quicker than tablets and powders. It relieves by soothing the tense nerves—not by deadening them. Contains no opiates and does not upset the stomach, therefore, is the ideal remedy.

For over thirty years Capudine has been bringing relief to those who suffer from nervous pains. You, too, will find it a joy and comfort when your nerves are unstrung and when you suffer from pain. At drug stores in 30c and 60c sizes. (adv)

Doctor's PRESCRIPTION when system is sluggish; costs nothing to try



When your bowels need help, the mildest thing that will do the work is always the sensible choice. Take a laxative that a family doctor has used for all sorts of cases of chronic constipation. Dr. Caldwell's Syrup Pepsin is so pleasant to the taste, so gentle in its action, it is given children of tender age and yet it is just as thorough and effective as stronger preparations. Pure senna, and harmless laxative herbs; ingredients that start a gentle muscular action. Avoid a coated tongue, laden breath, bilious headaches, etc. Every drug store has Dr. Caldwell's famous prescription in big bottles. *Or just write Dr. Caldwell's Syrup Pepsin, Monticello, Ill., for a free trial bottle.*

Bride Tells Her Secret

"FOR a young bride of twenty-one to lose her vitality and pep is disastrous, almost a sacrilege," says Mrs. George E. Pillow, of Franklin, Va. "That, however," she continues, "is just what I did."

"I had only been married a few months to an athletic husband, who went everywhere and did everything. I tried to keep up with his pace, and simply collapsed under the strain. I never was really ill; just sallow-skinned, depressed, and lifeless. Swimming, dancing, golf, I just couldn't face them. When I began to lose my clear complexion, I was desperate.

"Then one day a girl friend came to pay me a visit. In the bottom of her little bag of clothes lay a crystal-clear bottle—Nujol! A short woman-to-woman talk—a telephone call to a neighboring drug store—and my future happiness was settled.

"That was a year ago. Now I too am never without Nujol, which has brightened and cleansed my body like a cake of pure soap. I eat, sleep, swim, and hike with the enthusiasm of a child. My complexion is all it used to be—and best of all—I am my husband's little pal again."

The wonderful thing about crystal-clear Nujol is that it is not a medicine; it contains no drugs—it cannot hurt even a baby. It is simply the normal internal lubrication which



Beauty, Charm, Clear Skin—How Can They be Won?

your body needs. Let Nujol clear the poisons out of your body (we all have them), and flood the sunshine of happiness into your life.

It sounds like a fairy tale, but millions of people have proved it. So can you. Get Nujol at any drug store—sold only in sealed packages, with the Nujol trademark. It costs but a few cents and it will make you feel like a million dollars!

Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Elizabeth City—Columbia ..... May 7-8
Fayetteville—Roseboro ..... May 13-14
Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30
Asheville—Fletcher ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

May

Burlington Ct., Bethel, a.m. 11
Mebane, p.m. 11
West Burlington, a.m. 18
Webb Avenue, p.m. 18
Cedar Grove, Prospect, a.m. 25
Front Street, p.m. 25

June

South Alamance, Clover Garden, a.m. 1
Brooksdale, Trinity, a.m. 8
Long Memorial, p.m. 8
Haw River, a.m. 15
Graham, p.m. 15
Hillsboro, Lebanon, a.m. 22
Milton, Purley, 4 p.m. 22
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July

Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August

Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May

City Road, night 14
Perquimans, New Hope, 11 16
Kitty Hawk, Duck, 11 17
Currituck, Sharon, 11 18
First Church, 11 25
South Mills, Sharon, afternoon 25

June

Roper, Mackeys, 11 1
Plymouth, Plymouth, night 1
Pasquotank, Epworth, 11 7
Moyock, Memorial, 11 8
South Camden, Wesleys, afternoon 8
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July

Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
SECOND ROUND

May

Roseboro, McGees, p.m. 11
District Conference, Roseboro 13-14

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May

Oriental, Arapahoe, 11 11
New Bern, Centenary, night 11
Pamlico, Hobucken, 11 18
Riverside-Bridgeton, Rhems, 3:30 18
Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11 24
Preaching 3 25
Morehead City, night 25

June

Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May

Benson, Elevation, 11 11
Clayton, Calvary, 3:30 11
Edenton Street, 11 18
Selma, night 18
Franklinton, 11 25
Smithfield, night 25
Four Oaks, Elizabeth, 11 30
Cary-Apex, Macedonia, 11 31

June

Princeton Ct., Princeton, 11 1
Tar River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July

Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuquа, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May

Laurel Hill, 3 18
Caledonia, 3 18
Wadeville 25

June

Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July

Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
SECOND ROUND

May

Norlina, Union 10-11

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May

Hendersonville, 11 11
Mills River, Horseshoe, 3 11
Emma, night 11
Hot Springs, Fairview, 11 25
Marshall, Walnut, 3 25

June

Biltmore, 11 1
Fairview, 3 1
Acton, night 1
Weaverville Ct., Pleas Gr., Sat. 11 7
Black Mountain, 11 8
Elk Mountain, 3 8
Weaverville, night 8
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July

Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May

Chadwick, 11 25
Wesley Heights, night 25

June

Hawthorne Lane, 11 1
Trinity-Derita, Derita, 3 1
Thrift-Moores, Thrift, night 1
First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July

Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June

Shelby Ct., Elbethel, 11 .... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

Stanfield, Stanfield, 11 1
Bethel, Bogers, 3 1
China Grove, night 1
Albemarle Ct., Union Chapel, 11 8
Salem, Oak Grove, Sat. 11 and Sun. 3 8
Albemarle, First St., night 8
Pastors' School, Duke University 9-20
Westford, 11 22
Concord Ct., Mt. Olivet, Sat. 11 and Sun. 3 22
Kerr Street, night 22
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July

First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9

All persons of the district are urged to make their arrangements to attend the Pastors' School at Duke University June 9-20.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

May

Rutherfordton, 11 11
Forest City, night 11
Bostic, Hopewell, 11 18
Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July

Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

May

Dobson, Rockford, 3 10-1
Yadkinville, East Bend, 11 11
Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June

Watauga, Valle Crucis, 11 .... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University .... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May

Catawba, Concord, 3 10
Statesville, Broad St., 11 11
Ball's Creek, Center, 3 11
Race St., night 11
Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July

Elmwood, Ebenezer 3 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June

Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July

Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Wayesville, 11 27
Canton, night 27
District conference at Canton June 26-27.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May

Clarke Street, 11 11
South Rocky Mount, 8 11
Stumpy Point, 11 18
Fairfield, 7:30 18
Wilson, 11 and 8 25
Elm City, Horne's, 3:39 25

June

Stantonsburg, 11 1
Fremont Ct., Yelverton, 3 1
Bath Ct., Ware's, 11 and 2 8
Washington, 8 8
Robersonville Ct., Arthur, 11 15
Ayden, 8 15
Vanceboro Ct., Chapman's, 11 22
Aurora Ct., Bonnerton, 3:30 22
McKendree, 11 29
Tarboro, 8 29

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

May

Centenary, 11 11
West End, 7:30 11
Davie, Concord, 11 17
Farmington, Huntsville, 3 17
West End, 11 18
Centenary, 7:30 18
Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

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IN MEMORIAM

COLLINS—Alice Harriet Cannon Collins, daughter of Jeremiah and Martha Cannon, was born November 5, 1860; died February 22, 1930. December 20, 1888, she was married to Abram Collins. To this union six children were born. Four are living: Mrs. Eddie Dunbar, Pungo, N. C., Mrs. Dan Conway, Mrs. Will Jones and Tom Collins of Maysville, N. C.; her husband having died some years ago. Mrs. Collins joined the Methodist church when young and was faithful to the end. She enjoyed going to church and was a good woman who will be missed both in the home and in the community. J. C. Harmon, P. C.

LANCASTER — Mrs. Maggie Bland Lancaster died at her home in Craven county February 13, 1930, after an illness of several weeks. She was 47 years old, having been born December 6, 1882. At the age of 12 she joined the Methodist church at Epworth (Vanceboro circuit) and was loyal to her church till death. She was always at Sunday school and preaching service when she was able. She is survived by her husband, R. O. Lancaster, and the following brothers and sisters: J. T. Bland, J. M. Bland, G. W. Bland, D. R. Bland, J. F. Bland, Glenn Bland, Clayton Bland, Raleigh Bland, Mrs. H. B. Pittman, Mrs. Henry Huff, and sons and daughter, Alton, Julia, Wade, and J. Van. W. N. Vaughan.

WARD—The many friends of Jesse T. Ward of Kenly, N. C., will regret to learn that after an illness of several weeks Mr. Ward died at his home March 14, 1930, and was buried in the Kenly cemetery.

Mr. Ward was born May 9, 1861. He was one of the first settlers of Kenly, moving here in 1868. He was engaged in the mercantile business and was regarded one of the most honorable and successful citizens of the community, quiet and unassuming, attending strictly to his business. He was a member of the Methodist church here, having joined the church under the ministry of Rev. T. A. Sikes in 1915. He was a loyal supporter of his church.

The funeral was conducted by his pastor, Rev. Jas. H. Frizelle and the large congregation attending it and the floral offerings attested the high esteem in which he was held. Mr. Ward leaves a faithful wife and several children, all of whom are grown, to mourn his going. Peace to his ashes.

Jas. H. Frizelle, Pastor.

SANDERS—The subject of this obituary, Mrs. Bettie W. Sanders, was born May 6, 1851, and died at her home here February 3, 1930, almost 79 years old. On May 16, 1876, she was married to Mr. A. M. Sanders, at the time of whose death, November 2, 1925, they had lived happily together almost 50 years. Of this union there are five surviving children, one son and four daughters, as follows: Lee E. Sanders of Rocky Mount, Mrs. Ed A. Holt of Princeton, Mrs. John C. Hood of Kinston, Mrs. T. W. LeMay and Miss Bettie Lee Sanders of this city. There are also 16 living grandchildren.

When a young girl she professed saving faith in Christ and joined Elizabeth Methodist church. Several years later, with her change of residence to Smithfield, N. C., she moved her membership to Centenary church here, of which she was a loyal and consistent member to the moment of her death.

Of the high estimate of her as a mother one need only observe the genuine devotion of her children and grandchildren to her. Of the great confidence in and love for her by her church friends, the fact that a circle of her church missionary society bears her name offers eloquent testimony.

Her approach to death with heart trouble stretched through several years of suffering, calling for the exercise of extraordinary patience and endurance. Her faith in her Lord proved the victory that overcame the trying test and kept her without a murmur to the end, proving a tribute to the power of God's sustaining grace.

As her pastor, I repeatedly observed her calmness in the confidence that all was well with her soul as she talked of her expected going. The life she lived and the death she died summed up was a pathway of brightness that brightened more and more into her perfect day. Her memory is a glorious, blessed heritage to her loved ones and friends. In it is the assurance that she will await them at the beautiful gate and greet them into one joyous, everlasting reunion.

J. D. Bundy.

HURLEY—On February 16, 1930, John Frank Hurley of Montgomery county, Star, N. C., fell asleep to live with Jesus. He was born August 31, 1852; was the son of Daniel Wade and Margaret Hurley, also the youngest son of ten children. On September 21, 1873, he married Miss Martitia Freeman. She died August 14, 1895. May 23, 1896, he married Miss Mary Ellen McQuage of Mount Gilead, N. C. A good many years ago he professed faith in Christ and joined the Star M. E. church, Biscoe circuit, of which he was a faithful member as long as he was able to attend. For the past two years he was in ill health, yet was bedfast only the last two weeks. He leaves behind a devoted widow to mourn her loss. His wonderful disposition, kind heart and Christ-like spirit won for him many true friends, and especially the love of all his neighbors. The funeral service was conducted by Rev. J. R. Jordan, Rev. J. H. Miller, and Rev. A. G. Lassiter at the Star M. E. church, which was largely attended. The floral designs were beautiful. He was laid to rest in the church cemetery. A Niece.

IN MEMORIAM

Whereas, in the death of Mrs. Sarah E. Shearin, which occurred at the home of her son, Mr. N. M. Shearin, in Weldon, N. C., on the morning of February 24, 1930, the M. E. church and Woman's Missionary Society, in both of which she had been a long, faithful, interested and useful member, have sustained a very great loss. We wish in this way to offer a few words of sympathy, love and appreciation. We would say that Mrs. Shearin's life among us has been an inspiration to us all. By her gentle manner and sweet spirit she has shown forth the marks of a true disciple of our Lord, and while we regret her sweet smile and gentle manner we sorrow not as those who have no hope, but pray that our faith may be strengthened, our hopes brightened with the thought that she is not dead but only sleeps to await the coming of Him "who giveth his beloved sleep," and has promised that when we too awake we shall see him as he is and be with her and all who are faithful in his service.

We pray that in her passing we may feel that if we are faithful and true we may "press forward to the mark of our high calling in Christ Jesus," looking unto him to keep us faithful and save us in the end.

With love and sympathy for her family and those so greatly bereaved.

Mrs. I. T. Wilkins,
Mrs. G. D. Hawks,
Mrs. H. C. Spiers.

IN MEMORIAM

In memory of C. M. Litaker, who died March 31, 1930.

We will not, we must not say,
That he is dead, but just away.
God went into their home
And took grandfather alone.

God had an empty chair,
So he took him up there.
He was not seventy-seven,
But God took him to heaven.

He lived a happy life.
Now he has left his dear wife
To grieve because he is gone
And left her all alone.

If we live right, when we die
We will see grandfather on high.
We will not, we must not say,
That he is dead, but just away.

His granddaughter,
Ruth Litaker.

RESOLUTIONS OF RESPECT

We, the members of Dr. Brown's Bible class of Trinity Methodist church, wish to pay loving tribute to our dear friend and co-worker, Mrs. Della Raspberry, who slipped away from us so quietly and unexpectedly on March 7, 1930.

Mrs. Raspberry was a faithful and loyal member of our class and church, whose strong character and winsome personality endeared her to all who came in contact with her. Therefore, be it resolved:

First, That in the death of Mrs. Raspberry we have lost a most worthy member.

Second, That we strive to emulate those Christian graces so manifest in her life.

Third, That we extend to the bereaved family and many friends our heartfelt sympathy.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, and a copy spread on the records of our class.

Mrs. Lela C. Hutchins,
Mrs. E. E. Rone,
Mrs. Annie Peek,

RESOLUTIONS OF RESPECT

On February 25, 1930, God in his infinite wisdom took from our midst the gentle spirit of one of our beloved church members, James Little. He was an earnest, loyal member, zealous in all things for the advancement of the church and his community. We miss his cheerful face and inspiring presence and know his place cannot be filled, but we feel that our loss is his gain, for we believe he has gone to a fairer and richer field. Therefore we, the members of Bethel church, feel that we want to publicly express our heartfelt sorrow in the loss of our beloved member; be it resolved::

First, That while we sorrow in his going away and our hearts are heavy because he will not meet with us again, we are comforted, knowing all is well with him.

Second, That we bow in humble submission to the will of the heavenly Father, giving thanks unto him for his life and comforting ourselves with the thought that he doeth all things well.

Third, That we offer to his bereaved family and mourning friends over whom sorrow has hung her mantle our heartfelt sympathy, and pray that his infinite goodness brings speedy relief to their burdened hearts.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to be written in the minutes and one to following papers: The N. C. Christian Advocate and the Catawba News-Enterprise.

Mrs. Chas. D. Gabriel,
Mrs. Carl Brotherton,
M. L. Keistler.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 74 GREENSBORO, N. C., THURSDAY, MAY 15, 1930 Number 20

Prohibition—Short History

IN the case of drink, the first law was local option. Each town voted for itself alone whether or not it wanted the liquor traffic within its limits. Many towns said they did not. How natural that the law should expand to cover the county; then the state! Bitter was every struggle. No-license states increased in number. Prohibition for the nation was pressing upon the attention of the people. Long a national prohibition party represented this sentiment. In those states where prohibition was not in effect, efforts were made to control the use of alcohol by teaching the evils of its abuse. Mass industry and congestion of population in cities were two great problems in the situation. The makers of beverage alcohol rose in defense and formed a terrific power in politics. They spent money lushly, shamelessly. One by one they were forced to concessions. High license, fewer saloons, shorter hours of sale, Sunday closing, and many other devices were tried, and not one of them stopped the tide against alcoholic drink.

But drink did not stop either. If today we have bootlegging, with the legal decrease of number of saloons, formerly we had speakeasies. No matter what was done, alcohol persisted in having its way. At last a sentiment grew to strength that there could be no relief by compromise. Then came the Eighteenth Amendment.

—The Christian Register.

THE UNSEEN FOUNDATIONS: A PARABLE OF SAFED THE SAGE

I was in the City of New York. And I emerged from the Grand Central Station and walked along Vanderbilt Avenue, and I beheld a crack that was of the width of two fingers all along the bottom of the great buildings on either side. And I entered into a vast Inn, and was sent unto the Nineteenth Floor. And when I came down, and passed out into the street, I looked, and lo, the vast building rested not upon the Pavement of the Street, but stood a small space above and apart from it.

And I inquired, and I said, What miracle is this that I behold? For who can doubt that the Earth is hung upon empty space, when I behold buildings that would make the tower of Babel look like Thirty Pence, standing clear of all visible foundations?

And I walked across into Park Avenue,and behold the same was true.

And when I inquired concerning this matter, I was inquired of saying, At what Inn dost thou sojourn?

And I answered, Behold I dwell on the Nineteenth Floor of yonder Little Boarding House, and so far as I can discern it is built upon Air, for it resteth nowhere upon the Street.

And he who spake unto me said, Art thou disturbed by the trains of the New York Central that thunder under thee?

And I answered, I have not noticed them.

And he said, When thou goeth forth to do business in a Skyscraper hard by, dost thou notice the Vibration that is caused by the Trains? And I said, I have not noticed it.

And he said, Those buildings rest on Mighty Piers of Concrete and Steel that go far down to solid Rock, so that the Thunder of the Trains Jarreth them not. And if it were not so, then should all these Vast Structures shake and Vibrate as if the Very Earth did Quake.

Now when I considered all this, I cried in mine heart, and I said, Oh, My God, Grant, I pray thee, that mine own life may have secure foundations, unseen of men, but abiding and immovable, so that when the Trucks rattle by, and the Trains thunder below, my faith shall be serene and unshaken. For I know that if I build indeed on the True Foundation I shall never be moved.

ELIZABETH CITY DISTRICT CONFERENCE

Rev. A. S. Barnes and I in Raleigh were up with the sun and we took breakfast in Rocky Mount. By ten thirty we were in Columbia at the end of highway 90, one hundred and sixty-five miles east of the capital city. Cars were rolling in alongside of the Methodist church in which the Elizabeth City district conference was getting under way.

Rev. G. W. Perry delivered the devotional address. Presiding Elder O. W. Dowd had charge of the communion service, after which he organized the conference. At 12 o'clock the district conference was ready for business.

The presiding elder announced a long list of committees to care for the several interests of the district, the plan being to do most of the work by committee. This allowed plenty of time for other interests. It being arranged for the committees to meet following the lunch hour.

M. T. Plyler received a most favorable hearing in presenting the interests of the Advocate; so did Rev. A. S. Barnes in urging the claims of the Methodist Orphanage. This fine institution has many loyal friends and supporters in the Elizabeth City district.

Rev. H. I. Glass and Rev. C. B. Culbreth, two former presiding elders, were given welcome and allowed words of appreciation. The elders of the Washington district, J. H. McCracken, and of the New Bern, Dr. Walter Patten, were also given the glad hand.

President C. C. Alexander of Louisburg College, was allowed ample time to present his institution. In fact, though the conference was a little slow in getting started, the elder had plenty of time for all.

Brother Dowd is giving himself to the district in such a way as to get results. He is keeping up with every phase of the work by a careful system of check-up meetings.

To talk of old friends and to grow ecstatic over the ham and cake of that luncheon would be easy, but the crowded conditions of our columns will not suffer any such delights.

Having spent four hours in Columbia we were back in Raleigh before the set of sun—tired but pleased with the memories of the day.

Secretary R. G. L. Edwards must do the rest. M.T.P.

A MAJORITY FOR TERM EPISCOPACY

Early Monday morning the question of term episcopacy reached the conference floor when the following article of the proposed constitution was presented for adoption: "The General Conference shall elect by ballot from among the traveling elders as many bishops as it may deem necessary and to fix their tenure of office." The debate was dignified and without a word of bitterness or a suggestion of personality. But the interest of the conference and of the visitors was intense and every word uttered was noted with deepest interest. Yet there was little applause or other evidence of approval or disapproval. While the surface evidences indicated that the vote would be close, the count showed 259 for and 131 against the measure.

The General Conference spent more than three days in discussing the constitution as submitted by the commission and in offering amendments to the constitution proposed. The final vote on the amended document stood 188 for and 205 against.

A PLEA FOR THE OTEEN WORK

May I request of the ministers of the North Carolina conference, who have not responded to the church's appeal for the support of Chaplain Colson at Oteen, that they respond in approximate terms of the amount requested of them by me at the beginning of the year.

Chaplain Colson ministers regularly to more than two hundred tubercular patients. They constitute more than one-third of the patients at Oteen. Under his ministry many men accept Christ and he receives many into the Methodist church.

Scores of the men to whom he administers communion are extremely ill and among patients death constantly hovers. There is no man among us who has to give so constant and tender service to hundreds of sick men.

No church in our conference is being asked for any large amount and our laymen greatly assist in the work.

W. V. McRae, Treas.

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, MAY 15, 1930 Number 20

The powers of evil are defiant. They assail openly and under cover. All true ministers who stand for godliness and for human welfare feel the pressure. They wrestle with flesh and blood and spiritual wickedness in high places; they have to fight in the open and under cover the world, the flesh and the devil. Men who are afraid of the cross and the nail prints would do well to step down and out at once.

These are trying times for those whose faith links them to the external order in religion. With the breaking of much that we had counted essential in our church life, they are forced to become disturbed about the future. Not so with those who hold to the real essentials—to those who really hold to the conviction that God, Jesus, the soul of man abide amid all the change. Such are able to prove all things and to hold fast to the good.

Brother, what means your church to your city? Will it stand this test?

The church is to the city what ripeness is to the orange.

The church is to the city what fragrance is to the rose.

The church is to the city what metallurgy is to gold.

The church is to the city what the rock is to Gibraltar.

We have been talking Pentecost, we have written much about this epochal event, and we have held "retreats" by way of preparation. Easter has come and gone and we are now within the fifty days so momentous in those first far off days. Are we going to let all this time of preparation spend itself without the eager waiting for the realization of another Pentecost. These weeks are really the testing time with the church—with those leaders who would know the power that enables them to continue as did those who became victors in the first century.

Any one who has kept up with the press reports of the General Conference could but be impressed with two things: First, how much of the ordinary routine in dealing with the bishops and the incidental reports that gather about such gatherings were magnified as of first importance; second, how many of the papers displayed big scare headlines which were not justified by the body of the article. Of course, much of this was done to influence the public, since the many read only the headlines of the daily press.

No one need to fear that the General Conference is going to do something extremely radical. These quadrennial gatherings are not given to doing much. The press would have the country to believe that the church is about to blow up, but the end always proves that things are going to move on much as before. General Conferences are usually fettered with inertia. Would that all might be stirred with a fiery passion to spread scriptural holiness over the lands pioneered by the men on horseback. Then there would be less fear in the efforts to make needed adjustments.

"Men stand shivering today around altars where the fires have gone out. What contrast with those first Christians, whose zeal was all aflame! What is needed above all else is that the churches become conscious of the divine power to which Pentecost bears witness. A churchman tells of a visit to the little room in Aldersgate Street, London, where John Wesley's heart was 'strangely warm.' As he sat in meditation a colored man came in. He read the inscription on the bronze plate which told what happened to Wesley on that spot. As he stood in silence the tears began to fall, and, dropping on his knees and raising his hands to heaven, he said: 'Do it again, Lord. Do it again!' That is Pentecost! Power first; program afterward!"

People Are Becoming Aroused Over Prohibition

The number of resolutions coming into this office from district conferences indicate that the Methodist folks are going to bestir themselves. For fifteen years we have kept our mouths shut. We felt that the work was done. But we now know better. A nation-wide effort, with money and determined men, is on to break down respect for law and to make sentiment for repeal of the prohibition laws. This effort is directed by men who are keen and unscrupulous.

The liquor men have always had to fear the women and the preachers. Now they frighten these off by the cry of "partisan politics." In wet territory they are defiant; in dry, they favor state control. The young people do not know the days of liquor in North Carolina and what these meant to the people.

It remains for us who know to carry on a campaign of education for temperance, law enforcement and prohibition. We must let the people know that any man who will not come out in the open and declare his stand will not get our votes for public office—for county, state or nation. All we need to do is to agitate and to educate. The day for action has come.

In the days of barrooms a few men in every town controlled the situation in defiance of good men and devoted women who had the boys and girls at heart. The same effort is on today, but in a different form. Now they berate the preachers for going into politics and spend their days over the "religious issue" in their zeal to keep the church out of politics. But all this counts for little. The older people of North Carolina have not forgotten—they know the days of old. They know something of what is going on today. We are glad they are once more asserting themselves.

The Fine Arts in North Carolina

Manifestations of a varied order at many places indicate that we have amongst us an increasing number of cultured men and women who are giving themselves to a cultivation of the fine arts. Special stress is being put upon music and architecture. There is a real desire among many for our buildings to have some regard for form. This is a distinct advance.

Such gatherings as the Federated Music Clubs which met in Greensboro last week, and the evening made possible in the Odell Memorial of Greensboro College by the Greensboro College Glee Club and the Greensboro Male Chorus in presenting "The Rose Maiden," a cantata, are highly significant. Such as these were not possible in North Carolina a few years ago. The college towns such as Greensboro and Raleigh and Winston-Salem have had an advantage over many others in this respect, but the leaven is working more and more in the whole lump.

That chapel at Duke University, with its carillon of bells, really marks an event of note in the cultural life of the state—for this is to dominate the entire university plant and ultimately to exert a refining and uplifting influence on the life of the university—and of the state and the nation.

These are only a few of the many manifestations of the new spirit that is moving in the "Old North State." Just as in the days prior to the Declaration of Independence in 1776, there were resolutions at many places such as those in Mecklenburg in favor of independence, so now there are movements many. Then the spirit of independence was in the air; now a spirit of culture is manifest.

Though we have a long way to go with the two centuries of ignorance and poverty back of us, we are really making some headway. In the old days there were a few men of Sir Rodger instincts with their libraries of mellow sheep and now and then gracious women of queenly bearing at home in any circle, but they were the exception. Some leisure and genuine culture even in an age of jazz and vulgar pretense can make headway. This is being done. Patience and devotion are essential for the "consummation devoutly to be wished."

The Place of the Big Church

With the emphasis being placed upon the consolidation of the country church so as to get an effective organization in place of small groups of people without leadership and resources sufficient to do effective work has come a tendency to consolidate city churches. Immense congregations are being gathered in our city centers with a corps of workers to carry on. The growth of our cities, the tendency of our people to mistake bigness for greatness and the fondness of many to be in the crowd has fostered this present movement.

There is much to be said for the big organization that functions effectively. But it must be remembered that a church is not primarily a good working machine; it is an institution of

personal relationships—man's relation to God and man's relation to man are of primal concern. The pastor and the pastoral relation holds first place in a church. The power of the personal touch and the effectiveness of pastoral relationship are not to be minimized or counted of small moment in all effective church work. This neglect is one of our present day weaknesses. Too often in the big church this becomes practically an impossibility. The committees function and the machine grinds on with little of soul meeting with soul and of a devoted pastor entering into the cares and anxieties of broken lives. In the big church this loss of the personal touch is almost inevitable.

Many who are in the midst of our present church life and are careful observers of what is going on are ready to agree with a statement made by Frank Fitt in the Christian Century last week. This statement of fact should give us pause. The main contention in this article is that the churches should have pastors. With the present organization of the big church the shepherding of the flock has failed with consequent loss. The writer says:

> Recently one of the larger Protestant denominations, which has always had an enviable record for obtaining thorough and accurate statistics on its local churches throughout its long history, employed an expert to examine its tabulations. It did not take him long to offer convincing proof that, as far as that Protestant body was concerned, the most effective size of church was one of about six hundred members. Judged by its ability to gain new members, to raise its financial budgets, to operate a church school program, to carry on the various other expressions of activity characteristic of the churches today, measured by a combination of tests which have been developed out of the background of the varied types of parishes studied, the church of this size was shown to be the most fruitful for the kingdom of God. In all probability what the statistics revealed in this one large denomination would characterize Protestantism as a whole. The most effective type of church numbers about six hundred members.

The Rejection of Judge Parker

The action of the Senate of the United States in failing to confirm Judge J. J. Parker as associate justice of the Supreme Court must bring serious apprehension to every thoughtful citizen. The plane on which the debate was conducted tended to discount the Senate—to indicate the elements that determine the action of many of the senators. More than this. Action in the Parker case indicates that politics and political pressure shall determine the character of the judges of this highest court in the land. What is then to become of the rights of the people and the sanctity of the law?

The stand taken by the people of his own state without regard to party affiliation is a high tribute to Judge Parker. His own people had known and esteemed him through all the years as university student, citizen of the commonwealth, and judge on the bench. Senators Overman and Simmons stood by him to the last. The bar of the state approved and all good citizens who knew J. J. Parker were for him. He has been forced to suffer as the victim of a complicated political situation.

The Charlotte Observer in an editorial on "A Nation's Shame" closes with this significant paragraph:

> The defeat of Parker is an event that serves notice on the country of the change that has come over Washington. It may no longer expect the personnel of the Supreme Court bench to be selected with an eye to fitness. The jurist who may hope to secure endorsement of the Senate must decide not by law, but for expediency. Only such jurists as may be able to square with the political requirements of that body may hope for elevation. One meaning of the rejection is that the Senate fears reprisals. It would rather line up on the side of the negro and organized labor than on the side of right and justice. It also sounds a yet clearer note, and that is, that no Southern man, however well qualified for the position to which he has been named, may hope for political elevation of the major kind in this day and time. We can never be made to believe that if Judge Parker had hailed from any other section of the country than from the South, his confirmation would have been an assured fact from the very day of his appointment. Again we repeat, a shame has been cast upon the nation.

The Devoted Women

We never attend a missionary society or see the devoted women on their way to a missionary conference but that we thank God and take courage. Here are women who love their Lord and have a genuine interest in missions. They love the cause and give themselves to it. The groups are usually small, but their faith is great.

The women plan and pray and work to make His kingdom come at home and abroad. They save childhood, they elevate womanhood, and they uplift manhood—they stand for righteousness, temperance and justice. What a force they have become! Just a few quiet, devoted workers, sustained by an unseen presence, carry on in a world-redeeming fashion.

More and more these women are becoming a redeeming factor in community life. They are intensely interested in all that concerns the child—the school, sanitation, morals, politics, all touch them most intimately. They are more and more going to make themselves felt.

General Conference at Dallas, Texas

From a Delegate's Chair

At 9 o'clock Wednesday morning, May 7, when Bishop Warren A. Candler, the senior bishop, announced the opening hymn most of the delegates were in their seats and the spacious galleries of the big First church were filled with interested visitors. The number of visitors present was much larger than the conference membership. On the platform were all the bishops and with them was Bishop Edwin H. Hughes of the Methodist Episcopal Church.

After the singing of hymn number 13 in the Methodist hymnal, the conference recited the Apostles' Creed. Bishop Hoyt M. Dobbs led the prayer. Bishop Sam R. Hay read Psalm 46. Bishop H. A. Boaz read the New Testament lesson. Bishop James Cannon, Jr., announced hymn 184. Dr. A. J. Lamar of the Alabama conference offered prayer. Hymn number 408 was announced by Bishop Collins Denny.

The presiding bishop announced that Dr. A. F. Watkins, the secretary of the preceding general conference, had died since the last conference and he called upon Dr. Fitzgerald S. Parker, first assistant secretary, to call the roll. After the roll call of the conference the roll of bishops were called and all answered to their names except Bishop Eugene R. Hendricks and James E. Dickey, who have passed to their eternal reward.

The bishop: Whom will you have as secretary of the conference?

John R. Pepper put in nomination L. H. Estes of the Memphis conference; H. T. Carley nominated Fitzgerald S. Parker of the Louisiana conference; G. W. Barcus nominated R. G. Mood of the North Texas conference.

F. S. Parker feelingly expressed his appreciation of what had been said in putting him in nomination, also of the honor of being put in nomination for the high office of secretary, but stated that for what seemed to him to be sufficient reason he declined to be a candidate for secretary.

The vote for secretary being taken, L. H. Estes received 313 votes and R. G. Mood 91. L. H. Estes was declared elected.

The secretary nominated his assistants as follows: Assistant secretary, Ralph E. Nollner, Central Texas conference. Journal, F. S. Parker, Louisiana conference; J. A. Burrow, Holston conference. Calendar, W. E. Morris, North Alabama conference. Non-Concurrent Calendar, I. C. Jenkins, Florida conference. Revising of the Discipline, H. M. Canter, Baltimore conference; G. C. Emmons, Pacific conference. Daily Advocate and Press, J. N. R. Score, Texas conference. Fraternal Introductions, etc., Judge J. M. Rogers, South Georgia conference. Tellers and Ballot Sheets, John W. Barton, Tennessee conference. Standing Votes, B. Rhett Turnipseed, Upper South Carolina conference; J.R. Countiss, North Mississippi conference; F. R. Hamilton, North Arkansas conference. Yea and Nay Votes, T. M. Grant, North Carolina conference; J. L. Clark, Kentucky conference. Reference of Papers, R. G. Mood, North Texas conference. Railroad secretary, W. M. Cassetty, Jr.

Bishop Edwin H. Hughes of the Methodist Episcopal Church was introduced to the conference.

Dr. Carl C. Gregory, pastor of the church, brought a pleasant message of greetings. This was followed by a message from O. T. Cooper, presiding elder of the Dallas district. Bishop J. M. Moore presented W. C. Everett and other laymen who had made possible arrangements for entertaining the conference. Bishop Candler responded to these addresses. The bishop among other things told the following story:

"I heard a story once of a Texas man who went out one time accompanied by his wife—and he wasn't a man of the dimensions or pulcritude of an Apollo. Some one asked his wife, 'Why do you take him with you?' And his wife replied, 'Because I had rather take him with me than have to kiss him good-by.' Now, you may wish to detain us to prevent having that duty. But we shall have to be going by and by, and when we go I suppose you may take leave of us as Mr. Wesley took leave of his wife. You know he was never successfully married. Every time he fell in love he fell in the wrong place. Eventually his wife left him and he wrote in Latin in his diary, so that you wouldn't know to whom he was referring except for the feminine pronoun, 'I did not send her out; I do not forbid her return; I shall not go after her.' "

After arranging for the usual standing committees, a committee to edit the daily journal and thereby save time, the introduction of Mr. J. H. Beckley of Plymouth, England, lay delegate from the British Wesleyan Church, Bishop Mouzon read the Episcopal Address—an address that made a very fine impression upon conference and visitors. The address concluded the work of the first day.

Second day: At nine o'clock Bishop Candler called the conference to order and announced hymn 354. H. B. Bardwell of the Cuba conference offered prayer. Bishop Candler read a scripture lesson and delivered a brief address. The conference then sang hymn 191.

The secretary called the roll of members who failed to answer, Wednesday morning. The committee on minutes reported as follows: "We, your committee on minutes beg to report that we have examined the minutes and found them correct."

Bishop Candler at this point resigned the chair to Bishop Denny.

The chairman presented to the conference Dr. C. L. Goodell of New York, who spoke briefly of the work of the Federal Council of Churches of Christ in America. A telegram of greeting from the fraternal delegate of Japan was read by the secretary. The committee on fraternal relations was instructed to reply.

The call of the conferences for appeals, memorials, petitions and resolutions consumed quite a bit of time.

R. L. Flowers moved that the conference ask the local committee to provide loud speakers so that the delegates might be able to hear what is being said. The motion was adopted.

Bishop Candler reported for the commission on constitution. Dr. J. W. Moore of Virginia moved that this report be referred to a special committee appointed by the annual conference delegations. A live debate ensued over the question of the disposition of the report. It was finally decided that the report be made the special

order for Friday morning after the report of the committee on minutes.

On motion of Dr. J. E. Crawford a special committee on financial systems was ordered. This committee is composed of one minister and one layman from each annual conference to be elected by the several delegations.

Bob Shuler, a member of the conference, who being adjudged in contempt of court is now serving a 20 days' prison sentence in Los Angeles, California, was sent the following message: "The General Conference of the Methodist Episcopal Church, South, in session at Dallas, Texas, expresses its disappointment at your absence, and expresses its confidence in your character."

Fraternal Delegates From England and Canada

Friday evening, May 9, was much more than a formal or routine occasion. It was an event of unusual interest. Dr. J. E. Rattenbury and Mr. J. H. Beckley, Plymouth, England, were the messengers from the English Wesleyan Church, and Dr. J. E. Hughson, pastor of the First United Church of Hamilton, Ontario, was the fraternal messenger from the United Church of Canada.

Dr. Rattenbury spoke interestingly and with fine effect upon The Spiritual Values of Methodism. The conference received with marked cordiality this scholarly representative of the mother church and his address greatly pleased the conference and the visitors who packed the big church both upstairs and down.

Mr. J. H. Beckley, a prominent layman of Plymouth, England, followed Dr. Rattenbury with a timely and interesting message which was a good beginning for the laymen of the Wesleyan Church, as he had the distinction of being the first messenger from that laity.

It was almost 10 o'clock when Bishop Candler, the chairman of the meeting, presented Dr. Hughson of Canada. A few of the great congregation retired, but the greater number remained as if aware that Canadians can be trusted even at a late hour. In a few moments Dr. Hughson showed the stuff that was in him, and by the time he entered upon a discussion of the present liqour laws of Canada the audience was his. The arraignment of those laws which had doubled the amount of liqour consumed was tremendously effective. The audience at one time rose to its feet and cheered and shouted in a manner that one seldom beholds even when a gifted orator speaks with burning conviction on a great moral issue.

DR. C. L. GOODELL SPEAKING TO THE GENERAL CONFERENCE

Fathers and brethren, if you will allow me, I will say that my association with you through your churches has been, perhaps, quite as large as with any of the other denominations, North or South. One of the delightful things to me has been the purpose on the part of your great pastors in these great churches, at the time when you have dedicated these buildings to the worship of God, to make it a period of set spiritual advancement. I enjoy it in this very church with its splendid equipment, these delightful fellowships.

I come to say, by the kind permission of Bishop Denny and yourselves, just a word about this fellowship which we are all enjoying together under the Federal Council. I am sure you will be glad to know some of the recent actions of the Federal Council. May I read just a word from this latest statement of the administrative committee concerning this purpose? "The Federal Council is representative of the constituent denominations in the sense that its form of organization and government has been officially ratified by the highest ecclesiastical authorities, and the members of the Council and its executive and administrative committee are officially appointed by, and are responsible to, these denominations. The Council thus emphasizes the general spirit and ideals common to the member denominations."

May I read a word from the message of the administrative committee adopted last week? "While we are emphasizing the application of religion to the many problems of modern life, we need to recall that we can never apply a thing which we do not really possess. Why should not the churches, during this fifty days of the period of Pentecost, and more especially during the ten days leading up to the day of Pentecost, so far as possible lay aside their absorption in their various programs, which, however good derive their final value only from their relation to the will of God, and devote themselves to meditation and prayer and renewed dedication?? Out of such an experience every church would surely receive a rich Pentecost of its own. Your traditions are second to none in the history of the church. We have been for all these years leaders in evangelical effort. Some time ago Bishop Foster said that once we were poor; the smell of the sail loft was in our garments. But now," he said, "we float more banners and spread more tents than any other of the divisions of the Lord's army. Our ministers are as trained, our churches are as large, our ministers are in touch with the work of the day, and their preaching is as strong and almost as dull as the preaching of other denominations." God's blessing be with you.

GENERAL CONFERENCE NOTES

The conference did not complain of its inability to hear until 10 o'clock the second day, when Dr. R. L. Flowers stated that the delegation of the North Carolina conference could not hear what was going on. This led other delegations to join in the complaint. The result was that a motion by Dr. Flowers was adopted requesting that the local committee install loud speakers.

* * * *

The Episcopal Address was prepared and read by Bishop Edwin D. Mouzon. It was a remarkable state paper read most effectively by the bishop and made a great impression upon the conference. The reading consumed two hours, but the conference remained to the close and frequently punctuated the reading with hearty applause.

* * * *

The first debate of the conference occurred Thursday morning, May 8, upon the question of fixing an order of the day for Friday morning to consider the report of the Commission on Constitution. The opponents of the motion desired to send the whole subject to a special committee. The order of the day was fixed to follow the reading of the report of the committee on journal.

* * * *

The address of Bishop Edwin H. Hughes Wednesday evening, May 7, which was "education night." captured the great audience that packed the church. Seldom does one hear more enthusiastic and universal praise of a public address. Those who have heard the bishop on many occasions declared that Bishop Hughes went beyond his usual high standard, which is superlative praise.

The Romance of American Methodism

By PAUL NEFF GARBER

Avoiding Superfluity of Dress

TODAY it is almost impossible to recognize a Methodist preacher by his mode of dress. There are many Methodist ministers who might easily be mistaken by their appearance as business or professional men. Such, however, was not the case in early American Methodism. There was then among the circuit riders a uniformity of attire. They could be distinguished as far as they could be seen by their peculiar and somber appearance.

The outstanding note of the pioneer preacher's costume was its simplicity. It consisted first of a dark colored, straight-breasted cutaway coat which had a high standing collar and a forked or swallow tail. Under this coat was worn a plain straight-breatsed waistcoat, sometimes fastened with hooks and eyes instead of buttons. Sometimes there was a black or white cravat. Knee trousers and long stockings were worn. Leggings were used in cold weather. A broad brimmed Quaker hat completed the outfit. Such attire can easily be recognized as the common dress of the early colonial period which, after the American Revolution, was supplanted by the frock coat and long trousers.

The early Methodist preachers clung to these garments because they felt that a man's apparel depicted his character and spiritual state. They were not of this world; their hopes and aims were elsewhere. They felt that they must express that feeling by avoiding the fashionable attire of society. If a minister should adopt the mode of the world it signified that he had yielded to the temptations of the flesh; that he had fallen from grace.

Those sincere circuit riders also considered it wicked to put much money into clothing when there were so many needy people in the world. Once when John Wesley Childs had bought material for a new suit he felt a cloud come over him, obscuring his vision of God. He then reflected that he could have been as comfortable in a cheaper suit and could have given the difference to the poor and destitute. Childs was so dejected that he wrote in his journal: "If God will pardon me in this instance I will by his grace assisting me, do so no more."

A study of the journals of the early annual conferences reveals the fact that many resolutions were adopted to enforce uniformity and simplicity of clerical dress. In 1805 the Baltimore conference declared that "in the future the preachers shall not have their waistcoats made with double breasts." In 1821 the same conference requested its members "to wear strait-breasted and plain coats." At the Illinois conference of 1832 when it was found that some of the brethren had adopted worldly styles, Samuel Mitchell was asked to explain the old Methodist costume. After his speech the preachers agreed to "wear hereafter plain, strait-breasted coats." In 1833 the ministers of the Tennessee conference passed a resolution stating: "We deplore the extremes to which many of of our preachers have gone in dress; therefore we pledge ourselves in future to endeavor to be more plain and Methodistic in our apparel."

The conferences did more than pass such legislation. Attempts were made to prevent the licensing of young preachers who did not adopt the Methodist ministerial garb. When George F. Pierce, later Bishop Pierce, came before his quarterly conference for a recommendation to preach the minister of the circuit, John Collinsworth, objected to granting the license because Pierce wore a suit of broadcloth with brass buttons and a velvet collar. It was only after Pierce had explained that the blue broadcloth was his only presentable suit that he was given permission to preach.

The laymen, believing that simplicity of dress contributed to ministerial humility and usefulness, helped to enforce conference legislation. When Stephen Timmons saw how meticulous Henry Bascom was in regard to his garments, he turned Bascom's horse into a large muddy field so that the young preacher would soil his clothes in securing the horse. While on the Augusta circuit in Virginia in the year 1835, Thomas O. Summers found that his double-breasted English looking suit destroyed his work with the older members. In 1848 John Mathews was sent to the Fayetteville station in Tennessee but, upon his arrival, he found that two laymen who had seen him at conference had already publicly criticised him, declaring "He won't do! His shirt collar is too wide." Lovick Pierce was told by a layman that if he did not look so much like a lawyer he could convert half the world.

When long trousers came into use suspenders, or "galluses" as they were called, became popular. Methodism, however, proclaimed them to be objects of pride. At a quarterly conference near Pittsburgh it was decided that the members would use all their efforts "to put down the ungodly practice of wearing suspenders." When Bishop Capers was a young itinerant he used suspenders until a devout layman said to him: "O Brother Capers, how I love you! I love to hear you preach, I love to hear you meet class, I love you anyhow, but oh, them galloweses. Won't you pull them off?"

"Pull them off, my brother, for what?" asked Capers.

"O," replied the layman, "they make you look so worldly; and I know you ain't worldly neither, but do pull them off."

It was thought sinful for a preacher to possess jewelry. A gold or silver watch chain was a sure sign that the minister had become worldly. Thomas O. Summers found many persons on the Augusta circuit who objected to his wearing silver rimmed spectacles. Some declared that Summers was proud. Others doubted that Summers really needed spectacles, suggesting that he was only pretending that he had read many books. Summers was told that if he had to wear spectacles he should at least get a pair with steel frames. In 1807 a layman in the New Hampshire district brought a charge against his preachers on the ground that he wore "silver knee buckles."

The demand for simplicity and plainness of appearance applied even to the care of the preacher's hair. He was expected to brush it flat down on his head; to dress it in any other manner was a concession to pride. George

F. Pierce, who had difficulties with John Collinsworth over the broadcloth coat, was also criticised by the latter because Pierce's hair stood up on the forehead. "George," said Collinsworth, "why do you wear your hair as you do? All the rest of the preachers wear theirs like Bishop Asbury, brushed down, and you brush yours up."

"But, Uncle Collinsworth," replied Pierce, "I have a cowlick; God made my hair to grow up, and I can't make it grow down."

The early Methodist preachers were expected to have a smooth shaven face. According to John Peate, there was a time in the Erie conference when there was not one man "who wore a beard long or short." At the Erie conference of 1860 one preacher prayed earnestly for the brethren who were "adopting Jewish customs." In 1848 considerable excitement arose in certain sections of Alabama because the preachers were turning out their beards. Some laymen declared that they would not allow a bearded man to enter the pulpit. In 1866 when Enoch M. Marvin was elected to the episcopacy, he was the first Southern Methodist bishop with a full beard. Even then there was enough opposition to cause the senior bishop to advise Marvin to have his face shaven. Marvin's reply however was, "They'll have to stand it, they elected me in my beard and they must endure me in my beard."

Bishop Asbury soon discarded any distinctive episcopal dress. At the beginning, however, of his episcopal labors, Asbury had worn a gown similar to that used by Anglican bishops. At the laying of the cornerstone of Cokesbury College, Asbury appeared "in a long silken gown with flowing bands." At Salisbury, North Carolina, Asbury preached in a "black gown, cassock and band." This episcopal custom was out of keeping with American Methodism. Jesse Lee, the preacher at Salisbury, became alarmed over the bishop's gown. He feared that it would hurt the Methodist cause among the poor people. Lee was so caustic in his criticism that Asbury shortly after abandoned this formal dress. He had also found by that time that there was no room in his saddle-bags for such unnecessary articles.

No account of the Methodist preacher's costume would be complete without mention of the "new suit for conference." A minister did not object to being ragged during the year, but he did desire a new suit for the annual meeting of the preachers. During the last quarter of the conference year, he made plans to secure a new outfit. He could always expect some help from the laymen, because even though they had given the preacher very little money, they wanted their leader to appear well with the other ministers. Even on the poorest circuits there were always some good sisters who volunteered to furnish some part of the suit. One might offer some homespun cloth; another might agree to make the minister's coat, while yet another contributed the waistcoat or trousers. An outstanding illustration of the desperate effort on the part of the people and preacher for a new suit for conference is found in 1845 on the Monitowoc circuit, Wisconsin. Some rowdies there who attempted to break up a Methodist meeting were captured and they were released by the laymen only when they promised to furnish the preacher with a full suit, plus socks, shoes, and gloves. As a result, according to the record, the preacher "came to conference as well dressed as the best."

Methodism was unable to maintain her early uniformity and simplicity of ministerial dress. Even though the conferences passed resolutions to stem the tide, by 1830 it was plainly a losing fight. The younger men who entered the itinerancy refused to abide by the old customs. Jones says, "Our young ministers soon quietly gave up the keel bottomed coat with its standing collar for the neat fitting frock coat." One layman insisted that even the chickens realized the change in the preacher's attire. He claimed that in the early days the chickens hid themselves when they saw Methodist ministers approaching, but now the preachers dressed so much like lawyers that the chickens could not recognize them.

It amuses the modern Methodists to read about these curious episodes concerning the attempt to avoid superfluity of clerical dress. But to those devout Methodist leaders it was not a laughing matter; they truly believed that the preacher's clothing symbolized his spiritual condition. It would be unbecoming indeed for modern Methodists to smile unkindly at the eccentricities of pioneer circuit riders on this subject. It was the motive behind their acts and legislation that should be remembered.

"An Unpaid Debt" will be the title of Dr. Garber's article next week.

A PRAYER TO SPRING

***(To Sunshine)**

By W. L. Hutchins.

O soft South Wind where oceans lave,
Please waft a seed above her;
And let it fall upon her grave,
And, blooming, say: I love her.

O welcome spring, she loved you so!
Because you kissed her tresses;
Her smile, like yours, would melt the snow—
Like you she gave caresses.

Please pass above her little tomb
Without a sigh or grieving;
There plant thy flower and let it bloom,
And on her smile ere leaving.

Then breathe my prayer, O Gentle Wind,
For her who left us weeping:
If one delight she cannot find,
God, put it in her keeping.

On her, O Spring, bestow thy wealth,
Let nothing be denied her;
Let flowers blow red for red is health,
And my heart lives beside her.

*She is one of ten inmates of the parsonage who sleeps on the same plot in the cemetery at Lexington.

With a fine degree of insight some one has said that "faith is a matter not of talking, but of walking." Another was considering the same thing when he said, "We do not think our way into life, but we live our way into our thinking." If we but follow Christ and his way of life, we shall then be able to understand a great many things that must ever remain mysteries to us if we try to go our own way alone.—Forward.

Righteousness is the fulfillment of God's purpose in a man's whole life. It begins with the soul, the real eternal self, that is instinct with the life of the God from whom it came. It is the response of the highest in man to the claim of God.—Percy C. Ainsworth.

People and Things

Owing to the crowded conditions of our columns the report of the Diamond Jubilee campaign goes over until next week.

Mr. and Mrs. M. E. Jones of Granite Falls, N. C., announce the engagement of their daughter, Kathryn L., to Mr. J. Garland Winkler, student at Duke University. The wedding will be some time during the summer.

"We had two great mothers' Day services yesterday at Midway and Center. The Sunday school and preaching hours had special programs. One young lady was received into the church."—E. P. Stabler.

"Our revival begins Sunday, May 18, and will probably continue for ten days. The preaching will be done by the pastor. We are praying for a great outpouring of the Spirit on our church during these days."—A. S. Parker.

"I have all of my time except two dates filled for revival meetings in North Carolina during the summer vacation. If any pastor wants a revival to begin either on July 20 or August 24 I will be glad to hear from him. Write me at Wilmore, Kentucky."—Sam Maxwell.

"I closed a meeting at Hayesville last night which was most profitable. The chief results were the deepening of the spiritual life of the Christians and an arousing of the town to a more active interest in the things that pertain to the kingdom of God. On Easter night I received a class into the church, and at present have another one in a process of formation. Our work here is moving along nicely."—Oakley E. Croy.

"For the last 18 days, beginning Easter Sunday, we have been in the midst of a splendid revival at Oak Hill, Table Rock charge. There were 75 altar conversions and many reclamations. Revivals have not become obsolete, for God is the same author of revivals and the salvation of lost souls. The exact number joining church by vow is not yet known. The pastor did the preaching."—J. L. Rayle, Pastor.

"Rev. A. J. Hobbs, Jr., pastor of Centenary Methodist church, New Bern, was with us in a series of services in the Gibson Methodist church during the week of April 27-May 2. Brother Hobbs preached splendid sermons to large congregations, and we feel that the entire community has been enriched through the services rendered by Brother Hobbs. We rejoice that we had the good fortune to have Brother Hobbs with us."—Edgar B. Fisher.

"Pleasant Grove church on the Seaboard charge will be dedicated May 25 at the 11 o'clock service. This church was on the Northampton circuit until Seaboard charge was formed and then it was put with Seaboard. All the former pastors of this church, together with all of its old and new friends, are most cordially invited to be present on this occasion. Rev. E. H. Davis, one of the former pastors of the church, will preach the dedicatory sermon."—R. R. Grant, P. C.

A deputation team composed of seven young men from Duke University had charge of the evening service at Proximity Methodist church last Sunday. They came by invitation of the minister, Rev. Dwight Brown. Two talks were made on the subject of Mother's Day, and a most pleasing feature of the program was the special music consisting of two quartettes and two solos. It was one of the most impressive and helpful of all the special services held in the church during the year.

"All the preachers of the Asheville district are called to meet for a day of discussion and good fellowship on Friday, May 23, at Acton church, where the ladies will furnish dinner. Session will open at 9:30 and close at 3:30."—D. M. Litaker.

"With two revival services under way in this month, the pastor is beginning the revivals on Macon circuit. A meeting was started Tuesday evening, May 6, at Hickory Knoll. The pastor is doing the preaching and a good number of people attended the opening service. The second meeting will be at Union church directly after the close of the first meeting. Several personal workers will help at Union and the pastor will also conduct the services and do the preaching. This meeting at Union promises to be a great one and will continue until the first of June."—C. F. Farriss, Pastor.

"We closed Sunday, May 4, a two weeks' meeting at Leaksville, in which we were ably assisted by Mrs. C. L. Steidley of High Point during the second week. Mrs. Steidley is a hard worker, a consecrated woman, and one of the best assistants I have ever had. The people of Leaksville were delighted with her messages and instruction, and we had one of the best meetings in the history of the local church. Twelve joined the church on profession of faith and six joined by letter. Thirty-two members have been received since conference. We have raised in the past month $600 on church indebtedness."—M. B. Woosley.

"Our pastor was fortunate in having Rev. L. L. Smith of Mt. Olive as preacher and Bro. J. C. Costen of Henderson as song leader for our meeting in Clinton. The meeting began on Monday night after the fourth Sunday in April and closed on Tuesday night after the first Sunday in May. The attendance was fine, the spirit was beautiful and the singing and preaching were great; but the gospel brought to us in song and sermon was the greatest of all. Costen is one of the finest song leaders I have heard and deeply spiritual. Brother Smith is an unusually attractive preacher. Our people were greatly blessed in their spiritual lives and our pastor received into the church eight fine boys and girls. We commend Brothers Costen and Smith to any pastor who may need the help of a singer and preacher in revival work."—A. B. Crumpler.

"We closed an eight days' meeting at Tabernacle church on the Hemp charge last Wednesday night. The pastor was assisted in this meeting by Rev. C. D. Barclift, Jr., pastor of East Roxboro and Longhurst churches. Barclift did excellent preaching and the people were highly pleased. While we did not have any great outward stir, we have many reasons to believe the people were stirred inwardly and deeply. Even though a note of pessimism was sounded at the idea of having a revival at this season of the year, due largely to the fact that tradition has ever outlawed any time except perhaps August for a revival, our attendance was very satisfactory. Though it may not have been Barclift's 'beauty like a cooling tree' which 'drew many people to him,' there was something in his personality or the way he preached that the multitudes could not fail to grasp, and the more they heard the more they desired to hear. Our membership is revived and our church is strengthened."—L. A. Tilley, Pastor.

"Sunday, May 11, was observed as Mothers' Day and our Sunday school (Calvary, Fayetteville) rendered a very pleasing program. Two of our girls, Miss Margaret Milligan and Miss Catheline Gales, were presented presents for fidelity in church and Sunday school. Also each child present was given a copy of the Gospel of St. Matthew. Following the Sunday school our pastor, Rev. R. J. Lough, preached. He then presented a basket of beautiful flowers to each of the oldst and youngest mothers present—ages respectively 65 and 19 years. These flowers were given by the Epworth League. We are planning to have a series of revival services beginning May 18 and continuing for about two weeks."—L. H. Porter, Supt.

"I have been in various meetings in the eastern part of the state. The first meeting was at Carthage with Brother Buffaloe, who is the much liked pastor of the Methodist church. Brother H. C. Smith, presiding elder of the Rockingham district, did the preaching. I enjoyed my asociation with Brothers Buffaloe and Smith. From Carthage I went to Kinston and assisted Rev. E. C. Few for two weeks preceding Easter. We had a wonderful meeting the first week with the young people and the second week with the older people. It was a real treat to be with Few again and the people of Kinston. Then the third meeting was at Mt. Olive Methodist church with my old friend, Bro. L. L. Smith. We worked and prayed for one week, and then Brother Smith and I went over to Clinton and assisted Bro. W. G. Farrar for ten days. The gospel that Smith preaches is the only thing that will save the world from sin. He knows how to win men as few preachers do. The fault today is largely in the pulpit. I am now with Dr. J. H. Barnhardt here at First church, Salisbury."—J. C. Coston.

RICHARD T. WYCHE PASSES

By Dr. S. B. Turrentine.

Richard T. Wyche, son of the late Benjamin and Sarah Hunter Wyche, nationally known story teller and author, died at his home in Washington, D. C., Monday morning, May 5, 1930, after an extended period of illness.

He was born in Vance county, North Carolina, July 25, 1867, and was educated at the University of North Carolina and the Univeristy of Chicago. During his college life he was active in Y. M. C. A. work and later rendered service in the ministry including a period of service at Spring Garden Street Methodist church, Greensboro.

In 1903 he organized and became the first president of the National Story Tellers' League. He was associated in founding and editing the Story Tellers' Magazine and was also a member of the North Carolina Folk Lore Society.

He was regarded as a pioneer in the field of story telling and was in extensive demand at institutions of learning throughout the country.

Mr. Wyche is survived by his wife, who was Miss Maude Ambrister of Norman, Okla.; a daughter, Mary, and son, Richard T., all of Washington; seven sisters, Mrs. E. Poole, Miss Pearl Wyche and Miss Mary Wyche, all of this city; Mrs. Granville Caddock, Halifax, Va.; Mrs. William H. Reade, Person county; Mrs. W. H. Lawson, South Boston, Va., and Mrs. H. A. Harris of Baltimore, Md.; and three brothers, Dr. J. E. Wyche of Guilford College, Dr. C. I. Wyche, Charlotte Hall, Md., and Benjamin Wyche of Charlotte.

On May 7 from the home of his sister, Mrs. E. Poole, in Greensboro, the funeral service was conducted by Rev. H. Grady Hardin, pastor of West Market Street church, assisted by Dr. S. B. Turrentine, president of Greensboro College, and Rev. R. Murphy Williams, pastor of the Presbyterian Church of the Covenant. Interment was in Forest Lawn cemetery, Greensboro.

FAYETTEVILLE DISTRICT CONFERENCE

Rev. W. A. Cade followed several of the presiding elders in attending to much of the business of the district conference in committee. He had every member of the conference on one of the committees. The chairman of each committee had been named before hand and he appeared with a report ready for discussion and amendment. This allowed consideration of every theme in a kind of round table discussion before the report was submitted to the whole body.

The morning session of the first day, with the address by the elder, the organization of the conference, the hearing of M. T. Plyler, S. B. Turrentine and F. S. Aldridge for the causes they represented, and the sermon by Rev. B. T. Hurley, was filled to the full. But all were most patient and showed every appreciation.

Brother Cade had his work so arranged that both days would be full. The prospect for a successful session was most promising. The beautiful church in the grove, the large attendance, the spirit manifest were all highly pleasing.

The Roseboro people have built a most attractive church. They also know how to load down a long table with the best of food. Such a hungry crowd that gathered about that table at 1:30! But they were all satisfied with fully twelve basket left over. One preacher native to that section said the only thing wanting to make the day perfect was a huckleberry pie.

The president of Greensboro College, the professor in Duke University and the Advocate man left the conference in committee work, following the dinner hour. A serious purpose and a new sense of responsibility in this present day crowded in upon many of the preachers and laymen present. All are hopeful for a successful year.

Having attended eleven district conferences in North Carolina within the last month, we are pleased to report that Methodism is much alive—and the people are hopeful. The year should be crowned with fine achievements if there is no slackening of effort. The danger lies in undue confidence before the victory is won. The harvest should be full and abundant. A new spirit seems to be abroad and a finer devotion on the part of many displayed.

In this round over the state we have driven two thousand miles, covering many counties from the coast to the foot of the Blue Ridge. The farms are in better condition and more land is planted at this time than usual. The farmers are at work and they are hopeful. Why should not the churches prosper and the preachers be able to lead on for God and righteousness?

Those vast stretches covered by the Elizabeth City, Weldon, Washington, New Bern, Raleigh, Fayetteville, Wilmington, Statesville, Charlotte, Marion and Winston-Salem districts with hundreds of preachers and thousands of laymen should bring forth abundant harvests. As we mingled with them and listened to their plans we were stirred. May we all have a part in the crowning day.

The Eternal Challenge

CHAPTER XIV, PART II—LOVERS

Joseph Hocking

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It came in this way. The middle of September had now passed, and the evenings were rapidly drawing in. He had motored to Greyburn on business, and on his returning had yielded to a sudden impulse to make a wide detour. In so doing he passed near Barcroft Hall. He would have given anything to have gone in, but he resolutely guided the car past the entrance, and presently descended into a deep valley where a river ran. Although summer had gone, the leaves had only just begun to fall, and here in the valley the lowering sun made fleeting pictures on the rippling waters as it pierced the leaves of the trees which hung thickly overhead. He had crossed the narrow bridge which spanned the water, and was turning sharply to the left, when he stopped the car suddenly. But not a moment too soon. Even as it was the near mudguard touched Naomi Shuttleworth's dress. She had been coming up the lane, and, just there, huge bushes grew on the river banks, the car was hidden from her. A second later Nick had leapt from his seat and was at her side.

"I haven't hurt you, have I? It was careless of me!"

"You didn't even touch me," she laughed. "If anyone was careless it was I."

"You are sure you're not hurt?"

"Of course I'm sure."

"I should never have forgiven myself if— But, thank heaven, you're all right!"

He had no excuse for staying longer at her side, but he did not return to his car. He stood looking at her with parted lips as if wanting to say more, but was unable to find words. His hands were trembling.

"I believe you are frightened, Mr. Trebartha."

"I am," he replied. "I turned the sharp corner quickly, and I was frightened lest I should not be able to stop the thing in time. Are—are you pushed for time?"

"No. Why?"

"May I take you for a ride? The afternoon is glorious; it's the most beautiful day we've had for weeks. Please let me. Let me drive you round by Boggart's Clough, and then back to Mythamroyd for tea. I'd love to."

He was so excited that he scarcely knew what he was saying; he only knew that he and she were together, and that nothing else mattered.

She shook her head. "I'd love to," she replied, "but I mustn't."

"Why not?"

It was then that he lost control over himself. Remember, he was young, ardent, and perhaps foolish.

"I suppose I know," he blurted out a little bitterly. "You're engaged to be married to Edgar Inchcliffe, and it would outrage the conventions for you to be seen riding with a fellow whom Edgar Inchcliffe hates. But you don't love him."

"Mr. Trebartha!"

"You don't. You couldn't! You could no more love him than you could love a tailor's dummy. Your heart doesn't respond to him; there's nothing in him to which it could respond. That's why I say you don't love him."

Of course, it was madness on Nick's part, but he could not help himself. He was swept away by the tide of his own feelings.

"Good afternoon, Mr. Trebartha."

"No, no, don't go yet! I really can't let you. Where are you going?"

"Home," she replied.

"May I walk back with you?"

"I don't think you'd better."

"Why not? My little bus is in no one's way, and there's scarcely any traffic here. Please let me."

She cast her eyes swiftly around her. They were in a shady dell far away from the main traffic of life. There wasn't a house within half a mile and there were no watchful eyes near.

"Why do you want to be with me?" she asked.

"Why?" And he could no longer restrain himself. "Because to be with you is heaven! Because ever since that night in Jerusalem—you remember—there has been no one else in the world for me. I knew then that I loved you. Ever since I've been trying to drive you out of my mind, trying to kill my love; but I can't; it never will be killed. Do you remember—it was not far from the Damascus Gate—you wiped the blood from my face? I felt your fingers on my flesh, I heard you saying kind words me. Was it any wonder that I loved you? I called you by your name, too—Naomi. I thought it the sweetest name in the world—I think so still. You are not vexed with me, are you?"

Involuntarily she shook her head. Without realizing what he was doing, he took her hand.

"Naomi," he said, "I love you! love you! love you! You understand, don't you? And you love me, too. You do. Look at me straight in the eyes and tell me you do.

Nothing was clear to him save that he was standing by the girl he loved. Past, present, and future had not meaning to him save in the interpretation of that fact. He drew nearer to her until his face was close to hers. She felt his hot breath on her cheek, he looked hungrily at her lips.

"May I, Naomi?" he asked.

Still she did not speak, her only answer was a little quivering sigh.

He saw her parted lips and he could not restrain himself any longer. . . . For a moment he was in heaven. Then she suddenly remembered—realized. She tore herself from his embrace. The memory of past years, of her plighted troth, of a hundred promises became real to her.

"How dare you!" she said, like one in anger.

"You're not angry," and Nick laughed. "I know what you're thinking about; but he doesn't matter. You don't love him, never can love him."

"How dare you!" she repeated.

It was a fatuous thing to say, and she felt it, yet nothing else came to her.

"Of course, I love him."

"What! It's a lie; a great black lie. You don't."

But he dropped her hand, and withdrew a step from her.

"You're mad, and I'm mad, Mr. Trebartha."

"I know I am," was the reply, "mad with happiness. I never knew what happiness was before."

"Please go away, please, please!"

"Not until you give me a sufficient reason for going," and he laughed again.

"You must go—go at once." She began to control herself, and the meaning of what had taken place came home to her. "Please go, Mr. Trebartha," she persisted. "If—if— But no, it's no use; I am engaged to be married. I told you so—that night in Jerusalem."

"But that's nothing," cried Nick, still confident. "I thought then that you were engaged to some man you loved; now I know you are not. I've seen him, and I've seen you. He's not your man . . . he's only a bundle of self-importance who matters nothing to you and me."

Whatever she felt as to the truth of his words, she realized the significance of everything now. The past, which he laughed at, held her like hooks of steel. She remembered the promises she had made, remembered what her mother—what everyone expected of her.

"I tell you," cried Nick, "although everything seems impossible now, you're going to marry me."

"Marry you? Never!"

"You don't mean that."

"But I do. I must."

"Why must you?"

"I promised my father when he lay dying, and I couldn't break my promise. He wouldn't let me."

"Who wouldn't let you?"

"Edgar Inchcliffe. He told me so a few days ago. He said he would hold me to the promise I made—to my father. He was with me at the time. We were both in my father's bedroom as—as he lay dying. . . . He held Edgar's hand with his left hand, and mine with his right, I can see him now—and we promised. And I can never break that promise, never, never! That's why all this madness is impossible—it's more than impossible, it's a sin. And he's going to hold me to it, he told me so only a few days ago."

Nick could not mistake the tones of the girl's voice. She seemed scarcely to know what she was saying, but every word was plain, definite—final. And he knew it; knew it by the light in her eyes; knew that she would never alter. For the moment she had forgotten, carried away by the impulse of the moment, carried away by the fervor of his own pleadings. But the facts had come back to her now; come back to her as binding as death, and he knew that all he might say or do would be as nothing.

He stood still and watched her while she went away without sign or word. She seemed to walk on leaden feet, but every step took her father away from him, until she had crossed the bridge and left him on the other side of the river. Then suddenly she was hidden from his sight.

He made no effort to detain her. He could not; he was like a man paralyzed. The birds were still chirping in the tree branches above him, the little streamlet which ran at the base of the bridge was still singing its way down the valley, the sun sank lower and lower, but Nick did not notice.

* * * * * * * *

The date when the agreement between certain of the employers and a large number of employers should expire had nearly come. As has been mentioned earlier in these pages, much unrest had existed in Ben's Cross for a considerable time, but a compact had been made between certain unions and a number of manufacturers whereby the work-people had agreed to work for, and the masters had agreed to pay, a certain wage. It was understood, however, that this agreement was only tentative, and that the whole question should come up for consideration in the autumn of that year.

The employers had unanimously decided that they could not continue paying the wages which had obtained. To do so, they frequently declared, would mean ruin. The work-people, on the other hand, urged that their wages should be increased rather than decreased. They urged that huge profits had been made, and that the masters could well afford their demands.

The men's leaders, when the masters denied this, demanded that their books should be open for inspection and everything thrashed out in the light of day. The fasters, headed by Edgar Inchcliffe, absolutely refused to do this.

This was the state of things on October 1st, and while there was no open rupture, feeling ran high. From all that could be seen the employers were as hard as adamant, while the work-people were just as determined.

It is not for me to enter into a detailed discussion as to who was right and who was worng. When one heard the masters' side of the question, their case seemed unanswereable; on the other hand, when the union leaders had stated the case for the work-people, it appeared so strong that it seemed impossible for them to give way. Nevertheless, there was a great deal to be said on both sides, and many hoped that, as it had been in the past, a compromise would be made, that things would settle down, and that a working basis would be found. Indeed, there were signs which pointed in this direction. Certain of the union leaders had talked with what was called the "more reasonable" of the employers, and from the hints that had been given it was believed among some that, although present wages might not be maintained, there would be no serious reduction.

"If only Edgar Inchcliffe would bend his back a bit, we might fix it up," more than one said; "but he seems to regard work-people as mere hewers of wood and drawers of water."

Then suddenly and without warning Reuben Sutcliffe returned to Ben's Cross. Where he had been since Bella Sutcliffe's disappearance no one knew. The report that he had been seen in Manchester obtained less and less credence.

But returned he had, and immediately a change came over the feeling of the town. Laughter was less seldom heard, while threats became more and more common.

For some weeks before Bella Sutcliffe had disappeared Reuben had been remarkably quiet. He had taken little or no part in such meetings as had been held, while his endeavors to stir up strife had practically ceased. But on his return he had entirely changed. In the old days he had been known to indulge in pleasantries, and bandy jokes with his fellow workmen. Often, in spite of his virulence and evident hatred of the employing classes, he had set public meetings in roars of laughter, by the use of a grim humor which he undoubtedly possessed. But that had all gone now. He was sullen, bitter, and often vitriolic in his speech.

He did not return to work in Nick Trebartha's loom factory; nevertheless he seemed to have plenty of money. Where he had got it, no one knew, but got it he certainly had. He spent none of it at the (Continued on page 21)

Episcopal Address to General Conference of the Methodist Episcopal Church, South, in Session at Dallas, Texas, May, 1930

(Continued from last week)

II. The Relation of the Methodist Episcopal Church, South, to Other Churches.

1. **Our Relation to Other Christians.**—Methodism is not narrowly sectarian; rather we are broadly denominational. A selfish and self-seeking spirit is utterly foreign to the spirit and genius of Methodism. The words of John Wesley in his notable sermon on the Catholic Spirit are worthy of serious consideration: "Speak honorably of the work of God, by whomsoever he works, and kindly of his messengers. And if it be in thy power, not only sympathize with them when they are in difficulty or distress, but give them a cheerful and effectual assistance." This, however, is not to be taken as an expression of the opinion that organic union with other evangelical churches is an end directly to be sought at this time. Such coming together of denominations as are essentially one in origin and doctrine and polity is, indeed, and end devoutly to be wished. But of vastly more importance than any external union is it to "keep the unity of the Spirit in the bonds of peace." To quote Wesley once more: "But though a difference in opinions or modes of worship may prevent an entire external union, yet need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though we may not be of one opinion? Without doubt, we may. Herein all the children of God may unite notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and good works." Nothing should be done here that would look like building altar over against altar anywhere, or arraying one denomination against any other branch of the church of Jesus Christ. Rather should we seek to make more effective our protestations of fraternity toward all followers of our common Lord.

2. **Our Relation to the Federal Council of the Church of Christ in America.**—We are thankful for the part we originally took in making effective that great organization of evangelical churches known as "The Federal Council of the Churches of Christ in America." And we do not forget that our own Bishop Eugene Russell Hendrix was the first president of this council. The Protestant church of America are indeed fortunate in having effected this organization through which they are able to do many things in common for the good of humanity and the building up of the kinddom of God. For we do need, as far as possible, to present a solid front to the world; and after all, the differences that divide evangelical Christians are not nearly so many or so great as are the facts and truths which unite us. Moreover, the essential doctrines of evangelical religion are the common heritages of Protestants everywhere. And there are many things we can do together much more successfully than we could possibly do them working separately and independently. And it is particularly fortunate at this present time, when it has become supremely important to look at all relationships in the light of the principles of our holy religion and to bring the spirit of Jesus to bear upon all departments of human endeavor, that the various Christian denominations are thus able to unite in the interest of a Christian interpretation of life. We should, therefore, pledge anew our interest and continued co-operation in the work of the Federal Council of the Churches of Christ in America; but it should be understood that the Federal Council is not a legislative, but an advisory body, and that it speaks in the name of the denominations that are members only in this capacity.

3. **Our Relation to the Methodist Episcopal Church.**—By all the ties of history and of doctrine and of spiritual kinship we hold a relation to the Methodist Episcopal Church closer than to any other of the evangelical churches. Not only are we related; we are brethren.

The General Conference of our Church meeting in Oklahoma City, in 1914, adopted, by a rising and unanimous vote, a declaration in favor of the unification by reorganization of the Methodist bodies in America. From that time till the final plans was submitted to the churches, able and conscientious men representing the two Episcopal Methodisms labored prayerfully to accomplish the end sought. As is well known, the plan of unification presented was not acceptable to a sufficiently large majority of our people. We believe, however, that this failure was only temporary, and we cherish the hope that at some future time we shall be wise enough to find a way whereby a united Mehodism may, with undivided energies and unwasted resources, deliver her full strength upon the common task of "reforming the continent and spreading Scriptural holiness over these lands."

Nevertheless, we ought to make a beginning somewhere. If we cannot go all the way, surely we ought to go part of the way. Along the border, between the main territory occupied by the two Episcopal Methodisms and elsewhere where either Methodism is fully able to do the work of the Methodist Church, there ought to be some exchange of territory and other adjustments in order that needless waste and competition may be eliminated and that American Methodism, to the best advantage and under the most favorable conditions, may occupy and cultivate the whole field. We agree with the committee on Church Relations in their report to a former General Conference that this matter "bears a vital relation to fraternity between the two churches and affects directly the matter of unification." Our General Conference in 1926 provided for a Commission on Exchange of Territory with power to act. We suggest that this General Conference again provide for such a commission; and we also suggest to the Methodist Episcopal Church that a similar commission be appointed to confer touching these matters in order that some tangible results may follow our declaration of the desire to further the practical unification of American Methodism. And we suggest also that authority be given our Commission on Exchange of Territory to negotiate with other evangelical churches where there is manifest loss through the duplication of men and money in any given community. Brethren, "let us not love in word, neither in tongue, but in deed and in truth."

4. **The Ecumenical Conference of Methodism.**—The sixth session of the Ecumenical Conference of Methodism is to meet in this country and with the bounds of our own church in the autumn of 1931. Differing as the various branches of world-wide Methodism do in many matters of polity and methods of administration, it is a noteworthy fact that there have never developed any divisive differences in theological belief among Methodists. It is well, therefore, that once in each decade representatives from all lands and all races, bearing testimony to a Methodist experience and witnessing to the Methodist faith, should come together for conference and for the strengthening of the ties that bind us in a common brotherhood. You will plan, therefore, for our church to do her full part toward the largest success of the Ecumenical Conference; and you will wish, we are sure, to authorize your bishops, as heretofore, to select the appropriate number of delegates to represent our church in this significant assembly.

III. The Public Worship of God

Worship has been defined as "the adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in the presence of God." In worship man, the creature, claims kinship with God, the Creator, and seeks to enter into communion with him.

Here, then, is something the church has to offer to the world that can be offered by no other institution whatsoever—namely, the public worship of God. The church errs when it seeks to compete with secular institutions. The church is sure to fail when it turns aside to offer such attractions as may be found in the lecture hall, the theatre, and the gymnasium. The church is mighty when the church speaks to men with authority about spiritual things and shows the way to draw near to God. It is because there is widespread hunger in the hearts of men for a return to reality in religion that there is seen renewed stress in all our Protestant churches with reference to the place of worship in the church.

(Continued next week)

We do not need a telescope to see God, for he is near. But we do need to have clear spiritual sight.

REPORT OF SPECIAL COMMITTEE ON TEMPERANCE AND LAW ENFORCEMENT

Being mindful of the adverse criticism that is centered upon a certain part of the fundamental law of our land and recognizing our obligation as Christians to combat evil wherever found and to lead the way to better citizenship, therefore be it resolved by the New Bern district conference in session at Oriental, N. C., April 24-25, 1930:

1. That we deplore the disregard for and lax enforcement of our laws, especially the prohobition laws, and also the determined effort on the part of certain interests to bring about the modification or repeal of the 18th amendment and the enforcement laws thereof.

2. That we firmly believe that the real evil in the present condition lies in the lack of sympathy with and in the indifferent enforcement of this law rather than in the law itself, especially on the part of those who have no personal knowledge of the evil conditions which existed prior to the era of prohibition.

3. That we wish to call the attention of all our people, especially our young people, to the fact that no method of handling the liquor traffic that would lessen its evil effects has been offered by those so loudly urging modification or repeal and that we reiterate our intention to stand by the present laws until some better method of dealing with the situation is devised.

4. That the argument advanced by some that prohibition cannot be enforced by the authorities of the federal government does not seem to us to be consistent with the demand on the part of these same persons that the business of selling intoxicating liquors or otherwise controlling the dispensation of the same be put in hands of the federal government.

5. That we wish to go upon record as urging our people to uphold and encourage the officials charged with the duty of enforcing said laws.

6. That it is our firm conviction that we cannot afford to lessen our efforts in behalf of prohibition until the law is written not only upon the statute books of our land but in the hearts of our people as well, and to that end we urge all our pastors, parents and Sunday school teachers to take advantage of every suitable opportunity and every proper agency to educate our citizenship in the evils of the liquor traffic and the necessity for upholding and maintaining the prohibition laws for the sake of the future welfare of our nation.

PROGRAM FOR COMMENCEMENT AT WEAVER COLLEGE

Friday, May 30, 8 p. m.—Senior rendition of the play "Grundy."

Saturday, May 31, 9:30 a. m.—Last chapel exercise of the year with address by President C. H. Trowbridge.

Saturday, 8 p. m.—Annual junior debate on the query: Resolved, That North Carolina should adopt the proposed amendment for classification of property for taxation.

Sunday, June 1, 11 a. m.—Commencement sermon by Rev. James G. K. McClure, Jr., of Fairview, N. C., president of Buncombe Farmers' Federation.

Sunday, 8 p. m.—Annual address to the Epworth League.

Monday, June 2, 10 a. m.—Annual declamation contest.

Monday, 11 a. m.—Annual oratorical contest.

Monday, 8 p.m.—Annual reading contest.

Tuesday, June 3, 10:30 a. m.—Academic procession into the college chapel.

Tuesday, 11 a. m.—Graduation exercises with address by Rev. James L. Kennedy, D.D., '77, missionary of the M. E. Church, South, in Brazil. Award of diplomas and distribution of prizes and medals.

Tuesday, 2:30 p. m.—Regular commencement meeting of the board of trustees.

Tuesday, 6:30 p. m.—Alumni banquet and annual business meeting of the alumni association.

Rev. Mr. McClure is a Presbyterian minister who has done more for the farmers of western North Carolina than any other one individual. His organization and direction of the Farmers' Federation has brought money and ability to hundreds of rural families in the mountains. He is particularly interested in the rural church.

Dr. Kennedy is the only survivor of the first class graduated from Weaver College after incorporation. Judge H. B. Carter lived until the winter of 1930. Dr. Kennedy is at home on a furlough from his mission work.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

TO BUILD NEW CHURCH NEAR SAPPHIRE

An earnest effort is being made to establish a Methodist congregation at Sapphire, in the upper part of the county of Transylvania.

Starting about two months ago with a few interested people, the congregation on Sunday, May 4, reached the number of 25. Under the leadership of Rev. W. E. Rufty, much enthusiasm has been aroused and the success of the venture seems to be assured.

There is great need for a church in this section and in the part of Jackson county adjoining. The nearest church to the beautiful Sapphire valley is seven miles away. At present there is no place suitable for Sunday school. We are greatly indebted to Dr. and Mrs. C. J. S. Parsons for the privilege of holding preaching services in the recreation hall at Sapphire Inn.

The little village of Sapphire is located about a mile and a half off state highway No. 28, which is becoming famous as a scenic route through western North Carolina.

These fine mountain people are enthusiastic over the prospect of having a Methodist church in their midst. This dream of the people will be brought a step nearer realization on Sunday, May 18, when the door of the church will be opened to receive members, some by letter and some on profession of faith. Some fifteen or twenty have given their names for membership, and we believe this number will be increased within a few weeks. W. E. Rufty.

RUTHERFORD COLLEGE COMMENCEMENT PROGRAM

Friday, May 16

Music recital under direction of Mrs. Vena Little Goode.

Saturday, May 17

Declaimers' contest.

Annual debate between Newtonian and Platonic literary societies.

Sunday, May 18

Sermon by Dr. Paul N. Garber, Duke University.

Presentation of Bible and flag by Junior Order American Mechanics. Address by R. L. Patten, superintendent public instructoin, Burke county.

Pageant, "The Message of the Cross," directed by Mrs. Vena Little Goode.

Monday, May 19

Class day exercises.

Alumni address by Rev. Claude Moser, Spencer, N. C.

Alumni dinner.

Contest for Moser and Hull medals.

Tuesday, May 20

Graduating exercises. Address by Sergeant Alvin C. York, president Alvin C. York Agricultural Institute, Jamestown, Tenn.

Annual meeting of the board of trustees.

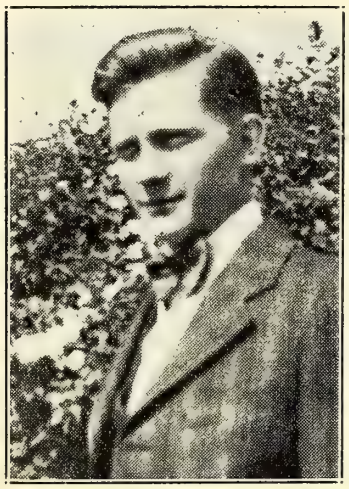
Senior play, "Green Stockings," directed by Prof. W. B. Garrett.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. RAYMOND W. COUNCIL

A stalwart son of Tennessee in the person of Rev. Raymond W. Council will assist in our summer program of Sunday school extension work, thanks to the Duke Commission which has assigned him to us for ten weeks beginning June 22.



Mr. Council is a native of Union City, Tennessee, and a member of the Memphis conference, on trial since the fall of 1928. He is a graduate of Lambuth College, A.B. 1929. He majored in religious education at Lambuth. He has earned 14 certificates of credit in the standard training course and holds a blue seal diploma of the general Sunday school board and a joint diploma of the Sunday school board and the board of education. He has served in rural Sunday schools as teacher and, for a while as preacher.

Mr. Council will give of his best to the Master in work assigned to him this summer, and we anticipate good results from his labor.

BIG DAY AT CONCORD

Concord, Person circuit, one of the fine old churches of North Carolina Methodism, was the place of gathering for hundreds of men, women and children of the community and county on Sunday, May 4. Rev. W. L. Maness, the pastor, in cooperation with the public school officials, had prepared a full program for the day. Following the worship service in the Sunday school, the writer spoke on the Sunday school and some essentials to its successful operation. At 11 o'clock Rev. H. E. Myers of Duke University, preached the commencement sermon to a great congregation. Then followed, under the clear, cool shade of the great oaks, a sumptuous picnic dinner, the kind for which this community is famous. After dinner came a program of special music by the choir of Edgar Long Memorial church, Roxboro, under the direction of Mrs. Jim Long.

From Concord we went to Oak Grove church, where the writer spoke to an attentive group of people.

This was a delightful day of fellowship. To associate for a day with such fine spirits as Messrs. Maness and Myers and the people of Person circuit is rich reward for whatever contribution one might make to the work of the day.

VACATION CHURCH SCHOOL

Plans for vacation church schools are being made at a number of places, including Duke Memorial, Durham, Lumberton, Roanoke Rapids and Wilson. Miss Keene will assist in the supervision and instruction in the Durham school, which runs simultaneously with the Duke pastors' school, beginning June 9. Mr. D. L. Fouts, director of religious education of First church, Wilson, heads up the school there, which will be one in which all denominations will participate. We are lending such assistance as we can to all places planning to utilize weeks of the summer for the enrichment of their programs of religious education.

PASTORS' SCHOOL COURSES

A number of courses in religious education will be offered in the pastors' school which this year begins on Monday, June 9. Among them will be "Principles of Religious Education," "Interpretations of the Programs of Work," "Sunday School Management (Small School)", and "Sunday School Management (Large School)." Other courses, such as "Bible" and "Building and Equipment," to be offered will carry credit on the Sunday school diplomas. Among those teaching will be Mr. L. F. Sensabaugh, who has been quite popular in our pastors' schools heretofore, Mr. O. V. Woosley, and the writer. Dean Ormond is planning a number of special features this year which doubtless will add much to the success of the school.

DUAL EXTENSION OFFERINGS

The following missionary offerings remitted to Mr. E. J. Cheatham, Treasurer, Franklinton, were turned over by Mr. Cheatham to Prof. R. L. Flowers, acting treasurer, when he consented to serve on April 14:

Weldon	$25.00
Steele Street, Sanford	20.63
Hay Street, Fayetteville	18.24
Oxford	13.87
First Church, Wilson	12.38
Clarke Street, Rocky Mount	10.15
Rockingham	8.50
Chapel Hill	7.70
Bethel, Yanceyville	7.25
Hamlet	5.00
Mt. Olivet, Manteo	5.00
Newland, South Mills	5.00
Banks, Creedmoor	5.00
Hillsboro	4.83
Macon, Warrenton	4.93
Holly Springs	4.65
Prospect, Yanceyville	4.47
Concord, Person	4.29
Englehardt	3.55
Nashville	3.37
Trinity, South Mills	3.16
Richlands	3.16
Clayton	3.00
Burgaw	2.94
Glendon	2.84
Rowland	2.56
Winton	2.50
Salem, Oxford Ct.	1.16
Gatesville	2.00
Whitakers	2.05
Daniels Chapel, Goldsboro	2.00
Ocracoke	2.00
Bayboro	1.97
Millbrook	1.89
Mt. Zion, Elm City	1.75
Sharon, South Mills	1.68
Thompson's, Goldsboro Ct.	1.65
McBride's, South Mills	1.37
Lemon Springs	1.25
Amity, Mattamuskeet	1.04
Clark's Bethel	1.00
Angier	.79

The following missionary offerings have been received by Professor Flowers for the period ending May 1:

Memorial, Durham	$27.70
Weldon	25.00
Queen Street, Kinston	19.41
Steel Street, Sanford	17.10
Hay Street, Fayetteville	16.48
First Church, Wilson	15.29
Whitakers	15.15
Macon	7.38
Newland, South Mills	5.50
Mt. Olivet, Manteo	5.00
Nashville	4.37
Englehardt	4.00
Prospect, Yanceyville	3.34
Trinity, South Mills	3.10
Clark's Bethel	3.00
Whitaker's	2.91
Daniels Chapel, Goldsboro	2.60
Hall's Church, Roseboro	2.55
Leasburg	2.00
McBride's, South Mills	1.76
Scott's Hill	1.76
Bullocks	1.60
Ingold	1.28
Amity	1.11
Walnut Grove, Cedar Grove Ct.	1.00

SUNDAY SCHOOL DAY

Already Sunday School Day offerings are beginning to come in. To date Lemon Springs and Trinity, South Mills, have sent Professor Flowers their Sunday School Day offerings.

SPECIAL COLLECTIONS

We wish to acknowledge receipt of and thank Farmville and Seven Springs Sunday schools for special offerings which they have kindly sent us. May others follow their good example!

Attempting to get an education while joy-riding is as difficult as trying to thread a needle while riding a bicycle.

Exercise self-control: it is better to slow up than to pay up.

Western N. C. Sunday School

CORINNE LITTLE, Editor, Lexington, N. C.

REV. D. D. HOLT

I am pleased to present to you this week the likeness of one of our own boys, Rev. D. D. Holt, head of the department of education and Bible at Rutherford College. He is one of the five young ministers sent to us from the Duke school of religion to teach in Cokesbury training schools this summer.



Brother Holt was born in Stanley county near Albemarle. He did his high school and junior college work at Rutherford College. After finishing his junior college work he entered Duke University, where he received his A.B. degree in 1927. Since this time he has been teaching at Rutherford College.

Once you know this fellow, Holt, you cannot help liking him; I have never known a man who could win his way into the hearts of boys and win their confidence as he has with the college boys at Rutherford. They all love him and love to do things for him. We are indeed fortunate in securing the services of this fine young minister for ten weeks this summer. He can sing, preach and teach. Judging from the calls coming to this office he needs no introduction to our workers. We welcome Brother Holt into this good work.

DISTRICT CONFERENCES

During the past two weeks it has been my privilege to visit five district conferences—Salisbury at Bethel, Charlotte at Wesley Heights, Marion at Rutherford College, Statesville at Troutman, and Winston-Salem at Green Street, the last four coming in one week. In all of these conferences the Sunday school cause was given a good place in the program and also a good hearing. At each place I was assured that the district would stand behind the program planned by the Sunday school board. This is quite an inspiration to your two workers who are trying their best to carry out this program as planned. We greatly appreciate the co-operation we are receiving from the presiding elders, pastors and Sunday school workers.

Three of the conferences were directed by new presiding elders, but you could not tell by the way the conference was run that they were new. There was no lack of interest nor any lost motion anywhere. Judging from the large crowds attending these conferences church work is not on the decline in Western North Carolina. At three of the places—Wesley Heights, Rutherford College and Troutman, we found five new churches with splendid educational facilities. I wish I had space to write up each of the five—they were all good—but the secretary of the conference will give the report.

OBSERVE SUNDAY SCHOOL DAY DURING THE MONTH OF MAY

WENTWORTH CIRCUIT

Rev. C. O. Kennerly conducted a Cokesbury training school on the Wentworth circuit last week in which Rev. W. Reid Harris and seven of his Sunday school workers earned certificates of credit. More than twenty were in attendance during the school but did not qualify for credit. Brother Harris was well pleased with the results of the school.

MISSIONARY DAY OFFERINGS

Rev. O. E. Cole, our conference treasurer, has given us the following report of Missionary Day offerings for the month of April:

Asheville District

Haywood Street	$13.93
Asbury Memorial	5.31
Fruitland	1.21
Azalea	1.15

Charlotte District

First Church	95.97
Central, Monroe	41.60
Meyers Park	12.18
Morven	10.12
Chadwick	6.00
Belmont Park	5.00
Indian Trail	4.25
Prospect	2.75
Waxhaw	2.24
Hebron	2.00
Weddington	1.32

Gastonia District

Stanley	7.62
Smyre	7.26
Clover Hill	6.25
Fallston	2.19
St. Peter's	2.14
Kadesh	1.92
Goodsonville	1.72
St. Paul's	1.19

Greensboro District

Wesley Memorial	90.42
College Place	20.19
Centenary, Greensboro	13.10
Battle Ground	11.32
Pleasant Garden	5.67
Center	3.50
Naomi	2.50
Lee's Chapel	2.30
Gethsemane	2.08
Friendship	2.04
Summerfield	2.02
Whitsett	.95

Marion District

First Church, Morganton	15.36
Alexander	10.08
Zion	5.00
Bethel	3.45
Bakersville	2.25
Nebo	1.70
Connelly Springs	1.60

Mt. Airy District

Boone	9.00
Stoneville	4.82
Mariah's Chapel	2.66
Antioch	2.00
Trinity	1.00

Salisbury District

Trinity, Kannapolis	20.00
First Church, Salisbury	16.82
Richfield	13.79
Mt. Pleasant	11.87
Central, Concord	11.61
Badin	7.40
Bethel, New London Ct.	6.20
Forest Hill	5.00
Gold Hill	3.48

Statesville District

Rose Chapel	7.70
St. John's	1.65
Cool Springs	1.50

Waynesville District

Long's Chapel	2.00

Winston-Salem District

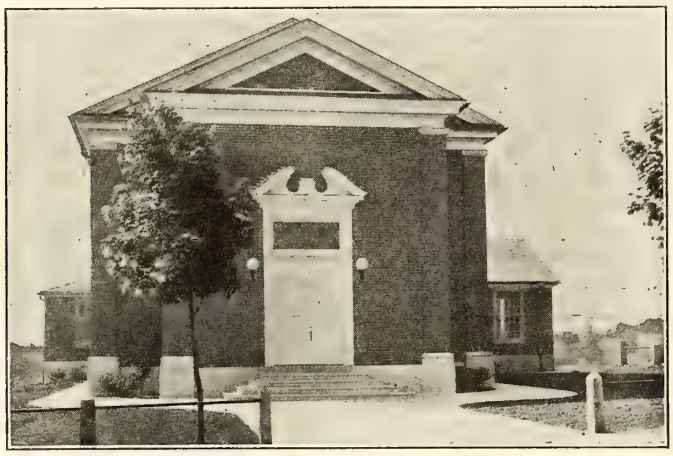
Burkhead	50.00
Oak Summit	14.91
Mt. Olivet	10.39
Midway	8.70
Mocksville	6.44
Sedge Garden	5.55
Fair Grove	5.35
Macedonia	4.00
Brookstown	3.08
Cotton Grove	2.55
Bethel	2.27
Mt. Tabor	1.91
Wesley's Chapel	1.40
Smith Grove	1.00

Being sensitive to our own sin is a good sign. The publican who beat his breast and prayed God to have mercy upon him because he was a sinner, went home from the Temple justified rather than the Pharisee, who thanked God that he was not like other men. When our sin becomes a burden to us and weighs uncomfortably on the conscience, there is hope. But when we do not feel the hurt of sin in our own hearts and in the heart of God, there is something terribly wrong with us.—Selected.

INTERESTING FACTS OF HIGHLAND M. E. CHURCH

In the early spring of 1922 a canvass was made of the village to see if a church service would be of any help. This effort proved successful. So some weeks later Rev. H. W. Howard, then a student of Trinity College, and assistant pastor at Wesley Memorial church, was sent to the village each Sunday to hold services.

Later in the same year a church was organized at Highland, High Point,



Highland M. E. Church, High Point.

under the supervision of Rev. W. F. Womble, presiding elder of Greensboro district, and Rev. W. A. Lambeth, pastor of Wesley Memorial church.

At this time several members were received into the church. Rev. T. J. Rogers of Main Street Methodist church assisted in the organization of this church, and on the same day baptized several children.

Rev. H. W. Howard remained in the work until the fall of 1924. He was then succeeded by Rev. E. M. Jones, who at that time was also a student of Duke University. He served the work until 1928.

At the conference of 1928 Rev. C. F. Womble, the present pastor, was appointed to the work.

From the time of organization of the church until today services were held in the auditorium of the community building provided for by the mill company.

Today we worship for the first time in a modern church building, made possible by those interested in the religious work of Highland village.

Our new church which is located near the community building at Highland Mills is modern in structure and equipment. The church auditorium has a seating capacity of more than 250 and the Sunday school assembly room will seat around 300 people. There are 11 Sunday school class rooms, and a total number of 20 rooms in the building.

Much interest was shown last Sunday at the opening of the church by the large attendance at both Sunday school and church services.

All classes were well attended with more than 300 at Sunday school. The Modern Woodman Bible class led in attendance with 104 present.

The sermon at 11 o'clock was preached by our presiding elder, Rev. W. A. Newell. Rev. E. M. Jones preached at the evening hour.

We are proud of the fact that Highland M. E. church leads the Western North Carolina conference in Sunday school attendance, based on church membership. However, we hope to see our church grow spiritually and numerically during our meeting that is now under way. Rev. O. L. Brown of Greensboro is doing the preaching.

C. F. Womble, Pastor.

SALISBURY DISTRICT CONFERENCE

The Salisbury district conference held its forty-eighth annual session in Bethel church, Cabarrus county, April 22 and 23. The conference was opened with devotional service led by the presiding elder, Dr. H. C. Sprinkle.

Every pastor in the district answered the roll call and also gave a splendid report of the work in his church thus far during the year. A total of 426 new members were reported added to the church in the district since last annual conference.

The following visitors were presented to the conference and reported the different departments of church work in which they are directly interested: G. G. Adams, Epworth League; Paul Evans, Sunday school work; C. S. Kirkpatrick, superannuate work; L. B. Abernethy, hospital board; O. V. Woosley, Children's Home; W. A. Jenkins, Davenport College; C. H. Ireland, conference lay leader; Dr. H. E. Myers, Duke University; and Dr. A. W. Plyler, the Advocate.

The following visitors were also presented to the conference: E. K. McLarty, presiding elder Charlotte district; R. M. Courtney, presiding elder Gastonia district; Rev. Mr. Edwards, Prospect church; J. D. Mangum, Lexington church.

Dewey L. Maness was licensed to preach by the conference.

The report for the Woman's Missionary Society read by Mrs. T. A. Hathcock called forth favorable comment.

The report of the committee on the spiritual state of the church produced much favorable and wholesome discussion.

The following delegates to the annual conference were elected: J. F. Shinn, W. R. Odell, T. A. Hathcock, C. H. Barrier, W. T. Huckabee, W. A. Kirk, S. T. Coburn, W. H. Davis, J. C. Kesler, D. B. Coltrane, W. E. Harkey, F. I. Morgan, C. J. Goodman, J. M. McEachern, Mrs. Z. V. Moss, Hall Black, W. E. Bogle, M. L. Kiser.

The conference voted to accept the invitation of J. O. Banks of Tabernacle church, Albemarle, to be host of the district conference next year.

Presiding Elder Sprinkle again proved himself a master hand in directing the work of a district conference. There was no lost motion—in fact some of the members expressed the idea that he was breaking the speed limit, yet no part of the church work was overlooked. He is doing a great work in the Salisbury district. The conference closed with a splendid sermon by the Rev. J. P. Hipps.

C. A. Reap, Sec.

She Lost 19 Pounds of Fat in 27 Days

During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have felt for years."

Here's the recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses.

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning for "It's the little daily dose that takes off the fat."—Don't miss a morning. The Kruschen habit means that every particle of poisonous waste matter and harmful acids and gases are expelled from the system.

At the same time the stomach, liver, kidneys and bowels are toned up and the pure, fresh blood containing Nature's six life-giving salts is carried to every organ, gland, nerve and fibre of the body and this is followed by "that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

PALM TREE

On Sunday night, April 20, the Palm Tree chapter on the Belwood charge had as guest Miss Rurika Yamagata, a Japanese girl, who is a student at Weaver College. Miss Yamagata made a most interesting talk on the religion of Japan. She compared their religious life with ours. She sang beautiful songs in the Japanase and also in the English language. She has only been in America about eight months and it is remarkable how she can speak the English language. She stood before the group and answered any questions that the leaguers cared to ask. It was most interesting to know of the manners and doings of the Japanese people. Miss Yamagata came dressed in her native costume and gave an explanation of their mode of dress, both women and men. This interesting girl is a fine Christian character and is going to be a great power when she goes back to Japan. She enters Scarritt Colleeg this fall. When she goes back to Japan she will teach her native people the love of Christ.

The Palm Tree leagues are doing some great work now. Especially the Epworth Junior Society has a large attendance. When our juniors and seniors in the Epworth League they will know how to run an Epworth League to perfection. They are doing great work. Our Hi-Leaguers are an enthusiastic bunch of young people and are also doing a fine work. The Palm Tree leaguers are expecting to take a large delegation to Lake Junaluska this summer. They have already given a negro minstrel for the benefit of this work and expect to give it again in the near future. The first rendition was a success. The adult members co-operate in this work and are helping out wonderfully in getting funds to take a large delegation to the wonderful lake this summer. We hope to see a large bunch from other churches up there.

DUNCAN MEMORIAL

The senior league of Duncan Memorial, Charlotte, has taken on new life under the leadership of its new president, Miss Beulah Armstrong. Although our membership is not as large as it has been, the interest seems better and we are looking forward to closing a successful year in league work. At the last meeting of the Queen Charlotte Union our chapter won both the efficiency cross and the attendance banner. Our monthly social was held in the basement of the church Friday evening, May 2. A goodly number were present. After playing a number of games which were planned and directed by Rev. Herman F. Duncan and Frank Dover, refreshments consisting of cold drinks and delicious sandwiches were served.

GASTON COUNTY UNION

One of the most successful meetings in the history of the Gaston County Epworth League Union was held Thursday evening, May 1, at Smyre M. E. church, Gastonia. The church was filled with jolly leaguers, who eagerly and wholeheartedly entered into the worship of the hour. The devotional services were conducted by the pastor of the Smyre church, Rev. T. H. Swafford.

The hostess league then presented one of the most impressive and inspiring pageants that has been given at any union meeting, "The Challenge of the Cross." The invitations to those who wish to take up their cross and follow him were repeated in all of their tenderness. Six disciples, representing the different types of persons who hear the invitations but aren't willing to learn what it really means "to follow him," portrayed the fact that only those who come humbly, cheerfully and whole-heartedly are worthy to bear the cross of Jesus.

In the absence of the president, Lucille Cox, vice president, presided over the business session that followed. The following officers for the ensuing year were elected: President, Mrs. Joe Jacobs, Gastonia; vice president, Kramer Little, West Gastonia; secretary, Thelma Rhyne, Belmont; treasurer, Zay Davis, Gastonia.

The silver loving cup presented for the highest percentage in efficiency was won by the Park Street League of Belmont.

At the conclusion of the business session refreshments were served on the church lawn.

PINE HALL

The Pine Hall Epworth League on the Danbury charge is a recently organized one, but is doing real good work under the leadership of Mrs. Tom Preston as president. They have had an intensive study of missions, making a pledge half of which they have already paid. Each department is organized and doing active work.

COLLEGE DAY

How many of our leagues will make a special effort in the observance of College Day in our congregations? Speak to your pastor today and let him know that you will co-operate with him. He has a copy of the Christian Education Magazine with helpful programs.

North Carolina Conference

RED OAK

The officers of the Senior Epworth League at Red Oak are as follows: President, C. J. Scammell; vice president, Marie Denson; secretary and treasurer, Mrs. C. J. Scammell; Era agent, Mabel Moore. This chapter has a membership of 37 and was orgainzed in 1922. Red Oak church also has an Epworth junior society with a membership of 15. Mrs. J. W. Arnold is superintendent of this society.

EDENTON STREET LEAGUE

Tune in on station WPTF, Raleigh, over your radio next Sunday night, May 18, at the evening worship hour and hear the senior Epworth Leaguers at Edenton Street church broadcast the service.

CENTRAL

Central Epworth Leaguers, under the able leadership of their pastor, Rev. J. F. Herbert, continues to march forward. Thursday night, April 8, 50 young people left the church for a "trip around the world." Hawaii, Japan and Spain were visited, these countries being represented by the several homes of the leaguers. The return trip to the church found the young people back in "America," where patriotic songs were sung, games played and refreshments served. Miss Eleanor Morgan, fourth department superintendent, directed this social.

MISSIONS

Where does our Epworth League mission money go? It supports the following causes:

Africa (Congo Mission)	$ 50,000
Paine College	15,000
Arizona, home missions	10,000
Scarritt College	4,000
So. Methodist University	4,000
Emory University	4,000
Student pastorates, Tucson, Ariz., and Berkeley, Calif.	6,000
Field work: Epworth League in foreign fields	3,000
Translation, foreign literature	4,000
Total	$100,000

Reduced Round Trip Excursion Fares

VIA NORFOLK SOUTHERN R. R.

Account

Summer Excursions May 15-September 30 (Daily).

Week End Excursions May 9-October 4 (Weekly).

Sunday Excursions June 1-August 31 (Weekly).

Niagara Falls Excursions June 19- Oct. 3 (Weekly).

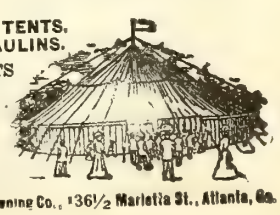
Jersey Coast Excursions June 18-Sept. 16 (Weekly).

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Children's Storyland



IN CHERRY TIME

Oh, cherry time is a merry, merry time,
When the tides of June run free,
And cherry time is a merry, merry time,
In the shade of a cherry tree.

So come soon, soon, in June, June, June,
When the thrushes and the orioles are here;
Among the scarlet boughs there's a sound of gay carouse,
In the merry, merry cherry time of year.

Now's the time, time, time in morning's prime,
Ere the sun has drained the grass of all the dew,
That the robin cheats the worm of his sweets,
And he'll never call it crime to cheat you.

Then quick, quick, quick come pick, pick, pick,
If you really want to make a cherry pie,
For red, red fruit is luscious loot,
To the blackbird with a keen and hungry eye.

Oh, cherry time is a merry, merry time,
When the tides of June run free,
And cherry time is a merry, merry time,
In the shade of a cherry tree.

—Jean H. Brown, in The Congregationalist.

MARY'S WILL AND MARJORIE'S WAY

"I will have it! Give it to me, Bob you bad boy!" screamed Mary, snatching at the doll which Bob held teasingly out of reach. "I'll tell mother how you bother us!"

"Will you have it now or wait till you can get it?" inquired Bob, making a long arm and seating Miss Genevieve Eleanora safely on top of the wardrobe.

"I'll have it now! You've got to give it to me!" Mary made another snatch at his arm, but Bob was gone, and only the echo of his laugh reached them. Mary turned to Marjorie, who was gazing at their darling, so utterly out of reach. Genevieve smiled down at them both as much as to say: "I am quite happy and comfortable here. Don't worry about me."

"Never mind," said Marjorie soothingly as Mary burst into tears of rage. "I guess Bob will take her down after a while. Let's not care."

"But I do care! You came to spend the day with me, and Bob spoils our fun this way! I'll just pay him back!"

"O, no, Mary. What good would that do? Let's make it come into the play. I know! We'll play Genevieve was the Fair Lady with the Golden Locks, and she is enchanted and has to stay up in that tower till a prince comes to rescue her from the wicked fairy who put her there."

"That's Bob! He'll play with us without knowing it," laughed Mary. "Well, how shall we work it to get her down?"

"Why, we have to go about it very carefully or the fairy will enchant her more still. At any rate, the walls of her tower are made of glass, and we can see that she is safe and as beautiful as ever. He might have put her inside and locked the door, and then we couldn't even see her lovely face smiling at us as sweet as ever."

"We might put up a ladder and scale the wall of the tower," said Mary, warming to the spirit of the game. "I wonder if we could bring the stepladder up here."

"No. Let's make a rope ladder and fling it up to her," proposed Marjorie.

Mary liked this plan. She found some cord, and with a good deal of trouble they contrived to make a doll's rope ladder which they flung up to Genevieve. After several trials, it caught her stiffly outstretched hand and hung there. "O, I believe we really could get her that way!" cried Marjorie joyfully. "You pull very carefully, Mary, and I'll hold my frock to catch her. See, she's holding on!"

The plan succeeded. Mary pulled the ladder. Genevieve moved, tipped, and finally tumbled heels over head down into Marjorie's widespread skirt, landing safely though somewhat rumpled.

And when Bob remembered what he had done and ran up to rescue the Lady with the Golden Locks, he beheld a tea party, at which Genevieve sat in state none the worse for her imprisonment in the high tower. He contributed a handful of candy to the refreshments by way of making up and ran whistling away, leaving two happy little girls behind him.

"Your way was the best," owned Mary. "It was lots nicer than quarreling with Bob."

"Quarreling doesn't do any good, and it spoils the fun," said Marjorie wisely. —J. L. Glover.

THE FIRST "LOG CABIN"

"Piffle!" snapped Mrs. Turret Spider in a disgusted tone of voice. "People make me tired! Bragging about how this man and that man built their own log cabins. What's that to brag about?" and she blinked her numerous eyes so crossly that Mrs. Earthworm was tempted to crawl into her hole.

"If I had hands and all the tools man has to work with, I'd certainly make a log cabin that would make mere man sit up and take notice. It wouldn't surprise me one bit if man hadn't gotten his 'log cabin' idea from the spider family as it is," and Mrs. Turret Spider sniffed disdainfully.

"It wouldn't surprise me either," agreed Mrs. Earthworm gazing with admiration at the busy worker, placing wee "logs" alternately one upon the other and filling in between very neatly with earth and moss.

"You are certainly very clever, Mrs. Turret Spider," she said. "I can't for the life of me see how you can do it, and you are making a five-sided 'log cabin' at that. Why, it is really a work of art."

Mrs. Turret Spider simply bulged with pride as she stood inside the small tunnel she had dug first, and holding the small "logs" in her fore claws proceeded to lay each where she wanted it.

This done' she fastened each "log" securely with a fine silken cobweb that she made herself. Silently she worked placing one "log" after another in place and securely fastening them until at last the five-sided cabin was ready.

"What next?" asked Mrs. Earthworm curiously.

"Stay where you are, and in a very short time you shall know," answered Mrs. Turret Spider, mysteriously.

Then she disappeared inside—only to reappear carrying a wee pellet of fresh earth. This she placed on top of one of the "logs," repeating the performance until there was a complete circle of the tiny pellets arranged inside of her five-walled cabin.

Then before Mrs. Earthworm could ask her usual "What next?" Mrs. Turret Spider, using her body as a sort of trowel, had flattened the earth into shape until the inside of her "cabin" was round and smooth.

"Well, of all things!" gasped Mrs. Earthworm, "of all things!"

But Mr. Turret Spider said never a word, she was too busy weaving a silken lining for her snug home. Busily she worked until the "cabin" was at last just the right height, lined just to suit her fancy and complete in every way. Then she gave a contented sigh and cuddled down to wait for some tempting morsel to come along for her supper. She was very hungry.

Mrs. Earthworm, who was not interested in Mrs. Turret Spider's diet wriggled off to her own home to tell her family all about how the spider family built the "first log cabin."—June Douglas, in Presbyterian.

Lady (to tramp): Why don't you work if you are hungry?

Worn-out Willie: I tried that ma'am, and it made me hungrier.

THE ETERNAL CHALLENGE

(Continued from page 13)

public houses, however, and Nellie never went without the luxuries to which he had for some time accustomed her.

One day he met Nick Trebartha in the street, and both men stopped. Nick held out his hand, but Reuben refused to see it.

"Won't you shake hands, Reuben?"

"No."

"Why not?"

"I've my own reasons; reasons which you will learn before the winter is over."

"Come, come," replied Nick pleasantly, "I've always dealt fairly with you, Reuben."

"Fairly!" retorted the other. "No master has acted fairly; the whole gang of you are blood-suckers."

Let it not be supposed that Reuben was in any way typical of the ordinary Lancashire operative. As a class they are naturally well behaved, well disposed people, and under ordinary circumstances a good feeling obtains between them and the employers.

On the other hand, many of them are easily led, and they grow fierce and turbulent at any suggestion of what they think to be an injustice.

Reuben had returned at a critical time in the affairs at Ben's Cross. As more than one manufacturer declared, he couldn't have come at a worse. Almost on the day of his coming hopes had been expressed that no rupture would take place, and that things would settle down as they had settled down in the past; but his presence seemed to change everything. This was manifested from the very first. If he had lost any ascendancy over the young hot-bloods of the town it was quickly restored to him, and he at once became the natural leader of those whose minds had become poisoned with the views of the advanced communists. Intellectually, he was far ahead of any working man in the town, while his strong personality was felt everywhere. For Reuben Sutcliffe to say a thing was to arouse an interest far beyond what the thing he had said deserved, simply because he said it. The gift of such a personality is undoubtedly rare, and its possessor has an influence altogether out of proportion to any intellectual attainments he may have. And Reuben possessed this gift in a very high degree. There was something positively magnetic about him, so that when he stood before an audience, even before he spoke a word he had created an influence.

Added to this he had steeped himself in the Bolshevic literature of the time. He knew Karl Marx almost by heart, and was an ardent devotee to his theories.

Almost immediately after Reuben's return to Ben's Cross, it was announced that he would give a lecture in the Labor Hall on "The Rights of the Workers, and How to Obtain Them."

The lecture hall was a disused warehouse which had been turned into a meeting place capable of holding more than a thousand people. So great was Reuben's hold on the town that long before the time announced the place was filled to overflowing. In the main, too, the audience was made up of young hot-bloods, who were goaded to passion by what they conceived to be the wrongs under which they were suffering.

It is not my purpose to give anything like a detailed description of Reuben's speech. Enough to say that it was conceived on the most advanced lines, and expressed in the most emphatic way. It maintained that all wealth was the creation of labor, and that therefore none but those that labored should participate in that wealth. After laying down this as the foundation creed of life, he went on to describe how money had been made in Ben's Cross. He declared that while the people as a whole had made the wealth of the town, that wealth had gone more and more into the hands of a few. That while the rich lived in their big houses, rode in their fine cars, and fared sumptuously every day, the people toiled for a mere pittance. He maintained that every step towards comfort and justice had had to be fought for, and that only by continuous fighting had they got their rights. Then he gave a description of the crisis through which they were passing, of the inadequate wages that were being paid, and gave a financial description of the enormous wealth which the employers were making.

"And now," he cried, "they are demanding that wages shall be reduced. Why? In order that they shall have bigger profits and revel in more luxuries."

He gave a fanciful picture of a rich man's house and the way a rich man lived, and then he compared it with the cottages to which the poor were accustomed. He described wealthy people giving a pound, thirty shillings, and even two pounds for a bottle of wine, while the toilers had often to work a whole week for such a sum.

In some respects it was a powerful, though one-sided, picture of things as they existed in Ben's Cross, and it was easy to see by the look on people's faces how it affected them. Little by little laughter and good humor died away, and in their place came a look of hatred and of longing for revenge.

"How shall we put an end to these things?" he cried in conclusion. "By sitting down and hoping that better days will come? They'll never come that way. The only thing to do is what I trust we shall do. We must combine and fight to the death to destroy this system of capitalism. Higher wages are only steps towards the ultimate goal; and that ultimate goal is to hurl the rich and the great from their high places, and for the people as a whole to enter into the wealth that they have created. It is no use our being mealy-mouthed about this. We must get what we want, and if we can't get it in one way, we must in another. Personally, I am not out for bloodshed; but if we can't get our rights without it, I'm ready for that. To quote our comrade after he had seen the dawn of the new day which has come to Russia, 'I'm ready for anything, from the

(Continued on page 28)

Mother!

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The annual meeting of Durham District Woman's Missionary Societies will be held all day Wednesday, May 21, beginning at 9 o'clock, at Long Memorial church, Roxboro. The ladies of Mary Hambrick Society will be hostesses and will serve lunch. All societies in the district are urged to send delegations, and each president is expected to give a brief report for 1929. New societies are urged to send delegates. Zone leaders will make brief reports. A good program is being made and a pleasant and profitable day is in store for those who go. All preachers of the district are invited, and churches having no missionary society are asked to send representatives.

Florine Robertson, Dis. Sec.

RICHMOND ZONE MEETING AT GREEN LAKE

For three-quarters of a century Green Lake church has been the gathering place for God's people. In the early days of its history great camp meetings were held on this site and the people were led in worship by Henry Gibbons, Joseph Wheeler, James A. Covington, Henry Croson, John C. Smith and Leonard Webb.

Twenty-two Methodist churches are situated within this zone. However, only ten are organized, as follows: Green Lake, Hamlet, Norman, Roberdel, Mary Steele, and the woman's auxiliary of Rockingham, East Rockingham, Zion, Ellerbe and Hoffman.

Mrs. Cole Nichols, chairman, had provided a good program and other consecrated leaders had contributed in various ways to make Thursday, May 8, an occasion for extending the work.

Mrs. A. M. Gates discussed "The Demand for Missionary Workers." She stated that heretofore work in cities had been emphasized, but now there is a demand for rural workers, since so many of earth's people live in rural communities. The new emphasis is being placed on carrying the gospel into all our relationships of life. In our own country 75 per cent live in rural sections. There is a call for workers which is a challenge to the young people of our church today. Our young people are not thinking of rendering service through the channels of the church. This year 49 missionaries were asked to fill definite needs on the foreign fields; we had only 12 ready to go. To church the unchurched is our task. Missions means sharing Christ. The appeal is ours, coming from the city and rural sections. Orphans in Africa are holding out appealing hands to us. Our schools in foreign lands are asking for needed repairs and better equipment and our missionaries are struggling under adverse conditions trying to meet the needs of the day. The women of our missionary society must have the one purpose of presenting Christ and his standards to the world.

Mrs. J. C. Wooten presented the work of the children. She said: Mothers can"t afford to let pass the opportunity of having their children trained in the church. Few women realize what opportunities the missionary society offers for the development of the character of the child and the future citizenship of the nation. The study books of this department deal with world friendship which involves brotherly love and world peace.

Mrs. J. W. Covington of Rockingham sang beautifully:

"Lord, for tomorrow and its needs, I do not pray;
Keep me from sin just for today."

Mrs. M. T. Plyler told how publicity superintendents may serve the cause of missions. Mrs. J. LeGrand Everett spoke on Bible and mission study and also conducted a drill on organization and methods of work.

This was a full day given for advancement of missionary activity with an hour at mid-day for lunch and good fellowship. A long table under the trees was spread with appetizing food and a common interest made many new friendships.

E. S. P.

THE CHILDREN'S PART IN ANNUAL SESSION AT ROCKY MOUNT

Wednesday afternoon was devoted to the children's work.

Mrs. J. C. Wooten gave her report.

A group of children from the juniors of First church, Rocky Mount, gave a most delightful play, depicting changes in the family life of a Korean Christian home.

Little Ruth Exum Watson, only baby life member from the Washington district, was introduced to the conference.

The Chinese banner on which is embroidered the Lord's Prayer in Chinese was awarded to Mrs. E. V. Webb of Queen Street church, Kinston, for the division raising the largest amount of money during the year.

Mrs. Webb and her group also won the Chinese baby blanket for the best all-round baby division in the conference.

The juniors of Trinnity, Wilmington, won the Korean flag for raising the most money per capita during the year.

MT. OLIVE AUXILIARY

The Woman's Missionary Society of Mt. Olive Methodist church, New Bern district. is making splendid progress and enjoying a successful year under the capable leadership of our new president, Mrs. J. W. Wilkins.

The circle meetings are well attended and the members are showing much interest and enthusiasm in carrying out all plans of the society.

We are gla dto report the recent organization of a new circle in our auxiliary to meet at night, composed of the working ladies, who were unable to attend the afternoon meetings. We are proud of our new circle, which is beginning to play an important part in the progress of our missionary work. We have completed our mission study class. "The Church and the World Parish" was studied. Rev. L. L. Smith gave the interpretation of this book at the Wednesday evening prayer services. These classes were very interesting and profitable to the ones taking part in them.

A great deal of interest is being shown in the attenance contest, the auxiliary is conducting this year, to extend through November, for the first four circles. The circle having the most members present at teh monthly business meetings will be awarded a prize of $4. Each circle is donating $1 each for the prize, and all members are doing their part to help their circle be the successful one.

Mrs. W. E. Thornaon, Supt. Bub.

THE SOCIETIES OF NORTHAMPTON HAVE ALL DAY MEETING

The Methodist missionary societies of Northampton held their zone meeting at the Garysburg church April 10, with Mrs. B. C. Thompson, president, and Mrs. W. B. I. Burgwyn, secretary, presiding. The Rev. C. C. Melton led the opening devotionals, which were followed by prayer.

Mrs. John Arthur Suiter of Garysburg extended a most cordial welcome to the visiting circles and pastors. Mrs. J. A. Flythe of Jackson responded for the delegation in a happy manner. Our outstanding visitors were introduced and welcomed by the president. The minutes of the January conference, which met in Rich Square, were next read and approved. This was followed by reports and amount of pledges from the auxiliaries present.

The secretary was requested to send a message of sympathy to Mrs. H. W. Madry, Severn, on behalf of the federation, which sincerely feels the loss of so faithful a member as was the late Mrs. J. M. White of Severn.

Mesdames Futrell and Bolton of Woodland sang very beautifully the duet, "Consecration," followed by a most inspiring sermon by the presiding elder of Weldon district, L. B. Jones. After the singing of hymn No. 17 the meeting adjourned.

Following a most bountiful lunch which was attractively served by the ladies of Garysburg church, the afternoon session opened at 2 o'clock. Worship was led by Mesdames Flythe and Thompson. Mrs. Edwards of Jackson sang sweetly "Be Strong." Mrs. C. J. Garriss of Conway gave an interesting talk on "Procrastination in God's Work." A round table discussion was then led by Miss Amma D. Graham, district secretary.

The committee on time and place reported an invitation from Conway which was accepted for the July meeting.

The meeting closed with benediction by Rev. Rufus Grant.

Mrs. J. L. Futrell, Jr.,
Supt. Publicity.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

TWO PRAYERS FOR THE NEW YEAR

By Ethel Arnold Tilden

A PRAYER FOR NIGHT

Set my heart free from bitterness, O God,
Now it is night—
Free from those unlaid ghosts of hurt and pain
That haunt the light;
Forgive my faults and let me fall asleep,
Now day is through,
And in unbroken peace abide this night
Close unto you.

A PRAYER FOR MORNING

Let me not look behind night's pause of peace,
Now it is day;
With courage and with joy let me go forth
Anew, I pray;
Resolved that I will strive, as my strength is,
To do my part,
Each hour with kindness, and sincerity,
And a high heart!

—Good Housekeeping.

DISTRICT MEETINGS

Within the next few weeks district meetings will be held in each district of our conference and will be occasions of much interest and profit to those who may attend. Programs that will be helpful are being planned and it is hoped that in each district there may be splendid attendance of representatives from the various societies of the districts.

The first of these meetings that have been sent to us for announcement are the two that will be held on the Mount Airy district and that of the Greensboro district, all of which are scheduled for the first week in June.

Mrs. Woltz, secretary of the Mt. Airy district, writes us that the meetings for her district will be held at Stoneville, June 4, and at Elkin, June 5, and she urges that the societies hegin now to arrange to have a large representation at these meetings.

Mrs. A. L. Thompson announces the Greensboro district meeting for Proximity church, Greensboro, June 6 (Friday) and she, too, is hoping for a splendid attendance of representaives from all her societies.

MRS. ONILEE R. BROWN DEAN AT BREVARD INSTITUTE

It will be interesting news to the friends of Mrs. Onilee R. Brown, our conference superintendent of social service, to know that she has been chosen dean of girls at Brevard Institute and will go there May 21 to assume her duties in that position. We congratulate Professor Winton and the school in having Mrs. Brown take up this work and feel sure that she will be most efficient and capable.

She asks us that all communications to her, after May 21, be sent to Mrs. Onilee R. Brown, Brevard Institute, Brevard, N. C.

SOCIAL SERVICE ACTIVITIES IN DILWORTH CHURCH

We are indebted to Mrs. M. P. Coley, pastor's assistant at Dilworth church, Charlotte, for a copy of a recent bulletin, which contains some social service items of interest. This department which is under the leadership of Mrs. Cave, is going forward in a most satisfactory manner. The bulletin says:

"Much activity in a recreational way has been going on around the church this week. Among them are the two big Easter egg hunts given by the social service chairman of circles four and five. Circle four gave a hunt in Independence Park for the Sunday school for underprivileged children that it is sponsoring and which meets each Sunday afternoon at the Y. M. C. A. About twenty-five children were present and in addition to the eggs they were served cakes which were furnished by the Southern Bakery.

Circle five is sponsoring a Sunday school of the same type, and there were fifty in attendance at its hunt, which was held in Latta Park. The Lance Packing Company supplemented the eggs which the circle presented the children with candy bars. This is a wonderful piece of work that is being done by these two circles and we congratulate them.

ZONE MEETING ON STATESVILLE DISTRICT

Mrs. S. A. Rhyne writes most interestingly of a recent zone meeting in her district which was held with the woman's auxiliary of Troutman, N. C., on the afternoon of April 17, with Mrs. G. M. Foard, zone leader, presiding. The meeting opened with a hymn followed by a most impressive devotional by Mrs. G. G. Adams, who spoke on fellowship. In a most inspiring talk Rev. J. S. Hiatt, presiding elder of the Statesville district, encouraged the women of the district in the efforts that they are putting forth and assured them of his co-operation.

Sixteen auxiliaries with one hundred and twenty-five representatives answered to roll call, and through splendid reports showed that the work is progressing and promises to be even more successful this year.

Following a helpful discussion on stewardship by Mrs. E. G. Gilmer, Mrs. A. D. Abernethy, district secretary, outlined the program which she expects the auxiliaries to carry out during this year.

Following the business session an enjoyable program of entertainment was given by the Troutman juniors. At the close of the meeting the ladies of the hostess auxiliary served tea, sandwiches and mints during a pleasant social hour. The presence of five ministers of the district was much appreciated, these being Rev. J. S. Hiatt, presiding elder; Rev. John Cline of Troutman, Rev. J. B. Tabor of Hiddenite, Rev. A. C. Kennedy of Shepherd, and Rev. D. A. Oakley of Cool Springs.

INTERESTING MISSIONARY NEWS

Foreign Students in the United States

At a recent meeting of the Woman's Missionary Society at Weaverville the following interesting items were given by Miss Jennie Hoofnagle, and are compiled from report on International Education and the Bulletin of Missionary News: "According to the last report of the Institute of International Education there were in the United States, during the academic year 1928-29, 9685 foreign students. They came from more than 100 different countries and colonies and were distributed among 245 colleges and universities in the United States, North, South, East and West. There were 20 institutions, each of which had more than 100 foreign students enrolled."

Eight Foreign Students at Weaver College

"Mrs. C. H. Trowbridge, wife of the president of Weaver College at Weaverville, N. C., writing along this line, says: 'We have in Weaver College this year students from five mission schools: Songdo, Korea; Hiroshima, Japan; Candler College and Beuna Vista, Cuba; Brevard Institute, Brevard, N. C. We have one Korean, one Japanese, one Spaniard and five Cubans. They are all fine young people and are making friends for our mission work in other lands. Since September they have given ten programs in various churches of the Asheville district."

One of Our Workers in Poland Goes to Canada

Miss Louisa May, formerly connected with our work in Poland, has accepted work with the United Church Immigration Bureau in Montreal, Canada. Her work is that of welcoming immigrants and aiding them in every possible way. As she speaks eight languages, including English, she is admirably suited for this work.

Missionary Contribution from Indians of Oklahoma

The Indian Woman's Missionary Society in Oklahoma sent a check for $267 to Mrs. Ina Davis Fulton, the Council treasurer, for mission funds. Seven dollars of this amount came from the junior boys and girls of that interesting society.

New Bible Study Book

A new Bible study book by Miss Mary Debardelaben is just off the press. It is entitled "Great Souls at Prayer." Miss Debardelaben has truly caught the spirit of these great men, Moses, Jeremiah, Job, Paul and Jesus as revealed in the bibilical account of their prayer lives.

Sunday School Lesson

MAY 18

By Dr. Frank M. McKibben.

Jesus Teaching in the Temple

Matthew 22:15-40.

Upon first reading this lesson the thought of many will stay with the content of Jesus' teachings. And well it may, for we find Jesus uttering some of his profoundest teachings. The Golden Text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself," expresses what was doubtless central in Jesus' thinking and preaching. But these utterances are so familiar that they are passed by, here in an effort to call attention to the manner in which Jesus taught. We find Jesus in the heat of the struggle to interpret the will of God. He was pressing the battle of truth and righteousness with heart, soul and mind. He was beset on all sides by the forces of opposition. The fiercest opposition came from within the established church. Those who fought him hardest should have been on his side in an unequal struggle.

"Then went the Pharisees, and took counsel how they might ensnare him in his talk." "But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together." Jesus, with his piercing insight, his incisive utterances, his bold and unsparing addresses, soon found himself attacked on all sides. The Pharisees on the right, the Sadducees on the left! Both groups were trying to trip him up, "get something on him." How Jesus withstood them! Never once did they get the best of him. The way in which he silenced opponents, the quickness of his repartee, the manner in which he turned the very questions back upon those trying him out, have been the admiration of his friends and foes alike.

Jesus drew upon many sources for his answers. He quoted passages from the Old Testament, sometimes to their complete bewilderment. At times he presented fresh, vivid truth growing out of his profound common sense and insight into reality. Again, he drew into his teachings things of everyday life, such as the coin with Caesar's image upon it. And sometimes it was cold, clear logic that discomfitted them. How often do the records say of his enemies, "And when they heard it, they marveled, and left him, and went away." Only when he found the odds overwhelmingly against him, as during the trial, was he silent and "answered them never a word."

Organized religion, and Christianity in particular, have ever been subject to criticisms and opposition. It will doubtless ever be so. Strong enemies of the faith rise up. Bitter criticisms are uttered of the church and her Founder. Virulent accusations are hurled at organized Christianity. Somehow those who are the spokesmen for Christianity, and who of us does this not include, must seek to develop the skill of the Master in defending and declaring the faith. Never, does it seem, has there appeared such a wealth of material in books and the secular press dealing with religion, most of it friendly too. And yet, on the other hand, never has religion, and the church, been under such heavy and persistent fire from those who can see no good in either. Many cherished beliefs are being bitterly assailed. Values supposed to be coming from religion are easily argued out of existence. The church is made out to be a drag and a parasite upon society. New religions are springing up on all sides.

There is a challenge in this situation to every loyal and alert Christian today. It is a challenge, first of all, to think earnestly, deeply, and accurately. Maybe some of the traditional beliefs should be challenged. Perhaps many of the values claimed for religion do not actually exist. Doubtless the church has been ultra-conservative and held back progress at times. Perchance there is dire need for "new religions" to spring up to give significance to phases of religious living and practice which organized Christianity has overlooked or forgotten. Who knows? Certainly not the unthinking. Certainly not the blind followers of the blind. Surely not ultra-traditionalists. Truly not those who are unwilling to join in an effort to think things through for our own generation.

One can easily imagine Jesus among the critically minded today. He was the outstanding critic of the status quo of his own day. He would be among the most earnest students of the problem of how to make religion attractive to people in this mechanized, sophisticated age. It is true we have our McConnells, Weimans, Fosdicks, Coes, Days, and such like, defenders, proponents, exponents, and critics of modern Christianity. From their lips and pens are coming many fine uterances to offset criticism and strengthen faith. But they are not enough in number and influence. The bulk of the criticism and opposition does not come from the brilliant and outspoken enemies of religion. It abides only partially articulate in the minds of masses of people, the kind we neighbor with, deal with across the counter, meet in the social circles. The friendly chatter, the social banter, the half-jesting criticism, the veiled sneer at the church, the revelations of gross ignorance of things religious, these represent the stiffest opposition to true religion. Here are some of the Pharisees and Sadducees of today.

The men and women of the pew and of the Christian home are those who should be representing Jesus in these relationships, thinking clearly, teaching carefully, standing up courageously, and speaking out boldly when necessary. Too

RID OF BAD TASTE

Georgia Man Tells How He Takes Black-Draught When Bilious.

Valdosta, Ga.—In telling how Thedford's Black-Draught has helped to keep him well, Mr. O. A. Aldrich, of this city, says:

"Black-Draught is a good medicine. I began taking it when just a boy, for biliousness and as a laxative.

"When I get bilious, my mouth has a bad taste and I get dizzy, feel light-headed. A few doses of Black-Draught usually make me feel like new. It seems to cleanse my system of impurities, my head gets clearer, and the bad taste is gone from my mouth.

"I am a rather healthy, strong man, taking very little medicine, except for the dizziness I mentioned.

"It is good to know that there is a good laxative like Black-Draught to take and give quick relief."

Thousands of other men and women find Black-Draught a great help in relieving common ailments due to indigestion, constipation and biliousness.

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much of this unkind criticism "gets by" because disciples of Jesus sit dumb and afraid. They have not read and sweat mentally trying to think through these problems. They have lost some of their convictions. They are not eager, as Jesus was, to let no opportunity pass without registering on the side of right and truth. Here is a sharply drawn battle line on which all true disciples can array themselves. We may do our best thinking only as we face strong opposition. We will find our convictions becoming strong only as we test them in the struggle for truth.—Pittsburgh Advocate.

ROCKINGHAM DISTRICT CONFERENCE

The Rockingham district conference met at Red Springs on the morning of April 22, 1930, at ten o'clock, with Rev. H. C. Smith, presiding elder, in the chair. The devotional services were conducted by Brother Smith, after which the roll was called, with all the preachers and a large number of the delegates answering to their names.

Rev. C. T. Rogers, pastor of the Red Springs church and host of the conference, extended a very cordial welcome to the members of the conference and Brother Smith responded in a few very appropriate words.

The conference was then organized for business and the pastors called upon to make their reports, which were encouraging and showed signs of progress throughout the district inspite of the hard times through which we are passing. The reports indicated that church debts are being paid, salaries kept up about in the usual way, with mission special reporting a slight increase over that of the district last year. Just a few revivals had been held thus far, but practically all the charges where revivals had been held reported good meetings with several additions to the church on profession of faith.

The conference was honored by the presence of the following visitors: Rev. A. S. Barnes, Rev. T. M. Grant, Rev. C. C. Alexander, Rev. H. B. Porter, Rev. J. E. Blalock, Rev. R. B. John, Rev. W. A. Cade, Rev. B. T. Hurley, and Col. J. F. Bruton. Rev. A. S. Barnes represented the Methodist Orphanage, Rev. T. M. Grant spoke in the interest of the superannuate endowment fund, and Rev. C. C. Alexander told about the merits of Louisburg College.

The selection of a place for the meeting of the district conference next year created more than usual interest. Of late years the place has sometimes gone begging. But not so this year. There were no less than six places to ask for the entertainment of the conference, namely, St. John-Gibson, Roberdel, Ellerbee, Lumberton, Red Springs, and Maxton. The conference voted to go to St. John-Gibson next year.

The following were elected delegates to the annual conference: J. A. Sharpe, R. R. Covington, R. T. Poole, L. D. Frutchie, Dr. Peter John, W. M. Oliver, R. N. Page, W. M. McKenzie, R. T. Nichols, Mrs. L. T. Townsend, Mrs. LeGrand Everett, A. E. White, W. L. McRae, and O. C. Bruton.

Red Springs met every demand of the occasion and proved to be a delightful host. The meals served by the ladies of the church at the noon hour were appetizing, well prepared and served in a most pleasing manner.

Brother Smith proved a real leader by his orderly dispatch of business, his courtesy to everybody, the due consideration of every question of importance, and at the same time kept everything moving on the high plane of "the spiritual," which was the theme of the conference.

The sermons and addresses were of a high order. Col. J. F. Bruton of Wilson brought a great message the morning of the first day on "The Qualities of True Manhood." Rev. J. H. Lanning of Rowland preached an inspiring and helpful sermon at the evening hour. Dr. W. W. Peele of First church, Charlotte, brought the closing message at the noon hour of the second day on "The Value of the Alabaster Box." So from the beginning of the conference with the devotional services conducted by Brother Smith until the closing hour with the message by Dr. Peele, the conference moved on a high level with the emphasis always on the things of the spiirt.

J. Herbert Miller, Sec.

BOOK NOTICE

There has just come from the Cokesbury Press two volumes entitled Life Problems, by J. Brad Craig, secretary of the Bible school department of the United Presbyterian Board of Publication and Bible School Work. Volume 1 draws on the New Testament for much of its setting, while the second volume has for its ground work certain Old Testament characters and such lessons as may be drawn from their actions. While intended for Sunday school workers principally and for the Presbyterian board's activities, these volumes should find welcome and goodly circulation among Christian workers generally. The second volume should make wholesome appeal to ministers, because it is suggestive in the preparation of sermon material; however it is not designed especially for this as its arrangement shows. Sunday school workers of any Christian denomination will find much needed help in these pages used as a background for their teaching and other class work. Superintendents of Sunday schools would do well to possess these volumes. The price is $1.25 net and may be purchased from religious book counters or the publishers at Nashville, Tenn. L. D. Hayman.

Rose—Got a sweetheart, yet, Lily?

Lily—Yes, and he is a regular gentleman.

Rose—You don't say so?

Lily—Yes, he took me to a restaurant last night and poured his tea into a saucer to cool it; but he didn't blow it like common people do—he fanned it with his hat.



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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

R. W. B.

INTO THE HEART

Mr. Woosley has told you of the feel- that he has for the workers and children at the Home. It may not be amiss for me to tell his friends throughout the conference that the feeling among us for our leader is just as deep as his for us. It is enough just to state that he has won his way into our hearts. And the same goes for Mrs. Woosley, with those of us who have had the privilege of getting acquainted with her.

GOING OUT

Five girls and one boy complete our high school course in June. Then they go out—to college, to business, to training schools. But they are still our children. More and more we are coming to realize that our work does not end when our children leave us. Just as your children need you after they leave your home, so our children need to feel that they have a home, and that they have interested ones to help when they strike the hard places. If at any time any of our children should come into your community to live, a little personal interest on your part might have value beyond estimate.

ALL OF IT HERE

Five of the six young people who finish our school course in June have spent every grade of their school work in the Children's Home school. Lucile Binkley has been a member of our family for 15 years. Maggie Blanche Coley, Hulon Cox, Veatrice Miller, and Donnie Matheson have been with us from 11 to 14 years, while Bessie Goolsby, the sixth member of the class, has lived here six years. This is the largest number to have had all their schooling here in the history of the Home. We are justly proud of these young people and feel that the members of the Western North Carolina conference can likewise take pride in an achievement made possible by their work.

AMONG THE SLAIN

The greatest joy in the work here is living in the interests of the children. At present, the chief interest among the boys is baseball. Each year we have a junior team, made up chiefly of boys who are just getting started in team work. We begin with thirty or more boys and gradually cut the squad until we get to the regulation number—fourteen. With each "cut" there is disappointment; but the way these youngsters take this disappointment is a treat to behold. "Goober" attached the expression, "Numbered among the slain," to his cut last year, and that has become the recognized title of those turned off. The last cut was made yesterday. Just as soon as the list was announced every boy who was dropped from the squad, "Goober" included, went right out on the diamond, without suggestion, to field the balls while those who had made the team had batting practice. Disappointed? Yes. Show it? No. They buried their disappointment in the spirit for which our boys are noted, and the boys who are on the team will play harder because of the fine spirit those others have shown. And the coach feels that those "numbered among the slain" will get as much out of the ball season as the boys on the team.

EVERYTHING EXCEPT—

I frequently hear this statement: "Your children have much more than many children. That is true. There are possibly many things that we give our children that some others do not receive. And yet, when we have given all that we can, we face this definite limitation—we cannot give them mother and father. Is make up for the one big handicap that is theirs?

TRY IT

It is easy for us who live day in and day out with our boys and girls, who know each one by name, who can see, in a measure, the development that is taking place, to do all in our power to add to the happiness and well-being of the family—whether it means using time, money, or what not. I can readily understand that it is harder for those living far away to receive quite that same satisfaction that we here receive. This is worth thinking about, however: try to think of the children here at the Home as part of your personal work; learn all you can about "your" boy and girls, as nearly as possible establishing a personal touch; and sometimes come to see just how the work you are helping to support is being carried on.

Good sewing machine needs best oil, say repair men

If all housewives knew what repair men know about sewing machines, they wouldn't think "any kind of oil will do." Three-fourths of all repairs on sewing machines are due to neglect or the wrong kind of oil.

There's only one oil good enough for your machine—the **best.** Regardless of price, you can't find better oil than 3-in-One. It is a scientific blend of high grade animal, mineral and vegetable oils and contains unique properties not possessed by ordinary oil. It **cleans** and **protects** as well as **lubricates.** It is unsurpassed for sewing machines, vacuum cleaners, lawn mowers, washers, electric fans, refrigerators, locks, hinges and general household lubrication.

Don't endanger the life of your sewing machine and expensive household equipment with ordinary oil. 3-in-One Oil costs only a trifle more and will save you lots of money in repairs. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

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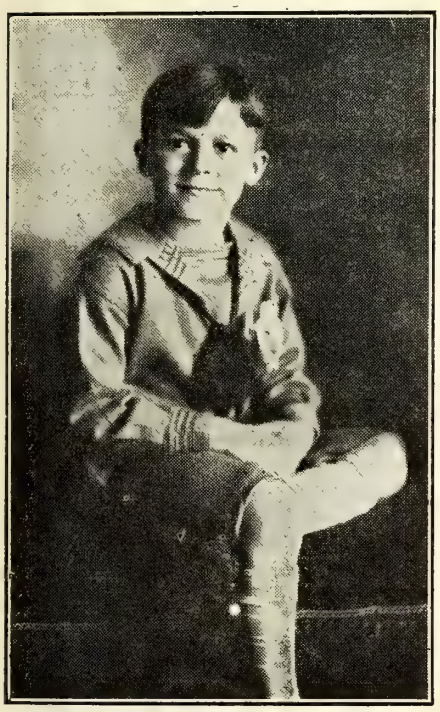
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

So far this year I have attended seven of our nine district conferences. Last week I was present at the Elizabeth City district conference which met in Columbia, Tyrrell county. Leaving Raleigh early Tuesday morning in company with that versatile writer, M. T. Plyler, editor of our North Carolina Christian Advocate, I was in Columbia by 10:45 a. m. There was a large attendance present and Brother O. W. Dowd had everything organized for a great conference. The conference gave me close attention as I spoke in the interest of our 334 children. The orphanage is very popular throughout the Elizabeth City district. Brother Dowd assured me that his preachers and churches would continue to stand by us in meeting our heavy financial obligations. It was a genuine pleasure to mingle with the pastors and delegates of that part of the state. Columbia opened its homes and hearts to us and entertained us in fine style. Brother G. C. Wood, the pastor, gave us all a warm welcome to his work. A day's fellowship with the Rev. M. T. Plyler was a rare treat. Without doubt he is the best writer in Southern Methodism. It is a recognized fact that the North Carolina Christian Advocate stands at the head of our church papers throughout Southern Methodism. North Carolina Methodism should rally to the support of this splendid church paper. We should have at least 20,000 subscribers on the mailing list. I am interested in its increased circulation because it helps the Methodist Orphanage as well as every other interest of our great church.



Boy from the Methodist Orphanage, Raleigh, N. C.

THE STATESVILLE DISTRICT CONFERENCE

The Statesville district conference held its annual meeting in the Troutman Methodist church on May 1-2. Rev. J. S. Hiatt presided. The conference was well attended and afforded interest and inspiration for those present.

The regular routine of business was attended to with alertness and precision. Reports from various committees were submitted, discussed and adopted. In addition to this regular work the interests of our connectional institutions, such as colleges, orphanage, Advocate, Epworth Leagues, and Sunday schools were presented by representative visitors. This group of visitors included Rev. M. T. Plyler, W. A. Jenkins, Dr. Paul N. Garber, W. M. Curtis, Paul F. Evans, D. D. Holt, O. V. Woosley, and Rev. L. B. Abernethy.

The high spots of worship were reached during the preaching services at 11 o'clock each morning and at 7:30 Thursday night. Dr. Dwight Ware preached at the service Thursday morning, Rev. Roy T. Houts at the evening service, and Rev. E. E. Williamson on Friday morning.

On the second day of the conference the following delegates and alternate delegates were elected to attend the annual conference which meets in Greensboro in October: Principles, R. C. Bunch, G. A. Tuttle, A. M. West, B. H. Morrow, F. D. Stonestreet, R. L. Snow, F. C. Sherrill, R. V. Sharpe, K. L. Miller, B. L. Marlowe, L. H. Phillips, J. L. Nelson, R. L. McNeeley, Alvin Miller, O. A. Murdock, J. S. Keever, J. E. Webb, M. H. Goodrum, Mrs. A. D. Abernethy, R. S. Kyles, and A. C. Flowers; alternates, H. L. Newbold, Elwell Cashion, Mrs. H. W. Courtney, Mrs. L. H. Lowrance, C. T. Morrison, Earl Eidson, Charlie Sherrill, C. W. Thompson, J. O. Cook, and Dr. J. O. Young.

The reports of the pastors of the district showed that the first half of the conference year has been a period of progress, and under the leadership of the Rev. J. S. Hiatt, who is this year serving his first appointment as presiding elder, the Statesville district has already reported 100 per cent of its pastoral charges on the jubilee honor roll in the Advocate campaign and 300 have united with the churches on profession of faith with 65 meetings to be held in the district. Ivon L. Roberts, Sec.

"Is Jinks careless with his money?"

"Is he! I've know him to buy bread when he didn't have a drop of gasoline in the tank!"

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THE ETERNAL CHALLENGE

(Continued from page 21)

ballot-box to the bomb to get our rights and to kill capitalism.'"

It is easy to imagine the effect of this speech. Red-hot passions were inflamed, and in many cases reason went by the board. Not that he had it all his own way. Many of the listeners saw his fallacies, and were not slow to express their views.

"Look here, Reuben," shouted one man, "you had a good job, why didn't you keep it? Young Nick Trebartha treated you fair, why don't you go to work?"

"Who's Nick Trebartha?" shouted Reuben in reply. A few months ago we had never heard of him. He is the nephew of old John Townley, who left all his money to him. How did John Townley make his money? He made it out of an invention which he robbed from my father, and you know it. He made hundreds of thousands of pounds, did John Townley, out of my father's brains and out of your labor. Then when he died he left it to this young whippersnapper. What right has he to it? He never did a day's work for it, never saw Lancashire till a few months ago. Why then should he have the fruits of our labors? And this chap, this young Nick Trebartha, is now one of the masters, one of the blood-suckers. Shall we stand it?"

A road of defiance went up from hundreds of throats, while exclamations of revenge were uttered.

It was said afterwards that this meeting decided the question of the strike in Ben's Cross. Had Reuben Sutcliffe stayed away, or had that meeting never been held, there might have been no strike. But it was not to be. Reuben had aroused the passions of the people to a white heat; grievances were discussed and magnified; smouldering fires were fanned into a flame.

The meeting, too, was a precursor of others. Orators came from Manchester, and Leeds, and Glasgow, and the wildest theories were uttered and discussed. Trade union leaders who pleaded for moderation, and wanted to argue out their differences quietly and reasonably, were openly cursed and disavowed. The rowdy, or what was called the more advanced elements, were masters of the situation. Thus the meetings between representatives of the employers and representatives of labor became futile, and a strike was declared.

The strike, moreover, was not confined to the trades immediately interested. The communist element decided that it was to be a general struggle between employers and work people. Thus it came about that thousands who were satisfied with existing conditions were called out to show their sympathy, as it was termed, with the others.

"Now you see what I meant, Mr. Trebartha," said John Blackburn to Nick one day, some three weeks after the general strike had been declared. "Every word I told you the first day I saw you has come true. Hasn't it?"

"I don't see how we could have done any other," replied Nick. "Not only have the work people refused to take a penny less wages, but they have demanded more. If we conceded to their demands, we should all be bankrupt. It's Reuben Sutcliffe and these other mad hatters who are the cause of the trouble."

"The immediate cause, perhaps," replied the old lawyer; "but the real cause goes deeper."

"Goes deeper? I don't understand."

"There have always been difficulties in Ben's Cross," went on John Blackburn, "always. But somehow things used to be different years ago."

"How?"

"I'm getting to be an old man, Mr. Trebartha," replied the lawyer, "and old men are supposed to be reminiscent. I remember the happenings when I was a boy, and I call to mind how in difficult times masters and men talked over their troubles as between man and man, or at least, some of them did. And somehow their troubles melted away."

Nick could not help smiling somewhat mockingly.

"What's the good of talking like that, Mr. Blackburn? I've tried to get my people to talk matters over with me; but they won't."

"And why won't they?"

"They'll not listen to reason. They make exorbitant demands and persist that they shall be granted; but it isn't simply better wages they are after, it's revolution."

"Ah yes," and the old lawyer sighed, "it's what I said the first day I saw you. With good feeling on both sides the whole trouble would pass away like the mists of a summer morning. But there is so little of that feeling. Instead of good feeling, there is jealousy, strife, hatred. And why is that? It is because there is so little religion in the town, because the young men have given up their Sunday schools, and because Jesus Christ has become a back number. That's why, Mr. Trebartha. What we need in Ben's Cross is a revival of religion, a reconsecration to Jesus Christ."

"There are not any signs of it," and Nick laughed a little bitterly. "As far as one can see, the world, and the flesh, and the devil are too strong for Jesus Christ."

"Do you believe that?" and the old lawyer gave Nick a searching glance.

"I am afraid I cannot help believing it."

"Then we are doomed. Yes, I mean it. we are doomed. I have known this town all my life; I was born here, and I've watched its growth. Mr. Trebartha, unless there is a revival of religious life in this town we are doomed, for we are only at the beginning of this struggle yet. And what is true of Ben's Cross is true of the whole country. If things go on as they promise to go on now, lawlessness and violence will become the order of the day. The Bolshevic element are out for that and that only. Whether they realize the consequences of their doings I cannot say, but that's where their doctrines



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"Nine years ago after my little girl was born dead, I took Lydia E. Pinkham's Vegetable Compound for about four months. The next year I became the mother of a fine 11 pound baby boy. After he was born, I kept on with the medicine to build me up. Four months ago I was nervous and rundown and suffered from other troubles which I knew Lydia E. Pinkham's Vegetable Compound would relieve so I started taking it and now I feel fine again. Many of my friends could write a book on the good the Vegetable Compound has done them."—*Mrs. W. Overmann, 918 Regina Ave., St. Louis, Mo.*

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Thousands of people report **HERB EXTRACT** brings results after other medicines have failed.

Get your bottle now at your druggist's.

lead. I've listened to the wild cries which are to be heard almost any night in Ben's Cross, and they tell the same thing. If only the New Testament were the textbook of our young men instead of Karl Marx, the strike would come to an end in a day."

"No doubt you are right, but the New Testament is becoming a dead letter. I quite admit that if the teachings of Jesus of Nazareth were universally accepted all would be well, but they are not. These Communists say that they are out to kill Jesus Christ entirely. They declare that religion is only an opiate which numb people's faculties, and keeps them from fighting for their rights. They even go as far as to say that until the last vestige of religion is destroyed, the glorious era which Bolshevism is supposed to bring in will be impossible. That's why the old-fashioned trade union leaders, many of whom are right down good fellows, and want only justice, are being relegated to the dust heap. It's the extreme end of the socialist party that are causing all the mischief, and they seem to be gaining power every day."

"Have you got any cure for this trouble?" asked the old lawyer, after a long silence.

"Cure?" repeated Nick.

"Yes, cure."

"No, I am afraid I see none. I suppose if matters get much worse we shall have to call in the soldiers. Our property must be protected."

"And then—and then?—" The old man looked at the young man steadily.

"We can only hope for the best. In any case we must fight for our rights."

"That's what Reuben Sutcliffe says. Mr. Trebartha, if both masters and men would alter their phraseology and say, 'We must fight for other people's rights, not only for one class, but for all classes,' wouldn't it make a difference? Good afternoon."

"Of course the old chap's right," Nick couldn't help reflecting after they had separated, "but what's the use of talking of it? Religion is nearly dead, and what there is left of it is dying."

He was passing by Hanover Chapel as this thought flashed through his mind, and he could not help looking at the great solidly-built stone sanctuary, with its heavy stone pillars and massive facade.

"I suppose that great chapel used to be crowded every Sunday," he reflected, "while now— And yet Paul Baron is a good fellow."

(Continued next week)

"I wants a ticket for Virginia," a colored woman said to the depot agent.

"What part of Virginia?" asked the obliging agent.

"All ob her," she replied. "Dat's her watching my suitcase."

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30
Asheville—Fletcher ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

May

West Burlington, a.m. 18
Webb Avenue, p.m. 18
Cedar Grove, Prospect, a.m. 25
Front Street, p.m. 25

June

South Alamance, Clover Garden, a.m. 1
Brooksdale, Trinity, a.m. 8
Long Memorial, p.m. 8
Haw River, a.m. 15
Graham, p.m. 15
Hillsboro, Lebanon, a.m. 22
Milton, Purley, 4 p.m. 22
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July

Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August

Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May

Perquimans, New Hope, 11 16
Kitty Hawk, Duck, 11 17
Currituck, Sharon, 11 18
First Church, 11 25
South Mills, Sharon, afternoon 25

June

Roper, Mackeys, 11 1
Plymouth, Plymouth, night 1
Pasquotank, Epworth, 11 7
Moyock, Memorial, 11 8
South Camden, Wesleys, afternoon 8
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July

Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

May

Dunn, a.m. 18
Lillington, Parker's, p.m. 18

June

Bladen, Deems ..... May 31 and 1
Elizabeth, Union, p.m. 1
Goldston, Jones 7-8
Pittsboro, Moncure, night 8
Hay Street, a.m. 15
Person Street and Calvary, Gardner's, p.m. 15
Siler City, Mt. Vernon 21-22
Haw River, Mann's, p.m. 22
Sanford, a.m. 29
Carthage, Center, p.m. 29

July

Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August

Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May

Pamlico, Hobucken, 11 18
Riverside-Bridgeton, Rhems, 3:30 18
Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11 24
Preaching 3 25
Morehead City, night 25

June

Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May

Edenton Street, 11 18
Selma, night 18
Franklinton, 11 25
Smithfield, night 25
Four Oaks, Elizabeth, 11 30
Cary-Apex, Macedonia, 11 31

June

Princeton Ct., Princeton, 11 1
Tar River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July

Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuquay, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May

Laurel Hill, 3 18
Caledonia, 3 18
Wadeville 25

June

Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July

Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

May

Aulander 18
Ahoskie, Coleraine 25

June

Conway, Zion 1
Northampton 14-15
Weldon 15
Roanoke Rapids 22
Rosemary, New Hope, 3 p.m. 22
Littleton, Bethel 29

July

Seaboard, Sharon 3

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May

Hot Springs, Fairview, 11 25
Marshall, Walnut, 3 25

June

Biltmore, 11 1
Fairview, 3 1
Acton, night 1
Weaverville Ct., Pleas Gr., Sat. 11 7
Black Mountain, 11 8
Elk Mountain, 3 8
Weaverville, night 8
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July

Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May

Chadwick, 11 25
Wesley Heights, night 25

June

Hawthorne Lane, 11 1
Trinity-Derita, Derita, 3 1
Thrift-Moores, Thrift, night 1
First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July

Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June

Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

Stanfield, Stanfield, 11 1
Bethel, Rogers, 3 1
China Grove, night 1
Albemarle Ct., Union Chapel, 11 8
Salem, Oak Grove, Sat. 11 and Sun. 3 8
Albemarle, First St., night 8
Pastors' School, Duke University 9-20
Westford, 11 22
Concord Ct., Mt. Olivet, Sat. 11 and Sun. 3 22
Kerr Street, night 22
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July

First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9

All persons of the district are urged to make their arrangements to attend the Pastors' School at Duke University June 9-20.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

May

Bostic, Hopewell, 11 18
Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July

Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

May

Mount Airy Ct., Imogene, 3 17-18
Ararat Ct., Carter's, 11 18
Rockford Street, 7:30 18
North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June

Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University ..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May

Lenoir, First, 11 18
Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

North Carolina Christian Advocate

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WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

	June
Murphy, 11	1
Andrews, night	1
Dellwood, Elizabeth, 11	8
Sylva, Dillsboro, night	8
Fines Creek, Cattaloochee, 11	21-22
Jonathan, Hemphill, 3:30	22
Franklin Ct., Bethel, 11	28-29
Macon Ct., Mt. Zion, 3:30	29
	July
Webster Ct., East La Porte, 11	6
Cherokee, Echota, 3:30	6
Franklin, 11	13
Highlands, Clear Creek, 3:30	13
Cullowhee, Speedwell, 11	20
Glenville, Double Springs, 3:30	20
Wayesville, 11	27
Canton, night	27

District conference at Canton June 26-27.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

	May
Stumpy Point, 11	18
Fairfield, 7:30	18
Wilson, 11 and 8	25
Elm City, Horne's, 3:30	25
	June
Stantonsburg, 11	1
Fremont Ct., Yelverton, 3	1
Bath Ct., Ware's, 11 and 2	8
Washington, 8	8
Robersonville Ct., Arthur, 11	15
Ayden, 8	15
Vanceboro Ct., Chapman's, 11	22
Aurora Ct., Bonnerton, 3:30	22
McKendree, 11	29
Tarboro, 8	29
	July
Spring Hope Ct., Stanhope, 11 and 2	6
Nashville, 8	6

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	May
Davie, Concord, 11	17
Farmington, Huntsville, 3	17
West End, 11	18
Centenary, 7:30	18
Ardmore, 11	25
Kernersville, 7:30	25
	June
Davidson, Centenary, 11	1
Erlanger, 3	1
Thomasville, Pleasant Hill, 11	8
Linwood, Macedonia, 3	8
Thomasville, 7:30	8
Lexington, 11	15
Welcome, 3	15
Lewisville, 7:30	15
Denton, Newsome, 11	22
Trinity, 7:30	22
Mocksville, 11	29
Cooleemee, 7:30	29

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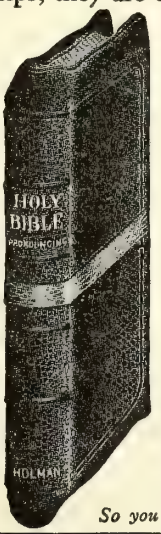
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North Carolina Christian Advocate
Greensboro, N. C.

IN MEMORIAM

TORRENCE—Raymond Torrence was born April 22, 1900, and died February 22, 1930. He was converted and joined Carlton's Chapel M. E. Church, South, of Magnolia charge, in early life, where he remained a loyal and faithful member of his church and Sunday school and also as a steward for the past several years. He held the respect and esteem of all who knew him as a Christian gentleman and had won for himself a large circle of friends.

He is survived by his parents, six sisters and three brothers. The funeral service was conducted by the writer in the home of his parents amid a large concourse of sorrowing relatives and friends.

The body was laid to rest in the family cemetery just a short distance from the church he loved so much, and the grave was covered with a bed of beautiful flowers. M. D. McLamb.

We miss you, dear loved one, more than tongue can tell,
But we know you are in heaven ever more to dwell.
Your shining face on earth we'll ne'er see no more,
Or hear your sweet, tender voice as before.

Goodbye, dear loved one, from friends and loved ones you have gone,
To gather with the angels around that happy throne.
Farewell to you, loved one; that is awful hard to say,
But we hope to meet you some day in that home far away.

A Friend.

WHITTINGTON—Sarah A. E. Goslen Whittington was born near Brookstown, N. C., February 25, 1844, and passed into the great beyond near the place of her birth at 5 p .m. Wednesday, February 5, 1930, aged 85 years, 11 months and 10 days.

In early life she gave her heart to God at Doub's church and joined the Brookstown M. E. church. The promises made by her then were never broken. She obeyed God's command, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39). She "received the word with all readiness of mind and searched the Scriptures daily whether those things were so)) (Acts 17:11). Each person with whom she talked can testify that she held before them a crucified Saviour and a risen Lord.

In 1864 she, assisted by Mr. Charles Church, organized the Sunday school at Brookstown. When speaking of this she would say, "We had so little to work with." In 1865 her pastor supplied her with catechisms for it. This school lives today an "ever green school."

On October 27, 1864, she was united in marriage to Rev. N. Green Whittington, who then had charge of all the Methodist churches in Forsyth county except one. She, with her five daughters, Lula, Annie, Marylillie, Flora and Elizabeth, shared with the husband and father all the joys and sorrows that come to a Methodist minister. He died December 3, 1912.

According to her wish a service for her was held at her home at 10:15 a. m. and a praise service was held at the Brookstown church at 11 a. m. Friday, February 7, by her pastor, Rev. G. W. Fink. The text used by the pastor is "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isaiah 9:6).

In speaking of her departure she said, "Let the service you hold when I am gone be a praise service to my Lord. Open it with—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Truly a Christian mother and friend has gone from us. Her children with all of her people "rise up and call her blessed." Her body was placed in the Brookstown cemetery to await the first resurrection. "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6).

The ones left in her family are her four daughters: Marylillie and Flora Whittington, Mrs. H. B. Fowler and Mrs. W. L. Morris; two grandchildren, Maud Garratt Goslen and William Morris, Jr.; one great-granddaughter, Annie Maud Goslen. F. G. W.

RESOLUTIONS OF RESPECT

The members of the Ladies' Aid Society of the Methodist church of Catawba, N. C., wish to express their appreciation of the life and character of their friend and co-worker, Mrs. Laura Yount Long, who departed this life February 1, 1930, at the home of her daughter, Mrs. Blair Lowrance of Memphis, Tenn. Therefore be it resolved:

First, That we bow in humble submission to God's will, realizing that he doeth all things well.

Second, That in the passing of Mrs. Long our society has lost one of its oldest and most faithful members.

Third, That we shall miss her friendly smile of greeting, her words of encouragement, her wise counsel and her hearty co-operation in all things pertaining to the work of the Master, whom she delighted to serve.

Fourth, That we extend our tenderest sympathy to the bereaved ones and commend them to the care of a loving Father.

Fifth, That a copy of these resolutions be sent to the North Carolina Christian Advocate and a copy to the Catawba News-Enterprise for publication, a copy to the bereaved family, and a copy recorded in the minutes of this society.

Mrs. H. F. Elliott, Pres.
Mrs. John Troutman,
Mrs. Chas. H. Drum,
Mrs. Frank W. Elliott.
Committee.

RESOLUTIONS OF RESPECT

We, the members of Woman's Missionary Society of Oak Grove M. E. church, Person circuit, feel keenly the loss of our loyal president, Mrs. Z. V. Barnette, whose death occurred on March 21, 1930. Her presence among us ever inspired confidence and her memory will ever be a challenge to us to press onward and upward with a greater determination and stronger faith. Therefore be it resolved:

First, That we bow in humble submission to God's will.

Second, That we shall greatly miss her presence and the tact and ease with which she opened meetings of the society will always be remembered and deeply appreciated.

Third, That we extend to the bereaved husband and family our sympathy and love and pray that God may bless and comfort them in their hour of grief and loss.

Fourth, That a copy of these resolutions be sent the family, a copy to the N. C. Christian Advocate, and a copy be recorded in our minutes.

Mrs. M. T. Williams,
Mrs. J. E. Clayton,
Mrs. W. G. Clayton,
Mrs. W. J. Lewis.
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Heath Memorial M. E. Church, South, record with sorrow the passing of our patron and benefactor, A. C. Heath, formerly of the Heath Memorial community, who was called to his reward from Albemarle, N. C., January 30, 1930.

Mr. Heath has been a faithful friend to the Heath Memorial church since its founding in 1922. He and the other members of his family gave liberally of their time and means to build Heath Memorial as a memorial to their forbears. The church will miss him. He never turned a deaf ear when a project looking to her advancement was put before him. He was always ready with assistance of whatever kind was needed. He remembered her in his last benefactions.

Realizing that our loss is his gain and that the sorrows of this world are for him at an end, and bowing humbly to the will of our heavenly Father, therefore be it resolved:

First, That we extend to his loved ones our heartfelt sympathy at this time of their great sorrow; that we assure them of our deep appreciation of his services to the church and our community and commend them to the tender mercies of a loving heavenly Father, and pray daily that his Holy Spirit may be with them, guard and keep them.

Second, That we rejoice in the life of usefulness and service Mr. Heath lived among us and shall seek to profit by his example.

Third, That we as individuals shall seek to carry on under the guidance of God the work he began here, and by giving of ourselves without stint to bring the kingdom of our Lord "in earth as it is in heaven."

Fourth, That a copy of these resolutions be spread on the minutes of our society, a copy sent to the several members of his family, a copy to the N. C. Christian Advocate and to the local papers.

Miss Emmie Richardson,
Mrs. W. G. Helms,
Mrs. W. D. Rogers.

RESOLUTIONS OF RESPECT

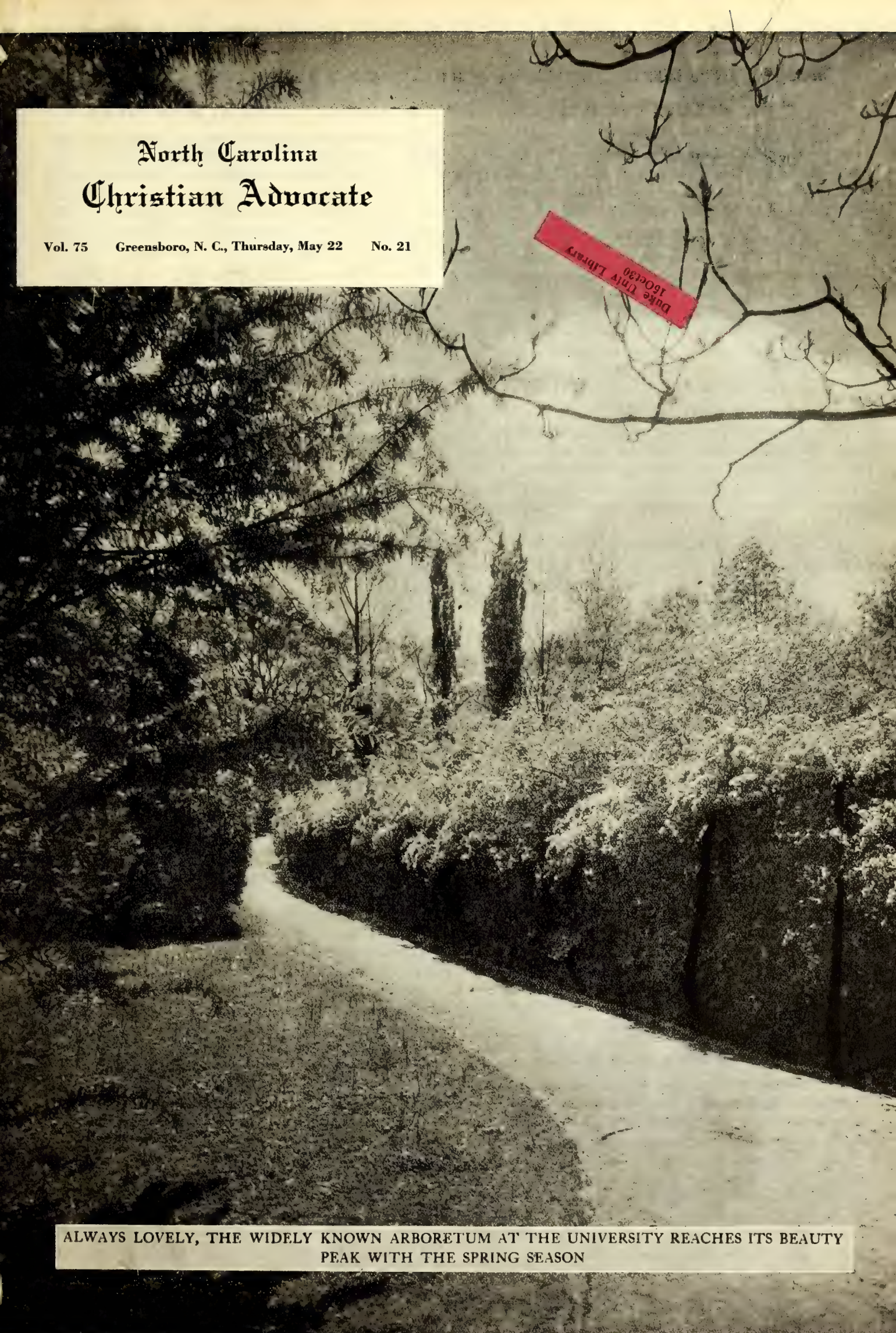
When news came November 13 announcing the death of Thomas B. King, a pall of sadness fell on Carthage and community. He was formerly one of us and had endeared himself to us. He came here from Wilmington, N. C., in early manhood as secretary of Tyson and Jones Buggy Company. By his diligence and application to duty he rose to be a stockholder of the company and one of the leaders. It was not in business alone he shone—his church work was dear to his heart. As steward and pastor's right hand man, he had no peer. Through his influence the Wesley Bible class was organized and he served as president or teacher till he moved his residence elsewhere. Sincere regrets with hearty good wishes went with him. He exemplified his strong Christian character in patience during several months of illness. Always cheerful and shielding his devoted loved ones. We prayed that he might recover. God knew best. The Wesley Bible class therefore resolves:

First, That we cherish his memory as one of church's "bright lights." He gave gladly and freely his time and loyal support.

Second, That to us a great future lay before him, but God said, "It is enough, come up higher." He had served well.

Third, That a copy of these resolutions be sent the bereaved family, with sincere love and sympathy, and sent to the local paper and N. C. Christian Advocate for publication.

Mrs. J. G. Downing,
J. Ed Muse,
Fred H. Momack,
Committee.



North Carolina Christian Advocate

Vol. 75 Greensboro, N. C., Thursday, May 22 No. 21

Duke Univ Library 16Oct30

ALWAYS LOVELY, THE WIDELY KNOWN ARBORETUM AT THE UNIVERSITY REACHES ITS BEAUTY PEAK WITH THE SPRING SEASON

THE CAMPAIGN CONTINUES

F. E. Dixon

This note is an apology to Brother Dixon for the oversight. He sent in his quota months ago and should have been given credit. So now he and Chowan go on the roll with congratulations this Advocate jubilee year.

G. W. Perry

Brother Perry began the work at First church with vigor and enthusiasm. His first year in Elizabeth City is going good. The promise is for a wonderfully fine pastorate in the city on the Pasquotank. This is a congregation of vast possibilities. This popular pastor shows his wisdom and good sense by getting his people to take the Advocate. He and First Church go on the roll. How is this for another big church?

P. H. Brittain

We never pass Peachland without an inclination to stop. The name of the place has an attraction—the preachers should be fine. Anyway, hereafter the Advocate will have more readers down on the South Carolina border. Congratulations, Brother Brittain, this jubilee year!

J. B. Fitzgerald

Trinity-Derita is a new charge but it is not one disposed to trail the procession. Brother Fitzgerald reports his quota and thereby goes on the roll of distinction before the June roses bloom.

T. F. Marr

Dr. Marr has given a long useful life to the service of the Methodist church, primarily as pastor and presiding elder. The current of his life continues. So here comes the report from Central, Albemarle, which places that church among those in the jubilee procession this good year for the Advocate.

H. B. Baum

Something has been doing ever since this young brother drove into Camden county. South Camden has felt the touch of his presence at every turn. He is a crusader in many good causes—how could he neglect the Christian Advocate? He is too good a League man to ignore good literature. Score South Camden among the elect—Baum goes on another roll of honor.

Hurrah for the Elizabeth City District

This week the list lengthens. Rockingham must look to her laurels. Another advance such as that made this week will put the district first in the North Carolina conference.

WHY NOT SEND YOUR QUOTA?

A number of preachers are so near their quota in the Advocate campaign that a brief special effort would put them across. This would be worth much. The advertising given our church paper among the people would be worth much even though few responses were made at once. We are in need of a persistent campaign in the interest of our church publications. Give five good, honest, earnest minutes in every church talking to the people eagerly about the Advocate. Such an effort would tell mightily all over the state. The preachers alone can do this. The pulpit is theirs, the hour is theirs and the opportunity is theirs and the information is theirs. Let all the people know that the diamond jubilee year has come. Many charges would then go on the roll.

THE PASTORS' SCHOOL AT DUKE JUNE 9-20

This pastors' school has become an institution well known to all forward looking Methodist preachers in North Carolina. The courses offered and the personnel of the speakers who appear from year to year are of the best. Such men as Doctors Charles L. Goodell, Charles A. Elwood, Henry Louis Smith and Elbert Russell will be heard this year. The instructors are among the best.

Dr. Charles A. Elwood will discuss the following themes:

The Christian Reconstruction of Our Civilization.
The Menace of Some Present Tendencies.
The Christianization of Our Politics.
The Christianization of Our Education.
The Christianization of Our Religion.
The Christianization of Our Business Life.

In the main, the courses offered and the method of procedure are the same as in former years. A few new features, however, should be noted:

First of all, the school will last only eleven days instead of two weeks as formerly. This means that no one will have to be away from his work for more than one Sunday.

Second, some new social features will be introduced. At six o'clock, the dinner hour, a thirty minute program dealing with various practical problems of vital interest to all ministers and laymen. Immediately following this dinner program, an expert play director, C. R. Wood, will take charge of the entire group and lead in wholesale play and recreation for forty-five minutes.

Ample provision has been made in the dormitories for the care of all pupils in the school, but it will be impossible to provide rooms for children on the campus.

MOUNT AIRY DISTRICT CONFERENCE

The forty-third session of the Mount Airy district conference will convene in the Methodist church at Boone May 27 at 7:45 p. m. All pastors are expected to be present for this opening service, and as many of the laymen as can possibly do so are urged to come Tuesday evening, as the business sessions will begin Wednesday morning at 9 o'clock sharp.

Dr. O. J. Chandler, our pastor at Boone, will bring the opening message of the conference, and the sacrament of the Lord's Supper will be observed. We expect this service to set the spiritual pitch for the ensuing sessions, and amplify in every heart echoes of Pentecost. We desire that the spiritual note shall be dominant throughout the remaining hours of this district conference and the remaining months of the conference year.

The committee on license and recommendations, to which every local preacher should report in person or in writing, and before whom all candidates for license, orders, or admission should appear during the first noon intermission, is as follows: T. C. Jordan, B. Wilson, D. R. Proffitt, D. Vance Price, and W. J. S. Walker.

Representatives of conference interests and institutions are invited to come up where the ozone is abundant.

W. E. Poovey, P. E.

A number of district conferences have given special attention to the Diamond Jubilee and they urged that no let up be made in the campaign. The Advocate should receive much consideration when the people are together in the revivals.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

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The Three New Bishops Elected at Dallas

Paul Bently Kern

At present Dr. Kern is pastor of Travis Park church, San Antonio, Texas. Most of his life has been spent in the pastorate and in educational work, he having been ordained to the ministry, 1902. Born in Virginia, 1882, the son of Dr. J. A. Kern, long a professor in Randolph Macon and Vanderbilt, Paul B. Kern was educated in Virginia and Tennessee, having received his A.B. at Randolph Macon, and A.M. and B.D. at Vanderbilt. His pastorates have been in Tennessee and in Texas. He was for ten years dean of the School of Theology, Southern Methodist University. Dr. Kern married Miss Lucy Campbell of Nashville. He is 47 years old.

Arthur J. Moore

Dr. Arthur J. Moore is pastor of First church, Birmingham. His work has been that of an evangelist and a pastor. Born in Georgia in 1889, young Moore went early into railroad work. He worked in various capacities on the railroads until at twenty he became an evangelist. He served as district and general evangelist until he was sent to Travis Park church, San Antonio. After a most successful pastorate in Texas he was transferred to First church, Birmingham. His work as evangelist and pastor has been phenomenal.

At 16 he married Miss Mattie McDonald of Georgia. They have four children. Dr. Moore is 41 years of age.

A. Frank Smith

Just as we close the forms the Associated Press reports that A. Frank Smith, who has been pastor for the past eight years at First church, Houston, Texas, was elected on the ninth ballot.

A FEW FACTS ABOUT OUR BISHOPS

Bishop Kern is primarily an educator, Moore is an evengelist, and Smith, a preacher and pastor.

Along with the new bishops elected there are interesting facts connected with the present College of Bishops.

Four were college or university presidents, three were pastors, three were connectional secretaries, two were university professors, one was Book Editor, and none were presiding elders.

Warren A. Candler, North Georgia, president of Emory College.

Collins Denny, Baltimore, professor in Vanderbilt University.

Edwin D. Mouzon, West Texas, professor in Southwestern University.

John M. Moore, North Texas, secretary of Home Missions.

William F. McMurry, St. Louis, secretary of Board of Church Extension.

Urban V. W. Darlington, Western Virginia, president of Morris Harvey College.

Horace M. DuBose, North Georgia, Book Editor.

William N. Ainsworth, South Georgia, pastor of Wesley Monumental church, Savannah, Ga.

James Cannon, Jr., Virginia, president of Blackstone College for Girls.

William B. Beauchamp, Virginia, foreign secretary of Board of Missions.

Sam R. Hay, Texas, pastor of First church, Houston, Texas.

Hoyt M. Dobbs, North Alabama, pastor of First church, Anniston, Ala.

Hiram Abiff Boaz, Central Texas, president of Southern Methodist University.

Of the bishops elected in the last 40 years, they have been born in the following states: Candler, Ainsworth, Dickey, in Georgia; Mouzon, Hoss, Atkins, Waterhouse, Hay, Tennessee; Smith, Kilgo, Mouzon, South Carolina; Tigert, Moore, Darlington, Boaz, Kentucky; Ward, Texas; Denny, Beauchamp, Virginia; Cannon, Maryland; Murrah, McCoy, DuBose, Dobbs, Alabama; McMurry, Missouri; Lambuth, China.

It will be noted that not one was a native of North Carolina. Paine and Fitzgerald were born in the state but both left early in life. Atkins and Kilgo were resident in the state at the time of election, but they were native elsewhere. North Carolina has never had a native son made bishop while resident here. Other colleges such as Randolph Macon, Emory, Wofford and Vanderbilt have furnished bishops again and again, but Trinity not one. It is a rather unusual situation up to the present time.

One might conclude that the best chance to become bishop is to be born and educated in another state. The next best thing is to leave the state early. North Carolinians have been charged with a desire to keep all on a dead level—no one allowed to rise above the common herd.

DURHAM DISTRICT CONFERENCE

The conference will meet at Carr church, East Durham, May 29-30. Rev. D. A. Clark of Mebane will preach the opening sermon Wednesday night, the 28th.

Committee on license to preach: H. E. Meyers, S. J. Starnes and O. I. Hinson.

Committee on recommendations: Stanbury, Plyler, Parker.

Those who represent the various interests of the church are cordially invited.

J. C. Wooten.

Wets Preach Anarchy

Many in North Carolina disregard the constitution and care naught for the laws of the land, but they are not openly defiant as are some in wet New York. The Christian Advocate of New York in its issue of May 1 sets out a state of things that startle those in the more conservative sections of the country.

For the benefit of our readers who do not see the New York papers we append the following:

When some years ago a New York publisher, catering to the more frivolous public, the idle, luxurious, self-indulgent, smart set, who ape the elegant vices of the Old World, launched a new magazine, he fittingly named it "Vanity Fair."

For years "Vanity Fair" has run true to its name. It would have been a best seller in the town that Bunyan made famous. But now it has abandoned the note of frivolity and assumed a fighting air. The morning papers of April 22 carried a full-page advertisement of the May number, which shouts in two-inch headlines, "We honest drinkers must stick together," and continues in this vein:

"A lot of people we wouldn't care to know socially are trying to make life a burden for honest folk the country over.

"We don't care to drink with them, play bridge with them, or have them in our foursomes; yet they insist on peeking through our keyhole, censoring our morals and snatching the cocktail from our very lips.

"They want us to be content with a dry loaf without the traditional jug of wine beneath the bough.

"What would Omar say to that?

"Corey Ford, no relation of Henry's, has a lot to say in the May issue of Vanity Fair, out today."

Set out in a box is this quotation from the article mentioned:

> **"I should like to call on every free-thinking American, who can think at all, to break this law; break it repeatedly; break it whenever he can. Drink what you please, when you please. Urge others to drink. Don't betray the bootleggers who are smuggling liquor for you. In every way possible flaunt your defiance of the Eighteenth Amendment. Render it inoperative. Ignore it, abrogate it, wipe it out. Whilst it stands there, let it be disobeyed."**

Such is the anarchy preached in wet New York. It does not surprise anyone when read in Vanity Fair. It fairly represents the class of people who read that magazine habitually, and whom few of our readers "would care to know socially." But when newspapers like the New York Times and the Herald-Tribune, which have not lifted up their soul unto vanity, stoop so low as to sell entire pages of their valuable space to be plastered over with such flagrant appeals to lawlessness, their action should not pass without indignant protest.

The news columns of the Times and Herald Tribune in the same issue which carried the advertisement of Vanity Fair inciting its readers to open disobedience of law, contained a report of the conviction and sentence of William Z. Foster and his Communist comrades for their defiance of existing law. If it is criminally "red" to urge a few unemployed men to disobey the orders of a police commmissioner, what a crime is committed by a newspaper which says of the highest law of the land: "Ignore it, abrogate it, wipe it out. Whilst it stands there, let it be disobeyed!"

The Gold Star Mothers

A beautiful day in early September nine years ago, we strolled through Ballou Wood, with its scarred and broken timbers, painfully aware of the blood and death of those terrible days. At the northern end of the slope, we entered the cemetery with its long rows of white crosses where sleep the boys "row on row."

Calm and peaceful were the fields, crystal clear the sky and most refreshing the air of this day in autumn following the rain of the night before. A farmer was in the field hard by and little birds flitted here and there. Peace was on all the land. But this lone wanderer in that field of death was not one with the peaceful scene. The unbidden tears from streaming eyes blurred the vision as we walked among the dead. We saw the pale anxious faces of mothers with breaking hearts scattered about the countrysides beyond the seas—mothers who longed and prayed and watched for their boys; but they never came back.

Last week the Associated Press accounts, with so many touching incidents, as the Gold Star Mothers were setting sail for the fields of France brought before us afresh the pathos of it all. We can only pray that the presence of the White Comrade may be near and comfort these mothers as they wander about Flanders Field where the poppies grow, and that there they may register afresh the vow to do all possible to bring in the reign of the Prince of Peace so that the unspeakable folly of war may cease.

Would it not be well for these women who have made such a costly offering on the altar of Mars to associate themselves together in behalf of peace and the victories of peace? This would be far more in keeping with the heart of motherhood than the effort of certain women in America who, in one way and another, are associated with the military establishment of this country and who are doing their utmost to foster war and the war spirit in the name of national defense. Let the war mothers and every

mother-heart that may suffer the woes of human slaughter set themselves against the unspeakable folly of war—let them labor to enthrone the Prince of Peace. The little white crosses on every field of France call on every lover of peace in America to register the vow, "Never again."

Significant and Far-reaching

Two years ago the General Conference of the Methodist Episcopal Church set up regional conferences in a number of their mission fields. This action allowed local autonomy and provided for the election of bishops native to the country. Two bishops have already been elected for China—one a missionary and one native.

The action of our General Conference in allowing autonomous church government for Korea, Brazil and Mexico and a permanent bishop for China is highly significant. In the course of years all the Methodisms in any one of these countries will be united as in Japan and supervision by bishops resident in America will be unknown. The minor details just at this time are not so important; the promise for the future which is wrapped up in the action of the two great Methodisms of America is of primal concern. That a new day is at the dawn must be apparent to all who have their faces to the sun rise. The old order is gradually giving place to a new and, we trust, a better day adapted to world conquest.

Turn Back the Clock

This present demand for state control of liquor is an effort to go back to the days prior to the Eighteenth Amendment. The wets are really enthusiastic for this. All of which is strange. In those good old days the liquor crowd fought all effort at state control. Every resource of money and human ingenuity were used. They spent money lavishly to corrupt the electorate and to control legislatures. The situation cried aloud to high heaven.

Now the cry is to go back to the situation that makes possible a modern millennium in the matter of liquor control. All of a sudden the crowd for the repeal of the Eighteenth Amendment has found the remedy for all the ills that gather about the whole nefarious business.

We must go back to the blessed days of old —the golden age is in the past.

Does the Methodist Press Really Count?

John Wesley made use of the press to an extent unknown before his day. The followers of Wesley have exalted the press through all the years and continue it as one of the essentials in the work of Methodism. Some of them have really believed that a drop of ink may make millions think. We are still in the business with millions of dollars invested in printing plants. Power presses are at work all over the land sending out books and periodical literature to the ends of the earth. We are true to our history.

It may be well for us to enquire whether this is simply the habit of the years or is it the expression of a conviction that will allow nothing less. Are we positively and unrelentingly convinced that Methodism must use the printing press or die? Is it one of the essentials of our continued existence as a church?

In recent months we have heard Methodist preachers and laymen say with decided emphasis that we could not possibly get on without the press. They assert that the religious newspaper is becoming more and more necessary for temperance and social reform. Much of the secular press is persistently antagonistic to the things for which the church stands. Only the religious papers can be depended on for helping to keep up the fight.

Do we really believe in the church press? Do we count on the Advocate to help in the work of Methodism and in the cause of righteousness—in the crusade for peace, temperance, justice and holiness? If so, why not push the work the same as we do missions, Sunday schools and revivals? We press these issues upon our people in every church again and again. Why not do as much for the religious newspaper? Let the people be informed as the campaign is waged in every neighborhood. The call comes close to us all.

Here in North Carolina we have every reason to rejoice in this seventy-fifth year of our Advocate? Let not the people fail to know the work of the years and urge them to become a part of the Advocate family this Diamond Jubilee year. Six months have already passed. Look on the fields!

"The most influential and the most generous man in my church is an elder—a Jew," testifies one minister to the department of Jewish evangelism of the Presbyterian board.

General Conference at Dallas, Texas

From a Delegate's Chair

At noon Tuesday, May 13, which marked the closing hour of the first week of the conference the vote was taken upon the constitution at the close of a five days' study and discussion of the sundry sections thereof. The vote stood 188 for adoption and 205 against it, which is 74 short of the necessary two-thirds majority.

Some thought that we should have no formal constitution, others were indifferent to the question, still others objected to some things incorporated in the proposed constitution. All these combined to defeat the measure.

The second week of the conference began Wednesday morning, May 13, with an attendance of visitors that filled the spacious galleries of the big church and also all space on the lower floor not occupied by the conference.

The usual routine of religious services, introduction of resolutions, reports of committees and such like that mark the beginning of a new day's work, was followed by the following enactments:

Itinerancy—Report No. 1

We, your committee, had before us memorials relative to the granting of a leave of absence to pastors, and recommend the following legislation: That the law of our church as set forth in Section 2, page 68 of the Discipline be changed by the addition of a paragraph to be numbered 119, to be entitled "Leave of Absence" and to be read as follows:

"Any minister who has been in effective relation to any annual conference or conferences for ten consecutive years from the time of his admission on trial may have a leave of absence for one year without losing his relationship as an effective minister. This leave is to be allowed for travel, study, rest, or for other justifiable reasons. This leave of absence, granted by the bishop holding the conference, must be upon the vote of the annual conference to which the minister belongs, after said minister has given notice to his presiding elder and after the presiding elder has given notice to the bishop, not later than the first day of the session of the annual conference, of his intention to request such leave of absence. Such leave of absence shall not be granted to one man more frequently than one year in seven."

Itinerancy—Report No. 2

Your committee had before it a memorial relative to the appointment of an assistant preacher for a charge, and recommend the following legislation:

In Chapter III, Section 2 of the present Discipline let the following be inserted as Paragraph 119, Answer 3 to Question 3, "What are the duties of a bishop?" thus causing the paragraph now listed as 119 and succeeding paragraphs to be listed one number higher:

Chapter III, Section 2

"Paragraph 119, Answer 3. To appoint an assistant preacher for a charge when in his judgment such an appointment is necessary."

In Chapter III of the present Discipline let the following be inserted as Section 5, Paragraph 161, thus causing the section now listed as V and the succeeding sections, as well as the succeeding paragraphs, to be listed one number higher.

Then followed the order of the day which was the report of the Committee on Nationalism. This was a great historic hour of the conference when it enacted legislation that provides for autonomous churches in Korea, Brazil, and Mexico. These churches will be formed by union with the Methodist Episcopal churches in those lands. They will be the Methodist Church of Korea, The Methodist Church of Brazil, The Methodist Church of Mexico.

The following plans proposed by the commission were adopted without a dissenting voice. While there was no effort on the part of anyone to stir the emotions of the conference the conference was deeply stirred as the work proceeded. Here are the plans in brief:

Korea

We recommend that the following resolutions pertaining to the union of the annual conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea, into the Methodist Episcopal Church of Korea, be adopted:

1. To authorize the Korea annual conference of the Methodist Episcopal Church, South, to be united with the Korea annual conference of the Methodist Episcopal Church and to be organized into the Methodist Church of Korea.
2. To authorize the oppointment of a commission of five to meet with a like commission of the General Conference of the Methodist Episcopal Church and with a similar commission composed of five members from each of the two annual conferences in Korea, which joint commission shall be authorized to formulate a basis of union, to call an autonomous conference in Korea, and to perform such other acts as may be necessary in the organization of the Methodist Church of Korea.
3. To instruct the joint commission in preparing the basis of union and planning the organization of the Methodist Episcopal Church of Korea to provide for continued organic relationship with the Methodist Episcopal Church and the Methodist Episcopal Church, South.
4. To authorize the commission to draw on the General Conference Expense Fund for the expenses incurred.

Mexico

Your commission respectfully make the following recommendations:

First. That the General Conference authorize the Mexico annual conference of the Methodist Episcopal Church, South, to be united with the Mexico annual conference of the Methodist Episcopal Church and to be organized into the Methodist Church of Mexico.

Second. That we request the General Conference to provide for the appointment of a setting-up commission of five to meet with a like commission of the General Conference of the Methodist Episcopal Church and with a similar commission composed of five members from each of the two annual conferences in Mexico, which joint commission shall be authorized to establish an autonomous church in Mexico and to perform such other acts as may be necessary in the organization of the Methodist Church of Mexico.

Third. We herewith present the foregoing recommendations, the work of representative leaders of our two Methodisms, as a general basis of the union, it being understood that the joint commission shall have authority to revise the same as the needs of the field may appear.

Fourth. To authorize the commission to draw on the General Conference Expense Fund for the expenses incurred.

China

In regard to China the following was enacted. The China Field Committee of the Commission on Nationalism made the following recommendations to the China Mission conference and to the Central Council of China:

1. That we request the General Conference to give the China conference authority to reorganize, in harmony with the aims of the present Central Council, so as to effect a unified organization of the whole work of our church in China.
2. We request that the General Conference provide that the bishop who is appointed to China shall reside in China, so as to carry out his work.
3. In case the General Conference does not provide that the bishop who is appointed to China shall reside in China, we request that the China conference be given authority to elect a chairman who shall carry out the administrative work of the bishop during his absence from China.
4. We request that the General Conference maintain its cooperation with the China conference in men and money, so that the work may continue to grow and prosper.

We have had before us the paper from the Field Commission on Nationalism in China.

The conditions in China seem to call for a somewhat different form of organization from that which is being sought for many other mission fields of the church. We would recommend:

First. That approval by the General Conference of the Central Council that has been tentatively operating in our China Mission and the authorization of such an administrative body in other mission fields where its organization is approved by the board of missions.

Second. Provision by the General Conference for a continuous superintendency on the fields, and that this matter be referred to the Committee on Episcopacy of the General Conference for the formulation of a plan for effecting this measure.

Third. If the above recommendation should not be approved by the General Conference, we further recommend that the commissioners who shall be appointed by the General Conference to serve on the Joint Commission for Church Union in Korea shall be authorized to present to the China annual con-

ference and to the Central Council in China the alternative of the creation of an autonomous church in China.

Fourth. Should the annual conference in China, and the Central Council concurring, approve the formation of an autonomous church in China, the commissioners appointed to serve as the representatives of the Methodist Episcopal Church, South, on the Joint Commission on Church Union in Korea shall hereby be authorized to meet with a like commission of five to be elected by the China Mission conference, which joint commission shall be known as the Joint Commission on Autonomous Church in China and shall be authorized to formulate a plan for an autonomous church in China, to call a conference to carry out the plans agreed upon, and to perform such other acts as may be necessary in the organization of an autonomous Methodist Church in China.

Fifth. To instruct the joint commission in preparing the plan of organization for the autonomous Methodist Church in China to provide for continued relationship with the Methodist Episcopal Church, South.

Sixth. To authorize the commission to draw on the General Conference Expense Fund for the expenses incurred.

A Caution

As a caution in the process of setting up autonomous churches in the several fields, we recommend that the setting-up commissions on the several fields be instructed to have care against the violation of constitutional limitations of the Methodist Episcopal Church, South. And we recommend, second, that while giving due care to the instructions contained in the recommendations, especially endeavoring to carry out their spirit, they use whatever discretion may be required (within constitutional limitations) for setting up of autonomous churches in the several mission fields.

The following form of organization for a Central Council is recommended to the General Conference for enactment into law in accordance with the act of the Central Committee:

To Section IV of the Discipline, page 47, entitled "Of the Missions of the Church," there be added a new paragraph, to be numbered ¶ 83, to read as follows:

¶ 83. In foreign fields where there is an autonomous or independent Methodist Church which is affiliated either organically or otherwise with the Methodist Episcopal Church, South, and the Board of Missions, there shall be organized a Central Council to be composed of national members of the autonomous, or independent Methodist Church, and missionaries working in that field, which Central Council shall take the place of the mission. A joint committee of the national Methodist Church and of the mission shall prepare a constitution to direct the operations of the Central Council, which shall be submitted to the Board of Missions for approval.

¶ 84. In foreign fields where there is no autonomous or independent Methodist Church, but where we have an annual conference, there may be a Central Council, which shall be composed of representatives of the annual conference and all departments of work of the mission, which shall take the place of the mission.

At the close of this historic legislation when Koreans, Brazilians, Mexicans and Chinese urged from the platform that church autonomy be granted them the conference at 12:30 adjourned.

Thursday, May 15. The conference assembled at nine o'clock with the delegates as usual in a delightfully placid mood and with the galleries rapidly filling with visitors. Within thirty minutes every inch of room in all parts of the church was occupied by interested spectators.

Following the usual routine of the morning, the conference turned to further consideration of the report of the Commission on Nationalism and speedily completed this important work. The report as adopted leaves the missions in Cuba, Europe and Africa to sustain the same relations as hitherto, which is in accord with the original report of the commission. When the report had been adopted as a whole the conference stood and sang "Praise God From Whom All Blessings Flow," and upon request of the conference Dr. O. E. Goddard led in a prayer of thanksgiving and special prayer for the new churches that are to be established in Brazil, Korea and Mexico. Thus concluded what is to become a historic day in the history of our church and especially in the history of Methodism in Brazil, Korea and Mexico.

The conference then took up the calendar with only minor matters of little interest to the public under consideration—akin to local bills in a state legislature.

An exception to the foregoing observation was the provision for a change in the size of presiding elders' districts, which is a live question at present. The whole story of this legislation is as follows:

Itinerancy—Report No. 3

We, your committee, have considered carefully the memorials presented concerning a number of charges in the presiding elders' districts and recommend the following:

That Paragraph 124 of the Discipline be amended by inserting at its beginning the phrase, "after consultation with his cabinet," and amended, further, by striking out the words, "provided that no district shall contain more than forty appointments"; so that the paragraph shall read, as amended: "After consultation with his cabinet to see that the districts be formed according to his judgment."

In connection with the above recommendation, we offer the following resolution: "That it is the sense of this General Conference that while no minimum or maximum number of pastoral charges in a presiding elder's district be fixed by law, we thus make known to our bishops and the members of their cabinets our decided conviction that such districts should be as large as efficiency of administration will permit, and request them to make adjustments in this direction as rapidly as may be consistent with the best interests of the church."

Forney Hutchinson, Chairman.
Mark C. Magers, Secretary.

The report was adopted.

A spirited discussion arose over an effort to remove the four year limit on the term of a presiding elder on the same district. It was a matter of surprise to many that a majority report should get out of the committee on itinerancy proposing such a change. The conference with a decided unanimity adopted the minority report which lets the law stand as it has been for many years.

The conference ordered that the words "Serve" and "Obey" be eliminated from the marriage ceremony. This legislation has been deferred for many years after the words in question became a dead letter.

Friday, May 16. The outstanding legislation of the day was the fixing an age limit for the retirement of bishops. After an extended debate the conference by a vote of 271 for and 107 against enacted the following:

A bishop may be superannuated on accountof age or infirmity, at his own request, or on recommendation of the Committee on Episcopacy; provided, further, that no bishop shall remain on the effective list longer than the General Conference nearest his seventy-second birthday; provided, that the provision in regard to age retirement shall not become effective until the close of the General Conference of 1934.

Another item of legislation that will be of interest to members of annual conferences is legislation that will stimulate young men to complete their conference course without undue delay. The measure adopted reads as follows:

Education—Report No. 6

Your committee had before it a memorial from the Board of Education and the Educational Association, on failure to pass the course of study, as follows:

"The Board of Education and the Educational Association of the Methodist Episcopal Church, South, hereby memorialize the General Conference in session at Dallas, Texas., to amend Paragraph 825 of the 1926 Discipline by adding the following sentence: 'Failure to pass a course of study two years in succession shall be cause for discontinuance or location, provided that the conference, on recommendation of the examining committee, may by a two-thirds vote extend the time.'"

Committee recommends concurrence.

H. N. Snyder, Chairman,
R. G. Mood, Secretary.

Friday morning's session was called to order by Bishop Ainsworth. Dr. W. F. Quillian, president of Wesleyan College, Macon, Georgia, led the prayer. After reading report of Committee on the Journal, Bishop Ainsworth said:

Permit me to thank the conference for your patient co-operation during these hours when I have been seeking to discharge as best I could the responsibilities of the chair. And I now take great pleasure in turning over the presidency to my colleague, Bishop James Cannon, Jr.

Bishop Cannon took the chair. (Cont'd on page 11)

The Romance of American Methodism

By PAUL NEFF GARBER

An Unpaid Debt

THE whole country is under debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers whose movement westward kept pace with the movement of the frontier. . . . " In such manner President Roosevelt paid tribute to the itinerants of early Methodism. That great stateman did not fail to recognize the contributions of those humble men of God who, without the glamour of the military, played such a vital part in laying the religious, social, intellectual and economic foundations of the American nation.

The greatest contribution of the circuit riders was keeping religion alive on the frontier. They would not allow the pioneers of the West to forget God or permit them to continue in vice and sin. The preachers went into the most remote cabins in search of souls. There they would tell a lonely family about the Saviour, would pray with them, and ere long a family altar would be erected and family worship would take the place of atheistic discussions or superstitious fears. Thousands would never have heard the message of salvation had it not been for these brave men of God.

Not only did those early Methodist ministers carry the gospel to the pioneers, but they also inspired them to noble action. They gave courage to the frontiersmen in their stern fight with nature. The story of salvation injected hope into their lives. The Saviour became a companion to the lonely men and women. As the preacher talked his listeners remembered better days. Their thoughts were raised above the commonplace. Ambitions of youth returned. The visit of a Methodist preacher was a benediction.

The Methodist itinerants with their message of universal salvation became the great champions of democracy. They denounced the Calvinistic doctrine which provided only for the salvation of the few elect. The Methodist leaders stressed the importance of the individual. Their message was that every man, whether he be rich or poor, white or colored, had the same status before God.

These men not only talked about democracy, but they also lived it. They were no respectors of persons. The circuit riders went into the most humble homes and treated the poorest persons as their equals. They were criticised for working with the outcasts of society. Enemies called them "nigger preachers" because they labored with the poor whites and the colored folks. It was charged that only the lowly and insignificant people joined with the Methodists. Perhaps that was true, but Methodism by such a brotherly policy did more than the political leaders, the educators and social reformers of the early eighteenth century toward leavening the nation with the germ of democracy.

The circuit riders were the propagators of patriotism and nationalism. The frontiersmen were hundreds and thousands of miles from Washington. They were so out of touch with national life that it was easy for them to lose sight of their patriotic duties. But the Methodist preachers would not allow the pioneers to forget their nation. As Bacon says: "With the theology of Saint Paul and Saint John went hand in hand the political principles of Hamilton and Madison. The same men who carried the Bible into the wilderness carried the Federalist also." It was the circuit riders who told the people about their presidents, who brought the news of foreign affairs and domestic legislation.

Under the tutelage of the Methodist itinerants lawless men became patriotic citizens. Men trained under the Methodist discipline arose to positions of political prominence. It was Edward Tiffin, a local preacher, who became the governor of Ohio, and John McLean, a class leader, who served with distinction as a member of the United States Supreme Court. Methodism became so noted for its patriotic fervor that Daniel Webster in his famous Seventh of March speech in the United States Senate declared that he regarded the unity of the Methodist Episcopal Church not only as "one of the great props of religion and morals, throughout the whole country, from Maine to Georgia, but as almost essential to the unity and integrity of the nation."

The circuit riders were the educators of the West. They taught the people long before the coming of the schoolmaster and the little red school house. Newspapers being almost unknown on the frontier, the preachers were the news carriers. "They came," wrote one young man, "to us out of the great world, about which we knew so little and were so curious." They carried in their saddle bags books and tracts which they sold or gave to the people. Many a youth's ambition was fired by a book left by the minister. The monthly sermon was another educational feature. " 'Goin' to meetin' at the call of the devoted itinerants," writes J. V. Watson, "has always been the beginning of wisdom and germ of civilization to the denizens of the first cabins that thinly dotted the West." The preachers started Sunday schools where in addition to hearing the story of Jesus, the children actually learned to read and write. When Methodist colleges began to rise in the West it was the circuit riders who were the first presidents, teachers, and trustees of those institutions.

The Methodist itinerants contributed to the economic development of the nation. Their message lured men from their vices. Conversion brought sobriety and frugality in place of gambling, drinking and gay living. To the surprise of many, the poor insignificant Methodists began to accumulate wealth. Many rich Methodists today owe their fortune to unknown circuit riders who instilled into shiftless ancestors the Methodist doctrine of thrift and industry.

The Methodist preachers helped to maintain law and order. Their gospel message restrained passions. The Methodist Book of Discipline forbade fighting, quarreling and taking cases to court. Disputes among the brethren were settled by the church. Men with feuds of long standing shook hands after they had knelt at the altar of a lowly Methodist church. It is not surprising that wherever Methodism went it reduced lawlessness. A Virginia judge

once testified to the value of Methodism in his judicial district by saying, "How amazing the change wrought in this place! Before the Methodists came into these parts when I was called by my office to attend court, there was nothing but drunkenness, cursing, swearing and fighting most of the time the court sat; whereas now nothing is heard but praise and conversing about God and the things of God."

The Methodist preachers taught good manners to the frontiersmen. They were instructed by their Discipline to "everywhere recommend decency and cleanliness." Bishop Asbury continually exhorted the people to keep their cabins clean, because as he would say, "there is no religion in dirt, and filth and fleas." A strong hint from the circuit rider caused green pewter plates and dirty knives and forks to be cleaned. It shamed people for the preachers to find their homes in disorder. Watson tells of coming to a cabin late at night and finding everything in a rough condition. Upon waking the next morning he could scarcely believe his eyes, for "everything about the cabin partook of an air of increased neatness over the preceding evening. The yard had received a scavenger's service. The feet of deer, bones and other fragments of a hunter's victory were all removed to an appropriate distance." In such manner did the circuit riders raise the social scale of life.

Good manners were taught by example. Bishop Marvin, when an itinerant, once stayed in a cabin where, when he asked in the morning for a basin of water to bathe his face, the host was amazed. After Marvin had bathed, the man said, "Mister, do you wash every morning?" And then as the native watched Marvin comb his hair, he asked, "Mister, do you comb your hair every morning?" When Marvin answered in the affirmative, the man replied, "Mister, what a sight of trouble you must be to yourself!" Nevertheless that same person after the departure of Marvin, started the habit of washing his face and combing his hair.

The circuit riders brought the scattered people of the frontier in contact with each other. They furnished the incentive for social and religious gatherings. They brought strangers together in class meetings, preaching services and in camp meetings. People thereby learned to know each other. They made new acquaintances. The preachers furnished these frontiersmen with a lofty theme of conversation. A public opinion was created which was based upon the ideas of the preachers.

After surveying the services of the Methodist itinerants it is not an exaggeration to say that the circuit riders kept culture alive in the out-of-the-way places of America. "The Methodist preacher with his saddle bags," once declared Stephen A. Douglass in the United States Senate," carried civilization through the West." In 1924 when a statue was erected in Washington in honor of Bishop Francis Asbury, Congress by a joint resolution donated the land for the monument. In doing so Congress declared that this gift was made because Asbury's "continuous journeys through our cities, towns, and villages and early settlements—greatly promoted the interests of patriotism, education, morality and religion and were a distinct aid to the American Republic." The same could be said of every Methodist preacher who rode a circuit.

A foreigner once visited a town in England which was so clean, so democratic, so religious and so prosperous that he was forced to ask, "What is the explanation of all this?" The answer was, "One hundred years ago there came into this town a man by the name of John Wesley." If that stranger's visit had been to the cabins that dotted the early American frontier, the correct answer to that same question would have been, "A Methodist circuit rider came this way."

"The Pioneer Episcopacy" will be the title of Dr. Garber's article next week.

PROGRAM OF DUKE COMMENCEMENT

Sunday, June 1

8:30 p. m. Baccalaureate address by Rev. Homer J. Councilor, Calvary Baptist church, Washington, D. C.

Monday, June 2

10:30 a. m. Meetings of alumnae and alumni councils.

1:00 p. m. Luncheon for university trustees and two councils.

3:00 p. m. Meeting of university board of trustees.

8:30 p. m. Wiley Gray contest. Graduating orations.

Tuesday, June 3

9:.00 a. m. Registration of returning alumni at alumni office. Assembly of reunion classes at class headquarters.

11:00 a. m. Commencement sermon by Rev. Robert Russell Wicks, dean of Princeton University chapel.

12:45 p. m. Alumni parade.

1:00 p. m. Alumni luncheon and alumnae luncheons at the Union.

6:00 p. m. Reunion class dinners.

9:00 p. m. Reception in honor of class of 1930 and alumni.

Wednesday, June 4

10:45 a. m. Academic procession from East Duke building to auditorium.

11:00 a. m. Commencement address by Dr. Ray Lyman Wilbur, Secretary of the United States Department of the Interior. The conferring of degrees.

5:00 p. m. Reception by the faculties in honor of parents and graduates.

7:04. Sunset and lowering of the class flag.

PROGRAM OF COMMENCEMENT, GREENSBORO COLLEGE

Saturday, May 24

3:00 p. m. Annual business meeting of the Alumnae Association.

6:00 p. m. Alumnae-student dinner.

8:30 p. m. Annual guest performance, by the Greensboro College Players.

Sunday, May 25

11:00 a. m. Baccalaureate sermon, Dr. Franklin S. Hickman, Duke University, Durham. N. C.

8:00 p. m. Anniversary Young Women's Christian Association, Dr. Franklin S. Hickman.

Monday, May 26

5:00 p. m. Class day exercises.

8:30 p. m. Annual concert.

Tuesday, May 27

10:30 a. m. Opening exercises. Annual address, Dr. Francis P. Gaines, Wake Forest, N. C. Graduating exercises.

People and Things

Our front page is a view of Coker Arboretum at the University of North Carolina. This is one of the notable beauty spots of the state.

The Marion, Asheville and Durham district conferences meet next week. These three complete the list for the year.

"We closed our third revival on the Bethel circuit yesterday. Each one proved successful; a great amount of good was done and is being done. We begin at Liberty church, May 23, the pastor at the helm."—G. N. Dulin.

The Woman's Missionary Society for the Wilmington district will meet in Southport May 29 and will be cordially greeted. Mrs. E. H. Cranmer is the capable president of the Southport auxiliary. It is expected that the attendance will reach 100 at the least.

Dr. F. S. Hickman of Duke University will preach the commencement sermon for Greensboro College next Sunday morning at West Market Street church. Dr. Hickman takes the place of Bishop H. M. DuBose, who is detained at the General Conference in Dallas.

"Emmett K. Grissom, brother of the late Rev. W. L. Grissom, died at High Point Hospital May 15 of liver and kidney trouble. He was a substantial citizen. Funeral and burial took place at the old home church, Eleazer, May 16, at 3 p. m., Rev. Mr. Wagoner, the pastor, being present."—C. C. Hubbard, M. D.

"Reverend and Mrs. Cicero H. Caviness announce the marriage of their daughter, Lydia Briscoe, to Mr. Jean Cebron Thompson on Saturday, May the tenth, nineteen hundred and thirty, at The Little Church Around the Corner, New York, New York. At home after May the twentieth, Warsaw, North Carolina."

The Industrial Seminar for Ministers to be held at West Market Street church, Greensboro, June 3-4, will deal with subjects of vital concern. The industrial situation and the function of the church will be considered by experts. Such men as Dr. Spencer Miller, Prof. Reinhold Neibuhr and Worth M. Tippy of New York are on the program. Arnett of N. C. C. W., Murchison of Carolina, Brown of Davidson, and Taylor of State will be heard. This is open to the public.

"We began our revival at Carr church May 4 and closed May 18. There was great interest manifested from the very first. Large congregations attended each evening and on Sunday evenings there was not room to seat the crowd. They rejoiced and wept together, and in many services came almost to the shouting point. This was the greatest revival experienced in Carr church in many years. Mrs. C. L. Steidley was with us. She is one of the best workers in a revival that I have known. I have not heard a bishop in a long time that could beat her preaching. She is full of the Spirit, has a strong mind and knows how to win souls. Her messages grip the hearts of the people. First in all her work is Jesus Christ. The singing was led by Roger Russell, with Mrs. Norma Womble and Mrs. Y. E. Smith at the pianos, and a strong well organized choir in place for each service. Mrs. Steidley did a great work with the children, holding a service with them each day. As a result the church was revived, backsliders were reclaimed, and many souls were converted. Seventy were received on profession of faith and three by transfer from other churches."—J. A. Russell.

"We close a revival meeting in Edenton tomorrow where we have been doing the preaching for Brother Price who is supplying there. We go direct from Edenton to Robersonville, where we will be with L. C. Brothers and his people for ten days. We will try to do something for the Advocate in both places."—Wm. P. Watkins.

Thurston B. Price, who is having a great season's work in Mississippi, Alabama, and Texas, with engagements in Texas for most of the year ahead, is to hold a meeting in Roxboro for Rev. T. A. Sikes this fall, beginning September 7 and closing September 21, and he asks the Advocate to announce that he has two weeks open following the Roxboro engagement that he would be glad to give to some North Carolina pastor—September 22 to October 5. His home address is Lake Junaluska. He is now in a meeting in Galveston, Texas.

"For the last eighteen days we have been in the midst of a most gracious revival at Oak Hill, Table Rock charge. There was good attendance through all the meeting and good attention given to the preaching of our young pastor, Rev. J. L. Rayle, who preached so fearlessly and convincingly. His sermons on modern amusement and the subject especially on "Some Modern Evils" will ever be remembered by both old and young. We feel that the Spirit of God was in these services and that our community received a mighty spiritual awakening. The result of our revival was 75 conversions and many reclamations and a large class to be received into the church—some will join with other denominations. Some of these converts were fathers and mothers and young men and their wives, and also quite a number of large boys and girls. All praise to our Lord and also praise for our pastor who labored hard for these 18 days. Though he has only served but seven months of his first year with us, the influence which he has for good over our young people is remarkable. We hope this is just the beginning of a most powerful and successful ministry for our young pastor."—M. A. McGimsey.

Mrs. J. A. Courtney, Jr., died at Grace Hospital, Morganton, Monday morning at 7 o'clock. She was only 28 years of age, the mother of four small children, the youngest an infant only a week old. Besides her husband and four small daughters, Barbara, Elizabeth, Clara and Mary, Mrs. Courtney is survived by her parents, Rev. and Mrs. W. O. Goode, the former pastor of the First Methodist church of Marion, and one brother, James Goode, also of Marion. The funeral was held at the First Methodist church, Morganton. The church was crowded to overflowing with sorrowing relatives and friends. Several hundred came from other towns—Hickory, Lenoir, Shelby, Marion, Maiden, Charlotte, Statesville and High Point, a number of these towns being former homes of the Goode family. The altar was literally banked with handsome floral designs. Dr. H. K. Boyer, pastor of the church, was assisted in the funeral service by Presiding Elder E. W. Fox and Rev. J. A. Lockaby of Marion. The body was taken immediately after the funeral to Shelby, where interment was made in the Goode family plot. Mrs. Courtney was a young woman of many accomplishments and much charm, with a personality which won and kept friends.—The News-Herald.

GENERAL CONFERENCE AT DALLAS, TEXAS

(Continued from page 7)

The Bishop: The chair has a communication to make. I hold in my hand a copy of the statement made by Dr. James E. Hughson at the meeting when he delivered the fraternal address. This is the reply of Dr. Hughson, fraternal messenger from the United Church of Canada, to the statement made by Sir Henry Graton, chairman of the Liquor Control Board of Ontario, before the judiciary committee of the House of Representatives in Washington, delivered before the General Conference of the Methodist Episcopal Church, South, in session at Dallas, Texas, May 9, 1930.

The Board of Temperance and Social Service, perceiving the great importance of this matter, has had ten thousand copies printed, especially for the use of the delegates to the General Conference, that they may inclose them in letters to their home people. It may be seen by the morning papers what great importance this communication will assume, after you have read in them Mr. Morrow's declaration "not for the return of the saloon, but for the repeal of the Eighteenth Amendment."

Now may I make a personal statement? In view of certain conditions which are known to the conference, I have asked my colleague, Bishop Beauchamp, to preside over the conference this morning. I hope to preside at a later session. I take great pleasure in introducing, to preside, my friend and my Virginia pastor of years gone by, Bishop W. B. Beauchamp.

Bishop Beauchamp took the chair.

Bishop DuBose: I crave of the chair and conference a moment or two of high personal privilege. In a morning paper of this date it is set forth that the inference may be drawn that supporters of the several bishops charged with excessive political activities had compromised with the anti-Cannon forces in order that the discussion of the same might not be brought to the floor. Permit me to say that I never answer my critics on personal grounds. I am before this conference, and have been all the time, unprotected b yany effort by my own. I have been willing to have you proceed with my character and my standing in the church as you thought wise. I resent the suggestion that my friends (for I am one of the bishops involved) have in any way sought to bring on a compromise or to escape the judgment of my brethren either in the committees or before the conference. I never advertise my critics; but, on the part of my brethren, I resent this statement. I do not live in a glass house. I am willing for my inmost thoughts to be revealed to my brethren. I never write or say anything I would not be willing to see in public print and have discussed anywhere. I am sure that no one of my brethren has in any wise sought to bring about a compromise in this matter. I thank you for the privilege of saying this. I resent the statement on my own account, and I think on behalf of my colleagues who are involved.

Bishop Mouzon: I rise simply to say that I am in full accord with the statements made by my colleague and dear friend, Bishop DuBose..

Bishop John M. Moore: A slight turn in the proceedings prevented me from making a statement a few moments ago following Bishop Mouzon. My name has been connected with those of Bishop DuBose, Bishop Mouzon, and Bishop Cannon. I simply rise to state that the statement made by Bishop DuBose expresses my sentiments, my position, and my attitude.

Bishop James Cannon, Jr.: In order that it may be clearly understood that there is no division among the Four Horsemen of the Apocalypse, I wish to add my concurrence with the statement made by Bishop DuBose.

Three items of business of public interest Saturday, May 17, were: First, a decision by a vote of 251 for and 147 against to elect three new bishops; second, adoption of the report on spiritual state of the church.

Seven recommendations were contained in the report as follows:

1. That the conference set aside the last thirty minutes of its session on the closing day for spiritual fellowship.

2. Spiritual life conferences at Mount Sequoyah and Lake Junaluska this summer.

3. That the college of bishops appoint a committee on spiritual life, composed of three bishops, five traveling elders, one general evangelist and three laymen.

4. That each bishop lay special emphasis on the spiritual life at each general conference.

5. That pastors and laymen do all they can to bring about a renewed spiritual life in the family, including worship at the family altar.

6. That church school and college presidents co-operate in the movement.

7. More prayer by all church members.

The third item appears herewith.

Fred N. Tate on Committee of Entertainment of Next General Conference

The following action of the conference is of interest to North Carolinians:

The secretary called for reports from special committees.

The following report was submitted and adopted:

Report of Committee on Nominations of Committee on General Conference Entertainment: Your committee met Thursday afternoon at 2 o'clock and, after considering a list of names submitted by various delegations, nominate the following: F. N. Tate, High Point, N. C., Western North Carolina Conference; O. P. Clark, D.D., Sweetwater, Texas, Northwest Texas Conference; P. D. Madden, Nashville, Tenn., Tennessee Conference; E. C. Watson, Clarksburg, W. Va., Western Virginia Conference; R. H. Harper, New Orleans, Louisiana Conference.

Respectfully submitted. J. W. Hunt, J. A. Jones, W. B. Taylor, Committee.

ASHEVILLE DISTRICT CONFERENCE

The Asheville district conference will convene at Fletcher, 12 miles south of Asheville on Hendersonville road, on Thursday, May 29, at 9 a. m. We invite all the representatives of church interests to visit us and present their causes.

Rev. Geo. D. Herman, Rev. T. F. Higgins and Rev. Fred L. Setzer will serve as committee on local preachers, all relations.

Opening sermon will be preached on Wednesday night.

D. M. Litaker.

We can retain the best only by getting rid of the second best; we can attain the heights of character, only if we ignore the bypaths.

The Eternal Challenge

CHAPTER XIV, PART III—LOVERS

Joseph Hocking

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John Blackburn had influenced Nick more than he had realized. Ever since the first day he had come to Ben's Cross he found himself calling to mind parts of their conversation. The visit of Muriel Redfern, too, had not been forgotten. For that matter, not long after their conversation, Nick had visited her chapel. This had led to his attending nearly every church in town; he wanted to estimate its value in the life of the community. In spite of himself, too, memories of his visit to Palestine were constantly coming back to him. Especially did he think of the time he had spent in Jerusalem. Of course he had been foolish to blurt out his incipient skepticism in the way he had done on the evening they had entered Jerusalem, and yet had he not done right? Old John Blackburn had had to admit that very afternoon that Jesus Christ was practically a dead letter in Ben's Cross. He thought of the services he had attended. In most cases they were barren, lifeless performances which could have but little meaning in the life of the people. And yet—. Yes, in many respects the best life of the town had emanated from those churches, and he felt sure that if they were closed the life of Ben's Cross would be lowered—impoverished.

"That's it," he cried, without realizing that he had spoken aloud. "I'll invite Baron and Bolitho to dinner again. It will be interesting to hear what they have to say."

He had frequently met these two young clergymen since he had been in town, and one evening they had come to Mythamroyd to dinner. But their conversation had not been on religion; both men had been deeply interested in his library and had spent most of the evening browsing among his books and discussing them.

He sent them an invitation that same day, and both promised to come. After that Nick looked forward to their coming. The strike was beginning to get upon his nerves. More than that, his financial position was not too sound, and he wondered whether he would be able to weather the storm. Ben's Cross was very depressing during those days. Every day he visited the loom factory, the spinning shed, and the colliery, and at each visit he was more and more saddened. The silence in the factories became more and more grim, and gloomy, and forbidding.

Out in the streets were thousands of unemployed men. Up to the present there had been but little violence, little law-breaking, but Nick feared the future. He had watched their faces as he had passed them, heard some of the remarks they had made, and it did not cheer him. The spirit of evil seemed to be everywhere, and the surly tones which he had heard, and the lowering looks which he had seen, were not promising for the coming days.

Although he had fallen into line with the other employers of the town, he was anything but exhilarated at their conversation. At meetings of the Employers' Association he had been a silent member, and although he had in some ways assented to their plans it was with misgiving.

That was partly why he had looked forward to the visit of the two ministers. At least it would be a break in the grim monotony of the days. Perhaps they would be able to throw some light upon the darkness of the situation.

Although the strike had been in operation for a month there had been, as we have said, few happenings of an unlawful nature. The people had on the whole been well behaved, and there had been no serious outrage. On the morning of the day when Baron and Bolitho had promised to visit him, Mrs. Crowther rushed into the room while he was having breakfast, evidently in a state of great excitement.

"Have you heard the news, Mr. Trebartha?" she asked.

"What news? I've just read the Manchester Guardian and there is nothing special there."

"Nay, it's noan in the papers yet," and she broke into the Lancashire vernacular, "but it's fair terrible."

"What's terrible?"

"Aye, I've hardly got the rights on it, Mr. Trebartha, but the postman who has just come from Ben's Cross says as 'ow a gang of strikers 'ave got into Ben Brierly's mill and smashed up a rare lot o' things. It seems that they half killed the watcher," she added.

"But who are they?"

The postman doesn't know; he only knows it's talk o' the town. There must have been a right big gang o' them for they've smashed up things terrible. He says as 'ow there are thousands of pounds' worth of damage done."

Nick was not surprised; indeed, he had been expecting some such news as this for days.

"And that's not the worst," went on Mrs. Crowther; "the postman says that a piece of paper was pinned up to the door saying that his was only the beginning."

"Only a beginning?" repeated Nick.

"Aye, only a beginning." Mrs. Crowther paused, and then went on, "I don't like to tell you."

"Let's hear it," demanded the young man.

"Aye well, it's said in the town that you are to be the next."

In spite of himself Nick felt a kind of chill in his heart. He had more than once heard how Lancashire men when aroused to passion would stop at nothing, and of how deeds had been done which were of the blackest nature.

"But why me," he couldn't help saying.

"It's these Bolshevist chaps," said Mrs. Crowther in fearful tones. "They are saying you are nowt better than a thief; that John Townley had no right to leave you his money; that you are noan Lancashire ,and a lot of other things. Aye, Mr. Trebartha, what will you do? 'Appen," she added in fearful tones, "they'll be coming here."

Nick rushed away to Ben's Cross to learn the exact truth, and to make necessary preparations.

Chapter XV.—The Eternal Challenge

The three young men were seated in the Mythamroyd library. Dinner was over and they were now enjoying their coffee. During dinner nothing had been said about

the happening in the town; nevertheless their conversation was subdued, and Nick especially felt that a kind of cloud was hanging over him.

"Things do not look very bright, do they?" remarked Paul Baron presently.

"They look anything but bright," was Nick's rejoinder, "and the worst of it is, they don't promise to be any better."

"Have you heard the latest?" asked Bolitho.

"What's the latest?"

"The Watch Committee are having a special meeting tonight. They are going to send to Greyburn for soldiers, I hear."

"Does any one know who these fellows were that went to Ben Brierly's mill?" asked Paul Baron.

"No one has the slightest idea," replied Nick. "I've been in town most of the day, and I am told that, in spite of every endeavor on the part of the police, they can discover nothing."

"The police!" laughed Arthur Bolitho. "I doubt if the police would tell the truth even if they found it out."

"Why?"

"The people are in an ugly mood, my dear fellow, and if any one were to split, as they call it, there would be the devil to pay. These Bolshevist fellows are organized, and although of course one would have to do one's duty, even if I, a clergyman, found out the truth and reported it, my life would be in danger."

"Surely it's not so bad as that!" protested Paul Baron.

"I tell you I don't like the look of things. Here's Ben Brierly, an old resident in the town, a Ben's Cross man. True, he's what you might call a hard nut to crack, and has not been on very good terms with his work-people. All the same, he used to be a workman himself, and by his brains and thrift and industry, he has become what he is, a big employer of labor; yet without warning a number of fellows get into his mill, smash up a lot of expensive machinery, and get away without any one's having a breath of suspicion as to who they are. More than that, they stick up a notice against the door of his house boasting of what they have done, and saying that if they don't get their way they mean to do the same in other places."

"Yes, and I suppose I'm to be the next!" and Nick laughed a little grimly.

"Of course that's easy to understand," remarked Baron. "According to Bolshevik ideas, you are the worst offender. You are a stranger to the town, you are not a Lancashire man, and have done nothing for your money."

"Money!" sighed Nick. "It's precious little money one has in these days. I tell you what," and he rose to his feet nervously: "if this strike doesn't come to an end soon, lots of us'll be in the soup."

"Some say," remarked Paul Baron, "that but for Reuben Sutcliffe it wouldn't have been Ben Brierly's mill that was attacked first, but yours. I don't know how far it's true, but I'm told that the fact of your employing him and refusing to sack him, even when the Employers' Association demanded that you should, has kept them back. I dare say it's all talk, but there may be some truth in it."

"He's at the bottom of the whole trouble," exclaimed Bolitho.

"You mean Sutcliffe?"

"Of course I mean Sutcliffe. Sutcliffe could call off the strike tomorrow. He's got such influence with the work-people that what he says is practically law. But the man's mad, and he makes the younger end of the town do exactly what he wants. There are thousands of work-people in Ben's Cross, good, law-abiding Christian people, who hate the sort of thing that happened last night; but they are powerless; they can do nothing against this gang of firebrands which Sutcliffe leads. He declares that he'll never rest until the whole of Lancashire is on fire. From what I hear, he regards the movement in Ben's Cross as only the beginning of a struggle that is going to sweep over the country and he threatens that what has happened in Russia will happen here. Great God! it would be awful if it did, wouldn't it?"

"But it won't!" and Paul Baron spoke emphatically and with conviction.

"Why won't it?"

"Because there is too much common sense in the country; because, in spite of everything, the Christian feeling is too strong."

"Christian feeling!" laughed Nick. "Why, these chaps hate Christianity; they say they'll never rest until Christianity is as dead as the dodo. What a ghastly commentary!" he added.

"I mean it's a ghastly commentary on your profession, and the work you've been pretending to do."

Nick's nerves were raw. Throughout the day he had been in the midst of excited conferences and heated debates concerning what ought to be done. On the one hand he had seen the employers, angry, defiant, yet seemingly helpless, while on the other was a crowd of the wild, turbulent fellows, led by Reuben Sutcliffe. He saw, too, that this crowd was defiant, and appeared to dare the law to do its worst.

"Sutcliffe is worse now than he was when he went away," remarked Paul Baron. "Things would have been settled but for him, but when he came back after trying to find his sister he was more outrageous than ever."

"I wonder what's become of Bella Sutcliffe," said Bolitho.

"It's a mystery," replied the other, and he looked at Nick as if wondering. "Of course it's all contemptible gossip, but there are those who say that one of the manufacturers in the town betrayed and ruined her. Not that I believe a word of it," he added.

Nick at this moment was impatiently turning over the pages of a magazine, otherwise he would have seen the significant look that passed between the two men.

"Of course the fault isn't all on the side of the work-people," remarked Bolitho after an awkward silence. "No doubt their backs have been set up by the attitude that Edgar Inchcliffe has taken. If he hadn't been so truculent and declamatory, things wouldn't have been so bad. You know that, Trebartha, don't you?"

"I don't think I'd better reply," replied Nick. "Inchcliffe and I haven't seen eye to eye for a long time, so what I might say would be discounted."

Again a silence fell between them; they felt they had touched a delicate topic, and were anxious to change the conversation.

"I suppose Sutcliffe is an atheist," remarked Paul Baron. "I am told that he believes in neither God nor devil, and regards Christianity as a myth."

"Well, isn't it?"

Nick did not mean to make the remark, but it escaped his lips involuntarily.

"Surely you don't believe that?"

Nick was silent. (Continued on page 21)

Episcopal Address to General Conference of the Methodist Episcopal Church, South, in Session at Dallas, Texas, May, 1930

(Continued from last week)

1. **The Proper Use of Our Methodist Ritual.**—Methodism has never been ritualistic, but from the beginning we have had a dignified and worshipful ritual. Excessive ritualism cramps the soul and tends toward a mere form of godliness rather than the power thereof. There should always be allowed sufficient liberty in worship for the guidance of the Spirit of God and the freedom of the children of God as they seek to give expression to the things they have felt and seen. But the entire history of the Christian church has demonstrated the value of a dignified ritual. Holland N. McTyeire, one of the wisest and most devout bishops of our church, said that "a decent ritual is the best defense against ritualism." And with this saying we are in hearty accord.

The holiest and most significant service of the church is the Sacrament of the Lord's Supper. Our historic ritual when properly observed gives wonderful reality and power to this central service of the church. It has pained us to note that in many of our churches the Sacrament of the Lord's Supper is observed seldom and with great irregularity; while in some others, when it is observed, it follows upon the conclusion of a regular service and is so hurried and abbreviated as to rob it of its central place and its true meaning. We suggest that the Sacrament of the Lord's Supper be observed with regularity and that our preachers and people unite in the use of the ritual of the church in a manner worthy of the Supper of the Lord.

We feel that we should also call attention to the careless use of our ritual and to its frequent disuse in baptismal services, in the marriage ceremony, in the reception of members, and in the burial of the dead. Nothing is gained by this disregard of form and order. And what is lost cannot be compensated for by the improvisations even of the ablest of ministers.

The lack of reverence in some churches is nothing short of scandal. When we enter the house of God it should be in the spirit of the prophet: "The Lord is in his holy temple: let all the earth keep silence before him." And in the act of prayer, what attitude is more fitting than that of meekly kneeling upon our knees? Without reverence there can be no worship. We have too often turned over our churches to unhallowed and common uses. We have frequently forgotten that the house of God was set apart especially for divine worship. We plead for reverence in the church of the Holy God.

2. **The Use of Our Hymnal in Public Worship.**—The greatest hymns of the church are to be found in our Methodist hymnal; for there is a Methodist hymn book. Concerning it James Martineau said: "After the Scriptures the Methodist hymn book appears to me the grandest instrument of popular religious culture that Christianity has ever produced." Of this hymn book another has said: "The hymn book of the Wesleys became the prayer book, the campaigner's song manual, and the interpreter of the spiritual experience of the early Methodists. Its mysticism dominated their spiritual life; its theology shaped their thinking; its exultations thrilled their souls. It gave to simple men and women the vision of the open heavens; it crowned them with a new sense of dignity; it deepened their longings and widened life's horizons." It is much to be regretted that the issuance of so many cheap and popular song books containing words and airs of no literary or spiritual value has in many places crowded our own great hymnal out of our own churches. If there is to be a revival of genuine worship in the church, there must be a return to the use of the great hymns of the church. There might very well be printed in the Discipline of our church the direction to every preacher that "it shall be his special duty to suppress all light and unseemly music, and all irreverence in the performance."

3. **The Use of the Bible in Public Worship.**—The Protestant Reformation placed the Bible in every church to be read to the people. The pulpit with the open Bible stands in the place of prominence in all evengelical churches. Few things contribute more directly to the reverent worship of Almighty God than does the reading of the Sacred Scriptures. And it should be kept in mind that many people who attend our churches learn little of the Bible apart from what they hear read by the minister from Sunday to Sunday. Since it has become customary with us to read a Psalm responsively Sunday mornings, our preachers have practically discontinued the reading of other portions of the Old Testament. Here is a great loss. Our people are entitled to have read to them from Sunday to Sunday the great messages of the lawgivers, the wise men, and the prophets. We suggest that there should be compiled for our Sunday services suitable Old Testament readings running through the entire year, so that in course of time our congregations may have presented to them in the public worship of God great messages of eternal value from various parts of the Old Testament.

And we suggest also that there should be uniformity in the text of the Scripture used. In recent years many have taken in hand, on their own responsibility, to translate the Word of God. We welcome all the light that modern scholars can throw upon the meaning of the Bible in the original tongues. We advise that our preachers in their private studies avail themselves of such new translations as may assist to a better knowledge of the Word of God, and that they give the people the benefit of this knowledge. But the introduction of various and varying translations is of no value to worship and is often confusing to devout souls who love the Protestant Bible and the stately music of the authorized English version. As has been well said: "To get a translation equal to this you must have met again the profound common concern for religion which is to be found in the sixteenth and early seventeenth centuries, matched with another golden age in English letters to equal that of the Elizabethan time. We shall not be charged with a passion for antiquarianism if we say that the general conditions of life in the beginning of the twentieth century do not facilitate a work of Christian art equal to that of the seventeenth century in Bible-making.

4. **Our Board of Church Extension and Church Architecture.**—In this connection, and before we pass from the subject of the public worship of God, we would call your attention to the fact that the style of architecture adopted for a church building will add to or detract from the general spirit of reverence and of worship. Where the true spirit of worship is, there indeed may the devout soul meet the Father, no matter how simple and humble the church edifice may be. But throughout the centuries it has been found that architecture is an aid to worship. The church, it should be remembered, is not a lecture hall. It is not an auctioneer's establishment where some man is trying to "sell the gospel"; nor is the church primarily an educational plant. It is the house of God, built to remind every passer-by of the presence of God and the supremacy of the spiritual. It is a place of worship where the soul of man comes in touch with the spirit of the Eternal God. There are styles of architecture that aid; there are other styles that are a hindrance. We call the attention of all our people to the work being done by our Board of Church Extension. Our architectural secretary is a student of the needs of Methodist people and of the proper planning of buildings to meet those needs. We recommend that our people, before reaching final decisions with reference to plans for church buildings, put themselves in touch with our own Board of Church Extension.

(Continued next week)

CATAWBA CIRCUIT

Our faithful pastor, Bro. E. D. Ballard, is too modest to give your readers an account of his activities on Catawba circuit for the first half of this year. He has held three meetings and has received 115 on profession of faith, besides quite a number by certificate. The meeting for Concord church has been appointed to begin the third Sunday in June with Mrs. Steidley as help.

All the Sunday schools are growing. Concord has organized two Wesley classes. An Epworth League has been organized at Concord and one at Clare-

mont. A debt of $1700 has been paid on the Catawba church, and the church at Claremont has been opened for service and will be dedicated this year. This society has been moved from old Bethlehem church to the village of Claremont, about a mile away. The new structure is of brick and cost about $6000.

Concord and Hopewell are planning Sunday school rooms. A woman's missionary society has been organized at Concord church and now has 20 members. Five of these spent one day at the High Point missionary conference a few weeks ago. This charge ranks third in number of new names for the Advocate. Mrs. Ballard is at present in a Statesville sanatorium, recovering from an operation for appendicitis. By the time this appears in print we hope she will be at home with her family.

The pastor's salary has been raised from $1700 to $2000. Brother Hiatt held our third quarterly conference at Concord last Sunday. The attendance was smaller than usual, but reports were fairly good. The charge is expecting to meet her obligations in full by conference. S.

WINSTON-SALEM DISTRICT CONFERENCE

The Winston-Salem district conference was held at Green Street church, Winston-Salem, May 1 and 2, Rev. Loy D. Thompson presiding. This was the first experience of holding a district conference for the new elder, but he was well equal to the occasion. From the very first session to the last minute of the conference there was not an idle moment. It began in high gear and ended in like manner.

The reports of the pastors showed fine progress along all lines. The missionary maintenance fund is over subscribed. The Advocate campaign is not completed but the district will come up to all that is required in the end.

Two fine young men were given license to preach: C. W. Kirby and E. L. Easter. Three men were recommended to the annual conference for admission on trial: J. L. Ingram, F. E. Howard and C. W. Russell.

Dr. W. P. Few brought a most thoughtful message to the conference the first day, using as a subject Christian Education. The same day Rev. E. P. Stabler preached on The Spiritual Life. Rev. J. F. Kirk brought a very earnest message to the conference the second day on Stewardship.

A large number of visitors were present representing the various causes of the church. The Advocate was represented by the twin editors.

A splendid group of laymen were elected delegates to the annual conference: Geo. L. Hackney, M. D. Stockton, J. E. Lambeth, Mrs. C. C. Weaver, Mrs. J. T. Mangum, R. R. Miller, O. V. Woosley, C. V. Pegram, R. L. Pope, Zeb Deaton, Mrs. A. P. Brantley, Mrs. Parker Holmes, Paul Evans, C. C. Smithfield, T. H. Redman, L. A. Reynolds, Leon Cash, A. C. Stuart, Dr. F. L. Mock, J. F. Haynes, J. E. Smith, Mrs. J. F. Kirk.

The conference memorialized the General Conference: To return to a more general episcopal supervision of the church; to make the presiding elder's district larger; to limit the term of the presiding elder to eight years in succession; to modify the assessment plan so as to bring in a more flexible basis of giving; to co-ordinate the boards in order to eliminate duplication or a quick succession of drives and collections for the various causes; and last, to leave the missionary maintenance fund as a voluntary gift as at present and not put it in the budget as an assessment.

What more can be said than that G. W. Vick and his people left nothing undone in the way of entertainment. The conference is to meet next year with the Farmington church.

W. A. Rollins, Sec.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

THOMPSON'S CHAPEL

In this article I wish to tell of a consecrated little bunch of people. I say little bunch because in this day of consolidations fifty, which is the membership of Thompson's Chapel church, is considered very small.

This church runs a Sunday school, of which Miss Fannie Best is superintendent. The school has an enrollment just a little less than the church membership. The average attendance upon the sessions of the school is 65 per cent of its enrollment. This is fine when you take into consideration that one third of its members are what we usually term old people.

In connection with this school there is a Bright Jewel society and once a month it gives a public program, and the offering made at this time goes to the Sunday school missionary work. I am told that they are planning to have in this school a cradle roll department.

One night some weeks ago a number of the people from this church came to the parsonage and completely surprised us by severely pounding our home. After spending some time socially they departed and we upon investigation found that we had many good things to eat—ham, spring chicken, eggs, flour, meal, rice, potatoes, coffee, sugar, preserves and so on.

We wish to publicly thank them for their generous gifts and pray that God's richest blessings may abide with them.

W. H. Brown.

REPORT OF COMMITTEE ON CHRISTIAN LITERATURE

Your committee of Statesville district begs to submit the following report:

The importance of reading Christian literature as a means of information, education, and development of Christian character can not be over estimated. No one in our church need be deficient in any of these things necessary to the development of the highest type of church membership because there is no such literature, for we are abundantly supplied with the best to be found anywhere. If our people perish (fail) for lack of knowledge and vision it is not because they have no source from which to draw, but because they will not avail themselves of that which lies within their reach. There is at present a special effort being made to increase the circulation of our North Carolina Christian Advocate, which is a most worthy undertaking; but is it not as necesary to get our people to read the Advocate as it is to become subscribers thereto? So while we are stressing the one, we should not neglect the other.

We are gratified that all the charges on this district have secured their quota of new subscriptions to the Advocate in compliance with the Diamond Jubilee campaign.

We call attention to the disciplinary requirements for our Sunday schools to use our own literature, and recommend that if any of our schools are now using any literature not of our own publication they discontinue the use thereof immediately. Let us not only use our Sunday school literature, but buy our books from our own publishing house. If any good book can not be bought from our publishing house it may be bought through its agency.

We recommend that our people not only give their loyal support to our own North Carolina Christian Advocate, but also make free use of the general organs of our church, such as the Christian Advocate and the Missionary Voice.

R. S. Howie, Chm.
W. F. Chester, Sec.

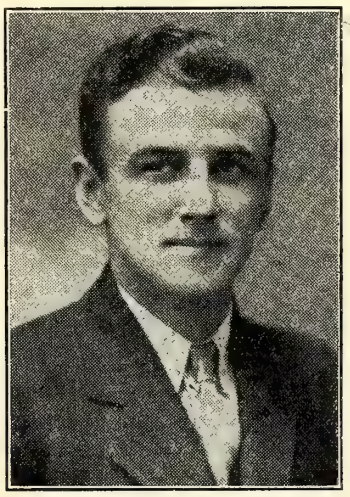
Thirty-nine farmers of Cleveland county have entered the corn growing contest being conducted in that county this season by R. W. Shoffner, farm agent.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. ROY A. GRISHAM

Experience stretching over several years in numerous Sunday schools and training of excellent character admirably qualify Rev. Roy A. Grisham for service to the rural Sunday schools of the North Carolina conference in whose interests he will labor ten weeks this summer. He is one of the eight men who will do Cokesbury teaching and otherwise seek to help our Sunday schools to a wider and fuller service to our constituency.



Mr. Grisham is a native of Booneville, Mississippi. He did his high school work in the Chalybeate high school, from which he entered Millsaps College in 1922. He received his A.B. degree from Millsaps. Before receiving this degree, however, he had already two years in public schools. Following his graduation from Millsaps he served as pastor of the Waterford circuit, North Mississippi conference 1928-29, since which time he has studied in the Duke school of religion.

Mr. Grisham has been a member of eight rural and five city Sunday schools, and during the past seven years he has served as teacher and superintendent of several Sunday schools. He has been an approved Cokesbury instructor for three years, and as such did most effective work in Mississippi. We are sure Mr. Grisham will prove quite acceptable wherever he goes this summer.

OVER 50 DEFINITELY DATED

Some idea of the spread of our summer program may be had from the fact that to date over 50 Cokesbury training schools have been definitely dated, with thirty-odd others tentatively scheduled. Into the remotest corners of our conference our regular staff, supplemented by eight of the finest men of the Duke school of religion, will go, teaching, preaching, reaching every available person with the program of the church school. Pastors and presiding elders are co-operating heartily in making these plans and promoting them. Significant is it that many pastors are already securing survey cards for the purpose of community surveys. We are out for folks, as well as to train workers to take care of them after they have come into the membership and fellowship of the church school.

A CLEAR CALL TO THE COLORS

The Sunday school report of the Washington district conference recently held at Elm City, submitted by the committee headed by Rev. J. O. Long, constitutes a clear call to the colors not only for the Washington district but all sections of our great conference. It is, therefore, printed here in full in the hope that it will stimulate our people everywhere to immediate, increased activity along the lines suggested in the report:

"We find from reports of pastors and our knowledge of conditions in the district that our Sunday schools are making progress in improving conditions for effective work and are making worth while contributions to the advancement of the kingdom.

New buildings for Sunday school purposes have been built at several points over the district in recent months, including Grimesland and Elm City. Training of workers goes forward through standard training schools regularly held at Greenville, Rocky Mount, Wilson, and Washington, and Cokesbury training schools on many of our circuits. Some of our schools are using the new programs of work as guides. In our bounds April 3-4 was held what has been generally conceded the best conference-wide Sunday school conference ever held in the North Carolina conference. Many of our schools are observing missionary day monthly. Withal, we have reasons to believe that the Sunday school cause is alive and growing in our midst.

Even so, we are aware of the fact that the opportunity is great for improvement and the necessity is urgent for extensive, definite, and continuous outreaching and upbuilding. So long as over half of the population of our portion of the state is not even nominally members of any church and so long as there are over three people outside the Sunday school for every two inside, it can be said that our fields are truly white unto the harvest.

We therefore recommend:

1. That special emphasis and sufficient hard work be given, through community surveys, personal work, membership campaigns, and so forth to build up our Sunday school enrollment.

2. That officers and teachers of our schools be enlisted continuously and in special seasons for evangelistic work to the end that pupils be converted and brought into the church.

3. That Sunday school pupils be enlisted in definite forms of Christian service, such as the membership campaign, the fourth Sunday missionary program and offering, and other activities affording suitable laboratory experience in Christian living.

4. That we renew our pledge of allegience to our church's program of leadership and teacher-training and seek to provide opportunities whereby every worker in our Sunday schools may take at least one training course annually.

5. That we acquaint our officers and teachers with the new programs of work and lead them, as rapidly as consistent with good educational procedure, to use them as guides for carrying on Sunday school work.

We rejoice in the fact that plans are being made for ten or more Cokesbury training schools in our district in August and are grateful for the fact that our presidng elder is co-operating with our conference Sunday school office to the end that this shall be a district-wide affair, taking the nature of a crusade for strengthening the weaker places and extending the influence of the church into hitherto neglected places and to peoples more or less indifferent to the claims of the kingdom.

We call attention to the fact that the time for the observance of Sunday School Day is at hand and request all Sunday schools to use this occasion as an opportunity to set the claims of the Sunday school and its work before our people and to take a liberal offering for the support of the Sunday school program in our district and conference. We would recommend that regular and special offerings be remitted to Dr. R. L. Flowers, acting treasurer of the Sunday school board, promptly, thus coming to the aid of our Sunday school program in the emergency which has recently come upon it.

We are happy that, in harmony with the Pentecostal emphasis being made today, our Sunday schools are swinging joyously into the emphasis upon spiritual things. We are glad that physical equipment, skill developed through training and experience, and programs of guidance are being used as means to spiritual ends. We would caution, however, against the possibility of becoming so cencerned with ends that the necessary means to these ends be neglected. There are not short cuts even to Pentecost. We must pay the price even for spiritual things. And we would remind ourselves that adequate equipment, trained workers, eternal, prayerful vigilance are prices not too great to be paid for Sunday schools that will bring our young people and old people into the church and into the more abundant life that Jesus came to give."

DUNN TRAINING SCHOOL

During the week of May 4-9 the second session of the Dunn standard training school was held in Divine Street Methodist church, with 42 persons from ten

(Continued on page 25)

Western N. C. Sunday School

CORINNE LITTLE, Editor, Lexington, N. C.

HILLS OF ELYSIUM

I will lift mine eyes unto the hills
And clamber on my way,
Assured that though the path be steep
My guide knows well the way.
And when my strength seems almost gone,
My feet both tired and sore,
In comradeship he clasps my hand
And helps me one step more.
In peace we sit upon a cliff
And view the vistas blue,,
And hillsides green, while all unseen
My strength does God renew.
Thus day by day we take the trail,
My Guide, my God, and I,
Unto the sunrise on the hills—
The hills of God, on high.
—Miss Jennie Milton, in The Elementary News Letter.

JUNALUSKA SCHEDULE

As summer approaches the lure of lake and hill is felt, and Methodists begin inquiring about what is to be offered at Lake Junaluska. The schedule of conferences, schools and camps for this season is given below:

June 8-15, Methodist Student Conference.

June 10-July 18, Junaluska Summer School (affiliated with Duke University).

June 23-27, Hi-League Assembly, Western North Carolina Coneference Epworth League.

June 30-July 4, Senior Assembly, Western North Carolina Conference Epworth League.

July 2-6, Temperance and Social Service Conference.

July 8-19, Young People's Conference.

July 21-August 5, First Term Leadership School, Sunday School Board.

July 21-August 30, Junaluska School of Religion.

July 28-August 7, School of Missions.

August 6-20, Second Term Leadership School, Sunday School Board.

August 2-128, Third (short) Term Leadership School.

August 8-18, Epworth League Assembly.

August 20-31, Camp Meeting (conducted by Dr. Arthur J. Moore, Birmingham, Ala.)

June 30-July 30, Camp Cheonda for Girls.

August 4-26, Camp Cheonda for Boys.

HENDERSON COUNTY SCHOOL

The Henderson county training school held at Hendersonville, April 27-May 2, marked the close of our spring series of schools. Six participating churches gave an enrollment of 56 with 49 receiving credit. The courses, instructors, class enrollment and credits follow:

Survey of the New Testament, Rev. C. M. Pickens; 23—23.

Worship, Mr. F. M. Williamson; 15—12.

Principles of Teaching, Prof. B. G. Childs; 18—17.

WORKERS AT WEST MARKET

The writer had the pleasure of meeting with a committee from West Market Street and Park Place churches, Greensboro, to consider the possibilities and problems of a co-operative vacation school. Such a generous, co-operative spirit one seldom sees as was manifested in the planning for that joint enterprise.

In the evening we attended the workers' council at West Market, where we saw something of the working spirit of that group. Judging by the attendance, which was well above a hundred, that group takes the work in the Sunday school seriously. One noteworthy feature of the reports was the fact that every teacher throughout the entire school had come to Sunday school with a prepared lesson during the past month. The good dinner, the good reports, the announcements of good enterprises to be launched and carried out in the months to follow, made one feel that it was indeed good to be there. Rev. Mr. Hardin, the pastor, and Mr. Charles Phillips, the superintendent of the Sunday school, are leading on in a fine way.

OBSERVE SUNDAY SCHOOL DAY DURING THE MONTH OF MAY

WHY NOT ALL?

Requests for Sunday School Day programs are coming to our office daily and it seems that a number of churches are "observing Sunday School Day during the month of May." The Sunday school board is very grateful for these offerings that are being sent in for, frankly, the money is much needed.

Our ability to serve is limited now by the balance of our treasurer, and the only way we have to increase our service is through the Sunday School Day offering. We are still hopeful that those churches which have not yet responded to this call will do so in order that we may carry on the work. In the last few weeks several requests for service that have come to this office have had to be met with a statement like this: "We will file your request and if funds are available, we will give you this service later."

If every Sunday school will do its bit, little or large, the Sunday school board can meet in a larger way the pressing demands for service.

KEEPING STEP

In a report just issued by the Nashville office on the observance of Childhood and Youth Week we find some interesting facts. One of which is a comparison of the work done in the various conferences. Out of a total of 698 churches observing the week, 97 of these were in the Western North Carolina conference.

Only the Memphis conference, which made a decided spurt over its record of 67 for the preceding year, is ahead of us in number of observances. Our conference is also making a good record in the results as well as number of observances.

The ten conferences which rank first in the number and also in the per cent of churches observing Childhood and Youth Week in 1929 are as follows:

According to number—

Memphis	104
Western North Carolina	96
Virginia	84
North Alabama	58
Upper South Carolina	36
North Arkansas	36
Northwest Texas	33
Mississippi	30
Little Rock	27
Holston	22

According to per cent—

Memphis	.18
Pacific	.16
Northwest	.12
Western North Carolina	.11
Northwest Texas	.11
Virginia	.10
Upper South Carolina	.9
North Alabama	.8
North Arkansas	.7
South Carolina	.7

It has been our privilege to have Mr. F. M. Williamson, former superintendent of Sunday school work in the Florida conference and now a graduate student at Duke, with us in about 26 training schools as instructor in various courses. Mr. Williamson is a real teacher and in that capacity he has rendered us immeasurable service. He knows and loves the Sunday school work and has made many friends in this conference in his contacts with Sunday school workers. As he returns to Duke this week to continue his study there, he carries with him the good wishes and sincere appreciation of a host of friends.

When the Sunday school at Kanazawa, Japan, had its annual flower day, according to the Record of Christian Work, the platform at the front of the church was almost hidden by the flowers which the children had brought. There were roses, lilies, peonies, chrysanthemums, and many flowers in vases made from sections of bamboo cut for that purpose by the young men teachers. When church was over the children and older people were given flowers, and, led by the teachers, they went to the hospitals, where they gave the flowers with some Scripture cards to the patients.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

First Church (Elizabeth City)—G. W. Perry..... 10
South Camden—H. B. Baum 6
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

◇◇Lumberton—R. A. Swaringen 16
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 3

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Uwharrie—J. A. Howell 6
Ramseur-Franklinville—G. W. Williams 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 8
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Maiden—R. S. Howie 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P. Powell 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT

Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

REPORT OF COMMITTEE ON RESOLUTIONS AND FINDINGS, NEW BERN DISTRICT CONFERENCE

The most optimistic of Christians are forced to admit that the spiritual level of church, community, state and national life is altogether too low. Evil is ever alert, and today there is an insistent effort on the part of unprincipled individuals to create in the minds of both old and young a flagrant disregard for the laws of God and man. Greed, hate and jealousy are running rampant in the world. Worldliness in one form or another is developing an apathy on the part of church folk which is proving of fearful injury to the progress of God's kingdom among men. These times demand fearless men and women whose lives and all are surrendered to God. Those of us to whom positions of leadership in the church have been committed are woefully derelict to our duty when we hesitate to stand unflinchingly for our honest convictions of eternal right. Compromise with evil is for the true Christian utterly impossible. Unsavory conditions in society, in business and in the church demand of us that we become pioneers in righteousness—that we lift up Christly standards and holy ideals. In this critical hour we can ill afford to falter. The church does not need primarily more money or more machinery. The dire need of the church is for spirit-filled men and women who are enabled to take hold of Christ and bring him down to earth and move him to take hold of the church and all her undertakings. As followers of the Christ our earnest prayers should not be for more mechanics, but for more of heavenly dynamics.

In this year of our Lord nineteen hundred and thirty we wait in expectant prayer for a renewed baptism of the Holy Spirit. However, suffice it to say that we wait in vain unless we as Christians harmonize our theories and our practices; our words and our deeds, our voting and our personal habits, our professions and our daily lives. Useless it is to pray "Thy will be done on earth as it is in heaven" until that will is done in my own life. In futility we await a sweeping spiritual revival except the revival fires first begin to burn within us.

Therefore, be it resolved by this New Bern district conference:

First, That we commit ourselves to the leadership of God's spirit as we give ourselves to the one supreme task of implanting righteousness in the hearts of men and women.

Second, That as citizens of this commonwealth we shall not only be respecters of law both by precept and example, but that we shall use our influence to help others respect and keep the laws.

Third, That since our great desire is to be most effective workman in the hands of God, we therefore, put ourselves upon the altar of reconsecration that others seeing our lives may glorify our Father who is in heaven.

A. J. Hobbs, Chm.
E. B. Craven,
E. C. Few, Sec.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mocksville, N. C.

North Carolina Conference

ROANOKE RAPIDS

Sunday night, May 25, Rev. L. M. Hall will conduct a special Epworth League program for his entire congregation and young people. Mrs. L. M. Hall, who is the conference Epworth Junior Society superintendent, is helping in this.

RALEIGH

Senior Epworth League of Edenton Street Methodist church was in charge of the evening service last Sunday night, May 18. The subject for the evening was "The Epworth League and the Church." The services were presided over by John O. Evans, president of the chapter. Special musical numbers were rendered by members of the league.

The service opened with the organ prelude, "Prelude in B," followed by the anthem, "Lead On, O King Eternal," in which Miss Naomie Sharpe sang the incidental solo. Miss Mary Davis read the scripture lesson after the prayer by Rev. Philip Schwartz.

J. E. King gave a talk on "A Glimpse of John Wesley," which was followed by another talk by Miss Dorothy Evans on "What Our Church Stands For." Following the hymn, "Faith of Our Fathers," John Lietchfield discussed, "How the League Helps the Church." Miss Lois Frazelle concluded the speaking part of the program with a talk on "Pledging Allegiance to Christ's Church."

Robert Smith sang a solo, "My Task," by Ashford, and Miss Erin Bloodworth rendered a violin solo, "Chanson Triste," by Tschaikowsky. The services were broadcasted over radio station WPTF.

CENTRAL OFFICE

Dr. D. L. Mumpower, Department of Missionary Work, Central Office, Nashville, Tenn., writes as follows: "Just to inform you that our Central Office fiscal year closing April 30 gave us a little better record on missionary receipts than the year before—$61,278.22 for 1929-30 as compared with $60,247.54 for 1928-29."

Have you sent in your mission pledge money? Mr. C. Gerhman Cobb, Goldsboro, N. C., is our conference treasurer. Mail it to him and make him feel happy.

BIG DATE

July 7 to 11. Plan to attend the annual Epworth League summer assembly at that time. "All Roads Lead to Louisburg."

MARION MILLS CHARGE

On April 10 we started our meeting at East Marion with Rev. F. C. Owens of Greenville, S. C., preaching for us. The attendance was good and the preaching fine, and seven were added to the membership of the church, five by baptism and two from the Baptist church.

On May 4 we began our meeting at Clinchfield with Rev. J. Frank Armstrong preaching, and N. C. knows that we had the prince of preachers with us there in Brother Armstrong. He brought forceful messages three times each day, and nine were added to the Methodist church by experience, three to the Baptist church and one to the Presbyterian church. The Baptist and Presbyterian church co-operated with us and we had a great attendance and meeting. Our charge is having a hard time now, since the mills are only running half time. We run one week and rest one week, and will for some time so far as we know. This makes it hard on the people, and of course the church suffers when the people suffer. But the people are fine to us, and we love the charge, people and town of Marion. I think that it is the best, purest and most friendly town that I have ever lived in.

Come to see us, Mr. Editor, we are trying to get the paper into the homes of the people. J. H. Strickland, P. C.

RALEIGH DISTRICT INSTITUTE

The Raleigh district Epworth League institute will be held at Oxford Methodist church, Oxford, Friday, May 23, at 7:30 p. m. Registration of delegates will begin at 7 o'clock. The institute will open with a banquet at 7:30. The principal address of the evening will be given by Rev. C. C. Alexander, president of Louisburg College. Delegates are expected from all the leagues in the district. Pastors are urged to attend this young people's meeting with their leagues. We are looking forward to having a fine time together at Oxford.

Paul H. Fields, Dis. Sec.

A well dressed young man stopped at a humble dwelling in the Kentucky hills.

"Good morning," he said to the native who answered his knock. "Would you be so kind as to tell me the way to Millersburg?"

"Sartainly, suh, with pleasure. Do you see that bunch of sugar trees in the hill yander?"

"Yes," replied the young man, "but you ought not to say 'yander.' 'Yonder' is the proper word. I know because I was educated in the high schools of Augusta, Me.; and I speak words correctly."

"Waal, in that case, young man, you jist go up yander to Augsta, Me., and ax them thar fellows in the high school to tell you the way to Millersburg."

With that the Kentuckian closed the door.—The Pathfinder.

Maid: "I've brought little Frederick to you, professor."

Busy Professor: "All right. Put him in the file, under 'F.'"—Passing Show.

Get What You Buy

Monument buyers are in almost all cases interested in securing the very best material. Material costs only about 20 per cent of the price of the job. Hence the percentage of increase for the best material over the cheapest material is insignificant. Besides which, Winnsboro Granite, when specified, returns to the dealer considerable saving in working as it works easier and more safely, owing to the toughness, than most other granites.

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You can get seconds, known as "Smith stock," but you sacrifice beauty and quality. You can get cheap boulder granite, but you sacrifice beauty and permanency. You can get granite from many other quarries which looks very attractive, but it will not last as well because containing more injurious ingredients—lime, iron, water. To be safe and sure, specify Winnsboro Granite. Have it certificated; examine it while wet.

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JOANNA SOUTHCOTT PUBLICATIONS
850 Third St., San Diego, California

Children's Storyland



THE HOMILY OF THE HUMBLE HEN

The hen is a humble animal. She has no padded mat placed beside the fire, where she may sleep and dream; nor would she use it if she had. She never goes romping across the fields or through the woods with her master; and she would scorn to waste time so. No one comes to her each morning and smoothes out her feathers, and pats her, in a neat stall; and she would wonder what foolishness it was, if anyone tried it. The hen, if she spends any time thinking about anything except her hen affairs, very likely thinks the cat is lazy, the dog is silly and the horse is vain. Ridiculed, looked down upon by many except as she is a utility, the hen has that prize common sense, that she attends strictly to her own business.

The hen is one of the things we take for granted. City folks don't see much of her. They buy eggs and find them satisfactory or otherwise, and when the eggs are fresh the hen gets no credit for that, and when they are stale the hen gets no blame. She is a producer of breakfast eggs and food. Who ever thinks of a hen as a pet? Who thinks of her as an animal, in the way we think of cats and dogs and horses—and even cows and sheep and pigs?

A few days ago a speaker at the Massachusetts Agricultural College said that a hen if properly cared for might return her owner a profit of about $2 a year. So prosperity is just simple arithmetic—multiply the number of hens by two, and there's your income. One hen, $2. One thousand hens, $2,000. And so on. Poultry raisers may say it does not work out as simply as that. Maybe not. But anyway, we rarely see any mention of the hen except like that—as a money-maker for someone.

But the hen was one of the earliest factors in the long battle of humanity against brutality. One of the earliest lessons in forbearance and humaneness is found in an "anecdote" which appeared in the Gentlemen's Magazine of England, in 1749. It was inspired by revulsion against an old brutal custom of Shrove Tuesday, when it was the way of the countryfolk—or some of them—to tie a hen to a stake and hurl missiles at her until she was dead. A variation was to hang an unfortunate hen about a man's neck, and to place also bells about him, and then let him be chased about by men blindfolded and armed with switches, who sought to kill the hen, while the man with the hen hung about his neck sought to escape punishment. This horrible old custom was called "threshing the fat hen."

There used to be many similarly brutal customs. Thank God they have for the most part died out among civilized people. It was in early protest, nearly two hundred years ago, that the story is told in the Gentlemen's Magazine. The tale is that on a Shrove Tuesday in Staffordshire a hen was thus set up at a stake, to be thrown at by its owner and his companions. The story goes:

"This poor hen . . . to the unspeakable surprise and astonishment of all the company, just as her master was handling his oaken cudgel to fling at her again, opened her mouth and said:

"'Hold thy hand a moment, hardhearted wretch! if it be for but curiosity, to hear one of my feathered tribe utter articulate sounds. What art thou, or any of thy comrades, better than I, though bigger and stronger, and at liberty, while I am tied by the leg? What art thou, I say, that I may not presume to reason with thee, though thou never reasonest with thyself? What have I done to deserve the treatment I have suffered this day, from thee and thy barbarous companions? Whom have I ever injured?

"'Did I ever profane the name of my creator, or give one moment's disquiet to any creature under heaven? or lie, or deceive, or slander, or rob my fellow creatures? Did I ever guzzle down what should have been for the support and comfort of a wife and innocent children, as thou dost every week of thy life?

"'A little of thy superfluous grain, or the sweeping of thy cupboard, and the parings of thy cheese, moistened with the dew of heaven, was all I had, or desired, for my support; while, in return, I furnished thy table with dainties. The tender brood which I hatched with assiduity, and all the anxiety and solicitude of a humane mother, fell a sacrifice to thy gluttony. My new-laid eggs enriched thy pancakes, puddings and custards; and all thy most delicious fare. And I was ready myself, at any time, to lay down my life to support thine but the third part of a day. . . .

"'I speak not thus to move thy compassion, who hast none for thy own offspring, or for the wife of thy bosom, nor to prolong my own life, which through thy most brutal usage of her is past recovery, and a burden to me; nor yet to teach thee humanity for the future. I know thee to have neither a head, a heart nor a hand to show mercy; neither brains, nor bowels, nor grace, to hearken to reason, or to restrain thee from thy folly.

"'I appeal from thy cruel and relentless heart to a future judgment; certainly there will be one some time, when the meanest creature of God shall have justice done it, even against proud and savage man, its lord; and surely our cause will then be heard, since, at present, we have none to judge betwixt us.

"'O, that some good Christian would cause this my first, and last speech to be printed, and published through the nation. Perhaps the legislature may not think it beneath them to take our sad case into consideration. Who can tell but some faint remains of common sense among the vulgar themselves, may be excited by a suffering, dying fellow creature's last words, to find out a more good-natured exercise for their youth, than this which hardens their hearts, and taints their morals?

"'But I find myself spent with speaking. And now, villian, take good aim, let fly thy truncheon, and despatch at one manly stroke the remaining life of a miserable mortal, who is utterly unable to resist, or fly from thee.'

"Alas, he heeded not. She sank down, and died immediately, without another blow. Reader, farewell! but learn compassion towards an innocent creature, that has, at least, as quick a sense of pain as thyself."

Now, that was written, and printed, nearly two centuries ago; and its English style is stilted. But some fine person wrote it; and here it bobs up again after these years. And so the hen served to sharpen the protest against cruelty.

If civilization has brought some perils and some vices, it has grown greatly in mercy to animals, and it was protests such as this from the old English Gentlemen's Magazine which kept the progress going.

The hen is a humble animal, and not often a pet. But she is homely in an old-fashioned sense—she is one of the home things. The rooster cries in triumph to greet the dawn of a new day. The hens come running to the back door as the pan of grain is brought out. They roost, close to one another, in the night, and now and hen one may hear among them a soft cluck in the darkness. Those who raise hens grow to love them.

If human kind were so honest as the hen maybe we'd have fewer human problems.—Edward E. Whiting, in Our Dumb Animals.

Little Willie fell seriously ill, but refused to take the medicine that the doctor had prescribed. His mother, before his repeated refusals, lost all hope. "Oh," she wailed, "my boy will die! My darling boy will die!"

But from his sick bed, little Willie spoke gently. "Don't worry, mother," he said. "Father will be home soon and he'll make me take it."

Do a good turn today and you will feel better tomorrow.

THE ETERNAL CHALLENGE

(Continued from page 13)

"At any rate you haven't troubled the churches since you've been in Ben's Cross," and Paul Baron laughed a little uncomfortably.

"How can you say that, when I've been to practically every church in the town, both Established and non-Established?" Nick said. "The trouble is—" He broke off abruplty.

"What's the trouble?" asked Bolitho.

"I daren't tell you. I might hurt your feelings."

"Don't trouble about our feelings; tell us quite frankly."

But Nick was silent. He walked around the room uneasily; doubtless he was much perturbed by the happenings in the town.

"What are you going to do?" asked Paul Baron presently.

"What are who going to do?"

"You employers. Are you going to take any steps beyond those that have been taken? It seems to me that something could be done to nullify the bad influences which men like Edgar Inchcliffe have caused."

Nick turned towards him a little impatiently. Forgetting for the moment that he was the host and that these two men were his guests, he could control himself no longer. As we have said, his nerves were raw, and the threatening rumors that he had heard disturbed him greatly.

"Isn't it rather a question of what you're going to do?" he demanded.

"What can we do? We are only parsons, who are supposed to take no part in the business of the town."

"Do you fellows mind if I speak frankly?" asked Nick. "You won't be offended, will you?"

"Go on, my dear chap."

"Well, then, if there is any truth in your religion, doesn't the whole thing entirely depend on you?"

"Depend on us? How can it depend on us?"

Nick laughed a little scornfully.

"You must forgive me if I am rude," he said, "but doesn't all this go to show that the thing you both spend your lives to bolster up is only a fable? A few months ago," continued Nick, "I went to Palestine, I went over the ground where the Founder of Christianity is said to have lived and died. There were clergymen in the party, and during our tour they read many of the sayings of Jesus and enlarged upon them. I couldn't help feeling then as I feel now what a ghastly commentary on Christianity present-day conditions are. Come now, tell me frankly, do you believe in Christianity?"

"With all my heart and soul I do," replied Paul Baron.

"So do I," affirmed Arthur Bolitho. "Don't you?"

"How can I?" asked Nick a little impatiently. "I was brought up to believe in Christianity the same as you were. In a way I suppose I was a sort of religious boy, but it was accepted when I went to school just as the findings of Euclid were accepted. But, man alive, how can one believe it?"

"You don't believe in it, then?"

"How can I? I've tried—yes, I honestly have; but I can't. You accuse me of not being a churchgoer. As I told you, since I've been in Ben's Cross I've been to practically every church in the town. And what do they all amount to? What's Ben's Cross the better for Jesus Christ? Tell me that."

The two young clergymen looked at him in amazement. They had regarded him as a young man of the world who, while he had paid no outward homage to religion, was still a believer.

"Look here," went on Nick, "I was at Harrow when the war commenced, but as soon as I was old enough I left school and joined up. That knocked all the stuffing out of me."

"How? Why?"

"Jesus Christ came as the Prince of Peace, and yet nineteen hundred years after he died the world was at war. Christianity was powerless, the churches were not even consulted. All we know was that we had to fight the Germans and beat 'em. If every Christianity was a power, it is played out. Christianity is supposed to create good will among men. How much good will has it created? How much good will has it created since the war? Good God, man, everything has been a ghastly fiasco!"

He had been walking around the room as he spoke. His lips were quivering, his eyes were flashing; evidently he was moved greatly. Now he stopped in his walk and stood before the two young clergymen.

"Now think," he went on, "and answer me frankly. I don't speak lightly; I'm not in the humor for it; I'm bothered too much. But answer me fairly. Here is Ben's Cross, a typical Lancashire town. Chapels and churches you have in abundance; they are almost at every street corner. If chapels and churches could save a town, Ben's Cross should be a paradise. Instead of that, what do we find? Why, the place is practically given over to the devil, assuming that there is one. Believe in Christianity! How can one believe in it? Isn't it just a worn-out myth, a played-out fallacy without meaning or purpose in the life of today? I'm sorry if I've offended you or hurt your feelings, I didn't mean to, but things are not easy with me."

Paul Baron, who had been listening with compressed lips and flashing eyes, leaped to his feet. His face had become pale while Nick had been speaking; evidently he was much moved.

"You are wrong, Trebartha! as wrong as you can be!" he cried hoarsely.

"Prove me wrong. But no, never mind; I'm sorry if I've hurt your feelings."

"Feelings be hanged!" cried the young parson. "They don't matter; but you're wrong! Christianity is the greatest thing in the world! Rightly understood, there is nothing else in the world; and it's the great need, the paramount need of today."

"It may be the paramount need," said

(Continued on page 28)

Mother!

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Hurry Mother! Even constipated, bilious, feverish, or sick, colic Babies and Children love to take genuine "California Fig Syrup." No other laxative regulates the tender little bowels so nicely. It sweetens the stomach and starts the liver and bowels without griping. Contains no narcotics or soothing drugs. Say "California" to your druggist and avoid counterfeits. Insist upon genuine "California Fig Syrup" which contains directions.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

NEW BERN DISTRICT CONFERENCE

The most delightful district conference it has ever been the privilege of the writer to attend convened on May 15 in Ann Street Methodist church, Beaufort.

Our district secretary, Mrs. Flora M. Kendall, presided with a well planned program and there was not a single dull moment. Her message was one of encouragement and ambition for even greater work for the Master in the future.

Our beloved conference president, Mrs. A. M. Gates, was present and made a splendid address full of information, and though she said it was not primarily an inspirational address, yet it was full of inspiration.

It was a beautiful and affecting scene when Mrs. F. B. McKinne presented our own dear Mrs. S. H. Scott with a life membership certificate from the New Bern district and Mrs. Blades presented her with a life membership pin from the circle of which she is a member. The sweet surprise and appreciation shown by her will long be remembered by all present.

Miss Elizabeth Lamb conducted our noon-day worship and meditation as only Miss Lamb can. She sent the truth straight home to our hearts in a way we can not soon forget.

We were most fortunate in having Rev. Glenn Barden from the Congo Belge address us in the afternoon. His message was illuminating, touching and inspiring. Our New Bern district made a donation to the work in Africa.

Messages were brought by Mrs. S. H. Scott on literature, Mrs. Fred Scott on young people's work, Mrs. Gertie Matthews on children's work, Mrs. W. S. Chadwick on the workers' council, and Mrs. F. B. McKinne on our finances. They impressed upon us the importance of each branch of the work.

Reports given by the various auxiliaries showed a good increase in interest and membership.

Rev. R. F. Munns led the opening worship, and Miss Laura Eure, president of Ann Street Young People, extended greetings in a most delightful manner. Beaufort was beautiful in its wealth of flowers; many of the most beautiful adorned the church. Ann Street auxiliary served a delicious luncheon.

Mrs. B. B. Slaughter,
Secretary.

NOTES

The Norlina auxiliary has recently studied "The Church and the World Parish." The study was directed by the president, Mrs. J. L. Midgett. She made posters showing different scenes, schools, hospitals and missionaries on our mission fields. The study on China was made especially interesting by showing a Chinese family, the figures having been brought direct from China. There was an enrollment of 26 with an average attendance of 18.

* * *

The Chatham zone held its first meeting at Siler City. Mrs. Henry Bynum reported a young people's auxiliary at Pittsboro. Officers' training day observed. A letter was read from Miss Olive Green, a missionary special of the Fayetteville district who is now serving in China. Prayer was offered for her by Mrs. John Lamb. Mrs. Henry Bynum sang in her usual charming manner, "We've a Story to Tell to the Nations." Miss Elizabeth Lamb conducted the devotional for the afternoon session. Reports from the auxiliaries showed a spirit of optimism and the work is going forward along all lines. The climax of the day's session was reached in the consecration service led by Miss Elizabeth Lamb. She urged a dependence on God and not ourselves in the tasks undertaken. The meeting next fall will be at Ebenezer church on the Haw River circuit.



Mrs. E. V. Webb and her group of Queen Street, Kinston, who won two conference prizes. To them was awarded the Chinese banner for raising the largest amount of money and the Chinese baby blanket for the best all round baby division in the conference.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DIRECTORY OF DISTRICT MEETINGS W. N. C. CONFERENCE

Tuesday, June 3—Winston-Salem district, Burkhead church, Winston-Salem.

Wednesday, June 4—Mt. Airy district, Stoneville.

Thursday, June 5—Mt. Airy district, Elkin.

Friday, June 6—Greensboro district, Proximity church, Greensboro.

Friday, June 6—Gastonia district, Palm Tree church, Belwood Ct.

Tuesday, June 10—Asheville district, Weaverville (10 a. m.)

Wednesday, June 11—Marion district, Glen Alpine.

Wednesday, June 11—Waynesville district, Andrews.

Thursday, June 12—Marion district, Spindale.

Friday, June 13—Charlotte district, Dilworth church, Charlotte.

Friday, June 13—Statesville district, Newton.

Tuesday, June 17—Salisbury district, Albemarle.

A card from our conference president, Mrs. C. C. Weaver, who is attending the General Conference in Dallas, Texas, as a delegate from the Western North Carolina conference, tells us that there are 21 of the Council women at the conference as delegates, and many others as visitors. A "get acquainted" dinner on an evening of the past week was a most enjoyable occasion. There were six nations represented at the dinner—China, Korea, Cuba, Brazil, two from Mexico, and America, and the blessing was asked in six different languages. Another interesting occasion of which Mrs. Weaver tells was the visit to the Virginia K. Johnson Home, an institution of the Woman's Missionary Council, at which time the guests were received by Mrs. Johnson, who is now 89 years of age.

MISS YAMAGATA AT THE YOUNG PEOPLE'S MEETING

The May meeting of the Young People's Missionary Society of West Asheville church, which was held at the home of Miss Hazel Teague, had for the special guest of the evening Miss Ruriko Yamagata, Japanese student, who is at Weaver College. Miss Yamagata gave a most interesting talk on Japan, its people and customs, and delighted the young people with several songs in the Japanese language. Miss Yamagata is a former student of Hiroshima College, where she won a scholarship to Scarritt College. She is at present attending Weaver College preparatory to entering Scarritt in the fall. Upon completion of her course at Scarritt, Miss Yamagata plans to return to Japan to take the message of Christianity to her people there. Her father is a Methodist minister in Japan.

Other interesting features of the program for this young people's meeting were "The Echoes from the Annual Meeting" given by Miss Eva Sanders, and the devotional exercises led by Mrs. W. E. Chapman, the leader of the young people's work in the West Asheville church.

In connection with the above account it is interesting to recall that the young people of our conference are giving as a love gift to Miss Yamagata a term at the summer school at Weaver College, which is necessary to equip her for entrance into the full junior class at Scarritt. These donations are to be sent to Mrs. V. L. Stone, 285 Merrimon Avenue, Asheville, N. C., and as the time is nearing for the opening of the summer school Mrs. Stone would be glad to have the amounts as early as possible, so that all arrangements for Miss Yamagata may be completed.

HILLSIDE STREET MISSIONARY SOCIETY BEREAVED

The Woman's Missionary Society of Hillside Street church of Asheville has recently been greatly bereaved in the death of one of its most faithful and active members, Mrs. Ethel Wilson Mathis, whose death occurred on Monday, April 28, at the Mission Hospital in Asheville. Mrs. Mathis was a most exemplary Christian, faithful and loyal to every duty; a devoted daughter, a loving mother and sister, and a true friend. She gave her heart to God in early life and served him faithfully and well during the years allotted to her. She had been a member of the missionary society for a number of years, and during that time held many of the most prominent positions in the local organization.

She is survived by her mother, Mrs. W. H. Wilson; a young daughter, several sisters and a brother, to whom we extend our deepest and most heartfelt sympathy.

"We cannot say, and we will not say
That she is dead, she is just away."
"A thousand sweet memories are holding her fast
To the places she blessed with her presence and love."

STANLY COUNTY ZONE MEETING

By Mrs. Eli Kendrick.

First Street Methodist church, Albemarle, was the place of meeting of the Stanly county zone on April 11.

Mrs. Neely, president, presided and the devotional for the opening was led by Mrs. J. N. Wise, whose theme of service was most appropriate to the occasion. The address of welcome was given by Mrs. Doby of Albemarle and the response by Mrs. Bisel of Badin.

Several discussions on subjects of vital importance to the missionary societies of the district were given, viz: "The Office of the President" by Mrs. J. F. Shinn of Norwood, "Getting New Members" by Mrs. T. A. Hathcock of Norwood, and "What the Missionary Society Does for Methodist Women" by Mrs. Eli Kendrick of Albemarle.

Mrs. Richardson of Albemarle delighted the audience with a vocal solo, and was followed by a brief report of the Council meeting by Mrs. E. M. Avett.

The district secretary, Mrs. Z. V. Moss, gave an inspiring talk, after which the roll of the societies was called and it was found that there were 52 representatives from five churches present. Greetings from the chairman of the Cabarrus zone, Mrs. Joe Haynes, were followed by a vocal solo by Mrs. Morton and the closing prayer by Mrs. Horton. These zone meetings are well attended and are always an inspiration and we feel that we are drawn much closer together and that much good is accomplished by them.

A DECADE IN TURKEY

Nowhere else has so great an outward change been wrought in one decade as in Turkey. It is as if the new state wished wholly to forget its past, though it still finds it difficult to subdue the hate of centuries rising in its blood, and to love mercy. It has, at any rate, faced westward and made determined attempt to follow Western ways. Many who cannot forget the past, with its barbarity and butchery, will insist that the old Turk has only put on new garments, but this view must be revised when one considers the reforms which are being pressed. The stiyy come largely from above and have to contend with the force of age-old tradition and custom, but this is all the stronger proof of the sincerity of the leaders. Real progress toward Western ideals has been made in these last few years. Most promising of all is the new system of education under which oncoming generations will grow up literate, and familiar with the new national ideals. Following the order that every one must learn to read and write, and the compulsory adoption of Latin characters, 1,036,500 persons learned to read within eight months. Today in place of 3,850 primary schools where the Koran was taught without an understanding of the meaning of its verses, we have 6,580 schools. In these schools 441,000 students learn history and geography.—From Missionary Review of the World.

Oklahoma has been called "The Land of Possibilities." Vast areas in this great state, which is larger in area than all New England, are practically churchless. Two years ago last April the University of Oklahoma made a survey of Cleveland county, in which it is located, and found that only five per cent of the population of this county, where five thousand students are gathered every year, were members of any church.

Gratitude is oil on life's machinery.

Sunday School Lesson

MAY 25

By Dr. Frank M. McKibben.

The Ten Virgins

Matt. 25:1-13.

Jesus was a marvelous story-teller. In fact, it is just this ability, together with the disposition of men to fail to distinguish between straight teaching and parables and allegories, that has led to many misinterpretations of the basic truths Jesus proclaimed. Students of the Gospels have failed time and again to distinguish between highly colorful details and the basic elements in the parables and stories of Jesus. It is partly for this reason that there are so many sects among Protestantism. There is a sect whose outstanding mark of distinction is the practice of foot-washing. Why? Partly, at least, because the form in which Jesus undertook to teach a profound lesson of humility is emphasized equally with the message itself.

The story of this week's lesson, "The Ten Virgins," is one that has been subject to much misinterpretation. There is, of course, reason for doubt yet as to the real meaning the Master had in mind, not only in telling the story but also in telling it in the connection he did. It has been traditionally closely associated with the conception of Jesus' return in an immediate and cataclysmic manner. This seems to have been the predominant conception among Jesus' early followers. The belief in such a return has persisted throughout Christian history. It would seem that Jesus shared this belief. Some hold that he actually held this belief, being limited to the ideas of his time. Others think that he simply used figures of speech or current conceptions in which to clothe his basic ideas so that people could understand them.

Whatever our interpretation of these matters, the fundamental teaching set forth by this story is very apparent. It represents Jesus' sense of the real seriousness of life and the imperative necessity that each of us be prepared to make the most of it now and hereafter. This same attitude is expressed time and again in the utterances of Jesus. It needed strong support, vivid illustration, to drive through indifference, sensuousness, and carelessness on the part of those who heard. Strong motives were appealed to, powerful incentives were suggested. Fear of being shut out of the marriage feast, dread of the great judgment day, prediction of a coming doom, eternal torment and punishment—these were some of the motives and incentives employed to secure a response. They have been used throughout Christian history. Are they legitimate? Did Jesus use them because he believed in them or simply by way of illustration? It is difficult to say. It seems that these motives are being relied upon less and less in these modern days. Possibly this is due to the fact that we have pierced beneath the highly figurative and symbolic descriptions of things to their essential reality.

Jesus speaks with intense realism to this present generation in challenging us to take life seriously, to be prepared for whatever may come. He found those in his day whose philosophy of life seemed summed up in such word as "Eat, drink and be merry, for tomorrow we may die," and "Let thy soul delight itself in fatness." Such people are with us today in even greater numbers. A well developed philosophy of life embracing these ideas is current today in an alarming degree. Jesus set himself squarely against this attitude. He everlastingly preached a gospel of so briefly (not gloom), of response to opportunity, of discharge of one's duties, of preparedness for the unexpected whether of weal or woe. This same attitude should mark his followers.

Between these two extremes, that of over-seriousness and constant expectation of the end of the world and that of indifference and utter lack of concern for the serious issues of life, must be found a medium. Jesus found and expressed it. It has been accepted by all his disciples who have kept in the middle of the road. It is to be found in accepting Jesus' philosophy of life, his point of view toward duty and destiny, his conception of service. It consists in seeking first the kingdom of heaven and letting other things take their place in life. It is achieved by doing one's duty to the best of his ability and rendering a reasonable stewardship to the Lord. Life, with its exquisite joys, its deep yearnings, its profound meanings, is, after all, a relatively simple and practical affair. At no point is there greater need for saneness and open-mindedness than in the effort to understand and to put into practice the ideals and standards of Christian living. "Take ye heed, watch and pray; for ye know not when the time is." These words can be interpreted to suggest alarm, wearing concern, constant strain to be ready for "that big event." Or they can serve as a constant reminder to each that he does not know the ultimate significance of his life and that sincerity and earnestness in making the most of every situation and opportunity must characterize the true follower of Jesus.—Pittsburgh Advocate.

Two years ago there were only two churches in a territory near Taiku, Korea. An evangelist and a Bible woman since then have established three new groups and a few months ago the five churches decided to moke of themselves a helpers' circuit, and assumed support of the evangelist. That they can do this work under present economic conditions amazes the missionaries.

Our destiny is not determined by chances but by choices.

PAINS QUIT COMING

Kentucky Lady Took Cardui and Tells How She Was Greatly Benefited.

Hopkinsville, Ky.—"I used to have headache and dizziness, and at times would have severe cramping spells," says Mrs. Mackey Scott, of 102 South Kentucky Ave., this city. "This unfitted me for my work or any pleasures that I wanted to enter into. I am naturally a very active woman and I did not feel like I wanted to give two or three days at a time to aches and pains. So I looked around for a remedy. "I had heard a great deal about Cardui and seeing it advertised I decided to take it. I took four bottles and it did me a world of good. It seemed to regulate and strengthen me. I quit having headaches and felt fine. "I have never ceased praising Cardui to my friends and neighbors for what it did for me."

For more than fifty years, women who had suffered, or who had gotten into a run-down, weak condition, have been enthusiastic in praising Cardui for the benefits obtained from its use.

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GUILFORD COLLEGE

NORTH CAROLINA

N. C. SUNDAY SCHOOL

(Continued from page 16)

Sunday schools enrolled. Out of this number 36 persons received certificates of credit. Credits were earned from Sunday schools as follows: Divine Street (Dunn) 13, Erwin 6, Benson 6, Angier 3, Hopewell 3, Newton Grove 2, Maple Grove 1, Wesley's Chapel 1, and Black's Chapel 1.

Dunn is to be congratulated on the fine record made. Of all persons working for credit in the school, only one absence occurred during the week. All the co-operating pastors, including Rev. J. J. Boone, Rev. B. H. Houston, and Rev. J. F. Starnes took a course for credit. Four superintendents also took work for credit, as follows: H. W. Prince, Dunn; O. A. Zachary, Erwin; J. W. Williams, Angier; and W. R. Strickland, Benson.

PLENTY TIME TO READ

The writer, though usually busy, always has plenty time to read such letters as the following from Mr. H. W. Prince, superintendent of Divine Street Sunday school, Dunn, and believes it of such interest to our people that they also would like to read it:

"Thank you for sending the samples of record books as requested. I have just ordered them and am returning the samples to you.

"In view of the fact that we had not had a school here in six years, I am well pleased with the school that has just closed. Next year we ought to have no trouble in having twice as many to take the course. I would have to write a long letter to let you know just how much I value the courses you are now giving in these training schools, and I don't have the time to write such a letter now. Then, too, you don't have the time to read it. I liked it so much that I actually tried to make a speech about it."

ELDER LIKES OUR PROGRAM

Rev. L. B. Jones, presiding elder, who is making a fine impression in the Weldon district, in writing about details concerning the seven or more Cokesbury training schools to be held in his district the week of July 27-August 1, adds the following for the encouragement of friends of the Sunday school program:

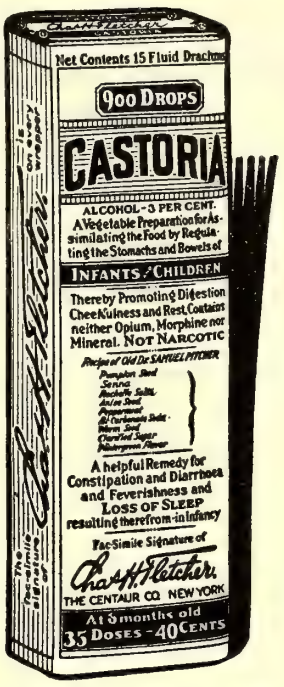
"You have a very fine program. I am sure it will work wonders if put over. Accept my personal thanks."

Laughter

Laughter! 'Tis the poor man's plaster,
Covering up each sad disaster.
Laughin', he forgets his troubles,
Which, though real, seem but bubbles.
Laughter! 'Tis a seal of Nature
Stamped upon the human creature.
Laughter! whether loud or mute,
Tells the human from brute.
Laughter! 'Tis Hope's living voice
Bidding us to make our choice,
And to cull from thorny bowers,
Leaving thorns and taking flowers.

—Selected.

An Ailing CHILD



Are you prepared to render first aid and quick comfort the moment your youngster has an upset of any sort? Could you do the right thing—immediately—though the emergency came without warning—perhaps tonight? Castoria is a mother's standby at such times. There is nothing like it in emergencies, and nothing better for everyday use. For a sudden attack of colic, or the gentle relief of constipation; to allay a feverish condition, or to soothe a fretful baby that can't sleep. This pure vegetable preparation is always ready to ease an ailing youngster. It is just as harmless as the recipe on the wrapper reads. If you see Chas. H. Fletcher's signature, it is genuine Castoria. It is harmless to the smallest infant; doctors will tell you so.

You can tell from the recipe on the wrapper how mild it is, and how good for little systems. But continue with Castoria until a child is grown.

Ouch!

Flit is sold only in this yellow can with the black band.

Here's the sure, quick, easy way to kill all mosquitoes indoors and keep 'em away outdoors!



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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

R. W. B.

FOOD FOR THOUGHT

On January 1, 1929, we had on file applications for 129 children. From that date until September 1, 1929, we received applications for 183 children, giving us a total of 312 applications to be handled in the eight months' period. The disposition of these cases, as taken from the report of our case worker, might be interesting to our readers:

Total applications	412
Applications withdrawn; unable to locate or out of territory	34
Given Mothers' Aid or referred to Public Welfare Board	31
Over age limit	8
Mental or physical disability	12
Referred to or placed in other institutions	29
Placed with families or friends able and willing to keep	100
No preliminary blanks or insufficient information	45
Applications pending	42
Children admitted	11

The report speaks for itself. Note two things: we were able to take only 11 out of 312; but we were able to furnish help to 160 more. In other words, we do not let our service end with just the children we can take into the Home, if there is any other possible aid we can render. This is the broader outlook in our work, and we appreciate the help the pastors and other friends are giving throughout the conference in making this work possible.

STRONGER THAN WIRE

A few years ago we tried to make a pretty lawn in front of the John Neal building. The temptation to play on this grass plot was too great for the large boys, however, so the lawn was a failure. A few months ago we called the boys together and asked them if they wanted a pretty front yard, and if so, if they would help make it possible by staying off the yard in the growing period. They agreed whole-heartedly to help the project along. At first we thought of putting a few strands of wire around the yard until the grass was up. But we decided that honor and pride among the boys was stronger than wire. The success of the enterprise proves we were right. As far as I know only one boy has made a "miss" step, and the other boys immediately saw to it that he got a rake and cleared up the foot print he had made in the newly planted plot. Now the boys have as pretty a yard as any cottage here; and they are as proud of their effort to keep their part in the bargain as they are of the grass itself.

AN OBJECTIVE

Several encouraging letters have come to us in the past few days. One was a letter from one of our younger leaders asking for a suggestion as to what objective his class or whole Sunday school might adopt in their work for the Home. I was bold enough to suggest that they consider giving a new cottage to the Home, and the suggestion was taken in a fine spirit. I feel sure that when we have the actual living space for more children the conference will provide everything necessary for the care of these children.

INCREASING INTEREST

Another letter, this one from a pastor, indicated that interest in the Home among his people was growing. He invited us to come to visit his people and try to increase that interest. Of course we have accepted the invitation. It is a joy to go among a responsive congregation and tell about a work that lies so close to all of us.

FROM PANAMA

May Day is a day sacred to the memory of the class of 1925. Each May first, during the three years I was associated with this class, was spent in happy fellowship on a long walk to the woods. On that same day since the class has graduated I have exchanged greetings with each member of the class, thus keeping alive the tender memories of those years spent together. Among the greetings received this year was one from the Canal Zone. On May first I received a cable and on May 2 a letter from one of our girls who is nursing in a government hospital at Cristobal. Mary (Thomas) took her training at Children's Hospital in Washington, D. C., and last year took examinations to enter government service. Last December she sailed for Panama. Mary is making good on this job as she has done on others, and we are proud of the record she is making. And we are glad, too, that her interest in and love for the Home are still alive.

A GLORIOUS DAY

I am sitting here in the office looking and listening. I see pretty birds of all colors flitting about in the trees. I see beautiful roses and other flowers indoors and outdoors. Nature is at her loveliest. I hear the song of the birds in music that cannot be surpassed. But above all there comes to me the sound of small boys at play, and their laughter and joyful shouts in my ears. A few moments ago a group of little girls passed outside my window. They were taking a walk about the grounds, laughing, talking, enjoying life. Through another window I can hear the chatter of the little ones at the Baby Cottage. There is a wonderful blending of all these sounds and sights. I sit here and glory in life, life in the full; and I pray for that day to come, and come soon, when every child shall have the chance to really live, as these whose voices I hear are living.

What a glorious day that will be!

HEADACHES

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dr. M. T. Plyler has very generously agreed to send us ten copies of the North Carolina Christian Advocate at one dollar each for the benefit of the children living in the ten cottages. This offer of $1 per copy is sincerely appreciated. Here is hoping that ten friends will send a dollar each to place our church paper in the homes of our boys and girls. There is much trashy and vicious literature today that poisons and destroys character. Our church paper will elevate and ennoble the character of our boys and girls. A prompt response to this appeal will be sincerely appreciated.

* * * *

The Methodist Orphanage, Raleigh, N. C., is next to the largest orphanage in Southern Methodism. The largest orphanage owned by our church is the Methodist Orphanage at Waco, Texas. The Waco Orphanage serves four or five annual conferences while ours serves just one-half of one state. The third largest Methodist Orphanage is Epworth Orphanage located at Columbia, S. C., and serves both the South Carolina conferences. If our friends will rally to our support we can accomplish still larger results. I do not care to make ours the largest, but I do want to care for more needy children who are seeking a home in our orphanage. It hurts me to have to decline so many worthy children who need our tender ministry. Let everybody make a real sacrifice to put our Home on a good, running financial basis!



Group of Children from the Baby Cottage, Methodist Orphanage.

TEMPERANCE AND SOCIAL SERVICE COMMITTEE REPORT, STATESVILLE CONFERENCE

Part 1—Social Service. Your committee feels that the time has come when our people ought to be exhorted to be on their guard against the forces of family disintegration. some of which are:

1. Hasty marriage, which is not always based on real and lasting affection.

2. Hasty divorce, based on imaginary slights, unreasoning jealousies and so-called "incompatibility of temperament."

3. Extravagant tastes and habits that run the family into debt and create an economic excuse for breaking up the home. A child should have the right to be well born of healthy parents, to wholesome home surroundings, to sufficient food, to a good education, and opportunity for proper recreation.

The question of inter-racial relations demands serious consideration. Our pastors should speak against lynching, mob violence and organized terrorism against our colored population. We should give them a fair chance for an education, good housing conditions, and an unhindered opportunity to earn a livelihood by their labor of hand and brain.

While we may not bring into our pulpits or churches issues that are distinctly political, we can and ought to preach on international good will and strive to create among our people a positive and abiding sentiment against war. In this enlightened day we should find a way to settle our international differences without resort to war.

On those delicate and complex questions between labor and capital we must keep an open and sympathetic mind. We may not undertake to decide between them for we are not usually in position to know all the issues involved, but we can preach a gospel of tolerance, of Christian forbearance, of fair and honest dealing as betwen man and man.

In the hands of an unscrupulous combination of capital the moving picture is a constant menace to the morals of our youth. We should warn our people against the constant patronage of the movies by children and young people.

Part II.—Prohibition and Law Enforcement. Prohibition is no longer an experiment in the United States. From whatever angle we view the question it has passed the experiment stage and has demonstrated its value. The results already secured are exceedingly beenficial. As one has so eloquently said: "Behind us are the days of the open saloon, the days of the common drunkard, the days of wretched mothers and terrified children, the days of dishonored lives and a drunkard's grave. At hand are the days of difficult enforcement, of incomplete realization of one's dreams, of wails of agony from the adherents of the liquor traffic who are realizing the hopelessness of their struggle. Before us are the days of practical enforcement, the days of sober men, happy women and joyous children."

But our fight is not over. Like other laws the prohibition law is being violated; a glance at history will prove to you that no great reform has ever been accomplished in a day. It is only through a gradual process that the minds of a generation can be changed. We must continue our warfare. Industrial, social, educational, moral, and religious forces of the nation, led by its Christian citizenship fought the legalized liquor traffic securing national prohibition. The same great forces fighting with equal vigor and persistence will maintain and enforce it.

Resolved, first that we reaffirm our faith in prohibition as the best method of handling the liquor traffic. The law suits us and we like it.

Second, that we commend most heartily all officers who are honestly endeavoring to enforce the law and uphold the constitution.

Third, that since we cannot trust those to enforce the law who are hostile to it we will suport for public office only those men who oppose the liquor traffic and advocate strict enforcement of law.

Fourth, that we give support to the Anti-Saloon League and the W. C. T. U. in their ceaseless fight for a dry nation.

W. B. Shinn, Chm.
E. E. Williamson,
H. H. Robbins, Sec.

Only best Oil gives proper lubrication, says expert

If housewives only realized they were buying **lubrication** instead of "just oil," few of them would use anything but the best. Here is one place you can't "cut corners," for anything less than the best lubrication endangers the life of sewing machines, vacuum cleaners, lawn mowers, electric fans, washers and other household equipment.

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THE ETERNAL CHALLENGE

(Continued from page 21)

Nick, "but what's the good of it? What little there is of it seems to be dying, and the people won't have it. It's dead—dead, I tell you."

"It's not dead," cried Baron. "Yes, I think I understand you; and I don't wonder at your feelings; but you're wrong. Christianity is the greatest thing in the world; it's what we need today more than anything else."

At that moment there was a knock at the door, and Mrs. Crowther rushed in, wild with excitement.

"There's some one outside, Mr. Trebartha!" she cried. "Some one's ringing at the door, and the maids are afraid to go. What shall I do?"

Evidently Mrs. Crowther was frightened and had almost lost her senses.

"Why, open the door, of course," replied Nick.

"But the maids say they heard footsteps outside. They think it's a gang come to burn the house, and—and—"

"I'll go, Mrs. Crowther," he said goodhumoredly, whereupon he left the room and a minute later opened the front door. Standing on the doorstep was the solitary figure of a woman.

"May I come in, Mr. Trebartha?"

"Is that Miss Redfern? Please come in. I'm delighted to see you."

"You'll forgive me for calling, won't you? I don't want to intrude, but there were things I thought you ought to know."

"Come inside. I've two members of your fraternity here, and we were in the middle of a most interesting conversation."

A minute later, the two young clergymen were shaking hands with the newcomer. As I have said earlier in these pages, Arthur Bolitho was liberal in his views, and although the pulpits of the Church of England are closed to women, he would have opened his to her at any time had he been allowed to do so. Moreover, they had been great friends ever since they had come to Ben's Cross, and greeted each other warmly. Paul Baron was, if possible, more than glad to see Muriel Redfern than Bolitho. He admired her greatly and had more than once invited her to his pulpit.

"What is this interesting conversation?" asked the woman. after she had thrown aside her cloak, and was sipping the coffee that Nick had secured for her.

"There is only one subject of conversation in Ben's Cross now, isn't there?" asked Nick.

"You mean this awful strike?"

"Yes," broke in Baron. "Trebartha has been saying that if there is any truth in our Christianity it is we who ought to stop it."

"I think he's quite right," assented the woman thoughtfully.

"You don't mean that?" urged Bolitho.

"I think I do. Not in the bald form in which you put it, perhaps; all the same, I am afraid what one sees in Ben's Cross is a terrible commentary on our Christianity."

"Almost my very words," laughed Nick. "A Daniel come to judgment. Oh, young man, how I do honor thee! How much older art thou than thou lookest!"

For a few moments there was a great deal of laughter at Nick's quotation. Muriel Redfern was referred to as Portia, and Nick was spoken of as Shylock.

"Shylock, if you like," the young man laughingly retorted, "but am I not right? What is Christianity but a dead letter? What is Jesus Christ but an almost forgotten name?"

"There, as you know, I disagree with you," said Muriel Redfern. "This isn't the first time we've discussed this subject," she added, turning to the two clergymen.

"Of course you disagree with him," said Paul Baron, "you couldn't help it. As I have been saying to Trebartha, Christianity is the greatest thing in the world, and it is the paramount need of the world."

Nick shrugged his shoulders. "I may be like Daniel in the den of lions," he said, "but, honestly, I am puzzled. Think of it. You three are among the chief representatives of the Christian faith in this district. I suppose Ben's Cross would be called a Christian town. Anyhow, it has numberless chapels and churches. Then think of what we find. The place is full of class hatred. Men like Inchcliffe, on the one hand, speak with bitterness and virulence against the Bolshevik element; indeed, he denounces the strikers generally as a turbulent, discontented class, and says they should be all food for soldiers' rifles. On the other hand you have a large element, led by Reuben Sutcliffe, who breathe out fire and vengeance. Isn't that true?"

The others had to unwillingly admit it.

"Then what's the use of Christianity?" urged Nick. "Youve got it, but it doesn't amount to anything."

"It's doing a great deal," cried Bolitho. "I'll admit things are bad, but think what they would be but for the influence of Jesus Christ. Why, Ben's Cross would be a hell."

"There is a great deal of hell as it is," Nick could not help retorting. "You've just come from there, Miss Redfern. Are there any signs of anything's being settled?"

The woman was silent, and a sad, plaintive look came into her eyes.

"What I saw terrified me," she replied. "There was a procession of the workpeople headed by Reuben Sutcliffe. They were carrying banners, foremost among which was a large red one. They were singing 'The Red Flag' too," she added, "to the tune of 'My Native Land.' There were hundreds and hundreds of them. They were distributing Bolshevik literature. On lots of the other flags that they were carrying were Bolshevik slogans."

"But they represented only the offscourings of the town," broke in Arthur Bolitho, as if trying to make the best of things.

"Don't let's deceive ourselves as to that," replied the woman earnestly. "They represent a large part of the town;

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and the disease is spreading. It has spread terribly this last month," she added.

"And yet you talk about Jesus Christ's being a living influence in Ben's Cross!" cried Nick. "How can one believe it?"

"But he is! He is!" and Paul Baron's face was pale as paper, while his eyes were burning with a pale light.

"Look here," and Muriel Redfern came to Nick's side, "you are not a Christian, are you?"

Nick shook his head.

"You don't believe in Jesus Christ?"

"Not as you do," he replied. "I believe in him only as a good man who lived nearly two thousand years ago, and who perhaps did a great deal of good in the past. He is only a name now."

"He's more than that!" and Paul Baron's voice was hoarse, "infinitely more than that!"

"What is he, then?"

"He is the Saviour of the world; he is," and the words came from him like a gasp, "The Eternal Challenge."

Nick shrugged his shoulders almost contemptuously.

"Challenge to what?" he asked.

"To evil, to strife, to hatred."

"Then let him stop the evil, the strife, the hatred."

"And if he did?" cried the woman excitedly.

"If he did? I don't understand you."

"Look here, Mr. Trebartha, when I was here last, I said that Reuben Sutcliffe was the touchstone of Bolshevik influence in the town. I said that by his tremendous personality he seemed to epitomize the feelings of a large portion of the population in himself, didn't I?"

"Yes, you did. What then?"

"I believe this," went on the woman, "if you could convert Reuben Sutcliffe, if you could lead him to become a humble follower of Jesus Christ, the strike would be stopped."

Nick laughed. "Convert Reuben Sutcliffe!" he repeated. "Why, the man's a devil. Nothing but a devil could say what he's said since he came back; nothing but a devil could lead these hundreds of wild, thoughtless young idiots to do what they're doing. Convert Reuben Sutcliffe indeed!"

"But if Jesus Christ could do it," persisted the woman, "if—if— Oh, I don't know how to express myself!"

She stopped for a second and looked at the faces of the three men, marked their expressions, noted the gleam in their eyes, while doubtless she felt the tensity of the atmosphere which now pervaded the room.

"Look!" and her voice was hoarse and quivering, "Mr. Baron has invented a phrase. Jesus Christ, he says, is the Eternal Challenge. I never heard it before, but it has a big meaning—and it's true! I accept the challenge, Mr. Trebartha; will you?"

"Accept the challenge? I don't understand."

"If Reuben Sutcliffe is converted, and through him the strike is stopped, will you believe in Jesus Christ then?"

"I couldn't help it," replied Nick, almost without realizing what his words meant.

"Edgar Inchcliffe needs converting as much as Reuben Sutcliffe," interposed Arthur Bolitho.

"Never mind him for the moment," cried the moment. "This is a tremendous moment, a tremendous moment in the life of Mr. Trebartha, and in the life of the town. I admit that a great deal Mr. Trebartha says is true. Christianity has nearly become a dead letter. It's been killed by our narrowness, our sectarianism, our quarrels, our worldliness. We've never given Jesus Christ a chance. But I am sure he is the paramount need, just as he is the Eternal Challenge. And you will stand by what you said, too, won't you, Mr. Trebartha?"

Nick was silent. He felt that his heart was beating wildly, felt too that influences were at work which he could not understand.

"What did I say?" he repeated, with a far-away look in his eyes.

"You said that if Reuben Sutcliffe was converted and became a humble follower of Jesus Christ, and if the strike was stopped, you would become a believer."

"Did I say that?" replied Nick. "Then I'll qualify my words. If the strike is settled in the spirit of Jesus Christ, I shan't be able to help believing."

For more than a minute there was a silence in the room. Nick had realized the tremendous meaning in the words he had just uttered, realized that it must mean a revolution in his life. As for the others, they, too, were thinking of what had taken place.

"Arthur Bolitho," said Paul Baron, "it seems to me that you and I have been parrots, just parrots. We call ourselves ambassadors of Jesus Christ; but have we been? Come to that, have any of us been ambassadors of Jesus Christ? We've been members of a respectable profession, and whatever is the case with you, it seems to me that I personally have missed the reality of the whole business. Look here, man, we must—"

But he did not conclude the sentence; he seemed to be at a loss for words, while Bolitho, who had listened to him earnestly, and seemed to see his meaning, was unable to speak.

"Trebartha!" said Baron, after a moment, as he held out his hand, "I think this is the greatest evening I have ever spent in my life."

"Why?" asked Nick.

"Because I have learned this. Either Christianity is everything or it's nothing! Either it can convert Reuben Sutcliffe and stop this strike, or it is an empty shibboleth! I'm going home. Goodnight."

(Continued next week)

Need for intelligent Christian medical service is seen in the following report of a medical missionary of Swaziland, Africa: "One man gave his son, a boy of about 15, half a pound of red lead to eat. This was to cure colic. It did, and they had the funeral the next day."

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Presiding Elder's Appointments

DISTRICT CONFERENCE DIRECTORY

Mount Airy—Boone ..... May 27-29
Durham—Carr Church, Durham ..... May 29-30
Asheville—Fletcher ..... May 29-30

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

May

Cedar Grove, Prospect, a.m. 25
Front Street, p.m. 25

June

South Alamance, Clover Garden, a.m. 1
Brooksdale, Trinity, a.m. 8
Long Memorial, p.m. 8
Haw River, a.m. 15
Graham, p.m. 15
Hillsboro, Lebanon, a.m. 22
Milton, Purley, 4 p.m. 22
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July

Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August

Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

May

First Church, 11 25
South Mills, Sharon, afternoon 25

June

Roper, Mackeys, 11 1
Plymouth, Plymouth, night 1
Pasquotank, Epworth, 11 7
Moyock, Memorial, 11 8
South Camden, Wesleys, afternoon 8
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July

Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June

Bladen, Deems ..... May 31 and 1
Elizabeth, Union, p.m. 1
Goldston, Jones 7-8
Pittsboro, Moncure, night 8
Hay Street, a.m. 15
Person Street and Calvary, Gardner's, p.m. 15
Siler City, Mt. Vernon 21-22
Haw River, Mann's, p.m. 22
Sanford, a.m. 29
Carthage, Center, p.m. 29

July

Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August

Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

May

Beaufort, 11 25
Straits-Harlowe, Tuttle's Grove, Conference 11 24
Preaching 3 25
Morehead City, night 25

June

Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May

Franklinton, 11 25
Smithfield, night 25
Four Oaks, Elizabeth, 11 30
Cary-Apex, Macedonia, 11 31

June

Princeton Ct., Princeton, 11 1
Far River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July

Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuquay, Cokesbury, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

May

Wadeville 25

June

Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July

Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

May

Ahoskie, Coleraine 25

June

Conway, Zion 1
Northampton 14-15
Weldon 15
Roanoke Rapids 22
Rosemary, New Hope, 3 p.m. 22
Littleton, Bethel 29

July

Seaboard, Sharon 3

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

May

Hot Springs, Fairview, 11 25
Marshall, Walnut, 3 25

June

Biltmore, 11 1
Fairview, 3 1
Acton, night 1
Weaverville Ct., Pleas Gr., Sat. 11 7
Black Mountain, 11 8
Elk Mountain, 3 8
Weaverville, night 8
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July

Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

May

Chadwick, 11 25
Wesley Heights, night 25

June

Hawthorne Lane, 11 1
Trinity-Derita, Derita, 3 1
Thrift-Moores, Thrift, night 1
First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July

Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June

Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

Stanfield, Stanfield, 11 1
Bethel, Bogers, 3 1
China Grove, night 1
Albemarle Ct., Union Chapel, 11 8
Salem, Oak Grove, Sat. 11 and Sun. 3 8
Albemarle, First St., night 8
Pastors' School, Duke University 9-20
Westford, 11 22
Concord Ct., Mt. Olivet, Sat. 11 and Sun. 3 22
Kerr Street, night 22
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July

First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9

All persons of the district are urged to make their arrangements to attend the Pastors' School at Duke University June 9-20.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

May

Cross Mill, Pleasant Hill, 11 25
Glen Alpine, night 25

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July

Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

May

North Wilkesboro, 11 25
Moravian Falls, Goshen, 2:30 25
Boone, 7:30 25

June

Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University ..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

The district conference will be held at Boone, beginning at night on May 27 and adjourning at noon May 29.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

May

Shepherd, Rocky Mount, 11 25
Troutman, St. Johns, 3 25

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22
Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June

Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July

Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20

North Carolina Christian Advocate

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To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Waynesville, 11 27
Canton, night 27
District conference at Canton June 26-27.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

May

Wilson, 11 and 8 25
Elm City, Horne's, 3:30 25

June

Stantonsburg, 11 1
Fremont Ct., Yelverton, 3 1
Bath Ct., Ware's, 11 and 2 8
Washington, 8 8
Robersonville Ct., Arthur, 11 15
Ayden, 8 15
Vanceboro Ct., Chapman's, 11 22
Aurora Ct., Bonnerton, 3:30 22
McKendree, 11 29
Tarboro, 8 29

July

Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

May

Ardmore, 11 25
Kernersville, 7:30 25

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

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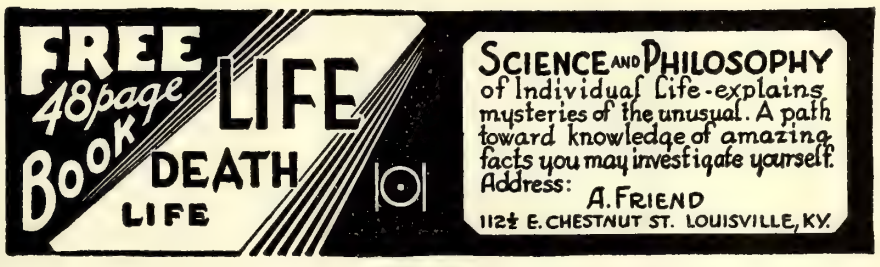
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RESOLUTIONS OF RESPECT

On Tuesday, April 8, our heavenly Father removed from us our beloved sister, Mrs. J. Mason White. We realize that her going has left a vacant place in Severn M. E. church and Woman's Missionary Society of which she was a faithful member. Therefore be it resolved:

First, That we have lost a friend so sweet, so gentle and so kind that her very presence radiated the Christian life.

Second, That we deeply deplore the breach in our ranks and will miss her generous support in the giving of time and means and devotion to the cause she loved so well.

Third, That we bow in humble submission to the divine will of him who doeth all things well.

Fourth, That we extend to her family our prayers and sympathy in their bereavement and that a copy of these resolutions be sent to them, a copy to the North Carolina Christian Advocate and Roanoke Chowan Times for publication, and recorded in the minutes of our society.

Mrs. J. B. Stephenson,
Mrs. Joe Gay,
Mrs. M. L. Martin.

RESOLUTIONS OF RESPECT

On March 26, 1930, at Rainey Hospital, Burlington, N. C., the spirit of Mrs. J. O. Pearce of Timberlake, N. C., Route 2, passed out into the great beyond. She was a member of the Ladies' Aid Society of Mt. Zion church, Mt. Tirzah circuit. We therefore, as members of the society, wish to pay this tribute of respect to her memory. Be it resolved:

First, We have lost one of our most faithful members.

Second, She was one of our best helpers spiritually and financially.

Third, We sympathize with her family in their loss, and may heaven's blessings be upon each one of them.

Fourth, That a copy be published in the Roxboro Courier, the North Carolina Christian Advocate, a copy sent to the family and also a copy be recorded on the minutes of our record.

Mrs. Coy Holeman, Pres.,
Mrs. Claude Moore,
Mildred D. Satterfield.
Committee.



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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, MAY 29, 1930 Number 22

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THE greatness and the supremacy of Jesus lie in the fact that he has to do with what is fundamental and central in man—his deepest relationship with the universe, to nature, to his fellowmen, to God. The religious and the moral, the sphere of his appeal, are rooted in the metaphysical "core" of every man. The religious and the moral are not the manifestation of an ultimate relationship, but the very relationship itself. As a man may take up and develop an intellectual attitude towards the universe, so he may enter and cultivate a religious and moral attitude. The value of Jesus is in his being a revelation of and an inspiration towards a character and an attitude that satisfy needs more profound than those of which mere culture is aware. For, he does not simply teach a theistic conception, but lives a life of filial trust in God: that is central. He leads men to this life, not by philosophical exposition, but by simple words and personal influence. His confidence is contagious; his disciples try his faith; and their eyes are opened. Faith in God, purity of heart, love of the brethren, are found to give a satisfaction that physical comfort, knowledge, and skill, culture in its widest sense, when taken alone, fails to give. Sinners, and those that search for truth, find here the way of their essential salvation. Apart from his own character and influence, the teachings of Jesus would probably have had no more effect upon men than those prophets and philosophers; in relation to that character and influence, they have a significance and importance it is scarcely possible to over-estimate.

Jesus and Modern Culture—Widgery.

STILL THEY COME

J. F. Starnes

This brother aids the brethren in revivals, carries on in a fine way the work of his churches and finds time to get new subscribers and renewals for the Advocate. His rule is to go on the honor roll each year. So here he finds himself again.

H. G. Hardin

West Market Street church, Greensboro, is a big church and the pastor has a big job. The demands press upon him every hour of the day and much of the night. Brother Hardin, however, finds time to forward the interests of the church paper. So here and now another of the big churches of the state goes on the Diamond Jubilee roll of distinction.

H. G. Allen

It is wonderful how some men can get the people to take the Advocate. Brother H. G. Allen of Central, Concord, is one of these. He sends enough to put him on the roll three times over. He gets two diamonds. This little foot note to his list may give us the secret: "Mrs. Hix has been sending in the renewals. I am personally making canvass for new subscribers. There are only a few homes left that do not take the Advocate."

J. A. Dailey

What an unusual man is J. A. Dailey and what a people are those in and around Pittsboro! Last Saturday they gave him one of the most remarkable birthday parties a preacher ever had and then to crown it all they more than put him on the Diamond Jubilee honor roll. Who ever heard of such before? Should Dailey forget the Pittsboro folks he would be an ingrate of the first order. God bless Brother Dailey and his good people.

BETTER INFORMED STEWARDS

We are not going to make much real headway until we can build up the general average of our boards of stewards. How can a pastor hope to go forward in the general work of his church with many of his stewards not even a subscriber to the church paper? The preacher keeps abreast of the times—he lives in another world from that of most of his stewards.

Has not the time come for us to let a man know that when he becomes a steward we at least expect him to take his church paper? All will not come to this at once, but it should be the ideal cherished.

We are making much of a better trained and a better informed ministry. We are making serious efforts to improve our Sunday school workers. Why not set ourselves diligently to building up our official boards?

We are publishing this year all the churches whose stewards take the Advocate. The list lengthens slowly. Let us see to it that the report is accurate and up to date. Once we get a better order of stewards the church will advance.

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference will convene at Summerfield at 10 a. m. Tuesday, June 24.

The licensing committee is composed of the following brethren: Albea Godbold, A. L. Aycock, M. T. Smathers and B. C. Reavis. All questions of local preacher's license, renewal of license and recommendations to the annual conference will be referred to this committee. The pastors will please communicate with the charge lay leader, district steward, recording steward and all delegates elected from the several charges. The conference should prove an inspiration to all attending its session. Each delegate should come prepared to remain until the conference closes. This will be done in ample time for all representatives to return home on Wednesday.

All reports from pastors will be conducted in the same form as in former years. These reports should include such items as accessions, infant baptisms, state of Sunday schools and Epworth Leagues, meetings held, pastor's salary, collections on assessments, etc. A very cordial welcome is extended to the representatives of all our connectional interests. W. A. Newell.

OUR CHURCH AT CHAPEL HILL MINISTERS TO THE NEEDS OF THE UNIVERSITY

"The new church at Chapel Hill is proving highly useful to the State University in many ways. During the winter all the literary and lyceum entertainments of a musical and educational nature have been held in our church. Last week Mr. Lorado Taft, world famous sculptor, lectured for the university three times in our auditorium. The coming commencement will be held with us. Dr. Walter Lingle of Davidson College will preach the annual sermon to the graduates on Sunday morning, June 8, from our pulpit. On Tuesday, June 10, Dr. John Finley of the New York Times will deliver the commencement address, the graduates receiving their diplomas in our church. We have the largest auditorium now upon the campus. Old Memorial Hall was torn away several months ago, leaving no suitable place for public events except our church. Methodism built wisely in providing such a building as University church."—C. Excell Rozzelle.

REPORT OF GOLDEN CROSS FUNDS SENT TO REV. E. O. COLE, TREASURER, 1101 PLAZA, CHARLOTTE, N. C.

Gastonia District

Rev. J. A. Vestal, Dallas charge	$ 20.00

Greensboro District

Rev. O. L. Brown, Bethel Grace	11.00

Mt. Airy District

Rev. L. B. Abernethy, Elkin charge	327.00

Statesville District

Rev. J. A. Frye, Ball's Creek charge	16.47
Bob C. Gabriel, Catawba charge	3.00
Rev. E. E. Williamson, Granite Falls	23.80
Dr. T. C. Blackburn, Hickory charge	25.00
J. M. Cash, Statesville circuit	2.00

Winston-Salem District

Miss Bertha Lee, Mocksville charge	24.00
Total	$452.27

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, MAY 29, 1930 Number 22

Connie Mack says: "Old Man Booze has put more men out of the game of baseball than all the umpires in the world put together."

"Be deadly in earnest when you pray. Do not trifle. Reflect upon where you are. Never forget whom you seek. Come before Him with actual problems whether large or small that demand solution He alone can give. Avoid hypothetical requests. Draw deeply on your own laboratory experience of need. 'Our prayers must mean something to us,' wrote Maltbie Babcock, 'if they mean anything to God.' "

The General Conference has adjourned. Some will not be pleased with some actions taken; others will be indignant because of other things not done. Few will approve all that the General Conference did, but would it not be well to magnify the constructive measures passed rather than to harp on the mistakes made? These may be remedied at a later day; they certainly will not be cured by fierce denunciations. See the best and make the most of the finest. This will count for most in the long run.

"Standing yesterday in Belleau Wood, I realized a little of what my son went through. The scene of those trenches, the tangled wire and the rusty remains of German machine guns brought home to me more than anything else a feeling that this awful thing must never happen again. I have another son at home. He is only 15. He and other boys at his age must never go through that." This declaration of a Gold Star Mother last week should sink deep into the mother-heart of the world. Women now have the ballot. They should let the legislators of the land know that only the men who stand for peace and the ultimate disarmament of the world shall have their support. War is an outlaw under the Peace Pact and the war lords of the world must not be allowed to determine the fate of treaties looking to peace.

Without question the most far-reaching action of the General Conference was that which really set going new churches in Korea, Brazil and Mexico, preparing the way for the same at a later date in China. In all probability a hundred years from now this will be the one action considered of any consequence; but along with this we must not forget the legislation for the unification of the several boards of the church. This should make for unity and effectiveness by allowing more concentration in the local church. Much patience will be needed and a spirit of conciliation must be shown in the long tedious efforts at readjustment in this the organic life of the church which involves the work at home and abroad.

Bishop Edwin D. Mouzon is assigned to hold the two North Carolina conferences for the fifth year. During the past four years Bishop Mouzon has been progressive in his attitude toward all questions, and he has set himself for real advance in the work of the church. A preacher who ranks among the best, a leader who lets men know where he stands on the issues of the day, and a man who puts Christ first in all things, the bishop has taken rank among the first citizens of the state. He has acted with vigor and dispatch. Those who hold to the view that bishops should be "ships that pass in the night"—men who come and hold a conference or two and then pass on to other fields—would doubtless have preferred another man. But those who believe that a bishop should be a dominant leader eager to promote all the vital interests to which the church is committed will be thankful for his return. There is something to be said for both these views and the most conscientious men are found on both sides. That Bishop Mouzon stands without a superior in the college of bishops all are ready to admit, and the two North Carolina conferences will give the good bishop a "good old Tar Heel welcome" for this new year with full expectation that this will be the best of all the years.

ADDRESS OF REV. JAMES E. HUGHSON

Fraternal Messenger from the United Church in Canada

Bishop Candler and Members of the General Conference and Assembled Friends: I had prepared very carefully some pleasant things to say to you this evening and about you as an introduction to my address. I prepared them up in Canada. I wrote them all out, and I brought them here on paper because I felt sure that everything I might write would be honored by you in the courtesy and hospitality that I would receive when I arrived among you. Owing to the lateness of the hour, I will ask you to believe that these things are in my heart, without hearing them from my lips. And I will ask you to believe that they are in the heart of the United Church of Canada and that they would like me to say them to you if more time were at my command. But I am here tonight to bring to you the greetings of the great church, the United Church of Canada. And I recognize that I bear these greetings to a great church, the Methodist Episcopal Church, South, of the United States. Your reputation has come to us in our northern land. Your preachers have occupied our pulpits and pleased our people. Your scholarship and literature have enriched our libraries and stimulated our thought. Your great missionary zeal has quickened our zeal. Your splendid moral and spiritual leadership has seized our imagination. Your saintly bishops, your statesmen, and your leaders have been life and inspiration to us. And your strong stand for national righteousness has been a conscience to us as well as to your own nation.

The mission that brings me here this evening is to bear to you the greetings of a great church, the United Church of Canada. And I am quite conscious that I bring these greetings to a great church, the Methodist Episcopal Church, South, of the United States. I am not insensitive to the great honor and responsibility that has been placed upon me. And I remember that this is only the second time that you have received fraternal messengers from this Canadian church. Four years ago Dr. Kerby was with you. But before that time the men who came to you as fraternal representatives from my country brought to you the credentials of the Methodist Church of Canada. They came to you as Methodists speaking to Methodists, bearing the same name, sharing the same spiritual heritage, believing the same doctrines, breathing the same spirit, and they spoke to you in a language born of spiritual kinship. And it may be that some of you have feelings of regret that in the country lying so close beside you on the north, comprising one-half of the North American Continent, there is no longer a Methodist Church of Canada, and that her delegates will no longer bear you greetings.

But I come to tell you this evening that the Methodist Church still lives in Canada. It has lost none of its spirit, its idenity, its genius, its place, its power, its influence. It lives in the United Church. It went into the United Church with all its ministers, its property, its institutions, and its people. And it carried with it also its history and traditions, its doctrine and its witness, and its original and divine mission to spread Scriptural holiness throughout the land. And all these things are with us in the United Church; they have not been lost; they are still ours. We have not surrendered anything but our name, the word "Methodist," and we did that with reluctance. But Methodism has never existed in a name merely, or in word, but in power and in the demonstration of the Spirit, and that power and that Spirit are still with us. I stand tonight in your presence, not merely as a former Methodist, but as a minister of the United Church who is still a Methodist. Every doctrine that I preached in the Methodist church I am still preaching, a free and full salvation by faith in Jesus Christ. Everything that I loved in the Methodist Church I still love, its warm-hearted religion, with its emphasis on fellowship and testimony and experience. I am still a Methodist, an old-time Methodist, if you will, a Methodist within the United Church. But I am something more than a Methodist now. I have lost none of my Methodism, but I have added something to it. I have entered into a larger fellowship, and with my Presbyterian and Congregational friends who are now members with me in the United Church, I have become a joint heir to the spirit and traditions and heritage of their great historic communions. Methodism has enriched their experience, and Presbyterianism and Congregationalism have enriched my life, as these streams of spiritual influence have come together in the larger fellowship of the United Church which we now share with one another. Each of these great churches had its contribution to make, and together they have given to us a deeper, richer life. In the words of a recent writer, "Wesley no longer belongs exclusively to the Methodists, or Knox exclusively to the Presbyterians, or Cromwell and Livingstone exclusively to the Congregationalists. They all belong to all. Former Methodists glory in the intellectual vigor of Calvin, former Presbyterians in the sturdy independence of the Pilgrim Fathers, and former Congregationalists in the evangelistic zeal of the Wesleys. The lesser loyalties have not been lost; they have been enlarged. What has been lost is not the loyalty, but its limitations. The former Methodist is no less a Methodist under union; he is a Methodist plus something else. The former Presbyterian has lost none of the permanent values of his Presbyterianism; rather he has gained something from his new fellowship. The former Congregationalist has abated nothing of his passion for spiritual freedom and religious democracy; on the contrary, he has added something—a new sense of denominational order. In each case there has not been emasculation; there has been enrichment." These words from a writer who visited Canada and studied at first hand the great experiment and adventure we have entered upon well express the facts I want to present you. Once again we have proved the truth of the Master's words, that to keep is to lose and to give is to gain; and not in isolation or separation, but in fellowship and association we grow larger and live more. We have found it true in our United Church.

The United Church of Canada is united in heart and mind and action, and not in name only. In less than five years we have consolidated these separated systems into a living unity to a degree that we scarcely believed possible in two or three times that number of years. Some things are yet to be ironed out, but this is true of your church as well as ours. That is why you hold your general conferences. And it shows that our churches are creative and not static. And with the consciousness of a divine urge upon us, we go our way with faith in God and in the future to make the United Church of Canada a redeeming power in the midst of all our people, and to love every other church that exalts our Christ. We are not only a united church; we are also a uniting church, with our doors open and our hands extended to welcome any communion of Christian people that desire to come closer to us.

I am not going to weary you with statistics; my figures will be very few. But in the less than five years since union was consummated we have added to our church roll a net increase of approximately ten per cent. If your great church has enjoyed a similar growth in the quadrennium just closed, you have had an increase of about a quarter of a million. I have no idea what your increase has been, but I make this comparison that you may evaluate our figures. One-fifth of the population of the Dominion of Canada is identified with the United Church. Every fifth man, woman, or child in Canada today is either a member or adherent of our church. It is the largest Protestant church in Canada. Before union the Anglicans were in the lead, but now the United Church is half as large again as the Anglicans. That means that we are in contact with more Canadians than any other Protestant church. It means that we have a larger impact upon the life of Canada than any other Protestant church. Where much is given, much will be required. It spells opportunity, and it spells responsibility.

In the less than five years since union was consummated the givings to our budget for missionary and benevolent purposes are 18 per cent larger than the aggregate givings for these purposes from the three denominations before union. And during the same period we have spent over $14,000,000 in the building of new churches and the far better equipment in our cities and our home work. In my own city we have built eight new churches since union, and my latest figures show me that in Montreal they have built twenty-one new churches and in Toronto twenty-five. Never have our people given so largely to the work abroad and never so generously to the work at home. All over the country similar progress is being achieved. Our colleges are being well sustained, and only the other day they laid the corner stone of a new theological building in Toronto to cost $1,500,000. Savings are being effected in men and money by the amalgamation of churches in smaller communities where before union they had two or three little churches under different names, and now one strong united church serves the people. Many charges that were receiving missionary grants are now self-supporting. And with the men and money released we have been able to open up over a thousand new places where the ministration of the gospel was not being provided and 500 new Sunday schools in scattered settlements. We are taking hold of the foreign problem in our cities as never before. And in our world-wide field of foreign missions we have a world vision and a sense of world responsibility that we did not have before. Before union the Canadian Methodist Church occupied only two areas in the foreign field, and the other two churches were similarly circumscribed in their operations. But now through union we have a world-wide missionary task, in eight great mission fields, encircling the globe, on every continent and by every sea; and as we boast of our empire, so we boast of our United Church, that the sun never sets upon its far-flung responsibilities.

We have our problems of social welfare and our conflicts with social evil in Canada, as you have over here in this country. We have our age-long struggle with the liquor traffic. We have won some victories and lost some battles, but the war is not over, the fight is still on. We have watched with sympathetic interest your noble experiment with prohibition. We believe in prohibition. The United Church believes in prohibition. And we have burned with indignation as we have seen the flow of liquor from our country to your country to defy

your laws and constitution and to debauch your people. In our eyes it has been nothing less than an unfriendly act toward a sister nation. And our United Church has played its part in inducing our government to see it in that way and to put an end to the disgraceful thing. And I want to take this opportunity to give you a few facts in the light of a statement recently made at Washington by Sir Henry Drayton, chairman of the Liqour Control Board of Ontario, the province from which I come. Sir Henry claimed that Ontario is the driest province in Canada, under the so-called government control system. And when I have given you a few facts and figures concerning Ontario, you may then judge for yourselves what he means by a dry province and what the other provinces must be. Three and a half years ago, when the premier of our province, the Hon. Howard Ferguson, went to the country with government control as one plank in his platform, he gave as one of his arguments for achange of law that Ontario was spending $30,000,000 for intoxicants, $5,000,000 legally at government dispensaries and $25,000,000 illegally with bootleggers. Where he got his figures for the bootleggers he did not tell us. It was probably a guess, an estimate he made, and we may be sure that he made it high enough to help his argument. Today, at the end of a three-year trial of government sale, as it ought to be termed, Ontario is spending at government stores, according to government figures, very close to $60,000,000 for liquor, not reckoning in the illegal sale which still goes on. In other words, Ontario is spending now two dollars under government sale for one dollar spent in the wettest and worst days of prohibition in our province. And if a province or state can be drier with twice as much liquor drunk, then Ontario is going dry, but if temperance means less liquor drunk, then our so-called government control is the greatest farce and fraud that was ever foisted upon our people in the name of moral progress. If the United States were spending for liquor today under a government sale system such as we have in Canada the same amount per capita that we are spnding in Ontario, your people would be spending legally two and a half billion dollars each year, and illegal sale would still go on. We have in Canada the bootlegger and the secret still and home brew and poisonous decoctions; they are yet with us. They tell us that men drank from hip flasks under prohibition. Perhaps they did, but they now drink from quart bottles. They tell us that young people drank in secret under prohibition. Perhaps they did, but they now drink in the open and are not ashamed of it. When a thing is sanctioned legally, it is soon sanctioned socially. They tell us that women drank under prohibition. Perhaps they did, but they are still at it. They said liquor was being drunk in the home where the children could see it, and now under our present system the home is the only place where it can be drunk, around the fireside and the family table, with the children looking on. I am finishing my tenth year in the church where I now am, seven of these ten years under prohibition and three under the present system, and in the last three years I have had more cases of poverty or domestic trouble in the home through drink, and more parents coming to me with anxious hearts because of children going wrong, than in all the seven years before. We have more arrests for drunkenness, more arrests of drunken drivers, more automobile accidents through drink, more accidents in our factories and industries, more crime and disregard for law. I am not giving you my opinions merely; I have the figures on which these statements are based. And I think my church would want me to tell you some of these things and correct the wet propaganda that is coming to you from our country. The United Church of Canada is interested in the great battle you are fighting. They are praying for you that you may not fail or falter. They are looking to you to prove to the world that prohibition can be made a success. They are praying that you may not be lured into the adoption of our so-called government control. It is bad enough for us to have it; we do not want to give it to you. It is not government control; it is government sale. It is the legalized sale of liquor once again thrust upon us and made a state institution. Our government is really the retail vendors for the distiller and the brewer. And unless you want your government to become the saloonkeeper for the nation, you would be well advised to admonish your people to stand in all their strength and loyalty, as the grand old solid South, against every attempt to substitute our unfortunate error for your noble experiment.

There are other great tasks and problems that call to the church of the twentieth century, and we with you are trying to face the challenge. Across the line we stretch our hands to clasp your hand and to work together for the abolition of war as a means of settling international disputes. And we can do it if we will. The Christian church must lead the way in the name of the Prince of Peace.

There is a great unfinished program that lies before the church of the twentieth century. It includes:

(1) The elimination of racial and religious animosities by the spirit of brotherhood and a deeper consciousness of our common humanity.

(2) The conciliation of capital and labor by the spirit of justice and a clearer recognition of mutual rights and duties.

(3) The socialization of the masses and the classes by the spirit of service and a truer conception of human equality.

(4) The Christianization of business and politics by the Golden Rule and the gospel of the square deal.

(5) The spiritualization of all our human activities by the realization that God is in his world and that all of life is sacred and everything we do may be sacramental.

These are our tasks. And in the presence of such a challenge there is no time for wasting our energies in division and controversy between modernists and fundamentalists or over evolution or higher criticism. What matters whether God made the world in six days or six million years, so long as he made it? What matters whether David wrote the 23rd Psalm or some one else wrote it. If God could inspire David, he could inspire some one else. And the truth of the Bible is not true because some one wrote it. It is not even true because it is in the Bible. It is in the Bible because it is true. But it was true before the Bible was written, and it would be true if the Bible had never been written. It is true because it is true to the heart of the eternal, true to life and true to human experience, and long before it was written in the Bible it was written in the constitution of the universe, in the stars and the rocks, in your nature and mine, and in the nature of God.

"We know that truth is truth, that it is not good to lie,
That love is better than hate, and a neighbor than a spy,
And fierce as the friends may fight and long as the angels hide
We know that love and truth have the universe on their side."

And when we know that we need not worry over the literary interpretation of some book of the Bible or question of dates and authorship.

They tell us that religion is changing, but only its garments are changing. Religion may not be as meditative as it used to be, but it is more ministrative. Religion may not be as emotional as it used to be, but it is more practical. We are thinking less of feeling good and more of doing good. We may not discuss doctrine as much as we used to discuss it, but we are getting closer to the creed of Jesus in his beatitudes and his Sermon on the Mount. We may not be talking as much about getting to heaven, but we are thinking more of bringing heaven down to earth.

The great words of religion may not be death and eternity and judgment as they echoed through the old-time sermons, but the words life and love and service are heard today as never before, and we are learning that to live is to love and to love is to serve.

Some things have gone as the oil lamp and the tallow candle have gone, but the light still shines brighter than ever before. Some things have been taken away, but it is only the scaffolding that is gone. The temple of truth still stands, clearer and more beautiful because the scaffolding is gone. The things that can be shaken are being shaken, but the things that cannot be shaken remain. Religion is being grounded less in theory and theology and more in life and in experience. "I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day."

I stood on the deck of a great ship in the middle of the Atlantic and in the midnight hour, and I thought myself alone. I looked up to the silent stars that shone above me like the altar lights of heaven. I listened to the winds as they sighed through the rigging. I heard the wash of the waves by the side of the ship. I felt the pulsations of the engines beneath my feet. And I felt myself in the grip of mighty forces and realized my own helplessness. What could I do? Whither were we going? Would we arrive? And then out of the stillness came a voice that seemed to be answering some other voice, and it said, "Aye, aye, sir, all is well and the lights are burning bright." And I went to my cabin and fell asleep, for a man was in the "Lookout" and a hand was at the helm.

We are living in a changing world. Old landmarks are going. Honored names are heard no more. Old-time phrases no longer ring their music to our ears. Old ideas are giving place to new, and we sometimes wonder where we are and whither we are drifting. The tide of battle ebbs and flows, right seems often on the scaffold, wrong seems often on the throne.

"But that scaffold sways the future,
And behind the dim unknown,
God is standing in the shadow,
Keeping watch above his own."

"He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law."

And the United Church of Canada joins hands across this continent with the great Methodist Episcopal Church, South, of the United States to "crown him Lord of all."

A certain pompous preacher's theme was the parable of the tares among the wheat, and he dwelt on the intermixture of good and evil in the church. "This may seem strange to us," he said. "But we must not forget that there was a Ham in the Ark." Then, evidently thinking that this might sound rather odd and be open to misconstruction, he corrected himself and added, "I mean, of course, a human Ham."—Ezra, in Methodist Recorder.

General Conference at Dallas, Texas

From a Delegate's Chair

Tuesday, May 20. Tuesday was a great day with the conference; something of interest taking place almost every moment. Saturday had been a day of talk and the consideration of minor matters. Monday was given largely to a discussion of the report of the Commission on Unification of Boards, and conference adjourned with the "previous question" on one section of this report pending.

But Tuesday had another story to relate. The hour had been fixed to take the first ballot for three bishops, as previously ordered by the conference, and it was also known that the committee on episcopacy would report upon the passage of the character of the bishops. This report carried an account of the committee's disposition of the much heralded Cannon case.

The report of the committee that passed the character of all the bishops and left each on the effective list was greeted with applause. The full report of the committee on the case of Bishop Cannon, followed by a privileged statement from Bishop Cannon, appears in full herewith.

It was a day of balloting and the election of Arthur J. Moore and Paul Kern bishops. A large part of the day, both at the morning session and the afternoon session, was consumed in the discussion and the adoption item by item of the report of the Commission on the Unification of Boards. This report with minor amendments was finally adopted by a very large majority.

The following are the nominations:

We, your Committee on Missions, complying with the instructions of the General Conference, make the following report nominating the setting-up commissions for the autonomous churches to be erected in Mexico, in Brazil, and in Korea, and nominate the following for the places as indicated and recommed their election:

1. Mexico: Bishop Warren A. Candler, Atlanta, Ga.; Rev. F. S. Onderdonk, San Antonio, Texas; Dr. O. E. Goddard, Nashville, Tenn.; Judge M. A. Childers, San Antonio, Texas; Mrs. W. J. Piggott, Irvington, Ky. Alternates: Bishop Sam R. Hay, Houston, Texas; Rev. C. A. Bickley, Lubbock, Texas; Rev. W. M. Curtis, Mobile, Ala.

2. Brazil: Bishop E. D. Mouzon, Charlotte, N. C.; Miss Esther Case, Nashville, Tenn.; Judge W. Erskine Williams, Fort Worth, Texas; Rev. J. L. Clark, Danville, Ky.; Rev. F. S. Love, Raleigh, N. C. Alternates: Bishop W. F. McMurry, Fayette, Mo.; Rev. M. E. Lazenby, Birmingham, Ala.; Mrs. C. C. Weaver, Winston-Salem, N. C.

3. Korea: Bishop W. B. Beauchamp, Atlanta, Ga.; Rev. W. G. Cram, Nashville, Tenn.; Rev. J. W. Moore, Charlottesville, Va.; Miss Mabel K. Howell, Nashville, Tenn.; Lavens M. Thomas, Chattanooga, Tenn. Alternates: Bishop H. A. Boaz, Little Rock, Ark.; Rev. R. E. Goodrich, Shreveport, La.; Rev. N. B. Harmon, Jr., Baltimore, Md.

In case of the inability of a principal and all alternates to serve as such commissioners, then the executive committee of the Board of Missions is hereby authorized to fill vacancies.

W. Erskine Williams, Chairman.
F. S. Love, Secretary.

Committee on Episcopacy—Report No. 3

Your committee has reviewed the work and administration of the College of Bishops, called their names, passed their character ,and continued them effective as follows: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, William F. McMurry, U. V. W. Darlington, Horace M. DuBose, W. N. Ainsworth, James Cannon, Jr., William B. Beauchamp, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

J. H. Therrell, Secretary.
F. P. Culver, Chairman;

F. P. Culver: Mr. Chairman, another matter of privilege. The Committee on Episcopacy, for your informations ,is sending to you this morning a report of its action concerning a matter that we have had before us for the last few days. I will ask the secretary to read it.

The secretary read the following statement from the Committee on Episcopacy:

We, your Committee on Episcopacy, for several days have had under consideration specific complaints against the ministerial character of Bishop James Cannon, Jr., touching his alleged speculations in the stock market. These complaints were presented to us in thoroughness of detail and supported by accompanying exhibits. The bishop was given all the time he desired to make a full statement to the committee with reference to the accusation against him.

After hearing the statements of the bishop, the committee voted to cite the bishop to the General Conference for trial, and a sub-committee was appointed to draft the charges and report its findings. When this sub-committee reported its findings, a communication from Bishop Cannon was received as follows:

"I have made oral statement to the Committee on Episcopacy in reply to charges filed against me, and replied to questions by members of the committee. In order that my attitude may be clearly understood, I am sending this written statement to the committee.

"With reference to my transactions with Kable & Company of New York, on which said transactions the complaint is based, permit me to say at the time same transpired I thought them to be legitimate business transactions and in no way contrary to the standards of propriety under our church rules.

"In looking back over the situation, I now realize that in such transactions, as I now understand them, I made a mistake, which shall never occur again, and which I deeply deplore.

"While my motives are not subject to the construction placed upon them in said complaint, I now realize the impropriety of such transactions, and am sorely grieved that my actions have in any wise brought pain and embarrassment to any part of the ministry and membership of my beloved church, to which I have given my life.

Yours sincerely,
James Cannon, Jr."

After receiving the bishop's letter, the report of the sub-committee was held for further consideration. After a full discussion of what should be the attitude of your

committee after the written communication from the bishop, your committee decided that, if by a trial of the case the bishop's "improper conduct" could be established, such a finding would be tempered by his avowal that his actions were committed without the consciousness that he was doing something unworthy of ministerial character and hurtful to his church; that his expressed contrition of spirit and regret that his actions had brought pain and embarrassment upon the church would not be ignored by Christian believers; and that his definite statement of purpose never again to engage in such practices would not be disregarded in Christian judgment. Therefore your committee agreed that the development of this case in our hands as stated, together with the publicity here given, would accomplish, in fact, as much in defense of the church's position in such matters as would in the premises be accomplished by a trial committee.

Therefore your Committee on Episcopacy, deeply deploring the hurt which has come upon the church by this affair, and in consideration of the deliverance from our committee to be presented later covering the whole field of speculative stock transactions, rescinded its action citing Bishop Cannon for trial, dismissed the charges, and passed the character of Bishop Cannon.

J. H. Therrell, Secretary.
F. P. Culver, Chairman;

The bishop: The chair recognizes Bishop James Cannon, Jr.

Bishop James Cannon, Jr.: Mr. President and brethren, first of all I wish to state that I make this statement entirely upon my own motion. On the first day of the General Conference I sent a communication to the Committee on Episcopacy asking for a full investigation of all charges which might be brought against me, and I stated, "I shall be glad to meet with the committee at such time as might suit its convenience and give to it any information which I may have concerning these charges." I did meet with the committee, and later, that there might be no possible mistake as to my attitude, I wrote the committee a letter stating my position. I desire now to express my high appreciation of the action of the Committee on Episcopacy in passing my character and continuing me as one of the effective bishops of the Methodist Episcopal Church, South. I desire furthermore, however, in the presence of the members of this body, in whose deliberations I have participated for thirty years, to reiterate face to face the statements made in my letter to the committee. I did make a mistake in the transaction in question. I sincerely regret that mistake, especially since I have learned that my actions have wounded many godly ministers and laymen of my beloved church to which I have given my life.

First Ballot for Bishop

Ballots cast, 451; necessary to a choice 226. Those receiving more than 25 votes are: W. G. Cram, 28; J. S. French, 34; J. C. Hawk, 25; F. S. Onderdonk, 30; J. W. Perry, 42; G. T. Rowe, 70; A. Frank Smith, 80; W. A. Shelton, 90; Forney Hutchinson, 96; C. C. Selecman, 98; T. D. Ellis, 126; Paul B. Kern, 129; Arthur J. Moore, 163. No election.

Action Against Gambling

Your Committee on Episcopacy respectfully requests the General Conference to pass the following resolution:

"Be it resolved by the General Conference of the Methodist Episcopal Church, South, in session at Dallas, Texas, that we reaffirm the action of the General Conference held at Hot Springs, Ark., in May, 1922, as follows:

" 'Whereas, gambling is a vice and is so recognized, not only by the laws of our church, but by the constitutions of many states; and whereas race track gambling is an especially prevalent and seductive form of this vice; therefore be it resolved that this General Conference denounces all forms of gambling, and particularly race gambling and betting attendant thereon, and urges all lawmakers and citizens to support the passage and enforcement of laws for the suppression of this great evil.' "

While this resolution was confined to one specific evil, it stated the opposition of our church and of our Methodism to every form of gambling. Gambling is one of the most degrading sins of our day. From this evil no division of society is exempt. By this practice men and women are degraded and the nobler qualities of character endangered and destroyed. To continue to gamble is to weaken the best qualities of the individual, no matter what the form of the gambling may be, whether on the race track, in the popular sports of the day, at the card table, or on the stock market.

Since our entire country has in recent months been overwhelmed by widespread propaganda in the interest of transactions in stocks, this General Conference warns all Methodists, bishops, preachers, and laymen alike against stock gambling, which has proven so destructive to the economic, social, and religious life of those participating therein. We do well to remember that to remove a stock transaction from the evil known as gambling, it must be a bona fide transaction. It must be an actual purchase or sale, not a temporary hazard on the possible rise or fall in the price of a stock. The best evidence of such a bona fide transaction is that the certificate of stock is actually purchased and issued in the name of the purchaser and actually delivered to him or to his representative.

It is of the utmost importance that the moral standards of our church be maintained, not only as high as those of the Christian state, but even higher. The courts of our country, both state and federal, have held that gambling contracts are against public policy and unenforcable at law. The church approves of these decisions of our civil tribunals and with greater emphasis condemns speculative contracts with reference to stocks as well as all other such gambling dealings.

We have a right to expect, and we do expect, that those who associate themselves in our church, bishops, preachers, and laymen, shall keep themselves from every appearance of evil and by word and example keep themselves free from even the appearance of gambling.

J. H. Therrell, Secretary.
F. P. Culver, Chairman;

The best remedy for a troubled soul is to think of the compassion and goodness of God. When David exclaimed, "As far as the east is from the west, So far hath he removed our transgressions from us," he was drawing close to the eternal Father and realizing how willing he is to forgive. Real peace comes into the heart when the loving-kindness of God is so conceived.

Those who are dissatisfied with their accomplishments in right-doing make satisfactory neighbors.

Keep the inner life healthy and the microbes of evil influence will not thrive there.

The Romance of American Methodism

By PAUL NEFF GARBER

The Pioneer Episcopacy

AT the Christmas Conference of 1784 the American Methodists adopted the episcopal form of government. Two men, Francis Asbury and Thomas Coke, were elected at that time as the first superintendents or bishops of the Methodist Episcopal Church. The Christmas Conference also clearly defined the duties of these men. They were to ordain the superintendents, elders, and deacons; to preside at the conferences of the preachers; to appoint the preachers to their fields of labor; to change, receive, and suspend the ministers when the conferences were not in session; to receive appeals from both the clergy and laity, and to travel at large among the people.

It would seem that the American Methodists were somewhat persumptuous in adopting episcopal government. The term bishop at that time still connoted to the average American citizen the wearing of special garments, a large income, an episcopal palace, and even political preferment. Because of the unpopularity of the word "bishop" John Wesley had advised the American Methodists to use the name "superintendent" for their chief executive officer. There is no doubt that the Methodist episcopacy would have failed had it adhered to the traditional Anglican type. It succeeded, however, because the pioneer bishops developed on American soil a different kind of episcopacy.

The pioneer Methodist bishops really "traveled at large among the people." The first Methodist Discipline stated that if a bishop "ceases from traveling without the consent of the conference, he shall not thereafter exercise any ministerial function whatsoever in our church." When William McKendree was elevated to the episcopacy he resolved to visit every part of the church because he felt that the preachers and people should be acquainted with their bishops. It was not unusual for a Methodist bishop to travel on horseback as many as five thousand miles annually. Asbury often visited during a year all the conferences in Methodism. This entailed a trip from Maine to Georgia and across the Alleghany mountains to Tennessee, Kentucky and Ohio.

There was a close fellowship between the bishops and ministers. Because early Methodism was small and because its bishops traveled continually, close contacts were possible. In 1787 there was one bishop to sixty-six preachers; in 1797 one bishop to one hundred and thirty-one ministers. Asbury at one time knew his circuit riders so intimately that he could name each one in his prayers. At the annual conferences the bishops listened patiently to long reports by the preachers. The bishops were accessible. Andrew Carroll writes thus of Bishop Morris: "Having in our head the august idea of the bishops of the English establishment, we hardly knew how to feel easy in the presence of an American bishop; but a short time convinced us that Rev. T. A. Morris was as plain, as good natured, and as accessible as any man or minister we ever knew."

The bishops associated with men of low estate. Asbury and McKendree spent the greater part of their episcopacy in the humble homes of the frontiersmen. Even Bishop Coke with his English background showed this democratic spirit. In 1804 when he visited Providence, Rhode Island, he found that the citizens in order to honor a bishop had arranged for him to stay at a palatial mansion. Coke however declined the invitation, explaining that he wished to lodge wherever the circuit riders were entertained upon their visits to the city. When General Robert E. Lee was persident of Washington College, at Lexington, Virginia, he invited Bishop Marvin to deliver a commencement address. At the conclusion of the program General Lee claimed Marvin as his guest, but the bishop excused himself by pointing out that he must now work among his own people. General Lee begged him to remain for dinner and meet the distinguished visitors. Again Marvin declined, saying that he had promised "to break bread with Brother Senseny." Brother Senseny was the blacksmith of that small village.

The pioneer episcopacy was not a sinecure. Many were the hardships which the bishops bravely faced. They were often obliged to sleep out in the open. Once while traveling over the Genesee Flats, Bishop Roberts lived for three days on wild strawberries. Bishop Paine, on an episcopal tour in Texas in 1849, ate in a cabin where he was given only an old pegging awl with which to eat a plate of peas. At times Bishop Asbury would complain in his journal. Writing in 1803 he said, "But kindness will not make a crowded log cabin, twelve feet by ten, agreeable. Without are cold and rain; and within six adults and as many children, one of which is all motion; the dogs, too, must sometimes be admitted."

For many years the salary of the bishops was the same as that of the circuit riders. They were also as likely not to receive their salaries as were the preachers. In fact a systematic method for securing the bishop's pay was not adopted until 1800. In that year the various annual conferences were ordered to pay their proportionate part toward episcopal support. In 1816 there was elected the first married bishops of the church, Enoch George and Robert R. Roberts, but until 1824 no additional financial assistance was given them except the usual disciplinary allowance for a wife and family.

The early bishops were parsimonious in using the funds of the church. They kept their traveling expenses at a minimum. Bishop Asbury often slept in an abandoned shack or out in the open, rather than spend the money of the church for lodging at an inn. Bishop McKendree was so economical that in 1808 his expenses for food, traveling, and keeping of a horse was only $51.63. Bishop Roberts, in order to live upon his small salary, moved his family into a house which is described as consisting of "rough log walls, clapboard roof and sleepers, and had neither chimney, door, windows, floor or loft, or furniture." When Bishop Whatcoat died his assets were not sufficient to pay the expenses of his funeral.

The pioneer bishops were expected to be great preachers. The laymen and preachers did not accept the view that administrative ability or scholarship constituted the qualifications of a bishop. Bishop Janes wrote that the people

saw no good reason why he should not be constantly addressing public assemblies. Asbury claimed that the preachers thought it a sin if they did not have daily appointments for him. It was not unusual for the early bishops like Asbury to average a sermon a day during their episcopacy.

A pioneer Methodist bishop attracted attention wherever he went. He was considered the acme of the ministry. One historian writes that to the average layman the bishop was a calendar saint. People would travel miles to see a bishop. When Bishop Asbury visited Mechanicsburg, Ohio, in 1815, it is recorded: "All seemed to be anxious to see a bishop, and they pressed around him so close that it was difficult to get into the preacher's tent. After he was housed, the people crowded round the door by the hundreds." Such a demonstration caused Asbury to remark to a friend, "You might as well have an elephant in your camp as to have me."

Regardless of the sacrificial spirit shown by the early bishops there were often charges of tyranny brought against them. Those devout circiut riders like modern Methodist ministers often resented what they considered to be autocratic episcopal action. When Bishop Soule overruled the wishes of Jacob Young at the Ohio conference in 1834, Young left the conference floor. Later he wrote in his journal: "I left the conference room and took a walk in the grove, in order to let off the steam—for it had become pretty high by that time. As I walked slowly along, I continued thinking—Pope, Pope." Simon P. Richardson, in commenting upon Bishop Waugh, who presided over the Georgia conference in 1841 said, "He impressed me as lacking the refinement and culture that his office demanded. He was dogmatic, and seemed to want the conference to feel that he was bishop." J. W. Fields entered in his sketch-book the following notation concerning Bishop Early, who was president of the East Texas conference in 1861: "The bishop either from dotage or supposed ignorance or inability of the conference, assumed to be the conference—I always want to respect our bishops, but they must also respect my rights and feelings."

The bishops furthermore did not overawe our circuit riders during the conference sessions. Especially did the preachers object to the attitude of Bishop Coke, who held to the Anglican viewpoint of the episcopacy. When Coke introduced a certain resolution at the General Conference of 1796, one of the members, Mathews, shouted: "Popery, Popery, Popery." Coke was amazed and, looking at the preachers, exclaimed, "Do you think yourselves equal to me?" Nelson Reed arose and without recognizing Coke spoke to Bishop Asbury. "Yes, we think ourselves equal to him,notwithstanding he was educated at Oxford and has been honored with the degree of Doctor of Laws; and more than that, we think ourselves equal to Dr. Coke's king." Asbury would sometimes show his opposition to speakers in the annual conferences by turning his back upon them. This rebuke, however, only caused men like Jesse Lee to be more determined in their views. It is interesting, however, to notice that such difficulties between the bishops and the preachers were settled before the close of the conference, and it was the invariable custom of the conferences to give a vote of thanks to the bishops for their able, patient, and impartial manner of conducting the business.

Despite the occasional conflicts between the bishops and the ministers, the episcopacy grew more and more in favor. Some groups, however, withdrew from the mother church because they declared the epsicopal system to be undemocratic. It is nevertheless interesting to observe that these non-episcopal branches of Methodism have never made any appreciable progress. The Methodist episcopacy justified itself partly because it is the most efficient form of church government, but more so because in the pioneer days of American Methodism the outstanding men were called to that office. So satisfied were the early Methodists with their episcopacy that in 1808, when the constitution of the church was made, it was decided that no future General Conference could "change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency."

"The Bishop's Men" will be the title of Dr. Garber's article next week.

ASSIGNMENTS OF BISHOPS

District No. 1—Bishop W. A. Candler. South Carolina, Mullins, S. C., November 12; Upper South Carolina, Spartanburg, S. C., November 26. Mexico.

District No. 2—Bishop Collins Denny. Mississippi, Vicksburg, Miss., November 12; North Mississippi, Starkville, Miss., November 5.

District No. 3—Bishop Edwin D. Mouzon. Western North Carolina, Greensboro, November 5; North Carolina, Henderson, N. C., November 19; Cuba, Santa Clara, Cuba, February 18; Latin work in Florida.

District No. 4—Bishop John M. Moore. Florida, West Palm Beach, Fla., June 18; North Georgia, Atlanta, Ga., November 12; South Georgia, Thomasville, Ga., November 19.

District No. 5—Bishop W. F. McMurry. Illinois, Cairo, Ill., August 28; Western Virginia, Barmoursville, W. Va., September 3; Kentucky, Carlisle, Ky., September 10; Louisville, Bowling Green, Ky., September 24.

District No. 6—Bishop U. V. W. Darlington, Czechoslovakia, Prague, June 25; Polish Mission, Klarysew, July 1; Belgium Mission, Brussels, July 9.

District No. 7—Bishop H. M. DuBose. Holston, Bristol, Va., September 24; Tennessee, Gallatin, Tenn., October 15; Memphis, Memphis, Tenn., November 12.

District No. 8—Bishop W. N. Ainsworth. North Alabama, Athens, Ala., November 5; Alabama, Mobile., Ala., Nov. 19.

District No. 9—Bishop James Cannon, Jr. Brazil, South Brazil, Central Brazil, Africa, Tunda, February 25.

District No. 10—Bishop W. B. Beauchamp. Baltimore (place to be selected), September 24; Virginia, (place to be selected), October 15.

District No. 11—Bishop S. R. Hay. New Mexico, Portales, N. M., October 8; West Texas, Harlingen, Texas, October 22; Central, Texas, Eastland, Texas, November 12; Texas-Mexican.

District No. 12—Bishop Hoyt M. Dobbs. North Arkansas, Helena, Ark., November 5; Little Rock, Pine Bluff, Ark., November 12; Louisiana, Alexandria, La., November 26.

District No. 13—Bishop H. A. Boaz. North Texas, Greenville, Texas, October 22; Northwest Texas, Sweetwater, Texas, November 12; Texas, Houston, Texas, November 5.

District No. 14—Bishop Arthur J. Moore. Northwest Corvallis, Ore., June 26; Pacific, San Diego, Calif., October 15; Arizona, Tucson, Ariz., October 23; Western Mexican, El Paso, Texas, October 30; Califonia Oriental Mission, September 18.

District No. 15—Bishop Paul B. Kern. Korea, Seoul, Korea, September 10; Siberian Mission, Rong Jung, Manchuria, September 25; China, Nanking, China, October 15; Japan Mission, Kobe, Japan, November 26.

District No. 16—Bishop A. Frank Smith. Missouri, Columbia, Mo., September 3; Southwest Missouri, Marshall, Mo., September 17; Indian Mission, New Town Church, Okla., September 26; St. Louis, St. Louis, Mo., October 15; Oklahoma, Tulsa, Okla., October 29.

The Methodist Episcopal Church, South, has adopted several Negro spirituals for inclusion in the denominational hymnal.

People and Things

"Announcing the birth of a son on May 17. Weight seven and a half pounds; name, Luther Russell. Mr. and Mrs. Luther Gobbel."

Dr. L. D. Thompson, presiding elder of Winston-Salem district, has announced the third quarterly conference for Forsyth circuit to be held at Marvin church on June 2, 7:30 p. m.

Dr. Alban G. Widgery, a graduate of Cambridge, professor in Cornell, a lecturer in many universities in England and India, and a voluminous author of books dealing with philosophy and comparative religions, will begin work at Duke University this fall. On the front page of this week's paper will be found a paragraph taken from one of Professor Widgery's essays.

"Epworth church, Raleigh, has just had a season of refreshing through a ten days' series of evangelistic services conducted by Rev. S. J. Starnes of Yanceyville. The messages were strong and spiritual, and our people have consecrated themselves anew to carry forward the work of the kingdom. The attendance was good at all services. Several are expected to unite with the church next Sunday."—E. M. Hall, Pastor.

"We have just closed a glorious revival in our Pittsboro church. We had Rev. P. D. Woodall of Middleburg, a former pastor, with us for the eight days. Woodall is not only a deeply spiritual servant of the Lord, but he is a most excellent preacher of the gospel as well. His messages profoundly stirred the church and community. So the church underwent a mighty spiritual uplift and the people in general much enlivened in the faith."—J. A. Dailey.

"At the third quarterly conference of the Moravian Falls charge, held at Lebanon church May 24, the pastor was granted by unanimous vote a leave of absence that he may attend the prachers' summer school at Duke University June 9 to 20. At the same time a purse was made up to defray all expenses of the pastor while at the summer school, including travel, board and books for the course of study. This is highly appreciated by the pastor, and it is just one of the many kindnesses shown the pastor during the four years of his pastorate on this charge. This is the first time since belonging to the conference that a vacation has been granted us with all expenses paid."—R. E. Ward, P. C.

"We closed an eleven days' evangelical campaign at Marvin Chapel, Forsyth charge, May 21 which resulted in many decisions for Christ and 15 additional members to the church and some others to follow soon. Our pastor, Rev. T. B. Johnson, who has won his way into the hearts of the people of this community, preached great sermons throughout the campaign that were heart-searching and has awakened our people to the high and noble calling; a number of our people have their all consecrated to the advancement of the Master's kingdom. Brethren of the high and noble calling, we must not fail. To halt now would be a reproach on our denomination and turning a deaf ear to the call of the Master. We must march forward, not backward. We must look upward, not downward. Let us be strong and of great courage; we are treading the pathway that the saints have trod. May we sing as we fight for the advancement of the Master's kingdom, 'Onward, Christian Soldiers.' "—Ira G. Shamel.

"Rev. G. A. Stamper of Greensboro was with us (Grace church, Winston-Salem) in a series of gospel services last week. The church was highly pleased with Mr. Stamper's constructive series of sermons. A cultivation of the spiritual life and the deepening of the religious experience of the church gives evidence of the worth while efforts of the visiting minister."—Allen P. Brantley.

At the parsonage in Pittsboro Rev. J. A. Dailey enjoyed a most delightful birthday celebration of an unusual order. More than two hundred from the churches of Pittsboro circuit and the regions round about gathered for the day. They brought baskets, the contents of which were spread upon the tables under the spreading oaks in the yard. This was the climax of the day, following songs, speeches and felicitations from the visitors gathered. Among these were Baptist, Presbyterian, Episcopal and Methodist preachers to the number of ten. Brother Dailey was in gay spirits on the platform and around the table. The dinner spread would lead one to conclude that these are not scarce times in Chatham. One of the practical efforts of the day was to organize the Chatham County Ministerial Association to better meet the social and religious needs of the people. The day was really worth while.

"Brother D. N. Caviness assisted us for the past ten days in a revival at the Apex church. We had good preaching and a fine spirit prevailed throughout the meeting. The following were received on profession of faith: Allison Johnson, Wilma Saunders, Pansy Crowder, Lewis Crowder, Anice Jones, Kathleen Cozart, Mary Frances Lewter, and Glenwood Umstead. The following were received by transfer: E. T. Cozart, Henry F. DeWitt, Mrs. Cary Castlebury, and A. O. Jones. Two were absent when the class was received. They will be received at a later date. After the closing service Wednesday night the pastor was ushered into a nearby home and given a severe 'pounding.' The good people at Apex are continually 'pounding' some one, and the pastor has received quite a number this year. Our revival at Cary begins June 15. Brother J. C. Williams will assist us."—F. B. Joyner.

"One year ago Rev. W. B. West of Hendersonville did the preaching in our revival services. His messages were strong and convincing, and the people of Forest City regardless of denominational affiliations waited upon his ministry with great profit and delight. This year it was the general consensus of opinion that we could do no better than to have him come for a second meeting. He was invited and after some hesitation accepted our invitation. He came again and the people received him gladly. He preached in demonstration of the Spirit and of power. He brought to us another series of wonderful messages on great subjects. His general theme was 'Our Relationship to Christ,' and he preached on the following subjects: 'Crucified With Christ,' 'Growth in Christ,' 'Fruit in Christ,' 'Likeness to Christ,' 'Truth in Christ,' 'Christ First,' 'What Shall I Do With Christ.' Thus Christ was the center of all his preaching and the Christ was magnified. Our people have a better conception of Christ and of our privileges in him. The religion of our Lord and Saviour means more to them than ever before."—M. F. Moores.



Greensboro College Glee Club Again Victorious

The Greensboro College Glee Club pictured above was highly honored Wednesday, May 7, at the state contest during the meeting of the State Federation of Music Clubs in Greensboro by the verdict of the judges who gave first place with honorable mention to the glee club. The judges were Dr. Dyer, head of music department of the University of North Carolina, Mrs. O. C. Hamilton of Asheville, music critic of Asheville papers and other music papers, and T. Smith McCorckle of the department of music of the University of North Carolina.

The co-operation of glee club members, coupled with the direction of Mr. Alexander and the accompaniment of Miss Audrey Bruton made possible the superior type of singing which carried off the honors of the day.

Last year the club was honored with first place in the state contest in Asheville, which was the first one ever held in the history of the State Federation of Music Clubs. As a result of this honor the Greensboro College Glee Club was invited to sing at the national convention in Boston, Mass., last June. A ten day trip to Boston and other northern cities was sponsored by Greensboro College and friends of the college.

The personnel of the club is as follows: Manager, Catherine Moore; assistant manager, Grace Robertson; treasurer, Maxine Holmes; advertising manager, Frances Dorsett; accompanist, Audrey Bruton; director, Gilman Alexander; soloist, Gwendolyn Mitchell Farrell; sopranos, Rachel Creech, Florence Davis, Frances Dorsett, Dorothy Franklin, Katherine Gilley, Mildred Hipps, Mary Cooper Hooker, Ruth Huffman, Doris Hunt, Leta Gold Johnson, Rebecca Lowe, Mildred Martin, Ruth Maynard, Gladys Stroud, Linda Womble; altos, Louise Atwell, Ruth Clark, Marion Erwin, Virginia Forte, Maxine Holmes, Margaret Little, Charlotte Makepeace, Eleanor Mann, Anne Stroud Mann, Catherine Moore, Grace Robertson, Autie Sides, Georgia Sherrill.

THREE IMPORTANT BOARDS

The Board of Education for the next quadrennium are: Bishop E. D. Mouzon, Bishop John M. Moore, Bishop H. M. Dobbs, S. H. Babcock, R. E. Blackwell, Cullom Booth, W. E. Doss, L. M. Spivey, R. R. Ellison, Glenn Flinn, R. L. Flowers, R. J. Yoak, Alfred F. Smith, H. N. Snyder, F. C. Tucker, John S. Candler, J. L. Clark, J. R. Countiss, J. S. French, W. C. Henry, R. G. Mood, W. F. Quillian, J. H. Reynolds, R. E. Womack, Hubert Sydenstricker, H. H. White, H. W. Cox.

The members of the Book Committee are: Mr. C. A. Craig (lay), Nashville, Tenn.; Mr. Walter Keith (lay), Nashville, Tenn.; Mr. W. Louis Davis (lay), Nashville, Tenn.; Mr. John W. Barton (lay), Nashville, Tenn.; Rev. E. P. Anderson (clerical), Springfield, Tenn.; Mr. W. R. Odell (lay), Concord, N. C.; Dr. L. C. Branscomb (clerical), Birmingham, Ala.; Dr. S. P. Wiggins (clerical), Atlanta, Ga.; Dr. R. E. L. Morgan (clerical), Ardmore, Okla.; Dr. J. D. Randolph (clerical), Mexico, Mo.; Mr. J. Lee Davis (lay), Richmond, Va.; Mr. R. H. Shuttles (lay), Dallas, Tex.; Rev. N. B. Harmon, Jr. (clerical), Baltimore, Md.

The General Board of Missions is composed of the following: W. B. Beauchamp, president; P. D. Maddin, vice president; O. S. Welch, Mrs. M. E. Mackey, R. G. Mowbray, W. Erskine Williams, Mrs. T. C. Banks, L. M. Thomas, W. C. Desnarce, David Davies, J. D. Hammons, J. G. Snelling, Mrs. W. J. Piggott, Mrs. S. Homer Tatum, W. D. Hawkins, Robin Gould, Mrs. J. H. Walker, Ira F. Hawkins, H. C. Johnston, F. S. Love, R. L. Russell, J. W. Kyle, S. M. Black, Mrs. E. J. Harper, Mrs. Nat G. Rollins, Nathan Newby, Mrs. E. A. Kitchell, A. J. Cauthen, C. L. Shepherd, Mrs. Fred A. Lamb, Mrs. J. P. Harvill, Mrs. J. W. Mills, J. B. Humbert, Mrs. Lee Britt, Forney Hutchinson, M. A. Childers, R. M. Courtney, C. A. Slaughter.

BISHOP MOUZON WILL DEDICATE DUKE'S CHAPEL

The Duke's Chapel church is a thing of beauty and I hope, a joy forever. It is already serving the cause of the kingdom of God, but has not been formerly dedicated. Last year, under the able leadership of Brother Bob L. Pool the church was able to raise all of its indebtedness. Naturally one of the first things that we started making plans for when I came was dedication. We have decided to have the exercises on the 15th of June, which is the Sunday during the pastors' school. All former pastors and presiding elders are invited to be our guests on that day. So are all former members and others who have helped in the past to make this happy day a possibility.

Bishop Edwin D. Mouzon has been invited to officiate in the dedicatory exercises, the exact nature of which will be announced later. We plan to have an all day service with dinner on the grounds.

Adlai C. Holler, Pastor.

MRS. LUCY H. ROBERTSON DEAD

Mrs. Lucy H. Robertson, beloved president emerita of Greensboro College, who has been lying desperately ill at the college infirmary for three months, passed from this life at 10:30 a. m. Wednesday.

Funeral services are arranged for Thursday at 4 p. m. in West Market Street Methodist church, with Dr. S. B. Turrentine, president of the college, and Rev. H. Grady Hardin, pastor of the church, associated as the conducting ministers. Interment will be made in Green Hill cemetery. She leaves two sons, Charles Robertson, Hillsboro, and William Robertson, Richmond, Va.

Mrs. Robertson was born at Hillsboro in 1850, but spent all her later life in Greensboro. A more detailed record of her life will be given next week.

The Eternal Challenge

CHAPTER XVI—REUBEN SUTCLIFFE AT BAY

Joseph Hocking

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Nick Trebartha was alone in the Mythamroyd library with Muriel Redfern, Paul Baron and Arthur Bolitho having gone back to Ben's Cross.

"It's been wonderful, hasn't it?" exclaimed the woman.

"What's been wonderful?"

"Everything. Something's going to happen."

"I don't understand you."

"Did you see the look in their eyes? Did you hear them talk together?"

"No, I noticed nothing particular."

"Both seemed like men risen from the dead. You hurt their feelings, Mr. Trebartha; hurt them tremendously."

"I was afraid I should, but I never meant to."

"I'm glad you did. What you said was true, terribly true. You made them realize what Jesus Christ really means."

"Didn't they realize it before?"

"In a way, yes; but you awoke them to something deeper—more wonderful. Don't mistake me; there are not two finer men in England than Paul Baron and Arthur Bolitho. They don't see eye to eye. Arthur Bolitho is a churchman, and although he is a broad churchman, broader perhaps than any man in Lancashire, he's still held down by ecclesiasticism. The church to him is an organization, a thing apart, a caste. As for Paul Baron, he's an awfully fine fellow; but he, too, has been blind to the real significance of Christianity. But both of them see now as they have never seen before. I'm sure they do."

The woman spoke in sharp, quick sentences; it might be that something new, something wonderful had also come to her.

"They won't sleep tonight," she went on. "Do you remember what Paul Baron said? 'Either Christianity is everything, or it's nothing. Either it can stop this strike, or it's an empty shibboleth.' He was saying more than he realized when he said that Christ was the Eternal Challenge. And he is, Mr. Trebartha; he is. He's going to be put to the test. You're skeptical; but he is. Have you read what that great church dignitary said the other day?"

"I know nothing about church dignitaries," laughed Nick. "Whom do you mean?"

"I think it was the dean of St. Paul's. He said: 'Institutional religion does not represent the gospel of Christ, but the opinions of a mass of nominal Christians. It cannot be expected to do more than to look after its own interests, and reflect the ideas of its supporters. The real gospel, if it were accepted, would pull up by the roots, not only militarism, but its analogue in civil life, the desire to exploit other people for private gains. But it's not accepted.' It's awfully biting, isn't it?"

Nick was silent. In spite of all that had happened before, he was not very much impressed.

"That's why the churches have meant so little," went on the woman. "They only represent institutional religion, not the gospel of Jesus Christ. But if I understand them aright, those men are going to see to it that the churches of Ben's Cross shall represent the gospel of Jesus Christ. They can do nothing if they don't," she added.

Nick shrugged his shoulders, and shook his head.

"I expect that kind of thing has been said for hundreds of years, Miss Redfern," was his reply; "but it doesn't mean much."

"But you've accepted the challenge!" and the woman spoke eagerly.

Nick laughed.

"Yes, I accepted it," he replied good-humoredly. "If Reuben Sutcliffe is converted to be a humble follower of Jesus Christ, and if the strike is settled in the spirit of the Sermon on the Mount, I can believe anything. But what's the use of talking? The thing's impossible."

"You remember my last visit here?"

"Perfectly."

"You did a world of good by keeping on Reuben Sutcliffe. I had reason for hoping that—" She lapsed into silence. "It was Bella Sutcliffe's going away that ruined everything," she added. "Reuben believed— Oh, I don't know what he didn't believe. He went mad. All my old influence over him was gone, and he became a perfect fiend. Your keeping on Reuben Sutcliffe staved off the strike for months."

"What was the good of that? It's come now: come with a vengeance."

"Mr. Trebartha—"and the woman laid her hand on his arm—"you'll forgive me for asking, I know, but I want to make assurance doubly sure. Do you know where Bella Sutcliffe is?"

"Know where she is! I haven't the slightest idea."

"Nor the reason she went away?"

"None at all. How can I? I scarcely ever spoke to the girl."

Muriel Redfern was silent a few seconds, then she said:

"Of course, I heard of your quarrel with Edgar Inchcliffe."

"Who hasn't?" and Nick laughed bitterly.

"Is he jealous of you?"

"Jealous of me! Why should he be?"

"That was really why I came tonight," she said suddenly.

"Why should that bring you here?"

"Because Naomi Shuttleworth is my friend, and because— Mr. Trebartha, have you ever made love to Naomia?"

"Excuse me," said Nick a little angrily, "but surely—"

"I know I've no right to ask," broke in the woman, "but Inchcliffe has been trying to make her believe that it was through you Bella Sutcliffe left Ben's Cross. That it was because he accused you of it that you attacked him and nearly killed him."

"And does she believe it?"

"No one can tell what Naomi believes. I fancy I am the geratest friend she has, and I know she makes more of a confidante of me than she does of any one else. But

she'll not say a word to me about that. There is another thing, too. Of course, Reuben Sutcliffe and Edgar Inchcliffe never speak to each other; all the same, from what I can gather, Edgar Inchcliffe has made Reuben believe that it was through you his sister left home; that it was through you she was betrayed and ruined, and that in her shame she keeps in hiding."

"Does Sutcliffe believe that?"

"I've asked him, but he'll say nothing. He's terrible. The very mention of his sister's name drives him mad. I came to warn you."

"To warn me? Of what?"

"Many people talk to me freely, and I hear a great deal of what's going on which is unknown to others. It is believed that Reuben Sutcliffe is planning an awful scheme of vengeance."

"Against whom?"

"Against you. It is said that, just after Bella left, he went to see you, and you convinced him that you knew nothing whatever about her or her whereabouts. But since then he is said to have heard things that have made him sure that you are the one to whom Bella owes her disgrace. I thought you ought to know; that's why I came here tonight."

"What proof have you of all this?"

"None," replied the woman. "I've no proof of anything. But I've pieced together fragments of gossip—not ordinary gossip, but things that have come direct from Reuben."

Nick's mind swept back over the events of the last few months. He had never liked Edgar Inchcliffe from the first, while Edgar had always shown pronounced antipathy to him. He had put this down to the fact that he had refused to fall in with Inchcliffe's dicta. Now he remembered other things. He called to mind his visit to Barcroft Hall, and what had taken place there; also the scene in the market square, and the outcome of it. Was Edgar Inchcliffe jealous of him, he wondered; was his evident enmity the result, not of their industrial relations, but because of something more personal?

He recalled what had taken place by the old bridge that spanned the river not far from Barcroft Hall; remembered how he had lost his head, and how in his madness he had declared his love for Naomi. Had Inchcliffe discovered this? Had Naomi told him? And had he, as a consequence, concocted this vile story—perhaps with seeming proof—and thus made Reuben believe what he intended him to believe?

He cast it aside as so much nonsense. It was too much like a cheap novelette; too reminiscent of a fourth-rate melodrama.

"Do you know Edgar Inchcliffe?" he asked.

"Not much," replied the woman. "Of course, he laughs at such as I; he naturally would. He's orthodox to the finger tips, and conventional to the very marrow, while I— Still, we have met a few times. Of course, you know why Naomi became engaged to him?"

"Wasn't it for the usual reason young people become engaged?" he evaded.

"Oh, I dare say they were fond enough of each other. They were brought up together in the same district, and saw a great deal of each other. But I doubt if there would ever have been an engagement, except for their fathers. Still, they will be married soon."

"Soon?"

"Yes, very soon. Naomi is one of those old-fashioned girls who will stand by their promises whatever happens, and it was at her father's death-bed that she promised to marry Edgar. That's why he has such a hold on her. And he'll never give her up, never."

"But does she care for him?"

"That doesn't matter. Edgar Inchcliffe means to marry her. For reasons that it is not for me to divulge, his financial whereabouts are linked up with those of Mrs. Shuttleworth; but more than that, his pride would keep him from allowing the engagement to be broken off. Perhaps I should not have told you all this, it can do no good, only I wondered if I could perhaps help you. But I must go now."

Nick was very silent as he drove Muriel Redfern back to Ben's Cross that night. He made no response at all when the girl thanked him for taking her home; his mind seemed preoccupied, distracted. He took no notice even of the groups of men who were standing around at the street corners, or of the scowling looks that they gave him.

When he returned to Mythamroyd, however, he sat for a long time alone in the library, and presently seemed to make up his mind to something.

"Yes," he said to himself, "I'll have a talk with Reuben Sutcliffe—and I'll see Naomi again."

"You will not go to town today?" asked Mrs. Crowther as Nick sat at breakfast the following morning.

"Certainly. Why not?"

"Aye, Mr. Trebartha, but I'm feared, right feared. You will take care of yourself, won't you?"

"Of course I will; but why do you specially insist on it this morning?"

"Aye, 'tis Tom Riley, the postman, that frightens me."

"Has he been talking again this morning?"

"Aye, he's full onit. Ben's Cross is gone mad."

"How, mad?"

"You know William Lupton's lad, don't you?"

"You mean young Isaac Lupton? Certainly, I know him."

"He was coming home, after seeing his lass last night, by way of Boggart's Clough, and had hardly reached Ben's Cross when a lot of chaps laid hold on him and throwed him into t' mill pond."

"Did they hurt him?"

"Nay, he got out all right, but they told him if his father didn't give in to them they'd drown him next time."

"Does Lupton know who they were?"

"Nay, he says he couldn't make out any of them, but it's fair terrible, isn't it? And I'm feared for you, Mr. Trebartha. I'm sure they'll do summat awful to you. I wouldn't God Almighty doesn't stop it," she added.

"I'm afraid he doesn't take much notice of such things," remarked Nick. He was in a skeptical mood that morning.

The the situation was serious enough. The strike had now been on more than a month, and there seemed no probability of improvement.

When he reached Ben's Cross ,the town was depressing beyond words. The factory fires had been put out, and only here and there was a column of smoke to be seen coming from the chimneys. The whir of machinery had ceased. Death reigned where life had been so abundant.

Not that the streets were silent. Hundreds of men, mostly young, walked around aimlessly, while others stood at the street corners,

(Continued on page 21)

Episcopal Address to General Conference of the Methodist Episcopal Church, South, in Session at Dallas, Texas, May, 1930

(Continued from last week)

IV. The Work of Our Board of Missions in Other Lands

The enemies of the Christian religion in other lands are no longer ignorant idolatries and vain superstitions. Under the impact of Western education these are breaking down. The ancient and venerable religions of the East no longer have in them any vitality. They are everywhere in a state of decadence. The problem that Christianity confronts is not that of the religion of Christ as set over against the ethnic faiths. The question that faces us everywhere is: Shall human society in the future be controlled by the Christian religion, or by no religion at all? Practical materialism and philosophical atheism are our actual adversaries as certainly in other lands as they are here in America. God in Christ or no God at all, is the sharp alternative that confronts us all across the wide world. At no time since Christ gave his marching orders to the church has there been stronger reason for advance all along the line.

We are glad to believe that the first main objective of the modern missionary movement has been achieved: the Christian religion has now been naturalized in all lands. By this we mean that it has taken root, and will be able in the future to propagate itself. The time has now come when we should begin as rapidly as is wise to lay responsibilities on the native churches. We believe that a large degree of autonomy and, in some instances, full independence should now be given them. Individual Christians grow only as they are trusted. The method of the apostles in New Testament times was to organize churches and then leave them largely to themselves and the guidance of the Holy Spirit. It was just so that the races of northern Europe were concerted from paganism and that strong churches grew up among them. And here, in America, Methodism had a new era of progress immediately following its complete independence from foreign control. We believe that the same principle should apply to the young churches which we have planted and fostered in other lands. But this does not by any means imply that we should now desert the infant churches and leave them entirely to themselves. This they do not ask and do not need. Everywhere they are asking for fraternal co-operation and adequate assistance. Previous to the Jerusalem conference there was widespread doubt among many supporters of foreign missions touching the continued necessity of new recruits to the foreign missionary forces. But the findings of the Jerusalem conference in which fifty nationalities were represented voiced the unanimous opinion that the greatest contribution the "sending countries" could make to the mission fields would be to continue supplying them with our strongest men and women as missionaries.

And we feel that we should make plain just what we mean by "our strongest men and women." The finest intellectual equipment is needed, for they will come in touch with acute and well trained minds. Broad sympathy is, of course, required and the ability to appreciate whatever is good and beautiful in other cultures. But most of all it is necessary that the missionaries who go out to other lands should have positive convictions touching the religion of Christ as the one and only hope of the world. The last place in the world for a stammering and unsure faith is on the foreign field. The central truths of our evangelical gospel are needed there just as they are required here. And this gospel alone can save the world. We urge that our board of missions in accepting candidates approve only such as, through the power of personal experience, are able to bear witness to these things, and in whose daily life may be seen the gentleness and strength of Jesus.

It is something to be thankful for that by wise economy our board is not now suffering from the handicap of heavy indebtedness. But without the largest liberality we shall be able to make no advance. A curtailment would be tragic. With an income of $1,400,000 the General Section of the board can barely pay the maintenance expenses of the work already committed to its care. At present there is no margin for entering new fields or availing ourselves of providential openings, there are no funds for building new churches, and no means available for an aggressive evangelical advance. Whatever may properly be said about the number of financial appeals made to our people, this is certain, we are not contributing what we should to the cause of missions and we are as yet very far from bringing our church to the high plane of sacrificial giving. Scarritt College for Christian Workers, now the property of the whole church, and under the auspices of the board of missions, is doing the work of teacher training in keeping with the best traditions of our church and in harmony with the highest educational standards. The attention of our people generally is directed to this institution as meriting their generous financial support.

V. Christian Education in Our Colleges and Universities

Closely related to the work of missions is the work of Christian Education. Ultimately the sort of work done on the mission field will be determined by the kind of men and women sent out from our colleges and universities. While providing adequately, therefore, for the financial support of our missionary interests, we should see that our institutions of learning, where our workers are trained, are adequately equipped for the highest type of work.

1. **Our Universities.**—Emory University and Southern Methodist University hold a special relation to the whole church. By authority and under the direction of the General Conference both these institutions were founded. The entire church, therefore, has a solemn responsibility with reference to them. More recently, through the munificent and far-seeing liberality of Mr. J. B. Duke, Duke University has been organized around Trinity College and is seeking in every way to perpetuate the traditions and ideals of that noble institution. Not only North Carolina, which Mr. Duke loved, but Methodism, whose teachings he held in high reverence, and the nation at large are debtors to Mr. Duke for making possible the building of this great institution in our Southland. These universities now begin to make possible the training of our leaders in closer touch with our own institutions and ideals. And this is greatly needed. For we make bold to affirm that there are ideals of faith and of home life and of American civilization which we of the South have had given to us in sacred trust. Their preservation is our high privilege. Their perpetuation will make for the enrichment of the lives of all our people. We recommend to our young men and women that, in making plans for preparation for their life work, they consider the opportunities for advanced study now offered at our own universities.

2. **The Place and Value of the Small College.**—Some years ago the impression gained headway that the small college had served its day of usefulness and must at last give way to larger institutions. That opinion was wholly erroneous. Too much we in America have been obsessed with the idea of bigness. The popular conception of a great institution of learning has too often been an institution with big buildings and with thousands of students. We now see plainly that the best educational work is done where, as in the small college, the student comes in daily contact with his teachers and where Christian ideals have full right of way. Out of such institutions have come our preachers and teachers, our Christian business men and the mothers of Christian children. And to such institutions must we turn more and more in the future for the best training ing in character and equipment for the actual work of everyday living. We invite the attention of men of means to our small colleges. We know of nothing that would make a larger contribution to the work of the kingdom than liberal gifts made to the college of the church.

Your board of education, as such, has no other source of income for the assistance of our smaller schools than the funds that come through the channel of the regular assessments. Often even a small contribution from the board of education would make it possible for a struggling school to pass through a time of crisis. We suggest, therefore, that in levying the regular assessments for the coming quadrennium you consider the needs of these institutions. Such sums of money available at such times of need

would be of value far beyond the size of the immediate gift from the board of education.

3. **Larger Endowments Required for Our Schools of Religion at Emory University and at Southern Methodist University.**—We have mentioned the fact that Emory University and Southern Methodist University were established by authority of the General Conference and that the whole church, therefore, has a responsibility with reference to these two institutions. We would especially call your attention to the schools of religion which are vital parts of these universities. The church was to be congratulated that at the time of their founding these schools for the training of our preachers found it possible to bring to their faculties men of scholarship and ripe experience. This they were able to do because these men were willing to make sacrifices in order to serve the church. And their labor has not been in vain. Already from our theological seminaries numbers of well trained young men have gone into the work of the ministry. On circuits, in stations, and as teachers these men who have done their work of preparation at Emory and at Southern Methodist University have already taken rank with the most efficient men in our ministry.

We come now to say to the whole church that steps should immediately be taken more adequately to endow these institutions. Endowment is needed that our theological professors may have a living that will keep them above the drudgery line. "The laborer is worthy of his hire." Endowed scholarships are imperatively demanded to assist young men of approved ability to go forward with their studies; for most of our young preachers are the sons of fathers and mothers who live in moderate circumstances. By the time they have completed their college course they have already exhausted their financial resources and frequently are in debt. If they are to go forward with their theological studies, they must have financial assistance. Older institutions in the North and East are able through their endowments to hold out opportunities for aid that many of our most gifted young men are unwilling to refuse. As a result numbers of them leave us and do not return. We are glad for our young men to gain the broadest outlook; but we believe that one should first establish one's self in the history and doctrine of one's own church and acquaint one's self with the men with whom one expects to be a colaborer, before undertaking to pursue theological studies in other institutions. And to mention what is more important than all this, there is a spiritual emphasis that the world needs today just as much as it was needed in the day of the Methodist revival. The first thing any young preacher needs is a deep and genuine evangelical experience. The secret of the power of Methodism has always been in our emphasis on experience. Here, indeed, is the central testimony of Methodism. We should be false to a solemn responsibility, therefore, if we did not unitedly call upon this General Conference to consider and approve plans for the liberal endowment of our schools of religion, that the men who are to stand in our pulpits may come under the influence of experienced teachers who are able to lead them into a growing evangelical experience, that, when they stand before the man and women who have lost their way or who have been beaten down by sin, they may be able to speak with that certitude which comes only from a definite experience of personal salvation through Jesus Christ.

(Continued next week.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

MOUNT AIRY CIRCUIT

We recently had a good meting at Oak Grove. Rev. T. V. Crouse of Cherryville, did the preaching, resulting in the additions of seven members.

Salem church is now having what many say is the best meeting in the history of the new church. Large crowds have attended both day and night services. Rev. John Cline of Troutman has been doing the preaching. Fifteen members have already been received and others will join later. The meeting continues through this week.

The quarterly conference at Imogene Saturday and Sunday was the best yet. The preaching by the presiding elder, Rev. W. E. Poovey, was of a very high order, the attendance was splendid, and the dinner—well, the only way to describe it was to have been there and partaken of it. The reports were for the most part very fine indeed. Sunday the pastor baptized five fine young people and received them into the church; then the presiding elder dedicated the church and preached another splendid sermon, after which he administered the sacrament of the Lord's Supper to a goodly number. H. M. Wellman.

SUICIDE INCREASING

By W. S. Surratt.

Dr. Frederick L. Hoffman, consulting statistician of the Prudential Life Insurance Company, regards suicide as a social problem which is receiving far less attention than it deserves. No one can read the newspapers and doubt this.

For some inscrutible reason, suicide is on the increase.

Guided by reports from 100 cities, Dr. Hoffman estimates that no less than 17,500 Americans took their own lives during the year 1929.

That is 500 more than took their own lives the preceding year, and 5000 more than took their lives in 1920.

Admitting that most suicides are the victims of mental derangement, we still face the question of why it is spreading.

What factor of modern life causes an increased number of people to prefer eternity, whether their preference is the result of deliberate reasoning or disease?

Are we becoming less afraid of death, or more afraid of life?

Strange as it may seem, the most beautiful season of the year, and the most attractive locations appear to encourage suicide.

Of the 100 cities reporting, Sacramento, California, leads the list with 52 suicides per 100,000 population, as compared to the general average of 18.

Sandiago comes next with a rate of 51, and San Francisco next with a rate of 39.

By far these are three of the most liveable communities in the United States, yet from the standpoint of percentage, more than twice as many people commit suicide in them as throughout the country.

The notes left by suicides, whether as excuses for the act, apologies to those left behind or philosophic contributions to the hodge podge of speculation, throw a tragic light on the motives by which people can be moved to end their lives.

Some plead disappointment in love affairs, some the loss of their jobs, some the feeling that life with them is a failure, some the presence of an incurable malady and some such trivialities as others would not think of mentioning.

Between the lines one reads there invariably runs a confession of personal inability to withstand some mysterious pressure.

Who can doubt that the submergence of individuality, as made inevitable by the goosestep of modern business and modern society, plays an important part in the tragedy?

No doubt the stock market crash of last fall helped to boost the suicide rate, as Dr. Hoffman points out, but what about the steady increase since 1920?

On every hand we behold signs and traffic signals, telling us when to stop, when to go and what direction to take.

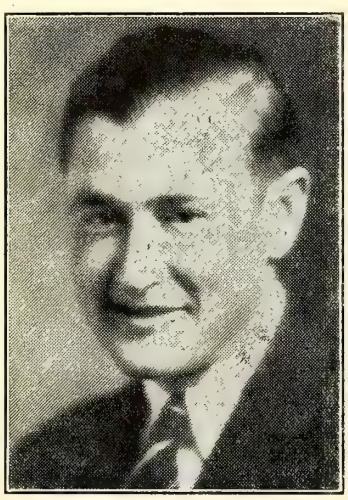
If all lights should turn red at once, then what?

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

MR. ERON M. SHARP

With two years of effective service in Sunday school extension work in the North Mississippi conference behind him, Mr. Eron M. Sharp will enter the service of the North Carolina conference in June for ten weeks of work in Cokesbury training schools. Mr. Sharp is one of the eight fine young men who, by courtesy of the Duke Commission, will give themselves whole-heartedly to the cause of religious education and character building in our midst.



Mr. Sharp, whose home is now in Vernon, Texas, is a native of Mississippi and did his undergraduate work in Millsaps College, Jackson, Miss., from which institution he received the B.A. degree in 1927. He spent two years—1927-1929—with the Sunday school board of the North Mississippi conference as assistant rural extension secretary in the Corinth district. He entered the Duke school of religion last September.

Mr. Sharp's Sunday school contacts have been in the country and small towns, and his viewpoint is such as to fit him admirably for effective service with us this summer.

COKESBURY SCHOOL SCHEDULE

Sixty Cokesbury training schools have been definitely planned for the ten weeks period beginning June 22 and running to the last of August, and twenty or thirty more tentatively scheduled may be arranged by the time this item appears in print. Those definitely arranged are distributed over the nine districts as follows: Durham 10, Elizabeth City 1, Fayetteville 10, New Bern 6, Raleigh 3, Rockingham 7, Weldon 5, and Wilmington 11. Following appear the places where schools will be held each week:

June 22-27

Charge	Place of Meeting
Carthage	Carthage
Hemp	Tabernacle
Elizabeth	Elizabethtown
Person St. and Calvary	Person St.
Newton Grove	Newton Grove
Stedman	Cokesbury
Siler City	Siler City
Carrboro	Carrboro
Grimesland	Grimesland

July 29-July 4

Fairmont	Bethesda
Biscoe	Biscoe
Richmond	Steele Mills
Roberdel	Ledbetter's
Rowland	Centenary
St. John-Gibson	St. John
Wadeville	Ophir

July 6-11

Chadbourn	Cerro Gordo
Burgaw	Burgaw
Kenansville	Kenansville
Ingold	Garland
Wilmington Ct.	Wesley Memorial
Faison-Warsaw	Goshen
Southport	Southport
Magnolia	Centenary

July 13-18

Carver's Creek	Council
Wallace-Rose Hill	Rose Hill
Kenansville	———
Shallotte	Village

July 20-25

Parkton	Parkton
Person	Concord
Roper	Mackeys

July 27-August 1

Battleboro-Whitakers	Whitakers
Halifax	Tabor
Warren Ct.	Bethlehem
Warren Ct.	Providence
Cedar Grove	———

August 3-8

Bladen	Deems Chapel
Oriental	Oriental
Atlantic-Springfield	Williston
Seven Springs	Beston
Dover	Dover

August 10-15

Stem	Stem
South Alamance	Saxapahaw
Mt. Tirzah	Helena
Haw River	Bynum
Andrews	Andrews
E. Roxboro-Longhurst	Longhurst
Rougemont	Rougemont
Durham	McMannens
Cary-Apex	Cary
Bahama	———

August 17-22

Robersonville	Robersonville
Matamuskeet	Watson's Chapel
Fremont	Fremont
Yanceyville	Shady Grove
Vanceboro	Epworth

August 24-29

McKendree	Pinetops
Fairfield	Fairfield
Pink Hill	Woodington
Hookerton	Hookerton

It will be noted that the district training week idea has been followed in so far as possible in the planning of these training schools. For instance, June 22-27 is Fayetteville district training week, during which most of the schools to be held in that district will be conducted. The following week is Rockingham district training week, and the next Wilmington district training week, and so on. The presiding elders and pastors are co-operating with a view to developing an **esprit-de-corps** that will stimulate the work throughout the district and conference. The instructors will not only teach but co-operate during the week in various ways to the end that the work of the church may be brought vividly to the forefront and many new persons enlisted in the membership of the Sunday school. Miss Lucy Foreman, head of the Cokesbury training work of the Sunday school work of the General Sunday School Board, will be with us part of the time, and eight of the students in the Duke school of religion will assist us as instructors.

APRIL SHOWER OF CREDITS

During the month of April 579 certificates of credit were awarded to persons in the North Carolina conference; 528 standard credits and 51 Cokesbury credits.

Out of the 528 standard credits, 504 were issued through training schools, 16 through colleges, five in local training class held in Kinston, and three by correspondence. Nine diplomas were awarded, and one Blue Seal, as follows: Diplomas: Mrs. W. Allen Kindel, Miss Vara Herring, Miss Mabel C. McDade, A. S. Cline, Rev. W. F. Elliott and H. L. Swain of Raleigh, Miss Virginia Johnson of Burlington, George Strickland of Pine Level, and Rev. J. W. Dimette of Graham. Blue Seal was awarded Mrs. B. Whiteside of Bayboro.

Of the 51 Cokesbury credits awarded, 47 were earned in training schools, and four by correspondence.

ROCKY MOUNT CREDITS

The seventh annual session of the Nash - Edgecombe standard training school was held in the First Methodist church, Rocky Mount, the week of May 11-16, with four courses being offered. Out of an enrollment of 43 persons from four Sunday schools, 36 persons received certificates of credit. One office credit was also issued. Credits by schools are as follows: Clark Street 21, plus one office credit, First church 10, Nashville 3, and Tarboro 2. Teaching in the school were President C. C. Alexander of Louisburg, Mrs. O. V. Woosley of Winston-Salem, Miss Jane McDonald of Columbia, S. C., and Miss Keene.

ORDER SURVEY CARDS

In an effort to discover and reach people not now identified with the Sunday school, many pastors are planning community surveys this summer. All interested, whether pastors or laymen, may secure these cards upon request.

What this country needs is less permanent waving and more permanent roads.

Western N. C. Sunday School

CORINNE LITTLE, Editor, Lexington, N. C.

GENERAL CONFERENCE NEWS

The report of the committee on Sunday school legislation which has been adopted by the General Conference shows a number of minor changes and a few items of new legislation. The dual special plan which has been in operation for several years has now become a fixed law. In paragraph 350 a new item is instrted to read as follows:

"To provide, in co-operation with the Board of Missions, a joint missionary special to be known as the home and foreign missionary enterprise, proceeds from which shall be used as follows:

(1) Ten per cent shall be set aside for use of the General Sunday School Board in its program of education in missions and social service in the Sunday schools, for the cost of placing shares in the home and foreign missionary enterprise, and for the work of the board in home and foreign Sunday school extension.

(2) One-half of the net proceeds shall then be used in foreign missionary work as follows: (a) The first claim upon this half shall be for financing the budget of Sunday school work in foreign fields as jointly agreed upon by the General Sunday School Board and the Board of Missions. (b) The remainder of this half shall be devoted to missionary work in foreign fields, for those objects that shall be agreed upon between the Board of Missions and the General Sunday School Board.

(3) The other half of the net proceeds shall be devoted to Sunday school extension in the territory of the annual conferences in the United States as follows: (a) One-tenth of this amount shall be directly administered by the General Sunday School Board in extension work in the weaker conferences, or in special areas where the annual conference is unable to provide for the work. (b) The remainder shall be used by the Sunday School Board of the annual conference in which the money was raised, for Sunday school extension in its own territory, wherever the annual conference board enters into an agreement with the General Sunday School Board to carry out a program of Sunday school extension in harmony with the policies of the General Sunday School Board, and to employ a secretary for this purpose. It shall be a part of this agreement that the Conference Sunday School Board shall make an annual budget for the conference extension program and shall submit the budget, together with quarterly reports on the distribution of the funds herein provided for, to the general secretary of the General Sunday School Board, who shall transmit the same to the joint committee provided for in paragraph 367. Wherever such an agreement is not entered into the remainder of this fund shall be retained by the General Sunday School Board for use in its extension work as provided for in item (3) (a) above."

MYERS PARK

With their new church auditorium completed and improvements and additional equipment being secured in the temporary Sunday school plant, the workers at Myers Park are entering upon a new era of endeavor and accomplishment in their Sunday school work.

In a recent visit there the writer had the pleasure of meeting with the workers in the primary department to discuss their own problems as they enter a lovely new room and attempt to organize for a larger group and for better work in the department. Mrs. Warren Irvin, the new superintendent, is just bubbling over with enthusiasm, and is untiring in her efforts to find the best way to plan and work out every detail of work. She is a most teachable teacher.

After this conference we attended the workers' council, where a social half hour was enjoyed, followed by a most interesting business session. Items showing progress were noted in the reports from the various departments, and activities reaching beyond the Sunday morning session were included in several reports. At the close of the business session the writer led a discussion of our new lesson materials.

Under the inspiring leadership of Dr. G. R. Combs, the pastor, and Mr. George Westbrook, the superintendent, these fine workers at Myers Park are reaching out after better things in their several departments.

CONFERENCES AND CAMPS

No one questions the great need of the church today for providing such means of training for its young people as will enrich them in Christian living and develop those natural abilities for leadership that are found in young life.

To meet this need, the Sunday School Board has very wisely planned summer conferences and camps at Lake Junaluska as follows:

The Young People's conference, for young men and women 18 to 24 years of age; the older girls' camp for girls 14, 15, 16 and 17 years of age; the camp for older boys 13, 14, 15 and 16 years of age.

This is the sixth year that a young peoples' conference has been held, with results that are most gratifying. Those who know this work speak only in terms of praise of the splendid work done. This conference will be held July 8-19. A splendid faculty, including some of the nation's outstanding leaders of young people, has been secured. The cost of the entire conference to anyone attending will be about $30 in addition to railroad fare.

Camp Cheonda, owned and operated by our General Sunday School Board, is one of the best equipped camps to be found. It is ideally located at the upper end of the lake and easily accessible. The girls will occupy the camp from June 30 to July 30. The total cost for each of the two-week terms is $35, or $70 for the entire month. The boys will have the camp for one session of 22 days—August 4 to 26. The total cost will be $50.

Some churches in the Western North Carolina conference pay all or part of the expenses of one or more delegates and feel that in doing so a very worth while investment is being made.

PASTORS' SCHOOL

The 1930 session of the North Carolina pastors' school will begin Monday, June 9, at 8 p. m. The regular class room sessions will begin at 8:15 Tuesday morning, June 10, and continue until Friday noon, June 20.

The courses of study, texts and instructors for those taking graduate work are given below:

The Church and Its Work, Dr. H. L. Smith. Text to be selected.

A Minister's Message for the Needs of Today, Dr. H. L. Smith. Text, "Jesus and Our Generation," Gilkey; and "Christ of the Indian Road," Jones.

Social Teachings of Jesus, Dr. Elbert Russell. Text, "The Social Principles of Jesus," Rauschenbusch.

The Christ of the New Testament, Dr. Elbert Russell. Text, "St. Mark's Life of Christ," Sledd.

Church Building Problems, Mr. H. N. Haines. Text, "Building for Religious Education," Tralle and Merrill.

Present Rural Conditions and Problems, Prof. L. Riggleman. Text, "The Farmer and His Community," Sanderson.

The Church Serving the ((Rural) Community, Prof. L. Riggleman. Text, "A New Day for the Country Church," Harlan.

International Aspects of Christianity, Dr. T. H. Haden. Text, "The Cost of a New World," Maclennan.

Missions and the Christian Message, Dr. T. H. Haden. Text, "Human Needs and World Christianity," McConnell.

Principles of Religious Education, Mr. L. F. Sensabaugh. Text, "Principle of Religious Education," Emmet and Stevick.

Sunday School Management (large schools), Mr. L. F. Sensabaugh. Text, "The Church as a School," Munro, and Programs of Work.

Sunday School Management (small school), Mr. L. L. Gobbel. Text, "How to Run a Little Sunday School," Ferguson, and supplementary material.

Interpretation Programs of Work, Mr. O. V. Woosley. Text, Programs of Work.

CHILDHOOD

"The child becomes what his childhood leads into. Those who have childhood in its keeping hold the destiny of tomorrow's society and civilization. Childhood is God's challenge and man's opportunity." — Bishop John Monroe Moore.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

First Church (Elizabeth City)—G. W. Perry 10
◇◇South Camden—H. B. Baum 6
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

5◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 18
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 3

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 12
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 8
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Maiden—R. S. Howie 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P. Powell 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT
South Camden ..... H. B. Baum

GREENSBORO DISTRICT
New Hope ..... A. C. Waggoner

ROCKINGHAM DISTRICT
Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT
Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WINSTON-SALEM DISTRICT
Marvin ..... T. B. Johnson



"Better in Every Way"

"I have taken two bottles of Lydia E. Pinkham's Vegetable Compound and can honestly say I feel much better in every way. I used to feel so lifeless and had no interest in anything and had to lie down often because of female weakness. Now I have a new hold on life again. My husband can see a great difference in my appearance. I heard of the Vegetable Compound through friends and I am so glad I did."—*Mrs. Wm. Mueting, 1267 Morgan St., Santa Rosa, California.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

Sick People Look



Here Is The Medicine That
Will Do The Work

Its free action on the bowels quickly relieves constipation which is the usual cause of stomach disorders, kidney and liver trouble, biliousness, dizzy feeling, gas pains, bloating, neuritis, coughs and colds.

HERB EXTRACT
(formerly called Herb Juice)
helps you to enjoy good health. You don't need pills with this medicine. Refuse imitations, nothing like the genuine as shown above.
Get it at your druggist's.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

DURHAM DISTRICT EPWORTH LEAGUE INSTITUTE

The Durham district Epworth League institute was held April 25 and 26 at the West Durham church. On Friday evening there was held a get-acquainted and social meeting. Mr. Schwartz, our special field secretary for our N. C. Conference Epworth League, conducted the period of games and pep songs. He certainly gave the leaguers a good time, and succeeded wonderfully in instilling some of his pep into every one present. Mr. C. Gehrman Cobb, our conference treasurer, was with us at this time and gave us a very interesting ten-minute talk. At the close of the meeting ice cream and cake were served to the 110 people present at that time.

The institute continued on Saturday morning, beginning at 10 a. m. The district secretary presided. The program for the morning session was:

Song, "A Charge to Keep I Have."

Devotional, led by Rev. R. E. Brown, pastor of West Durham church.

Roll call of the league chapters in the district.

Report from each chapter.

Appointment of resolution committee: Rev. R. E. Brown, Reba Cousins, Esther Wright.

Announcements: Specialization institute (42 credits issued. Summer assembly at Louisburg July 7-11. Lunch at 1 p. m. in basement of church.

Talk by district secretary on "District Goals": Higher rating on standards. More chapters organized. Pledges from all. Reports to district every quarter. More leaguers observing quiet hour, fellow workers and stewardship covenant.

Problems presented by leaguers and answered by Mrs. L. C. Summers from Central Office.

Then followed the address by Rev. T. M. Grant of Wilson, our conference president. The subject of his inspiring address was "Following the Christ." The institute was closed by a devotional service, "Follow Me," led by Mrs. L. C. Summers, assisted by Miss Bessie Jones, soloist, and Mrs. George Gilliam at the piano. This was a most impressive service.

League benediction.

We then adjourned to the basement for lunch. There were about 100 people gathered around the tables to enjoy the delicious luncheon, which was served by ladies of the West Durham church. Rev. J. C. Wooten, presiding elder of Durham district, returned thanks.

The address of welcome was made by Mr. Cecil Baker of West Durham, and the response was made by Miss Doris Apple of Burlington.

The pastors, conference officers, and visitors were then introduced. Among the visitors present were the following: Rev. and Mrs. T. M. Grant and family of Wilson, Rev. and Mrs. B. F. Boone of Pinetops, Rev. Philip Schwartz and daughter, Rev. and Mrs. J. C. Wooten, and Mrs. L. C. Summers of Central Office, Nashville, Tenn.

One of the most enjoyable features of the district institute was the singing of pep songs at the close of the luncheon. Every one joined in and enjoyed to the fullest extent the hour of fun and fellowship together. Mrs. George Tyson,
Secretary.

YANCEYVILLE CIRCUIT

Miss Blanche Wood is the newly elected president of the senior Epworth League at Prospect church. Miss Wood's address is Yanceyville, N. C. (Star Route).

EDENTON STREET, RALEIGH

A picnic officially closed the winter and spring activities of the senior Epworth League of Edenton Street Methodist church Thursday night, May 22. The young people, numbering about 75 were carried on a straw ride to the Douglas pond on the Wake Forest road where the picnic was held.

A number of State College students gave an interesting stunt in which they paid respect to the service the Epworth League has done for them this year. Members of the league returned the toast with a similar act in which they welcomed all State College boys back next year.

Throughout the school year the Epworth League has met every Sunday night at six o'clock in Edenton Street church for a fellowship service until 6:30, when its regular devotional meeting is conducted. These meetings have been very successful, the fellowship service reaching an attendance of 103 and the devotional service 117. During the summer the meetings will be continued, but the fellowship hour will be eliminated until next fall. However, several straw rides and picnics have been planned for members during the summer.
Reporter.

ENFIELD

The young people of this charge have not had an Epworth League for a number of years, but Rev. E. H. McWhorter, their pastor, gave the conference special field secretary an opportunity of presenting this cause Sunday, May 25, and they hope to organize a senior league soon.

Western North Carolina Conference

BETHEL INSTITUTE

On Sunday evening, May 4, we enjoyed meeting with the leaguers of Wadesboro, at which time they gave a helpful devotional program. They remained and sat together for the preaching service and sang a special song for us. Miss Frances Tabor, daughter of good Brother J. B. Tabor, teaches in the Wadesboro schools and is the leader of this fine group of leaguers. Beginning on Monday evening, a large number of these young people came out to Bethel and joined the Bethel leaguers in the week's study of the handbook. Thirty earned their certificates and enjoyed the games and refreshments on the lawn in the moonlight on Friday evening. We had a most enjoyable week sharing the joys of housekeeping with our good friend and schoolmate, Brother J. B. Tabor, Jr.

OFFICERS

Each chapter should have selected the new officers for 1930-31. These are elected each year in May and installed the first Sunday in June. Some are reporting these new officers as having been elected for a quarter, and for six months. You get your outline of the year's activities and definite policy rather confused if you change officers during the league year. Please remember it is a very important preliminary requirement that you report the names and addresses of your officers to your district secretary and to our conference office.

ASSEMBLIES

We have mailed each pastor a folder of information concerning the Hi-League Assembly June 23-27, and the Senior, June 30-July 4. We also sent each one the necessary sheet for sending in the names of those 13-17 years of age who are expcting to attend the Hi-League assembly. If your pastor forgets to present these, please ask him about it. We are also sending information to the address in our hands for your chapter. If any further information is desired, please write us at Mooresville.

PILGRIMAGE TOURS

Again we are privileged to represent the Epworth League Pilgrimage Tours. This year the following tours are offered: One featuring Yellowstone Park and Pike's Peak; one featuring the Canadian Rockies; one featuring Mexico City; one featuring the great Western Cities. We have folders of descriptive information, etc. If you or any of your friends are interested at all in a most worth while and happily conducted sight-seeing pleasure tour, just write us for these circulars. Remember the same address—Box 236, Mooresville.

KERR STREET

Kerr Street, Concord, young people have reorganized their league work and are resolved to do systematic, earnest work. Miss Bessie Sapp is president. We enjoyed speaking to the congregation at the eleven o'clock hour and the leaguers at the close of the service. It was a pleasure to be in the home of Brother Wilkinson, the pastor, a schoolmate of former days. He brings things to pass.

Children's Storyland



NEW YEAR'S DAY

The breakfast bells rang cheerily throughout the house, calling every one to breakfast. Father and mother always wanted all of the boys and girls in the family to be on time for breakfast, but big brother Tom and big sister Ethel always found something at the last minute that just had to be done, and so they were often late. But this morning Tom dropped his book the minute he heard the bells and started at once down stairs, and Ethel tucked the last hairpin hastily into her hair and hurried down. Little James and Baby Joan really had to run to get to the breakfast room first that morning. For this was a very special morning. It was New Year's Day!

"How lovely it is to have all of you on time," mother said with a smile as the children entered.

Father dropped his paper and said with a chuckle, as Ethel dropped a kiss on his cheek: "Well, well, to think of having all of you on time at once."

"Oh, that is nothing," Tom said importantly, "we will be on time every morning from now on."

"Yes, indeed, we will, every single morning," added Ethel.

"It will be something new if you do," James reminded them.

"Oh, yes, James," laughed Tom, "It will be something new. You see this is a new year, and Ethel and I have made a New Year's resolution not to be late a single time this year."

"So that is it," father said seriously. "It is a splendid resolution, children, but you know the best part of a resolution is the keeping of it."

James did not say anything for a while, but he was thinking hard. After breakfast was over he slipped out through the back yard to the barn where he always went to think things over. "Now what New Year's resolution shall I make?" he asked himself. "If Tom and Ethel can make one that will please father and mother, I can too. But I can't make a resolution to be on time for breakfast, 'cause I have never been late." And he thought and thought. Then all of a sudden he said out loud, "I know what I will do!" and he jumped and started toward the house. "But I will keep it a secret," he decided," until I get it started."

He went to the little room where his bed and clothes were and found his night clothes on the floor just where he had left them. "I'm glad mother didn't get here first," he said, and set to work as fast as he could to pick up all of the clothes and put them away where mother kept them. Then he began on the bed. It was a pretty big job for a little boy to make up a bed, but he worked and worked and finally he got the covers all smoothed out, except right in the middle where he couldn't reach. "I guess I'll have to ask mother to help me straighten that," he sighed. "But then I 'spose she had rather smooth one little place than the whole bed." He looked around the room and decided that it would do. Then he went out and waited for mother to hear what she would say.

Before long he heard her coming upstairs, and she went right to his room. "Why, who has cleaned up this room?" he heard her ask in surprise.

Then he ran out and told her. "I did it, mother, for my New Year's resolution," he said.

"Why, James, did you clean up this room and make the bed all by yourself?"

"Well, I thought you would rather I'd do that than anything else, 'cause you have so many rooms to clean up, but I didn't get the bed smooth right in the middle." So mother helped him get it straight.

That night at supper mother told about the New Year's resolution that James had made.

"Well, now, that is fine," father said, "to think of a six-year-old boy being able to keep his own room in order. You make me feel ashamed, son. I think I shall have to make a New Year's resolution myself about keeping things straight."

"So will I," agreed Tom.

"And I will, too," said Ethel.

"Me too," said Baby Joan.

"You precious family," said mother with her very sweetest smile, "you will have me dreadfully spoiled!"

But they all laughed at the idea of mother being spoiled. And, will you believe it, they all kept their New Year's resolution!—Christian Observer.

"Mamma," said little Dora at the breagfast table, "does God know everything?"

"Certainly."

"Does he know that I am now eating bread with jam on it?"

"Of course, child."

"Then, mama, does he know there isn't much jam on it?"

The preacher drove up to a country home with a team of horses and little Tommy met him at the gate and asked:

"Is both them horses yours?"

"Yes," replied the minister. "Why do you ask?"

"'Cause my ma said you were a one-horse preacher."

The trouble with most singers is that they don't practice what they screech.—Everybody's Weekly (London).

PUSSY-DEAR'S STOLEN TRIP

"There, Pussy-dear, I'm sorry to leave you, but Grandpa Tracy is very ill, and Natilee, mother and I are off to his home in an hour's time. Mother says that kittens might be in the way, and so Dollie, next door, is going to keep you." With the explanation Anne embraced the black kitten serenely sleeping on the porch and hurried away to dress. Very soon everything was ready, and the big car stood waiting at the gate.

"Don't wake Pussy, Natilee," Anne said as they tipped by. "I don't want her to see us go." The little girls were comfortably seated, and soon tearing along toward the Tracy's at a rapid rate. The twenty miles were rapidly driven, and they were all happy to find grandpa better. After finding out that Anne and Natilee began having a good time on the farm. Each morning they would visit the cows, horses and colts, making friends with all the barnyard animals. One day Anne received a card from Dollie. "We are going to stop by and see you all tomorrow," it said. Then at the bottom a postscript, "Pussy-dear is well." Natilee and Anne gasped, "Whol'll keep Pussy-dear while Dollie comes?"

"Oh," comforted Anne, after thinking for a moment, "she's only coming for a day, you see!" Natilee and herself then began planning a happy visit for Dollie. Bright and early the next morning up rolled the car with their little friend and her parents. Mrs. Sams jumped out, lifting carefully a basket by her side.

"This is something for Grandpa Tracy," she said. Anne took it, and as she did so something inside began to move.

"It's alive!" she cried in astonishment, but Dollie's mother shook her head. Just then, as if to assert that her little mistress was quite right, there came a clear "m-e-o-w" from under the basket. In an ecstacy of delight the children knelt and opened it quickly, and Pussy-dear, black and merry as any one after her stolen drive, jumped out.

"You precious kitty!" Anne said. "You just had to find a way to come, and now that Grandpa Tracy is getting well, you can stay, too, for a nice visit and change of air."

Every one joined together in a great laugh, while Mrs. Sams remembered that she had left the basket open to put something extra in just before the car came to the door, and, hurrying in, closed it without looking inside again.

"We are so glad," said both Anne and Natilee, clapping their hands as they led the way happily. Pussy-dear was in the procession also, enjoying the frolic as much as any of the guests.—Kathleen Hay, in Child's Gem.

THE ETERNAL CHALLENGE

(Continued from page 13)

some laughing and smoking, others glowering and angry.

Nick walked amongst them, and spoke to them as if nothing had taken place, but very few returned his salutations. Mostly, they looked at him sullenly and defiantly, but they did not molest him.

He went to his office and read the letters that had come for him, but they had little significance to him. What a fiasco it was to receive orders for work that could not be done, and requests for settlement that could not be made!

Presently he went to the window and looked out; the office was in a side street which led into Manchester Road. The scene was depressing beyond words. Like many Lancashire towns, Ben's Cross was grim and ugly. For months in the year the sun seldom appeared, and even when it did not rain, which was not often, a black pall of soot and smoke brooded over the town. Even now, in spite of the mills being idle, a heavy mist made everything depressing to a degree.

Presently his eyes flashed as if with a look of recognition, then, without waiting a recond, he left the room, ran down the stairs, and out into the street.

"Reuben Sutcliffe, a word with you."

For a moment Sutcliffe seemed startled at Nick's sudden appearance, and at the earnestness of his voice, but only for a moment. He looked at his interlocutor defiantly; took his pipe out of his mouth, knocked it against his heel, and then spat contemptuously. A second later he was walking down the street again as though Nick had not spoken.

Nick's eyes blazed with anger. He saw that the little scene was watched by hundreds of unsympathetic eyes, and he heard insulting laughs on all hands. He knew what the men were thinking, what they were saying to each other. After all, he had spoken kindly, and being sensitive and proud, he did not care to be the laughing-stock of such as he saw round him. Seeing the fellow had been insulting, why not let him go? He would make no further efforts towards a friendly understanding. Then, remembering what Muriel Redfern had told him on the previous night, he wavered. Did Naomi Shuttleworth believe that he was responsible for what had happened to Bella Sutliffe? Did she think—?

He took a few hasty strides and was again at Reuben Sutcliffe's side.

"Reuben," he said, "I want to speak to you. No, it is not about the strike—that is not my business just now. I want to ask you some questions."

"Why should I?" Reuben asked with an oath.

"Because you boast that you want to be fair," replied Nick.

"Fair! What do you know about fairness? When did you ever try to be fair to me?"

"When I gave you a job; when I refused to sack you," Nick could not help replying.

Reuben hesitated a second. "Well, what do you want to say?"

"Come into my office, and I will tell you."

A score of men heard the conversation, and many looked at the two as if wondering what would happen next.

"Do you think I am afraid of you?" snarled Sutcliffe.

"I haven't thought anything about it; but I shall think you are if you refuse to listen to what I want to say to you."

Reuben again cast a quick glance at the men who listened.

"All right," he said, "go on; no one shall ever say that I am afraid of any man, especially of a master."

Nick led the way to his office. It formed part of the great loom factory, which was usually a bee-hive of industry and a riot of noise, but was now as silent as death.

"Any of your spies around?" asked Sutcliffe.

"There may be a few men on the place; I don't know. At any rate, we shall not be disturbed in my office."

Reuben followed Nick up the office steps, and with a little swagger walked through the door, which Nick held open.

"You remember what passed between us when you were here last?" asked Nick.

"Yes, I remember."

"You asked me certain questions which I answered."

Sutcliffe was silent.

"You believed me then. Do you believe me now?"

Still Sutcliffe did not speak.

"You knew I told you the truth; you know it now," went on Nick.

The two men stood before each other, each looking steadily into the other's eyes. They were both young men, strongly and powerfully built, although Reuben was the more powerful of the two. He had a stronger personality, too. His features were cast in a larger mold, his eyes were larger, and the fact that he had been a leader of hundreds of men in the town gave him a feeling of confidence. And yet he was influenced by the other's presence. Perhaps there was something in Nick's quiet tones, and in the fearless way in which he looked at him, which made him feel that here was a foeman not unworthy of his steel.

"I told you then," went on Nick, "that I knew nothing of your sister's whereabouts; that I knew nothing of the reason why she left home. Of course there has been a great deal of gossip, but I know nothing of the truth."

He looked steadily into the other's eyes as he spoke, and his words came clear-cut, distinct, decisive. In spite of himself, Reuben felt his eyes falling before those of the other.

"You believe me?"

"I never said I didn't." The words came slowly, as though he uttered them against his will.

"Then why have you been silent when you knew that what has been said is a lie?"

Reuben mutttered some words under his breath, but Nick could not distinguish what they were.

(Continued on page 28)

Mother!

Child's Best Laxative is "California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

Tastes Good!

This strength-building cod liver oil is pleasant-tasting, palatable and thoroughly effective in putting on firm flesh. Containing no harmful drugs it can be taken regularly with no ill-effects. Insist on Yerkes.

YERKES
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Greatly Reduced Fares between all stations within radius of 150 miles. Two-Day and Six-Day Limits.

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Railway System

THE SOUTHERN SERVES THE SOUTH

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

NOTES

The Elizabeth City district meeting will be held at Gatesville, June 26. An interesting program to be announced later is being prepared.

Mrs. R. H. Willis, Sec.

* * *

The Raleigh district missionary meeting will be held in Oxford on Friday, June 6, 10 a. m. to 3:30 p. m. The three adult missionary societies of the church will serve lunch. All societies in the district are urged to send delegates, and each president is expected to give a brief report for 1929.

Helen White, Secretary.

* * *

Mt. Olive auxiliary has organized a business woman's circle which is circle No. 5 of the auxiliary. At a recent meeting with Miss Sallie Rose six new members joined, bringing the membership to 15, and four visitors were present. Features of the program were talks on "The Education of Children in Rural Districts" by Mrs. J. W. Wilkins and Mrs. E. N. Harrison, and the "Rural Parish of the Future by Mrs. R. A. King.

* * *

The Fayetteville district meeting will be held June 10 at Steele Street Methodist church, Sanford, opening at 9:30 o'clock. Luncheon will be served by the hostess auxiliary. Every auxiliary in the district is expected to send delegates. All new auxiliaries should have a full delegation. The preachers of the district are extended a special invitation to be present. Each auxiliary should notify Mrs. Linda Williams, Sanford, as to the number expecting to attend.

Mrs. J. W. Whitehead, Sec.

DURHAM DISTRICT MEETING AT LONG MEMORIAL CHURCH

The annual meeting of the Woman's Missionary Societies of Durham district M. E. churches was held in Long Memorial M. E. church, Roxboro, May 21, beginning at 8 in the morning and lasting until 4:30. The large church auditorium was filled with delegates and members from at least 35 of the 42 secieties of the district, comprising Alamance, Caswell, Durham, Orange and Person counties. Many visitors were present, including 15 ministers and visitors from other churches.

The Roxboro ladies had decorated the church with quantities of pink, red, and white peonies, and sweet peas of every color. Rev. T. A. Sikes led the devotional service, after which Mrs. W. T. Pass gave a most cordial welcome address. Mrs. H. F. Munch of Chapel Hill graciously responded to this.

The district secretary, Miss Florine Robertson, presided over the meeting and gave a comprehensive and interesting account of the district work for 1929, and begged for even greater things for 1930. Mrs. C. D. Riggsbee of Durham acted as secretary and read the 1929 minutes. Most of the morning was spent in recognizing delegations from the various churches and in hearing reports from each on the past year's work. These reports showed wonderful achievements and efforts by the various societies under capable leaders.

Delightful solos were sung during the morning by Mrs. Wheeler Newell and Mrs. Preston Satterfield, with Mrs. H. K. Street at the organ; and in the afternoon the vested choir of the church sang a splendid anthem, after which a double male quartette sang a stirring negro spiritual. Miss Lucy Boone of Burlington sang a sweet solo in the afternoon also.

Mrs. E. C. Durham, district Voice agent, presented the Council magazine very effectively in a few words, after which Mrs. W. T. Pass presented Miss Anna Webb, pioneer member at Roxboro, and Mrs. Nichols, mother of Miss Mary Nichols, home missionary from Roxboro working in Shreveport, La. Rev. T. A. Sikes at this time introduced the preachers to the congregation.

Mrs. H. P. McKay of Front Street gave a most interesting account of the annual conference held at Rocky Mount April 29 to May 1. The ladies then went into departmental conferences held in separate rooms of the church, discussing their problems for half an hour. Mrs. Gates led in the officers' meeting; Mrs. J. C. Wooten of Durham, children's work; Mrs. Mamie Merritt of Roxboro, social service; Mrs. Sanders of Roxboro, mission study; Miss Lilly Duke of Durham, young people's work; and Miss Robertson, zone leader.

As these conferences closed the entire body marched down Main Street to the spacious lawn of the lovely home of Mr. and Mrs. Harry Winstead and found a table stretching all the way across the lawn, piled high with every kind of tempting and delicious food, cooked and served by the Mary Hambrick society leaders. Rev. Mr. Brown of West Durham gave the invocation, after which plates were given to all and they went around the table and piled their plates as high as they would. Iced tea was served in abundance. Immediately after the lunch a photograph of the entire body was taken in front of the large brick residence.

Mrs. F. L. Hunter of Durham held a most touching afternoon devotional service on "The Pentecost," after which interesting reports were given by zone leaders: Mrs. J. W. Dimmette of Alamance, Mrs. J. Ernest Murphy of Caswell, Mrs. S. F. Nicks of Person, and reports were read from Mrs. J. C. Dailey of Durham and Mrs. L. R. Sturdivant of Orange, who were absent because of illness in the family.

Mrs. A. M. Gates of Durham, conference president, spoke most earnestly and interestingly half an hour on "Maintenance," giving facts and figures that amazed the ladies, and showed the need for more earnest endeavors. As she finished, Miss Robertson presented to her a life membership certificate as a gift from the entire district, an evidence of the love and esteem in which she is held. She also presented the life membership to Mrs. Gates, who was wearing a shoulder corsage presented her by the zone leaders, to whom she gave cordial thanks.

Mrs. J. C. Crutchfield of Burlington, district leader of children's work, presented her work in a few well chosen words, after which Mrs. Mamie Merritt of Roxboro presented the mission study certificates for the past year. These went to the Graham society, Branson, and Chapel Hill. Mrs. H. F. Munch then invited the meeting to Chapel Hill for next year, and this was unanimously accepted. The resolutions committee composed of Mrs. J. W. Smith, Mrs. R. E. Warren, Mrs. J. E. Shaw, Mrs. T. W. Young, and Miss Bessie Thompson made its report, expressing thanks and gratitude to all who helped make the meeting a success.

The children and young people of Mary Hambrick Society presented as their contribution a most pleasing pageant, "School Girl and Slave Girl," which was well given and greatly enjoyed by the audience. Rev. H. M. Lance gave the benediction, after which the meeting adjourned.

The Mary Hambrick had spared no pains in making the day an ideal one for the 250 or more visitors, and everyone was profuse in praise for the splendid entertainment accorded the meeting.

MEMORIAL SERVICE FOR MRS. J. B. MARTIN

On Monday afternoon, April 7, the Woman's Missionary Society of Page Memorial church at Aberdeen held a most impressive memorial service for Mrs. J. B. Martin. Mrs. Martin, who died recently in her ninety-second year, was the senior member of the society and is known throughout our conference for her devotion to the cause of missions.

After the singing of "How Firm a Foundation" Mrs. Forrest Lockey read the Scripture from the 31st chapter of Proverbs. Miss Mary E. Page gave an interesting history of her early life and Mrs. T. B. Wilder paid a beautiful tribute to her as a friend and neighbor. Mrs. H. E. Bowman gave an appreciation of her life and Mrs. E. L. Pleasants told of the simple and impressive burial services held for her at Chapel Hill on February 27 of this year.

Born of consecrated parents into a Christian home, Mrs. Martin, as a child, had instilled into her the principles of right living and unwavering faith, which guided her long and useful life. Coming South to teach in her girlhood, she later married a Methodist minister and took her place as a faithful helpmeet and ideal mother. A home was established

(Continued on page 27)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

SOME THOUGHTS ON WORSHIP

"Worship is a permanent and necesary privilege of the human spirit. It renews the spirit as sleep renews the body, for worship is the conscious love of the spirit of the universe, and we need it regularly like food or sleep."—Richard Cabot.

"Worship is man's search for the society of God. We meet to worship God, not because he needs our praises, but because we need the stimulus, the inspiring, the up-pull of the consciousness of the divine reality, of the things that are before us. We meet because each one is more when with others, than when alone. . . . Worship is an educational process—because it has to do with a social group seeking growth—and its conduct is an educational problem."—Henry F. Cope.

"In worship the individual will meets and recognizes the Universal Will and seeks to become identified with it. The result is the ordering of life's purpose and ideals around some supreme purpose which one takes to be the will of God."—Hugh Hartshorne.

MESSAGE FROM CONFERENCE SUPERINTENDENT MISSION STUDY

Of the 719 Council certificates issued this year the W. N. C. conference received 80, leaving an average of 16.8 for each of the other 38 conferences of Southern Methodism.

W. N. C. conference stands third in number of mission study classes for the first quarter. Greensboro district again had a new mission study class in every society during the first quarter.

One Bible study, "The Missionary Message of the Bible," by Ed. F. Cook, has been placed upon the accredited list of Council studies.

It is time to select your women for one of the summer schools of missions. Either Blue Ridge, June 28-July 5, or Junaluska, July 28-August 8. "Through these you will secure trained leaders to assist in a school for mission study in every district or zone during the third quarter.

Th books for fall study will be taught at these summer conferences. The June Bulletin contains information about the programs at Lake Junaluska. The following quotation explains the Blue Ridge conference of the missionary education movement:

"Nestling in the Blue Ridge mountains of North Carolina is Robert E. Lee Hall, the scene of many inspiring conferences, and among the most inspiring that of the missionary education movement. The program for this year promises to be of great interest. . . The program includes such leaders as Dr. W. A. Harper of Elon College; Dr. C. Rexford Raymond of Chattanooga, Tenn.; Dr. Malcolm W. Dana of New York; Dr. R. B. Eleazer of Atlanta, Ga.; Miss Lucille DuBose of Nashville, Tenn., and Dr. Geo. W. Hinman of New York. There will be courses on the new text books, Bible courses, method courses and other courses of an inspiring and helpful nature. For further information write to Rev. W. Knighton Bloom, D.D., 528 Victor Building, Washington, D. C."

As far as possible the courses in these two conferences are being arranged to conform to the standards of the International Council of Religious Education, in which case international credit will be awarded. For courses not attaining international credit, arrangements will be made for denominational credit.

The dates of these two splendid vacation schools in two such delightful surroundings, should fit into the summer plans of our women, and young people, and be assured you cannot find a more delightful place than Junaluska or Blue Ridge in which to spend ten days.

Mrs. M. B. Goodwin.

IN MEMORIAM

In the death of Mrs. Ethel Wilson Mathes, who passed away on the morning of the twenty-fifth of April, 1930, the Woman's Missionary Society of Hillside Street Methodist church of Asheville, N. C., of which she had so long been a faithful, interested and useful member, has sustained a great loss.

Her loyal service, her gentle manner and her sweet spirit at all times, has shown forth the marks of a true disciple of our Lord. Loved by those who knew her, she will vie in their memories, and the influence emenating from her consecrated, Christian life, will inspire others to follow God, as she followed him.

We pray that in the passing of our friend we may feel that if we are as true and faithful as she, we "may press forward to the mark of our high calling in Christ Jesus," looking to him to keep us faithful to the end.

To her family and others so greatly bereaved we extend our love and deepest sympathy.

Miss Amy B. Hackney,
Mrs. J. H. Cathey,
Mrs. B. M. Collins.

The Woman's Missionary Society of Central Methodist church, Asheville, deplores the loss of a faithful member, to whom the following tribute is given. Mrs. Ward was a sister of Rev. W. L. Sherrill of Charlotte.

Mrs. Bettie Sherrill Ward

On March 7, 1930, after several years of patient and uncomplaining suffering, Mrs. Bettie Lee Ward answered the call of her Master to come hence into that eternal home to be with her heavenly Father forever more.

"Mother Bettie," as she was affectionately called by those who knew her best, was a true, loving mother and a Christian friend. She sought opportunity and means to do good, and found her happiness in serving others. Considerate of others and forgetful of self, she did the things that make friendship real and lasting.

Her heart was attuned to the high appeal of righteousness, which she most ably exemplified. Her aim in life was to serve the cause of God by serving her fellowmen. And she fully declared her faith by her works. Her devotion and loyalty to her church and faithfulness to every day duty were beautiful and inspiring.

"She walked with God as Enoch walked,
On bended knees with God she talked,
And, yearning upward with desire,
Her soul was filled with joy divine.
She loved her God. To every duty she was true.
And thus she walked with God in love,
Whom now she sees in heaven above."

In the passing of our beloved friend, Central Missionary Society has lost a precious treasure. Yet, heaven has gained another jewel; and what is our loss is her eternal gain. The fond recollection of her many virtues will remain with us, till we shall one by one go to join in that great eternal union, where she will be with smiling face to greet us. And when our time shall come to join our loved ones gone before, it will be with a brave heart and a feeling of confidence to know we will be greeted with joy by our beloved ones.

"For they are not dead, but beginning to live,
In that wondrous home of the blest;
Where the sunshine of love shall woo
The weary to peace and sweet rest."

By one who knew and loved her.
Mrs. R. E. Lewis.

DAVENPORT COLLEGE COMMENCEMENT

Our commencement begins May 31 and runs through June 3. The first day, Saturday, May 31, program is as follows:

2:00-5:00 p. m. Exhibit of home economics department.

2:00-5:00 p. m. Exhibit of art department.

2:00-5:00 p.m. Exhibit of industrial arts.

8:15 p. m. Expression recital.

Sunday, June 1

11:00 a. m. Annual sermon by Bishop Edwin D. Mouzon.

7:45 p. m. Sermon for Y. W. C. A. by college pastor, Dr. R. Dwight Ware.

Monday, June 2

10:00 . m. High school exercises.

4:00 p. m. Alumnae reunion and celebration of the seventy-fifth anniversary of the founding of Davenport College.

5:00 p. m. Senior class day execises.

8:15 p. m. Final concert.

(Continued on page 27)

Sunday School Lesson

JUNE 1

By Dr. Frank M. McKibben.

How to Use Our Talents

Matthew 25:14:30.

Sane and wholesome religion always rests down upon fundamental common sense. The religion of the individual or the social group becomes unnatural, unattractive, defective, and even harmful in proportion to its depature from common sense. Common sense as here interpreted does not rule out the unique and unusual operation of the Spirit of God. But the more we come to understand God's Spirit the more he seems to us to act in accordance with ways we conceive to be fundamentally right and proper. Many things have been done and said in the name of the Holy Spiirt which have offended common sense and brought that same spirit into disrepute. It might also be observed here that frequently scientific knowledge is said to be nothing more or less than common sense raised to the nth degree, that which we discover to be right, proper, and altogether true. In the common matters of living Jesus was profoundly scientific. He possessed consummate common sense.

This insight into the basic matters of life which Jesus had is clearly revealed in such teachings as that of the lesson of this week. Through the course of these studies we have found Jesus dealing with common matters of life, attitudes toward others, toward wealth, toward the ultimate ends of existence, toward God himself. Always we have found his interpretation and teaching abounding in common sense. In the lesson of this week he presents a practical, compelling distinction between faithfulness and slothfulness. Could anything be clearer, fairer, and more basically true to right living and to one's relationship to God than this graphic treatment of the principle of stewardship of service?

This story reveals Jesus taking a positive attitude to a proposition it has taken Christian people many centuries to express in social life. Our democracy is founded upon the principle that "all men are created equal." That principle has not been fully expressed yet in our so-called democracy. Much less is there adequate appreciation of the basic truth Jesus developed in this Parable of the Talents. To some there seems to be conflict between the principle that all men are created equal and the implication of this story that men are not equal in the talents they possess. This is not at all the case. Jesus subscribed to both ideas. The principle of equality rests basically upon the belief in the sacredness and worth of the individual which Jesus possessed. And yet Jesus very clearly recognized a fact of life, namely, that, while people have in general equal opportunity to enjoy life, to reap the results of toil, and to have fellowship with God and one another, yet they differ in the talents they possess upon entering life or come to acquire as they struggle to make the most of it.

It would be well for all of us who are professing Christians to keep Jesus' interpretation of the fact of differing talents always before us. It is a very easy matter to become envious of others and covetous of their possessions, even the possession of talents. This disposition was recognized in the earliest times. It was taken into account in the Ten Commandments. Jesus seemed to treat the five-talent and the two-talent men alike, because they acted alike with respect to their different gifts. And the one-talent man would likewise have been treated as they were if he had taken the same attitude toward his talents as the others did. He placed himself in a different class by his actions. What a story for the envious, the covetous, the dissatisfied among us to keep in mind! In this parable lies the solution to so many modern problems of life, church work, and kingdom activity. This certainty is a principle of life that needs emphasis in these days when the struggle to interpret and make effective the doctrine of universal equality of men is acute. There are limits to that equality that will have to be taken into account. They are imposed by heredity, by chance, by accident, by one's own actions, and by a dozen other factors.

Jesus' answer to those who would complain, find fault with seeming discriminations in life, be envious of others, is that they take full account of what they have, consider well the development and use of it, make the most they can of much or little, and play the game vigorously and fairly to the end. It is common to most of mankind to stand in the midst of real opportunities dreaming of what we would do if only we had the other fellow's chance. The only possible way in which we may come to share the other fellow's chance is to make the most of the one we already possess. Frequently it will develop into a more significant opportunity than the one we crave. What other attitude can we take than that of Jesus? "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things." "Between the little things we could do and the great things we would do, the danger is that we will do nothing." Many people are doing just that. And in the eyes of Jesus that is a great sin. It is failing to meet life squarely; it is missing the mark of one's calling, be it high or low. There would seem to be no greater sin than of failing to make the most of what life has invested in us.—Pittsburgh Advocate.

Conductor (to crowd swarming around a bus already full): "Full up, full up! This is the bus, not a fly-paper!"—Pearson's.

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"I have found Black-Draught to be the best medicine I have ever used for the relief of colds. I have been using it in my home for years.

"My father used it also in his home and gave it to us children. Whenever we had the usual children's complaints, mother would make up a tea of Black-Draught and give us. We always felt better after taking it.

"I also give it to my children when they have colds or upset stomach. Sometimes they get feverish from biliousness. If they begin to get yellow, or their tongues are coated, I make a tea (of Black-Draught) and give to them in small doses. They don't mind taking it at all."

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CLARA SCARBORO MARTIN: AN APPRECIATION

By Rev. W. A. Betts.

A devoted mother in our Methodist Israel she was and nearly 92 years her span of earthly sojourn. Wonderful indeed was her Christily service as neighbor, mother of eight children, and gentle wife of a noble itinerant minister, the Rev. Joseph B. Martin of blessed memory.

An outstanding trait of Sister Martin was intelligent sympathy for and prompt practical assistance cheerfully given distressed persons within the zone of her local neighborhood. But her "charity" was not limited to nearby needs; her sympathies reached unto the uttermost parts of the earth through her faithful nurture of juvenile missionary societies and the ultimate gift of one of her own precious daughters to the mission field. Only heaven can at large repay such unselfish sacrifice and unremitting devotion.

February 26, 1930, marks the date of her departure to be with Christ.

During the last 17 years she dwelt in total blindness, but "had a heavenly light that grew brighter as the years joyously passed, and eagerly she waited her summons home." The loving and tender ministry of children and friends in the residence of her daughter, Mrs. Frank Page, Aberdeen, N. C., cheered the prisoner of hope. Her rapt and persistent interest in current events, religious and secular, throughout the shut-in years was truly surprising and praiseworthy. The Bible and newspaper and magazines were daily read to her and every attention shown by loved ones and friends was deeply appreciated.

The writer can never forget the cultured matron he met when as a student at the university he was introduced to the home circle of the dear man and minister who baptized him in infancy. How those bonny lassies could sing and recite in May Day and other festivities! Our weekly gatherings with other youngsters at the little Methodist church in Chapel Hill on Saturdays for gladsome songfests are hallowed memories.

It was in the beautiful new Methodist house of worship at the university, whose pulpit Bible and hymn book she had donated, her funeral obsequies were conducted by the Rev. Dr. Euclid McWhorter, a former beloved pastor. A few friends of her 35 years residence at Chapel Hill were in attendance. The interment was in the nearby cemetery where repose the mortal remains of husband and children who have passed on. Surviving are four daughters and a son who cherish the fond expectation of the immortal fellowship inherited through Christ the Redeemer: Mrs. Jos. A. Morris and Miss Floyd L. Martin, Route 1, Franklinton; Mrs. Frank Page, Raleigh; Mrs. E. J. Matthews, Charlotte; Jos. B. Martin, Bloomburg, Texas.

Making highways 40 feet wide wouldn't change things much, except that buses would expand to 38 feet.—Kenosha News.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

R. W. B.

COMMENCEMENT PROGRAM

June 10, 7:30 p. m.—Students piano recital, Girls' Glee Club.

June 11, 7 p. m.—Class day exercises on the lawn back of Baby Cottage.

June 12, 8 p. m.—Senior play, "It Happened in June."

June 13, 8 p. m.—Graduating exercises. Address, Rev. C. C. Herbert.

WELCOME, FRIENDS

We extend a cordial welcome to all of our friends to attend any or all parts of the program incident to our commencement. In the past we have had large crowds at our play, but a small attendance on the closing night. We appreciate the large number who come to the play, but we would like to have as many friends with us for the graduating exercises. Our children will greatly appreciate your presence, our seniors will feel honored, and there will be an importance attached to their graduation by your attendance that will mean much to them and to other graduating classes to come.

ANOTHER "FIRST"

For the first time in the history of the Home we have had one of the girls give an individual piano recital. Last Thursday night Miss Veatrice Miller, one of our senior girls, delightfully entertained us with piano selections in which she showed marked skill and careful practice. We are proud of her work and hope it is going to be possible for her to continue her musical studies.

FORWARD

Have you ever stopped to consider how the nature of orphanage work has changed since, we'll say, the time of Charles Dickens? First, we had the establishment of institutions for the purpose of giving unfortunate children a place in which to exist—something to eat, a bed in which to sleep. Later it was found necessary to give these children a little education and some work to do. Next, it was divined that better living conditions would be helpful. Then, and what a wonderful step it was, we awakened to the fact that orphan children are normal children after all, and with this awakening came a change in the whole attitude toward the institution. Today we deal with our boys and girls in as near normal relationships as possible and try to give to them the same chance to make the most of their possibilities that any children have.

We are now passing through another educative process in child welfare—the realization that the orphanage should be a last resort instead of a first resort in the care of dependent children. Where it is possible for families to be kept together, we know that that is better than the breaking up of a home. Where it is possible to place children with relatives or friends who will help them, we realize that such homes can much more easily offer a normal life than an institution. So in our new day we are trying to retain these normal contacts as far as possible. There will always be need for homes such as ours, for there will always be those for whom the other arrangements cannot be made. But it is a great step forward that the other solutions to the problem of dependent childhood are now being accepted and utilized. And as our people begin to understand this new attitude and co-operate more and more in the working out of this phase of our undertaking, the better we shall be able to cope with the situation that faces us in our conference.

"I AIN'T GOT A MUVVA"

H. Tydeman Chilvers, honorary president of the Spurgeon's Orphan Homes, London, England, tells this touching incident:

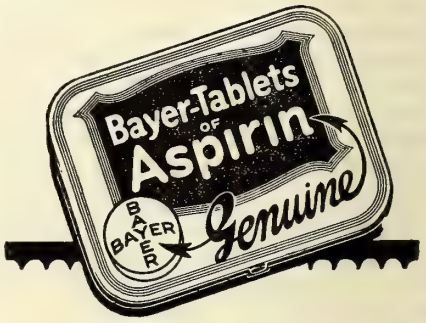
"Some years ago when presiding at a large gathering of children, a speaker in the course of his address made reference to the kindness and love of a mother. After the speaker had concluded, I noticed, several seats from the front, a chubby little boy pushing his fist first into one eye and then the other, and tears were fast falling down his cheeks. I immediately made it my business to leave the chair and go to him; upon my asking what was the matter, he at once blurted out, "I ain't got a muvva." I afterwards found out that he was nearly five years old, and although well cared for by an elder sister who kept house for the father, this little fellow was frequently found fretting over the loss of his dear mother, who had died two years before. On this particular evening, the sore place in his little heart had been touched again by reference to motherhood in the address."

No human agent can take the place of "Muvva." The big aim of our Children's Home, however, is to fill that vacancy in the lives of our children as far as it is humanly possible to do it. It is a fine thing to try to make useful citizens; it is a very worth while project to make possible an education for boys ad girls; it is a glorious undertaking to aid in the development of Christian men and women. But, after all, there is no bigger job that we can have than that of offering that softening, tender, loving touch, which will approach as near as possible the touch of "Muvva."

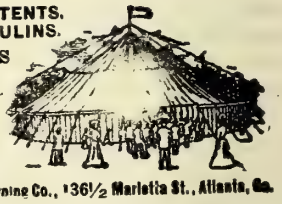
Teacher—You are very slow with figures, Tommy. Come, now, speak up quickly. If your father gave mother a $50 bill and a $20 bill what would she have?

Tommy—A fit, ma'em!

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MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

I find that most of the orphanages throughout Southern Methodism are dependent upon the Sunday schools for a large part of their support. The North Carolina conference through its Sunday schools has been generous toward our 334 children. There seems a little dropping off recently because of the financial depression. Now is the time when I want them to stand by me since our needs are so great. I believe just a little reflection will convince them that their offerings are more needed and appreciated now than ever before in the history of our orphanage. I trust that all will get back on the active list and do their best for our children who need their support.

* * * *

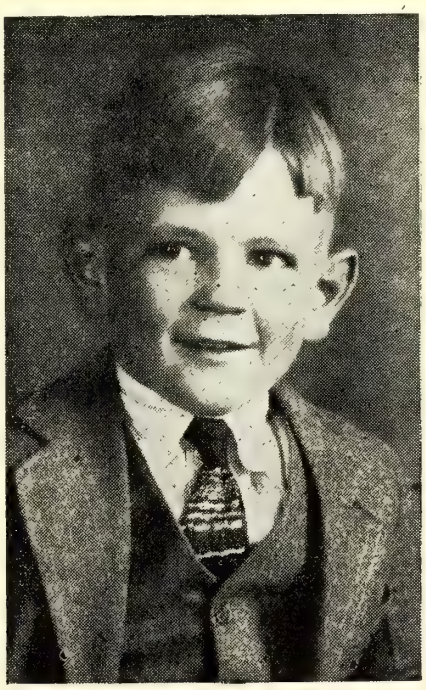
A note from Hon. R. N. Page, president of our board of trustees, congratulating the Methodist Orphanage upon the economical administration of its business affairs is sincerely appreciated. Economy is one thing that is preached and practiced at the Methodist Orphanage from the beginning to the end of the year. It is gratifying to know that our per capita is far below the average per capita cost of the ten largest orphanages in the two Carolinas. We are cutting corners at every possible point in order to keep down our living expenses. I want the friends who make sacrifices to know that their hard earned money is appreciated, and spent as economically as is consistent with the highest development of our children.

* * * *

It was my privilege to attend the Orphanage Conference of Southern Methodism which met in Dallas, Texas, and closed in Waco, Texas. The first two days were held at Dallas in the First Methodist church where the General Conference was in session. The last two days we met at the Methodist Orphanage, Waco. Every orphanage in Southern Methodism was represented except two. Without doubt this was the best one I have attended during the past eight years. Subjects of vital importance were discussed by leaders in this field of child welfare. In a great gathering of this kind, naturally divergent views will be held and presented. It is very helpful to see other viewpoints. A person with a one track mind has no place in orphanage work or anywhere else. We must welcome new ideas from any source that will enlighten our minds and give us a larger vision. Next year our conference will meet with the Methodist Orphanage, Richmond, Va.

* * * *

The Rev. W. A. Cade extended every possible courtesy to Mrs. Nellie B. Rives and the children of the singing class during the Fayetteville district conference which met in Roseboro. Since I was in Texas attending the Orphanage Conference of Southern Methodism, I got Mrs. Rives to take her class to represent our beloved Methodist Orphanage. I trust that the fine impression our children made on pastors and delegates will result in great good to our cause. I am trying to get across the idea that we are the servant of the conference, endeavoring to help to further the cause of the kingdom of God. We have never had such a great opportunity before as confronts us now to do some real Christian service. It is unfortunate that when the need is the greatest our resources are so limited. May I call upon all of our friends to rally to the support of the orphanage so that it shall not be crippled in its mission to the fatherless children of our great conference.



Boy from the Methodist Orphanage, Raleigh, N. C.

* * * *

While attending the conference of orphanage workers of Southern Methodism in Dallas, I had the privilege of sitting with the General Conference delegates from the North Carolina conference and watching the proceedings of this great law making body. The church in which the conference was held is a very beautiful edifice, costing about one million dollars. The personnel of the conference was unusually striking. It has been my privilege to see the last three general conferences in session at the following places: Hot Springs, Memphis and Dallas. It strikes me that the body is too large and unwieldy to obtain the best results. A smaller representation would be more desirable and certainly not so expensive.

This General Conference will go down in history as epoch making. Three foreign mission conferences were granted autonomy. The speeches of representatives from these foreign fields were truly wonderful. I was happy to be present when the dreams of the founders of these important mission fields became a reality.

N. C. WOMAN'S

(Continued from page 22)

at Chapel Hill, where for many years scores of students came under her care, and many lives were influenced for good by her Christian living and character.

While living at Chapel Hill Mrs. Martin organized one of the first missionary societies in our Southern Methodist church. The first woman from the North Carolina conference to volunteer for foreign missionary work was her own daughter and through her influence numbers of others were led to dedicate their lives to the service of the Master.

Mrs. Martin spent the last 15 years of her life with her daughter, Mrs. Frank Page, at Aberdeen and though totally blind, remained interested in everything around her, particularly the activities of her church. At times during the last few years she suffered extreme pain, but her faith never wavered and her cheerfulness and resignation were a wonder and an inspiration to her loved ones and friends.

Last October she went to the home of her daughter, Mrs. J. A. Morris, near Franklinton, and on the morning of February 26, 1930, she went to be with her heavenly Father. At her request a simple funeral service was held in the Methodist church at Chapel Hill and she was buried beside her husband in the cemetery there.

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.
'Tis finished, all is finished,
Their fight with death and sin,
Fling open wide the golden gates
And let the victors in.

W. N. C. WOMEN

(Continued from page 23)

Tuesday, June 3

9:45 a. m. Graduating exercises, announcement of honors in scholarship, and awarding of diplomas.

10:45 a. m. Annual address by Dr. Gilbert T. Rowe of the school of religion, Duke University, Durham.

The number of graduates from the literary department this year is the largest under the present management. Forty-seven girls will receive our junior college diploma. Sixteen young ladies will receive the certificates in the commercial department, and ten will receive high school diplomas. Wm. A. Jenkins,
President.

THE VALUE OF BELIEF IN IMMORTALITY

By H. H. Smith.

In Dr. Snowden's splendid book, "Can We Believe in Immortality?" there is an interesting chapter on "The pragmatic value of belief in immortality." In this chapter he refers to Dr. Leuba's book, "The Belief in God and Immortality." Among other things, Dr. Leuba is quoted as saying: "The modern belief in immortality costs more than it is worth. . . . Its disappearance from the most civilized nations would be, on the whole, a gain. . . . It would be difficult to overvalue the harm done to humanity in the past by the conviction that the real destination of man is the world to come."

The true Christian does not live for one world, but for two, the present world and the world to come; and this belief in immortality has had a most salutary influence upon mankind. As Dr. Snowden says: "Men have died for it. And countless millions have been sustained by it through temptations, trials, sorrows, through all the tragedies and blood and tears of this world and have died triumphantly in its hope. Literally this faith in multitudes of believers has abolished all fear of death and turned this last great enemy into an angel of light to bear them home." The case of the late F. W. Myers is cited—a man who seems to have had a firm conviction of immortality after considerable struggle and investigation. As a result of this conviction, William James says. "Myers' character grew stronger in every particular. . . . Brought up on literature and sentiment, something of a courtier, passionate, disdainful, and impatient naturally, he was made over again from the day when he took up psychical research seriously. He became learned in science, circumspect, democratic in sympathy, endlessly patient, and above all, happy. The fortitude of his last hours touched the heroic, so completely were the atrocious sufferings of his body cast into insignificance by his itnerest in the cause he lived for. When a man's pursuit gradually makes his face grow handsome, you may be sure it is a worthy one. . . . Myers kept growing ever handsomer and stronger looking."

Another illustration of the same truth is found in the great scientist, Louis Pasteur. "Absorbed as he was in his daily task, he yet carried in himself a constant aspiration towards the ideal, a deep conviction of the reality of the Infinite and a trustful acquiescence in the mystery of the universe. . . . Absolute faith in God and in eternity, and a conviction that the power for good given to us in this world will be continued beyond it, were feelings which pervaded his whole life."

The responsibility that immortality lays on the individual is well summed up by Dr. Slattery, who is quoted as follows: "Immortality throws upon the individual at least four commanding responsibilities: the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

The writer was once the pastor of a Christian man who had been bedridden for more than ten years. He was entirely blind, and so afflicted with rheumatism that he could not raise his hand to feed himself, but it was an inspiration to visit him. Believing in a future life, he triumphed over physical infirmity and was always bright and cheerful. Through faith in immortality, multitudes throughout the world are conquering in the same spirit.

It is this firm conviction that man is an immortal spirit, capable of infinite joy or sorrow in the world to come, that has led multitudes to conquer self and become helpers of their fellowmen. It has led thousands of men and women to renounce a life of ease and pleasure and suffer persecutions and perils to carry the gospel beyond the seas. In a missionary journal before me is a picture of a fair young lady holding in her arms a black infant child. Believing in the teaching of Jesus Christ and the infinite worth of the human soul, she delights to minister to these benighted children. It is such a faith in immortality that caused a missionary to say at a convention: "In my labors for those among whom I worked, I have been compelled at times to eat the flesh of the rhinoceros and even ants, but I'll go back and do it again for the glorious privilege of proclaiming the gospel of Christ." Was it not a firm belief in man as an immortal soul that impelled James Chalmers to say: "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me its standings in the face of death, give it to me surrounded with savages with spears and clubs knocking me to the ground; give it me back and I will still be your missionary."

THE ETERNAL CHALLENGE

(Continued from page 21)

"You boast of fairness," went on Nick; "is that fair?"

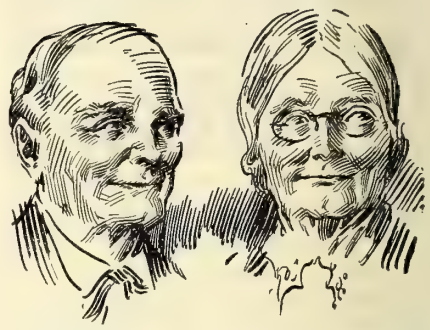
Reuben was silent for more than a minute. His features worked nervously, his lips twitched.

"I will tell you why I have said nothing," he said passionately. "It was because I couldn't control myself."

"Why couldn't you control yourself?"

"Why, good God man! Do you think I have no pride? Yes, I know I have been in quod for blaspheming and stirring up strife. Edgar Inchcliffe saw to that. I have been hissed at, threatened by you capitalists; I have been called every foul name that a man could be called, but I haven't minded. I care nothing for myself. I don't matter. All the same, I am as proud as you are. That was why I went mad when my sister's name was

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dragged in the mud. You haven't got a sister, have you, Mr. Trebartha?"

Nick shook his head.

"I have, as you know. I have two. I would rather have died than have their names sullied. And Bella's name has been sullied. You know that. That was why, when I came back and I heard people talking about her, I went mad. I felt I must commit murder. I couldn't bear to discuss it with any one. That was why, rather than talk about my sister's shame, I was silent when people asked me if you had anything to do with it."

"Was that fair—fair to me, Reuben?"

"Why should it matter to you?"

"Because I care about my good name. There's something else," he went on. "I want you to make it known that I had nothing whatever to do with your sister's leaving Ben's Cross."

"Why should I?"

"Because it is fair and right; and because—I wish it."

Reuben Sutcliffe looked at him steadily for some seconds; he seemed to be trying to understand his motive.

"Is there a woman in the case?" he asked suddenly.

Nick could not repress the hot flush that rushed into his cheeks.

"Ah! I see there is," muttered Sutcliffe.

The keen penetration of the man, and a wonder as to whether he knew the truth, almost caused Nick to lose control over himself.

"And if there is," he asked sharply, "wouldn't that be a sufficient reason for demanding that you tell the truth? Have you ever been in love?"

"I! In love!" cried Sutcliffe. "Love, and that sort of thing, is not for me. The only woman I ever cared for chucked me."

"Chucked you? Why?"

"Because I was an atheist, and because her father wouldn't let her have anything to do with what he called a Bolshevist."

"Did you care for her?"

"Care for her! I won't talk about that, mister, or I shall lose my head!"

"Then you will understand my feelings. You will understand why I demand that the truth shall be told."

"What do you wish me to do?"

"To make it known that I had nothing whatever to do with your sister's leaving Ben's Cross."

For a moment a smile played around Sutcliffe's lips, then he said, "I shall do nothing of the sort. Let people believe what they like. I shall say nothing."

"Then your boast about fairness is so much wind?"

"Call it so, if you like," and Sutcliffe spoke truculently. "Anyhow, it suits my book."

"What do you mean by that?"

"I am not going to tell you."

Nick watched Reuben's face closely. He was trying to read what was in the man's mind. He believed that in spite of what people said about him there was a great deal of good in his character, and that appealed in the right way he would not be lacking in response.

Just now, however, his eyes were hard and defiant and stubbornness was stamped on every feature.

"Then you will do nothing to tell what you know to be the truth?"

"I think I'll be going, if that is all you have to say to me."

"Wait a minute!" Nick cudgeled his brains to try and find a way whereby he could appeal to the man. "You will admit that it is hard that the one whom a fellow cares for most in the world should be led to believe things that are foul lies. I have it on good authority that Edgar Inchcliffe started the gossip that has led many to believe that I was responsible for what has happened to your sister."

Sutcliffe did not speak a word, but Nick noticed that his features worked convulsively, and that he clenched and unclenched his hands like a man in passion.

"How do you know it was Inchcliffe who began it?" he asked at length.

"I have been informed by one who knows. Besides, it conincides with other things. You have heard what happened in the market square last summer. It was because he spoke slightingly of your sister that I called him a cad, a coward, and a liar. That was why—"

Reuben Sutcliffe, who had drawn a chair across to Nick's office desk and was seated on it, rose to his feet suddenly.

"I know how to deal with Edgar Inchcliffe," he shouted hoarsely, "and he will be made to pay to the last farthing!"

He seemed to be about to say more, but checked himself.

"He's an enemy to the people I stand for!" he continued presently. "He's rolling in wealth while the people starve. But what is he? A meaner man never walked the streets. Rake the world through and through and you will not be able to find a more contemptible cad than Edgar Inchcliffe! But you needn't fear about him! I have my plans all cut and dried."

The man spoke with such passion, with such evident hatred, that Nick couldn't help being impressed. What was there behind this evident intensity of feeling?

"No, no, Mr. Trebartha! If you were one of my class, if you were one of the downtrodden work people, I might be a bit soft. But you are not. As you know, I have no love for you. Why, this very office, this very factory, was paid for by money that John Townley robbed from my father; why, the very house you live in was stolen from my father! Stolen from the workers of the town! It is not likely I feel soft about you, is it? No, no! we are in the midst of a fight, and we mean to fight to the very finish. Some of us may be a bit hungry,, but we are not starving yet. We are out to win, Mr. Trebartha, and we mean to win!"

"And if you do win," asked Nick, "what then?"

"Why, we shall get the wages we are standing out for!"

"And if you get them, will you be satisfied?"

"No, we shan't!"—and again Sutcliffe shouted truculently. "We shall never be satisfied until those who, like yourself, feed on the vitals of the people have to work the same as we have, and to live the same as we live! Curse the whole lot of you! That's what I say!"

He left the office without another word, while Nick stood staring after him.

He wished now that he had never spoken to the man. What good had come of trying to appeal to him, anyway?

"Convert Reuben Sutcliffe, eh!" and he laughed aloud at the thought. "Make him become a humble follower of Jesus Christ! Good heavens, the madness of such an idea!"

Nevertheless, he realized more than ever the truth of Muriel Redfern's words. If Sutcliffe were converted, it would mean a new epoch in the town! It would mean—infinite things!

(Continued next week)

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North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June

South Alamance, Clover Garden, a.m. 1
Brooksdale, Trinity, a.m. 8
Long Memorial, p.m. 8
Haw River, a.m. 15
Graham, p.m. 15
Hillsboro, Lebanon, a.m. 22
Milton, Purley, 4 p.m. 22
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July

Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August

Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Roper, Mackeys, 11 1
Plymouth, Plymouth, night 1
Pasquotank, Epworth, 11 7
Moyock, Memorial, 11 8
South Camden, Wesleys, afternoon 8
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July

Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June

Bladen, Deems ..... May 31 and 1
Elizabeth, Union, p.m. 1
Goldston, Jones 7-8
Pittsboro, Moncure, night 8
Hay Street, a.m. 15
Person Street and Calvary, Gardner's, p.m. 15
Siler City, Mt. Vernon 21-22
Haw River, Mann's, p.m. 22
Sanford, a.m. 29
Carthage, Center, p.m. 29

July

Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August

Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June

Jones, Foy's Memorial, 11 1
Pikeville-Elm St., Mt. Carmel, 3 1
Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

May

Four Oaks, Elizabeth, 11 30
Cary-Apex, Macedonia, 11 31

June

Princeton Ct., Princeton, 11 1
Tar River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July

Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuqua, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June

Troy, 11 1
Hamlet, 8 1
Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July

Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June

Stantonsburg, 11 1
Fremont Ct., Yelverton, 3 1
Bath Ct., Ware's, 11 and 2 8
Washington, 8 8
Robersonville Ct., Arthur, 11 15
Ayden, 8 15
Vanceboro Ct., Chapman's, 11 22
Aurora Ct., Bonnerton, 3:30 22
McKendree, 11 29
Tarboro, 8 29

July

Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

June

Conway, Zion 1
Northampton 14-15
Weldon 15
Roanoke Rapids 22
Rosemary, New Hope, 3 p.m. 22
Littleton, Bethel 29

July

Seaboard, Sharon 3

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June

Biltmore, 11 1
Fairview, 3 1
Acton, night 1
Weaverville Ct., Pleas Gr., Sat. 11 7
Black Mountain, 11 8
Elk Mountain, 3 8
Weaverville, night 8
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July

Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June

Hawthorne Lane, 11 1
Trinity-Derita, Derita, 3 1
Thrift-Moores, Thrift, night 1
First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July

Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June

Shelby Ct., Elbethel, 11 ..... May 31 and 1
East End, Gastonia, 7:30 1
Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June

Randleman, Union, 11 1
Asheboro, First Church, night 1
Carraway Memorial, Carraway, 11 8
Gibsonville, Whitsett, 3 8
Centenary, Centenary, night 8
Liberty, Staley, 11 15
Coleridge, Rehobeth, 3 15
Ramseur, Ramseur, night 15
Calvary, Calvary, 11 22
Uwwharrie, Union, 3 22
Main Street, Hight Point, Main St., night 22
Stokesdale, Stokesdale, 11 29
Ruffin, Pelham, 3 29
College Place, College Place, night 29
The district conference will convene at Summerfield, 10 a. m. Tuesday, June 24.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July

Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August

Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

June

Watauga, Valle Crucis, 11 ..... May 31 & 1
Todd, Fairview, 3 1
Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University ..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

Stanfield, Stanfield, 11 1
Bethel, Bogers, 3 1
China Grove, night 1
Albemarle Ct., Union Chapel, 11 8
Salem, Oak Grove, Sat. 11 and Sun. 3 8
Albemarle, First St., night 8
Pastors' School, Duke University 9-20
Westford, 11 22
Concord Ct., Mt. Olivet, Sat. 11 and Sun. 3 22
Kerr Street, night 22
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July

First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9
New London, Bethel, 11 13
Badin, night 13
Forest Hill, night 16
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30

August

Woodleaf, South River, 11 3
All persons of the district are urged to make their arrangements to attend the Pastors' School at Duke University June 9-20.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

June

Statesville Ct., 11 1
Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22

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Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July

Elmwood, Ebenezer 3 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June

Murphy, 11 1
Andrews, night 1
Dellwood, Elizabeth, 11 8
Sylva, Dillsboro, night 8
Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July

Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Wayesville, 11 27
Canton, night 27
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June

Davidson, Centenary, 11 1
Erlanger, 3 1
Thomasville, Pleasant Hill, 11 8
Linwood, Macedonia, 3 8
Thomasville, 7:30 8
Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

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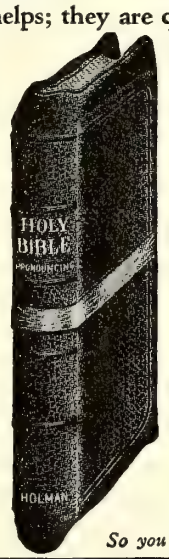
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IN MEMORIAM

HOWARD—D. F. Howard was born in Onslow county, N. C., 75 years ago last November and died at his home in Richlands, N. C., in March of this year. In 1893 he was married to Miss Mary Frances Nicholson, who survives him, together with two daughters, Mrs. C. Garland Cox, Greensboro, N. C., Mrs. Farrior Koonce, Richlands, N. C., and one son, W. E. Howard, Townsville, N. C. I was his pastor for two years and never knew a man more devoted to his family. He was a real man. He has a full record, but space forces me to brevity. First of all, he was a Christian gentleman, a Methodist, a Democrat, a man of clear and decided judgment, a knight of honor, sincere through and through; an industrious and successful farmer and a man on whom family, church, community, neighbor and friend could depend.

"I have fought a good fight, I have finished my course, I have kept the faith." Paul the apostle and Frank Howard the Christian steward. He is not dead—just moved his citizenship to the "saint's everlasting rest." Farewell till we meet again.

R. R. Grant.

KINCAID—At some time during the night of March 5 or morning of March 6, Mr. James Edmundson Kincaid of Lowesville met death on the Albemarle road, five miles from Charlotte. Mr. Kincaid was rounding a very dangerous curve when his car left the road and struck a pine tree with great force, apparently causing almost instant death.

Mr. Kincaid was the younger son of Mr. and Mrs. R. O. Kincaid of Lowesville and his death has left his parents bereft of children, since the elder son, Mr. David Lowe Kincaid, preceded his brother to the grave about forty years ago. Mr. Kincaid was at the time of his death aged 24 years, two months and six days. He was generous and kind and was a great friend to little children; therefore he will be greatly missed.

He was a graduate of Rock Springs high school at Denver and a member of Hill's Chapel Methodist church, where his remains were laid to rest on March 7, after the funeral had been conducted from the home by his pastor, Rev. J. O. Cox, assisted by Rev. J. C. Cornett of Mt. Holly, Rev. C. H. Moser of Spencer and Rev. C. H. Little of Sharon.

The great throng of friends which attended these last sad rites, and the beautiful floral offerings, attest the esteem in which the young man was held.

J. O. Cox.

PEARCE—Ida Timberlake Pearce was born January 14, 1878; died March 26, 1930; was married to James O. Pearce December 15, 1897. To them were given children as follows: Roy A., Margaret, Gilbert, Clifton, Hobert, Holton, J. E. and Mrs. B. B. Bowles of Norfolk. Her parents, Mr. and Mrs. J. L. Timberlake; three brothers, E. A., Lexington, N. C., J. E., Columbia, S. C., and J. F., Timberlake, N. C.; her husband, J. O. Pearce; two sisters, Mrs. D. R. Hodgin, Buffalo, N. Y., and Mrs. F. F. Fulmer, Columbia, S. C., survive her.

She joined Mt. Zion church, Mount Tirzah circuit, Timberlake, N. C., in childhood and was ever faithful to the same. Her place is made vacant by the grim reaper. We hated to give her up so early, taken as she was at the flower and summit of her years. She ever looked for the best and was satisfied with nothing less. She was a friend to everybody. The thing that impressed one most was her cheerful smile. She smiled through her joys and her sorrows. Her smile shone through the darkness, through the suffering and was seen on her lifeless face after her spirit had departed. She literally smiled away her sorrow and her suffering. She has gone from us. We are sad, but we believe we know where to find her.

Servant of God, well done,
The glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

J. W. Autry.

AUSTIN—Mrs. Mary Joseph Austin passed to her reward in the early morning hours of March 4, 1930. She was born December 25, 1851, being 78 years, two months and ten days old. Several years ago she professed faith in Jesus Christ and united with St. John M. E. Church, South; she was ever faithful to her church even until death. Her devotion to her God and her church were very marked. It was a joy and a benediction to visit her even in her final illness which lasted only about two weeks before she quietly passed out, just as a river passes from its narrow confines into a peaceful ocean. As the shades of night passed away she closed her weary eyes not to open them again until that resurrection morning in the glory land.

She leaves to mourn their loss, her husband, W. J. Austin, having preceded her to the grave: Capt. J. B. Austin, Mrs. Frankie T. Scarborough, Mrs. Susan H. Williams, 25 grandchildren and great-grandchildren, and a host of sorrowing friends.

Her funeral service was conducted in the home by her pastor, Rev. J. R. Regan, and interment was made in the family cemetery just before sunset March 5, 1930. Indeed, a good woman is gone from us. "Precious in the sight of the Lord is the death of his saints." May the blessings of God be richly bestowed upon the sorrowing children and relatives who mourn her departure.

J. R. Regan, Pastor.

RESOLUTIONS OF RESPECT

Whereas, the grim reaper, in his ceaseless march, has again invaded our ranks and called forth one of the faithful, whose loyalty and devotion to his Sunday school class, church and all that stands for the uplift and betterment of mankind were to the end firm and steadfast, our brother, George W. Branch, whose place among us was never vacant when it was possible for him to fill it; and in whose journey to that undiscovered country from whose bourne no traveler returns, we could but mourn were it not for the confident assurance that our loss is his eternal gain; and that beyond this transitory estate, where so often disappointment and sorrow snatch away, in one brief moment, earth's evanescent joys, there is an abiding place where the sun of joy and praise shall radiate through a day that shall never end, "and there shall be no night there; for the Lord God giveth them light; and they shall reign forever and ever." Therefore be it resolved:

Resolved, That we bow in humble submission to our Father's will, and know that all things work together for good to those who love and fear God.

Further, That we will cherish the memory of our departed brother, and strive to emulate his every good work.

Further, That we extend to the bereaved family our sympathy, and pray God's comforting presence with, and blessing upon, them.

Further, That a copy of this resolution be sent to the family, a copy to the North Carolina Christian Advocate, and a copy recorded in our minutes.

B. F. King,
F. L. Mills,
W. H. Schaefer,
Committee for Men's Closs of Fifth Avenue M. E. Church.

RESOLUTIONS OF RESPECT

We, the members of the Winton Missionary Society, sincerely regret the loss of one of our members, Mrs. Evelyn Matthews Newsome, whose death occurred February 7, 1930. Mrs. Newsome had been a loyal member of our society ever since it was organized and had faithfully performed her duties and was always ready to do what she could in her church and community.

There is an empty place in the home; a vacant seat in the church, in the Sunday school, and in the society—a loneliness in our hearts; and at the same time a prayer of thanksgiving upon our lips that it has been our portion to have known and labored with her during these years. In our lives her life can be found reflected, and her spirit will move among us until we, too, shall be called to the great beyond. Therefore we offer these resolutions of respect and love:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we express our appreciation for her faithfulness and splendid spirit in this work.

Third, That we extend to her family and loved ones our heartfelt sympathy and pray that the God of all love and grace may sustain and comfort them in their deep sorrow.

Fourth, That a copy of these resolutions be sent to her family, a copy recorded in our society minutes, and a copy sent to the Hertford Herald and the N. C. Christian Advocate for publication.

Mrs. W. B. Pollard,
Miss Mary Williams,,
Committee.

WATKINS—In the recent death on April 18 of Mrs. Louise E. Watkins, aged 79, widow of the late W. H. Watkins, the community and state have lost one of their best and noblest women. She had been in declining health for a number of years, but on the day of her passing she was as well as usual and was the embodiment of cheerfulness and friendliness. Early in life she joined the M. E. church and was ever a consistent Christian and faithful member. She could never do enough for her church and home. Mrs. Watkins was a lady of culture and refinement. She possessed all the traits of a lovely Christian character and her friends were numbered by all those who knew her. She and her honored husband were perhaps better known and respected than any two people in the entire county and in their native county of Montgomery. Mrs. Watkins was a great lover of the beautiful in nature which was so well shown in her home and its surroundings of lovely flowers and trees. The funeral services were conducted by her former pastor, Rev. W. M. Smith of Charlotte, assisted by her pastor, Rev. G. W. Williams. Rev. Mr. Smith having known Mrs. Watkins for a number of years spoke from personal friendship. His tribute to her memory was a most beautiful and touching one. The immense congregation and the large number of beautiful floral designs attested the love and esteem in which Mrs. Watkins was held. She is survived by three sons and one daughter: Messrs. J. C. Watkins of Greensboro, W. H. Watkins of Troy, F. C. Watkins and Mrs. I. F. Craven of Ramseur. One daughter, Mrs. Fleta Watkins Cole, preceded her mother to the eternal home several years ago.

"We cannot see beyond the garden wall!
And yet the rose that blossomed here,
And filled our hearts with love and cheer,
Is growing on the other side in all
The beauty of a fuller life. The call
Of death should not cause us to grieve,
But let us hope, let us believe
That joy eternal waits beyond the wall."

C. S. T.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, JUNE 5, 1930 Number 23

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MRS. LUCY H. ROBERTSON

President Emerita of Greensboro College
Died in Greensboro, May 28, 1930

THE EAST AND THE WEST REPORT

D. A. Petty

Hats off to the preacher on the Roanoke! Not a finer record has been made in this campaign than that of Rev. Dwight A. Petty at Williamston in the Elizabeth City district. This young preacher gets results of an unusual order. To go on the honor roll with four diamonds in his crown at the first round is most unusual. It all goes to show what earnest and systematic efforts will do. We congratulate Williamston and we also felicitate their hustling pastor.

A. W. Price

Over across the Chowan from Petty's town lies Edenton. Rev. A. W. Price has been called to care for that good old town. He does a good deed at the very first by getting a place on the roll of distinction in the present campaign. This is only a start for Price. Watch him!

E. W. Downum

In that same section from which Petty and Price make report comes another from Pantego-Belhaven. Brother E. W. Downum is the man of fortune this time. These three are pushing the Elizabeth City district well to the front this week. Every prospect pleases Elder O. W. Dowd. He is in high hopes of being the first in the North Carolina conference to make it 100 per cent. It looks good; still he has some dangerous competitors.

D. G. Smith

Micaville is a name that speaks of the hills. We passed through Micaville last week and found that this place lives up to its name. It is in the heart of the hills. Though most unlike the towns of the flat country Edenton and Belhaven, Brother Smith is one with them in going on the roll of distinction. The west and the east meet.

G. B. Clemmer

This brother at Sylva is in one of the beauty spots of the land. He camps on the border of the national park that is to be. What a fine list of new subscribers did he send! This is but the beginning. We appreciate this glorious message from the high hills. We await the next report.

E. E. Snow

The Salisbury district has been well to the front and it has not lost out though the elder was away at the General Conference. Brother Snow gives it a shove as he takes his place with the fourteen already there. Concord circuit thus gains a position of vantage and helps along in the 100 per cent game of Sprinkle and company.

COMMENCEMENT OF BREVARD COLLEGE

The celebration of the thirty-fifth annual commencement of Brevard Institute closed Thursday, May 29, with the graduation exercises in the evening. The class was addressed by Judge Carl B. Hyatt of the Buncombe county juvenile court.

Twenty-four diplomas were issued the high school graduates, while nine diplomas and certificates were awarded to the commercial graduates. At this time the awards and medals won in various contests and activities were also given. The winners of medals were as follows:

The R. Y. Neel medal in declamation was awarded to Mr. Claude P. Stout. Mr. Stout, a member of the junior class, had defeated the other contestants in the race, the final contest having been held on Wednesday evening. The corresponding contest among the girls, for which the Mabel Jetton medal for recitation is awarded annually, was won by Miss Garnelle Lee, also a junior.

The Ralph H. Zachary medal for proficiency in mathematics, an annual award to the student in the school who attains the highest average in mathematics, was won by Mr. George Mangum, a member of the freshman class. Mr. Mangum's average for the year was 94 per cent. The runner up for this award was Mr. Stout, the winner of the declamation medal. His grade was 92 6-7 per cent.

The medal given by the Brevard Kiwanis Club for the highest general average for the year was won by Miss Hope Menendez, with an average grade of 95 per cent. Miss Menendez was also the valedictorian of the senior class, while Mr. Christy Clayton, the salutatorian, was her closest competitor in the school as well as in the class, having a grade in all subjects of 92 1-2.

The other events for the week were the class day exercises on Thursday morning, the faculty-senior luncheon at one o'clock, the musical recital on Tuesday evening, and the baseball game between the Institute and Christ School of Arden, N. C., on Thursday evening. In this game Graham, the president of the senior class, made his last appearance on the mound for the institute, and defeated his opponents in a slow game in which a score of 26 to 19 was rolled up.

The commencement exercises have brought to a close one of the most successful years. Registration for the 1930 summer session took place on Saturday, May 31, with a good enrollment.

DURHAM DISTRICT CONFERENCE

The two district conferences meeting over the Ridge at the same time did not allow us to reach the Durham until the second day. All reports indicate that the first day was top notch in every respect. The second day was most satisfactory.

The laymen spent the day in voting and the conference moved on apace while the tellers counted and kept tally. Presiding Elder J. C. Wooten showed every courtesy and allowed no time to be lost. Dr. W. P. Few told of the General Conference in a most illuminating and suggestive way and John Glenn Barden, just home from Africa after three years' stay, presented in a most effective way the work in the Congo. The conference greatly enjoyed the message of this fine man. He is a native of Wayne county, the son of J. C. Barden, and he has a life of great promise.

Carr church, Durham, has made a reputation for handling the district conference. Can anything be more enjoyed by this group than barbecue, brunswick stew and buttermilk? Carr has this to perfection. A la Uncle Remus, the mouth of the conference fairly dribbles with the mention of Carr's menu. This is set down to tantelize the readers of these lines in Wilson, Wayne, Lenoir, Pitt and all the regions round about in eastern Carolina. Well, the conference was O. K. The pastor-host, J. A. Russell, acted well his part.

F. S. Aldridge, the expert secretary, will furnish all the details.

Seven of the ten members of the cabinet of the Nationalist Government of China are Christians. Six of them were educated in American colleges and universities.

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Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, JUNE 5, 1930 Number 23

AN APPRECIATION OF MRS. LUCY HENDERSON ROBERTSON

By Dr. Samuel B. Turrentine.

Mrs. Lucy Henderson Owen Robertson combined in character adornment and strength the elements that enrich true Christian womanhood.

As we look into the years we behold the portrait of a noble life that began aright. Inheriting the blessings of a worthy ancestry, reared and trained amid the environments and under the influences of Christian culture, she was destined to render the notable service that during these many years has contributed to make earth more like heaven and the children of men more like Christ.

In whatever field of usefulness she became engaged, duty was to her an opportunity, and service was sacred.

In relation to family ties she abounded in service animated with steadfast love and devotion.

During the long period of college service she rendered a valuable contribution to the cause of Christian education. For about fifty years she was identified with Greensboro College. From 1902 to 1913 she, as president of the institution, rendered faithful and efficient service that will abide as strong links in the chain of influences contributing to a greater Greensboro College.

During the two years preceding the presidency of the college she acted as lady principal, and following the period of presidency she maintained the relation of president emerita of the college.

During many years preceding and following such period of active administration she rendered valuable service in teaching, including at different periods English literature, history, Bible, and religious education.

Mrs. Robertson's service in the college extended beyond the class room. In the interest of other departments of the institution including faculty administration, student government, social and religious welfare of the college household, her influence was exerted through a willing and efficient co-operation.

Endowed with fine judgment she rendered clear decisions and gave wise counsel. Recognizing that true education consists of more than the products of text books she sought to promote the college spirit and life adapted to develop true character and conduct.

Being imbued with loyalty she upheld the college administration.

Being conservatively-progressive she served both as a staying power and a motor force in the college machinery. With prudence she maintained an attitude of poise; with kindness could she rebuke a friend without secrificing friendship; with consistency could she gain new friends without losing old ones.

Added to the value of instruction the personality of the teacher enriched the lives of pupils receiving from her the words of wisdom. She was thus an exponent of the principle that the prime essential of a college is the personality of the teacher back of the text book, holding before the vision of young womanhood ideals that promote not only the power to know, but also the power to do.

While she was a native North Carolinian and fond of southern traditions, yet her pariotism was national and her good will was world-wide.

She was a staunch advocate of the cause of temperance and was a member of the Woman's Christian Temperance Union.

Having become a member of the church in early life she rendered efficient service in various capacities of Christian work and leadership, including the presidency of the Woman's Missionary Society, Western North Caroline conference, for thirty-six years.

Amiable in disposition she was easily approached; and frank in spirit she was readily understood. She combined modesty with courage, culture with simplicity, and frankness with gentleness and kindness.

Through her benevolent spirit, like Mary with the precious alabaster, this elect woman hath wrought a good work, which throughout the years will be told as a memorial to her.

As in the service of doing so in that of suffering her life shone with a steady, clear light; for she had partaken of the fellowship of the sufferings of Him who was made perfect through suffering; and, having been made conformable unto his death in a life of rigteousness, she looked with faith unto the goal of life eternal. Such a life is a triumph; such a translation, a coronation.

On the bright morning of Wednesday, May 28, at 10:30 o'clock, just twenty-four hours after the beginning of the closing period of college commencement, amid the quiet precincts of her college home, her heavenly Father gently touched his weary child and she peacefully fell asleep!

A GARDEN OF GROWTH

Home is not merely a place to indulge appetites, rear children, and to establish economic security. It is a community of enterprise, understanding, fellowship, and happiness—a garden of growth. It cannot be these things in the highest sense without periods of common life, of talking together, reading together, meditating together. Upon the perfection of this little community the well-being of the larger communities depends. We need always to remember that the purpose of education is life, that the purpose of industry is life, that the purpose of religion is life, that the purpose of government is life, and that in the home, life reaches its finest growth. Let us teach the children, let us ourselves learn to use the extra hours of tomorrow for the improvement of the basic institution of civilization.—Journal of National Education Association.

"The Church Away From Home"

These commencement days in which the students are much to the front and the welfare of the boys and girls away from home are of first importance, a plea for the Wesley Foundation made by a Methodist pastor in a college town as given in the New York Advocate is of unusual interest:

"It is well nigh impossible to send a boy through high school and college in these days and have him retain even the semblance of an evangelical belief, unless some agency, other than the institution of learning, has a chance to help and guide him. A perilous undertow is dragging our youth out to sea. It is not a matter of this institution or that, but a condition of the entire system. Neither is it of any value to seek to maintain some few super orthodox institutions which will be like cities of refuge. The cities of refuge were efficacious only just so long as a man stayed behind the walls. Something must be done in these days to prepare our young people to go out and face the world with a religious belief and experience which will do violence to neither mind nor heart. Very few people seem to realize the magnitude and importance of this problem. The church is the only agency which can helpfully meet this situation, and it cannot do so without some supplement to its program by such interests and activities as are embraced under the purposes of the Wesley Foundation and kindred movements. In my mind there is no field in American life where an investment of interest and money can be so productive of future good as in this realm. Throughout our land money is being invested with unprecedented generosity in our educational system, but only the most meager consideration is given to the moral and religious interests which should be associated with that system.

"The boy who goes to college breaks with church and Sunday school with all their influences. These are for the most part memories of what he is soon led to believe was a credulous past. Unless there is some agency in the community which will sympathetically, informally and tactfully relate itself to his new order of life, he is lost to the church. The Wesley Foundation takes up the work where the home church is obliged to lay it down, and holds the young man's allegiance to the things of the Spirit while he is passing through a revolutionary period in his life.

"If I had money and wished to invest it in the proposition which has the capacity of paying the largest future dividend in this land, I would have no hesitation about giving this priority above all other classes, essential and worthy as many of them are. I am ardently hopeful that some man with large means and a great vision will arise and inaugurate a movement which will result in the establishment of a vital religious program on the borders of every campus in America."

The President at Gettysburg

A president of our country never appears at Gettysburg without bringing to mind afresh the immortal words of Lincoln on that field made notable by the heroism of the men who wore the blue and the grey. So, the presence of President Hoover on Decoration Day and his words are of national interest. His closing words are significant. The President said:

"The things of the spirit alone persist. It is in that field that the nation makes its lasting progress.

"To cherish religious faith and the tolerance of all faiths; to reflect into every phase of public life the spirit of charity, the practice of forbearance, and the restraint of passion while reason seeks the way; to lay knowledge together; to pursue diligently the common welfare and find within its boundaries our private benefit; to enlarge the borders of opportunity for all and find our own within them; to enhance the greatness of the nation and thereby find for ourselves an individual distinction; to face with courage and confident expectation the task set before us—these are the paths of true glory for this nation."

The Episcopacy From Two Angles

The action of Dr. Forney Hutchinson at Dallas and the action of Bishop Fred B. Fisher of Calcutta are such as to enlist interest and to occasion comment.

Dr. Hutchinson had fine prospect of being elected bishop when he requested those who had been voting for him to do so no more, since he could not accept were he to be elected. One of the reasons assigned was:

"I cannot bring myself to believe it is wise for me, at least, to be elected to this office and ordained for life. I have no way of knowing whether I would fit this position, or whether it would be at all congenial to me or not. If I could be elected as a general superintendent of my church for four years, set apart to that work by a simple service of consecration, with the possibility of a quadrennial re-election, provided the church found my services desirable and I found it possible to continue to serve the church in that capacity, I would be very happy to undertake it, but I cannot find it in my heart to accept for life a position for which I am by no means sure I am fitted."

Ten years ago, at the age of thirty-eight, Dr. Fred B. Fisher was elected a bishop in the Methodist Episcopal church and he was assigned to the Calcutta Area, India. Bishop Fisher has requested that he be relieved from his episcopal duties that he may become pastor of First church, Ann Arbor, Michigan.

The Board of Bishops at their session in Boston, May 18, took the following action:

"Since Bishop Fisher has signified to this board in writing his desire and purpose to 'cease from traveling at large among the people,' as required by a bishop; and has expressed his earnest wish to re-enter the pastorate; and

since he has stated in his communication that he does not intend hereafter to 'exercise in any degree the Episcopal office in our church,' the bishops think that his request may be construed as falling under Paragraph 263, Section 2, of the Discipline. They have, therefore, in harmony with Paragraph 574, Section 3, readjusted the Calcutta Area and are sending Bishop Fisher's statement to the General Conference for its final action."

In the case of Dr. Hutchinson who has been pastor at St. Luke's, Oklahoma, we have a brother who is not willing to assume the obligation of the Methodist Episcopacy for life and in the case of Bishop Fisher we have a man who after ten years desires to return to the pastorate. Without entering upon a discussion of the implications of the action of these two Methodist preachers, it must be apparent to any one that two such incidents in the two great Methodisms of America will enlist no little interest and occasion some comment.

She Liveth Evermore

The passing of Mrs. Lucy H. Robertson, so long identified with the educational, missionary and social life of the state, has touched the hearts of many. Hers was a life so rich and full that she made many rich. As teacher, leader in missionary effort, promoter of temperance reform and mother to young women, she made a contribution to her day and generation only the sweep of years can measure. In an estimate of her life the potency of the personal touch must be kept in view. For many young girls the touch of her presence and the influence of her example meant the gathering of life about a new center—for them a new life began.

Miss Katheryn M. McCall in the class poem at commencement this year, in her reference to "Our college mother for half a century," says:

Not only here, but far and wide
Her influence fell and blessed,
Joy to those e'en her shadow touched,
Peace to those she knew best;
A mighty oak, a sheltering tree,
A tower of calm and strength—
Praise be to God that such a life
Was spared for fruitful length!

* * * * * *

Her spirit soars above the earth,
Not bound by flesh or years;
Into oblivion will fade
All worldly needs and tears.
But she will evermore be safe
Within God's pale of love;
Her counsel still remains below
To guide her friends above.

"The Church in Politics"

Just now certain church leaders, not a few politicians and much of the secular press is raising a hue and cry about the church going into politics. Every one acquainted with the facts know that much of this is a gross exaggeration. Comparatively few preachers and churches have anything to do with partisan politics. But all must admit that the attitude of organized Christianity toward social and industrial and political movements of today is quite different from that of a few decades ago. It could not be otherwise.

The new stress placed upon social movements looking to human betterment is telling mightily upon all the churches. The gospel for the individual has become also the gospel for the group. Individual redemption implies social redemption. The good man is not the saint in the cloister but the devout Christian in the stress and conflict of the world. This present world is to be made a better place in which men and women can live and labor, and children can be brought to maturity. Such teaching becomes revolutionary. All social, industrial and moral conditions are involved. It is no accident, therefore, that the churches are in the fight for temperance, for a higher wage, for better living conditions, for justice between man and man. This means a conflict with lust and greed and man's inhumanity to man.

The liquor business has been in politics through all the years and it persists in such. The effort just now is to save itself by keeping the church out of politics. How unresonable the cry! Churches are not going into partisan politics, but the Christian forces of America will continue in this struggle for a better social and political and industrial order until the leaders are ready to retire to the cloister. However, it is too much to expect a return to the habits and practices of the middle ages. The modern church has not so learned Christ. The efforts at social betterment and world redemption will not allow such a course of action.

Methodist preachers are not in partisan politics but through all the years they have been in the fight against the rum traffic and those who are making money out of the liquor business without regard for the welfare of men, women and little children. These men are not yet ready to surrender because of some political slogan. They put conscience and humanity above political expediency.

People and Things

"I shall be glad to receive within the next two or three months any answers to the questionnaire which I sent out some time ago."—E. H. Nease.

"On Wednesday, May 21, in the Methodist church I united in marriage Miss Ethel Fink of China Grove and Mr. Harry Hethcox of Mooresville."—E. H. Nease.

"Announcing the arrival of David Cowan in Kobe, Japan, May 13, 4:20 p. m. Weight about eight pounds. Both mother and baby are doing fine."—The Shavers.

Olin Blair Ader, who has been teaching for two years in Brevard Institute, has been given a graduate assistant's place in the physics department at Duke University, where he continues his work looking to his Ph.D. degree.

Brother Robt. L. Jerome in requesting a change of his Advocate adds: "At the last meeting of the New York East conference in April I was appointed as supply pasto of the Stepney Methodist church in Connecticut. I'll serve this charge while studying here at Union."

Rev. J. S. Hiatt has been busy in the work of the Statesville district, but his labors have not been confined to these rounds of church work. He delieved the address on national Decoration Day before a great gathering and on last Sunday evening he preached the baccalaureate sermon for the Statesville high school. Both were important gatherings in the life of the community. The Statesville Daily carried full reports of both occasions.

"Rev. M. D. McLamb was with us in a meeting at Wesley church on the Kenansville circuit May 18-25. The attendance was good, the response was reasonable, the preaching was such that built up Christians in their faith and pointed sinners to Christ. Five were taken into the church during the meeting and others will follow. Many Christians reconsecrated and rededicated their lives to the Master and his service during the meeting. We enjoyed the fellowship with Brother McLamb and his family."—The Pastor.

"Just closed a fine revival at Oak Summit. Rev. J. F. Moser of Burkhead preached through ten days and the people were well pleased. Twenty-one were added to the church, six by letter and 15 by baptism and vows. Rev. W. A. Rollins preached through the revival at Ogburn, giving messages thoughtful and moving. Two have been received and other names have been given for church membership. We are deeply indebted to both of these kind neighbors and fine preachers for these evangelistic services which were much appreciated."—O. P. Ader.

"Cramerton M. E. Church, South, has just closed a two weeks' series of evangelistic services conducted by Rev. J. O. Ervin and Ben Clendenen. Mr. Ervin did the preaching while Brother Clendenen had charge of the music. Brother Ervin, as is his custom, put his whole soul into the meeting. Our people consecrated themselves anew to do their Master's work. Brother Clendenen did some fine work in leading the singing and in work among our young people. These two men of God make a fine team. As a direct result of the meeting I have received into the church on profession of faith ten; others to be received. Quite a few have joined other churches as a result of our meeting. Our Sunday school this morning made up sufficient funds to send their pastor to the pastors' school next week. Many thanks for this greatly appreciated gift."—J. P. Morris.

Mrs. O. P. Ader of Winston-Salem was called on the 5th of March back to her childhood home in Stockton, California, by the critical illness of her mother, Mrs. A. C. Fassett. The mother who is 84 years of age rallied from her sinking spell and Mrs. Ader is still wating by her side. The is expected home June 6.

"No man can be his own best teacher," said a great Christian who learned much from the criticism of both enemies and friends. "Exclusively self-made men are usually very badly made." Pride may keep a person from deriving the benefits from criticism. If such is the case, it is better to swallow pride and try to correct the imperfections which others point out.

Dr. Will W. Alexander of Atlanta, director of the Commission on Interracial Co-operation, has been elected a trustee of the Rosenwald Fund, $30,000,000 benevolent and research organization which for a number of years has been distributing millions in the South to promote education and health, with particular interest in Negro welfare. Dr. Alexander becomes one of the two trustees representing the South in the handling of this vast sum. He is an alumnus of Vanderbilt University and a member of the Tennessee conference of the M. E. Church, South, in which he formerly held important pastorates.

MRS. J. H. SPILLMAN BEFORE GENERAL CONFERENCE

A question of personal privilege. Members of the General Conference, I ask for this high privilege because I stood before you this morning and stated that I felt the Lord called me to preach; and my beloved brother has said that no normal woman ever claims to be a preacher. So I ask for this privilege. I stand before you as a wowoman who for seven years previous to my marriage held continuous evangelistic services. I did it at the request of pastors and presiding elders, and on one occasion a pastor who has gone to glory wrote to a bishop who has gone to glory and asked that I might hold his meeting, and the bishop gave his consent. I am willing for the Kentucky conference to pass as to whether or not I am considered a freak. As a youthful woman I always wanted a family and a home. There came a time in my life when my home was established, and in that home twice I have gone down to the jaws of death to bring my children into the world. Every woman who knows that experience knows there came a fullness and a depth of understanding of human nature that I never would have had otherwise. It gives me a breadth of character that you cannot understand. Paul said: "All things are lawful, but not all things are expedient." He did not have a wife and family because he wanted to be a missionary. Some unmarried women feel that way. Some childless women feel that way. I hold no brief for any woman who refuses marriage or motherhood in order to go out and preach the gospel. But there are certain circumstances under which a woman who is a mother has a right to preach. I do not think you need to fear it economically. When I started twenty-five years ago I went through all the misunderstandings and misinterpretations and sarcasm that a woman could do, but I was willing to bear His reproach and go forth to Him without the camp.

AMONG THE METHODISTS OF THE MOUNTAINS

Last Thursday morning at six Rev. W. M. Curtis of Greensboro College and I left Greensboro, took breakfast at Winston-Salem and by ten we were at Jefferson, beyond the Blue Ridge. Another hour put us at Boone, the seat of the

Mount Airy District Conference

We were just in time to get in line with the ten visitors who were being presented to the conference. This gave evidence of the talk fest that was ahead. Of this and other details the secretary must make report. Suffice it to say that each had his turn and was allowed plenty of time.

Presiding Elder W. E. Poovey had everything well in hand and he was making good use of the time. He has been giving himself to the work in preaching and guiding the affairs of the district in such a way as to get results. What a wonderfully fine and devoted group of laymen and lay women was gathered at Boone! The house was full and all were alert to every interest. They came from all that western section of the state. Those mountain counties have a fine type of Methodism. This my first visit to the Mt. Airy district conference was most satisfactory—every minute was one of pleasure.

Boone had many more delegates to spend the night than is the custom these last days of good roads and automobiles. This lent interest to the fellowship and to the night service. The members of the conference were taken to the homes for dinner instead of having dinner served at the church. It was fine to enjoy the good fellowship in the homes of a hospitable people. My good fortune allowed me to be at dinner with Dr. O. J. Chandler and to spend the night with Dr. J. D. Rankin.

The sermons by Rev. L. B. Abernethy the first morning, and that by Rev. C. S. Kirkpatrick at night were eminently fitted to the occasion.

Rev. W. M. Curtis having been called home by the death of Mrs. Lucy Robertson, I was left to go it alone from Boone to Fletcher, the seat of the Asheville district conference. I chose No. 69 through Watauga, Avery, Mitchell, Yancy and Buncombe, over the creekedest road in the world—so far as I know. This is true of at least fifty miles of it. The elevation at the Watauga and Avery line is 4,000 feet. The scenery much of the way is all any one can ask. I longed for a whole day rather than a few hours in which to make this run by Banner Elk, Spruce Pine and Burnsville. By eleven-thirty I had covered the 120 miles of mountain road and had reached the

Asheville District Conference

just as Presiding Elder Litaker was completing the call of reports of the pastors. These indicated a spirit of optimism and a determination to advance. In fact, this was the dominant note of the conference.

What a change has come over Methodism and the people of the state in the last three decades! Thirty-five years ago I happened to be at Mills River when Dr. C. W. Bird was elder. This Asheville district conference has a vigor and metropolitan air about it never dreamed of in those distant days.

Dr. Paul N. Garber spoke to fine advantage in presenting the work at Duke and they gave him a good hand. His work and his contributions to the N. C. Christian Advocate are much appreciated by our people.

The Advocate received an enthusiastic reception similar to that at Boone. The conference went on record to make it 100 per cent for this diamond jubilee year.

At the finish of the excellent lunch Dr. Garber and I left for the 270 miles run to Durham. Following a stop at the office in Greensboro, we reached Durham before eleven, having made the run from Boone, a distance of 380 miles, one half of which was through the mountains. I cite this as evidence of the new day into which we have come.

I may add further that in the last seven weeks I have attended fourteen district conferences scattered from Columbia and Oriental on the east to Boone and Fletcher in the west, having driven more than 4,000 miles. This has kept me reasonably busy and at times jaded, since the demands of the office in bringing out the Advocate were all mine. Truly, we have come into a new day. The possibilities of life have multiplied.

This one further word. Again and again have I been impressed with the vast possibilities which are ours. All those preachers and laymen gathered in these conferences could revolutionize the state were they to give themselves devotedly and enthusiastically to the work. M. T. P.

THE GENERAL BOARD OF CHRISTIAN EDUCATION

This board is to direct all the educational agencies of our church. All the work formerly done by the Board of Education, the Sunday School board and the Epworth League board will be combined under this one general board so soon as the details of organization can be worked out following the next round of annual conferences. This board is composed as follows:

Bishop Edwin D. Mouzon, Bishop John M. Moore, Bishop Horace M. DuBose, Bishop Hoyt M. Dobbs, Bishop Paul B. Kern; Alabama conference, Rev. R. R. Ellison; Arizona conference, Rev. C. Frank York; Baltimore conference, Mrs. W. H. Ballengee; Central Texas conference, Cullom H. Booth; Florida conference, Rev. L. M. Spivey; Holston conference, Rev. J. S. French; Illinois conference, Mrs. W. T. Mathis; Kentucky conference, Mrs. J. H. Spillman; Little Rock conference, Rev. Clem Baker; Louisiana conference, T. W. Holloman; Louisville conference, J. C. Harmon; Memphis conference, Rev. L. H. Estes; Mississippi conference, Rev. J. L. Decell; Missouri conference, Rev. W. M. Alexander; New Mexico conference, Rev. R. C. Edwards; North Alabama conference, Mrs. Frank Craddock; North Arkansas conference, J. H. Reynolds; North Carolina conference, W. P. Few; North Georgia conference, Mrs. J. H. McEachern; North Mississippi conference, J. W. Kyle; North Texas conference, C. A. Nichols; Northwest conference, Mrs. H. S. Shangle; Northwest Texas conference, Rev. E. E. White; Oklahoma conference, M. A. Beeson; Pacific conference, A. H. Moore; St. Louis conference, Mrs. Elmer Peck; South Carolina conference, D. M. McLeod; South Georgia conference, Rev. Walter Anthony; Southwest Missouri conference, Rev. C. E. Ruyle; Tennessee conference, Miss Mabel K. Howell; Texas conference, Rev. J. N. R. Score; Texas Mexican conference, Rev. F. S. Onderdonk; Upper South Carolina conference, H. N. Snyder; Virginia conference, D. R. Anderson; West Texas conference, Mrs. E. H. Jackson; Western North Carolina conference, Mrs. W. A. Newell; Western Mexican conference, Rev. Laurence Reynolds; Western Virginia conference, Rev. W. M. Given.

The Romance of American Methodism

By PAUL NEFF GARBER

The Bishop's Men

AT the Christmas Conference of 1784, because there were no ordained Methodist ministers in America, thirteen preachers, eleven of whom were present at the conference, were elected as elders and were thereby given the right of administering the sacraments of the church. Then in order that the sacraments might be available for all the Methodist people, these men were instructed to administer the ordinances in the places where there were no ordained Methodist preachers. To accomplish this from two to eight circuits were assigned to each of the elders.

The presiding eldership of American Methodism evolved from the office of elder. Francis Asbury, during the first year of his episcopacy, found that it was impossible for a bishop to personally supervise all the work of the church. He, therefore, turned to the elders for assistance. He began to assign special duties to them. In 1786 the elders were instructed to exercise within their own districts, during the absence of Asbury and Coke, all the executive power vested in the bishops.

The General Conference of 1792 approved these actions of Bishop Asbury. In that year the first section dealing with the "presiding elder" was placed in the Discipline. A distinction was made between the elder and the presiding elder. The latter, according to the Discipline, was to be the bishop's representative in a certain defined area. He was to preside, during the absence of the bishops, at the quarterly conferences; was to enforce the laws of the church upon both the clergy and laity; was to keep the bishops informed of the work; and was to "attend the bishop when present in his district." In this manner there was created the presiding eldership, an office of such importance that it is impossible to understand American Methodism apart from it.

Four times a year the presiding elder met in quarterly conference with the officials of each circuit in his district. He made a minute inspection of the work. The class leaders, exhorters, stewards, local preachers, and circuit riders reported to the presiding elder as to their stewardship during the past three months. In this manner there was in all parts of American Methodism a quarterly examination of the affairs of the church.

The presiding elder while on these quarterly visits served as the peacemakers of his district. If he found friction between the preachers and the laymen, he endeavored to remove it. He mediated between the factions in the church. If charges were made against a brother the presiding elder investigated them. He listened to appeals from dissatisfied members. Early Methodism was fortunate in having an officer to whom ecclesiastical trouble could be referred.

The laymen looked forward with great anticipation to the visits of the presiding elder. His presence at quarterly conference caused people to gather from miles away. Hundreds and even thousands assembled to meet and hear him. In contrast with modern quarterly meetings, these early conferences lasted from Friday until Monday.

The public interest in the presiding elder was due mainly to the fact that he was considered, next to the bishop, the outstanding preacher and the chief defender of the faith. The laymen expected to hear great sermons from their presiding elder. Thomas Ware declared that "if a presiding elder did not break down everything before him, he did not, in their estimation, magnify the office." Under the leadership of the presiding elder, a revival usually occurred at the quarterly conference. Conversions were normal events at those meetings. It is recorded of Henry Summers, the first presiding elder in Iowa, that "over one hundred conversions have been known to follow his preaching at a single quarterly meeting."

The presiding elder was the guide and counselor of the preachers in his district. He directed the circuit riders in their course of study and corrected their homiletical errors. He inspired the discouraged ministers. These were great services in the day when the preachers were mere boys. Methodism owes much to the presiding eldership for its care in training the inexperienced itinerants.

The presiding elders were instrumental in securing recruits for the Methodist ministry. They were constantly seeking young men of piety and talent to fill the ever increasing calls of the itinerancy. James Quinn found in the Muskingum district six young men whom he encouraged and prepared for admittance to the annual conference. He wrote: "With this lovely group of young men I spent many a pleasant or profitable hour; for, although I was not very competent or apt to teach, yet they were apt and more than willing to learn."

The bishop's representatives were the advance guard of the church. They were ever attempting to broaden the Methodist sphere of influence. They were the men who formed the new circuits. They led in the early missionary work of Methodism. They were the pioneers in the Sunday school movement. To them was intrusted the task of furnishing the circuits with Methodist literature.

The rapid growth of American Methodism brought another duty to the presiding elders. When the church was small, Bishop Asbury, because he was personally acquainted with all the preachers, was able to make the appointments without asking the advice of anyone. In 1808, however, when William McKendree became bishop, he felt the need of advice in this important task. He turned, therefore, to the presiding elders, and as a result the "cabinet" of American Methodism came into existence. The presiding elders became so valuable in this capacity that even Bishop Asbury, late in life invited their opinions as to the appointments. In a letter of November 27, 1812, Asbury wrote: "I must repose great confidence in, and expect great help from the presiding elders. They must be my committee of information, council, and safety."

With so many important duties attached to the presiding eldership, it was, of course, a position which required the services of the strongest preacher. It was the accepted belief that only the best ministers could hold the office. William Green says that it was required in the pioneer

days of American Methodism that a presiding elder "should be more than a medium man. The office was large and the man must correspond to the office. No refuse or worn-out man was selected; he must be social, able-bodied, religious, a good judge of men, and a good preacher."

The presiding elder of the early nineteenth century had to possess physical endurance because he was obliged to travel large districts. In 1800 William McKendree was assigned to a district that included Kentucky, Tennessee, Ohio and part of what is now West Virginia. In 1804 Joshua Soule was appointed to the Maine district which was twelve hundred miles in circumference. At one time all of North Carolina except a few circuits made up a single district. Regardless, however, of the size of his district, the presiding elder was expected to make four annual visits to all the circuits.

The presiding elders were often called the "bishop's men" and sometimes the "bishop's pets." This resulted from the fact that they were appointed by the bishop and were responsible only to him. Many of the preachers felt that this practice was undemocratic. They began to argue that the presiding elders should be elected by the annual conferences. Here was started an issue that has lived to the present time. One historian has written: "For nearly a hundred years the mode of electing and appointing the sub-bishop has been under warm discussion, and much ink has been shed, much paper wasted, and occasionally some bad blood stirred up."

The advocates of an elective presiding eldership argued not only that it was not democratic or American to have a superior ecclesiastical officer who was appointed in an arbitrary manner, but also that as long as the bishop selected his lieutenants they would be amenable to him and not to the preachers. It was further contended that the members of the annual conferences could choose the presiding elders more wisely than could the bishops. The reply to such arguments was that appointments by the bishops prevented petty electioneering; that if the presiding elders were chosen by their fellow preachers they would hesitate to enforce the discipline; and that the bishops would not be influenced in making their choice by friendship or local opinion as the preachers might be.

At every General Conference from 1792 to 1820 the method of choosing the presiding elders was an important topic of discussion. By 1820, however, the sentiment was so much in favor of an elective office that the General Conference of that year, by a vote of sixty-one to twenty-five decided that the bishop should nominate at the annual conference three times as many men as were needed to fiill the vacancies in the presiding eldership; that the members of the conference should select from this number their superior officers; that these men, when chosen, were to be an advisory council to the bishop in stationing the preachers.

It would seem that such a decisive vote would have settled this long debated issue, but it did not. Joshua Soule, bishop-elect, refused to be consecrated if that resolution was to be enforced. He insisted that an elective presiding eldership was unconstitutional since the fundamental law of the church instructed the bishops "to oversee the business of the church." This function, Soule asserted was impossible, if the presiding elders, the agents of the bishops, should be amenable to the annual conferences and not to the episcopacy. Soule was supported in his contention by Bishop McKendree. So pertinent were their arguments that the delegates resolved to suspend the resolution for four years. By the time of the next General Conference the church had approved the stand of Soule and McKendree. The apppointive presiding eldership has remained in episcopal Methodism to this day.

The attitude of the laymen to the sub-episcopate must not be overlooked. Some of them, like their modern successors, claimed that the presiding eldership was an unnecessary expense to the church. The following speech delivered by a disgruntled layman at a quarterly conference expressed the sentiments of perhaps many an early Methodist: "We've got to pay our elders for preachin' one or two sarmons at our quarterly meetings, and generally not much of sarmons at that, and then we've got to be ruled over by them in a way that's not pleasant, and can't have our way in anything. I see no use in this sort of thing and I don't believe it's scriptur' or just; and, for my part, I won't stand it much longer."

The early presiding elders made an office not considered necessary when the Methodist Episcopal Church was organized, the second important executive position in Methodism. The modern presiding elders have the same opportunity of magnifying the office. The future of the sub-episcopacy will be determined by the type of men appointed to it.

"Going to Conference" will be the title of Dr. Garber's article next week.

STATEMENT CONCERNING THE NEW BOARD OF CHRISTIAN EDUCATION

The General Board of Christian Education has been organized by the election of Bishop E. D. Mouzon as chairman and Bishop Paul B. Kern as vice chairman. Dr. L. H. Estes of Memphis was elected temporary secretary. The board is being called to meet on Tuesday afternoon, July 8, at Junaluska, North Carolina. At this time a permanent organization will be effected.

Until such time as the merger plan can be put into effect, it is understood that the board of education, the Sunday school board, and the Epworth League board, will continue their work as in the years past. Thus the work of these great boards will not be interrupted.

It is expected that the order of the General Conference will be carried out as directed in the following paragraphs taken from the suggested procedure as set forth in the report of the Educational Commission. It is understood "that the transition from the existing boards and secretaries to the new board of Christian education will take place during the fall when the annual conferences are in session, and at such a date as the board of Christian education shall deem wise; that the General Conference shall authorize, empower, and direct all of the assets of the general Sunday school board, the general Epworth League board, and the general board of election to the new general board of Christian education in such manner as the best legal advice may determine."

As early as possible a full statement setting forth the disciplinary changes and the proposed program in connection with the organization of the new board of Christian education will be ready for distribution. I covet the prayers and the sympathetic co-operation of the entire church in the working out of this important program.

Wm. F. Quillian, Gen. Sec.

Keep a window of the mind open toward God.

GREENSBORO COLLEGE COMMENCEMENT

The eighty-second commencement of Greensboro College proved one of the most interesting and brilliant the institution has ever enjoyed, the closing event being the presentation by Dr. S. B. Turrentine of diplomas and Bibles to 59 graduates, six of them in the school of music and 53 bachelors of art.

The commencement opened on Saturday, May 24, with events which brought over 250 former students back on the campus. On Sunday Dr. Franklin S. Hickman, professor of religious psychology at Duke University, preached two brilliant sermons to capacity audiences. On Monday the class day exercises were held and the annual musical program was given. On Tuesday morning the final exercises were held with Dr. Francis P. Gaines, president of Wake Forest College, delivering the address.

The Saturday business meeting of the Alumnae Association resulted in the election of Mrs. W. T. Lynch, Fairview, class of 1913, as president to succeed Mrs. W. M. Curtis. Mrs. Ralph Wilson, Thomasville, Mrs. P. W. Flagge, High Point, and Miss Annie Laurie Lowrance, Winston-Salem, were chosen vice presidents; Miss Mary Brock was retained as secretary and Mrs. W. F. Chapman, Salem, Va., was made her assistant; Mrs. Lucille Glenn Johnson, Smithfield, was made corresponding secretary; Mrs. E. L. Sides, Greensboro, was retained as treasurer and Miss Dorothy Hudson, Greensboro, was named her assistant; Miss Blanche Burrus was retained as recorder.

An effective recognition service was given for the 59 seniors, new members of the association. The memoirs for departed members were also moving, with special tributes read to James A. Odell, James A. Young, Mrs. Betty Jones Cunningham and several others. Mrs. Dred Peacock, High Point, presided over this part of the program.

The alumnae dinner Saturday evening proved to be an entertaining event, Dr. Dred Peacock delivering a message which was full to the brim with good humor and good sense. Greetings from the reunion classes were brought by Mrs. Flora Mahn Kendall, for 1882; Mrs. Wiley Brown, Greenville, for 1885; Mrs. Robert Ruark, Raleigh, for 1901; Mrs. E. A. Hunt, Oxford, for 1902; Mrs. Robert G. Rives, Jacksonville, for 1904; Mrs. O. D. Nelson for 1921, and Mrs. E. R. Lyon, High Point, for 1923. Greetings from alumnae in every part of the world were read by Miss Mary Brock. Miss Nina Troy of 1920 wrote from her mission station in Shanghai.

On Saturday evening following the alumnae banquet the Greensboro College Players presented Bernard Shaw's famous comedy, "Arms and the Man," in Odell Memorial auditorium. The performance was in special honor of the alumnae. That the alumae appreciated the honor tendered them by the players was attested by the large number who were present. The alumnae together with the commencement visitors and a representative group from the city filled every seat in the spacious auditorium.

With the large audience to please and a difficult play to present, the players faced a situation calculated to prove their worth as a dramatic group. That they admirably met the demands of both audience and play was conceded by all present, if one is to judge by the reception given the presentation.

With the rise of the first curtain showing a charming scene the audience settled to attention and as the first act progressed, so capably did the actors handle the situation, their attention grew into manifest interest which continued throughout the remaining two acts. A Shaw play when capably presented is noted for an awakening of thoughtful interest, but Shaw never permits his audience to be soberly serious. He demands laughter with the thought. And in presenting "Arms and the Man" the college players proved their mettle as actors in no uncertain way. There was the close attention followed always by the ripple of laughter as the points of the play were made.

Roslyn Stutz as Raina created a charming heroine. Paul K. Gyles was an ideal Bluntschli. He looked the part of Shaw's soldier to perfection and he played it with keen insight and such skill that the character was clearly and cleverly set forth. Charles Lipscomb was well cast for the part of Sergius, the romantic soldier of fiction at whom Shaw is poking fun. Mr. Lipscomb played the role so that it was an admirable foil to the blunt, humorously business-like Bluntschli—the soldier of reality as Shaw would have us see him. William Webb, who in real life is professor of English at the college, played the part of Major Petkoff and proved that he can act as well as teach. He contributed most effectively to the presentation of the play. Hoyt Boone made the part of Nicola a part to be worthily remembered. Shaw did not make the role of Nicola the usual easy servant's part, and in the hands of a less capable actor it would have suffered. Miss Lazelle Mitchell was very satisfying in the role of Catherine, the handsome, executive wife of Petkoff. Miss Ruth Davis, of the women in the cast, gave the most outstanding performance from the point of view of general sustained excellence in characterization and skill in playing. She had the role of Louka.

The scenery was most effectively executed by students in play-production. The costumes were brilliant and most satisfying to the eye as well as fitting to the characters.

The play was under the direction of Miss Elba Henninger, head of the department of spoken English and dramatic art.

Undoubtedly the enthusiastic reception given Saturday evening's showing by the alumnae speaks their pride in the splendid dramatic organization being built at their alma mater.

Dr. Franklin S. Hickman asked the question, What is man? in his baccalaureate message on Sunday morning at West Market Street Methodist church. He delighted an immense congregation with his vivid pictures of the wonders of man's physical equipment, his mental and artistic abilities and his social genius. These things all mean little or nothing toward ultimate success and satisfaction, however, he said unless the individual will go further and devote all this wonderful endowment to the service of fellowmen and God. Jesus Christ was termed the perfect man, in that he had marvelous physical, mental and social abilities, but he placed them all in the service of those he loved. Dr. Hickman asked the graduates to look beyond the selfish ends of life and thus to fill it full of meaning and beauty.

His address on Sunday evening at the anniversary service of the Y. W. C. A. was an exposition of the straight and narrow way. It is necessary to walk straightly forward if one would achieve success in any field, real success, he declared. The value of the end of the road must be considered, however, and one who walks straight toward a selfish end or for mere personal gratification has ashes and dust at the end, instead of peace and joy. He

referred to the kingdom test in which youth must fix his aspiration on unselfish service and walk straightly and narrowly forward whether his chosen work be religious or secular. For all there is God's way of living, he declared.

The class day exercises of Monday afternoon were perfectly staged before a large audience, Miss Anne Catchings, Jackson, Miss., bringing the greetings of the class, and Misses Catherine Wallace, Morehead City, Nellie McKeel, Ahoskie, Mary Leila Honiker, Decatur, Ga., Margaret Towe, Hertford, and Katheryn McCall, Marion, taking part in the program. The sophomore little sisters of the graduates bore the daisy chain and formed the lane of loving hearts through which the seniors moved at the close of the program.

"The Rose Maiden," lyric cantata of Cowen, was presented before another great crowd in Odell Memorial auditorium on Monday evening. A chorus of over 60 performed with minute perfection under the direction of Gilman Alexander. Soloists were Mrs. Dewey Farrell, Mrs. Max Noah, Basil Browder and Edward Kane.

The final exercises on Tuesday morning opened at 10:30 o'clock with "Holy, Holy, Holy." Rev. M. T. Plyler made the invocation. George K. Hibbets and Gilman Alexander contributed the musical numbers. Dr. Turrentine introduced the speaker, and after his address presented the diplomas and made the awards.

Dr. Gaines counseled the graduates to "fly high" and to set their courses for the highest realms of human life and endeavor in spite of the discouraging comments and efforts of the disillusioned. He counseled flight into the realms of unselfish love, human loyalty, dedication to great purposes and great belief.

"The heights of achievement belong to the great believers." Believe in beauty, he urged. Believe in greathearted kindness and so believing one can perceive the overshadowing kindness that covers all. Believe in fine personalities and believing in them one can come to perceive the matchless beauty of the perfect person, Jesus of Nzareth.

The graduates who received the bachelor of music degree were: Mary Frances Dorsett, Siler City; Josephine Ruth Frutchey, Mount Gilead; Maxine Holmes, Reidsville; Katheryn Marie McCall, Marion; Mary Catherine Moore, Mooresville, and Catherine Lewis Wallace, Morehead City.

Those receiving the bachelor of arts degree were: Judith Irene Albert, Salem, Va.; Mary Jane Andrews, Inman, S. C.; Virginia Whitley Applewhite, Stantonsburg; Catherine Louise Atwell, Cornelius; Elsie Christine Beaman, Snow Hill; Eleanor Mae Best, Fremont; Prestine Blakeney, Monroe; Virginia Pearl Bond, West Asheville; Ruth Ethel Burrus, Rutherford College; Annie Mangum Catchings, Jackson, Miss.; Gertrude Hendley Clay, Winston-Salem; Emma Florine Corbell, Sunbury; Frances Athalia Cox, Jacksonville; Annie Elizabeth Cross, Sunbury; Mildred Scott Cross, Sanford; Laura Rebecca Currie, Lumber Bridge; George Lee Davis, Goldsboro; Margaret Jordan Elliott, Edenton; Helen Walton Evans, Edenton; Margaret Ella Farrara, Mount Holly; Virginia Joyce Flippin, Pilot Mountain; Venice Italy Gaddy, Morven; Mary Whitmell Gillam, Windsor; Doris Ringgold Hardee, Greenville; Nona Mae Herring, Clinton; Mary Hovis Hipps, Kannapolis; Mary Leila Honiker, Decatur, Ga.; Mary Cooper Hooker, Kinston; Virginia Elizabeth Hord, Lincolnton; Sarah Elizabeth Hunt, Jamestown; Frances Haywood Koonce, Comfort; Kathryn Elizabeth Leggett, Edenton; Nellie Constance McKeel, Ahoskie; Mary Gilbert McKenzie, Gibson; Lazelle Mitchell, Horse Show; Nancy Louise Moss, Tazewell, Va.; Harriett Irene Nance, Asheville; Cora Ollie Nichols, Durham; Mary Kellah Ouzts, Marion; Mary Lackie Read, Palmer Springs, Va.; Beatrice Lucille Rimel, Salem, Va.; Dorothy Hudgins Robbins, Staten Island, N. Y.; Doris Fleming Rogers, Creedmoor; Pansy Lee Rutherford, Candler; Georgia Washington Sherrill, Newton; Margaret Ethel Towe, Hertford; Adelaide Moseley Turnage, Ayden; Lavinia Forrest Veal, Charlotte; Janie Davenport Weaver, Winston-Salem; Frances Bailey Wilkins, Sanford; Mary Agnes Williams, Mullins, S. C.; Mary Tennille Williams, Cofield, and Mary Burge Kimball, Manson.

Dr. Turrentine announced the winners of honors. Katheryn Marie McCall, Marion, was winner of the highest scholastic honors. She and Catherine Lewis Wallace, Morehead City, were given the honor summa cum laude. Those honored magna cum laude were Elsie Christine Beaman, Josephine Ruth Frutchey, Mary Whitmell Gillam, Mary Leila Honiker, Mary Gilbert McKenzie, Cora Ollie Nichols, Mary Leckie Read, Dorothy Hudgins Robbins and Doris Fleming Rogers.

The Leroy Lee Smith Memorial scholarship was awarded to Louise Efird, Albemarle, as the member of the freshman class showing the greatest promise in English at the close of her first year. Martha Auten, Charlotte, rising senior, was awarded the Dr. T. C. Smith scholarship, given in the interest of religious education.

REV. N. E. COLTRANE DIES IN GREENSBORO

The passing of Rev. N. E. Coltrane in Greensboro on June 2 at the age of 80 ends a long and useful career. His life had been spent in doing good, going the rounds of a Methodist preacher. Since his superannuation, six years ago, Brother Coltrane had resided in Greensboro. He had been unusually well for one of his age until last February, when he suffered an attack of influenza from which he never fully recovered.

He had attended church Sunday, so the members of the family and friends were wholly unprepared for the sudden heart attack which developed Monday afternoon. He was stricken about half an hour before his death, which was ascribed to angina pectoris.

Funeral services were conducted by Rev. H. Grady Hardin, pastor of West Market Street Methodist church, and Rev. R. Murphy Williams, pastor of the Presbyterian Church of the Covenant. Interment was in Green Hill cemetery.

Brother Coltrane was born in Randolph county February 24, 1850, the son of Jesse F. Coltrane and Abigail Gardner Coltrane. After graduating at Trinity College in 1877 with the degrees of A.B. and M.A. he joined the North Carolina conference of the Methodist Episcopal Church, South. On December 20, 1877, he was married to Miss Ida Mae Gannaway, daughter of Professor and Mrs. W. T. Gannaway of Trinity College. He leaves his wife, his little granddaughter, Ida Mae Ridenhour, who lived with them, and the following children: W. G. Coltrane of Greensboro, Dr. J. F. Coltrane of Zebulon, Mrs. R. A. Merritt of Greensboro, Mrs. W. Kirkwood Gibson of Gibson. Mrs. D. G. Ridenhour, a daughter, of Mount Gilead, died January 13, 1919, and Dr. Wallace E. Coltrane, a son, of Dunn, died in June, 1928.

For 46 years Brother Coltrane was an active member of the North Carolina conference, his pastorates having included Mount Airy, Oxford, Pittsboro, Roxboro, Smithfield, Rocky Mount and Kinston. It has been estimated that he married approximately 300 couples and conducted the funerals of more than 700 persons. His ministry was highly effective. He was recognized as an able preacher, one whose life exemplified fine Christian principles. Brother Coltrane's unselfishness and his genuine interest in the welfare of others were noteworthy traits. His cheerfulness, his fine disposition and his adherence to duty often evoked admiring comment.

In 1914 Brother Coltrane was a delegate to the General Conference of the Methodist Episcopal Church, South. He was recognized as one of the leaders in North Carolina Methodism.

On Sunday, February 23, Brother Coltrane was honored by his children and grandchildren when they assembled at the family home on Spring Garden street to celebrate his 80th birthday.

The Eternal Challenge

CHAPTER XVII—THE MEETING OF THE MASTERS

Joseph Hocking

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October had passed away and November had come, but the strike at Ben's Cross had not finished. What was more, there seemed no likelihood of its coming to an end.

Day followed day, and the grim, stern look upon the people's faces showed no signs of relaxing. Many there were who gave evidence of hunger and suffering; but they gave no signs of yielding. Some who at first were not in favor of the strike took their places by the side of the communist element of the town, and class hatred grew more and more bitter.

But this hatred was not all on one side. The employers, headed by Edgar Inchcliffe, were as implacable as men like Reuben Sutcliffe. Each side had come to believe that it must be a fight to the finish, and each made preparations accordingly.

Some said that money was coming into the town other than that provided by the trade union funds, but no one seemed sure. Certain it was, however, that many in the town who, according to the best calculations of the people, were expected to be destitute, seemed to have money in plenty, while many of the public houses did a roaring trade.

When November came, however, and things showed no signs of improvement, anxiety became more and more manifest. What would be the end of it? Whither were they heading?

While some of the work people seemed to be comfortably conditioned, others were evidently in sore straits. Tradesmen were beginning to refuse further credit, while many people went fireless.

On the last day in October, Nick Trebartha received a letter summoning him to a meeting to be held on the third day of November at the Board Room of the Inchcliffe Mills, which, to all intents and purposes, were owned by Edgar Inchcliffe.

Had Nick followed his own inclination, he would not have taken any notice of the summons. It meant his being brought into contact with Edgar Inchcliffe, and after what had taken place this would, to say the least of it, be more than ordinarily unpleasant.

Still, he decided to go. He reflected, from the wording of the summons, that business of an important nature would be discussed, and that in view of the fact of the severe trials through which many of the manufacturers were passing, it would be unwise to absent himself. Accordingly on the third of November he made his way to the Board Room of Inchcliffe's Mills, at the time mentioned.

Practically every employer in the town was present, and Nick saw at a glance that the meeting was in deadly earnest. Many of the older members, especially, sat with a grim, hard look on their faces, and more than one spoke angrily and defiantly to his neighbor.

Immediately on Nick's arrival Edgar Inchcliffe made his way to the chair, and introduced the business of the meeting.

Inchcliffe had evidently prepared his speech with great care. Several pages of closely written pages lay before him, and he spoke as one who had studied his subject thoroughly.

I will not trouble the reader with details of his statement. Enough to say that he gave a short history of the events that led up to the present crisis; described what that crisis meant, the suffering it had caused, and what it promised for the future.

In some respects it was a fair statement, although it was made entirely from the employers' standpoint.

Presently he turned from the general statement to a discussion of particulars. He insisted that, when the trouble in Ben's Cross was traced to its source it was owing to one man, and one man only.

"Reuben Sutcliffe!" shouted some one.

"Yes, Reuben Sutcliffe," admitted Inchcliffe. "It's he who's the leader of the wild hot-bloods; it's he who day by day is stirring his followers up to strife. He has imbibed the theories of Karl Marx and Lenin, and constantly pours his wild, revolutionary notions into the ears of an ignorant and irresponsible mob. He is the touchstone of all our trouble, or at least he has been. His influence has been so devilish that he has made many as bad as himself. Thus the question comes, 'What are we to do?' That is why I have called this meeting. Life in the town is becoming not only more difficult but more dangerous every day. Several mills have been attacked, and much property has been destroyed. Worse than this, several people have suffered physical outrage. I have received numerous letters saying that we as employers should take definite steps in this crisis, and it is for you gentlemen to decide upon our course of action.

"We must fight—fight to the very last!" was the response that was uttered on all hands.

"I think it ought to be said, Mr. Chairman," remarked one manufacturer, "that more than one of the most respected of the labor leaders has hinted that, if we put reasonable proposals before them, there are many who will be inclined to listen to them."

"Yes, perhaps I should have mentioned that," Inchcliffe replied, "but does that not involve the question as to whether we should not be betraying our cause? Can we afford to show the least sign of yielding?"

At this there was almost general applause.

"That's it!" shouted Ben Brierly. "If we yield one inch we may as well shut up shop. We mun fight 'em! There's nowt else to it."

Others took a more temperate view of the situation. They insisted upon the fact that they could only have prosperity through general good will, and while class hatred existed there would be constant trouble. Others again referred to the days when masters and workers met together as friends, and sat side by side in the same churches and chapels. Couldn't something be done to bring about that state of affairs again?

"What's the use of talking such bunkum?" demanded old Ben in a loud, raucous voice. "These Bolshevists have declared they will never rest while we have got a five-pun' note to our names. They are out for destruction and

revolution. That's what they're out for!" And he quoted several wild, revolutionary statements that had been made in the town during the week.

This outburst was followed by tremendous excitement, and for some minutes the meeting was in a state of uproar.

All this time Nick had been listening quietly, without uttering a word. In some senses he agreed with much that had been said. Ever since he had come to the town his life had been a struggle with difficulty, while all the associations of his life had led him to sympathize with the views that had been enunciated. And yet he was not satisfied.

He called to mind what Bolitho and Baron, as well as Muriel Redfern, had said in his own house. He was anything but a believer in Christianity, but was not Christianity a thousand times better than what these men were advocating? Had good will ever been obtained through war? Had real peace ever come through fighting?

"I think the feeling of this meeting is fairly evident," said Inchcliffe presently. "We have all determined to stick to our guns, and to fight to the very last. But is that enough? Must we not take active measures, especially in view of the fact that a great deal of property has been wantonly destroyed, and many good people in the town have suffered?"

"What active measures?" asked some one.

"For one thing, should we not keep ourselves in close touch with the authorities so as to be able to get soldiers at a moment's notice? Then should we not form a Secret Service Committee? As you know, in the late war, the Secret Service formed by our government did invaluable work, and no doubt helped to bring the war to a successful issue."

"You mean spies, Edgar?" shouted old Ben Brierly.

"I don't like using that word, but perhaps it is as good as any other. As has been said, if we could drive Reuben Sutcliffe and a few of his immediate satellites out of the town, we should be doing no end of good. Although we are sure that these fellows have violated the law, we cannot prove it. If a Secret Service were formed, I believe we should get the evidence we wanted."

"Where are you going to get your spies?" asked Ben. "Remember, these chaps are organized, and they would spot one of us in a minute."

"We must get them out of their own ranks."

"How?"

"By bribing them. These fellows would sell their souls for money, and we can pay them well. I know several who are regarded as red-hot Bolshevists, and who are admitted into their secret councils; if we would pay them a few pounds—" And Edgar Inchcliffe shrugged his shoulders significantly.

Still Nick continued silent. Much as he hated the thought of spies, he did not feel like interposing.

Presently he heard his own name mentioned.

"I think," he heard some one say, "that we should all like to hear what Mr. Nick Trebartha has to say. He is not only a big employer of labor, but you have mentioned him, Mr. Chairman, as the one who employed Reuben Sutcliffe, and flouted the decision of the Employers' Association."

Nick felt that all eyes were turned towards him, and that all expected him to speak; but he still remained silent.

"Trebartha! Trebartha!" His name was shouted all over the room.

"I'm afraid"—and he uttered the words slowly as he rose to his feet—"that what I have to say will not be kindly received. As I understand the matter, we all want to bring an end to the present crisis. Some one has said that we shall never have prosperity in Ben's Cross unless good will be established between employer and employee. Will the methods you have advocated be likely to bring about that good will?"

"It is the only thing we can do, and it is sense!" shouted some one.

"I am not so sure," replied Nick. "Would it not rather increase Bolshevism, and intensify the hatred that already exists?"

"It's the only way to deal with chaps like Reuben Sutcliffe!" some one shouted. "Unless you put fear into them they will get worse and worse."

"Hasn't that method been tried?" asked Nick. "I am given to understand that the chairman was the means of sending him to prison. Has it improved him?"

At this Inchcliffe roes to his feet. Evidently Nick's words aroused his anger.

"What I did, I did with the support of my brother magistrates," he replied hotly. "And I want to say something else. If, when he returned to Ben's Cross after his imprisonment, every employer of labor had refused to give Sutcliffe work, we shouldn't have had all this trouble now. Perhaps Mr. Trebartha will kindly inform us why, in spite of the Employers' Association, he persisted in employing him."

"Eh, tell us that!" shouted Ben Brierly. "That lies at the heart of the whole trouble."

"I did not employ Sutcliffe without careful consideration," Nick replied quietly.

"Aye, but you kept him on after the Employers' Association demanded that you should sack him," shouted Ben. "That was noan playing the game."

"I acted according to what I thought was my better judgment, and also because I was advised to keep him on."

"Who advised thee?" shouted Ben, amidst general laughter. "Was it his sister Bella?"

At this there was much excitement, and for some time disorder prevailed.

"I do not think you expect me to answer that question," Nick responded when order had been obtained. "But for your information I will tell you who advised me. It was Miss Muriel Redfern."

At this there was a shout of derision.

"A woman!" shouted one.

"Aye, and a woman preacher to boot!" laughed another.

"Why didn't 'a employ the woman preacher as thy manager?" shouted a third.

At this Edgar Inchcliffe intervened.

"Show the gentleman every courtesy," he said, "and maybe we shall hear something to our advantage. It would seem that Mr. Trebartha is largely influenced by ladies."

By this time Nick's hot Celtic blood was being aroused, even although he retained control over himself. "We are told that Bolshevism is our great enemy, and that our supreme work is to kill it," he went on, "but I do not think we shall do so if the spirit shown in this meeting is the spirit which generally operates among the employers of Ben's Cross."

(Continued on page 21)

Episcopal Address to General Conference of the Methodist Episcopal Church, South, in Session at Dallas, Texas, May, 1930

(Continued from last week)

VI. The Board of Lay Activities and Our Financial System

The intensive educational work with reference to Christian stewardship carried on by our laymen has been of far-reaching importance. For the problem of financing the world program of our church is just now one of the most serious problems you will have to consider. Our laymen are moving in the right direction in their efforts to spiritualize all our giving. While giving is a duty, it is a privilege also. And the work of the kingdom will not be done till the teaching of the principles of stewardship have lifted this duty to the lofty levels of Christian privilege. You will not, we feel confident, make any sudden shift from financial methods that have been followed through the whole history of our church. But we should immediately take such steps as will free our preachers and people from the deadening effects of a system that presses from without as a matter of exaction and as the compulsion of ecclesiastical pride. We need definitely at this time to inaugurate some movement that looks in the direction of inculcating the grace of giving. And clearly this cannot be done till we see that giving is a Christian grace, and lead our people first to give themselves to the Lord and then of their substance as the Lord has prospered them.

And we should frankly face the fact that our financial system is far from satisfactory. Our enlarged and enlarging assessments, our multiplied and multiplying specials, our successive major financial efforts for the Centenary, the Christian Education Movement, and the Superannuate Endowment Fund, and our new and extensive adventure in the buliding of hospitals have not only produced confusion; they have also brought about a sense of constant financial pressure and strain, which has resulted in a growing spirit of unrest. The assessment system has worked well in our church, but the prior claims and special offerings which have demanded consideration have so pre-empted the field that the expanded assessment has become a grievous tax. The distribution of the assessments to the pastoral charges has usually been made upon the basis of membership along with the support of the pastor, and in order to keep down the amount assessed church rolls have been severely and painfully pruned. Pruning of rolls for protection against assessments is illegal and is to be deplored. Church membership is too sacred, even when not fully active, to be cut in any such way and because of any such motives. A financial system that brings distress and operates to the neglect and even loss to the church membership of thousands of people calls for restudy if not reconstruction.

VII. The Church at Work with Children and Young People

1. **The Sunday School.**—Religious education must conern itself with every influence that may properly be used in the effort to translate the verities of the Christian religion into the inner lives and experiences of men. Obviously there is grave danger that amid the whole set of influences to which the young are today being subjected, no sufficient place shall be given for laying the foundations of Christian thinking and living. We cannot hope that Christian life and character will develop among a people whose time is given to almost everything except a consideration of Christian ideals, Christian faith, and Christian practice.

Lying basal to all else is the historic record of God's revelation of himself culminating in Jesus Christ. The mighty facts and truths of the Christian religion must always take first place in all true teachings of Christianity. Today large emphasis is very properly being given in our Sunday schools to the place and importance of worship in experience and life. The teacher of the young must, therefore, be himself one who knows how to lead as well as how to instruct with reference to the worship of God. In our Sunday school work increasing emphasis is also being laid on the fact that we learn by doing. Increasing opportunity is, therefore, being given for the participation of our Sunday school pupils in Christian activity and service of various kinds. Moreover, the Sunday school has a large responsibility for the evangelization of its pupils, and for this purpose it has at its disposal almost unlimited opportunities. A large proportion of our church members comes to us through our Sunday schools. This fact lays on our Sunday school officers and teachers a most solemn responsibility as it presents them with a most appealing opportunity. This opportunity is to bring our children and young people face to face with Christ and to lead them into a definite evangelical experience. Instruction in the doctrines of historic Christianity, guidance in worship, direction in ways of right living—all these should lead ultimately to the one thing of supreme importance—namely, the bringing of our youth into personal relation to Christ as Saviour and Lord.

Our general and conference Sunday school boards have done well to lay emphasis upon the matter of teacher-training. Tens of thousands of our teachers and Sunday school workers throughout the length and breadth of the church are literally going to school again today in order to fit themselves for their tasks. They are studying courses that cover a wide range of subjects, including the Bible, evangelism, and missions, and courses dealing with the religious needs of pupils of all ages and their development in the Christian life. The widespread and steadily increasing interest of our Sunday school workers in these studies, and the amount of sacrificial and devoted effort which they are giving to their own equipment for better service, are encouraging facts in our church life today.

2. **The Epworth League.**—Our church has certainly not overcome the processes of religious education. In both the Sunday school and the family we are, with all our recent advances, yet far behind what our day demands. Doubtless one aspect of our failure lies in the inadequate emphasis upon our doctrine and experience of personal salvation through faith and faith alone in Jesus Christ. The early Methodists believed the doctrines of evangelical religion and placed trust in Him of whom they taught, and out of this trust came the certitude that was expressed in their testimony. If elsewhere there has been inadequate emphasis upon the experiental aspects of the Christian life, we suggest that the Epworth League has served a purpose of the highest value by causing all its activities to center in the Christian life as a fact of experience, and a progressive realization of what is involved in that fact.

The founders of our young people's society had also in mind as a corollary the creation of conditions most favorable to the development of the Christian life. The Sunday evening devotional meeting, with its opportunities for testimony or the expression in words of the fact and the content of Christian experience, has always been the heart of the league. As these exercises and privileges have always been enjoyed in connection with the study of Scriptural topics on the Christian life, the devotional meeting has not suffered from the lack that finally proved fatal to the class meeting. Another of these conditions was the enrichment of the social life of young Christians by the providing of points of contact and opportunities for aesthetic and literary entertainment. It is to us ground of gratification that these one thousand small groups of young people meeting in their self-directed societies are actually keeping alive a type of religious life that is positive and definite; and that the larger life of these societies is affording a refuge for many thousands of young Christians from unprofitable and perilous forms of recreation. All this may be seen at its best, perhaps, in the summer assemblies, of which forty-two are held annually. Of equal importance is the direction of young Christians to lives of service for both the soul and the bodies of men, defined by earnest efforts along the lines of personal evangeilsm and of social service. This phase of the life of the Epworth League has a direct bearing upon the fact that ninety per cent of our ministers today were once members of the Epworth League.

The fruition of systematic study of missions and encouragement of special missionary giving is to be seen in the

fact that nearly ninety per cent of our missionaries on the field attribute their dedication to this form of service to the Epworth League. In the face of this degree and extent of consecration of life, it is not surprising to learn that the money with which three of our missions were opened was provided by the Epworth League.

VIII. Eenemies of the Home

You do not need to be told that the home is the one institution that is supremely fundamental not only to the well being, but to the very existence of human society. Every enemy of the home is the enemy of man and of God. If the home be destroyed, civilization itself will not long endure. Furthermore, without the Christian home, organized religion as represented by the church would soon disappear from the face of the earth. We do not exaggerate when we say that never before in the history of our country has the home been in such peril as today. You will consider many important matters during this conference, but you will consider no interest of equal importance with the welfare and perpetuity of the Christian home.

1. Pagan Views of Marriage and Divorce.—Marriage is basal to civilized society. The union in mutual love and self-sacrifice, as long as life shall last, of one man and one woman is the law of God written plainly on the pages of the Holy Bible. It is, if we may so speak, even more than this: it represents the final conclusion of social experiments in all civilizations running through the centuries. He who ignores or denies the sacredness of the marriage relationship sins both against God and against human society. And there are many radical and revolutionary minds nowadays who are blasting at the very foundations. The very novelty and daring of it make a strange appeal to youth and inexperience. In these perilous times a solemn responsibility rests upon the church of God. While Protestants do not hold that marriage is a sacrament in the same sense that Baptism and the Lord's Supper are sacraments, nevertheless, we do hold that marraige is sacramental. Holy matrimony does bring God near and makes his presence known to all who enter into it in the fear and with the favor of God.

But we are witnessing now a recrudescence of paganism. The popular attitude toward marriage is at the present time not different from the attitude seen in the decadent period of Roman civilization. As Lecky tells us: "Marriage, being looked upon merely as a civil contract, entered into for the happiness of the contracting parties, its continuance depended upon mutual consent. Either party might dissolve it at will, and the dissolution gave both parties a right to remarry." Thus Roman civilization hastened to decay. In the Roman Empire of this period it was not unusual to find a woman who had eight or ten husbands or even more. With perfect fidelity to fact let it be said we are swiftly moving in that same direction. With so-called "companionate" marriage, and "trial" marriage, and marriage with no thought of its sanctity and permanence, many people have gone through a ceremony that has only given some sort of social decency to what is nothing more than legalized adultery. Considering these things it is the duty of the church to speak in no uncertain tone.

(To be continued)

MRS. LUCY H. ROBERTSON

In this issue of the Advocate is published an appreciation of Mrs. Lucy H. Robertson by Dr. S. B. Turrentine.

Mrs. Robertson, before her marriage was Lucy Henderson Owen, daughter of Henry Lyne and Catherine Watkins Owen, and was born at Warrenton, N. C., September 15, 1850. Two years afterwards the family moved to Chapel Hill, and a few years later her people moved to Hillsboro.

After attending for several years the school of Misses Nash and Kolloch of Hillsboro, she was graduated from the Chowan Baptist Institute at Murfreesboro, with which her uncle was associated.

On November 1, 1869, she was married at Hillsboro to Dr. D. A. Robertson, a resident of the same place. In 1872 Dr. and Mrs. Robertson moved to Greensboro. In 1878 Mrs. Robertson began teaching in Greensboro Female College. In January, 1883, she experienced her deep sorrow in the passing of her husband.

Having continued to teach in Greensboro Female College till 1893 she was made head of the department of history at the State Normal and Industrial College. After teaching at the last named institution for seven years Mrs. Robertson returned to Greensboro Female College with whicih she was closely associated during the rest of her life. On Wednesday morning at 10:30 o'clock, May 28, Mrs. Robertson died in the Greensboro College infirmary where she had been a patient during the last three months.

From 5 p. m. Wednesday till the departure for the funeral at West Market Street Methodist church, 4 p. m. Thursday, the body lay in state in the Main building of Greensboro College. The funeral was conducted by Rev. Messrs. H. Grady Hardin, pastor West Market church, and S. B. Turrentine, president Greensboro College, and was largely attended by friends from the community and from many sections outside of Greensboro.

Included among the honorary pall bearers were the trustees of Greensboro College and the official members of West Market Street church. Members of the officers and faculty and many alumnae and students of Greensboro College attended the funeral in a body. The floral designs were profuse and beautiful, emblems of love and esteem in which Mrs. Robertson was held.

Two sons, Charles Robertson of Hillsboro and William Robertson of Richmond, survive her.

Interment was in Green Hill cemetery, Greensboro.

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NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

FISH FOR FUN AND FOOD

An angler can find some place to fish, and some kind of fish to be caught, at any season of the year. But in the spring and summer particularly, the angler is in his heaven; out come rods and lines, and various tackle, for examination, polishing, and repair.

"Highly esteemed by anglers on account of their gameness, finely flavored and rich flesh, and handsome (usually mottled or speckled) coloration," trout are ever the eager quest of sporting fishermen. The name of the fish is Anglo-Saxon; it is one of the native English words.

The barbel is a European "bearded" fish, for the name itself refers to a "slender tactile process on the lips of certain fishes." The rudd, a small European fish, was so named from the red irises which are among its characteristics; compare the familiar word "ruddy." The pike was so named because its head resembles a sharp point or pike; the word "pickerel," applied to pike of small size or to small species of pike, is the diminutive of pike. The char is interesting here because it was named for its red belly; the word comes from the Gaelic, meaning red or blood-colored.

Perhaps most interesting of common food fish, etymologically, is the halibut, for the word means, according to its origin, "holy flounder"—being so named because it was commonly eaten on holidays ("holy days").

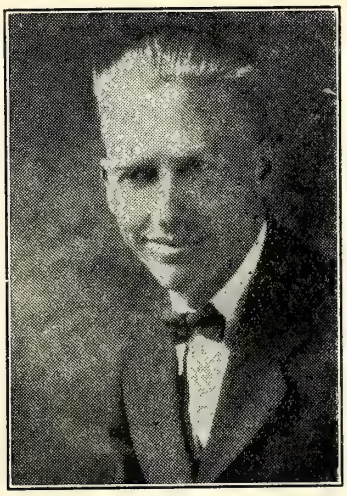
Adding spice to life implies that there is something substantial in the dish; pep without purpose is futile.

North Carolina Sunday School

L. L. GOBBEL, Editor. Durham, N. C.

REV. WILLIAM FRANCIS SHELL

Among the eight men who will serve in the North Carolina conference this summer doing Cokesbury training work and otherwise promoting the work of the church is Rev. W. F. Shell. The following from the pen of one intimately acquainted with Mr. Shell will introduce him to the readers of this page:



"William Francis Shell was born March 26, 1901, at Rosston, Arkansas, south of the Ozark Mountains and near the borders of Texas and Louisiana. He was reared on the farm by a father who was an expert in growing watermelons. The younger son, called Frank for short, was a champion consumer of watermelons and other things. Until time for him to leave home for school he was a regular attendant at a small rural Methodist church, which had a very good Sunday school of the old type.

"Mr. Shell attended Hendrix College, Conway, Arkansas, from 1922 to 1926, being graduated with the B.A. degree. He was licensed to preach in 1926 and was admitted on trial into the North Arkansas conference that year. He served one year as pastor of the Bono circuit in the Jonesboro district, North Arkansas conference. Immediately after conference in 1927 he entered the school of religion of Duke University, where he is now a candidate for the B.D. degree. In the summer of 1928 he was assistant to Rev. R. E. Brown on the Goldsboro circuit, and the summer of 1929 he worked under Rev. I. S. Richmond on the Pikeville-Elm Street charge."

Mr. Shell has lost none of his appetite for watermelons nor any of his enthusiasm for the Sunday school. We are sure he will fall in love with melons of the Tar Heel variety and that our pastors and Sunday school workers will fall in love with Mr. Shell and his work.

DURHAM DISTRICT MEETING

The last of the district conferences for this year was held at Carr church, Durham, last week, with Rev. J. C. Wooten, the presiding elder, directing its proceedings with dispatch and uniform courtesy. He kindly allowed the Sunday school man opportunity on the morning of the first day to speak briefly to the conference. It was a pleasure to be able to report progress in the district and plans for an extensive porgram for the summer months, including Cokesbury training schools in about 16 charges of the district.

SUNDAY SCHOOL DAY

Shall the people generally be challenged afresh with the place, program, and needs of the Sunday school. Sunday School Day is a great opportunity to help the local situation and at the same time help the Sunday school cause in the conference. And we are sufficiently acquainted with both situations to know that both need help. We will provide the program free. Will you do the rest?

"WE HEARTILY ENDORSE"

The following is from Rockingham district Sunday school report:

"We heartily endorse the "Emergency Appeal" sent out by the conference Sunday school board because their funds are temporarily tied up on account of the closing of the Citizens' and Commercial Bank of Franklinton, N. C. Funds are immediately needed and are asked from the following sources: Sunday School Day offerings, Missionary Day offerings and special contributions. These are to be sent to Dr. R. L. Flowers, Acting Treasurer, Durham, N. C."

LAKE JUNALUSKA SCHOOLS

People from afar will pour into western North Carolina this summer to attend the various schools to be held at Lake Junaluska. Many of our own people will doubtless take advantage of the wonderful opportunity to combine study with recreation and to get these benefits without the necessity of traveling so far as many will do. We list below courses and instructors for the schools in which courses in religious education will be offered:

1. First Term Leadership School—July 21-August 5

A Study of the Pupil, Miss Frances C. McLester.

The Home in Society, Dr. G. Walter Fiske.

Stories in Religious Education, Miss Jennie Milton.

Christian Stewardship, Dr. G. L. Morelock.

Primary Department Administration, Mrs. W. B. Ferguson.

A Study of Later Childhood, Miss Bruce McDonald.

Intermediate-Senior Lesson Materials, Dr. S. M. Duvall.

Training Adolescents in Worship, Dr. J. V. Thompson.

Religious Education of Young People, Dr. J. V. Thompson.

A Study of Adult Life, Rev. J. E. Ford.

Religious Education of Adults, Rev. J. E. Ford.

Leadership in Religious Education, Rev. H. W. Williams.

Social Teachings of the Gospel, Dr. G. Walter Fiske.

Interpretation of the Missionary Task, Dr. Ed F. Cook.

Special Missionary Course on China, Dr. Ed F. Cook.

Christian Beliefs, Dr. Gilbert T. Rowe.

Directed Observation (in connection with week-day work), Miss Barnett Spratt.

2. Second Term Leadership School: August 6-20

A Study of the Pupil, Dr. S. M. Duvall.

Moral and Religious Development of Israel, Dr. W. A. Shelton.

The Methodist Church and Its Work, Dr. G. L. Morelock.

Music and Hymnody in Religious Education of Children, Miss Elizabeth Shields.

Nursery Department Administration, Miss Willette Allen.

Training Beginners in Worship, Miss Elizabeth Shields.

Junior Department Administration, Mrs. Clay E. Smith.

Intermediate Department Administration, Miss Alleen Moon.

Senior Department Administration, Miss Alleen Moon.

Young People's Department Administration, Mr. Sherwood Gates.

Administration of Adult Work in the Sunday School, Rev. M. Leo Rippy.

Religious Education in the Small Church, Rev. A. W. Martin.

Curriculum of Religious Education, Dr. Paul H. Vieth.

Religious Education in the Home Today, Mrs. Cora T. Court.

Land of Palestine, Dr. W. A. Shelton.

Historical Studies in Southern Methodist Missions, Dr. Fennell P. Turner.

Principles, Materials and Methods of Missionary Education, Miss Sadie Mai Wilson.

Christian Beliefs, Dr. G. T. Rowe.

Religious Education of Children, Miss Freddie Henry.

Nature Study for Parents and Teachers, Mrs. Clay E. Smith.

Interpretation Programs of Work (General Sections), Rev. O. W. Moerner.

Special Course in Leadership Training Methods, Dr. Paul H. Vieth.

Special Course on Work of Director of Religious Education, Dr. J. V. Thompson.

Directed Observation (in connection with week-day work), Miss Barnett Spratt.

The Process of Teaching Religion, Dr. H. Shelton Smith.

3. Standard School (Short Course) August 21-28

Bible—Life of Christ, Prof. A. E. Barnett.

(Continued on page 27)

Western N. C. Sunday School

CORINNE LITTLE, Editor, Lexington, N. C.

VACATION SCHOOLS

Plans are under way in a number of churches for beginning a vacation church school within a week or ten days after the close of the public schools of the community. This makes it possible to get in two weeks of daily meetings before the summer vacation trips affect the attendance. The frequency of these meetings and the lengthened daily sessions offer a splendid opportunity for guiding children in right living in a way that makes it a part of their every day experience.

Communications from the churches listed below indicate that vacation church schools are being planned for each of these this summer:

Centenary-West End, Winston-Salem.
Park Place, Greensboro.
West Market Street, Greensboro.
First Church, Charlotte.
Waxhaw, Charlotte district.
Mineral Springs, Charlotte district.
Rockford Street, Mt. Airy.
Asbury, Acton Ct., Asheville district.
Highland, Statesville district.
Rhodhiss, Statesville district.
Helton, Mt. Airy district.
Wesley Memorial, High Point.

A VACATION CHURCH SCHOOL TEACHER

I am a vacation church school teacher. I am directly responsible these six weeks for teaching nine junior boys and five junior girls the Christian religion and helping them to live the "more abundant life." This is the aim of the school, agreed upon by all our workers as we made our plans together. At the end of the first four days I find myself seriously facing many questions.

John will not play with the other children in their games unless he can be "it." When he had been the leader the third time today the group rebelled, and John sat on the church steps and sulked the rest of the play hour, pretending he was sick.

Albert was the last to join the group at the drinking fountain, but he pushed and shoved his way through till he was the first to get a drink.

Fred hid the one school hammer rather than let Mary use it to drive a nail while he took several minutes to saw the board he was going to use the hammer on.

Mary got the hammer at the beginning of the next period and refused to give it up when Fred needed it.

Hiram brought two new pencils to school today, and a dime was taken from the desk drawer yesterday when Hiram was the only person left alone in the room at the play hour.

Shy little Judith has not been chosen to serve on any committee. When I suggested today that her name be added to the "Housekeepers" the other four girls let her walk awkwardly around without making the slightest effort to include her in their group. It was evident that a whispered joke which was passed from Margaret to the others was at Judith's expense.

When two Greek girls came in yesterday and were put with another junior group Mary said: "I am glad they weren't put in our class. I'd stay at home before I'd sit by a foreigner."

This morning we calculated how many Sundays we had been going to Sunday school during the last six years and what we had learned while there. I was surprised at the amount of Bible with which they were familiar.

It was Fred who gave "Do unto others as you would that they should do unto you," and yet he was unwilling to let Mary have the hammer even when he did not need it.

"Be ye kind" was recited by one of the girls who always excluded Judith from her group.

Hiram did not give "Thou shalt not steal," but the boy sitting next to him did; and Hiram has perhaps repeated these words many times.

Margaret gave "I was glad when they said unto me, Let us go unto the house of the Lord," and added, "If that means liking to go to church, I surely don't." "I don't either," chimed in several others.

"Go ye into all the world," came from Mary, who had resented the presence in the church school of the little girls from another land.

These facts gave rise to some searching questions which I am trying to answer. Is it more Bible that these ten and eleven-year-old boys and girls need? Will committing to memory new passages, reciting those they already know, and re-telling Bible stories accomplish the aim of the vacation church school, which is the same as that of the church and the Sunday school?

Can we say that these children have learned any of the Scripture they can repeat so glibly if we believe in the principle that "we learn what we practice and only what we practice?"

Is the vacation church school the answer to this problem? Have we a chance to do here, with the frequency of meetings and the lengthy daily periods, what we have not accomplished in the usual short sixty or seventy-five minutes once a week on Sunday mornings? Is it possible to help these fourteen juniors to become really "doers of the word" of which they are now only glib repeaters?

Miss Barnett Spratt.



A Vacation Church School group learning, "Be ye kind to one another."

NEW COURSES

Parents and teachers of children will be especially interested in the announcement of some of the new courses to be offered in the leadership school at Lake Junaluska this year. Not because they are new, but because they offer opportunity for study and personal enrichment along lines that have been heretofore neglected in our training program. Attention is called to a few of the courses which will be of particular interest to elementary workers.

Nature Study for Parents and Teachers is a new course designed to stimulate and to increase interest and appreciation of the common things about us in God's world, with a view to enriching the teacher's life in order that she may be a worthy guide of children in this realm. This is not to be a scientific study, but one in appreciation. It will be offered the second term.

Religious Education of Children is a new course of equal interest to both parents and teachers. It will be a general back ground course for workers with children of any age, and will be offered during the second term.

(Continued on page 27)

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

◇◇◇◇Williamston—D. A. Petty 15
First Church (Elizabeth City)—G. W. Perry 10
◇◇South Camden—H. B. Baum 6
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2
Edenton—A. W. Price 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

5◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2
Pantego-Belhaven—E. W. Downum 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 20
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 8
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 9
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Maiden—R. S. Howie 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P Powell 6
Sylva—G. B. Clemmer 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT
South Camden ..... H. B. Baum

GREENSBORO DISTRICT
New Hope ..... A. C. Waggoner

ROCKINGHAM DISTRICT
Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT
Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WINSTON-SALEM DISTRICT
Marvin ..... T. B. Johnson

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Today Dr. Caldwell's Syrup Pepsin is the world's most popular laxative. Millions of people never think of using anything else when they're constipated, headachy, bilious, feverish or weak; when breath is bad, tongue coated, or they're suffering from nausea, gas, or lack of appetite or energy.

Dr. Caldwell's Syrup Pepsin is made today according to the original formula, from herbs and other pure ingredients. It is pleasant-tasting; thorough in the most obstitnate cases; gently effective for women and children. Above all, it represents a doctor's choice of what is safe for the bowels.

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666 also in Tablets

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HICKORY, N. C.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

FORGOTTEN MAN PAGEANTS

What finer task can your Epworth League undertake than the presentation of a pageant for the benefit of the superannuate cause. Write to Dr. Luther E. Todd, Security Building, St. Louis, Mo., and he will be glad to furnish your chapter with copies of "Forgotten Man Pageants." Your leaguers will enjoy this dramatic effort and the membership of your local church will equally enjoy witnessing these pageants.

ROANOKE RAPIDS

Rev. L. M. Hall is blessed with one of the finest "Epworth League charges" in our conference, and Mrs. L. M. Hall has helped to make it that. There you will find an Epworth junior society and a Hi-League meeting each Sunday night, with an attendance between them of over 100. Miss Addie B. Moore is superintendent of the Epworth-Junior Society and Miss Viola Collier, president of the Hi-League. The senior league meets during the week and Miss Agatha Moore is president. Take note of these words by Brother Hall: "Our Epworth Leagues have contributed more to the self-expression of our church than any other force."

JULY

Are you going? Where? To the annual Epworth League summer assembly at Louisburg, N. C. July 7 to 11 are the dates—and it won't be long now!

FRANKLINTON

Franklinton's newly elected Hi-League officers are as follows: President, Sarah Vann; secretary, Mary Powell; treasurer, Elizabeth Cheatham.

ANOTHER "LEAGUE PASTOR"

Rev. W. J. Watson, pastor of the Halifax circuit, can rightly boast of having a senior Epworth League at each of his churches, as fllows:

Calvary—Membership 50; president, Gladys Myrick; secretary and treasurer, Louise Myrick. Address, Littleton, N. C., Route 4.

Tabor—Membership 70; president, Annie Pearl Crawley; secretary, Hannah Heptinstall; treasurer, Marvin Butts. Address, Littleton, N. C., Route 2.

Ebenezer—Membership 37; president, Lucy Belle Crawley; secretary, Cecil Hux; treasurer, Perkins Crawley. Address, Littleton, N. C., Route 1.

Halifax—Membership 58; president, Naomi Dickens; secretary, Undine Hux; treasurer, C. C. Butts. Address, Halifax, N. C.

Western North Carolina Conference

MOUNT AIRY DISTRICT

On Wednesday we enjoyed meeting with the Mount Airy district conference in Boone. Numbers of the pastors reported increased interest in Epworth League activities. Requests were made for rally institutes for Rockingham county in the eastern and Ashe county in the westerly end of this large district. There is prospect of a much larger number from this district in attendance at our conference assemblies at Lake Junaluska this year. Both senior and Hi district secretaries' reports for this year will show good increase over last.

ASHEVILLE DISTRICT

We wound and climbed our way over the mountains from Boone to Fletcher, where we enjoyed another optimistic gathering; this being the session of the Asheville district conference. Epworth League interest also increases here. We were given much encouragement by these busy pastors. Asheville also promises a splendid delegation at Junaluska.

POLKVILLE

Although you have not heard directly from Polkville in some time we are very much alive. The last Sunday evening in April we were honored to have with us Mr. Paul J. Kennedy of Gastonia, Hi district secretary. He gave a very interesting and helpful address on Hi League and Epworth junior work. Our officers for the new year have been elected and installed. Our pastor, Rev. J. M. Barber, led the installation service. We are reporting our full list of officers to the office of the field secretary.

The leaguers who are not teaching and attending school presented a play entitled "A Fortunate Calamity." The proceeds go toward financing the leaguers at Junaluska for the assembly. We are planning for and expecting the best League year we have ever had.

Mary D. Palmer, Cor. Sec.

THOSE TOGS

Brother Herman F. Duncan, who is instructor in the fourth department in both our assemblies, and along with Miss Grace Anthony and others will plan, lead and supervise our recreational activities, requests that you be sure to bring the proper togs with you to the Lake. Bring your playing togs. Give special attention to the comfort of your shoes. You cannot climb Eagle Nest Mountain in spike heeled dress shoes. You will enjoy your kodak also.

Swimming

For all who swim, swimming will be a part of the daily activities. A master swimmer will supervise all swimming. Rev. B. H. Caudill, pastor at Hot Springs, is a member of the National Swimming Instructors' Association and a master life saver. Our leaguers who swim will be under his care. Be sure to remember to bring your bathing suit.

ANNUAL REPORTS

If for any reason you fail to receive the proper blank for making the annual report of your chapter to your district or Hi district secretary, will you please take the quarterly blank which you may have, mark it "annual" and give totals for the year. Let's help every district secretary to complete a report of his district this year. Remember to send the write-ups of any who may be competing for the Armstrong medal direct to your district secretary, who will turn them in to the committee on award. If your chapter is rating 90 per cent on the standard of efficiency (senior), write us for blank on which to report in contest for the Falls loving cup.

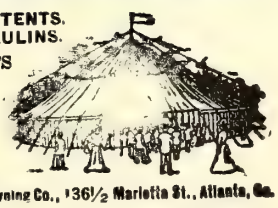
How One Woman Lost 20 Pounds of Fat

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause!
KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves must have to function properly.
When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Try one-half teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—in 3 weeks get on the scales and note how many pounds of fat have vanished.
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Get an 85c bottle of KRUSCHEN SALTS from any leading druggist anywhere in America, (lasts 4 weeks). If this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned.

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Rub antiseptic Japanese Oil on aching spot. It generates a pleasant soothing heat that drives out pain QUICK. Won't blister like old type liniments. 46 Years Success. At druggists.
Quick Relief With
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One surgeon treated 3,000 cuts and wounds with Apinol, without a single case of infection. 35c, 50c and $1.25 at druggists.
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Children's Storyland



THE HUMMING-BIRD'S NEST

Mary Wilder Pease.

Her nest a bit of down from thistles blown,
Caught lightly here and there with silken thread
Torn from some grim-eyed spider's raveled web
By Mistress Rudy Throat to make a home.

A home scarce larger than an opening rose
She wove for nestlings small as velvet bees,
How soft God's hand to fashion such as these,
The tiniest fledglings that the bird world knows.

Jewels with wings, how soon with sudden dart
You'll poise above my honeysuckle vine
Or sip the sweetness from a columbine
Wooing through summer days my garden's heart.

And since your throat has been denied a song
You needs must make a harp string of the air
And list'ning none shall miss your voice or care
So vibrant is the zone you flash along.

Thrice glad shall be thy welcome, sparkling guests,
Blest symbols of the change love's touch can bring
Wherever God has placed some helpless thing
Be it in human homes or feathered nests.

—Our Dumb Animals.

HOW THE TIGER OPENED THE DOOR

Yes, sir, it was a royal Bengal tiger that opened the door of friendly welcome to the doctor, but of course you couldn't expect that he would do it in any gentle way.

The doctor had his station way up among the mountains of Burma, almost up to the borders of China. He was trying to make the people believe that he meant only friendliness and help with his little dispensary and hospital, but you know how it is, custom and ignorance and superstitious fear are the hardest sort of obstacles to fight against.

Then the tiger took a hand in the problem. He was prowling along over the mountains and through the jungle, when he came along where he saw a little girl wandering in the garden. "There's my dinner," thought the tiger.

He crouched low, like a cat, and crept along after the child.

Just as he was about to spring, the little girl's brother saw what was happening. He seized a spear and with a great shout he sprang after the tiger. He was too late to save his sister from being struck down, but the angry tiger instantly turned, knocked the spear out of his hand, and with his mighty paw tore up the young man's scalp.

A lot of men came running and drove the tiger away and did their best to take care of the wounded man. But it was a terrible wound, all the worse because it was made by sharp claws of a tiger. They hadn't the least idea how to treat it, either, and it grew worse and worse every day.

At last somebody plucked up courage to say, "Let's take him over to the Jesus doctor. He can't live anyway."

So they took him up and carried him to the little hospital.

O, it was a sight! What do you suppose they had done to that dreadful wound? Filled it full of mud and ashes! That was their idea of the proper treatment.

But Dr. Harper wasted no breath over the situation. He just pitched in with all his skill and energy. He cleansed the wound, gave it soothing treatment, and watched it carefully day by day, and at last it healed, and the man was able to return home.

"Look at that!" exclaimed his friends. "All healed up, and we did not expect him to live, did we? What did they do to you?"

"Just took care of me," smiled the young man. "Came around and read some nice pieces about a heavenly Father, and sang some Jesus songs, too. Sounded good."

Up stepped one young man and said, "My little daughter at home is sick with a fever. I told the doctor not to come near my house once. Do you suppose he would come now?"—Selected.

TWO LITTLE MISSIONARIES

"Mother, when people die, do they go straight to heaven?" little Irene asked thoughtfully.

Mother looked at her six-year-old daughter in surprise.

"Why, certainly, dear, if they've been good. Why do you ask?"

"Because, when I die, I want to pass through the United States on my way up!"

Now, Irene lived far off in a tropical land where her father was a missionary. The children there spoke in a foreign language, and although Irene knew how to speak it perfectly, she often longed for home and all her old playmates who were like herself.

There were eight little children who lived next door to Irene, and they were always fighting with one another and were never seen clean.

One day Irene and her elder sister by two years, Grace, had a private conference. It was all very mysterious like, and mother and daddy wondered greatly when, on the following Sunday, their two daughters arranged rows of chairs with a table in the back yard. At three o'clock the front gate opened and eight little children, all very bashful, and very, very dirty marched up the driveway and sat in the chairs.

Grace passed out hymn books, but the congregation could not read; so the books were taken up and Grace started on her sermon. First, she explained the making of the world. The audience gazed with mouths and eyes wide open. After half an hour the sermon ended, and the little audience clapped their hands in delight.

"Nala mais!" one cried out, asking Grace to talk more.

Just then mother appeared with lemonade and cakes.

"Oh, mother! How lovely!" cried Grace.

"I know it's not proper to serve lemonade at church, but since this is your first meeting—" and she smiled her winning smile that the children loved so well.

In a few minutes the refreshments had completely disappeared.

"What hungry kids; don't they ever eat at home?" thought Irene sorrowfully.

After a while the children left, but only after receiving permission to return.

"Oh, mother, it's so much fun!" cried Grace.

"And it's so much fun to see you do it!" laughed mother.

That week there were very few fights next door, and on the following Sunday 18 children arrived, all very clean and neat, and there was a lot of bustling and excitement in securing more seats. After all, it was fun in a foreign land!

Dorothy Clay.

Customer: "Last week I bought a tire cover from you, and now I want my money back."

Clerk: "Why?"

Customer: "I put it on one of my tires and hadn't driven ten miles before the plagued thing wore out!"—College Humor.

Father: "I hear you are always at the bottom of the class. Can't you get another place?"

Son: "No, all the others are taken."—Fort William Times-Journal.

THE ETERNAL CHALLENGE

(Continued from page 13)

"What spirit do you expect?" asked some one.

"I have been looking around the room during the discussion," replied Nick, "and I find that the chief employers of labor profess to be religious men. You, Mr. Chairman, are, I am told, a church warden, while many others hold important positions in connection with other places of worship. I would like to ask you if you have taken the Founder of Christianity as your guide, and whether you would not do more to kill Bolshevism by listening to Jesus Christ than by advocating what you have advocated today."

"We've nowt to do with religion here!" shouted Ben Brierly. "We're business men, and we come to consider how we can put an end to these Bolshevists. What I think about religion is nowt to do with you or any one else, and I maintain that it is a subject which should be kept out of this discussion."

"I have nothing more to say," rejoined Nick as he took his seat.

"Then it's time we got to work," laughed Ben, and he went on to advocate the formation of the Secret Service Committee which Inchcliffe had suggested. "We mun fight; fight to our last farthing, and to our last ounce of strength!" the old man insisted amidst great applause.

Nick did not stay any longer after this. While he felt that possibly old Ben was right, he knew that he was utterly out of accord with the spirit of the meeting. Evidently from the chairman to the most obscure member, every employer had made up his mind to fight the strikers to the bitter end.

A few minutes later the meeting, much as it had stirred him, had practically passed out of his mind, for coming out of a shop in the principal thoroughfare of the town he saw Naomi Shuttleworth.

Chapter XVIII—Thomas Atkinson

At first he determined to pass her by in silence. He remembered their last meeting and felt sure she would be desirous of avoiding him. Added to that, he knew that Edgar Inchcliffe would give her a garbled account of the meeting, an account in which he, Nick, would be shown up in anything but a pleasant light.

No sooner had he seen her, however, than their eyes met, and then his determination to be silent flew to the winds. Naomi Shuttleworth greeted him with a welcome smile and took a step towards him.

He saw that he was being watched. At the corner of a street less than a hundred yards away, a group of men had gathered, and looked at him with threatening eyes.

"Do you think you are wise to come here today, Miss Shuttleworth?" he asked.

"I am afraid not," replied the girl, "but as I am not immediately connected with Ben's Cross, and as I so seldom come here, I scarcely thought I should be recognized. The town is in a very turbulent mood," she added.

"You have not been molested—threatened?" He spoke anxiously.

"No, not exactly," she replied, "but some very unpleasant things have been said to me. I wish I had not come."

"I have been wanting to see you for some time," he ventured. "Ever since our meeting by Little Whalley Bridge. May I walk with you out of the town? See you home?"

"I should be glad if you would go with me to the garage where the chauffeur has put my car," she replied. "The way to it leads through a rather bad part of the town, and I feel a little frightened."

"Where is it?" he asked.

"It's close by the Sheep Market."

Nick's heart beat rapidly as he walked by her side. The excitement of the meeting that he had just attended became as nothing to him in the presence of this young girl. Moreover, he felt more than a little anxious about her. There were ugly looks on the faces of the groups of men that they passed.

"Sitha!" he heard one of the men say. "Yon's Nick Trebartha walking out with Edgar Inchcliffe's lass."

"Look at her fur jacket," said another, "that will noan have cost less nor a hundred quid."

"She's a bonny lass though, man."

"Aye! fine feathers make fine birds. My owd woman would look as fine as her if she had her clothes."

"Aye! a hundred quid for a jacket, while we have noan enough to ait. To hell with the lot of 'em—that's what I say!"

Nick saw from the girl's compressed lips and flashing eyes that she heard what was being said. He was afraid, too, lest they might molest her.

"Will you take my arm, Miss Shuttleworth?" She accepted the invitation eagerly, and he felt her hand tremble.

"Sitha!" some one shouted, "she's got him by th' arm! By gum! won't Edgar Inchcliffe kick up a row when he hears about it? Only last summer he knocked Trebartha down in the market square."

"I say, Trebartha," some one else shouted, "what about Bella Sutcliffe? She's your lass!"

They were passing through the worst part of the town, and those who shouted were, in the main,an idle, dissolute lot, but every word cut him like a knife. It angered him that Naomi Shuttleworth should hear his name associated with that of Bella Sutcliffe. Neither of them spoke, however, and presently they reached a part where they were comparatively safe.

"Thank you for coming with me, Mr. Trebartha," she said, "but I am sure I need not take you out of your way any farther."

"I want to speak to you. I want to say something to you." Nick found that his voice was trembling.

She did not reply, but was evidently waiting for him to continue.

"Do you believe what that man in the

(Continued on page 28)

Mother!

Clean Child's Bowels with "California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

PARKER'S CHURCH AUXILIARY

The missionary society of Parker's church held its regular monthly meeting Sunday afternoon, May 11, at the home of Mrs. Earl Barnes.

The meeting was presided over by the president, Mrs. Elton Taylor. "What a Friend We Have in Jesus" was sung, after which the devotions were conducted by Mrs. Elton Taylor and Mrs. J. E. L. Morgan.

Twelve ladies responded to roll call. After the business session an interesting report of the conference at Rocky Mount was given by our delegate, Mrs. Will Riddick.

Mrs. S. N. Blunt discussed chapters five and six of "The Church and the World Parish," namely, "The Redemption of the Congo" and "The Evangelization of Brazil." Her discussion was most interesting and she made it possible for each one to realize the conditions of the Belgian Congo and to see more vividly the need of Christ in Africa.

This meeting, being held on Mother's Day, our president read the poem, "At My Mother's Knee," after which she presented to the oldest mother of our auxiliary Mrs. J. E. L. Morgan, a love gift of a lovely table runner. Mrs. Morgan in her sweet way expressed her appreciation for the gift and made each of us who are younger feel that it is good to be growing old, for the best is yet to come to those who trust the Lord.

I just want to tell the ladies who read the Advocate how our society paid the insurance on our church. We appointed a committee to make a house to house canvass for hens (of course we live in a rural section) and the hens came in. The proceeds from our hens were around $60. We have raised $75 for local work within the last four months.

We ask the prayers of the readers of the Advocate in the work that we are doing and may God be our leader in helping to make this world a better place in which to live.

We will appear again in the Advocate soon. Watch for us.

Mrs. Earl Barnes, Supt. Pub.

LIFE MEMBERSHIP CERTIFICATE IS PRESENTED TO MRS. J. E. MURPHY

We, the members of the Woman's Missionary Society of Cedar Grove, wish to express our appreciation for the faithful and untiring service of our beloved president, Mrs. J. E. Murphy. Therefore be it resolved:

First, That for five years she has served so willingly and faithfully as president of our society, also in any other capacity where she was needed.

Second, That the society rejoices in the beauty of her life and service, and seek to emulate her example and carry on the work that she has resigned.

Third, That as a token of our appreciation we extend to her a life membership in the missionary society.

Fourth, That a copy of these resolutions be recorded in the minutes, a copy be sent to Mrs. Murphy and also a copy be sent to the North Carolina Christian Advocate.

Mrs. J. F. Stewart,
Mrs. F. A. Lupton,
Miss Maude Vaughn.

WELDON DISTRICT PREACHERS' WIVES ORGANIZE

During the Weldon district conference held in Enfield, the preachers' wives met (having been called together by Mrs. L. B. Jones for the purpose of organizing a society or federation) and discussed the help and fellowship such an organization could inspire by becoming better acquainted with each other.

We believe to know each other better will create a better interest in and love for the things that touch the home life of us all. Our slogan to be: "Leave better homes than we found."

The following were present and joined: Mesdames L. B. Jones, B. C. Thompson, W. J. Watson, E. H. McWhorter, J. H. Shore, L. M. Hall, B. H. Black, H. A. Chester, J. L. Midgette.

Mrs. L. B. Jones was elected president, Mrs. B. C. Thompson, vice president, and Mrs. J. L. Midgette, secretary and treasurer. Mrs. J. L. Midgette.

AN EXPRESSION OF APPRECIATION

The annual meeting of the Durham District Woman's Missionary Society, which was held in Long Memorial church, Roxboro, on May 21, will always be an event of outstanding importance, at least in the mind of the writer.

No "sweet June graduate" will be more thrilled with her diploma and the corsage on commencement day than I was when my own beloved district gave me the surprise of my life by presenting to me a framed life membership certificate and pin. This honor, coming as a climax to a love gift from the five love leaders of the district, in the form of a beautiful corsage, caused my cup of joy to overflow. All weariness of mind and body disappeared as if by magic. I can think of no certificate that would make me more proud to possess, and no pin which I should rather be qualified to wear. I find no words adequate to express my appreciation of the love, loyalty and thoughtfulness which prompted my own home folks to these beautiful tokens of esteem. I can only say that I love you every one and treasure the opportunity of fellowship and service with you in our great work of kingdom building.

May this be the very best year that Durham district has ever known. It will be, in very truth, if each woman and each auxiliary makes personal application of the splendid slogan which our devoted district secretary gave us, namely—

"The world for Christ,
Christ for the world;
Me for my neighbor."

Gratefully yours,
Mrs. A. M. Gates.

RESOLUTIONS OF RESPECT

In the passing of Mrs. L. S. Midyette, March 10, 1930, we saw a soul lifted up and transferred to the heavenly home. We, the members of the missionary society of the Methodist church, Oriental, N. C., wish to pay loving tribute to her memory. Her sweet Christian spirit was a source of inspiration to her many friends. Therefore be it resolved:

First, That we bend in submission to God's will, thanking him for the life she lived, showing how a Christian can bear pain and suffering and yet hold on to the things of eternity. She leaves a precious memory behind among the many friends he made along the way. She was a devoted member of the church; her home only served the institution admirably, wife to her husband and a guide and counsellor to her children.

Second, That we take this means of expressing our sympathy to the family. We pray that God in his wisdom and mercy will watch over them.

Third, That a copy of these resolutions be sent to the family, a copy to the N. C. Christian Advocate for publication and a copy be placed in the minute book of our auxiliary.

Mrs. Thomas Smith,
Mrs. J. J. Purdy,
Mrs. A. H. Stephens,

Mrs. Lucy H. Robertson lived longer than the average woman and her days and years were filled full of high ideals and noble deeds. For a half century she gave her personality to the development of womanhood and the promotion of the Woman's Missionary Society. She sought the enlargement of soul that comes from constant fellowship with her Lord, and she gladly gave all there was of herself to these two interests. As teacher and president of Greensboro College she not only sarved the institution admirably, but she discovered the individual student and gave attention to personal cultivation. There were thousands who came under her tutelage, yet she was ever alert to the deficiencies and talents of the individual pupil. Even under heavy pressure of the duties of administration, she would stop to correct a mistake in English and explain the error to a girl who had had a poor opportunity to learn correct speech. She watched the growth and development of Greensboro College and the woman's missionary movement in North Carolina and she rejoiced in their progress. She hardly knew to which she was the more devoted, but her personality and her influence contributed for fifty years to the enlargement and success of both interests.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MRS. LUCY H. ROBERTSON

"Sunset and evening star
And one clear call for me!
And may there be no moaning at the bar
When I put out to sea;
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home."

Such was the calm and peaceful slipping from its earthly moorings of the beautiful spirit of Mrs. Lucy H. Robertson on the morning of May 28, 1930, at her home in Greensboro, N. C. The news of her death filled with deepest sorrow the hearts of the hosts of friends who knew and loved her not only throughout our Western North Carolina conference, but throughout the entire state.

In her going North Carolina has lost one of the greatest women the state has ever produced; Southern Methodism, one of its most loyal and efficient leaders among the women; the city of Greensboro where she had made her home for more than a half century, one of its foremost citizens, a woman who was honored by the city with the title of "Mother Greensboro"; the church a most acceptable member and the community one foremost in good works and deeds. But nowhere will the loss of Mrs. Robertson be felt more keenly than in the Woman's Missionary Society of the Western North Carolina conference, of which she was president emeritus, where for more than fifty years she had given of her time, her talents and her splendid efforts for the advancement of the woman's work. For thirty-two years she was the peerless leader of the missionary forces of our conference, and the achievements of those years are in a great measure due to her painstaking and successful leadership. How we shall miss her! But we know that the influence of the beautiful, unselfish life and her deep love for the missionary cause will be an inspiration and an incentive to greater accomplishments for years to come.

She will live, too, in the hearts of hundreds of girls whose lives she has touched through her positions as president and preceptor in Greensboro College and in the North Carolina College for Women, where for more than fifty years she devoted herself to the preparation and training of their lives for Christian service. Her personal interest in her students, the hours she gave to talks with them on the varied problems of their individual affairs; her wise counsel, tenderly and sympathetically given, and the benediction of her prayers have sent many a discouraged one away with a new song in her heart and a new interest in life.

A radiant life has passed from us into that heavenly land where she is free from the weight of earthly pain, and this is our only consolation in our loneliness. Such a spirit as hers cannot die, and it is not possible to think of her as other than alive and radiating life, though withheld for a time from our vision. Her qualities of mind and spirit made her a bulwark of strength.

It is difficult to give an accurate estimate of a life such as hers, a long life of more than three score years and ten filled with kindly deeds, loving and faithful service and deep devotion always to her Saviour.

Her funeral services were conducted from West Market Street church, Greensboro, of which she was a most faithful member, in the presence of a large concourse of people from the city and surrounding towns.

Her pastor, Rev. H. G. Hardin, and her co-worker, Rev. S. B. Turrentine, president of Greensboro College, officiated in a most impressive service.

We shall miss her, oh, so much, but we know that our loss is her gain. Her memory and her influence are with us still and shall remain with us always.

Mrs. W. R. Harris.

"OUR WORK FOR THE CHILDRDEN"

(An address given by Mrs. Chas. Z. Candler at the missionary zone meeting, Cullowhee, N. C., March, 1930.)

Philips Brooks says that "He who helps a child helps humanity with an immediateness which no other help given to human creatures in any other stage of human life can possibly give again." Frederick Froebel says that "Children are much nearer the inner truth of things than we are. They give themselves up to a full and vigorous activity. Their's is the kingdom of heaven." And that greatest of plant wizards, Luther Burbank, said: "If we had paid no more attention to plants than we do to children, we would now be living in a jungle of weeds."

There is work to do, a limiteless amount of it. The church of the future depends on the children of today. The church will not run itself. We must not be content just to muddle through. Heavy responsibilities rest upon us. This work for and with the young people is a big thing and our staying power is sure to be well tested. We cannot leave these young lives to "just grow" like Topsy, and perhaps grow in the wrong direction because they lack our interest.

There is nothing on this earth that grips my heart as does the faces of a crowd of boys and girls. They are like flowers to me, and oh, we have to be so careful and tender of flowers or we ruin them. Speaking of flowers, brings to mind the story of a scientist who went to Scotland to study the flower of the heather, and as he examined its beauties, a shadow fell. He looked up and found a Scotch shepherd standing beside him. The botanist invited the shepherd to take a look through the microscope. After gazing a long time the shepherd arose and said, "Ay, mon, I wish ye had na shown me! These rude feet have trodden on so many o' them."

Are we going to trample down these tender plants in His garden or are we going to tend and care for them as He meant we should? They are in our hands. Are we going to keep them there or place them in God's hands. Martin Luther said, "I have had many things in my hands and have lost them all, but all that I have placed in God's hands I still possess. Women, we can place young lives in God's hands. I do not mean figuratively speaking, I mean actually, by our work, not only by precept and exambple, but by real and personal contact with them.

It isn't true that boys and girls desire nothing but the froth and frills of life. If you will get to know them as you should, you will find that this is not true, and there is nothing that will make you love boys and girls so much as getting out and doing something for them, and I might add that there is nothing that will make them love you like that either.

Sir William Osler said, "The master word is work—a little one, but fraught with momentous consequences, if you can but write it upon the tablets of your hearts and bind it upon your foreheads." Now perhaps some of you are asking, What kind of work? What do you mean by work? Well, I mean for you to take a real and personal interest in their home life, their school life, their church life and their social life. Be just as interested in their home, school, and social life as you want them to be interested in church life, and before you know it they will be more interested in church life than you would ever dream of. When they come for information be ready to give it to them. In other words, get your information ready and on your tongue,s end, because you will be called on to give it. Do not be afraid to set high ideals for them. They like a task that will challenge great endeavor. Try it and see for yourselves.

In working with young people there is one thing above all others that you will come to realize, and that is unless you yourself keep in constant touch with our Father your own enthusiasm will wane.

Things won't always pan out the way you planned they should. You will get tired sometimes and you will be often disappointed, and if you are not in close contact with our Father you will be temtped to throw up your job, but a little talk with God will make it all right again. If sometimes we have no words of our own we can say with David, "Establish thou the work of our hands, yea, the work of our hands, establish thou it."

"Is your husband hard to please in the matter of cooking?"

"No, indeed! Anything I don't happen to have suits him perfectly!"

Sunday School Lesson

JUNE 8

By Dr. Frank M. McKibben.

Jesus in Gethsemane

Matthew 26:31-46

The events of Jesus' life were moving toward Gethsemane and Golgotha just as surely as the sun moves toward the western horizon. This movement in his life was according to laws as inevitable in their operation as the laws of nature by which the sun passes from night into day. Only in the case of Jesus' life spiritual law was in operation. Natural law moves forward along certain lines because natural causes and elements have been brought into particular relationships. When these relationships have been established the operation of law follows inevitably. This seems to hold good also in the spiritual realm. Jesus sensed the will of God for his own life. He made that will his own. He identified himself with the very thought and purpose of his Father. He steadfastly set himself to work out that will in his life. This he decided in the wilderness at the beginning of his ministry. It seems that he found it necessary to withdraw into the desert, upon the mountain side, and beside the lake time and again during the struggle of succeeding days to make sure of that will and to hold himself unswervingly to its fulfillment.

In the lesson this week Jesus is found facing the sharpest crisis, the supreme test of his life. He had taken his stand. He had defined his mission. He had described the kingdom of God. He had outlined the kind of life that was in harmony with this kingdom. He had vigorously assailed some of the religious attitudes and practices of his day. He had aroused bitter antagonism among certain groups. It was becoming inevitable to him that the enemies of himself and the new kingdom which he was seeking to establish were determined to bring the matter to a head, to force a battle to the bitter end. Jesus sensed this just as surely as he had felt the call of his Father. "He steadfastly set his face to go up to Jerusalem. And he took the twelve and began to tell them the things that were to happen unto them." With his piercing spiritual insight he knew that an inevitable clash was at hand, that some kind of a Golgotha lay ahead of him. Certain spiritual causes had been set in motion. A mission had been undertaken. There could be no swerving from that mission for Jesus, no denial, no retreat. It was inevitable that he should go up to Jerusalem.

Gethsemane has even been a sacred spot in the thought of devoted Christians. And well it should be. It represents the final battleground of the career of Jesus. He had fought well throughout these three years. He never once faltered. He met every test faithfully. This was the scene of the severest and final test. This is the most remarkable picture of a soul in travail that the world knows of. There are different ways of regarding Jesus. The church has always emphasized the thought of Jesus as very God playing a role in human form. Modern thought seems to be more concerned to discover the essential humanity of Jesus. It is found almost above every other aspect of his life in the garden scene. Here is intense reality. Here is a human being, with all of God that could possibly be put into human form, struggling to meet the supreme test, striving to permit spiritual values, ideals, mission to triumph over earthly and fleshly demands. It somewhat shocks orthodox Christian thought to suggest that Jesus could have failed in this hour. And yet if the struggle was real, that possibility was truly there. No one can read the record of that struggle that brought forth as it were great sweat drops of blood without appreciating the intense reality of it. If there existed any other way of fulfilling his mission and still avoiding this bitter cup Jesus cried to his Father to point it out. But the spiritual laws set in operation in the life of Jesus were to operate with tragic inevitableness. There was no other way out. The words, "Nevertheless, not as I will, but as thou wilt," represent the sublimest that ever fell from the lips of Jesus. Jesus came to seek and save that which is lost. In these words he wrought out the salvation of all who will be saved by setting in motion in their own lives the same spiritual laws by which Jesus wrought out his own and our salvation.

Such a conception of Gethsemane brings Jesus and the garden scene very close to our own lives. No true Christian life is without its tests, crises, and bitter struggles. Time and again the faithful Christian who has accepted Jesus, his way of life, his criterion of success, and is honestly and earnestly seeking to live according to the meaning of all this, will be compelled to enter the garden with Jesus. There is no escaping it. It represents the inevitable operation of spiritual law in the human life. In times of testing and crisis one can bring other factors and elements into operation by denying his highest ideals, retreating to a position of safety, by choosing the easiest way out. The law of the flesh can triumph. One can lose the battle of his soul.

With the ever-present demands of the flesh to deal with, with the Christian world becoming increasingly sensitive to new issues of practical Christian living, with whole areas of social and international experience appearing as untouched by Christian ideals and standards, who can doubt but that the future pathways of countless numbers of devoted Christans will lead through many Gethsemanes? One who proposes to take his stand as a true follower of the lowly Nazarene in this day had better pause to count well the cost. Gethsemane, in some form, lies ahead.—Pittsburgh Advocate.

WEAK, NERVOUS

Mississippi Lady Says She Felt Stronger, Better After Taking Cardui.

Greenwood, Miss.—Mrs. W. D. Taylor, of 1313 Carrollton Avenue, this city, has written of her use of Cardui as follows:

"About five years ago, I was in ill health. I suffered a great deal of pain in my sides and in the lower part of my body. I was weak and nervous, and at the least noise I felt like I must scream.

"At times I would have to go to bed. My head would ache. It would take me three or four days to get over these spells.

"A friend told me to take Cardui, which I did. After my first bottle, I saw some improvement. When I had taken three bottles, I felt stronger and better than I had in some time. I did not have any more of those bad spells.

"I certainly recommend Cardui."

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IN MEMORIAM

BEST—Marcellus J. Best was born November 7, 1854, and grew to manhood near Thompson's Chapel, five miles from Goldsboro. There he married on December 21, 1876, Miss Mary Louise Thompson. After 1881 he was a merchant in Goldsboro. Surviving him are his widow and four of seven children. Mrs. Best and two sons, W. H. and J. L. Best, live in Goldsboro; Dr. Paul W. Best lives in Houston, Texas; a daughter, Mrs. John C. Fuller, lives in Lumberton.

Gently, quietly, even as he had lived, so Marcellus J. Best went from us November 22, 1929. Gentle as only great strength can be gentle, quietly only as great minds can be quiet, nobly as only great souls can be noble, he lived among us. And so he goes on living and shall live eternally in God his life.

His Pastor.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his wisdom has seen fit to remove from our midst our sister, member and co-worker, Mrs. Blanche Talley Vaughn, one who was loved and respected by all who knew her. Physically weak for years, but spiritually strong, we, the members of Camp Ground Missionary Auxiliary, do hereby record our sorrow and loss. Therefore be it resolved:

First, That we bow in humble submission to "Him who doeth all things well."

Second, That we commend her bereft children to our heavenly Father's care and love.

Third, That a copy of these resolutions be spread upon our minutes, a copy sent to the N. C. Christian Advocate, and a copy sent to her family.

Mrs. W. H. Owen, Sr.
Mrs. W. H. Owen, Jr.
Mrs. J. H. Taylor.

THOMAS—Mrs. Henrietta Lea Thomas was born at Boydton, Va., May 24, 1840, and died December 12, 1929, at the home of her late son, W. L. Thomas, at Milton, N. C. She was the daughter of Rev. Solomon Lea and his wife, who was Miss Sophia Angier of London, England. She was educated at her father's school, Somerville Institute, at Leasburg, N. C., which was attended by many young ladies from Virginia and North Carolina before the Civil War. On June 16, 1858, she married the Rev. M. C. Thomas of the North Carolina conference, and until his death, October 13, 1913, she shared with him the vicissitudes of an itinerant and superannuated preacher. After his death she lived with her children.

She was the mother of seven sons and three daughters, of whom only two daughters survive her: Mrs. M. H. Moore of Weaverville, N. C., and Mrs. W. S. Dixon of Mebane, N. C. She is also survived by 23 grandchildren and 26 great-grandchildren, and by three younger sisters, each now past 80 years of age—Miss Wilhelmina Lea of Leasburg, N. C., Mrs. L. L. Neal of Caswell county, and Mrs. Eugenia Lea of Anson county, N. C.

She was always frail in body, but to the last of her life her mental faculties were alert, and she was interested in people and current events to a marked degree. It was her greatest joy to attend the services of the church, although her hearing was imperfect, and her zeal for the Woman's Missionary Society was never abated by the feebleness of extreme old age. The Henrietta Thomas Missionary Society of Clayton, N. C., perpetuates her memory.

Enjoying the reading of good books generally, her special delight was in her Bible, the North Carolina Christian Advocate and the Missionary Voice. She was continually urging others to subscribe to the Advocate and the Voice.

She seemed to fail fast after the death of her last son, and in less than two months slipped her earthly moorings and "put out to sea," where she met her Pilot face to face beyond the bar. Those who knew her best were most deeply impressed with her conscientiousness in the smallest details of life, her abiding faith in God and her loyalty to the church.

Funeral services were held at the Leasburg church, conducted by Brothers Jones and Lance of the Methodist church and Clayter of the Presbyterian church. Her grandsons bore her body to the Leasburg cemetery, where she rests by her husband and amid several generations of her Lea ancestors.

IN MEMORIAM

It is with much sorrow that we record the passing on March 7, 1930, of Mrs. Della Rasberry, one of the most beloved members of the Woman's Missionary Society of Trinity church, Durham.

Her presence among us always inspired confidence and we deeply deplore the breach in our ranks caused by her going. Mrs. Rasberry was a woman of strong religious convictions and solid Christian character. She was pure in thought and life and it may well be said of her, "Blessed are the pure in heart, for they shall see God." She was a faithful member of the Methodist church for many years and was devoted to the church and its interests. She found great joy in ministering to the sick and needy.

We shall greatly miss our pleasant association with her, but will fondly cherish the memory of her devotion to the church and her loyalty as a friend and neighbor. May the memory of her faith in her Lord prove an inspiration to us and an incentive to better service.

We wish to extend to her family our sympathy and love in their great loss. May our heavenly Father comfort and sustain them in this hour.

Mrs. P. C. Milner,
Mrs. B. D. Gaddy,
Nell D. Umstead.

IN MEMORIAM

In the afternoon of the holy Sabbath, March 23, 1930, the spirit of Mary MacNeil Bocot, our beloved friend, faithful member and co-worker of Camp Ground Methodist church and of the woman's missionary auxiliary, took its flight to God who gave it. In the passing of this most estimable Christian woman her church, community and friends keenly feel the loss. She was a charter member of our missionary auxiliary; a most zealous worker ever alert to do any and everything she could to promote its interest and progress, "her delight was in the law of the Lord." She was a very personal friend of the writer of this small tribute, and we pause and sigh for "the touch of the vanished hand and the sound of the voice that is stilled." We would place upon her grave immortelles as a token of love and appreciation for her life and its sweet influences, for "her works do follow her"; she fought a good fight, she kept the faith, she was "An Israelite in whom there was no guile."

"There's a wonderful thing gold cannot buy,
A blessing that's rare and true,
And that is a gift of a wonderful friend
Like the friend that we had in you..

"Friendship is the golden chain
That firmly holds with might and main
By links of laughter, smiles and tears,
Entwined in memory's golden years
That reaches far to the long trail's end
And binds the heart of friend and friend."

Mrs. Wm. H. Owen, Sr.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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BACK HOME

It is great to be back home at the Children's Home after having been away three weeks attending the sessions of the General Conference. I would not for one minute minimize the satisfaction, profit and honor that came to me in being elected a delegate to this great quadrennial meeting, but do confess to a great satisfaction over returning to the problems and opportunities connected with our fine family of growing boys and girls. Those children left sick in the hospital are well again and we can now rejoice over great hearts and healthy bodies. Mr. Bradshaw, the assistant superintendent, and Miss Gray, the supervising matron, together with all the other leaders here, have seen to it that every detail connected with the welfare of the Home has been carefully looked after.

A PROGRESSIVE BODY

The recent General Conference was a progressive body, attested to by what it did as well as what it did not do. It worked on the assumption that it was to serve the present age as well as the ones to come. Among other accomplishments the following are noted:

1. The establishment of autonomous churches in Brazil, Mexico and Korea, thus setting up the Brazilian Methodist Church, the Mexican Methodist Church, and the Korean Methodist Church.

2. The unification of the work of the board of education, the Sunday school board and the Epworth League board, thus combining the work of three boards into one.

3. Providing for a judicial council, which when adopted by three-fourths of the annual conferences, will serve as a supreme court for the church.

4. The setting up of a commission to deal with the unification of Methodist churches and other interests where need and agreement are manifest, particularly on the border of the two Methodisms and in the foreign fields.

5. The placing of emphasis on a unified financial plan of raising money for the needs of the church, whereby one cultivation period will prepare the way for all financial efforts rather than any given one.

6. The impressive utterances and militant actions favoring a continued support of the eighteenth amendment to the constitution.

7. The fixing of a retirement age for bishops. Quite a bit of agitation was manifest for the election of bishops for short term service rather than for long term service, but this did not come to a direct test vote.

8. The refusal to adopt a constitution for the church, thus refusing to crystalize statements of doctrine and procedure.

9. The deletion of "serve and obey" asked of woman in marriage ceremony and the giving of a majority vote, though not the sufficient two-thirds majority, for the licensing of women to preach.

10. The election of three promising bishops fresh from successful pastorates.

INTERESTING FACTS

Rev. W. F. Barnett, superintendent of the Texas Methodist Orphanage, gather- and the following interesting facts from the membership of the Southern Methodist Orphanage Home Workers in their recent conference held during the sessions of the General Conference at Dallas:

1. There are 15 orphanages operating within the bounds of Southern Methodism.

2. They have a valuation of nearly $7,000,000.

3. The annual cost of maintenance is $700,000.

4. They have an enrollment of 2,800 children.

5. Over 28,000 children have been trained through an average period of eight years in these institutions.

6. They are giving out to society each year an average of 949 young men and young women, established in Christian belief and action, as well as trained to do some form of work real well.

TO OUR FRIENDS

Seven months of the present conference year have passed and less than one-seventh of the Children's Home assessment has been received. Added to this uncomfortable situation is the falling off of the fifth Sunday offerings. We lack $1500 of having enough funds to pay the May pay roll. Can't you help us along some? Will you not forward all collected ten per cent assessments to us right away? You will be duly receipted for the great help thus rendered, and by so doing you will enable us to buy food and clothing with money which otherwise will go to paying interest on borrowed funds. Help is urgently needed.

A REAL HELPER

"I am sending you $75 to be applied on the Children's Home assessment on the Polkton charge, this being not quite half of our assessment. Less than one-fourth of our budget has been paid, but when I saw you were borrowing money to run the Home on, I thought that I had as well borrow money to live on as for you to borrow it there. I have therefore decided to send you what I could."—W. S. Smith, P. C.

WHAT SHALL WE DO?

Mrs. Spencer, our case worker, has just returned from a trip of over 800 miles covering much of the mountain area of our conference, visiting and investigating the applications of 60 children for admittance into the Children's Home. Twenty-five additional applications came in while she was away, many of these being most worthy cases. I wish we knew how to serve these children. Please some one tell us how to do it.

THANKS

Cordial thanks are extended to Presiding Elders W. E. Poovey of the Mt. Airy dtsirtct, and D. M. Litaker of the Asheville district, and their district conferences for the good hearings given the Children's Home representative as he appeared before them. Encouragement comes with each visit among our friends.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Farming is one of the most fascinating of occupations. Out in the open seeing the beauty and mystery of nature turns one's thoughts to nature's God. While all this is true, there are some difficulties to face. For instance, it has been so dry we have found it very difficult to get seed to germinate. We have had to plant most of our corn over for the third time. Many of our vegetables did not come up. In transplanting tomatoes, cabbage, etc., we have experienced great difficulty in getting them to live. We hope to have an abundance of vegetables in the near future. At this time we are getting potatoes, cabbage, English peas, beets, turnips, onions and snap beans.

* * * *

Last Friday night seven of our older boys and girls graduated from the city high school. They were happy to win their diplomas. This is the first year we have sent the tenth and eleventh grades to the city school. So far I am happy over the results. Contacts with boys and girls on the outside better prepares them for the life they are to live when they go out to face life for themselves. Of course they make some contacts that are not calculated to elevate them. While under our care we can better safeguard them. If they go out without having had contacts with others, we will be powerless to render them aid when help is so sorely needed. For the above reasons I am committed to the policy of letting at least the upper grades go to the city high school. This experience brings about more normal relations.

* * * *

When I arrived at the Durham district conference about 11 o'clock the church was filled with preachers, delegates and visitors. At 11:30 Dr. J. W. Smith, pastor of Trinity church, Durham, preached a most excellent sermon to a large and appreciative congregation. Without doubt Dr. Smith is one of the best preachers in our conference. He is scholarly, consecrated, and a Christian gentleman. I wish our people knew him better. The conference ran smoothly and successfully. There was a spirit of optimism and determination on the part of pastors and delegates to accomplish worth while objectives. The presiding elder of the Durham district, Dr. John C. Wooten, is a past master in holding a district conference. He knows men and is an expert in administering the business affairs of the district. Being a good preacher and a born leader with years of successful achievement, makes him one of the best presiding elders in Southern Methodism. I have not attended a more harmonious district conference than the one held at Carr church, Durham. Brother J. A. Russell, the beloved and successful pastor, and his entire church membership went to the limit in making the Durham district conference a great success. Russell has the reputation of being a great success. Russell has the reputation of being a great preacher and a fine evangelist. He has a great hold upon his members. The conference heard me patiently as I spoke a few words in behalf of one of the great institutions of our conference. The Durham district counts it a joy to sacrifice for the good of our 334 children.

N. C. SUNDAY SCHOOL

(Continued from page 16.)

Principles of Teaching, Dr. S. M. Duvall.

Program of Christian Religion, Dr. G. T. Rowe.

Missions in the Sunday School, Miss Sadie Mai Wilson.

The Third Course in the Nursery Department, Miss Willette Allen.

Beginner Materials and Methods, Miss Jennie Milton.

Primary Materials and Methods, Mrs. W. B. Ferguson.

Junior Materials and Methods, Mrs. Clay E. Smith.

A Study of Early and Middle Adolescence, Mr. Sherwood Gates.

Religious Education of Adults, Rev. M. Leo Rippy.

Principles of Religious Education, Rev. B. L. Schubel.

For those who can spend more than one or two weeks, there is the Junaluska School of Religion, conducted under the joint management of the Duke school of religion and the general Sunday school board. It will run for six weeks, July 21-August 30. and will have as instructors such men as Dean Elbert Russell, Dr. W. C. Bower, Dr. B. Harvey Branscomb, Dr. S. M. Duvall, Dr. F. S. Hickman, Dr. S. C. Inman, and Dr. Gilbert T. Rowe.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Music and Hymnody, offered the second term, will give special emphasis to music for children.

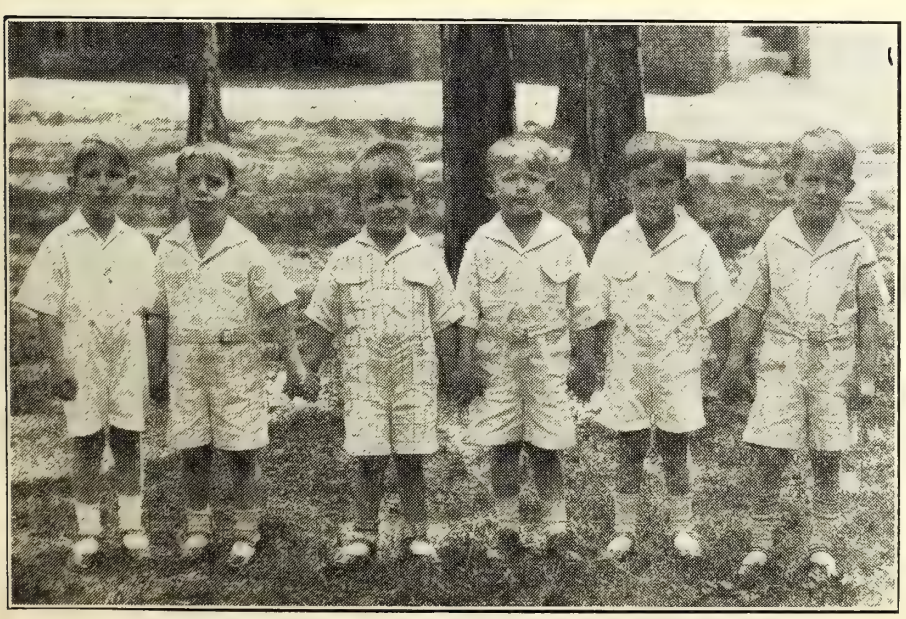
Stories in Religious Education, slightly different from the former course in story-telling, but carrying the same credit value, will be offered the first term.

A course in Directed Observation, designed for workers in all departments who wish to observe the work with children, will be offered first and second terms.

The first term is July 21-August 5. The second term is August 6-20. A standard training school at Junaluska will be held August 21-28.

A HINT TO THE WISE

In a little mountain school last April a junior group and their exceptionally fine teacher were discussing their part in the church affairs, in the care and up-keep of the church property. The group decided it would like to give the church a spring cleaning. They washed windows and dust laden spots. They called on an adult class to help them in scouring the floors. They put things in clean, orderly condition on the inside then turned their attention to the grounds. At the time this report was given they were planning to transplant native shrubs and evergreens about the grounds, and to continue their work of beautifying and caring for the church premises. Mrs. Edwin Blavich is the leader of this junior group in Maple Grove church, Waynesville district.



Boys of the Baby Cottage of the Methodist Orphanage, Raleigh, N. C.

Hubby: "Your bread is all right, dear, but it's not as light as mother's."

Wifie: "Well, I might add that your roll is lighter than dad's."—Christian Science Monitor.

THE ETERNAL CHALLENGE

(Continued from page 21)

street said just now? I mean about Bella Sutcliffe?"

"No," replied the girl. "Of course I don't believe it."

"Thank you. I was afraid you would."

Her eyes flashed angrily into his as he spoke.

"That is hard to forgive, Mr. Trebartha. Do you think I should allow you to walk with me today, if I did?"

"Forgive me," pleaded Nick humbly, "but I have been much upset lately."

"I am afraid we all have. This strike is becoming terrible. I suppose it will mean ruin to a lot of people unless it ends soon."

"I was not thinking of that. I suppose it seems heartless to say so, but there is something of far more importance to me than the strike."

The girl looked at him questioningly, but she did not speak.

"It is true," continued Nick. "You know what I mean, don't you? You are of far more importance to me than the strike. Have you forgiven me for what I said to you by Little Whalley Bridge?"

"I think we had better say no more about that, Mr. Trebartha."

"But I must," persisted Nick; "I suppose I was mad, but I could not help myself. Miss Shuttleworth, you don't love Edgar Inchcliffe! It would be a crime for you to marry him."

"I think we had better say good afternoon," and there was something frigid in her manner.

"No, not yet!" And Nick spoke like a desperate man.

Daylight had nearly gone, and but few people were to be seen in the street through which they were now passing. A few minutes more and night would be upon them, but Nick thought nothing of this. The girl's presence made the gray, ugly town beauteous, and the thought of being by her side made it as though he were in some flowery dell where the birds sang, and where all was bright and beautiful. Remember, he was young and he was with the girl who had become all the world to him. This may seem foolish to the cynic and to the materialist, but those who know the secret of life will understand.

"Tell me, Miss Shuttleworth; I have no right to ask it, perhaps, and yet in a way I think I have. Are you satisfied with the thought of spending your life with Edgar Inchcliffe—as his wife?"

The girl seemed to be trying to speak, but no words passed her lips.

"The bare thought of it is ghastly," persisted Nick. "It mustn't be."

"It will be; and you have no right to say what you have said." She might be trying to speak angrily.

"But you don't love him. You couldn't; and without love marriage is a crime."

A look of pride flashed into the girl's eyes. "Mr. Trebartha, I cannot allow you to say that. As you know, I am engaged to Mr. Inchcliffe, and I have no intention of ending the engagement—except by marriage. Unless—"

"Unless what?" asked Nick excitedly, as she paused.

"Unless he wishes it."

"And if he wishes it?"

"He never will," and although there was conviction in the girl's voice, there was also something else.

"I know I am mad," went on the young man, "but if—if—oh, you know what I mean! Would there be any chance for me then?"

The girl was silent at this, and Nick, who looked eagerly into her face, thought he saw, in the dying light, her lips tremble.

"It is madness to talk about it," she replied slowly, "and I don't think you are kind in saying what you have said."

There was a half-admission in her words, and almost a confession in her tones.

Nick's heart flamed. In spite of himself, he felt hopeful.

"I shall not give up hope." And his voice was tremulous with joy. "Some day—"

"No, never, Mr. Trebartha. I told you the last time we met that I had promised my father, and—I shall never break that promise.

"Not although you throw away the happiness of a lifetime?"

"There are other things besides happiness; greater than happiness; greater even than love."

"No, no. That cannot be."

"But there are. Truth—faithfulness to one's promise. Happiness would not be happiness if it were bought at the price of one's fidelity."

"There is such a thing as mistaken fidelity," cried Nick. "The fidelity you are thinking of is the violation of the most sacred thing in life."

She shook her head.

"You know I love you," he went on, "you do, don't you?"

The night was growing darker at each heart-beat, but Nick was sure that he saw her lips trembling.

"You know that all the gossip about Reuben Sutcliffe's sister is a lie?" He was sorry this had fallen from his lips, directly he had spoken. There was something poor and sordid in it. And yet, perhaps, he spoke wisely. The words helped the girl to regain control over herself, and made her say what, in spite of everything, gave him a feeling of pride in days to come.

"I believe you to be a gentleman, Mr. Trebartha," she said. "I think that is enough."

At that moment the Town Hall clock began chiming, and the girl gave a start.

"We must say goodby now," she said. "Thank you for coming with me. I think I was afraid."

"But why must I go? May I not see you home?"

"Please go!" and there was anxiety in her voice. "I—I promised Mr. Inchcliffe that I would meet him at the garage at five o'clock."

Nick walked away towards the Town Hall like a man with leaden feet. Why he went in that direction, he did not know.



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★ ★ ★

Nothing seemed to matter now. In spite of the hope that still surged in his heart, there was a finality in Naomi Shuttleworth's words which seemed to make everything impossible and meaningless.

Just as the Town Hall clock finished booming out the hour of five, he felt a hand upon his arm.

"Can you spare me a minute, Mr. Trebartha?" said a voice that he recognized.

It was one of his own work people who spoke; a young man named Thomas Atkinson.

"Well, Thomas, what is it?"

"I think you ought to know what has been going on," said the young man.

"Going on? Where?"

"At a meeting held at the Labor Hall this afternoon. Things look very bad," he added.

Thomas Atkinson was a young man—thirty years of age—who had married three years before, and lived in a little house in the street where Reuben Sutcliffe lived.

Thomas had been a Wesleyan local preacher and was more than ordinarily well read and well informed. Years before, he had had hopes of going to college and becoming a minister, but he had been refused admission on account of his heterodoxy. Thomas had read the teachings of Karl Marx with even greater avidity than Reuben Suctliffe, and had for years held pretty much the same beliefs. In other things, however, he was unlike Reuben Sutcliffe. Reuben was passionate and impetuous; Thomas was quiet and reserved. His personality was not as strong as that of Reuben; nevertheless, among many his words carried considerable weight. Moreover, in spite of the fact that he had given up all hopes of becoming a minister, there was a strong religious tendency in his nature which nothing could destroy.

"Things look very bad, Mr. Trebartha," he repeated, "very bad. I have just come from the meeting."

"What meeting?"

"The meeting I spoke about. The meeting of the strike leaders."

"Would you be breaking faith if you told me what took place?" asked Nick.

"No, I don't think I should. In fact, the moment I saw you, I made up my mind I would try to have a chat with you. You see," he added, "what was decided upon this afternoon will soon be known in the town. At least, some of it will. There are a good many things I should like to say to you."

"Come with me to my office," invited Nick, "we shall be undisturbed there."

"Would you mind if you came to my house instead, Mr. Trebartha?" asked Thomas. "You see, your office is close to Manchester Road, where the lights are bright, and where hundreds of people are gathered. If they saw us together, they might think things I don't want them to think. Besides, in Preston Street we shall not be seen."

"Look for me in half an hour," replied Nick, after a moment's reflection. "I will go to my office first."

(Continued next week)

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June

Brooksdale, Trinity, a.m. 8
Long Memorial, p.m. 8
Haw River, a.m. 15
Graham, p.m. 15
Hillsboro, Lebanon, a.m. 22
Milton, Purley, 4 p.m. 22
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July

Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August

Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June

Pasquotank, Epworth, 11 7
Moyock, Memorial, 11 8
South Camden, Wesleys, afternoon 8
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July

Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June

Goldston, Jones 7-8
Pittsboro, Moncure, night 8
Hay Street, a.m. 15
Person Street and Calvary, Gardner's, p.m. 15
Siler City, Mt. Vernon 21-22
Haw River, Mann's, p.m. 22
Sanford, a.m. 29
Carthage, Center, p.m. 29

July

Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August

Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June

Goldsboro Ct., Daniel's Chapel, 11 7-8
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June

Tar River, Ebenezer, 11 8
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July

Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuquа, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June

Biscoe, 11 8
Mt. Gilead, 8 8
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July

Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June

Bath Ct., Ware's, 11 and 2 8
Washington, 8 8
Robersonville Ct., Arthur, 11 15
Ayden, 8 15
Vanceboro Ct., Chapman's, 11 22
Aurora Ct., Bonnerton, 3:30 22
McKendree, 11 29
Tarboro, 8 29

July

Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26

August

Farmville, 11 3

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

June

Northampton 14-15
Weldon 15
Roanoke Rapids 22
Rosemary, New Hope, 3 p.m. 22
Littleton, Bethel 29

July

Seaboard, Sharon 3

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

June

Magnolia, Turkey, 11 15
Kenansville, Leo's, 3 15
Wallace-Rose Hill, Charity, 11 22
Ingold, Salem, 3 22
Town Creek, Piney Grove (Webster) 11 22

July

Clinton, Kenner, 11 6
Shallotte, New Hope (Broom), 3 6
Fifth Avenue, 8 6
Tabor, Lebanon (Heath), 3 6
Grace, 8 9
Wilmington Ct., Federal Point, 11 13
Scott's Hill, Scott's Hill, 3 13
Southport, 8 13
Trinity, 8 16
Whiteville, 11 20
Hallsboro, Shiloh, 3 20
Epworth, 8 23
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27

August

Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June

Weaverville Ct., Pleas Gr., Sat. 11 7
Black Mountain, 11 8
Elk Mountain, 3 8
Weaverville, night 8
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July

Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June

First Church, 11 8
Marshville, Wingate, 3 8
North Monroe, night 8
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July

Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June

Stanley, Stanley, 11 8
Goodsonville, Trinity, 3 8
Lincolnton, 7:30 8
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July

South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June

Carraway Memorial, Carraway, 11 8
Gibsonville, Whitsett, 3 8
Centenary, Centenary, night 8
Liberty, Staley, 11 15
Coleridge, Rehobeth, 3 15
Ramseur, Ramseur, night 15
Calvary, Calvary, 11 22
Uwwharrie, Union, 3 22
Main Street, Hight Point, Main St., night 22
Stokesdale, Stokesdale, 11 29
Ruffin, Pelham, 3 29
College Place, College Place, night 29

The district conference will convene at Summerfield, 10 a. m. Tuesday, June 24.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

June

Morganton, First church, Q. C., night 6
Avery, Jonas Ridge, 11 8
Morganton, North Forest, North Morganton, night.... 8
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July

Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August

Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

June

Sparta, Cox's, 11 and 3 7
Helton, Grassy Creek, 11 and 7:30 8
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June

Albemarle Ct., Union Chapel, 11 8
Salem, Oak Grove, Sat. 11 and Sun. 3 8
Albemarle, First St., night 8
Pastors' School, Duke University 9-20
Westford, 11 22
Concord Ct., Mt. Olivet, Sat. 11 and Sun. 3..... 22
Kerr Street, night 22
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July

First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3..... 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9
New London, Bethel, 11 13
Badin, night 13
Forest Hill, night 16
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30

August

Woodleaf, South River, 11 3

All persons of the district are urged to make their arrangements to attend the Pastors' School at Duke University June 9-20.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

June

Cool Springs, Clarksbury, 11 8
Olin, Snow Creek, 3 8
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15

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Taylorsville, 11	22
Hiddenite, 3	22
Stony Point, night	22
Mooresville, Central, 11	29
Mooresville Ct., 3	29
July	
Elmwood, Ebenezer 3	6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June	
Dellwood, Elizabeth, 11	8
Sylva, Dillsboro, night	8
Fines Creek, Cattaloochee, 11	21-22
Jonathan, Hemphill, 3:30	22
Franklin Ct., Bethel, 11	28-29
Macon Ct., Mt. Zion, 3:30	29
July	
Webster Ct., East La Porte, 11	6
Cherokee, Echota, 3:30	6
Franklin, 11	13
Highlands, Clear Creek, 3:30	13
Cullowhee, Speedwell, 11	20
Glenville, Double Springs, 3:30	20
Wayesville, 11	27
Canton, night	27

District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June	
Thomasville, Pleasant Hill, 11	8
Linwood, Macedonia, 3	8
Thomasville, 7:30	8
Lexington, 11	15
Welcome, 3	15
Lewisville, 7:30	15
Denton, Newsome, 11	22
Trinity, 7:30	22
Mocksville, 11	29
Cooleemee, 7:30	29

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GREENSBORO, N. C.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit in his infinite wisdom to remove from our midst our beloved sister and co-worker, Mrs. T. S. Bocot, one who was loved and esteemed by all who knew her. Her demise has caused a keenly felt loss to her church, community and the Woman's Missionary Auxiliary of Camp Ground church. Therefore be it resolved:

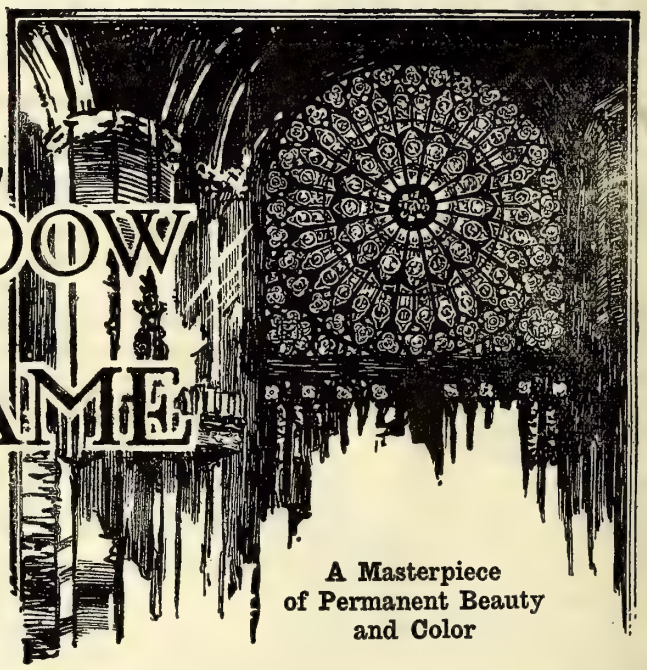
First, That we, the members of Camp Ground Missionary Auxiliary, bow in humble submission to our heavenly Father's will and that we cherish the memory of her exemplary life and its sweet influences.

Second, That we commend her loved ones to God's love and keeping, for whom he loveth he chasteneth."

Third, That a copy of these resolutions be spread upon the minutes of our auxiliary, a copy sent to the N. C. Christian Advocate and a copy be sent to her family.

Mrs. Wm. H. Owen,
Mrs. Malloy Owen,

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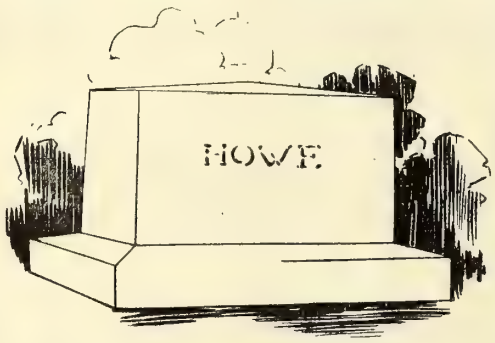
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, 12, 1930 Number 24

Duke Univ Library 15Oct30

Secretary Wilbur's Final Words to Duke Graduates

DR. R. LYMAN WILBUR, Secretary of the Interior and president of Leland Stanford University, who was granted a leave of absence that he might serve in President Hoover's cabinet, in delivering the commencement address this year at Duke University closed his message with the following:

"Those who are to start out to take part in this entertaining, intricate, and rapidly developing world can avoid confusion by maintaining contact with the firm foundations of science. They must weigh facts against opinions; in the long run facts will control. Individuals have value so far as they can see clearly. When they fall back on prejudices they join the crowd. There is no turning back, except to failure, and leadership is forced on university-trained men and women. It is your privilege to join with those already engaged in the great game of life. You will add your part either in pulling or holding back, or perhaps merely sliding along. What you will add will be increased if you can be careful to see that no one puts blinders on you and that you stand ready to fight ignorance in every form.

"You cannot defy human experience. The more you can learn by observation of others the better, but much must come to you from the things that you do, be they right or be they wrong. Do not spend time in excusing yourselves from mistakes; recognize them when you make them. Your satisfaction will come from what you may do, not from what you plan to do. The dreams you all must have had can become realities only through work and more work. Finding a place to work is your task. Your university has taught you what has been done and what can be done. It is now your problem to see that you play a man's part in carrying forward."

COMMENCEMENTS DID NOT STOP ALL

S. J. Starnes

We have J. F. Starnes and S. J. Starnes in the North Carolina conference. Both of these are strong on the Advocate. They are both on the roll of distinction. Last week we credited the fine work done to J. F. Starnes when it should have been S. J. Starnes. Our apologies are hereby made, and hats are off to both S. J: and J. F.

C. M. Lance

From the far lower end of the Fayetteville district comes the quota for the Elizabeth charge. Sure as the seasons come and go C. M. Lance will come with his report. At times the situation is the most unfavorable—but this brother allows not the circumstances to determine his course of action. Fine for Elizabeth and also for the Fayetteville district. This makes seven on the roll for this district.

W. J. Underwood

This week the Elizabeth City district reaches an even dozen charges which have reported their quota or more. Brother Underwood puts Pasquotank among the elect. A few months ago the outlook was not propitious, but this preacher has a way of doing the difficult. He has really gained distinction in this fine report. Our thanks to all concerned.

S. S. Ellington

Weldon district reaches an even six on the roll this week by the aid of Brother S. S. Ellington of Aulander. The east country has made a good showing these last few weeks, that too at a season when some think nothing can be done. Weldon district is not to be at the foot of the list, so say some of the men over there.

R. H. Caudill

But the east can not claim everything this week. Here comes Hot Springs from over near the Tennessee line with its quota. Brother R. H. Caudill does a good turn for the Asheville district. Those brethren at the district conference resolved to make a record this summer in the Advocate campaign with the men of the mountains!

CAROLINA COMMENCEMENT

The transcendantly glorious day for a commencement held in the open on the old university campus was enough to make the day notable. In addition to the usual features of the day, such as the academic procession, the representative gathering and the conferring of degrees were the passing from the scenes of President Chase and the coming of Frank Graham to the head of the university. Then, too, the address of Dr. John Huston Finley, one of the editors of the New York Times, was far above the average, as commencement addresses go.

There was much talk, but that which elicited most intense interest were the words of Frank Graham.

When the new president rose to speak he was greeted with a roar of applause. He turned to Dr. Chase and said:

"The office which you are about to lay down, President Chase, will be taken up with the courage and the faith of those who chose to express through me their loyalty and their hopes for this university.

"What they see in me is less in me and more in the projection of their aspirations for the university.

"As I stand here in the presence of Dr. Venable, my president as a student, and of Dr. Chase, my president as a teacher, I recall that the coming of Venable both by virtue of accumulations from the past and by fact of pre-eminent concentration in himself worked out a distinctive era in university history and advanced the university leadership in the natural sciences. This leadership in the natural sciences nationally signalized in the Venable administration became the basis for the university leadership in the social sciences, nationally distinguished in the Chase administration."

From the past of the institution the new president turned to the future. Governor Gardner had mentioned depression. The state has wondered how Graham will carry on in the fight ahead. His answer was characteristic and brief. He told the story of the arrival of the Marines at Belleau Woods. The advice of the French was to retreat at once. The enemy was coming through.

"Retreat? No. We've just got here," replied the soldiers and in the same words the new administration replied to the pessimists of depression, said President Graham.

The five recipients of the honorary degrees conferred are: Miss Martha Berry, founder and director of the Berry schools of Georgia; Miss Ellen Glasgow, distinguished author of Richmond, Va.; Dr. Francis P. Venable, Kenan professor of chemistry and former president of the University of North Carolina; Gov. O. Max Gardner of this state, and Dr. Harry W. Chase, retiring president of the university. The honorary degree of doctor of literature was conferred on Miss Glasgow and the degree of doctor of science on Dr. Venable. The degree of doctor of laws was conferred on the other three.

THE PASTORS' SCHOOL AT DUKE

The pastors' school opened at Duke last Monday night with more than three hundred present to hear a most admirable address by Dr. Henry Louis Smith, former president of Washington and Lee University. He is offering two courses of instruction as well as appearing on the platform. This eminent educator is being heard with much pleasure.

Dr. C. L. Goodell has returned for a series of addresses before the school. He is being received most cordially and his messages are much appreciated.

Bishop Edwin D. Mouzon will dedicate the Duke Chapel next Sunday and he will meet the presiding elders on Monday as well as be heard during the week.

The attendance, the courses offered and the speakers on the platform give promise of a most successful session.

MAKE THE MOST OF THE NEXT SIX MONTHS

Six months of the Diamond Jubilee year have passed. The record for the first half has been quite satisfactory. The next six months should put most of the charges on the honor roll. Many of the pastors should begin at once to complete their quota. Were this done a number of the districts would be 100 per cent. Those charges which have not sent in a single new subscriber should begin at once and let the people know that we all mean business this jubilee year of our Advocate.

This is a fine opportunity for us to disclose the results of co-operative efforts. Only in this way can we in these exacting days build up such an institution for printing and the dissemination of news as that we hope for here at the Advocate Publishing Company. Let us make the most of the next six months.

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, JUNE 12, 1930 Number 24

The Duke University commencement of this year was the last on the old campus in Durham. Next year the exercises will be held on the new campus. Thirty-eight years ago the last commencement was held at Old Trinity in Randolph. Next year should be made still more notable in the annals of this institution. In fact the work of the university proper is just beginning as the institution moves into its new buildings on its new campus.

The dean of St. Paul's has paid his respects to the cad. And this gloomy dean does not mince words. Listen to Dean Inge when he says: "The only unpardonable sin in England is to be a cad; that is to say, to fall short of a standard of honor to which all gentlemen have to conform. . . . It cuts at the root of all vulgarity. We know the various types of this unpleasing vice—the bore who always talks of himself, the proud, sensitive man, the gossip, the slave of fashion, the man or woman of one idea, the religious bigot, the violent and unbalanced faddist, the characteristic product of Anglo-Saxon civilization. The really well-educated man is never tempted to fall in to them. These vulgarities are crowded out by better things."

The commencement exercises at Chapel Hill this year were held in the open near the Davie poplar. What setting for such a gathering! Following the rain of the night before, the day dawned gloriously. Under the oaks in that beauty spot of North Carolina gathered the young men and women in academic garb surrounded by friends and loved ones who came to rejoice with them on this auspicious day. It was a great gathering from every section of the state. President Chase was ending his work in North Carolina; young Frank Graham, the president-elect, spoke his first word in his new relationship—an utterance such as his friends expected from him. It was a great commencement with a most lovely and appropriate setting.

Impromptu speeches are like impromptu complexions, they are made up as you go along, but like the impromptu complexion, the impromptu speech soon loses its charm, if it ever had any.

Florence Nightingale came to be known as "the lady with the candle," because this angel of the Crimean war after the surgeons had made their rounds for the night glided through the hospital wards carrying her tiny lamp in search for the place where pain was most intense that she might smooth a pillow, or where the death angel was about to appear that she might offer a word of consolation. No wonder Longfellow sang:

"And slowly, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow as it falls
Upon the darkening walls."

Dr. F. W. Boreham of Australia, the essayist and preacher, whose books for years have been widely read in every part of the English speaking world, found our own mountains of Western North Carolina to be among the loveliest he had seen, and Junaluska a place of resistless charm. Listen to Boreham: "It has been my happy privilege, in the course of my life, to spend half a dozen delightful holidays in the lake districts of various countries; and my memory retains an exquisite picture gallery in consequence. Among the very loveliest of those charming visions is the panorama of blue water and graceful hillside that unfolded itself before me as I sat one evening at our hotel window at Junaluska. The beautiful hills, draped in the rich foliage of their leafy forestry, were aglow with the radiance of the sunset; the lake was like a sheen of silver; the entire panorama was one of unforgettable fascination and resistless charm. The scene upon which I feasted my eyes that summer evening in North Carolina will be among the treasures that I shall carry to my grave."

Legislation by the General Conference

Of public interest were the following enactments by the Dallas conference:

Gave authority to the churches in Brazil, Mexico, and Korea to establish autonomous churches with full rights to govern themselves. These churches expect to unite with the Methodist Episcopal churches in those countries.

After three days' discussion the conference by a vote of 205 to 188 rejected the proposed constitution. The Methodist Church like the British Empire remains without a constitution, which in our opinion is not an occasion for regret.

The Board of Education, the Sunday School board, and the Epworth League board were united, constituting the General Board of Christian Education. Dr. W. F. Quillian, for ten years president of Wesleyan College, Augusta, Ga., was elected general secretary of this new board, and Dr. C. A. Bowen was elected head of the editorial department.

Any member of an annual conference who has been on the effective list for ten successive years may be granted a year's leave of absence, for travel, study, rest, or other justifiable causes—the annual conference to approve before the bishop grants such leave.

Authorized a bishop to appoint an assistant preacher in charge, the assistant subject to the direction of the preacher in charge.

In the admission by a two-thirds vote of a preacher who does not meet the required academic standard, there must be a written statement by the presiding elder or the committee of examination showing in what respects the case is special and unusual.

The Belgian Mission, the Texas Mexican Mission and the Western Mexican Mission become annual conferences, and the Latin district of the Florida conference becomes the Latin Mission.

The Denver conference is discontinued and becomes part of the New Mexico conference. The Panhandle district of the West Oklahoma conference is transferred to the Northwest Texas conference. The East Oklahoma and the West Oklahoma conferences are consolidated to form the Oklahoma conference.

Removed the maximum limit of 40 charges for a presiding elder's district, declared for as large districts "as efficiency of administration will permit," and provided that a bishop consult with his cabinet in fixing the number and boundaries of districts.

A minister tried for immorality and found not guilty, but guilty of gross imprudence and high unministerial conduct, can be convicted of the latter and reproved, suspended, or deprived of his credentials.

In the marriage ceremony strike out "serve him" and "obey him."

In annual conference statistics there shall be a report of each church of a circuit. The conferences in North Carolina have practiced this for several years.

Provided for the appointment of a commission to co-operate with a like commission of the Methodist Episcopal Church in the preparation of a new Methodist Hymnal.

An undergraduate preacher who fails for two successive years to pass one year's course of study shall be discontinued, or located, except that on recommendation of the committee of examination he may be continued by a two-thirds vote.

The board of finance shall continue the effort for the Superannuate Endowment fund through 1930-1934.

The associate district lay leaders to be members of the district conference.

By a vote of 293 to 10 the conference provided for a judicial council composed of five traveling elders and four laymen which will be the supreme court of the church. Hitherto the bishops have passed upon the constitutionality of legislation. The council will pass upon these matters and also take over all judicial questions of appeal. This question of a judicial council goes down to the annual conferences where a three-fourths majority will be required. There is little doubt that the annual conferences by a practically unanimous vote will ratify the action of the General Conference.

The question that women be granted clerical rights equal to men failed to marshall the necessary two-thirds majority. The vote stood 164 to 128, hence short of the required majority.

A Commission on Interchurch Relations was created whose chief business is to effect exchange of territory with other churches and to cultivate a spirit of fraternity.

The conference provided for representation in the Ecumenical Methodist Conference in 1931 and voted to join in the celebration in 1834 of the 150th anniversary of the Methodist Church in America.

The annual conference board of finance shall distribute its funds on the basis of years

of effective service; however, it may set aside such portion of the funds as it thinks necessary for needy cases.

The salaries of the bishops were fixed at $6,000 and allowances for rent of a home and for travel expense. By a vote of 271 to 107 the conference adopted the report of the committee on Episcopacy fixing an age limit for the superannuation of a bishop, this at the close of the General Conference nearest his 72nd birthday. Almost without precedent, the conference did not elect any connectional officer to the episcopacy. All of the connectional officers, except Dr. E. B. Chappell, Sunday school editor, who announced his retirement, were re-elected. The age limit for bishops does not go into effect till the next General Conference in 1934.

The Autonomous Churches

The action of the General Conference at Dallas in making provision for independent Methodist churches in Korea, Brazil and Mexico is of significance for world-wide Methodism. It is also of interest in relation to the action of the Methodist Episcopal Church two years ago in providing for regional conferences in certain mission fields of the world. China has already elected two bishops—one a missionary, the other a Chinaman—in carrying out the provisions of the General Conference in providing the regional conference. The provisions of these regional conferences are not yet well understood.

In this connection a statement by Bishop Francis J. McConnell in a recent number of the New York Christian Advocate is of much interest.

Nobody can yet see just where this new central conference legislation is to leave us—or where it is to leave the General Conference. There seems to be more feeling that the only way the dignity of the bishops elected by the Central Conference can be maintained is by considering the present General Conference as a Central Conference of the United States, with the bishops elected by such a central conference confining their duties to the United States, with some other organization playing the part of the General Conference. All of which seems to me to be a bit complicated. If we need a work with Methodism as such why can we not let the churches in the various countries organize themselves separately, just as Japan did, and then let the connections between the various countries be kept alive not by power exercised by any country over any other, but by mutual consultation and conference? I should like to see all control by the General Conference over the work in lands outside the United States done away, at the same time that I should like to see freer intermingling of the representatives of all countries in mutual interchange of opinion and sentiment. The central conferences should work as speedily as possible toward complete freedom of the General Conference here, so far as actual control is concerned. It was repeatedly remarked at the Boston meeting that the entire independence of the Japan Methodist Church has proved a factor in enabling Japanese Methodists to make so clear and distinctive an impression in Japan. Missionary societies could continue to send money just as they now do. They could set up their standards for appropriation just as the great secular benevolent boards do and then give without any attempt at follow-up control from the United States. Mutual influence of point upon point might then increase while the actual control of any part over any other would certainly decrease. The differences appearing in the various countries are already upon us in such number as to make any sort of unified control by a general conference anywhere more and more difficult. The only way in the end, I am confident, will be to let the central conferences manage their own affairs without any legal connection with conferences in any other country whatever. A central conference could elect its bishops without any rules from the United States—or it could get along without bishops. In any event the body which we now call the general conference would cease to do the electing for lands outside this country—and would cease making laws for such countries altogether. Call the present general conference, a central conference, or anything we please, but let us not add some new ecclesiastical contraption in the way of a super-conference to a denominational organization already intricate past description, especially if such a super-body is to exercise control over all creation.

Is the Holy Spirit Guiding Me?

Can we as individuals say with Bruce S. Wright, "The Holy Spirit guides my acts as well as my thoughts." Listen to him when he says:

"I have been walking again the paths I walked thirty years ago. Then, still in my teens, I supplied, as a local preacher, the old mountain charge in the Erie conference. I traveled afoot every Sunday, and between the Lord's days, the twelve miles of the circuit. Without father or mother to advise me (they both were gone), the Holy Spirit was my guide. I am as sure of that as of any other fact of my experience. It was reaffirmed in my mind today in my revisit to those old scenes, and as I have rewalked those former paths. The Holy Spirit directed my steps and led in my life plans. Every door that opened was by the certain direction of the Holy Spirit. The things that have come since, he showed me then, though at that time they were largely hidden from my view. The Holy Spirit guided my acts as well as my thoughts. He directed them in the way of truth. Truth is not only a system of straight thinking; it is also a way of right living."

People and Things

Mrs. Paul R. Rayle of Statesville underwent a very serious operation at Long's Sanatorium. She has been in a very critical condition for some days, but seems to be on the road to recovery.

Lander College, Greenwood, S. C., conferred the B.A. degree upon 55 young women, composing the largest class in the long and distinguished history of the institution, at the graduating exercises recently. Dr. R. H. Bennett is president.

The Greensboro district conference will be held at Summerfield Tuesday and Wednesday, June 24-25. Bishop Mouzon will preached at 11 o'clock Wednesday. Presiding Elder Newell is planning for a great conference and expects a large attendance.

"Concord church on Catawba circuit will observe home coming on the first Sunday in July. All former pastors are invited to be present; also those who have lived in the community and now live elsewhere. The Sunday school will give a program on the occasion. Plenty of good music. Come and enjoy the day with us."—A. B. Crawford, S. S. Supt.

There have been several instances of men who had been elected or was about to be elected bishop who refused to accept the office, but Bishop Frederick B. Fisher of the Northern church is the first man to surrender the office to enter the pastorate after having served as bishop. Bishop Fisher gives up the work in order that he may become a pastor at Ann Arbor, Mich. These truly are days when theories and traditions are being shattered upon the facts of life.

"Just a note to say that Mrs. Ware's oldest brother, Mr. E. A. Brown, Oriental, N. C., died last Friday. Besides Mrs. Ware he leaves two brothers, H. P. Brown of Reidsville and Zeb W. Brown of Greenville. He was a native of Pitt county, born of a Methodist family and reared in the Methodist church. Had a great service at Walkertown yesterday morning (Pentecost). Will observe Sunday School Day next Sunday. Expecting a large attendance and a fine service."—W. R. Ware.

"We look for the dawn of a new day on the North Gates charge. The signs are already appearing. In the town of Gates there will be erected a $4000 parsonage and a $12,000 church. Kittrells, Gates and Hebron will unite to form the new church and to erect this church building. The church will be named Kittrells, in honor of the oldest church of the three. The old Kittrells in recent years has sent out three ministers of the gospel and now has one candidate for the ministry, for which we feel justly proud, for they are all splendid representatives of the Master."—J. T. Stanford.

J. M. Rowland writes beautifully of his friend, Forney Hutchinson. Listen to the melody of his typewriter: "I have no better friend than Dr. Hutchinson. I know the music of his golden heart. He is the greatest pastor I have ever known. He has a great church in Oklahoma City and he is the first citizen of all that part of the world. They love him, honor him, and stand by him in everything. What more could he want? He struck a sound lick for a limited episcopacy when he declared he would be willing to try it for four years, and if he didn't fit he would stop, but he was not willing to take it for life."

Dr. W. W. Peele, pastor of First church, Charlotte, delivered the baccalaureate sermon this year at State College, Raleigh. This compliment to the former pastor of Edenton Street, Raleigh, was an instance of a prophet not being without honor in his own country and among his own people.

"Our church life here is healthy. We had a good quarterly conference on the 18th. Brother Jones, our elder, has endeared himself to all of us. Preacher and people think he is as good for the eldership as there is in the conference. It is our belief that the Weldon district will not occupy the cellar this year. Best wishes for the Advocate family."—S. S. Ellington.

Charles A. Kirkpatrick, son of Rev. and Mrs. C. S. Kirkpatrick of this city, has been re-elected to teach economics at the A. & M. College of Mississippi located at Starkville, Miss. Young Mr. Kirkpatrick was called to this position last year to fill out an unexpired term for a man of years and experience whose health broke down, and his re-election to the position this year is a tribute to his satisfactory work as substitute.—Mt. Airy News.

All friends and relatives of Jamestown community are most cordially invited to the fourth annual community memorial exercises to be held in the Jamestown M. E. Church, South, Sunday afternoon, June 15, at 2:30 o'clock. A special musical program has been arranged. Dr. T. A. Sykes of Central Friends church of High Point is to speak. Special honors are to be paid those who have died during the past year. All come.

"We had a very interesting quarterly conference at Union church the first Sunday in June. Rev. W. A. Cade preached a very good sermon. We had the sacrament of the Lord's Supper following. The business session of the conference also followed communion. We are now making plans for our revivals. We may use some of the Duke students to assist the pastor."—Chas. W. Lance.

At First church, Houston, Dr. Clovis Chappell succeeds A. Frank Smith, who was elected bishop, and Dr. Stuart French, pastor at Bristol, Tenn., follows Chappell at First church, Memphis. Dr. Paul Kern has as his successor at Travis Park, San Antonio, Cullum H. Booth, presiding elder of the Fort Worth district, and F. P. Culver of the Cisco district is transferred to the Fort Worth district. These changes resulted in several other changes in Texas which would hardly interest our readers. We have seen no report of who succeeds Arthur Moore at First church, Birmingham.

"We have just closed the finest commencement in the history of Rutherford College. In fact, it was one of the best I have ever attended. Dr. Garber preached an excellent sermon on Sunday morning, and Sergeant York made a wonderful impression in his address on Tuesday. From many standpoints, however, one of the finest addresses I have ever heard on a commencement occasion was that delivered by Claude Moser to the alumni association. About 300 members of the alumni association and students voted at the close of the address to send a copy of the address to you with a request that it be published. I realize that this is rather lengthy and that your space is at a premium. If you are not able to publish it in full, I hope you will give a review of it in an early edition."—E. P. Billups.

Dr. Malvern B. Clopton is furnishing the equipment for the two surgical floors in the new building at Barnes Hospital. This gift will amount to $250,000 and will be a memorial to a member of his family. This is the third gift of the same amount $250,000) received by Barnes for this million dollar addition. Dr. L. H. Burlington is the skilled hand that guides this great institution. Dr. C. W. Webdell is its busy pastor and chaplain.

Judge Nathan Newby of Los Angeles is a North Carolinian who thirty-five years ago went to that growing little city of 75,000 and established himself in the practice of law, and while not an old man, he has seen Los Angeles grow to be in population the fifth city of the nation, only New York, Chicago, Philadelphia and Detroit being ahead of it. Judge Newby was an influential member of the General Conference in Dallas and interested still in his native state and the people who hail therefrom. When the writer a little while ago was in Los Angeles, Judge Newby put his Packard car and driver at our disposal to visit Pasadena, Hollywood, the Spanish Mission and other points about the city. This courtesy was very greatly appreciated and when Judge Newby visits North Carolina we promise to do our best to repay the debt.

Asbury College, Wilmore, Kentucky, has just celebrated its fortieth anniversary. The commencement exercises closed were the greatest in the history of the school. An unusually large number of visitors from many states of the Union were present. A number of notable speakers were there. Bishop U. V. W. Darlington preached the baccalaureate sermon; Mrs. Mary Harris Armor, noted woman orator of Georgia, made an inspiring address; Dr. Clarence True Wilson of Washington followed; Bishop Arthur J. Moore gave the address to the graduating class of 114. Dr. C. M. Akers, presiding elder of the Los Angeles district, gave the alumni address. Bishop Benton T. Badley of India delivered the annual missionary address. An unusually large number of alumni were present. The annual dinner was held at the Phoenix Hotel in Lexington. The commencement day exercises on Tuesday, June 1, marked the high tide of the week and was universally proclaimed the greatest event in the history of the institution. President L. R. Akers announces a new year to begin September 17 with prospects for an unusually large enrollment.

On Sunday, June 1, the 159th anniversary of Frieden's Lutheran church near Gibsonville was celebrated with a program that attracted friends and visitors from many sections of the state. The day was cool and clear and will long be remembered as a red letter day in the history of this ancient church as one of the most enjoyable and profitable ever held. Prof. J. H. Joyner explained the recent organization of the Frieden's Cemetery Endowment, Inc., which will have hereafter in hand the improving and beautifying of the cemetery, one of the largest in the state, with graves dating back as far as 1750. These annual celebrations at Frieden's have grown to be events attracting wide attention, and have done much to arouse interest in the splendid history of the Lutheran settlers who came into this territory from Pennsylvania from 1745 to 1770 and set up their church organizations at Frieden's, Lowe's, Saint Paul's, and Coble's in this part of Guilford county and played an important part in the days preceding the Revolutionary War and were among the leaders at the Battle of Alamance on May 16, 1771, and at Guilford Courthouse, March, 15, 1781.

"Union church of Macon circuit closed one of the best meetings in its entire history Sunday night, June 1. The revival began on May 18 and each night the church was filled to capacity. The pastor did the preaching. Special music was a feature of the services, including duets by Rev. and Mrs. C. F. Farriss. Along with the music, the spirit of the meeting and personal work, the pastor was glad to help 30 people to Christ during the altar services. Ten new members were added to the church, and a promise of many more additions and conversions as a result of the meeting is already here. The report of the meeting at Hickory Knoll will be given in the next issue."—C. F. Farriss.

Mr. Johnnie Oliver Gunn and Miss Annie Warner Newman were united in marriage last Thursday evening at eight o'clock at the home of the bride's parents, Mr. and Mrs. S. P. Newman, at Leasburg. Rev. S. J. Starnes of Yanceyville officiated. The young people are held in the highest esteem by those who know them. Mr. Gunn is the popular manager of the Crowell Auto Company of Yanceyville, and is also superintendent of the Methodist Sunday school there. Mrs. Gunn has been teaching in the Bartlett Yancey school there for some time. Only relatives and a few friends were present. The bride and groom left immediately after the ceremony for a bridal trip, after which they will be at home in Yanceyville.

REPORT OF GOLDEN CROSS FUNDS SENT TO REV. E. O. COLE, TREASURER, 1101 PLAZA, CHARLOTTE, N. C.

Previously reported	$452.27
Asheville District	
A. D. Closson, Weaverville Station	4.25
Gastonia District	
T. V. Palmer, Polkville	24.50
Rev. J. R. Warren, Trinity	7.00
Marion District	
Rev. J. D. Platt, Glenwood	2.25
Mt. Airy District	
Rev. C. E. Murray, Helton	12.25
Mrs. A. B. Macon, Pilot Mountain	14.00
Salisbury District	
Rev. G. L. Wilkinson, Concord	25.00
H. A. Howard, Oakboro	2.00
Statesville District	
Rev. J. A. Frye, Ball's Creek	8.81
Prof. A. C. Sherrill, Concord	7.70
P. L. Wooten, Broad Street	14.20
C. M. Menscer, Race Street	50.00
Mrs. R. L. Moore, Mooresville Ct.	9.35
Rev. T. W. Hager, Mooresville, Broad Street	14.00
Rev. J. B. Tabor, Hiddenite	9.00
Winston-Salem District	
Rev. J. M. Varner, Trinity, Thomasville	15.00
Total	$672.58

N. C. CONFERENCE BROTHERHOOD

On account of the death of Brother N. E. Coltrane, a member of the N. C. Conference Brotherhood, the treasurer is making call No. 35 to replace the one paid out.

Make check payable to B. B. Slaughter, Treasurer, Morehead City, N. C.

Beneficiaries $3, non-beneficiaries $1.

B. B. Slaughter, Treas.

The Romance of American Methodism

By PAUL NEFF GARBER

"Going to Conference"

ANNUAL Conference toward which the circuit riders looked with so much anticipation was an early Methodist institution. It started in June, 1744, when John Wesley called ten of his preachers to London to discuss the work of the Methodist Societies. The meeting was so profitable that after that date Wesley held annually a conference with his itinerants. When the first missionaries came to America, they continued this custom. After the Methodist Episcopal Church was organized, Bishop Asbury, as he traveled over his diocese held annual meetings with his preachers so that he might survey the progress of the church and make the appointments for the next year. In 1796 the church was divided into six conferences and names were assigned to each. The term "annual conference" came to mean both a geopraphical division of American Methodism and an annual assemblage of all the traveling preachers in that section.

It was considered a great distinction to entertain an early Methodist annual conference. The Methodist folk desired the meeting especially because of the impetus which such a gathering gave to Methodism in any locality. The Mississippi annual conference of 1845 asserted that "nothing is better to do in removing prejudice, than the presence for a week of an annual conference with its bishops and array of the most talented and powerful preachers in the land." In 1810 the New England annual conference met at Winchester, New Hampshire. There was but one Methodist family in that town, but the head of that family, desiring to advertise Methodism to his neighbors, paid all the expenses of the conference. The citizens of Raleigh, North Carolina, were so anxious to have the Virginia annual conference of 1811 that they pledged themselves to provide for the entertainment of the preachers and their horses.

Because of the lack of church buildings the early annual conferences met in private houses, in tents, and in barns. The first annual conference held after the Methodist Episcopal Church was organized was in the home of Green Hill, near Louisburg, North Carolina. Bishop Coke in describing that meeting says: "There were about twenty preachers, or more in the house, and by laying beds on the floors there was room for all." The South Carolina annual conference of 1794 "was much straitened for room, having one chamber twelve feet square to confer in, sleep in, and for the accommodation of the sick." The Rock River annual conference of 1840 met in a tent with the ground covered with straw. As the speakers arose, Bishop Waugh recognized them by saying: "The brother has the straw." The first Genesee annual conference was held in a barn.

The circuit riders were not interested in the nature of the entertainment offered at conference. They were so happy to have the privilege of meeting again with their brethren whom they had not seen for a year that all other matters seemed trivial. Their opening conference hymn, Charles Wesley's great poem, "And Are We Yet Alive?" well expressed their sentiments. Tears of joy mingled with those of sadness came to the eyes of the itinerants as they sang these stanzas:

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace.

* * * * * *

What troubles have we seen
What conflicts have we passed,
Fightings without and fears within,
Since we assembled last!

But out of all the Lord
Hath brought us by His love;
And still He doth His help afford,
And hides our life above."

True brotherhood prevailed at those annual gatherings. After a conference held in New York in 1791, Bishop Asbury entered in his journal: "We had about thirty preachers at this conference, and not a frown, a sign of sour temper, or an unkind word was seen or heard amongst us." James B. Finley wrote: "When the preachers met from their different and distant fields of labor, they had a feast of love and friendship; and when they parted they wept and embraced each other as brothers beloved." They wore badges of mourning for those who had fallen during the past year.

Only a small number of items of business were transacted at those early annual conferences. It was not until many years after the organization of the Methodist Episcopal Church that any considerable time was spent at conference on education, missions, Sunday schools, and similar matters that are so prominent in modern Methodist conferences. The early statistical reports consisted mainly of the record of numerical growth. A special committee handled all matters relating to financial appropriations for the needy preachers. The important work of the business sessions was the admitting of candidates on trial, the election of deacons and elders, the examination of the character of the preachers, and the appointment of the ministers to their circuits. Sometimes this business was completed in one day.

Why then did the annual conferences remain in session for an entire week? The answer is simple. In those early meetings major stress was placed on religious services. One of the first acts of a conference was to appoint a committee to arrange for the daily religious exercises. In 1803 the New England annual conference had preaching services at five a. m., eleven a. m., and in the evening. Laughter was tabooed at those annual gatherings. Bishop Hamline was so opposed to any mirth at conference that whenever any matter caused the preachers to smile or laugh, he would at once call them to prayer, asking the brother who had laughed the heartiest to lead in the devotions.

Prayer was an outstanding characteristic of early annual conferences. The first Discipline has this question:

"How may we best improve the time of our conference?" The answer was: "1. While we are conversing, let us have an especial care to set God always before us. 2. In the intermediate hours let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labour." Prayer services at sunrise and late at night were considered indispensable parts of an annual conference.

With the emphasis upon spiritual activities, it is not surprising that the conferences ended in revivals; that hundreds were converted; and that the preachers went to their new posts renewed in spiritual vigor. Camp meetings were often held in connection with those yearly assemblies. At the Western annual conference of 1803 held at Cynthiana, Kentucky, Bishop Asbury preached on Sunday to nearly ten thousand listeners. At the Philadelphia annual conference of 1800 about one hundred and fifty persons were converted. Henry Boehm says of the latter event: "Meetings were held day and night with rarely an intermission. One meeting in the church continued forty-five hours without cessation."

The examination of the character of the preachers consumed a large amount of the time at the annual conferences. "Nothing against him," the formal answer of the modern presiding elder, did not suffice in pioneer Methodism. To keep the clerical ranks free of the immoral and the inefficient, Methodism put all the prachers through a severe examination. The church could thus boast that when a minister was sent to a circuit, he had the endorsement of the annual conference. The character of the applicants for admission on trial and of those who desired to be ordained deacon or elder were given special scrutiny. Hence it is not to be wondered at that the business sessions of the annual conferences were held behind closed doors. It was thought imprudent to have spectators when the examination of the official and moral character of each preacher was taking place.

A study of the journals of the early conferences shows that Methodism considered certain things unbecoming to a Methodist minister. William Winans was reproved by the Western annual conference of 1809 because of "his making proposals of marriage to the sisters and his general familiarity with the fair." James Mellard was censured at the South Carolina annual conference of 1806 for his "too long preaching, praying, etc., and speaking too fast." The New England annual conference of 1803 objected to Joshua Taylor because "he has not enemies enough," while the Ohio annual conference of 1818 refused to admit Alfred Brunson because he was "proud, self-conceited, and assumed more confidence in the pulpit than the bishop does." At the Baltimore annual conference of 1814 the bishop admonished one brother because "he was too much addicted to the relating of unprofitable anecdotes in private circles and families."

Modern Methodist preachers might resent such criticisms and censures, but such was not the case in the day of Bishop Asbury. James Jenkins, a pioneer itinerant says: "We generally had good conferences, and notwithstanding we told each other our faults without any previous notice, it was usually taken in good part." Rules, however, were adopted to protect the preachers from unjust or unfounded criticisms. The Illinois annual conference in 1827 ruled that no member should prefer a complaint against a brother, unless he had first spoken to him on the subject.

As the final act of the annual conference the bishop read the appointments for the next year. This was also the most touching scene of the week. The preachers in order to leave immediately after the announcement of the appointments had their horses saddled and waiting. Before the bishop arose to make his important announcement, the circuit riders sang their parting conference hymn, the first and last stanzas of which were:

"And let our bodies part,
To different climes repair;
Inseparably joined in heart
The friends of Jesus are.

* * * * * *

Where all our toils are o'er,
Our sufferings and our pain!
Who meet on that eternal shore
Shall never part again."

At the close of the hymn most of the preachers were in tears. The bishop with trembling lips would talk to them in this manner: "I have done the best I could for you. Some of you may be disappointed, but go to your work like faithful servants of God, and he will take care of you. Some of you may fall this year, but fall at your posts; and remember the crown follows martyrdom." Then in profound silence the bishop read the appointments. One hour later, farewells had been said and those noble itinerants were on their way to new fields of labor.

"Methodist Bethels" will be the title of Dr. Garber's article next week.

FOOTBALL COACHES TALK

The National W. C. T. U. wrote to leading college presidents, 300 in number, after W. W. Roper, football coach at Princeton had been taken to Washington to tell the judiciary committee of the House of Representatives that conditions at college were such that he hesitated to send his children. The wet organizations sponsored Mr. Roper's appearance to offset the striking testimony of Alonzo Stagg, famous athletic director at Chicago University and "Hurry Up" Yost, football coach at the University of Michigan, both of whom were positive in their views that there is vastly less student drinking now than ever before.

Just as the homes and social strata where liquor is unknown have a beneficial effect upon the students from those surroundings, so do the opposite influences have a deplorable effect upon young people surrounded by a cocktail drinking society. Presidents of colleges where there is student drinking call attention to that fact as well as to the vicious drive of propaganda for disobedience.

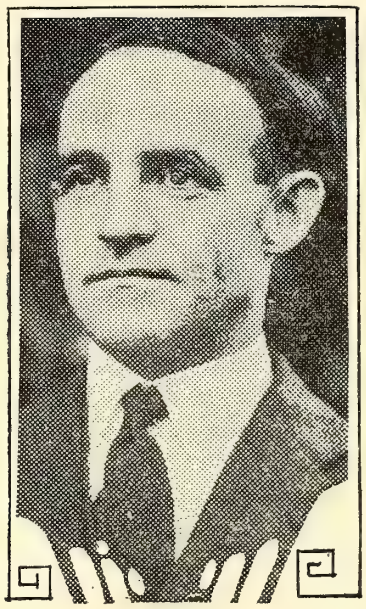
"College communities are not wholly to be blamed," wrote President Hibben of Princeton, a total abstainer and son of a W. C. T. U. mother, "for young men and women today in college circles are reflecting merely what is going on in their social environment. Youth has a deep-seated imitative propensity and they are following the example of their elders."

There is a world of wisdom in those words.

I have found a precious stone which, harder than the diamond, cuts its mark in the face of the unfaithful friend. This jewel is called adversity.—John Andrew Holmes.

FRANK GRAHAM ELECTED PRESIDENT OF THE UNIVERSITY OF NORTH CAROLINA

Frank Porter Graham, professor of history in the University of North Carolina and a member of the faculty for the past 16 years, was on Monday, June 9, chosen president to succeed Dr. Harry Woodburn Chase, who recently resigned to become head of the University of Illinois.



Professor Graham, who becomes the eleventh president of the University of North Carolina, is 44 years old, unmarried, and comes of a family of educators. He was born in Fayetteville, N. C., and reared in Charlotte. He is a son of Dr. Alexander Graham, who for 25 years was superintendent of the Charlotte city schools, and who at Fayetteville established the first graded school in North Carolina. Dr. Graham is a cousin of the late Edward Kidder Graham, who preceded Dr. Chase as president of the university.

In his student record at the university is to be found the background of his later career. He was known as an all-round student. He took part in all major sports, served three years as cheer leader, was secretary of Phi Beta Kappa, national vice president of Tau Kappa Alpha, president of the student council, secretary of Sigma Upsilon (and was a member of the Dialetic Senate, Y. M. C. A., Ginghouls, and the Golden Fleece.

Few Carolina students, it is said, have held so many campus honors. He knew student life in all its ramifications. Both during and since his student days he has had the peculiar knack of being able to associate with every element among the students and win its confidence.

An editorial in the News and Observer the day following his election gives the following estimate of the new president:

"Frank Graham, by all the standards of scholarship and marked success in inspiring students, is well fitted for the position to which he has been called. In addition he possesses an attractive and winning personality and sweetness of life and unselfishness by which he has harvested the love of the student body, the faculty and the people of the commonwealth he loves. He has singular purity of life, charm and wholesomeness, is a sincere Christian, a genuine patriot, with whom loyalty and devotion to his beliefs is his religion.

"Whatever concerns North Carolina and its citizenry interests Frank Graham. The campus is his home, but he envisions the campus a training ground from which youth goes to make better conditions for the whole people of the state. As teacher and associate of the student body, as leader in civic affairs, he has won high place. In his new and larger field his influence for whatsoever is good and worthy will be multiplied. He will enter upon his duties with the affection of the student body, the faculty and all friends of education, and that with his scholarship and genuineness is a guarantee of a successful administration."

COMMENCEMENT AT DUKE UNIVERSITY

The commencement this year at Duke marked a new era in the history of that institution. Trinity College grew out of a little neighborhood school in the northwest corner of Randolph county, where it continued to do what it could in the field of education till 1892, when the colleke was moved to Durham. Now after 38 years of constantly increasing service in the training of young men and young women for the responsibilities of life, the college which has grown into a university that is rapidly taking its place amidst the great universities of the world makes another change in its base of operations as it moves to its $20,000,000 plant one mile distant from what is to become the college for women.

In June 1892 the graduating class numbered 18, in 1930 the number receiving the A.B. and B.S. degrees reached 236 ,and to these were added 100 higher degrees to graduate students of whom eight received doctor of philosophy. That is a creditable growth in thirty-eight years.

The names of those who received the degree of bachelor of divinity, bachelor of law, and doctor of philosophy follow:

Bachelors of Divinity

Razzie Ray Branton, Hathorn, Miss.; Marcus E. Cunningham, Fayetteville, Ark.; Robert G. Dawson, Greensboro; Sherwood W. Funk, Charleston, W. Va.; Joseph A. Gist, Winnsboro, Texas; Charles Sylvester Green, Durham; John A. Guice, Conway, Ark.; Adlai Cornwell Holler, Graham; Robert L. House, Franklinton; Hugh H. Johnson, Zuni, Va.; Alvin A. Jones, Bremus Point, N. Y.; M. W. Lawrence, New Bern; Morris Sheppard McCastlain, Holly Grove, Ark.; James B. McLarty, Charlotte; Fletcher Nelson, Helena, Ark.; Lawyer J. Rainey, Durham; Leon Russell, West Helena, Ark.; Carlos P. Womack, Rogers, Ark.

Bachelors of Law

L. C. Butler, Durham; L. V. Chappell, Elizabeth City; P. H. Crawford, Kinston; W. A. Finch, Jr., Wilson; G. S. Garriss, Margarettsville; W. I. Gatling, Norfolk, Va.; V. O. Jones, Weaverville; J. A. Norris, Durham; E. T. Sanders, New Theria, La.; J. M. Sink, Greensboro; H. P. Strickland, Dunn; J. C. Troy, Durham; M. C. Wilson, Asheville.

Doctors of Philosophy

William Yuanlung Chen, Foochow, China. Dissertation: "A Psychological Interpretation of Chinese Culture." (Psychology).

Sanford Swindell Jenkins, Durham. Dissertation: "The Catalytic Hydrogenation of Alpha-Diketones." (Chemistry).

Alan K. Manchester, Durham. Dissertation: "The

Foundation of British Pre-eminence in Brazil." (History).

John C. Patterson, Uxalde, Texas. Dissertation: "Jose Marie Morelos—Mexican Revolutionary Patriot." (History).

Richard C. Pettigrew, Florence, S. C. Dissertation: "Milton in the Works of English, Lowell and Holmes." (English).

Thomas E. Powell, Jr., Elon College. Dissertation: "The Tobacco Beetle: Its Life History and Control." (Zoology).

John H. Saylor, Fredericktown, Mo. Dissertation: "A Study of the Solubility of Certain Organic Substances in Aqueous Solutions." (Chemistry).

Robert H. Woody, Louisville, Ky. Dissertation: "Studies in the Economic and Political Reconstruction of South Carolina." (History).

Honorary Degrees

Honorary degrees were conferred upon the following:

Dr. Ray Lyman Wilbur, Secretary of the U. S. Department of the Interior; Bishop Edwin D. Mouzon of the Methodist Episcopal Church, South, both of whom received the degrees of doctor of laws; and David Robert Coker of Hartsville, S. C., distinguished plant breeder, who received the degree of doctor of science.

In conferring the degrees Dr. W. P. Few, president of Duke University, used the following words:

"Under the authority conferred upon me I now create honorary degrees. Doctor of Science, David Robert Coker, for distinguished service in many ways, the first citizen of his state; honored here for other causes also but particularly as the originator of varieties of staple cotton, a contribution to science that already has high economic value and seems to hold out most of promise for the future prosperity of the cotton-growing states of the South.

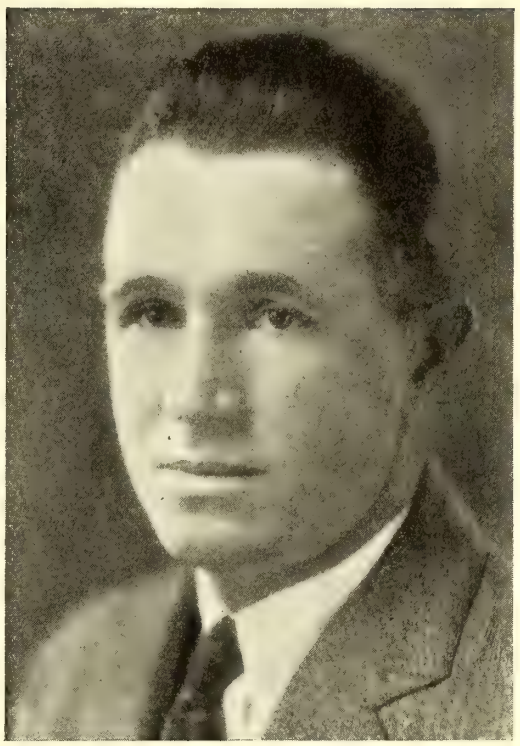
"Detor of Laws, Edwin DuBose Mouzon, minister and teacher, professor in Southwestern University, one of the founders of Southern Methodist University, twenty years a bishop in the Methodist Episcopal Church, South; writer of books and preacher who subordinates the unessential and boldly proclaims a gospel of eternal verities.

"Doctor of Laws, Ray Lyman Wilbur, physician by profession, president of Leland Stanford University, Secretary of the Interior in President Hoover's cabinet; thrice great, pre-eminent in medicine, in education, in public service; and withal citizen and man of highest worth.

"In the name of this university I declare these men entitled to the rights and privileges pertaining to their several degrees and their names will be forever borne on the rolls."

WHERE DO THE PREACHERS COME FROM?

Some of the problems relating to ministerial supply and education are intimately connected with the facts in regard to the geographical derivation and the financial and marital condition of theological students. Conditions at Yale divinity school, which has for a long while been as thoroughly undenominational as any similar institution in the country, are representative of those generally prevailing. In his recent annual report, President Angell quotes the results of a statistical study made by Mr. M. E. Sadler, a religious education expert with the United Christian Missionary Society. Divinity students at Yale average about four years older than students in law and medicine. Ninety-five per cent of them are partly or wholly self-supporting, as few students in the other professional schools are. More than one-third of them are married. Their fathers are ministers, farmers or laborers, while students in medicine and law are typically the sons of business men or professional men other than ministers. The great majority of Yale divinity students come from small colleges in the south and west, while the majority of the law and medical students come from the larger institutions of the east. These facts about the theological students in a single eastern university are probably representative of students for the ministry in general. They come from homes of something less than affluence, they get their undergraduate training in small colleges, the west and south furnish more than their proportionate share of them, they work their way, marry early, and carry their education well into the years of their maturity. These conditions can probably not be altered much by any amount of pressure or influence. They are basic facts to be taken into account in any project for improving the quality of the ministerial output.—Christian Century.



Wallace Wade, Duke Football Coach

When a man says to himself cynically, "What's the use?" he thinks he is "only talking to himself." "As a matter of fact, he is fairly murdering himself," says a prominent preacher. There is danger in confusing emotional discouragements with wisdom. "There is no shorter road to an inner hell than cynical conversation with oneself."

"If it be possible, as much as in you lieth, be at peace with all men," wrote St. Paul. But there is significant emphasis belonging to the pronoun, for the power to live in peace does not always lie with us; there are those with whom peace is impossible. We must refrain from aggression, but to refuse defense may sometimes be both cowardly and wrong.—Selected.

The Eternal Challenge

CHAPTER XVIII—THOMAS ATKINSON

Joseph Hocking

(All rights reserved)

True to his word, Nick was at Thomas Atkinson's house half an hour later. He was met at the door by a pale, refined-looking woman who, Nick thought, looked anxious and weary. She carried a baby in her arms, while another child, just able to walk, toddled at her side.

"Thomas is waiting for you," greeted the woman. Then lowering her voice, she went on, "Aye, Mr. Trebartha, I hope as 'ow you will be able to do something with him."

"I don't think I understand," was Nick's rejoinder.

"Get him to leave that lot," urged the woman. "I'm sure he wants to, only he's afraid. Will you go into the sitting-room? He's lit a fire for you."

A minute later, Nick and Thomas were together. The latter was nervous and anxious. He started at every sound and seemed fearful that they might be disturbed.

"Did anyone see you come in, Mr. Trebartha?" he asked anxiously.

"No," replied Nick; "the night is as dark as pitch and there was not a soul near the house."

"I want to do what's right," Thomas said, after a long silence.

"I'm sure you do, Thomas."

"Mind you," and the man rose suddenly to his feet, "I don't think the masters have treated us fairly. All the same, I cannot fall in with the lines our chaps are taking. I can speak to you in confidence, can't I?"

"Certainly. All the same, I don't want you to break any pledges you have made to your mates."

"I don't know that I have made any pledges," replied the man slowly, "and yet, perhaps, in a way I have. I hate this strike business," he added. "It's wrong; it's devilish. Besides, it's not carried out in the right spirit. It isn't so much the wages that they're fighting for, it's their determination to smash up everything. Everything is inspired by hatred, Mr. Trebartha."

"Hatred for whom?"

"For the masters. Some of them are careless about our well-being; I know that well enough; but some are not. Some of them take a kindly interest in us, and I don't like the way things are going. These Bolshevists are out for destruction, Mr. Trebartha, out for deviltry."

"How do you know?"

"It's hardly more than an hour since I left their meeting, that's how I know."

"Can you, without breaking any confidences, tell me what took place?" Nick asked again.

"Mr. Trebartha, they are not straight and aboveboard. I am supposed to be on the committee, but there's another committee headed by Reuben Sutcliffe who have doings and meetings that we know nothing about. That's what's troubling me. The strike leaders are divided into two parties, and neither trusts the other. The party to which I belong is of the old-fashioned order. We don't hate the masters and we only want a fair wage, but the other party are out for revolution, and nothing else will satisfy them. They have secret meetings; meetings which some of us know nothing about, and they are planning evil, I'm sure they are. It isn't like an old-fashioned strike at all, Mr. Trebartha. In the old days we knew where we were. We don't now."

"I don't quite understand."

"I don't understand it myself altogether," and Thomas spoke uneasily. "You see, there is a party headed by Reuben Sutcliffe who are out-and-out Communists, and they say there can be no peace, no justice, and no settlement until there's an end to the present order of things. A few years ago, there were only half a dozen or so of this sort in Ben's Cross, but now their numbers are increasing every week and as far as the strike committee goes they are in the majority. That's why I'm afraid. Look here, Mr. Trebartha, there's a lot of money in this town that finds its way into the pockets of a section of the people that doesn't come from the trade union funds."

"Where does it come from, then?"

"I don't know. Some say it comes from Russia; but why should people in Russia send their money to us? They don't get half the wages we do. But that isn't the worst—" and Thomas lapsed into silence.

"Come now, Thomas. Don't speak in riddles. If you have anything to say, say it plainly."

"That's what I can't do, Mr. Trebartha, because I don't know myself. But this is how I put it together. One part of the strike committee headed by Reuben Sutcliffe have schemes and plans unknown to the other part. They are in constant contact with men of the extreme order; strangers from Glasgow and Leeds and Manchester; and from what I can make out, they are going to start a reign of terror."

"A reign of terror?"

"I can call it nothing else. They regard this strike as a beginning of a movement which will sweep the whole country. They mean to do the same in England as they have done in Russia. I think they are mad, but it is their idea, and the worst of it is, they are gaining converts every day."

"Do you know definitely what their plans are?"

"I don't, and that's the worst of it. I am sure of nothing except this," and Thomas Atkinson drew nearer to Nick, "they are going to bring things to a head very soon. They think they have power enough now to carry out their designs, and if I understand them right, there's going to be hell in Ben's Cross."

"But surely you are talking in the clouds, Thomas. What can they do? England is not Russia, and Ben's Cross is not Petrograd."

"I know; but all these fellows are wild with their revolutionary ideas. They have been plotting in secret for weeks, and there are thousands of hot-headed fools who will do just what they are told. And Reuben Sutcliffe is the heart and soul of it all. But for him they wouldn't listen to these Bolshevists from a distance. He seems to hold them all in the hollow of his hand."

"They can really mean nothing serious," said Nick after a long silence. "It is all too vague, too much in the clouds for anything to come of it."

"You weren't at the meeting this afternoon, Mr. Trebartha, or you would be as fearful as I am. You mark my words, unless something tremendous takes place, there will be murder in Ben's Cross in less than a month."

"Murder! You don't realize what you are talking about."

"Aye, but I do."

"Who's going to be murdered?"

Atkinson looked fearfully around the room as if fearful of listeners.

"I have been told nothing for certain, but I am not quite a fool. In my own way, I have been putting things together. I have heard a hundred hints, and while, of course, I may be mistaken, I believe that Edgar Inchcliffe's mills will be the first to be destroyed, and if Edgar Inchcliffe isn't killed during the destruction of his mills, I shall be much mistaken. They regard him as the arch-enemy of their cause, the touchstone of everything."

Nick was impressed in spite of himself. The man's tone was so ominous, his face so ghastly, that, whether he was speaking the truth or not, Nick was sure he believed he was.

"But if this is true, Atkinson, you ought to tell the authorities."

"Who should I tell? Besides, I have no proof of anything. I can only give general impressions; impressions which I have gathered from things I have heard. But of this you may be sure, Mr. Trebartha, unless the masters give in, the strike will go on; and not only will it go on, but it will end in mad deviltry. I have seen it coming for weeks."

"And yet you have remained on the strike committee?"

"Yes, and why have I remained? Because I hoped I should be a moderating influence. Because I and a few others only wanted reason and justice. I didn't like leaving everything in the hands of the extremists; that was why I and the other moderate men amongst us remained on the committee. But they have been too much for us. One by one the moderate men have been converted to Reuben Sutcliffe's ideas, and now the few sensible men among us who remain are looked upon with suspicion and distrust."

"But why have you told me all this? I am only a newcomer and have very little influence among the employers."

"Yes, that may be; all the same, you are looked upon as the most open-minded and the most reasonable man among them."

Nick laughed. "Why," he protested, "I have been continually told that I am regarded as the worst enemy of the working classes; that I have no right to what my uncle gave me; that I am no better than a thief."

"Yes, I know. But you kept on Reuben Sutcliffe after the Employers' Association told you to sack him. But for that I believe your mills would be the first to be attacked. It is not you that Reuben Sutcliffe hates. It is people like Edgar Inchcliffe, Ben Brierly, and Jonas Dickson. Perhaps I have done no good in telling you this, but you have always been kind and reasonable to me, and I thought that perhaps you would be able to think of something before it is too late. For as sure as the sun rises tomorrow morning, these people, headed by Reuben Sutcliffe, mean to carry out their schemes, and if they are carried out, I shudder to think of what will happen in Ben's Cross."

Chapter XIX—Nick Trebartha and Edgar Inchcliffe

Nick Trebartha walked away from Thomas Atkinson's house in a serious frame of mind. However much of the man's story he might attribute to imagination and fear, there still remained enough to make him apprehensive. While the employers were discussing the situation from their point of view, and determining to fight to the last, the strikers were meeting and determining to fight the masters to the last breath. He did not for a moment believe that the extreme Communists' idea could be materialized. As he had said to Atkinson, Lancashire was not Russia, and Ben's Cross was not Petrograd. Law and order were too firmly established in England to be destroyed by a spasmodic effort of a lot of wild revolutionaries.

Still, the situation was terribly serious. He had studied the life of the town as closely and as thoroughly as he possibly could. He realized, too, the influence that Reuben Sutcliffe wielded. He knew the man's unreasoning hatred for the existing order of things, and he was aware of the tremendous following he had in the town. He did not believe he could carry out his schemes, but he could do a tremendous amount of harm. For that matter, he was the leader of thousands of irresponsible hot-headed fools, who could turn the town into a hell. They could destroy property and imperil the very existence of law and order. Of course they would all suffer for it in the end, but lots of them, as was well known, were willing to suffer. They regarded themselves as the pioneers of a great cause, and some seemed anxious to become martyrs. They appeared to believe that if a few of them suffered what they called martyrdom they would give a tremendous impetus to the Communist movement.

Half an hour later, Nick was on his way to Mythamroyd. He drove his little two-seater motor car, but his mind was so confused that he drove rather by instinct than by taking thought.

Naturally, he was greatly disturbed by what Thomas Atkinson had told him. According to Atkinson's belief, Inchcliffe was to be the next victim; possibly his life was in danger.

At that moment Nick was in the throes of a great temptation. If anything were to happen to Edgar Inchcliffe—if he were to be killed! Of course, it would be awful . . . but would it not make his own way clear? Would it not release Naomi Shuttleworth from a bond that was hateful to her, and at the same time give him, Nick, his great opportunity?

It has been said that one of the results of the war has been to cheapen the value of human life, and to make the men who fought in it almost indifferent about death. And Nick had been a year at the front. He had seen men whom he had known well, and whom he had liked, fall at his right hand and at his left. He had been sorry, naturally, but the repetition of such events had hardened him, and for a time made him almost callous.

Why, then, should he bother about Edgar Inchcliffe? The man was his enemy, and what was more, he stood in the way of his own happiness.

But that was only for a time. Every decent feeling in his nature rose up in rebellion. The man might be his rival, might be his enemy; but he could not stand supinely by and see that rival murdered without making an attempt to save him. (Continued on page 21)

CELEBRATING PENTECOST

As we look forward to the celebration of Pentecost we would do well to read some of the best books and articles in the papers on the subject as much as our Bibles, for most of us now living will never have another opportunity to celebrate it. I want to recommend E. Stanley Jones' last book, "The Christ of All Roads." It is the best thing I have read on the subject. The article in the Christian Advocate (Nashville) of May 23 by Dr. Charles L. Goodell, "Can the Church Recover Pentecost?" is fine and should be read by every one.

Dr. Goodell admits and bewails the fact that Pentecost has been lost to the church. Of course there are men and women here and there who still have the Pentecostal experience and still hold the doctrine as it was given by our Lord, but these are few in comparison to the whole. Dr. Goodell shows the need of it in these words: "Men stand shivering today around altars where the fires have gone out. What a contrast with those first Christians, whose zeal aflame." He shows how it may be recovered and urges the church to recover it.

A text we should study, preach on, and live on is in Luke 24:49, "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Dwelling specially upon "tarry until." "Until" what? "Until ye be endued with power from on high."

All our churches, pastors and people should celebrate this Pentecost; not merely preaching, singing or talking about what took place nineteen hundred years ago, but with a whole consecration put ourselves on the altar, and tarry there "until" the cleansing, filling and loosing of tongues comes. Then our work will go forward and revival fires will burn as of old. E. Myers.

ITEMS CONCERNING CHURCH PROPERTY

The Asheville district has 80 church buildings and 24 parsonages, including the district parsonage. Together they have an approximate value of $2,700,000. The approximate indebtedness on this property is a little more than a half million dollars. Three churches owe more than $400,000 of the total amount. There is only one district in the entire Western North Carolina conference that surpasses the Asheville in the total valuation of church property. Charlotte is the only exception. Our property is valued at $550,000 more than the Gastonia district, $319,000 more than the Greensboro, $605,000 more than Salisbury, $254,000 more than the Winston-Salem, and more than $1,000,000 in excess of the Marion, Mt. Airy and Waynesville districts; in fact, more than $2,000,000 more than some of them.

There is only one district in the conference that carries more insurance on church property than the Asheville, namely, the Charlotte. The amount of our insurance is $775,300.

The Duke endowment for building churches has made it possible to have a church in almost every small town and rural community where the needs for such church is manifest. Churches that provide at least three rooms, in addition to the auditorium, will always receive sympathetic co-operation from the Duke Commission. Church buildings below the "C" type do not appeal to them. The Fletcher church, and the one at Leicester, are concrete illustrations of the kind of churches that make a strong appeal to the Duke Foundation. Between five and six thousand dollars have been given to these two churches by the Duke Fund Commission.

ASHEVILLE DISTRICT CONFERENCE

The forty-first session of the Asheville district conference met at Fletcher on Thursday morning, May 30, and continued in session until the evening of the 30th, giving two full days of careful consideration to the work of the church throughout the district.

Dr. D. M. Litaker, the presiding elder, in his opening address to the conference, set forth a standard of procedure that was in evidence during the entire session—that of the need of "Pentecostal power" upon both the ministry and laity, in order to meet the problems confronting the church today, and carrying on the work of the kingdom of God. An unusual tone was evident in every sermon, speech, or address, that carried with it a sense of the personal need of the presence of the Holy Spirit, and this continued to the end. It was said to be "the best conference I ever attended."

At the call of the roll every pastor was found to be present, and the charges were well represented, making up an attendance above the average that remained until the final adjournment.

All detail work was given full time and attention, the bulk of committee work being assigned to one general committee (on findings) and the findings combined into one report, thus doing away with the usual volume of the several long papers to read, discuss and pass.

The pastors reported their charges as progressive; membership increasing; attendance growing; finances improving; Sunday schools doing good work; Epworth League interest good; Advocate interest on the up-grade (and conference went on record to make it "one hundred per cent" in the jubilee contest). All exhibited a spirit of optimism that was encouraging.

Thomas R. Cox, a local preacher, was recommended for deacon's orders. E. H. Measamer was recommended for admission on trial into the annual conference.

Delegates elected: J. C. Sales, Edwin L. Brown, A. C. Reynolds, H. A. Dunham, Claude L. Felmet, F. S. Wetmus, H. B. Posey, Mrs. V. L. Stone, Miss Pearl Weaver, O. H. Orr, C. H. Trowbridge, C. S. Corpening, Mrs. R. H. Caudell, Z. C. Byers, C. F. Bland. Alternates: Zeb F. Curtis, H. M. Stevens, R. B. Williams, W. B. Starnes, Mrs. J. E. Duskin.

The next conference goes to Brevard.

A word for the entertainment. Finer and better could not have been found. The Fletcher congregation made every one welcome and happy. R. H. Kennington, the host and popular pastor of the New Fletcher church, left nothing undone that would contribute to the convenience and pleasure of the members.

The "visiting brethren" were in attendance; but they seemed to be in a hurry to get away, as they were not in evidence after they had made their "speeches." They must do better next time, and "bide a' wee." F. S.

Outside of Funchal, the capital city of the Maderia island, Protestantism is much frowned on even today on the island, and the past history of the island includes many sad stories of religious persecution. Missionary work on the island is carried on in Funchal and a few nearby towns. On this island the Brazilian Methodist church is now carrying on missionary work, having sent out the first foreign missionary to go from the church in Brazil to the Maderia island a few months ago.

Caswell county tobacco growers report a probable reduction of 15 per cent in the tobacco acreage this year due to lack of plants and the campaign for more food and feed crops.



Richardson Memorial Bible Class, M. E. Church, China Grove, N. C.

REPORT OF THE DURHAM DISTRICT CONFERENCE

The Durham district conference met in Carr church, East Durham, May 29, 1930.

The attendance was nearly one hundred per cent. All of the preachers were present except Rev. W. C. Jones, who was detained at his home on account of illness. There are thirty-four charges in the district. It was reported that there have already been 639 new members added so far this year. Many of the churches have not yet held their special revival services.

The reports of the preachers and laymen were encouraging.

Three young men were licensed to preach: Charlie Johnson Tilly, Arnold Chester Thompson, and Norman Ara Huffman. One was recommended for admission on trial in the annual conference, Daniel Clifton Boone.

There were several visitors who represented their interests to the pleasure and profit of the conference. Mr. J. W. Umstead, director of the campaign to raise the debt on the Chapel Hill church; Rev. Walter Patten, presiding elder of the New Bern district; Rev. A. S. Barnes, superintendent of the Methodist Orphanage at Raleigh; Mrs. A. M. Gates, president of the Woman's Work, North Carolint conference; Dr. W. P. Few, president of Duke University; Rev. M. T. Plyler, who represented both the Advocate and also in the absence of Dr. Turrentine, Greensboro College; Rev. J. F. Herbert, Central church, Raleigh; Philip Schwartz of the Epworth League work; Rev. C. C. Alexander, president of Louisburg College, and Rev. Glenn Barden of Goldsboro, but a returned missionary from Africa.

The delegates to the annual conference were elected as follows: J. A. Isley, R. L. Harris, Y. E. Smith, B. I. Satterfield, W. B. Wilkerson, Mrs. J. C. Wooten, M. C. Winstead, B. C. Woodall, Miss Bessie Thompson, Dr. W. P. Few, Julia May Bradsher, Dr. N. P. Boddie, Mrs. H. P. McKay, I. W. Durham, J. A. Lowe, A. A. Apple, R. L. Flowers, E. A. Allison, V. E. Wilson and F. S. Aldridge. Alternates, G. W. Mumford, B. G. Childs, Mrs. F. A. Lupton, R. E. Lee.

One of the features of the conference was the attention paid to the old men in attendance. The presiding elder, Brother J. C. Wooten, did not fail to give every one some conspicuous place during the two days' session. These good, and some of them old, both superannuates and laymen, were G. W. Starling, L. S. Massey, T. S. Coble, E. W. Roberts, R. Hibberd, G. W. Moore. The presence and service of the men were an inspiration and benediction to all.

The entertainment by the very good and loyal people of East Durham was all that could be asked. Brother J. A. Russell has fallen in a good place and both pastor and people are giving a good account of themselves.

Roxboro Long Memorial was unanimously selected as the place for the next district conference. F. S. Aldridge, Sec.

TABLE ROCK, MARION DISTRICT

It was just a quarterly meeting, but nevertheless one of the most enjoyable it has been my privilege to attend during my 41 years of Methodism.

Rev. J. L. Rayle told us when he came to us last fall that one of his desires was to bring the churches on the charge closer together and the way he marshalled us to Fairview several Sundays ago was beautiful to see, and the one long table surrounded by members from Mt. Grove, Linville, Oak Hill and Fairview (we missed Arney's) was evidence of the good fellowship permeating the Table Rock circuit. Give us that "get togetheriveness" around one long table.

We just felt from the beginning that it was going to be a good meeting because of Brother Rayle's undaunted faith when he said he expected a big delegation from other churches.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Now, one more thing. Our presiding elder was on his way to Fairview to hold that quarterly meeting. He was to be accompanied by Brother Rayle. Just as he was driving by the parsonage he happened to ask who lived there. He had been there before, too. Yes, Brother Rayle and his good wife have done a great deal toward improving the personage and grounds and we are glad of it.

Wouldn't it be nice if each rural preacher in the W. N. C. conference would join a kind of imaginary club, the name of which might be Parsonage Beautification? This is merely a suggestion from an humble parishioner, which many preachers including our Brother Rayle are already carrying out.

Mrs. J. S. Kincaid.

"SCHOOLHOUSES CHEAPER THAN JAILS"

By N. C. Newbold, State Department of Education, Raleigh.

Within the past eight years North Carolina has invested, not all it should, but many millions of dollars in the education of negroes. Thoughtful people of the state of both races are now asking if there are any clear-cut results which may fairly be attributed to these better educational advantages for negroes.

In 1927 a young white high school boy speaking before a Sunday school group in a white church in Raleigh said: "Sixty-eight persons in each hundred in the state penitentiary in 1921 were negroes. But now," said he, (1927) "only 38 per cent are negroes." Newspaper accounts of commitments to the penitentiary by the courts of the state for a two-month period in 1927 gave a total of 141. Of this number 57 were negroes—or 40 per cent. For one month early in 1928 the Newspapers stated 74 persons were committed to the penitentiary; 25 of these were negroes—just above 33 per cent. In February, 1929, a prominent superior court judge made the following statement to a group sitting in the Sir Walter Hotel in Raleigh: "On an average, about one person out of each four convicted of serious crimes in my courts is a negro." If these statements are approximately correct—particularly the last one—the percentage of negroes committing serious crimes is actually below the negro percentage in the state's total population which, by the last census, was 29.8.

A recent appointee to the state prison board of directors has been quoted as saying he was astonished to find the compartively small percentage of negroes in the penitentiary on his first visit to the prison. A prominent business man who made a trip to Atlanta in May of this year said the train on which he traveled carried a car load of prisoners sent to the federal prison there by the United States court in Wilson, N. C., and that he was amazed to find only three or four negroes in that car. These facts indicate that the negroes of North Carolina are proving the wisdom of statements made by Governor Aycock and his associates thirty years ago to the effect that, "It will be better and cheaper than to build jails and penitentiaries for them."

It would not be fair to claim that the reduction of crime among North Carolina negroes is due altogether to better school facilities provided by the state and the negroes themselves. It will be both fair and true, however, to assert with emphasis that much of the credit for this improvement is due to something approaching a "square deal in education."

The Five Year Movement in China is well under way. Its motto is "Oh, Lord, revive the church; first revive me." It is the aim of the movement to double teh present membership of the church in China in five years' time. In other words, each member of the church in China is to win one soul for the gospel.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

TRAINING PLUS—

Centering about the 80 or more Cokesbury training schools to be conducted June 22 to August 29 will be numerous other activities in the interest of the churches of the charges in which they are held. Personal visitation of the inactive and indifferent, surveys and other means of discovering and reaching the unreached, institutes and personal conferences about local problems are some of the means to be employed in this summer campaign on the frontiers of North Carolina Methodism.

In most instances districts will be served through what we term district training week. The eight or ten instructors will concentrate their efforts in a given district for one or two weeks, the presiding elder, district leaders and conference staff co-operating. A number of institutes will be held, including one more or less district-wide in scope at some central point on Monday morning following the opening of the schools on Sunday. Below we list an outline of the purpose, personnel, program and places of five of these meetings. Others will be announced later; all begin at 10 o'clock:

Purpose: Build esprit de corps; aid and supervise instructors, unify and magnify the activities of the week in the district.

Personnel: Conference board representative. Presiding elder. District workers. Pastors. At least one layman from each church. Other interested persons.

Program: Worship, presiding elder leading. Reports, (a) Prospects; (b) Problems; (c) Needs. Discussion. Supply blanks, booklets, and so forth (survey cards, program of work).

Place of meeting and date:

1. Fayetteville district — Lillington, June 23.
2. Rockingham—Hamlet, June 30.
3. Wilmington—Wilmington, July 7.
4. Wilmington—Wilmington, July 14.
5. Weldon—Weldon, July 28.

WELCOME, PASTORS

Our office this week and next, in a special way, is open to pastors who are attending the pastors' school. It is always open to them, and they know it. These two weeks in Durham, nevertheless, afford us a high privilege of association and work with the soldiers of the cross who are carrying forward the program of the church throughout the state. Our office with its equipment is theirs to use. We welcome them. We invite them to make the headquarters of the Sunday school board their headquarters while and whenever in Durham.

BURLINGTON CIRCUIT SCHOOL

Rev. L. V. Harris, pastor of Burlington circuit, last week conducted a Cokesbury training school for his charge with approximately 25 workers entering enthusiastically into the work of the week. Mr. Harris, who for about two years served as extension secretary in our conference, is giving proper attention to the promotion of Sunday school work on his own charge, and his people are responding to his fine leadership.

LOOK UNTO THE FIELDS

Surveying the fields with a view to securing laborers to enter the fields and reap the harvests is one of the tasks to which many pastors and Sunday school workers are giving attention this summer. Members of our staff are co-operating in every way possible. Our office provides survey cards and suggestions upon request.

ROCKINGHAM DISTRICT REPORT

The report of the Sunday school committee of the Rockingham district conference held at Red Springs recently, after recounting the various items in the district program worked out at the beginning of the year including training schools, conferences, the observance of Sunday School Day and Missionary Day, and the use of the new programs of work, reads as follows:

"We feel sure that there has been considerable progress made in our district. The district Sunday school council feels confident that all of the schools in the district are striving to improve their work along the various lines presented in the programs of work and the goals adopted by the district council. We are very desirous of working out a district program that will make possible the achievement of the greatest possible success.

"We congratulate our conference Sunday school board on their fine work, and we greatly appreciate their splendid co-operation with our district council.

"Mr. Gobbel and his committees deserve much credit for the splendid program presented during the conference-wide Sunday school conference at Greenville. It was well attended and no doubt the schools represented will be greatly benefited by the information and inspiration brought to them by their delegates.

"We heartily endorse the 'Emergency Appeal' sent out by the conference Sunday school board because their funds are temporarily tied up on account of the closing of the Citizens and Commercial Bank of Franklinton, N. C. Funds are immediately needed and are asked from the following sources: Sunday School Day offerings, Missionary Day offerings and special contributions. These to be sent to Dr. R. L. Flowers, acting treasurer, Durham.

"Presiding Elder H. C. Smith places in nomination the following for officers of the Rockingham district Sunday school council: District superintendent and secretary, J. H. Bowen, Hamlet; district elementary superintendent, Miss Thelma Cole, Hamlet; district superintendent of Wesley classes, Rev. A. S. Parker, Troy; district superintendent missionary education, Rev. J. H. Lanning, Rowland."

BETHANY OBSERVES DAY

Bethany, Durham circuit, observed Sunday School Day June 1 with an excellent program and liberal offering for the work of the Sunday school board. Superintendent Parker and his committee presented the program mainly through the children. The writer was present upon invitation and spoke briefly. The house was filled to overflowing.

VACATION SCHOOL HELPS

Charges, both station and circuit, interested in vacation church schools may receive helps from our office. We are supplied with leaflets giving helpful suggestions about organization, materials, and other questions. Circuit pastors will be especially interested in the free booklet, "Vacation Schools on a Circuit."

In a number of instances we are able to provide supervision and other direct help in vacation schools. For instance, Miss Keene is helping Duke Memorial church in the school in progress there now. In July she and another member of our staff will help in the Roanoke Rapids vacation school. Similar assistance will be given in the Dover circuit vacation school. We shall be happy to give similar aid to other charges in so far as it may be possible to do so.

UP-TO-DATE WESLEY CLASSES

Th following Wesley classes have made application and annual reports since the last list was published in these colunms:

The Pathfinders, Calvary Sunday school, Durham; Mrs. O. I. Hinson, teacher; Mrs. J. W. Phipps, president.

Lina Bumpas, Beaufort; Mrs. T. W. Brinson, teacher; Mrs. Otis B. Moore, president.

Welcome, Johnson's Chapel; Mrs. L. T. Kornegay, teacher; Mrs. D. C. Ross, president.

Susannah Wesley, Farmville; Mrs. J. W. Parker, teacher; Mrs. Ernest Barrett, president.

Wesley Bible Class, Farmville; W. R. Hooper, teacher; J. W. Lovelace, president.

Adult Department, First church, Wilson; J. J. Gibbons, president.

John F. Bruton, First church, Wilson; Col. John F. Bruton, teacher; Lawrence Brett, president.

Men's Baraca, First church, Wilson; J. V. Turner, teacher; James W. Hayes, Jr., president.

Susannah Wesley, First church, Wilson; A. W. Gillette, teacher; Mrs. A. A. Ruffin, president.

Wesley Philathea, First church, Wilson; Miss Glenn Dunevant, teacher; Mrs. C. C. Clark, president.

Western N. C. Sunday School

CORINNE LITTLE, Editor, Lexington, N. C.

The Young People's conference held at Lake Junaluska each year is a part of the great leadership program of our church. If the church is to guide its young people into Christian living it must enlist their services and give them such training as will make for rich Christian experiences in their own lives as well as for efficient leadership. The general Sunday school board, recognizing this fact, has for several years provided training courses which meet the particular needs of young life.

The following courses will be given in the 1930 conference:

Youth and Worship.
Recreational Leadership.
The Organization and Program of the Young People's Department.
The Bible, Its Origin and Growth.
The Life of Jesus.
Personal Religion.
Christian Home Making.

The leaders and instructors for this year are men and women of outstanding ability, who have had special preparation and wide experience in working with young people through the church. They are: Dr. S. M. Duvall, professor of religious education at Scarritt College for Christian Workers; Mr. Harry T. Stock, secretary of young people and student life for the Congregational Society, the writer of a number of books valuable to leaders of youth; Mrs. Lois Smyer Wilkinson, a woman who has done outstanding work in directing student activities, lately at the University of Tennessee; Miss Rosa Branch, a most successful counselor of an organized young people's department in her home church, Barton Heights Methodist church, Richmond, Va.; Mr. Raymond Paty, professor of Bible at Emory University, (Mr. Paty's work as president of the Cumberland Mountain School at Crossville, Tenn., attracted much favorable attention); Mr. John Hoefflin, director of young people's work at Crescent Hill Methodist church, Louisville, Ky. Miss Alleen Moon, secretary of girls' work for the general Sunday school board, will serve as dean of the school. Miss Moon has been our efficient leader in this work for several years. Her ability as a director of camps and conferences is well known to us in this conference.

The conference dates are July 8 to 19, a total of twelve days, making it possible for those to attend who have only two weeks' vacation. The emphasis given to recreation makes it a really joyous vacation experience. The two recreational leaders will provide a full program of outdoor sports and other delightful experiences for young people. Special railroad rate of one fare plus one dollar will be on sale July 7 and 8, good for 20 days. For further information and for application blanks write to this office or to Miss Alleen Moon, 810 Broadway, Nashville, Tenn.

TROUTMAN

With their commodious, attractive, new church auditorium completed and the work on the Sunday school building far enough advanced to make use of a part of it, the workers at Troutman are "stretching their tents," literally and figuratively speaking.

At the invitation of Rev. John Cline, the writer had the pleasure of spending a very delightfully busy twenty-four hours with them, in an effort to help reclasify and reorganize the whole Sunday school, so that the best use might be made of available rooms and leadership. A part of the Sunday morning session was given to a consideration of some of the things which should be done first, as they attempt to move on to a bigger and better Sunday school. In the afternoon four group meetings were held from 2 o'clock until 5:30 o'clock, the last group being the entire working council of the Sunday school. At this meeting it was decided to complete during the week the plans necessary for working out a reclassification of the school according to age groups; to give the nursery, beginner, primary and junior groups each a separate room for the entire session and to get the rooms in readiness for these changes to take place next Sunday. A worship committee was appointed to plan in advance the worship programs for the adult and adolescent groups which will continue to meet in one assembly. The proper literature for each group was listed to be ordered immediately.

To get a full attendance of all Sunday school workers on a lovely Sunday afternoon, to make changes that affect every class, either in its place of meeting, its teacher or its members, and to face these changes in a spirit of willingness on the part of every one to do whatever the group deemed best to be done, is really to have achieved the unusual. It is the Rev. John Cline and Mr. Z. B. Brown, the superintendent, who are thus getting things done and are leading this unusual group of workers into larger service in the kingdom.



A Group in the Young People's Conference at Lake Junaluska, 1929

SUNDAY SCHOOL DAY OFFERINGS

About two hundred and fifty churches have received Sunday School Day programs from this office by special request, with a promise that an offering from that church will be sent to our conference treasurer, Rev. E. O. Cole. The Sunday school board gratefully acknowledges receipt of offerings sent in to May 31. According to Mr. Cole's report these are as follows:

Charlotte District	
Hawthorne Lane	$100.00
Central, Monroe	41.60
Myers Park	30.00
Harrison's	13.25
Ansonville	5.25
Waxhaw	4.71
Duncan Memorial	3.77
Bond Grove	1.52
Gastonia District	
Rehobeth	8.00
South Point	5.25
Kadesh	3.44
Greensboro District	
College Place	19.07
Marion District	
Oak Hill	3.19
Hopewell	2.40
Mount Airy District	
Dobson	1.10
Salisbury District	
Badin	13.47
Mt. Pleasant	5.18
Bethel	2.20
Statesville District	
Broad Street	8.50
Vanderburg	5.50

(Continued on page 27)

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Durham (Lakewood)—H. L. Davis 2

ELIZABETH CITY DISTRICT

◇◇◇◇Williamston—D. A. Petty 15
◇◇South Camden—H. B. Baum 11
First Church (Elizabeth City)—G. W. Perry..... 10
Pasquotank—W. J. Underwood 8
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2
Edenton—A. W. Price 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5
Elizabeth—C. M. Lance 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

5◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2
Pantego-Belhaven—E. W. Downum 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5
Aulander—S. S. Ellington 2

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12
Hot Springs—R. H. Caudill 4

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 20
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J. W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Maiden—R. S. Howie 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 3
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P. Powell 6
Sylva—G. B. Clemmer 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT
South Camden ..... H. B. Baum

GREENSBORO DISTRICT
New Hope ..... A. C. Waggoner

ROCKINGHAM DISTRICT
Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT
Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WINSTON-SALEM DISTRICT
Marvin ..... T. B. Johnson

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TRAVEL INFORMATION

Departure of Passenger Trains from Greensboro, N. C., effective January 3, 1930:

No.	For	Leave
29	Atlanta-Birmingham	12:25 a.m.
112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:23 a.m.
30	Washington-New York	3:45 a.m.
11	Charlotte-Atlanta	4:30 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	7:25 a.m.
33	Atlanta-New Orleans	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:40 a.m.
18	Raleigh-Goldsboro	7:55 a.m.
37	CRESCENT LIMITED (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:05 p.m.
21	Asheville-Cincinnati	12:10 p.m.
45	Charlotte-Westminster	12:11 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	3:35 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:00 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York	11:25 p.m.

Through Pullman Sleeping Cars to various points without change and reservations arranged to any place.

SOUTHERN
Railway System

G. R. YARBOROUGH
City Passenger and Ticket Agent
Greensboro, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

PROGRAM W. N. C. HI-LEAGUE ASSEMBLY, LAKE JUNALUSKA, N. C.

Theme: "The Upward Trail With Christ."

Monday, June 23

1:00-6:00 p. m. Registration and assignments.

7:00 p. m. Banquet. Songs, cheers, introductions and greetings.

Tuesday, Wednesday, Thursday, Friday

6:30. Reveille.

6:55. Flag raisings — Christian and American.

7:00. Morning devotions. Miss Elizabeth Bunch.

7:30. Breakfast.

8:00. Dormitory duties.

8:30. Bible classes. Text, "Men Who Dared" (Trumbull).

Teachers: Mrs. F. O. Dryman, Rev. F. O. Dryman, Rev. G. G. Adams.

9:00. Nature study and observation hikes.

"Trees Worth Knowing," Miss Catherine Gardner.

"Flowers Worth Knowing," Miss Lillie Wood.

"Birds Worth Knowing," Mrs. H. F. Duncan.

10:00. Business session.

10:30. Methods classes.

Devotional, Miss Catherine Gardner.

Missionary, Miss Blanche Gluck.

Social service, Miss Annie Goff.

Recreation, Rev. Herman F. Duncan and Miss Grace Anthony.

Officers, Mrs. G. G. Adams.

11:00. Directed recreation.

11:30. Handcraft classes.

Leaders: Miss Blanche Gluck, Miss Elizabeth Woodward, Rev. G. G. Adams.

12:30. Dinner.

1:30. Quiet hour.

2:30-5:30. Directed recreation and swimming. Rev. H. F. Duncan, Rev. R. H. Caudill, Miss Grace Anthony and Miss Louise Stein.

6:00. Supper.

7:00. Vespers. Miss Lillie Wood.

7:30. Mission stories told around camp fires: Rev. G. G. Adams, Miss Elizabeth Bunch, Rev. R. H. Caudill, Miss Annie Goff, Rev. F. O. Dryman, Mrs. F. O. Dryman, Rev. H. F. Duncan, Mrs. G. G. Adams.

8:15. Camp fire fellowship. Led by Miss Mildred Lindsay.

9:15. Candle light prayer groups. Directed by Miss Mary J. Allen.

10:00. Taps. Lights out.

Assembly formally closes with breakfast on Saturday morning. This is a most interesting and helpful program and will be thoroughly enjoyed by all those leaguers and their friends who are privileged to participate. We shall be glad to greet you and your pal at the registration room in basement of Sunday school cafeteria on Monday afternoon, June 23.

CLEVELAND COUNTY

In company with our conference president, Rev. J. Chalmus Grose, we enjoyed meeting with the leaguers of the Cleveland County Union in Palm Tree church, near Lawndale. Owing to several hindrances, only a few chapters were represented. Progress attends the efforts of the leaders of this group. Miss Lizzie Mae Lee, new union president, was presented and promised the earnest co-operation of the several officers and members for the new year. It is the purpose to have every chapter in this union represented in our senior assembly. A large delegation is lining up from Polkville and Belwood charges.

North Carolina Conference

BOOST YOUR DISTRICT

If your chapter has not sent its final quarterly report to the district secretary do it now! A reporting Epworth League is a boosting Epworth League. Boost your district!

RECREATION

Summer time presents a special opportunity to your fourth department activities. Hay rides, lantern hikes, treasure hunts, and other evenings of outdoor wholesome recreation are in order. Make use of "Phunology," by E. O. Harbin, the singing recreational leader who is scheduled to be with us at our coming Louisburg summer assembly, July 7 to 11.

A YOUNG MAN WRITES

"If we can convince the older people that there is a great deal of benefit to be derived from the Epworth League work, I am sure we can get up more enthusiasm among the young people. I am glad to say that my parents enjoy attending th league."

HIGH JINKS AT CENTRAL

Friday evening, June 13, the senior Epworth Leaguers of Central church, Raleigh, under the direction of Miss Eleanor Morgan, fourth department superintendent, played high jinks by presenting a "womanless wedding."

SUNDAY SCHOOL AND LEAGUE

At the May Sunday school workers' council meeting, held at Edenton Street church, Raleigh, a motion was made and unanimously passed creating the president, secretary, and treasurer of the senior Epworth League members of this council. As such the Sunday school superintendent, Mr. C. A. Dillon, will call on them for reports at the monthly council meetings. This forward step should prove of great benefit to the young people's department of the Sunday school and also the Epworth League.

LETTER FROM MRS. ANNA CLEMENT HALL

Dear Junior Superintendents:

Many of you, perhaps, have already been informed of the action of General Conference in regard to the Epworth junior societies. They are now under the entire supervision of the Woman's Missionary Society, and no longer have any connection with the Epworth League.

Since this is true there will be no necessity for their attendance at the Louisburg Assembly, and there will of course be no courses given for junior superintendents. I had looked forward to meeting you there and study with you, so I am rather disappointed that the change was made just at this time. However, a great deal of confusion has resulted from the joint supervision, so I feel sure that the junior work will be greatly advanced by the change.

Thanking you for the co-operation you have given me as junior superintendent, and wishing you happiness and success in your work, I am,

Anna Clement Hall.

SOUTH CAMDEN LEAGUE

The Epworth Hi-League of Sign Pine M. E. church of South Camden charge held a council meeting at church in the league room Tuesday, May 27. In the absence of the president, the meeting was called to order by council leader, Mrs. Graham Sawyer. Plans were made for the following month as follows:

1. To beautify our church grounds.
2. To make a religious survey.

The pastor discussed with the leaguers why they should have a council meeting. A motion to adjourn was made. Immediately after we adjourned one of the council members, Miss Mabel Seymour, entertained the members of the council with a fish fry which was enjoyed very much. We then met in the league room for our regular weekly devotional. This was followed by a business meeting in which the following officers were elected for the coming year:

President—Miss Mabel Seymour.
Vice President—Howard Morrisett.
Secretary—Miss Ida Gregory.
Treasurer—Miss Jennie Seymour.
Era Agent—Miss Doris Williams.
Hi-League Councilor—Mrs. Graham Sawyer.
Associate Councilor—Mrs. H. B. Baum.
First Dept.—Miss Marguerite Seymour.
Second Dept.—Miss Jennie Seymour.
Third Dept.—Miss Ida Lee Games.
Fourth Dept.—Clarence Morrisett.

Miss Ida Gregory, Sec.

Reports from all sections of eastern Carolina indicate a scarcity of tobacco plants due to dry weather and attacks by the flea beetle.

The new Blakemore variety of strawberry is reported by J. F. Williams of Mt. Olive to be more prolific and vigorous than the Missionary variety.

Children's Storyland



CELIA'S RING

The train jerked so that the words on the page that Celia was trying to read danced up and down as if they had severed all connection with one another. Celia closed her book and gazed out of the window at the flat prairie through which she had traveled sixteen times in the past fourteen years on her journey to and from school. Her eyes wandered back into the Pullman car and finally came to rest on the blue seal ring that encircled the little finger on her left hand. Non ministrari sed ministrare, she read again the motto written in gold letters around the edge of the blue disc. "Not to be ministered unto but to minister"—the seal of her alma mater. Was she going to be able to live up to it now in this little town to which she was going back? If she had only been able to stay and do settlement work in Boston, as she had hoped and planned all these years, how easy it would have been to have followed the inspiration of that little blue ring! How she had enjoyed those afternoons with her settlement children! How she had worked to learn bits of their language in time saved up from her regular work! And now she was leaving her dreams of service behind.

But what else could she do when that telegram came, "Father very ill. We need you." And so she left.

Celia slowly slipped the blue disc from her finger. Dropping it into her hand bag she said to herself, "When I have earned you back I will wear you again. I have no right to you yet. In Boston I might have woven your motto into my life, but here in Ben Creek I don't know where there will be a place for you."

Celia was awakened from her reverie by the porter's picking up her suit case and saying, "We're almost in, Miss."

In the anxious days that followed Celia for a time forgot about her disappointed dreams. The little settlement children in Boston seemed very far away all that time that her father's life hung in the balance. But during the long afternoons after the crisis had passed, and Celia sat by her father's bed, reading and talking to him the old dreams would come back. Through the back of her brain would float visions of the settlement class she was to have had or of a line of weary-eyed mothers or of a group of black-eyed girls jabbering a language she was just beginning to understand.

One afternoon as her mind was thus wandering from what she was reading aloud to her father, Celia put down her book to smooth her father's pillow.

"You don't wear rings any more, do you, Ceely?" remarked her father smiling.

"I don't care for jewelry the way I used to," replied Celia, knowing that her father was thinking of her childish love for ornaments. Celia hesitated and then added rather wistfully, "But there is a ring that maybe some day I'll wear again."

"I'd like to see it, Ceely," remarked Mr. Mead.

Celia went to her jewel box and coming back dropped the little blue seal into her father's hand.

The sick man strained his eyes to make out the inscription around the edge. "My Latin's a bit rusty, Ceely. What does it mean?"

Non ministrari sed ministrare, read Celia. "Not to be ministered unto but to minister."

"Yes, yes," commented Mr. Mead, "but why don't you wear it now?"

"Because I'm not living up to it, father," replied Celia. "What am I doing to serve anyone here?"

Celia's father laughed. "And so you don't think you're serving anyone when you sit by the hour reading or talking to me? You don't think you are serving when you relieve your mother of household cares' You don't think you are living up to the spirit of your ring when you take care of the Milton baby the way you did the other morning? You don't think you are ministering to others when you see that old Mrs. Wilson gets our magazines each month? My Celia! And so you thought you had to go to Boston among a lot of little foreigners in order to live a life of service?"

"But those things one does without thinking," replied Celia.

"Does that take the element of service out of them?' 'asked Mr. Mead, slipping the blue disc onto his daughter's finger.

"But to make you feel perfectly right about this,, you're going to have a chance right here in Ben Creek," continued Celia's father. "I'll soon be up and around again, and then we'll complete our plans for the civic center. These factories, you know, have brought in a colony of Mexicans. They must be Americanized. Then, too, Ben Creek is way behind on play grounds and social service in general. We haven't even a visiting nurse as yet."

Celia's eyes sparkled. "I guess you are right, father, about the everyday service," said Celia, kissing her father's forehead, "but it will be fine to be able to serve those others too."—Lucy Chandler Fuller, in Intermediate Weekly.

WAITING FOR DADDY TO COME

Rosalie went hurrying along the shady street with her new book bag under her arm. It was the first day of school and of course Rosalie did not want to be late. Then, too, she had never been to school before and she wanted to see what school was like.

Soon she reached the great brick building toward which many other boys and girls were going. Someone pointed out the way to a pleasant room and soon a sweet-faced teacher had given her a seat for her very own, and a new book. Rosalie opened the book and found many pretty pictures in it.

Every day Rosalie and the other children learned to play games and sing songs; learned to know what the words meant under the pictures in the new book. There was always something new and interesting to be done at school.

One day the teacher said: "Children, we are going to have a fire drill today," and explained to them how they must rise and march quietly out when the fire bell rang. Rosalie was very much interested in the fire drill. It meant more to her than it did to the other children because her father was a fireman. That night when he came home Rosalie told him all about it, and her father said: "Don't ever be afraid and run when the fire bell rings, Rosalie. If the others get frightened, just sit still in your seat and father will come and get you."

One day as the children were working busily away in their room some one suddenly threw open the school room door and called "Fire!" Instantly all was confusion—the bell clanging, children crying and screaming and crowding toward the door. Clouds of smoke poured through the halls. No one remembered to rise and march out quietly as the teacher had taught them. In the confusion no one noticed Rosalie. At last all reached the playground, but many of the children had been hurt in the mad scramble. Alice's dress was torn, John's head was bleeding, Roscoe's arm was scratched. The teacher began counting to see if all were there, when some one missed Rosalie. A cry arose, "Where is Rosalie? Where is Rosalie?"

The fire engines had come screeching to the scene. Rosalie's father in his blue coat and brass buttons jumped down and hurried toward the building. Through the thick smoke he groped his way to Rosalie's room. There sat his little girl waiting quietly for her daddy to come. He took her in his arms, covered her face with his handkerchief and felt his way out again through the blinding smoke and blistering heat from the fire. As they reached a place of safety she put her lips up to his ear and whispered, "Daddy, I waited; for I just knew you would come!"

And daddy hugged his little girl just a wee bit tighter to his breast.

Mrs. C. B. Culbreth.

THE ETERNAL CHALLENGE

(Continued from page 13)

But what could he do? He and Inchcliffe were not on friendly terms, and any action he might take would in all probability be misunderstood.

Almost without realizing where he was, he drove up to his own front door, and leaving his car there, made his way into the house. Almost like a man in a dream he had a bath and put on his evening clothes.

"Any news in Ben's Cross, Mr. Trebartha?" asked Mrs. Crowther, as he entered the dining room.

"Nothing very cheering, I'm afraid."

"Aye, but it's fair terrible. I do wish something could be done. I get so frightened sometimes that I can't sleep of a night."

"I don't think any one will hurt you, Mrs. Crowther."

"There's no knowing," said the woman solemnly, "these Bolshevists are like the devil in the Book of Job; they are going up and down seeking whom they may devour. At any rate, I'm glad you're not going out tonight."

"What makes you think I'm not?"

"Because you have only got your slippers on; and those thin clothes of yours are not fit for a night like this."

Why it was, Nick did not know, but the woman's words made him feel that he must go out; that he must make an important call.

Directly dinner was over, he made his way to the telephone.

"Is Mr. Edgar Inchcliffe in?" he asked when the number for which he had inquired had been given him.

"Yes," was the reply.

"Would you ask him if he could speak to Mr. Trebartha?"

"Mr. Trebartha of Mythamroyd?" queried the servant who was speaking to him. There was astonishment in his voice.

"Yes, please."

A minute later, the servant spoke again. "Mr. Inchcliffe wishes me to ask you, sir, whether I can take any message. He is particularly engaged just now."

"I'm afraid you can't. For that matter, I should like to see Mr. Inchcliffe personally. Would you ask him whether he can see me in half an hour from now? If he can, I will drive over to his house."

A minute later, the man came back again. "Mr. Inchcliffe wants to know, sir, if you can tell me what you want to see him about."

Nick understood Inchcliffe's attitude. The fact that he had not come to speak to him personally was tantamount to an insult. He felt like hanging up the receiver and troubling no more abount the matter; but he restrained himself.

"No, I can't tell you," replied Nick. "Will you tell him the matter I wish to see him about is most important?"

A few seconds later, Nick heard Inchcliffe's voice at the phone. "I understand you wish to speak to me, Mr. Trebartha."

"I do."

"Well, I'm listening." There was an insult in every tone.

"I should rather not say what I have to say over the phone," replied Nick. "It might be dangerous."

"In what way?"

"I cannot tell you that. There are some things that one cannot say over the phone."

After this there was silence for some seconds. Inchcliffe was evidently communing with himself as to whether he would see him.

"Very well," he said at length, "if you are here in half an hour I will see you. But I cannot wait longer than that." And Nick heard the click of the receiver as it was hung up.

"Dash it! I won't go!" he exclaimed. "After all, why should I trouble?"

Half an hour later Nick was closeted with Edgar Inchcliffe.

"I am at a loss to know, Mr. Trebartha, why you are so interested to see me. You and I have no business relations, and there seems no reason why you could not have as well said what you wished to say over the phone."

"I do not think it would have been wise."

"Why?"

"Because sometimes things are heard over the phone by people who have no right to hear them. It might have been dangerous, too."

"To whom?"

"To you."

There was antagonism in the voice of each. Evidently no love was lost between them.

"Well, I am here to hear what you wish to say," and Inchcliffe spoke as if he were granting a favor. Both men were standing; evidently Inchcliffe did not regard it as necessary to offer his visitor a seat.

"I sought this interview," replied Nick, "because I thought you ought to know how matters stand. Since seeing you this afternoon, I have received what seems to me important news."

Inchcliffe remained silent; evidently, however, he was listening keenly.

"It seems," went on Nick, "that at the very hour when the employers of Ben's Cross were holding their meeting, the strike leaders also met. I gather that they are as determined to carry on the fight as the masters are."

"Surely you did not come here to tell me that?" And there was a suggestion of a sneer in Inchcliffe's tone.

"That is only the beginning of what I wanted to say. I have learned that the committee of the strikers is divided. I gather that there is a moderate element among them who are only striking wages, but there is another element that is more dangerous, an element that means serious trouble—revolution, in fact."

Inchcliffe smiled. "Of course, that is common knowledge," he said.

"It may be commonly believed," admitted Nick. "Anyhow, the extreme men have gained more and more power until they dominate the committee."

"I dare say that's true," replied Inchcliffe; "anyhow, I have been acting on that belief for some time."

(Continued on page 28)

Mother!

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

WASHINGTON DISTRICT MEETING

The Washington district meeting of W. M. S. will be held at Belhaven, Wednesday, June 11.

Miss Ida Hankins, returned missionary to Korea will be with us, making the missionary address. Mrs. Paul Mallison, conference superintendent of young people, will conduct the noon Bible hour and also address the young people. Each auxiliary and each young people's organization is requested to send a delegate.

M. Bessie Harding, Dis. Sec.

During the district conference at Carr church, Durham, on May 29, eighteen ministers' wives met together and organized a district association. Mrs. L. C. Larkin is president and this association expects to entertain all visiting pastors' wives at some time during the pastors' school.

ACTIVITIES AT NEW BERN

The Jane K. Meadows auxiliary of Centenary church, New Bern, is divided into three circles, having about 100 members in all. We have a splendid attendance both at our circle and business meetings. In January we gave our new preacher and his wife, Mr. and Mrs. A. J. Hobbs, a reception, the Elizabeth Hendren auxiliary acting as hostess with us. We had our mission study class and studied "The Church and the World Parish," by Elmer Clark.

Our auxiliary assisted in putting on the visitation campaign in our city, which produced wonderful results. We are are doing quite a bit of social service work. We present the News Bulletin at each meeting. We made a contribution to the hospital supplies fund in Africa.

Our auxiliary was well represented both at the annual conference at Rocky Mount and the district meeting in Beaufort. A number of ladies attending who came back with new inspiration for the work.

We have made an increase in Voice subscriptions over last year and we are trying hard to make the honor roll for 1930. Mrs. T. N. Stephens.

HAMLET AUXILIARY MEETING

A most delightful all day meeting of the woman's mission study class was held Wednesday, May 7, at the home of Mrs. W. C. Terry. Our subject, "What Next in Home Missions," by William P. Shriver. The meeting opened at 10 a. m. with the hymn, "Faith of Our Fathers," scripture reading by our president, Mrs. W. G. Ebey, followed by prayer. Then Mrs. E. C. Cowan, in an interesting manner, told something about the author of the book and presented the first chapter, "Looking Two Ways." A number of questions had been assigned to different members, and the answers proved very interesting, showing that time and thought had been given in preparation. Mrs. A. S. Cowan gave a brief history of our town of yesterday, followed by reminiscenses of Hamlet 30 years ago by Mrs. Hal Gibbons, the latter proving delightfully humorous. Miss Mary Prince Gibson rendered a beautiful instrumental solo, which was greatly enjoyed. Mrs.



Miss Bessie Harding, secretary of the Washington district, was awarded the Jubilee Jewel for the second time. The Jubilee Jewel was presented to the conference by Mrs. J. LeGrand Everett in commemoration of our jubilee year and as an incentive to mission study. The Jubilee Jewel is exquisite in design, bearing with it a noble significance.

Clayton Gibson very ably presented the second chapter, "Learning to Live Together." Mrs. A. G. Powers then told what she considered the outstanding contribution of our church and its leaders to our community. What effect the social and industrial changes of this community have upon our church was explained by Mrs. L. L. Pegram, after which we enjoyed piano solos by Misses Virginia Terry, Sara Lilly Stubbs and Beverly Sexton.

"I Love to Tell the Story" was then sung and at one o'clock a most bountiful luncheon was served, followed by a delightful social hour.

The afternoon session opened with chapter three, "Outlook for Church in Town and Country," by Mrs. Lem Gibbons. Mrs. J. H. Bowen spoke of the strongest influence at work in our community. A beautiful solo, "In the Time of Roses," was then rendered by Miss Thelma Pegram, accompanied on the piano by Mrs. I. McPhail. Mrs. E. C. Cowan very interestingly presented the fourth chapter, "The Dominance of the City," this chapter being discussed by Mrs. J. M. Maness. Mrs. W. C. Terry gave a timely and interesting talk on social service. Mrs. J. F. Shelton stressed the need of the right kind of leadership in our community. Mrs. F. N. Phillips gave a constructive talk on the motion pictures, "Shall we have protection for our children's bodies against adulterated foods and no protection against the adulterated food which goes into their minds?"

Mrs. J. C. Leigh charmingly sang "The Silent Voice," accompanied on the piano by Mrs. I. McPhail. "Undergirding Democracy," the fifth chapter, was given by Mrs. Clayton Gibson, and the sixth and last chapter, "A New Crusade," was very interestingly presented by Mrs. Lem Gibbons.

The meeting closed with doxology and prayer.

The program was so filled with interesting and helpful things that we wish we had the space to stress them all. It was conceded to be one of the greatest and most successful meetings we have ever held. Mrs. Terry proved to be a most gracious hostess. Beautiful decorations of the season's choicest flowers added to the attractiveness of the home, and of the luncheon tables around which we gathered to partake of the delicious food, served by Mesdames L. G. Stubbs, H. G. Mitchell, and J. W. Sexton. A rising vote of thanks was given to the hostess, Mrs. Terry, and to Mrs. E. C. Cowan, class leader.

SOME SAYINGS OF LINCOLN

We can not escape history.

Revolutionize through the ballot box.

Let none falter who thinks he is right.

I have not willingly planted a thorn in any man's bosom.

I do not impugn the motives of any one opposed to me.

Come what will, I will keep my faith with friend and foe.

Suspicion and jealousy never help any man in any situation.

There is no grievance that is a fit object of redress by mob law.

All that I am, all that I hope to be, I owe to my angel mother.

This country, with its institutions, belongs to the people who inhabit it.

God must like common people, or he would not have made so many of them.

For thirty years I have been a temperance man, and I am too old to change.

Gold is good in its place but living brave, and patriotic men are better than gold.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

PRESENTATION OF WOMAN'S WORK AT ASHEVILLE CONFERENCE

A feature of the Asheville district conference, which was held on Thursday and Friday of last week at Fletchers, was the setting apart by the presiding elder, Rev. D. M. Litaker, of one hour during the first afternoon of the conference for a presentation of the woman's work of the district. At the request of Dr. Litaker an interesting program had been arranged and was in charge of Mrs. V. L. Stone, district secretary. Program opened with a vocal solo by Mrs. Schreyer of Fletchers, after which Mrs. Stone gave a brief but comprehensive and interesting report of the work done by the woman's missionary societies of the district during the past year. Miss Amy Hackney, conference superintendent of children's work, brought a splendid report of what the children of the entire conference had done in their department of the work, showing most gratifying progress along all lines.

Mission study was presented by Mrs. W. R. Harris, conference recording secretary, and was followed by a report of the general work of the woman's societies, interestingly given by Mrs. H. A. Dunham, conference corresponding secretary. Mrs. Dunham at the beginning of her talk gave every one present an opportunity to tell what the missionary work had meant to them, and many expressions of its great value and benefit were heard. Miss Kathleen Tate of the Lucy Robertson Society of Central church, Asheville, closed the program with a most appropriate and beautiful story, "A Bunch of American Beauty Roses."

"SCRAMBLE SUPPER" AT LENOIR

One thousand new societies and 5000 new members! Such is the goal of the missionary societies of the Western North Carolina conference, and to reach such a goal every society will have to put forth unusual efforts for the coming year. The second quarter has been designated as the time for membership drives to be conducted throughout the districts. The Woman's Missionary Society of the First Methodist church of Lenoir has already set to work on just such a campaign.

On Wednesday evening, May 7, in the basement of the church, the drive for new members opened and the members of four circles of the missionary society enjoyed a "scramble supper." The church roll had been carefully scanned for names of ladies who should be interested in missionary work. They with a good number of other prospects and special guests were sent written invitations to the supper.

The guests were made to feel much at home by being warmly welcomed at the door by the officers of the society and the circle captains. The supper, served cafeteria style, was thoroughly enjoyed.

The main objective of the supper and the program that followed was to let Methodist ladies who were not members of the missionary society know the wonderful work that is being done in the missionary work both at home and in foreign fields, and just what it would mean to them to join and have a part in such a far-reaching work.

The program unusually interesting and well prepared was as follows:

Piano solo. Mrs. N. H. Gwyn.

What the Missionary Society Does for Methodist Women. Mrs. Mark Goforth.

Vocal solo. Miss Amy Heniharra.

Are You a Methodist Woman? Miss Mabel Goforth.

Duet. Mrs. E. F. Allen and Mrs. J. T. Ingram.

Six Reasons Why I Do Not Belong to the Missionary Society. Mrs. J. G. Ballew.

Six Reasons Why I Do Belong to the Missioanry Society. Mrs. A. N. Todd.

Our Local Missionary Society. Mrs. Harry Courtney.

Our society already has to its credit the organization of one new society, and we hope to add many new members to our enrollment during this quarter and during the year.

Just such an occasion as the scramble supper was an inspiration to not only the guests but members as well, and untold benefits were and will continue to be derived from such social and instructive contacts as were made at this gathering.

DEATH OF MR. J. G. STERLING

We deeply sympathize with Mrs. J. G. Sterling, district secretary of the Winston-Salem district, and other members of her family, in the death of her husband, Mr. John Gretter Sterling, which occurred at his home in Winston-Salem, Friday morning at 9:20, following an illness of two weeks. Mr. Sterling had been with the newspapers of his city for thirty years or more and was regarded as one of the best all-round newspaper men in the state. His funeral services were conducted at Burkhead church on Monday afternoon by his pastor, Rev. J. F. Moser, assisted by Rev. J. S. Hiatt, a former pastor, and Dr. Foster of the Presbyterian church, in the presence of a large gathering of sorrowing friends. His body was laid to rest in the Salem cemetery.

THIRD QUARTER LITERATURE

Mrs. S. H. Isler asks us to say that the third quarter literature has been mailed out to the societies, and if there is a society which does not receive it to notify her so that she may send another supply.

ZONE MEETING ON STATESVILLE DISTRRICT

By Mrs. Eugene C. Ivey.

The western zone of the Woman's Missionary Societies of the Statesville district, held the spring meeting in the First church of Hickory May 16 with representative crowds from all the churches comprising the zone in attendance.

Mrs. Mark Goforth of Lenoir, the leader, presided and a most interesting and beneficial program was given. Rev. A. C. Gibbs, pastor of the church, led the devotional.

Mrs. E. F. Allen and Mrs. J. T. Ingram of Lenoir rendered a beautiful vocal duet, with Mrs. B. F. Williams of Lenoir as accompanist.

Mrs. A. D. Abernethy of Granite Falls, district secretary, was present and in a short talk gave valuable and helpful information to stimulate all engaged in the work. She asked that all reports for the district meeting which will be held at Newton the first week in June be in readiness with up-to-date information. Mrs. H. A. Courtney of Lenoir gave some helpful remarks on the "Aims of Mission Study." Mrs. O. M. Hamer added interest to the afternoon's program by giving an example of a program entirely planned by the children of the department of which she has charge.

Prayer by Mrs. Goforth closed the interesting session.

COLLEGE PRESIDENTS DISCUSS STUDENT DRINKING

There are five times as many colleges where there is either no student drinking or almost none as there are colleges whose student polls indicate a predominance of drinking. This is revealed in the replies of 263 college presidents to an inquiry by the National Woman's Christian Temperance Union.

The influence of the Christian home and the traditions of the great group of church colleges is responsible for tens of thousands of students who never drank before or after going to college. There is a larger number of non-drinking American college students today than ever before and several college presidents inform the W. C. T. U. they are aware of a growing trend of student opinion against the use of liquor.

While digging a ditch a negro workman was heard addressing a fellow laborer. "You will find it in II Corinthians 15," he said. The passer-by who overheard this snatch of conversation continued on his way to his office. In a corridor of the building he heard a janitor singing an excerpt from an Italian opera in the original. All that day these two instances kept turning over in the mind of the man who heard the laborers and together they produced a single impression: our work may be lowely, but our thoughts do not need to be of the earth.

Take time to be holy, and all your time will be more wholly consecrated to the serving of Christ.

Sunday School Lesson

JUNE 15

By Dr. Frank M. McKibben.

Jesus on the Cross

Matthew 27:33-50.

To the Jews and others who brought about the crucifixion of Jesus his presence on the cross seemed to signify the ending of his career. They thought they had accomplished his downfall. They had put to an end his penetrating, agitating discussions and had quieted that personality which in itself brought condemnation into their own hearts. "Jesus on the cross" meant to them one thing; to subsequent Christian history it has meant an entirely different thing. The writer of the Hebrews endeavored to state the situation, "Looking unto Jesus, the author and perfecter of our faith." From the beginning of his ministry Jesus became the author of our faith. He preached it, he lived it, he developed it in the lives of his disciples. But he perfected it upon the cross. The question is often asked, Would the religion of Jesus have been the same to the world if Jesus had not died upon the cross? No one knows. Founders of other great religions did not die such ignominious deaths. Perhaps that is just the fundamental difference between Christianity and other faiths that are claiming the allegiance of the world. Jesus was not only the author of the faith known as Christianity, but he was the perfecter of that faith. Jesus on the cross, whether because he kept faith with his convictions or because he was the Paschal Lamb sent to take upon himself the sins of the world, represents the most complete and perfect expression of religion the world has ever seen. Increasing multitudes are "looking to Jesus" because he hung on a cross.

"Jesus on the cross" represents perfection of religious faith from the standpoint of Christianity. Jesus was literally practicing what he preached. He had declared that only as one died to self could he live anew. He declared that only as people took up their crosses and followed him could the abundant life be entered into. He had taught that the supreme end of life is to seek first the spiritual values represented in the kingdom of heaven and to let other interests and values take second place. This he did to the fullest degree, "for the joy that was set before him endured the cross." How central in Christianity the cross has become! "By this sign we conquer." It is the symbol of a conquering faith, representing first the triumph of Jesus over sin, opposition, temptation, and death. And again it is the faith by which we may overcome the world.

There are two staggering questions confronting the Christian world today. Has Jesus died on the cross in vain? Has he perfected the faith for nothing? "Is it nothing to you, all ye that pass by?" The only way to answer these questions in the affirmative is to accept fully the way of the cross, to follow Jesus in the disposition to put first things first, in the desire to distinguish between true and false ends of living, to cause spiritual values to triumph over material values. Ours is not only a faith, a set of beliefs, a confession; it is also conduct, activity, a life. It requires that we be able, as was Jesus, to foresee the great ends of life, to look beyond the present and immediate, "If so be that we suffer with him, that we suffer with him, that we may also be glorified together."

The second question is this, Are the attitudes toward life, the philosophies of living that are so clearly anti-Christian, to prevail in modern life over those that are symbolized by the cross? The struggle is intense and keen. It is to the death. Jesus' demands are exacting. Contrasting philosophies emphasize self-indulgence, ease, the expression of all natural desires without much regard for others. Jesus perfected a faith that calls for putting the interests of the kingdom of God first, that demands self-restraint, that stimulates an everlasting concern for others. The implications of his interpreation of life ramify into every area of life and experience. Christians everywhere face the opportunity of mastering the meaning of the cross and expressing that meaning constantly in all aspects of life today.—Pittsburgh Advocate.

"THE KIND OF BUDDY"

By Nell Binkley.

I don't wanta be a sweetheart—
  Just a friend that's tried and true;
A pal you can sit and talk with
  When your day's work is through.
I wanta understand you—
  Share your cares—alike your joys,
And prove to you my friendship
  Can be valued like the boys.

A friend to you—a pal to you—
Playmate and buddy, too;
Walking with you, talking with you,
  To cheer you through and through.
Searching the North, the South and West,
  Not one in the land of the free
Can measure up to the standard
  Of the buddy I wanta be.

I am not rich—'tis all I have,
  This friendship's love from the soul of me,
Yet God's greatest gift to men, I am told,
  A true friend—a taste of eternity.
Admiring you, looking up to you,
  One goal my aim each day,
To change your skies to all pure blue,
  A true friend to be for 'aye.

Wilson Jessup, 4-H club boy of Ringwood in Halifax county, produced 54.5 bushels of corn on one acre at a cost of 47 cents a bushel while his father made only 60 bushels on 3 1-2 acres adjoining at an unknown cost, reports W. O. Davis, county agent.

INDIGESTION SPELLS

Man Says He Took Black-Draught After Each Meal and Soon Got Relief.

North Charlotte, N. C.—In telling how he was benefited by Thedford's Black-Draught, Mr. John M. Creps, of 902 Charles Avenue, this city, writes:

"I had three spells of indigestion, one after another. I suffered a lot of pain. My back ached and I had pains in my stomach frequently. It felt like my breath was cut off in my chest.

"I was bothered this way for about a year. A friend whom I told about my condition asked me to try Black-Draught.

"I began by taking a pinch of Black-Draught after each meal and found that I soon got relief.

"I have been taking Black-Draught for fourteen years, and I find that it prevents headache and constipation. We keep it in the house all the time. I have told a lot of people about it, and gladly recommend it to others."

Many people have written that they found relief from pains after eating by taking Black-Draught in the manner described above.

Composed of selected medicinal herbs and roots, finely powdered, accurately combined and packaged in a thoroughly modern, scientific way. Price 25¢. *NC-221*

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WEAK EYES strengthened, soothed, relieved by Dickey's Old Reliable Eye Water. Two drops each eye for cold infection. Used 60 years. Drug stores or by mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

A FINANCIAL STUDY OF METHODISM IN NORTH CAROLINA

By W. Lemuel Clegg.

The claim has been made that there is an undue burden on great city churches and that village and country churches are not carrying their just share of the financial burden. The counter claim has been made that village and country churches are doing more than their share and that city churches are getting off lighter.

In order to get at the truth of this matter this study has been made, not of isolated instances, but of North Carolina as a whole. Every charge in every district of both the W. N. C. conference and N. C. conference is included in this study.

Any one who is familiar with the system of assessments in North Carolina Methodism will see immediately why a study has been made along the lines indicated in Table 1. For the most part the assessments for benevolences have been made on the basis of the salary assessed for the preacher in charge. There are, of course, some exceptions to the rule in city, town and country areas.

The pastor's salary is not a fair basis of apportioning the benevolent claims. The salary paid the pastor may or may not be indicative of the ability of a church to pay. There are a great number of charges who have to strain a point in order to pay the pastor the minimum salary upon which he can live, and in paying that salary they come nearer approximating the limit of their ability to contribute than in many churches in which the salary paid the preacher is but a small item, comparatively speaking, in the budget.

A more equitable basis upon which to apportion the claims of the church would be upon the total amount a church raises, less the amount raised for building purposes. The amount raised for building purposes should be deducted; for when a congregation builds there is an unusual financial burden.

By reference to Table 1, one finds that the charges which pay their pastor the least (the group under $1500) are asked to pay to benevolences a greater proportion of the total amount of money raised (less buildings) than any of the other groups. This group is asked to send away from their local church twice the percentage (30½%) of the money they raise than the churches which pay their pastor over $3500 (16½%).

Charges which pay the preacher less than $1500 only pay a little more than half the amount assesses. However, the percentage paid compares very favorably with that of the other groups. Note this: the charges in the groups that pay the smaller salaries, while they actually pay as much according to the total amount raised (less building) have put on them the "stigma" of failing to pay out, while the pastor who lives on a salary twice as large or larger can say, "Bishop, all finances are in full."

Table II

Table 2 showes that churches in the rural areas give a greater persentage of the total amount of money they raise to outside causes than do churches in the center of population. For instance, rural charges last year raised for all purposes, less buildings, a total of $1,007,560 and city churches $1,595,637. Of these amounts rural churches were assessed $317,017 as compared with $271,355 for city churches.

Country churches are assessed 5½% more on the total amount raised, less buildings, than town churches, and 14½% more than city churches. When it comes to the amounts actually paid, rural churches paid about the same percentage as town churches and 3½% more than city churches.

It is generally conceded that all churches, wherever they are located, will make a special effort to pay the pastor. The inequality of the distribution of the financial burden is further revealed by the fact that of the 339 rural charges 196 paid the pastor's salary in full while 143 failed to do so. In town churches only three failed to pay the pastor in full. Of city churches, 139 in number, 129 paid the pastor in full, while only ten failed to do so.

TABLE I.

Charges grouped according to salaries paid the pastor.	Total Amt. raised (less Amt. raised for Building Purposes)	Amt. Assessed for Benevolences (including Presiding Elder)	Amt. Paid for Benevolences (including Presiding Elder)	Percentage of total (less building) Assessed for Benevolences	Percentage of total (less building) Paid on Benevolences
Under $1500	$ 265,670	$ 81,204	$ 45,075	30½%	17 %
$1500 to $2000	433,935	115,570	72,387	26½%	16½%
$2000 to $2500	448,265	133,508	94,578	29½%	21 %
$2500 to $3000	262,174	70,899	54,059	27 %	20½%
$3000 to $3500	211,682	50,079	43,003	23½%	20⅓%
Over $3500	1,123,626	188,260	192,319	16½%	17 %

TABLE II.

Charges grouped according to population of area in which they are located.	Total Amt. raised (less amount raised for Building Purposes	Assessed for Benevolences (including Presiding Elder)	Paid on Benevolences (including Presiding Elder)	Percentage of total (less building) Assessed for Benevolences	Percentage of total (less building) Paid on Benevolences
Country and Vil. under 1500 Pop.	$1,007,560	$317,017	$199,244	31½%	19¾%
Churches in towns of 1500 to 2500	192,193	49,787	38,832	26 %	20 %
In towns and cities of over 2500	1,595,637	271,355	263,348	17 %	16½%

RALEIGH DISTRICT CONFERENCE

The Raleigh district conference convened April 23 with the Wendell church in Wake county. All the preachers of the district, save two, were present. The presiding elder, Dr. M. Bradshaw, conducted religious services, after which B. H. Houston was elected secretary.

The people of Wendell saw to it that everything possible to be done was done for the convenience and comfort of the large number of delegates. This splendid church, recently cleared of debt, largely through the generosity of Mr. R. B. Whitley, would be a credit to any town. Rev. E. H. Davis has done a good work and his untiring efforts have been crowned with success.

Dr. Bradshaw lost no time in preliminaries, but plunged immediately into the business of the conference. Dr. S. B. Turrentine told of the work of Greensboro College. Rev. A. S. Barnes followed and in a few well chosen words brought the orphanage work to the attention of the conference. The high water mark of the conference was the sermon by Dr. Elbert Russell at the noon hour. Dr. W. P. Few and Hon. Josephus Daniels spoke to the conference from the layman's point of view. Rev. E. J. Reese presented the cause of missions and Dr. C. C. Alexander told of the work being done at Louisburg College.

While most of the pastors reported revivals to be held later on in the year about 250 had been added this year on profession of faith.

The second day of the conference was as full and as inspiring as the first day. Rev. L. T. Singleton presented the superannuate endowment and Mr. L. L. Gobbel spoke in the interest of the Sunday school work. Rev. A. D. Wilcox preached on Pentecost.

Prof. R. L. Flowers, in his characteristic way, brought an inspiring message to the conference.

Razzie Rae Branton and Marcus Earl Cunningham were recommended to the annual conference for admission on trial.

Willis Smith was elected district lay leader and A. M. Noble and F. E. Parrott were elected associate lay leaders.

The following were elected lay delegates to the annual conference: R. B. Whitley, A. M. Noble, F. E. Parrott, Dr. Albert Anderson, B. B. Adams, Josephus Daniels, L. H. Allison, Mrs. W. E. White, J. F. Broughton, J. H. L. Meyers, W. H. Call, Millard Mial, F. R. Yarborough, S. E. Wilson, E. C. Fish, J. W. Privette, J. W. Hollowell, E. A. Hunt; alternates, J. B. Allen, Mrs. B. B. Adams, Mrs. G. W. Farrar, S. R. High, Ralph Burgess, H. A. Page.

The conference accepted the invitation of Bailey church to meet with them next year.

Withal, this was one of the best conferences the Raleigh district has ever had. B. H. Houston, Sec.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

GRATEFUL THANKS

School days at the Children's Home are coming to a close and our boys and girls are celebrating. They are glad over the scholastic rating they have made and for the opportunity to change their activities for awhile. Those who have had the responsibility of making commencement clothes, particularly Mrs. Falls and her sewing room girls, are joining in the celebration since they can once again let up a little. Right now every one at the Home is joining in grateful thanks to our heavenly Father for health, happiness and an opportunity to be of service to one another and to his cause.

GRADUATING CLASS

Our graduating class this year is composed of five girls and one boy as follows: Lucile Binkley, Maggie Coley, Bessie Goolsby, Donnie Matheson, Veatrice Miller and Hulon Cox. These fine young people have chosen black and gold for their solors, the black eyed Susan for their flower and "To be rather than to seem" for their motto. After a week of exercises their diplomas will be delivered to them next Friday night by R. W. Bradshaw, their beloved principal, following an address by Rev. C. C. Herbert, associate pastor of Centenary-West End Methodist church, Winston-Salem.

Following graduation Lucile will begin training in Reidsville Hospital, Maggie will do the same in Mission Hospital, Asheville, and Bessie will enter Children's Hospital, Washington, for specialized training. Donnie and Veatrice desire to enter college, provided the way seems reasonably clear for four years' work. Otherwise they will take business courses and begin facing the problems of life with a smile. Hulon will register for four years' work at the University of North Carolina.

TO MAKE GOOD

In addition to the graduating class we have some other promising youngsters who will soon be leaving us to make good in their new surroundings. Scott Fitzgerald and Wilbur Harris will go to Rutherford College, where they will organize and run a dairy for President Billups, continue their school work and play foot ball and baseball to beat the band. Joe Angel, a product of the Smoky Mountains, will join Mr. Frank Sherrill's forces in the S. & W. Cafeteria system, among the best eating places I know. Zeb Malcolm will join his twin brother, Zel, at Klondike Dairy, near Elkin, to do his bit in helping Mr. Thurmond Chatham produce the best dairy products to be obtained.

Fannie Heritage, who graduated with the class of 1929 but detained at the Home during this year for light work during her convalescence from a serious operation, will go into training at the City Hospital, Winston-Salem. Sallie Fulton will rejoin her mother in Asheville, who is now in position to care for her.

BROADCASTING

James Rink and James Hartman, two promising members of our next year's senior class, "went on the air" last week over WSJS, Winston-Salem's fine new broadcasting station. Each featured with a cornet solo, which, with two duets rendered, served to fittingly introduce them to their radio audience. The boys were accompanied by Mrs. Paul Goldenstar, one of our music teachers, who states that the boys were asked to "come on" again next week.

WORKING TIME

Everybody works and nobody shirks at the Children's Home. On Monday morning following the closing of school Friday, June 13, all our boys and girls above eight or nine years of age will go to work at seven o'clock. At eleven thirty they will come in for the noon-day meal and for a rest period of an hour and a half. Beginning at one o'clock and extending to three thirty another working session will prevail. The boys are assigned work in line with their aptitudes, either to the farm, the garden, the dairy, the wood shop, the printshop, service boys or such other work as will be needed. The girls will serve in the kitchens, the dining rooms, the laundry, the mending rooms, the sewing rooms, the baby cottage, the hospital ,assistant matrons and in such capacities as they are fitted. The girls' hours will not necessarily follow the schedule outlined for the boys.

PLAYING TIME

Every one of our boys and girls will have time to play, not only time to play, but with directions as to how to play. When they stop work at three thirty in the afternoon Mr. Bradshaw will direct a system of games and recreational sports for the boys for the rest of the afternoon. Some one will soon be secured for the same good service for the girls. It is hoped that a profitable system of competitive games may be worked out, thus adding interest and zest to the enterprise. The swimming pool will of course serve its good purpose, the boys and girls using it on alternate days.

PLEASE REMEMBER

These paragraphs must not close without a word about finances. Such a reminder must always adorn this page. Please remember that our next fifth Sunday comes June 29. It is hoped that the liberal, most liberal, offering you will give on that Sunday will give you lots of joy. The March fifth Sunday offering was over twice as large as that of December. Thanks, good folks, and may the good Lord bless you as you help helpless children.

HOMEMADE VACATIONS

It is thought best for our boys and girls to spend their vacations at the Children's Home this year. Only about half of our children have anywhere to go for a vacation. Half of these will come back to us in worse shape than before they left, so that permission for a general vacation would profitably serve less than one-fourth of our children. We would of course like to serve this one-fourth if we knew just how to do it. This summer we will likely have fine vacatinal times under our own auspices.

Stop Headache With Capudine

For quick and delightful relief nothing is so effective as Capudine because it relieves pain by soothing the nerves,—not by deadening them. Contains no opiates and does not upset the stomach. Being liquid, Capudine acts much quicker. At drug stores in single doses or in 10c, 30c and 60c sizes.

Sealds and burns can be protected against infection and quickly healed with
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35c, 50c and $1.25 at druggists.
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The orphanages of Southern Methodism in session at Dallas and Waco, were happy to welcome as a new member the superintendent of the Children's Home, Winston-Salem, Mr. O. V. Woosley. His short talk before the conference made a fine impression and the general conclusion was that a fine Christian gentleman had succeeded the late C. A. Wood. Brother Woosley is a wide-awake, progressive man. Having devoted so many years of his life to the Sunday school cause, he knows and understands the needs and aspirations of young people. For this reason he is going to enter heartily into the life of the boys and girls of the Children's Home and thereby be able to mold and fashion their lives into beautiful, symmetrical characters. We welcome this strong, progressive man into our organization and into this inviting field of child welfare.

* * * *

How I do wish that all Sunday schools which do not send monthly contributions would send me their fifth Sunday offerings! Two weeks from next Sunday will be another fifth Sunday. I am hoping and trusting that our Home which is caring for 334 children will be favored with an offering from all Sunday schools that do not send us regular monthly offerings. Wish the superintendents of these schools and teachers would announce the fourth Sunday in this month that the fifth Sunday in June is Orphanage Day and the "collections" will be sent to our Home. Let me urge all such Sunday schools to do their best for us. Do not hesitate because the offering is small. I know that money is scarce this time of the year. It is scarce with us and that is why I am making this urgent appeal to the Sunday schools.

* * * *

Duke University commencement was a great success this year. The speakers were men of national reputation. They brought stirring messages to the graduating class and the large number of visitors. Within the last few years the growth has been phenomenal. Millions of dollars have been spent in buildings and equipment. Men of large calibre have been added to the faculty. Dr. Few is holding this outstanding institution true to the ideals for which it was established more than three-quarters of a century ago. We are fortunate in having this sane Christian layman to guide Duke University during this period of transition. It requires a strong hand, a level head and a warm heart to guide her into the channels of largest usefulness. A most remarkable opportunity has come to us as a church. Shall we meet the opportunity in a successful way? If we are true to the teachings of the great Teacher we shall more than measure up to our responsibility.

* * * *

I had the pleasure of spending the first Sunday in Wilson. It was a great privilege to greet many of my friends whom I have known and loved for many years. It was worth the trip to Wilson just to sit in Col. John F. Bruton's men's class and hear him lecture. He is one of the prominent laymen of our church and is both loved and honored by his conference. The Rev. T. M. Grant delivered a very fine address on the General Conference of which he was a member. A large number of members partook of the communion. In the afternoon I visited several friends who count it a real privilege to contribute to our fatherless children. They do not grow weary in well doing and fall by the wayside when times are hard and friends are most needed. I had the pleasure of being guest at dinner with my good friends, Mr. and Mrs. Lawrence Byran. They are deeply interested in our orphanage and its success. It is my sincere conviction that my Wilson friends who have been so loyal and generous in the past will continue their help in an ever increasing way.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Littlejohn	5.00
Fairview	5.00
Shiloh	3.15
Rocky Mount	2.95
Mt. Herman	1.62
Elmwood	1.60
Waynesville District	
Andrews	9.33
Winston-Salem District	
Ardmore	18.94
Cooleemee	11.50
Mocksville	9.68
Unity	7.50

HOW ONE WOMAN LOST 20 POUNDS OF FAT

Lost Her Double Chin
Lost Her Prominent Hips
Lost Her Sluggishness
Gained Physical Vigor
Gained in Vivaciousness
Gained a Shapely Figure

If you're fat—remove the cause!
KRUSCHEN SALTS contain the 6 mineral salts your body organs, glands and nerves must have to function properly.
When your vital organs fail to perform their work correctly—your bowels and kidneys can't throw off that waste material—before you realize it—you're growing hideously fat!

Take half a teaspoonful of KRUSCHEN SALTS in a glass of hot water every morning—do not overeat and—in 3 weeks get on the scales and note how many pounds of fat have vanished.
Notice also that you have gained in energy—your skin is clearer—your eyes sparkle with glorious health—you feel younger in body—keener in mind. KRUSCHEN will give any fat person a joyous surprise.

Get an 85c bottle of KRUSCHEN SALTS (lasts 4 weeks). If even this first bottle doesn't convince you this is the easiest, safest and surest way to lose fat—if you don't feel a superb improvement in health—so gloriously energetic—vigorously alive—your money gladly returned. Leading druggists all over the world sell KRUSCHEN SALTS.

Grading Winnsboro Granite

Vast as are the deposits of granite, only a very meagre percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite."

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock."

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite," must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.

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666 also in Tablets

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HICKORY, N. C.
The Southern Desk Company

THE ETERNAL CHALLENGE

(Continued from page 21)

"These extremists," went on Nick, "are determined on what we might call a Reign of Terror in Ben's Cross almost immediately. They are ought for wholesale lawlessness and destruction."

"That I can absolutely believe. But, of course, they can do nothing. After all, they are only a mob. Surely you did not trouble to come here to tell me that?" And again there was what was tantamount to an insult in his tones.

"Perhaps you don't want to hear the rest?" Nick's voice was as acid as the other's. The man's calculated insolence was rousing him to anger. "Of course, if you do not wish to hear me I will not trouble you. It was not for my own pleasure that I came here tonight."

"Why did you come, then?"

"To warn you."

"Of what?"

"The danger that threatens you."

"What danger? I know of none. For that matter, considering our past relations, I do not imagine that you are anxious about my welfare. As you know, I did not invite you here, and although I have consented to see you, I cannot believe that any good end can be served by your coming."

Nick's hot Celtic blood coursed madly through his veins at this. He had come there, not because he wanted to come, but because it seemed his duty to warn his rival of impending danger. Seeing, however, that Inchcliffe was inclined to treat his visit as an impertinence, he felt justified in returning scorn for scorn.

"Very well, Mr. Inchcliffe," and Nick moved toward the door, "I will not trouble you any further. But if anything evil happens, please remember that I came here only with the desire to serve you."

"Stop!" cried Inchcliffe, and he stood between Nick and the door.

He began to realize the kind of man he was dealing with; felt, too, that the pride of the young Cornishman was equal to his own.

"Let's be frank one with another, Mr. Trebartha," he went on. "I imagine that there is no love lost between us! Be honest with me, you are actuated by a kind feeling toward me, are you?"

"If I were not, I should not be here. Still, from your manner I judge you do not wish to hear what else I have to say, so I'd better go."

"No. Please don't go yet. Perhaps I have not understood. I have had a great deal to worry me today and it may be that I take a jaundiced view of things." There was a suggestion of an apology in the man's tones, and it may be there was fear in his eyes. "What have you to tell me?" he asked.

"Only this," said Nick. "I am given to understand that you are to be the first victim of this Reign of Terror which the extreme Communists are about to commence."

"I!—the first victim? What do you mean?" This time his fear was manifest.

"It's difficult to tell you," replied Nick. "It may be that my informant took an exaggerated view of things; nevertheless, I think you ought to know what has been told me. I am given to understand that your mills are to be destroyed immediately, and that your life is in danger. Please do not ask me to tell you who told me this. Enough to say that my informant has been one of the moderate men on the Strike Committee. He knows nothing for certain, as he has been kept out of the secret councils of the extreme men; but he has heard enough to know what they intend doing."

"You mean to say—?" Inchcliffe did not conclude his sentence; stark terror was in his eyes; his lips trembled.

"I mean to say that if I were you I should take special precautions. I should not go out along and unguarded; I should see to it that special precautions were taken to safeguard my property."

"You—you can't mean this!" Inchcliffe blurted out. "You haven't got any ulterior motive?"

"Good heavens, man! What ulterior motive could I have? It's true I have no reason to love you, but what other motive could I have save your welfare? All I suggest is that you take special care of yourself and of your mills. Ulterior motive, indeed!"

"Forgive me, Mr. Trebartha." And there was something almost pleading in Inchcliffe's voice. The threat of danger had unmanned him, had shown the stuff of which he was made.

"But do you mean this? Please tell me more. Why should I be the first victim of their fiendishness?"

"For one thing you are the largest employer of labor in the town; for another, you are, perhaps, the worst hated man among the Bolshevists; for another still, it was you who were instrumental in sending Reuben Sutcliffe to prison."

"Reuben Sutcliffe!" The words came out almost like a gasp. "And he's the leader, he's the prime mover among the worst elements of the town!" His fear had become emphasized. His quivering voice told of the agony he was in.

"Was—was Reuben Sutcliffe your informant as to these things?" he almost gasped.

"No, I haven't spoken to Reuben Sutcliffe for weeks."

"But he's the prime mover. Do you know of any reason why—why he should hate me so?"

"I know of nothing but what I have told you."

"But this is terrible, terrible! Trebarthat, won't you tell me who told you this?"

"No, I promised to keep that a secret. If it were to leak out, my informant's life would be in danger. He would be regarded as a traitor."

"But to murder me! To make me the first victim of their hate! It's ghastly, man!"

"It may be it's only an exaggeration." Nick tried to calm him. "You know how the maddest things are believed and circulated. Perhaps it will all end in nothing, but I thought it my duty to tell you. At any rate, it cannot do you any harm

A FAMILY DOCTOR'S LAXATIVE IS BEST



Your health is too important! You cannot afford to experiment with your delicate bowels when coated tongue, bad breath, headache, gas, nausea, feverishness, lack of appetite, no energy, etc., warn of constipation. This applies not only to grown people, but more particularly to children. That's why a family doctor's laxative is always the safe choice.

Dr. Caldwell's Syrup Pepsin is prepared today under strict laboratory supervision from fresh laxative herbs and other pure ingredients, and exactly according to Dr. Caldwell's original prescription.

Today, millions of families rely on Dr. Caldwell's judgment in the selection of their laxative. For Dr. Caldwell's Syrup Pepsin, in bottles ready for use, sold in all drug stores, is now the largest selling laxative in the world!

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At all drug stores. For free sample write
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710 Gray Bldg., Nashville, Tenn.

to take special precautions against every possible contingency. At any rate, that's all I have to say to you. Good night."

"No, no, Trebartha, don't go yet! It was very good of you to come, and I—apologize for any lack of courtesy on my part." His air of superiority was gone. He seemed like a man out of whom all life and strength had departed. "What do you advise me to do?" he went on.

"You will be the best judge of that," Nick answered. "Of course, you have very little definite data upon which to go, but at least you are warned, and can guide your conduct accordingly."

"I have had a terrible day, simply terrible," and there was something plaintive in Inchcliffe's voice. "First of all, there was that meeting; and afterwards I was booed and hooted at in the streets; scores of insulting things were said to me, even although—" He stopped suddenly, and a look of suspicion came into his eyes as he turned upon Nick. "Have you seen Miss Shuttleworth today?" he asked almost fircely.

"Yes," replied Nick, for a moment taken off his guard.

"What did you say to her?"

"Have you any right to ask that question?"

"Yes, I have. She is my promised wife, and you—" He stopped suddenly. "I demand to know what you said to her," he concluded. Evidently he had lost control over himself.

"I think you forget yourself, Mr. Inchcliffe," said Nick quietly. "Even although you may be engaged to Miss Shuttleworth you have no right—"

"I have every right," broke in Inchcliffe. "You may have acted kindly in giving me this warning, but I will not allow you to hold secret conferences with my promised wife."

These two men had forgotten conventions by this time. For that matter, Nick had forgotten the reason he had come to see Inchcliffe. Not only the man's words, but his manner of speaking had stirred up his hot Celtic blood, and caused his heart to beat madly.

What was the reason of this ebullition? Had Naomi Shuttleworth told Inchcliffe what he had said to her?

"You admit you met her today; what did you say to her?" persisted Inchcliffe fiercely.

"Of course I refuse to tell," replied Nick. "You have no right to know."

"Then tell me what she said to you."

"Certainly I shall not. She may be your promised wife, but she is not your slave."

The veneer of civilization is only very thin after all. Education and refined associations have only a surface effect. Edgar Inchcliffe had forgotten that, for the moment, Nick was his guest, while Nick was oblivious of the fact that he had come there to warn the other of impending danger. For the moment they were simply two primitive men, and they were both thinking about the same woman. To one that woman had promised herself; to the other she was the one thing desired.

(Continued on page 31)

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1 Paul's thankfulness and prayer them: 21 his readiness to glorify
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North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June
Haw River, a.m. 15
Graham, p.m. 15
Hillsboro, Lebanon, a.m. 22
Milton, Purley, 4 p.m. 22
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July
Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August
Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July
Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June
Hay Street, a.m. 15
Person Street and Calvary, Gardner's, p.m. 15
Siler City, Mt. Vernon 21-22
Haw River, Mann's, p.m. 22
Sanford, a.m. 29
Carthage, Center, p.m. 29

July
Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August
Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June
Pastors' School, Duke University 15
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July
Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuqua, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June
Summer School 15
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July
Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June
Robersonville Ct., Arthur, 11 15
Ayden, 8 15
Vanceboro Ct., Chapman's, 11 22
Aurora Ct., Bonnerton, 3:30 22
McKendree, 11 29
Tarboro, 8 29

July
Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26

August
Farmville, 11 3

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

June
Northampton, Rehobeth 14-15
Roanoke Rapids 15
Murfreesboro, Union 22
Rosemary, New Hope, p.m. 22
White Memorial, City Road 25
Halifax, Ebenezer, 11 29
Littleton, Bethel, 3 29

July
Seaboard, Sharon 3
Middleburg, Cokesbury 6
Henderson 16
Battleboro-Whitakers, McTyeire, 11 13
Enfield 13
Rich Square, Roxabel 20
Scotland Neck, Palmyra, 3 20

August
Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

June
Magnolia, Turkey, 11 15
Kenansville, Lee's, 3 15
Wallace-Rose Hill, Charity, 11 22
Ingold, Salem, 3 22
Town Creek, Piney Grove (Webster) 11 22

July
Clinton, Kenner, 11 6
Shallotte, New Hope (Broom), 3 6
Fifth Avenue, 8 6
Tabor, Lebanon (Heath), 3 6
Grace, 8 9
Wilmington Ct., Federal Point, 11 13
Scott's Hill, Scott's Hill, 3 13
Southport, 8 13
Trinity, 8 16
Whiteville, 11 20
Hallsboro, Shiloh, 3 20
Epworth, 8 23
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27

August
Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July
Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July
Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July
South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June
Liberty, Staley, 11 15
Coleridge, Rehobeth, 3 15
Ramseur, Ramseur, night 15
Calvary, Calvary, 11 22
Uwwharrie, Union, 3 22
Main Street, High Point, Main St., night 22
Stokesdale, Stokesdale, 11 29
Ruffin, Pelham, 3 29
College Place, College Place, night 29

July
Summerfield, Gethsemane, 11 6
Cedar Falls, Worthville, night 6
East Greensboro, Holt's Chapel, 11 13
Park Place, Park Place, night 13
Wentworth, Lowe's, 11 20
Jamestown, Oakdale, night 20
Glenwood, Glenwood, 11 27
Randolph, Hopewell, 3 27
Wesley Memorial, Wesley Memorial, night 27

August
West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

The district conference will convene at Summerfield, 10 a. m. Tuesday, June 24.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

June
Henrietta, Alexander, 10 15
Broad River, Providence, 11 15
Cross Mill Q. C. 18
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July
Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
THIRD ROUND

June
Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June
Pastors' School, Duke University 9-20
Westford, 11 22
Concord Ct., Mt. Olivet, Sat. 11 and Sun. 3..... 22
Kerr Street, night 22
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July
First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3..... 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9
New London, Bethel, 11 13
Badin, night 13
Forest Hill, night 16
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30

August
Woodleaf, South River, 11 3

All persons of the district are urged to make their arrangements to attend the Pastors' School at Duke University June 9-20.

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

June
Davidson, 11 15
Mt. Zion, Huntersville, 3 15
Broad St., Mooresville, night 15
Taylorsville, 11 22

Hiddenite, 3 22
Stony Point, night 22
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July

Elmwood, Ebenezer 3 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June

Fines Creek, Cattaloochee, 11 21-22
Jonathan, Hemphill, 3:30 22
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July

Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Wayesville, 11 27
Canton, night 27
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June

Lexington, 11 15
Welcome, 3 15
Lewisville, 7:30 15
Denton, Newsome, 11 22
Trinity, 7:30 22
Mocksville, 11 29
Cooleemee, 7:30 29

THE ETERNAL CHALLENGE

(Continued from page 29)

"You will tell me nothing, then?" demanded Inchcliffe.

"Certainly not."

"Then let me tell you this. Within two months from now she will be my wife! Oh, yes, I know what you are thinking about; know too what is in your heart. I am not blind, neither am I a fool. But she's mine, tell you—mine!" He hurled out the words defiantly, and with a kind of brutal joy.

At that moment Nick forgot himself. Outwardly he was calm, but in his heart raging fires were burning.

"Can a woman belong to a man whom she does not love?" he asked. "And she does not love you. You may be engaged to her, but her heart is not yours."

"Did she tell you that?" demanded Inchcliffe.

"She told me nothing," replied the other; "but she does not love you, and her love will never be yours."

"Then I tell you this: this very night she has promised me that within two months she will marry me."

For a few seconds Nick was silent. He stood watching the other's face intently as though he was trying to read the truth; but no word escaped him. Then he spoke passionately.

"You may force her to marry you," he cried. "Perhaps you will. Indeed, from what I know of you I believe you will. But let me tell you this. A man is a sneak and a coward; yes, worse than a sneak and coward, if he forces an unwilling woman to marry him!"

Then without another word he opened the door and walked out into the hall, where Inchcliffe's butler waited at the front entrance.

(Continued next week)

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IN MEMORIAM

COLVARD—William Glenn Colvard was born December 12, 1899; died April 16, 1930; age 31 years, three months and 16 days. He was converted at the age of 13 and joined the Orion Methodist church on the Jefferson charge. He leaves to mourn their loss a mother, Mrs. Jennie Duncan of Baldwin, Md.; two sisters, Helen and Mary Colvard; two brothers, Fred and Lynch Colvard of Jefferson. He was an ideal young man. A host of friends attended his funeral and his body was laid to rest in the family cemetery.

A. L. Latham, Pastor.

SIKES—Mrs. Lorena Harrison, was born in Plymouth, N. C., April 12, 1866. Forty-one years ago she married Charles Wesley Sikes. To them were born six children: Mrs. Nellie Minton of Mount Olive, Edward of Franklin, Va., Mrs. Emma Wells of Goldsboro, Nick, Wesley and Lorena Sikes of Wallace, all of whom with the husband and nine grandchildren are left to mourn our great loss. She left us after nine weeks of serious illness April 11. A more beautiful devotion of husband and children is seldom if ever seen. She was a life long Methodist, a faithful wife, loving mother, and a Christian citizen.

PENLEY—Following a serious operation and a fight for life, Brother E. L. Penley departed this life last March at more than 50 years of age. He gave his heart to the Lord and joined the Methodist church early in life. He was a member of Asbury church on the Acton charge in Buncombe county. The spirit that he manifested in the home, his love for his home and family, the interest that he had in and for the church, the big brotherly spirit that he for his fellows, was beautiful and impressive. He loved the Lord and his cause. He loved his church and his pastor. For him to converse with friends on religious matters was a feast to his soul. He was a good man and dearly loved by those who knew him. Of his immediate family there remain his widow, Mrs. Dora Penley, two sons and one daughter, Robert, Lloyd and Elizabeth, and several brothers and sisters. There remain a host of friends.

E. L. Kirk.

LEAKE—Peter Jackson Leake was born July 12, 1852, and departed his earthly life on March 26, 1930, making his stay on earth 77 years, eight months and 14 days, thus exceeding the threescore years and ten by more than seven years. He made his residence in Stokes county his entire life. He was united in marriage to Lurinda Jane Bingham on October 15, 1875, who still survives. To this union were born 12 children, six boys and six girls, all of whom survive: Mrs. Mattie Hill of Lawsonville, Leonard Leake of Lawsonville, Mrs. Covie Smith of Lawsonville, John Leake of Guilford College, Mrs. Fleta Smith of Reidsville, Japheth Leake of Danbury, Mrs. Dottie Case of Madison, Gloster Leake of Summerfield, Harry Leake of King, Roy Leake of Sandy Ridge, Mrs. Aggie Walker of Summerfield, and Angie Leake, who still resides with her mother. One brother, W. W. Leake of Winston-Salem, and one sister, Mrs. Frances Mills of Peter's Creek, Va., and more than a score of grandchildren also survive.

For the past four years he has been afflicted with a complication of diseases, however only a part of the time being confined to his bed. Over this period he bore his sickness with patience.

Although he never united himself with any church, he confessed his faith in God and assured his homefolks that he was ready and willing to go, and that all was well with his soul.

He was a kind husband and a good neighbor, always willing to lend a helping hand in time of need in his plain and simple manner ,and made every one feel welcome in his home. He will be missed by the family and his neighbors.

T. G. Williams.

CURTIS—William Henry Curtis was born March 10, 1909, and passed to his eternal reward on March 7, 1930. He was the son of Mr. and Mrs. H. T. Curtis and is survived by two brothers and three sisters.

Early in life he professed faith in Christ and united with the Methodist church at Moriah and was always loyal to his church.

His many friends and relatives were grief-stricken with the news of his death, for it was so hard to give him up; but the Lord is always ready to help and heal the broken hearts of his children.

"Though cast down we're not forsaken,
Though afflicted not alone;
Thou didst give and thou hast taken,
Blessed Lord, thy will be done."

The love and esteem in which Henry was held was shown by the large crowd of sorrowing friends who attended his funeral service and by the many beautiful flowers which were spread on his mound as the last tribute of respect.

Weep not for him, but oh, prepare
To meet him in the skies,
Where tears are never shed,
And where bliss never, never dies.

A Classmate.

GABRIEL—God in his infinite love and wisdom called from our midst Sarah Janis Gabriel on Saturday, April 5, 1930. As the day was drawing to a close she passed from us to be with her Master. She was born September 12, 1921, and was called home at the age of eight years, six months and 23 days.

God works in mysterious ways and took Janis from us. We know not why, but we whose hearts are sad and lonely bow in humble submission to the will of him who doeth all things well. There is an empty place in the home, a vacant seat in Sunday school, church and school, a loneliness in our hearts which cannot be filled.

Perhaps she was called in her youth to help show us the way. In her few short years she did much to brighten life's dreary way in her songs and deeds of kindness.

There are days when she seems near us and it makes us lonely and sad; but if we follow in her footsteps our sorrow shall be turned to gladness. While we deeply grieve for dear Janis, we rejoice to know that earth was made happier by her short life and that heaven is brighter by her going. Her memory as a true soldier for Christ will ever be an inspiration to the church and community in which she lived.

Janis, dear, has gone and left us,
Left us for her home above;
And our hearts are sad and lonely
Longing for the one we love.

But she has gone to be with Jesus,
In his happy home to dwell;
And the beauty of his mansions
Mortal tongues can never tell.

We can see her dear hands beckoning
As she calls from glory's height.
Dear one, won't you meet your darling
In a land where comes no light.

Cleata Jones.

IN MEMORIAM

My loved ones all have passed away;
They left me one by one.
No more I hear their voices sweet,
At morn or set of sun.

Dear Lord, how lonely are the hours,
Since I am left alone;
No one my grief with me to share,
No one to call my own.

It seems so very strange a thing,
Alas, that all should go.
How could I know the years would bring
Such bitter pain and woe.

Thy ways we cannot understand—
'Twas not intended so;
But thou wilt hold my hand in thine,
Each onward step I go.

"Thy will be done," help me to say;
Submissive would I be.
'Till life is o'er my prayer shall be,
To meet them there with thee.

Written in love and sympathy for my friend, Mrs. Octavia Fentress, by Mrs. Hattie Gray Hendrix.

AN APPRECIATION

On my return from a month's visit in a distant state, I found one of my dear friends had been suddenly called to her heavenly home. My heart prompts me to these words of appreciation in behalf of her family and friends.

Mrs. Flora E. Dean of Guilford College was taken suddenly ill of a heart attack on the morning of March 20, and in a very few minutes had passed from earth to heaven.

Mrs. Dean had been for over thirty years an integral part of our family. I don't know what we shall do without her weekly visits. Twice each week she has been bringing to us butter and buttermilk, eggs and produce of one sort or another. We inherited her as it were from Brother and Sister L. W. Crawford, for whom she did the same kind offices during their first pastorate here. Nearly every bed in our house bears mute testimony to her skill and ever ready kindness, in the quilts and comforts she has made and covered.

Not only did she administer to the comfort and necessity of the household, but she was and is my friend—real friendship is immortal.

We love sometimes when we cannot admire. For her I had admiration as well as love. Her faithfulness in the somewhat restricted circle in which she moved, her ability, skill and energy, and her great perseverance in doing any and everything she could to enhance the comfort and prosperity of her family, won my deepest admiration. I must confess to coveting some of her gifts.

We can't say her life was perfect. No human life is. No doubt there were times when she chose the wrong path. Are there any who have never erred? But finding the wrong, immediately facing about, she steadily, faithfully, truly did her best in meeting life's duties and opportunities.

I can almost hear the Master's welcome, "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

And she has entered in—to a well earned rest and a participation in and an experience of the fine and beautiful things her soul has craved all the years that are gone and from which circumstances of her life had fenced her in.

I said to her on bidding her good-bye, "Don't slip away before I get back." But she did that very thing.

I am looking forward to the time when our friendly intercourse shall be resumed in that fair land where partings are no more.

Her friend,
Mrs. Chas. H. Ireland.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, JUNE 19, 1930 Number 25

Duke Univ Library
15Oct30



President W. A. Jenkins, Head of Davenport College
Lenoir, North Carolina

VALUABLE PORTRAITS GIVEN GREENSBORO COLLEGE

Greensboro College was favored recently with three portraits of warm friends of the institution.

Colonel John A. Barringer presented to the institution a fine oil painting, a life-size portrait of Rev. William Barringer, father of Colonel Barringer.

Rev. William Barringer was always a warm friend of Greensboro College. During the years following the Civil War he manifested great interest in the institution and was working in its interest at the time when he fell from the main building in reconstruction and met his death.

Mrs. W .E. McDonald, nee Bettie Armfield, of Gulfport, Mississippi, made a donation of the portraits of the late Dr. Jesse A. Cuninggim, her brother-in-law and of the late Mrs. Jesse A. Cuninggim, nee Lucy Armfield, her sister.

Dr. and Mrs. Cuninggim were staunch friends of Greensboro College and well known for their long lives of useful service throughout North Carolina Methodism.

A diploma of unusual interest in connection with the early history of Greensboro College was given to the institution recently. The diploma is one which was given in 1850 by Greensborough Female College to Miss Eugenia Hooker as a token of her proficiency in English literature and in those branches of science usually taught in colleges in the United States. The parchment is signed by Dr. A. M. Shipp, second president of the college, the members of the faculty and the members of the board of trustees. On the back side of the sheepskin is written in clear handwriting in black ink, "From Miss Julia Albea to G. F. C."

Miss Eugenia Hooker married Rev. W. W. Albea, member of the conference of North Carolina Methodism. Their later years were spent in Winston-Salem and Miss Julia is their daughter.

Miss Ida C. Hinshaw of Winston-Salem recently sent the diploma to the alumnae secretary. The secretary states that the parchment will be turned over to the librarian for permanent keeping in the library of Greensboro College.

THE SON OF GOD GOES FORTH—

By George H. Willett.

"Peace," said the earnest one, "has come;
The nations sign their pacts, the drum
Of war is stilled forever, and the roar
Of cannon stopped; we see the end of war;
The sword is sheathed, the bloody turmoils cease;
Now sing we all, 'The Son of God goes forth to peace..' "

"But," said the one in doubt; "the reign
Of God is not yet come; the pain
Of earth still rages; greed and lust
Make war, e'en as of old the dust
Of Caesar's chariots flung their battle-gauge,
Can we sing 'Peace'? Is there no fight to wage?"

"Hark!" saith the Holy One: "My Living Word
Goes forth, more sharp than keenest two-edged sword;
While rich men play, and sickly children work;
While lust of men drags girls in filth and murk
For an hour's play; puts beauty under curse
To fill the eyes of wantons, and the showman's purse;
While greed is king, blood-hate an angry sore,
Sing ye aloud: 'The Son of God goes forth to war.' "

ENJOYABLE MEETING OF PASTORS' WIVES

"Friday, the 13th of June, was a lucky day for the preachers' wives of the Durham district and all others of the N. C. conference who were attending the the pastors' school. The invitations read 'from 4-6 in the afternoon, at the district parsonage,' and a large number came wearing their holiday looks. They came leaving their husbands and their husbands' initials behind and each registered with her maiden name. When all were registered and seats assigned, at the tap of a bell the whole party was converted into a day's session of grammar school. Tablets and pencils were distributed and each was set to writing a composition on an animal. Katrina Ormond inquired if she might write on 'man,' but the teacher specified that only four-legged animals could be chosen. Prizes were given in English, spelling, arithmetic and drawing. At recess the school marched in orderly file to the lawn, where lively games were enjoyed during the play period with Laura Boone as ring leader. At the close of school the hostess served delicious refreshments. Just at this time about ten husbands appeared. None of them refused to eat, but all except one had enough reserve to remain on the lawn. Those attending school on this day were: Lydia Wooten (hostess), Annie Louise Smith, Zoula Stanbury, Leslie Russell, Fanny Larkin, Margaret Dimmett, Stella Harmon, Virginia Dowd, Bessie Spence, Rosa Myers, Lula Watkins, Emma Hix, Lula McCracken, Etta Parker, Esther Earnhardt, Hortense Long, Swindell Davis, Epie Plyler, Margaret Loy, Blanche Crawford, Emma Nicks, Pearl Rowe (we've adopted her because she lives on our land), Ruth Walters, Sarah Lawrence, Elma Slaughter, Lizzie Craven, Laura Boone, Mary Holler, Helen Lance, Kaleen Vaughan, and Lota Lee Baugham."—Teacher.

VICTOR HUGO ON IMMORTALITY

I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilacs, the violets, and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, dreams, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work"; but I will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity.

The place for the knocker is outside the door.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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Repentance is just about out of the vocabulary of the church, even as it is out of the vocabulary of the world. What people now want is to feel respectable without being respectable.

In speaking of war on the part of so-called Christian people, Thomas Hardy says, "After two thousand years of wars, we have gotten as far as poison gas." In this Hardy has applied the lash. Why worship the body of the Prince of Peace and at the same time ignore his doctrine. Such worship must be a stench in high heaven.

The liquor crowd had just as well understand once for all that what Bishop McConnell, president of the Federal Council of Churches, says is true today and will be tomorrow when he declares: "The opposition of the church to the liquor trade is founded on the nature of the church and the nature of the traffic. They are incompatible. Anything that hurts the fundamental welfare of the child, the home, or society, is a concern of the church and no amount of sophistry will prevent the church from stating its mind and conscience on the matter."

To discount the ability and attainments of others appears to have become a habit with quite a few people. Back of such a habit lies an effort to exalt one's self in his own estimation and in the estimation of others. The man or woman guilty of such folly succeeds admirably in the first and fails ignominiously in the second. For self-deception is the easiest thing at all, but such apparent folly does not get far with other people. The gallows that Haman prepares for another becomes the instrument of his own execution. Rather than gloat over habitual disparagements of one's neighbors, learn to speak kindly of him. As far as the truth will allow speak pleasant rather than unpleasant words. In it all lean to virtue's side.

The church boss may wear a frock coat, a petticoat, or overalls, but beware of the church boss. He may make long prayers and for a pretense look pious. She may sing in the choir and preside over the missionary society. But pray to be delivered from the church boss regardless of the garments worn and the seat occupied in the sanctuary.

Aimee Semple McPherson, the Los Angeles expert in melodrama that bears the stamp of religious services, fell into the hands of the custom officers in New York as she returned from a pilgrimage to the Holy Land. These custom officials assessed her $277 in duty and fines for merchandise undeclared. If Aimee would substitute common honesty for her dramatics and mix morals with her sensational stunts in the name of religion she would enjoy a better rating with the moral element of this country. But in all such situations old Barnum will appear and exclaim, "The American people love to be humbugged!"

Those city blocks of New York between 5th and 6th avenues and 48th and 51st streets have been secured by John D. Rockefeller, Jr., for a great amusement center. He has just announced plans that will require three years to complete. There will rise a group of buildings, harmoniously designed to form a unit, which will give the city a new architectural plum and provide a huge model workhouse for the entertainment of the future—the entertainment that combines the theatrical and concert hall programs of the present with the motion picture, radio and television developments foreseen for the years to come. Four large theaters, 27 broadcasting studios, a great oval building on the Fifth avenue front with a roof garden restaurant, a broad garden plaza and a 60-story office and studio building—these are among the items in the detailed plans which will require an outlay of $250,000,000.

The Changed Attitude Towards the Methodists

Present day Methodism knows little of the things suffered by the early Methodists. This is true both in England and in America. When the last Ecumenical Conference met in London both King George and the Archbishop of Canterbury sent special messages to this group assembled from every part of the world. A bishop of the Anglican church appeared in person and gave fraternal greetings. What a change had come over England in a hundred years!

Of the recent meeting of the Board of Bishops in Boston, The Congregationalist has a most interesting and appreciative editorial concerning the world-wide work of the Methodists.

In contrasting the present welcome with the reception given Asbury in 1791, the editor says:

The inhospitality of that day was in some measure atoned for in the warmth of the welcome of the governor of the state and the mayor of the city to Bishop Asbury's successors, but most notable of all was the genial, large-spirited, fine-visioned utterances in which a pre-eminent descendant of the Puritans, speaking out of the past, and in the living present, expressed the good will of all the churches welcoming the official leaders to Boston, not as aliens, but as inheritors of a common heritage in English independency and as sharers of a vast enterprise of faith. Dr. Samuel A. Eliot, son of the late President Charles W. Eliot of Harvard, for twenty-seven years president of the American Unitarian Association, now minister of Arlington Street church in Boston, and president of the Greater Boston Federation of Churches, in this address of welcome not only linked Epworth with Scrooby, but linked with John Wesley the Puritan foundations in Dorchester, which were established under the leadership of John White, who was John Wesley's great-grandfather.

To appreciate better the reception given the early Methodists in New England the statement of Garber in quoting Stevens is illuminating: "Abel Stevens has summarized in this fashion the violent treatment received by Methodist itinerants in New England: 'Dow's nose was publicly wrung; Sabin was knocked down and struck on the head to the peril of his life with the butt of a gun; Wood was horsewhipped; Christie summoned out of bed to answer a charge of violating the laws of marrying a couple of his people; Willard wounded in the eye by a blow, the effect of which was seen through his life; Mudge denied the rights of a clergyman and arraigned before the magistrate for assuming them; Kirby stoned while preaching and Taylor drummed out of town.' "

This changed attitude of the world to the Methodists of these last times is apt to foster in us a spirit of complacency and self-satisfaction. Is not this the peril of modern-day Methodism? Methodism with its soul on fire, ready to bear the crosses and to suffer losses enabled our fathers to win. They were poor and despised and oftimes forsaken, but they never surrendered. Can we remain true to this heritage in the midst of this sordid and ease-loving world? Prosperity is always more trying than adversity. Methodism has always won whenever it could sing and shout and tell its experience. Its flaming heart has started many notable conflagrations that have made for refining and purifying the world.

What a Real Pentecost Might Do

A real Pentecost with its fire and disturbing power might upset, if not burn up, much of our neat, cosy and comfortable ecclesiastical trappings. The smug complacency that characterizes the average church would encounter disturbing elements from which it would beg to be delivered if the real Pentecost were to appear.

Halford E. Luccock, professor of homiletics in Yale University, sets us to thinking in the following observations of his upon a "Dangerous Pentecost." Professor Luccock says:

"David Loth, in his 'Lorenzo the Magnificent,' tells a story of the exploits of Larenzo de Medici as a pageant director. Lorenzo was a great showman. One of the chief interests of his life was furnishing to the citizens of Florence artistic and magnificent spectacles of many sorts. He produced many religious pageants with striking realism and effectiveness. On one occasion he surprised himself in staging a pageant of Pentecost. The descent of the tongues of fire upon the apostles, however, was just a bit too realistic. Actual fire was used, the flimsy trimmings and stage hangings were set ablaze and not only the stage but the whole church burned down.

"This is a very suggestive story to come across in this year of Pentecostal observance. It comes with the reminder that, if we should be visited by a real descent of Pentecostal fire, a good many things in our churches would be burned up. And that is not a bad reminder, just as a variant from the great stream of emotional rhapsody which in these days is flowing in honor of the observance of the nineteen hundreth anniversary of Pentecost. One of the spiritual tasks connected with the observance of this anniversary of Pentecost is that of a language about the Holy Spirit, language so general and vague, that it approaches incoherence. There is a classic story in New England of the Cape farmer, who was shingling his house on a foggy day, and shingled right off into the fog. There is hardly any subject in the field of religion on which it is easier for the preacher to 'shingle off into the fog' than the subject of the Holy Spirit and Pentecost. There have been so many expressions, desiring another Pentecost, that it is quite important for us to open our eyes to some of the

costs and the inevitable results of a real Pentecostal experience for the church in our day. One thing surely would happen—just what happened when Lorenzo de Medici staged his realistic drama. There would be a big conflagration amid our ecclesiastical scenery and machinery."

Children in the Church

Every day should be children's day in the church. And it will be if the children receive proper instruction in the home and the right sort of encouragement from pastors and other church leaders. The pastor who is wise fills his church with the children. Not only is he training up a generation of church-goers, but he is using the presence of the children to turn the feet of the grown-ups of the present day to the house of God. It remains true at this point as at so many others, that a little child shall lead them.

Some one has said that the church is the child's natural habitat, that they belong there as truly as robins belong in the garden. The children are natives of the kingdom of God. Jesus himself said so. Some of the worst heresies of the Christian church have been concerning childhood. Go back and learn what Jesus said and the child will be in the midst of every company of Christian disciples, whether it be little or big, in the first century or in the twentieth.

Let's fill all our churches with the children. Not only in the Sunday schools, but in all the other services of the church. Let their joyous presence and their songs help to usher in the Pentecost for which we are praying. The song writer wrote a popular song simply because he heard "the children singing in the new Jerusalem." The music that can popularize the new Jerusalem will bring an added charm to the church of God.

Harnack, the Great German Theologian, Is Dead

Dr. Adolph von Harnack died in Heidelberg, Germany, June 10, 1930, at the age of 79. He had been ill two weeks. Dr. Harnack was one of the most noted of German theologians, known and esteemed by modern scholars in Europe and America. He visited the United States in 1904 and lectured in various cities.

Students of church history and modern theology will learn with sorrow of the departure from earth of this learned and versatile writer of many books of rare value.

The Daily News and Record Consolidate

The Greensboro Daily News and the Record have consolidated and both papers will in a short time be issued from the Daily News plant. The News is one of the state's leading morning papers and the Record is an afternoon paper with a large local circulation.

That the Record is to be issued by the News Company is in itself a guarantee that it will take first rank among the afternoon papers of North Carolina, for the mangement of the News has amply demonstrated its ability to make a first class newspaper.

We can only hope that the editorial pages of the new Record will be characterized by the mental acumen, breadth of vision and freedom from bias that will command the appreciation of the best elements of the community. We welcome the Record that is to be.

We congratulate our neighbors upon the enlargement of their field of service and trust that both the community and they will be profited by this new venture in the newspaper game.

The Augsburg Confession of Faith

To any one interested in the history of Protestant theology the following story of the celebration of signing of this historic document four centuries ago will be of peculiar interest. The New Outlook says:

It was on June 23, 1530, just four centuries ago, that the Augsburg Confession of Faith, originally intended as a statement of faith of Electoral Saxony alone, was discussed and signed by a number of Protestant princes representing other cities and provinces. This Confession has been considered the most important Protestant statement of belief drawn up at the time of the Reformation. The original statement was the work of Luther, Melanchthon, Justus Jonas, and Johann Bugenhagen. It was subsequently revised by Melanchthon, the final draft being approved by Luther. This Confession became the ultimate source of many of the Thirty-Nine Articles of Religion, and is the basis of expression of much religious belief accepted by Christians in the twentieth century.

The city of Augsburg, Germany, has arranged the celebration of the quadricentennial of these notable civic occurrences of four centuries ago. They have organized a "Jubelfeier des Weltluthertums" (the Jubilee of the Augustinian Confession of Faith), beginning on June 9, 1930, and continuing until the end of September. These festivities will consist of two expositions which will illustrate the art and culture of this mediaeval town. One of the expositions will be entitled "The Golden Augsburg," and the other will represent the history of the Reformation.

People and Things

Last Sunday night Bishop Edwin D. Mouzon preached at the Edgar Long Memorial church, Roxboro, following his dedication of Duke's Chapel at the morning hour.

"Trinity church, Kannapolis, will observe home coming next Sunday, June 22. All former pastors and former members are invited to be present on that day."—J. P. Hipps, Pastor.

The Waynesville district conference meets in Canton June 26-27. Thursday afternoon, June 26, will be given to the laymen of the district. This meeting will be in charge of District Leader James Atkins.

"We have our anniversary and home coming day at Green Street Methodist church, Winston-Salem, the fourth Sunday in June this year. All former pastors are invited to be with us. Rev. W. R. Ware will preach the sermon."—G. W. Vick.

Rev. R. G. Dawson has been relieved of his work at White Memorial and City Road, Henderson, in order that he might pursue his duties at Union Theological Seminary, New York City. Rev. B. T. Williams becomes his successor at White Memorial and City Road.

Although there is no regular colporteur on the Durango district of Mexico, Bibles, portions of the Scriptures and evangelical pamphlets are distributed by all the pastors and also by the presiding elder. Annually in this district there are distributed more than 8,000 pamphlets and many portions of the Scriptures.

Among the interesting notes that reach this office daily from subscribers who are renewing their subscription is the following from Battleboro, N. C., which we take the liberty to publish, since it tells of the Advocate being in one family 62 years: "Enclosed please find a check for four dollars which pays Mrs. S. B. Powell's subscription to the Advocate until January 1, 1932. We have never missed a copy for 62 years. Our father began it when he was 17 years old. We enjoy it each week."—Miss Eliza Powell.

On commencement day, June 3, Asbury College, Wilmore, Kentucky, conferred the honorary degree of doctor of divinity upon the Rev. C. LeRoy White, district superintendent of the Methodist Episcopal Church in North Dakota; the Rev. C. M. Aker, presiding elder of the Los Angeles district of the Methodist Episcopal Church, South, in California; the Rev. Aaron S. Watkins of Lima, Ohio; and the Rev. John O. Gross, president of Union College, Barbourville, Kentucky. The honorary degree of doctor of laws was conferred upon Bishop U. V. W. Darlington and upon Bishop Arthur J. Moore of the Methodist Episcopal Church, South.

Enrollment for the first term of the Duke University summer school will probably exceed 800 when final registration figures are reached, according to Dr. Holland Holton, director of the school. Registration for last year was 765 and this figure has already been exceeded, it was stated. Including those attending the pastors' summer school now in session at Duke, the student population at the University approximates 1100. Virtually every county in the state is represented by the students registered, and there are a number of nearby states represented. A large number of teachers are taking education courses. The faculty numbers 75 teachers and approximately 150 courses are being offered.

Dr. Charles F. Myers, pastor of the First Presbyterian church, Greensboro, preached the baccalaureate sermon for the Durham College of Commerce in Trinity church last Sunday evening, June 8. This was a most appropriate discourse on the place of daring personality. Dr. Myers' presence in Durham was much appreciated.

"At Horn Memorial church, Clayton, a revival of much interest was held from May 25 to June 8. The pastor, Rev. E. D. Dodd, preached soul-stirring sermons. The local choir under the direction of Mr. Sam White rendered special music. Cottage prayer meetings were held in different parts of town during the entire two weeks. All combined resulted in a meeting of great spiritual uplift, especially the church members."—Mrs. R. A. Wall.

"The Sunday school building of Love's Methodist Episcopal Church, South, Walkertown, will be dedicated Sunday, June 29. We have asked our pastor, Dr. W. R. Ware, to preach the dedicatory sermon. There will be services at 11 a. m. and 2 p. m. Dinner will be served in the beautiful grove at the church. The presiding elder and all former pastors are cordially invited to be present and take active parts in these services."—Mrs. W. N. Poindexter, Chmn.

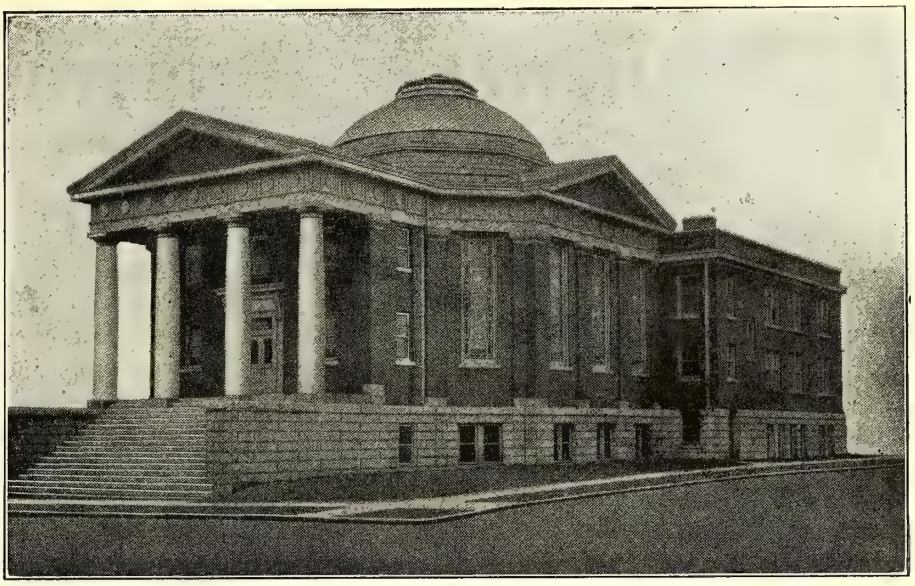
The annual home coming at Cold Springs church on the Mount Pleasant circuit will be the first Sunday in July. There will be all day services, plenty of good dinner, also excellent spring water, says Joe M. McEachern, the superintendent of the Sunday school. All former pastors and sons of the congregation and friends are invited to come and spend the day. The program will begin with Sunday school at 9:45 a. m. Preaching at 11 o'clock by a former pastor; then dinner. The afternoon program will be composed of talks and special music. Everybody is invited to come and enjoy the day.

Bethel Methodist church of the Hanes-Clemmons charge will hold an annual home coming service on Sunday, June 29 (fifth Sunday). All former pastors of the charge, and all relatives and friends of the members of Bethel church are cordially invited and urged to attend. This will be an all day service with "dinner on the ground for all. Good music will be furnished by the church orchestra, and this interspersing some brief addresses by former pastors and others, and one main address by a speaker to be announced will constitute the program. If a representative of the Advocate family could attend we would welcome his presence."—G. C. Graham, Pastor; C. R. Snyder, S. S. Supt.

Central Methodist church, Spencer, can now take her place with those churches in the Western North Carolina conference that are free from debt. Every dime of the twenty-six thousand dollar indebtedness on that church is paid and the church is ready for dedication. The remarkable feature of the whole thing is that every cent of this money has been raised within a period of six months, since the last annual conference. A more loyal congregation of people would be hard to find anywhere than the Methodists of Spencer. Proof of this is found in the fact that such a large amount of cash has been raised in this short period of time. At the call of their pastor more than eight thousand dollars of this money was laid on the table in two public services. It is done. Another church is free from debt, and there is great rejoicing there.

TRULY A RED LETTER DAY AT SPENCER

Sunday was a red letter day for the Methodist congregation in Spencer when an indebtedness of $26,000 hanging over the splendid new church building for the past fourteen years was entirely wiped out with cash. Of this amount $8,000 was pain in hard cash in two services conducted by the pastor, Rev. C. H. Moser, June 1 and June 15. At the last service loyal members of the congregation refused to accept a loan offered for one year, preferring to wipe out the entire debt at once, free the church of any incumbrance and hold a grand jubilee and dedication.



Central Church, Spencer, now free from debt after a remarkable campaign of money raising. Rev. Claude Moser, pastor.

The movement to pay off the indebtedness late in 1929, when Rev. Mr. Moser was assigned to the pastorate here by the last annual conference, and the success of the undertaking brings great joy to the 635 members of the church as well as to members of other churches in the community and likewise to numbers who are not identified with any church, many of whom have contributed liberally to the fund. In addition to donations coming from the business houses of Spencer and Salisbury a number of handsome donations came voluntarily from members of other churches in Spencer, all of which were greatly appreciated.

An outstanding feature of the last service Sunday morning, when the pastor stated the object of the meeting was to clear off the debt, was the splendid work of Stokes Devereus, chairman of the board of stewards; T. M. Stanback, chairman of the finance committee; D. C. Young, treasurer of the building fund; S. J. Cannon, secretary of the board of stewards; J. P. Lynch, and others. It was an inspiration to see Mr. Devereus and others walk the floor and declare that the money was in the house and must come forth, while others, loyal to the cause, stood squarely by the movement for two hours until the last dollar was piled on the table. Men who had given time and time again walked up and placed still other donations on the table while the leaders counted the cash and announced how much more was needed.

While the men tugged away in one room of the church some 300 ladies assembled in the auditorium under the leadership of Prof. J. D. Messick, church lay leader, raised $350 and sent it to the treasurer's desk. When the last dollar was handed in the congregation sang "Praise God from whom all blessings flow" and was dismissed.

The church building is one of the nicest in this section of the state and is valued at $125,000 and has a growing membership. The Rev. Mr. Moser, under whose leadership the congregation has been led into freedom from debt, is now serving his first year as pastor here. The various organizations in the church are in a splendid working condition and members of the church declare the finest spirit ever manifested here is now visible to all who worship there. A. W. Hicks.

The business of life cannot be transacted without occasional heavy losses, against which regular times of worship gradually build up a sinking fund.—J. H. Holmes.

PEOPLE AND THINGS

"I wish to offer my service without charge to any of the brethren serving rural charges. I will seek to promote the cause of righteousness with both people and pastor. Any one desiring my assistance for the month of August please notify me at once."—David A. Clarke, Mebane, N. C.

"On Wednesday night, June 4, an eleven days' revival came to a close at North Morganton. Rev. J. L. Rayle did the preaching. As a result of these services many professing Christians were lifted to a higher spiritual life. Eighteen persons were converted and four became members of the church. Charles Clark, Marion Hensley and Annie Laura Moses joined North Morganton and Robert Bush joined Oak Forest."—A. A. Kyles.

Brother J. C. Postelle, for many years a valiant and beloved servant of the Lord, continues to be seriously ill at his home in Lenoir. Led by their pastor, Rev. R. Dwight Ware, the people of First church, Lenoir, have twice remembered Brother Postelle with generous "poundings." Despite great pain and suffering Brother Postell rejoices in the strength of his faith in Jesus. Last week he enjoyed a personal call from Bishop Edwin D. Mouzon, who in a very beautiful way carried cheer to the bedside and there offered prayer for his enfeebled friend. All of Brother Postelle's children have come to visit their beloved father. Brother Postelle would treasure a word of greeting from any of his friends.

"Mr. Eli Spencer Reynolds came to the end of his life on the night of June 5. His body was laid to rest in Bear Branch cemetery on Friday, June 6. Funeral services were conducted by Revs. J. B. Riley, C. E. Ruffin and the writer. Mr. Reynolds was the father of ten children, nine of whom are living at this time. They are: Miss Ella, Mrs. Ellis McIntosh, Fleta, Shula, Emma, Carson S., Lonnie, Elmer and Steele. Mr. Reynolds had been a member of the Roberdel M. E. church for forty years and during the past twelve years he had been prevented from attending church on account of being deaf. He was a man who tried to do his duty both on the inside and on the outside of the church. The fact that he was 79 years of age may be a strong indication that he was doing God's will. Our prayers continue for his companion and for the children."—M. C. Ellerbe.

The Romance of American Methodism

By PAUL NEFF GARBER

Methodist Bethels

THE future of American Methodism would have appeared very dark if it had been judged by the number of church buildings which it possessed during the period, 1784-1830. In the language of Alfred Brunson, church edifices in pioneer Methodism "were like angels' visits, few and far between." In 1801 Charles Giles wrote that a "Methodist church was a strange thing—a wonder in the land." It is interesting to know that the anti-Methodists pointed to the scarcity of Methodist houses of worship as one reason why the Wesleyan movement would fail in America.

The absence of consecrated edifices did not, however, prevent the early Methodists from having their Bethels. Like Jacob of old they erected their rude altars in strange places. For example, the log cabins that dotted the American frontier served as the first churches of Methodism. The pioneer circuit rider would visit from cabin to cabin until he found a family that welcomed religious services. That home then became the preaching place for the surrounding neighborhood. The first itinerants rarely ever preached in a church. As late as 1825 only two of the twenty-three preaching appointments for the Muskingum circuit were in church buildings.

The pioneer Methodists held their divine services in places even more unusual than a log cabin. In pleasant weather they worshipped under the giant trees or in brush arbors. Barns often served as Methodist temples. When the school houses came to the frontier the Methodists used them as meeting houses. The first Methodist sermon in New Albany, Indiana, was delivered in a bar-room. When the Methodists entered Dubuque, Iowa, the only place available for preaching services was "a small inconvenient room over a grocery, the entrance to which was by a rickety stairs outside. While the few above were engaged in singing, praying and speaking to one another of the good things of God to them, those in the grocery below were drinking, cursing, quarreling, and fighting."

The Methodists were not content, however, to worship in such odd places. They longed to have consecrated buildings. The circuit riders were the leaders in this building program. The Log Meeting House on Sam's Creek, the first Methodist church edifice in America, was built by Robert Strawbridge, the pioneer itinerant of America. Glezen Fillmore, single handed, erected in 1818 the first Methodist church in Buffalo, New York. He had as he related "no trustees, no time to make them, and nothing to make them of." When James Axley was appointed to the Louisiana Territory he was unable to find a permanent preaching place. He decided therefore in 1807 to erect a Methodist church. With his own hands he cut down trees, hewed them into shape, made the shingles for the roof, built the pulpit, and cut the doors and windows for a house of worship.

Under the leadership of the preachers the laymen became interested in the erection of churches. Many chapels today bear the name of laymen who contributed the plot of ground for a house of worship. The early Methodists were poor but they gave their labor freely. Such materials and merchandise as they had they offered to the church. In 1811 when the first Methodist church was built in Dayton, Ohio, only $78 of the $451.05 subscribed was in cash. One individual was allowed four dollars for "spinning wheel and sundries." The only money expended in building the Methodist church in 1793 at Truro, Massachusetts, was eight dollars for nails. The subscription list for the first Methodist church in St. Clair, Michigan, had these two items: "Laura Graham, $1.25 in sewing. Lucretia Peer, $1.25 and short stockings. Paid."

On account of the haphazard method of building the first Methodist churches poor choices were often made in selecting sites. Edifices were usually built in obscure places; remote from the centers of population. The circuit system of course was largely responsible for this. The first houses of worship served the rural people, but they did not attract the people of the villages. When the Methodists in Detroit, Michigan, were offered a building site, they foolishly chose one entirely outside of the city. Bishop Asbury before his death complained of the poor statesmanship which was shown in the erection of the early churches. He said: "Some benevolent man would give us a site, the ground being so poor you could not raise mullein stalks on it, and we would thank him and erect a home upon it, where people would be sure not to find it." Again Asbury wrote: "I tell you what it is; if we wish to catch fish, we must go where they are, or where they are likely to come. We had better pay money for a site in a central position in a city, town or village, than have them give us half a dozen lots for nothing in some by-street or lane."

Legal steps had to be taken early in Methodism to protect the church property; to keep it under the control of the rightful authorities. This was especially necessary after the O'Kelly movement in 1792 when the followers of James O'Kelly claimed certain Methodist churches. The General Conference of 1796 remedied that matter by preparing a model deed, by which the churches were to be held in the name of the trustees, but on the one condition that the trustees were never to close the churches to the preachers sent by the annual conferences. After 1820 the Methodists refused to accept any church that did not agree to this arrangement. That policy started in early Methodism has lasted to the present time. No episcopal Methodist church can ever be closed to the duly appointed preacher.

The early Methodists desired plain churches. In answer to the question, "Is anything advisable with regard to building? the Methodist Discipline of 1784 said: "Let all our chapels be built plain and decent; but not more expensive than is absolutely unavoidable: otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine, too." Bishop Asbury opposed any signs of Roman Catholicism or Anglicanism in the Methodist architecture. When he saw a bell on a Methodist church in Augusta, Georgia, he wrote: "And

behold here is a bell over the gallery—and cracked, too; may it break! It is the first I ever saw in a house of ours in America; I hope it may be the last." A steeple on a Methodist church at Lynn, Massachusetts, caused Asbury to remark: "They have built a neat house in Lynn, but I am afraid of a steeple; and if they put the foolish addition it must not be with Methodist money. . . . They may pay for their own pride and folly." On another occasion Asbury exclaimed: "O rare steeple houses, bells! (Organs by and by!) These things are against me and contrary to the simplicity of Christ."

Disciplinary action, however, was not needed to secure plainness in the early Methodist churches. That was above all the outstanding characteristic of those early houses of worship. In 1799 when Bishop Asbury found in Stokes county, North Carolina, a Methodist church which had "glass windows and a yard fenced in" he was so surprised that he made a note of it in his journal. In 1800 when Bishop Asbury visited a Methodist church in Nashville, Tennessee, he wrote concerning it: "If it were floored, ceiled and glazed, it would be a noble house." A church in Wilmington, North Carolina, that was sixty-six by thirty-six feet, Bishop Asbury described as being "elegant."

The poverty of the early Methodists prevented them from providing means for heating the churches. As a result in the winter they worshipped in cold buildings. After Bishop Asbury had preached in a church in Maryland that had neither windows nor doors, he recorded: "Putting my handkerchief over my head, I preached two sermons, giving an hour's intermission, and such was the eagerness of the people to hear the word that they waited all the time in the cold." In 1811 William Burke wrote concerning the church in Cincinnati, Ohio: "The Methodists being too poor to buy a stove to warm the house in winter, and on Sunday morning it being generally crowded, their breath would condense on the walls and the water would run down and across the floor." Bishop Morris preached at Wolf's Creek, Arkansas, in November, 1841. He states that the "people kindled a large fire in the front yard and when they got too cold to sit in comfort, they would go out to the fire, warm, and return."

The American Methodists followed the policy of John Wesley in requiring the separation of the men and women in the churches. The answer to the question in the Discipline of 1784, "Is there any exception to the rule, 'Let the men and women sit apart?' was, "There is no exception. Let them sit apart in all our chapels." The strictness of the early Methodists on this point has caused Seaman to jokingly say that the "middle aisle was a dividing line over which neither sex dared to trespass."

The Methodists also demanded that all seats in the church should be free; that there should be no pews reserved for persons of wealth or influence. They demanded democracy in the meeting houses because they believed that all men were equal in the sight of God. The first who came were the first to be seated. "Free grace and free sittings" was the proud boast of the first followers of Asbury.

The policy of "free seats" did not satisfy the Methodists of New England, for some of the churches there adopted the current congregational custom of meeting the financial obligations by the sale or rental of pews. Jesse Lee, when he returned to Boston in 1808, admitted that the Methodist church in Broomfield Street was very handsome, but he said, "it is not on the Methodist plan for the pews are sold to the highest bidder." In 1811 the Chestnut Street Methodist church of Portland, Maine, sold nineteen pews for the sum of five hundred and forty dollars, and for the benches without backs, charged one dollar a seat. The New England Methodists claimed that the pew system enabled families to be seated together; caused the higher classes of people to attend Methodist services, and solved the financial problems.

The pew system never became popular in Methodism outside of New England. On the contrary the Methodists of the southern and western states demanded disciplinary action against the pewed churches. The cry arose that the Methodists were forgetting the poor and catering to the wealthy and aristocracy. Peter Cartwright declared that the pew system excluded the poor, contravened the divine law, and prevented "the realization of that blessedness that God provided for the poor." One annual conference resolved that the selling of pews had "a tendency to subvert the glorious peculiarity of our holy religion—'The poor have the gospel preached unto them.'" So strong was the feeling of the Methodists upon this issue that the General Conference of 1820 voted that it was contrary to Methodist economy to build houses with pews to sell or rent. The conference furthermore suggested that the annual conferences use their influence to prevent such churches from being built. The pewed churches were always in the minority in early American Methodism. They were foreign to the Methodist conception of democracy.

The modern Methodists rejoice when a new church is dedicated, but it is doubtful if it brings any greater joy than did the erection years ago of those rude one-room log buildings. Methodists of today gather in houses that are architecturally correct, but is there always to be found the warmth of feeling and the depth of devotion that characterized the worship in those pioneer Bethels? Those small houses of worship, marked by extreme simplicity, will always hold sacred memories for the Methodists of the twentieth century, for in them their forefathers confessed their sins, sang the great hymns, heard the Divine Word read and explained, and thereby came into vital contact with their Saviour.

"Charles Wesley's Contribution" will be the title of Dr. Garber's article next week.

THE FARCE HAS PLAYED OUT

Has not the time come for the plain people to call a halt?

Has not the time come for the indignant toilers in peaceful occupations to hurl those mischief-makers who are responsible for this craze of militarism out of their positions of influence?

Has not the solemn and ugly farce of seeing Christian nations build $10,000,000 bulldogs in the remote possibility of being called upon to match them against the costly bulldogs of their neighbors, unless perchance these expensive creations should before that have been relegated to the scrapheap by some new device—has not that solemn, ugly farce about played out?

The welfare of the people is the supreme law of all lands and anyone who has visited Europe, where every third peasant carries a useless and burdensome soldier on his back as he goes forth to his toil, knows that this modern evil of militarism is a mighty menace to the welfare of any people.—Charles R. Brown.

DUKE'S CHAPEL AMONG THE PINES IS DEDICATED

A mile to the north of Durham stands the most beautiful and expensive stone church in any country place of all this section. Nothing has been omitted in the making of this church which is associated with the early life of the Duke family, especially the two brothers, Washington and William Duke.

On the day of dedication, Sunday, June 15, many of the relatives of the family were present, Mrs. B. N. Duke and Mrs. J. C. Angier being among the number.

The president and members of the faculty of Duke University, Methodist preachers in attendance upon the pastors' school, including former pastors and presiding elders of this church, and friends many were present to join in the service and to enjoy the social hour around the tables among the pines.

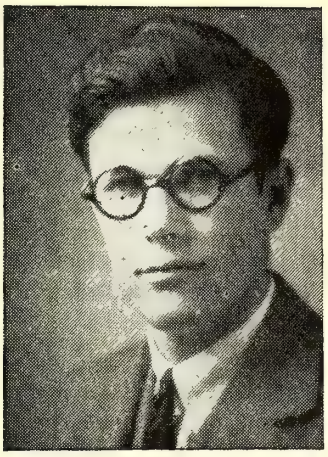
The pastor, Rev. A. C. Holler, presided. Bishop Edwin D. Mouzon preached a most appropriate and effective sermon and then he dedicated the church, being assisted by Reverends J. M. Ormond, W. F. Craven, J. C. Wooten, B. L. Pool and Dr. R. L. Flowers.

The principal address of the afternoon was by Dr. W. P. Few, who spoke in part as follows:

"I was asked to say something today about the Duke philanthropies but I have attempted that in its larger aspects on other occasions, and many other people have and will. A right distinguished American said about four years ago that the signing of the indenture by which the foundation known as The Duke Endowment was created was the most significant piece of work in the history of the Southern States since the time of Thomas Jefferson. So in the largest aspects I cannot this afternoon interpret or intimate the significance of the philanthropies of this very famous American family. I think that the best thing I could do for you and for the cause would be in a little while to try to set forth something of the influence of the country church in the Duke philanthropies.

It is right hard to tell the difference in our world between a big thing and a little thing. If you get on the right track and get the right idea ahead of you and the right impulse behind you there is no possibility of predicting the outcome of issues. They are in the hands of God and they go far beyond our expectation. A little church such as this in its evolution (it is in its third or fourth stage of development) may have consequences that are simply immeasurable. And it has been so in this case. Now I do not doubt that the influence of a country church such as this is, and of this particular church in its several stages of development, has been responsible in a large way for this outcome. Let me give you a little evidence to that effect, and, I think, I can probably establish this proposition. A good many of you here, I know some of you, have heard Mr. Washington Duke say that all he had been able to do he owed to the Methodist circuit riders. Now there was that sort of background of the subsoil in his life. He was not an emotionally religious man to the extent that his brother, for whom this church is named, was. He belonged rather to the active than to the contemplative side of life. He was a man of deeds and not of words. But none the less, the subsoil of his life and the background of his life was religious atmosphere, religious influence, and it permeated all his life. There is something rather remarkable about him in the influence he had upon his children. Strong men are usually made, as we all know through all history, by their mothers more than by their fathers. Out of all my observations of life or observations of the records and the annals of mankind I know of very few cases where great characters in a sense are not traceable directly to the mothers of men. But these men scarcely knew their mother. She died in early life and this man was both father and mother, and he made great and lasting impressions, impressions that they never could get away from and never did get away from. And this sort of background, remote to appearance at times, but still very solid, permeating and influential, is very plain throughout the lives of Mr. B. N. Duke and Mr. J. B. Duke. It is said more than once as a matter of public record that just as his father had said what he was in life he owed to Methodist circuit riders so what he was in life he owed to his father. And there is the influence, in its second stage, of the country church. There is that sort of direct evidence and then there is this more impressive evidence. These men were always interested in the church and the causes of the church, and their philanthropies are either directly or indirectly tied up with the sanctions of religion, free of course from denominationalism and sectarianism, but always with the intention of dedicating themselves and their resources to the glory of the Creator and the relief of man's estate. Their interest in the country church was abiding and it was statesmanlike. The indenture says, as you know, it is to these rural districts that we owe in a large measure the bone and sinew of our country. I think every enlightened American can see that when it is pointed out to him. If this country is saved it is not going to be saved by great aggregations of men in large cities. It is going to be saved by people who come out of the big open spaces of the country. And to save that life, to redeem that life, is the part of enlightened Christians. Probably no other single facts in the history of this country have so much significance at this point as the philanthropies of the Duke family, and they are not only memorable for what they directly do but memorable even more as an example, as a guidepost, as a specimen of what others in great and small ways may be able to do. All through these deeds and all through these purposes runs this golden thread of enthusiasm for humanity, of love of fellowmen, that rests always not upon moral but upon religious sanction and that came ultimately out of the small country and village churches of the long ago. All these other larger purposes like hospitalization, care of orphans, consideration for worn out preachers and their families, all these things are tied up too with religious impulses, religious aspirations, and they would not have been born, and can hardly be born out of any other motives. Duke University is shot through with the same sort of intentions and is bathed in the same sort of religious atmosphere and none of these things, I believe, can ever be torn away from these because they inhere in them; it is a part of the nature of things for them, their life inheres in this sort of impulse and aspiration. And all these enterprises are dedicated to human service motivated by religion, by the sanctions of religion, by the power of religion, and by the beauty of religion. And education as thus promoted is not merely to find out the truth about life, important as that is, discover and promote knowledge of the laws of human nature, important as that is, but it has also moral implications. It is not so important to know the laws of human nature as it is to love them and to obey them, and out of





The Duke Chapel church, near Durham, N. C., which was dedicated last Sunday by Bishop Edwin D. Mouzon. Rev. A. C. Holler, pastor.

religious motives education must rise to higher levels.... So you see the shadow of a little country church is cast over some of the very greatest movements of our time and of our country and they will last in their influences as long as American civilization endures. It is that kind of reflection that I wish you to carry away with you and I wish to carry away with me, the possibilities through cooperation with the spiritual resources of this world of infinite service to the causes of mankind.

The Duke fund is building country churches all over this state. As time goes on if the people consolidate their congregations and learn how to organize their efforts there will be better and better houses erected, I predict. But what is done along that line will depend pretty largely upon the kinds of uses congregations make of good houses that are built for them. You people in this congregation are not only working for yourselves, your families and your neighbors, and directly for these church causes, but what you do will in my opinion undoubtedly have a great lasting effect upon this whole movement of building, organizing, and developing country churches. If that consideration will not move you I don't think anything this side of the judgment day will. You should go on with this in an enthusiastic way. Make your inside organization worthy and more than worthy of all its physical setting. We are given today to making excuses. Alibi is a gentleman that I meet oftener than any other man in America. Suppose the founders of Methodism in America had been like us. We would not have been where we are today. They worked and they sacrificed ,and we must get back to that. Every privilege brings with it an obligation. I wish that I might this afternoon impress upon you some sense of the opportunity that lies with you, and in fact lies with us all."

Within the past few years the combined American missionary fund has increased from nine million to fifty million dollars annually, reports the Woman's Home Companion. The number of missionaries has increased from less than six thousand to more than sixteen thousand. Better methods of supporting these respresentatives of Christion civilization are now in practice. The barrel filled with misfit clothes for missionaries and natives is giving way to the modern warehouse, which supplies materials which missionaries request.

BISHOP McCONNELL SAYS BISHOP FISHER ACTED WISELY

In the New York Christian Advocate, Bishop F. J. McConnell writes at length about Bishop Fisher's resignation from the episcopacy in order that he might accept the pastorate of the First Methodist church, Ann Arbor, Michigan, where Dr. A. W. Stalker resigned after a pastorate of twenty-five years. We copy the following from said communication concerning a matter that is being widely discussed in Methodist circles. Bishop McConnell among other things says:

"I have now had for eighteen years a fairly good chance to watch the effect of the episcopacy on various types of men who come into it. If the episcopal consciousness brings with it a sense of vast dignity that dignity may make its possessor think himself another Paul, in which outcome even the least significant details seem important.

There have been in other days—let us say—men who have so enjoyed being bishops that no amount of suffering could quench the joy. Fisher is not one of these. There have been others who could take things about as they come—do the best they could, and let the rest go. Fisher is not one of these. The duties of office, especially in appointment-making and in the occasional requirements of correcting deliberate or unintentional offenders, have burdened him—too heavily as I think.

When all is said, a man can remain in the episcopacy at too stern a cost in nervous wear and tear. The longer I live the more certain I am that work done under too severe a nervous strain itself shows sooner or later the effects of the nervousness of the worker.

Life is too short for unnecessary cross-bearing, and some crosses are not necessary. They fritter away energy which could better be given to weightier affairs. There is legitimate cross-bearing enough in any worthy field of the kingdom. A church official is making needless sacrifice if he holds fast to a task at which he cannot be at ease, when he has a chance at another task in which he can work without a feeling of undue strain.

On the whole I think Bishop Fisher decided wisely. He has worked long enough in India to put his stamp on the movements toward Indianization—a policy to which he has been devoted—and he has forced India upon the consciousness and conscience of the church at home."

The Eternal Challenge

CHAPTER XX—GETTING BACK TO REALITY

Joseph Hocking

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More than twenty ministers, of all denominations, had met in the Parish Hall contiguous to the old parish church. Rather more than one-third of them were evidently of the Episcopalian order. They wore strictly clerical clothes, and the stamp of the ecclesiastic was upon each of them. Nearly all the others were less clerical in their attire and suggested Nonconformity. Only one woman was present, and it was evident that she was regarded by some with a certain amount of disfavor.

She appeared perfectly at ease, however, and although she had met with a certain amount of reserve by two or three of the more pronounced clerics, she carried herself with assurance. This was Miss Muriel Redfern.

At the head of a long table, which stood in the center of the room, the rector sat. He was a fine, aristocratic-looking man; portly in appearance, and carefully attired. Rev. John Pantyre had been rector of Ben's Cross for more than twenty years, and was spoken of as a friend to all and an enemy to none. He was also regarded as a "safe man"; one who was never carried away by passing influences. He was neither "High" nor "Low," and he did not claim to be either "Broad" or "Evangelical." Indeed, he refused to be labeled.

"We will commence the meeting with prayer," he said, after the whole gathering had been seated a few seconds.

Whereupon he knelt down and read a prayer he had written for the occasion.

Directly the prayer was over, each man rose from his knees and waited for the rector to proceed. Evidently Mr. Pantyre was in somewhat of a dilemma how to begin. He looked nervously round the room, and stammered very much in his opening remarks.

"Gentlemen—Christian brethren," he managed to say. "We are met under somewhat extraordinary circumstances. First of all, we are gathered together regardless of church or creed. That—in some respects is—is as it ought to be. And I am glad, as the rector of the parish, to be with you. Every denomination is represented here with the exception of the Roman Catholics. Canon Bingley, the Roman Catholic priest, could not see his way to come.

"But the nature of the gathering is not, perhaps, so important as its purpose. As you know, I have always been interested in everything appertaining to the best interests of the town—and"—the rector looked helplessly around for a few seconds—"that is why we have met.

"The fact is, Ben's Cross lies under the shadow of a great calamity, and it has been suggested to me that we, as representing the church, should consider what we ought to do. A strike of the most serious nature has been going on for several weeks, and up to the present there are no signs of its ceasing."

The rector paused again and seemed to be considering what to say next.

"Whatever our opinions may be as to who is right and who is wrong in this trouble, it is not what we have come to consider. The town is in a terrible condition; it could not well be worse. To put it crudely: the employers will not yield an inch, while the people are just as—stubborn. Of course this is very terrible, and if we as representatives of the church can do anything, we ought to do it. That is why we have consented to come here today; that is why, without in the slightest degree pledging myself to any particular course of action, I have consented for this hall to be used for a full discussion of the situation."

Again the rector paused. Evidently he did not want to commit himself.

"Perhaps I ought to add that this meeting today is the result of a visit paid to me by Miss Muriel Redfern"—and he bowed to the lady—"who was accompanied by Mr. Bolitho and Mr. Baron. Perhaps, as Mr. Baron introduced the subject to me, he will open the discussion."

All eyes were turned towards Baron as he rose to his feet.

"It is furthest from my thoughts to open a discussion in the ordinary sense of the word," he commenced: "but, all the same, I am more than willing to tell you what I have been thinking. As the rector has said, Ben's Cross is passing through a terrible time. Not only has the trade of the town been stagnated; not only are many thousands idle and their families on the verge of starvation; but there is a dangerous feeling abroad. On every hand work-people are at war with their masters, and masters are at war with their work-people. As a consequence, there is bitterness, strife, and hatred. This, as I take it, is worse than disgraceful in a so-called Christian community."

Murmurs of "Hear, hear" were heard all over the room, while nods of assent were practically universal.

"Some days ago," went on Baron, "my friend Mr. Bolitho and I dined at Mythamroyd, the house of Mr. Trebartha. Naturally we discussed the strike, and I asked him what he and the other masters were going to do to bring the contending parties to a better state of feeling. He retorted that it was for us, the religious leaders of the town, to do this. I immediately replied that the church was not a business organization, and that if we took a definite part in the struggle we should do more harm than good. His reply was, that in that case the church was a failure, that our faith was an empty shibboleth, and that Christianity was a dead letter."

There was much dissent at this ,and murmurs were heard to the effect that Trebartha was an agnostic, if not an atheist.

"That may be true or false," went on Baron, "but I could not help feeling that his contention was true. With business as business we have nothing to do, but in a very vital sense we are responsible for the religious life of the town. As the rector has said, it is not for us to say on which side the fault lies; perhaps the masters and the work-people are equally guilty; but the whole trouble is a terrible commentary on the work of our churches."

"I submit that Mr. Baron has made a dangerous statement," some one remarked; "our business is to do our duty and leave the results to God."

"It came to me this way," went on Baron. "Here is

Ben's Cross, with a population of perhaps fifty or sixty thousand people. Scattered all over the town are many churches, large and small. In the town, too, are many Sunday schools, where the truths of our religion are supposed to be taught. And what is the net result of it all? What good are we doing? What effect have we made? Is not this struggle, with all its bitterness and hatred, a challenge to us? Ever since the town has existed, religious institutions have been at work, and yet the world, the flesh and the devil are too strong for us. Evil seems to be stronger than good, and Christianity, instead of triumphing at a time like this, seems a dead letter. Wasn't Mr. Trebartha right? If Christ is divine, if Christianity is divine, if it is the power of God unto his salavation, it ought to be stronger than the evil forces that brought about this strike. Nay, more, should it not bring this strike to an end?''

A dead silence fell upon the room. Evidently many present were far from agreeing with the speaker, but none for the moment seemed willing to challenge his statement.

''The truth is,'' went on Baron, ''Mr. Trebartha made me ashamed of myself, made me ashamed of the work I was doing. I have, as you know, one of the largest churches in the town, and many of the members of that church are much respected, and have been prosperous people. They live in good houses, are well circumstanced, and hold good positions. But what of it, after all? Simply the minister of Hanover Chapel, and the head of a most respectable institution. As far as actual influence is concerned, that seems to be about all. As far as I can gather, not more than one in ten of the population of Ben's Cross is in any way identified with any church. The people as a whole pass us by, and we are regarded as moribund, if not dead. I am not speaking for others, I am simply speaking for myself. Here we are face to face with a terrible calamity, a calamity that threatens to be tragedy. The whole town, the whole community, is in the grip of evil forces, and we seem helpless. This is what it has come to. Either Christianity is a failure—in which case we may as well close our churches and declare ourselves useless—or we are masters of the situation. If we are helpless in the face of a danger like this, then, as I understand it, Christianity is a dead letter. I know I have put this before you crudely; but this is not the time for pleasant phrases or clever sophisms. Evil is in our midst, evil that threatens to submerge the whole town. At bottom, it is a moral evil; are we helpless or are we not? Christianity, as I understand it, is the Eternal Challenge. Are we prepared to put it to the test?''

''I think Mr. Baron's statement is altogether one-sided and therefore untrue,'' said one of the ecclesiastics. ''A great deal of good has been done and is being done, and if you delete the influence of Christianity from the town it would be ten times worse than it is today.''

''I gladly admit that,'' cried Baron. ''I have insisted upon it hundreds of times. But here is the difficulty. Nine out of every ten of the people pass us by indifferently, and meanwhile class hatred exists; the strike, with all its attendant evils, goes on.''

''Do you doubt Christianity?'' asked some one.

''No, I don't,'' replied Baron.

''Then what do you doubt? What is your trouble?''

''For the moment I will not answer that question,'' replied Baron. ''The real question is—are we content to let matters remain as they are?''

''But what can we do? We dare not interfere,'' said a timid old clergyman. ''If we did, we should only make matters worse, and we should lose all our influence.''

''What is our influence?'' asked a young fellow who had just come out of college. ''Where is it? What does it amount to? I hesitate to take part in this conversation as I have been in Ben's Cross less than a year; but as far as I can see, our churches are practically dead. Not one in ten of the strikers ever comes near them. They listen to, and applaud the Bolshevists, but they pay not the slightest attention to what we say. I have been seriously asking myself whether I should not resign my position as a minister and seek my life work in some other sphere.''

There was a murmur of indignation at this, and more than once the word ''traitor'' was heard.

''How am I a traitor?'' asked the young fellow. ''I am eager, anxious, to do good, and while I believe with all my heart that Christianity is the highest, greatest thing in the world, it is, as far as Ben's Cross is concerned, powerless. In a word, the people take no notice of it, or of us.''

For some time after this, confusion seemed to prevail. Some said one thing, some another, but the heart of the matter was not reached. The great damning fact stared them in the face: the powers of evil were loose in the town and the church seemed powerless to meet them.

Presently Arthur Bolitho, Paul Baron's friend, rose to his feet.

''I have lately been reading the story of the French Revolution,'' he said; ''reading it as it has been given to us in several histories. One of the historians—I think it was Macauley—says that, at the time of the French Revolution, Britain was as ripe for a general upheaval as France was, that the same forces were at work, and that the condition of the people was nearly the same. Then he goes on to declare that the power which saved us from a Reign of Terror similar to that which blackened France was the great Evangelical Revival, when Methodism was born. He says that the men in England whose class and position corresponded with those of the leaders of the Rev. olution in France were converted to the faith and love of Jesus Christ, and that these men, instead of preaching black terror, as Marat and Danton preached it in France, preached a great salvation, and that this was why England did not suffer the terrors that France suffered. Not long ago I went for a holiday in Cornwall. I took a tour throughout the county, and in every village and hamlet through which I passed there were one or more Methodist chapels. This led me to read something of the history of the county, and I found that at the beginning of the eighteenth century it was the most dissolute and lawless county in England. Religion was nearly dead. The parish churches were nearly empty. Then John Wesley went to Cornwall and the Evangelical Revival spread there. In a few years the whole county was changed, and now it is one of the most law-abiding counties in England. That was done by a revival of Christianity. Cannot this same thing he repeated today in Ben's Cross?''

''Conditions have changed,'' declared some one.

''But has God changed, and is he to be governed by circumstances? Are the truths which Jesus Christ lived and died for changed? Is his power gone?''

''But we have to deal with hard facts,'' said the timid old clergyman who had spoken earlier. ''Every one admits that, if you could get people to accept Christianity and be inspired by it, all our troubles would be over. But there is the difficulty. The (Continued on page 29)

EXCELLENT REVIVAL AT KING'S MOUNTAIN

We closed our revival meeting last night with fine interest and large crowds. In many respects it was a great meeting. We had Rev. G. A. Stamper with us for ten days and all who know him know that he did great preaching. The people were delighted with his messages. We also had the Bingham sisters with us to lead the singing and render special selections, and they were all that any one could expect. In fact, I think they are equal to the Wisdom sisters. There are two of them and they are fine singers as well as good consecrated young ladies. We continued the meeting on through Sunday, after Brother Stamper left us on Thursday morning, and in spite of the change of preachers the crowds continued good to the last service. On Sunday morning we baptized three babies and received 17 on profession of faith and two by letter as the result of the meeting. There are also several others to be received next Sunday.

The work is going fine with us here thus far. In spite of the hard times we were able to close the first half of the year with a substantial balance in the bank. The ladies of our missionary society have spent about $200 in painting and re-decorating our church inside, and we have also purchased about $450 worth of carpet for the church. It really looks like a new church inside.

We will be glad to have you stop by and see us any time you are passing this way. The Advocate is fine and I always look forward to its weekly visits.

John R. Church.

MT. AIRY DISTRICT CONFERENCE

The forty-third session of the Mt. Airy district conference met in the Methodist church at Boone, May 27, at eight o'clock and heard a splendid sermon by Dr. O. J. Chandler, pastor of Boone.

The business session was opened Wednesday morning at nine o'clock with Rev. T. C. Jordan of Wilkesboro conducting the devotionals. This was followed by the roll call to which 101 persons answered. W. B. Hale of Mt. Airy was then elected secretary, and Rev. H. M. Wellman also of Mt. Airy was elected assistant secretary. Reports were made by all the preachers showing the general state of the church. This was facilitated by a special card prepared and sent out by the presiding elder before suggesting the various items to receive attention.

A gavel made from the historic Daniel Boone tree was presented the presiding elder by Dr. Chandler for Mr. Dean Bingham in honor of his father to be used during the conference.

A number of the visiting brethren including Rev. W. A. Jenkins of Davenport College, Rev. W. M. Curtis of Greensboro College, Rev. M. L. Yount, pastor of the Lutheran church of Boone, Rev. E. W. Fox of the Marion district, a former P. E. of the Mt. Airy district, were introduced and Rev. Mr. Jenkins and Rev. Mr. Curtis spoke concerning their institutions. Rev. L. B. Abernethy preached at 11:30 on "Seek ye the old paths," and the conference adjourned for lunch.



First Methodist Church, Lenoir, where the Davenport students attend. Rev. R. Dwight Ware is the pastor.

Rev. A. L. Latham of Jefferson conducted the devotionals for the afternoon session at two o'clock. Mr. Paul Evans of the Sunday school board, Mr. O. V. Woosley, superintendent of our Children's Home, Winston-Salem, Rev. M. T. Plyler of the Advocate, Greensboro, and Rev. G. G. Adams, Mooresville, of the Epworth League, were all introduced and spoke briefly concerning their work. Boonville of the Yadkinville charge was decided as the place of meeting for 1931.

At 3:30 the election of delegates to the annual conference began, which resulted in the election of J. S. Stanbury, T. J. Carson, Horace Sisk, W. H. Jones, W. H. Worth, Mrs. N. L. Mast, Mrs. Nat. Pickett, E. C. Foy, C. P. Smith, C. C. Matthews, C. E. Hutchinson, Mrs. H. M. Wellman, C. S. South, and Miss Clara Perkins, with L. F. Auburn, Mrs. J. L. Woltz, W. H. Scott, and Dan Spencer alternates. After the election of delegates Horace Sisk of North Wilkesboro, district lay leader, took charge and put on a very helpful program in the interest of the layman's work. Rev. C. S. Kirkpatrick preached at eight o'clock in the evening on "Evangelism."

Rev. M. B. Woosley of Leaksville conducted the devotionals for the closing session Thursday morning at 9 o'clock. The local preachers made their reports, their characters were passed, etc. Rev. S. D. Schofield was recommended to the annual conference for admission on trial. The various committees made their reports. Mrs. J. L. Woltz spoke concerning the woman's missionary work. The report of the temperance committee was ordered printed in the Advocate. Resolutions of appreciation to Rev. W. E. Poovey, P. E., for his very fine work in presiding, to Dr. Chandler, the conference host, and to the good people of Boone for their hospitality were adopted. Rev. Beverly Wilson of the Rural Hall charge preached the closing sermon at 11:30.

The singing several times of a hymn to Pentecost, written by Rev. W. E. Poovey, our presiding elder, added much to the success of the conference.

H. M. Wellman, Sec.

BIG RALLY FOR YOUNG PEOPLE

June 24 is Saint John's Day. In keeping with the day Methodist young people throughout Rockingham district are planning a big gathering and rally at Saint John's church, near Gibson. The rally is sponsored by the Epworth Leagues in the district but it is for all Methodist young people. Every church is expected to have many of its young folks present.

A program is planned which included messages from Rev. T. M. Grant, president of the North Carolina Conference Epworth League Board; Rev. E. L. Hillman, dean of the Louisburg League Assembly; Mr. Philip Schwartz, conference league secretary; Rev. C. C. Alexander, president of Louisburg College; Rev. A. S. Parker, pastor Troy Methodist church, and Dr. H. C. Smith, presiding elder of the Rockingham district. Brief messages from these plus special music, stunts, eats, fellowship, and worship bid fair to make June 24 a day long to be remembered by those who are at St. John's on that day.

The program is to begin promptly at 10:30 a. m. and to close not later than 3:30 p. m. Rev. E. B. Fisher, the efficient young pastor of the St. John's- Gibson charge, is lining things up for a great day.

SHAKESPEARE SAYS

Though I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors to my blood,
Nor did with unbashful forehead woo
The means to weakness and debility.
Therefore, my age is as a lusty winter,
Frosty but kindly.

—As You Like It, ii, 3.



GROUP OF STUDENTS AT DAVENPORT COLLEGE, LENOIR, NORTH CAROLINA

EIGHTY-SIXTH YEAR BIRTHDAY PARTY

Mrs. Sarah Marshall, the oldest woman in Elkin Methodist church, was honored with a surprise birthday party May 28 on her eighty-sixth birthday, when about twenty of her intimate friends and neighbors gathered at the home on Surry avenue to wish her many happy returns of the day and to shower her with useful and attractive gifts. Miss Bertha Bell, who planned the party which came as a distinct surprise to the aged honoree and her entire household, read a beautiful birthday greeting, which was followed by a Scripture reading and prayer by Mrs. J. L. Mall. A poem, "At the End of the Trail," was read by Mrs. W. S. Reich. Mrs. R. L. Hubbard gave a reading, "Gladness." Mrs. Joe Bivens read a poem, "Growing Old." The program closed with singing "Blest be the tie that binds," Mrs. Lula Weir playing the accompaniment. When the distribution of the gifts came Mrs. Marshall was overjoyed to receive such surprise gifts and evoked many blessings on each donor, and when a beautiful white decorated cake bearing the dates 1844-1930 was presented she had not words to utter her appreciation. She is one of Elkin's pioneer Methodists, and while she does not get to church services regularly she reads the Advocate as she has for many years. Time has dealt kindly with her and she is still active mentally and physically with one exception, her hearing is greatly impaired. She converses intelligently about the years gone by when Walter Creasy, Dr. Rowe, Bob Stevenson and others did their first preaching in this section.

Those enjoying the evening with Mrs. Marshall were: Mesdames R. C. Hubbard, W. S. Reich, W. W. Whitaker, C. E. James, C. N. Bodenheimer, W. M. Evans, Lula Weir, J. L. Hall, J. O. Bivens, J. B. Bivens, R. L. Kirkman, R. G. Franklin, G. W. Whatley, John Gilliam, E. E. Harris, R. L. Harris, L. B. Abernethy, J. S. Bell, J. S. Atkinson, and Misses Annie and Minnie Chatham and Bertha Bell. One Present.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

ADOPTED BY DURHAM DISTRICT CONFERENCE

Whereas, we look upon the North Carolina Christian Advocate as one of the best of the conference organs of our entire church and one of the best religious weeklies in America; and

Whereas, it has been in continuous publication for 75 years and is therefore celebrating this year its diamond jubilee; therefore, be it resolved:

First, That the importance and value of the Advocate be called to the attention of all our people, our ultimate objective being "The Advocate in every home."

Second, That to this end an appeal be made in every congregation between now and August 1, 1930, and that subscriptions be solicited in at least one service in each church.

Third, That as a district we pledge ourselves to securing our quota by charges, that is, one new subscriber for every 100 members on our rolls.

Fourth, That our preachers and members co-operate fully in promoting the features of the Advocate for the jubilee year.

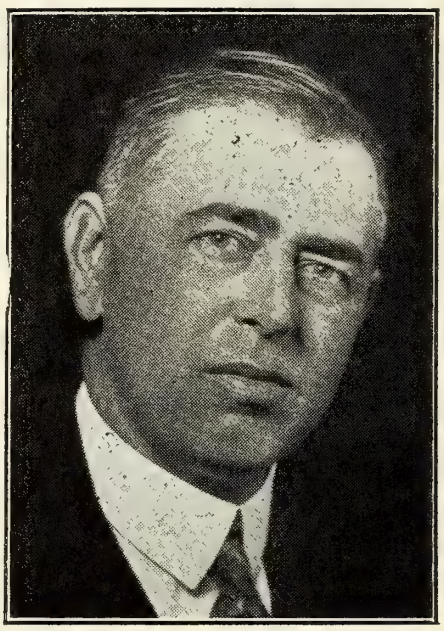
W. A. Stanbury,
T. A. Sikes,
J. A. Russell,
Committee.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

PICTURES OF FIELD HANDS

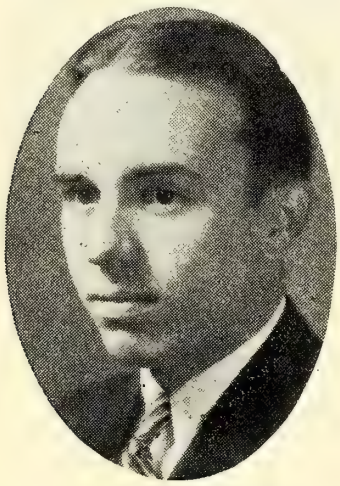
The young men of Duke University who are to engage in Sunday school work in the North Carolina conference appear this week. With them will be found the cut of W. A. Cade, presiding elder of the Fayetteville district, where these men will be working June 22-27. They begin their summer's work in the Fayetteville district.



Rev. W. A. Cade

REV. JAMES S. CARRUTH

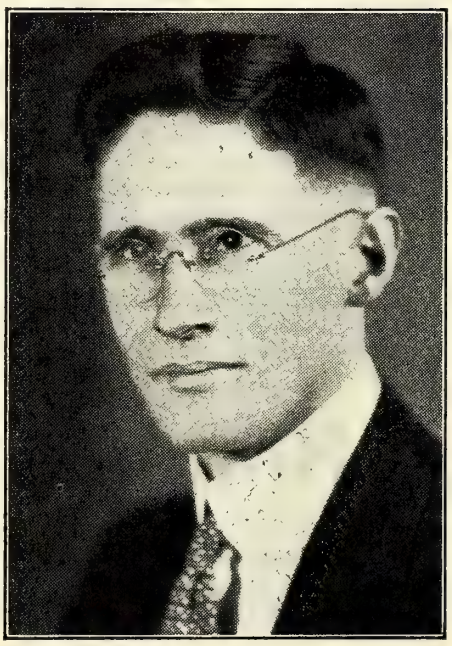
With a spirit of determination that always brings results and with a pleasantness of disposition that automatically enlists co-operation, Rev. James S. Carruth will join company with seven other fine young men and members of our staff this summer in the extension program which is now being worked out with our pastors and presiding elders.



Rev. James S. Carruth

Mr. Carruth, whose home is in El Paso, Texas, did his undergraduate study in Tennessee, taking his A.B. at Emory and Henry in 1929, majoring in religious education, and becoming a candidate for the B.D. degree in the school of religion of Duke University in September, 1929.

Mr. Carruth has taken a number of the standard training courses and holds an incomplete diploma.



Rev. Sherwood Funk

REV. RAYMOND E. WILSON

Experience and training combine to fit Rev. Raymond E. Wilson well for the work which he will do this summer in the North Carolina conference.

Mr. Wilson, whose home address is Kerrville, Tenn., was graduated from Lambuth College, B.A., 1929, where his major subject was religious education. He holds a blue seal diploma as well as a joint diploma of the Sunday school board and the board of education. For the past year he has been a student in the Duke school of religion, where he is a candidate for the B.D. degree.



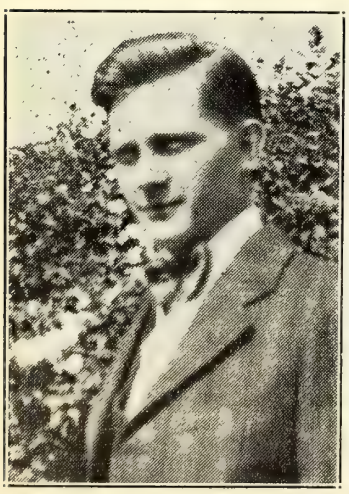
Rev. Raymond E. Wilson

In Tennessee Mr. Wilson did effective Sunday school work. He assisted the pastor of a four-point circuit in reorganizing the Sunday schools. He taught the officers and teachers two summers, 1927 and 1928, giving special attention to worship. He has had two years of experience as assistant superintendent. He has been a local preacher since 1925.

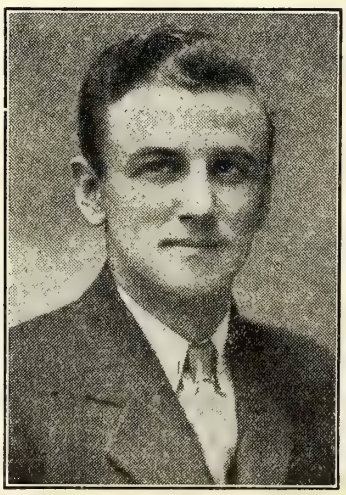
DISTRICT TRAINING WEEK

Next week, June 22-27, is Fayetteville district training week, when Cokesbury training schools will be held in seven charges of the district. Three additional schools will be held in other districts during the week. Our regular staff will be supplemented by Miss Lucy Foreman, head of the Cokesbury training work of the general Sunday school board, and

(Continued on page 25)



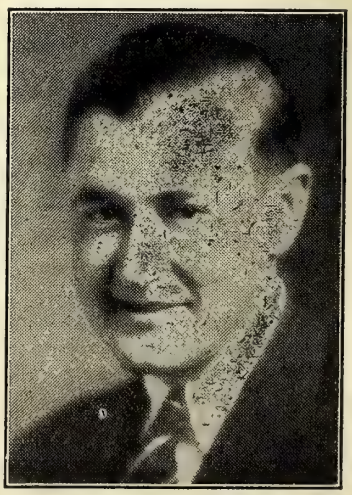
Rev. Raymond W. Council



Rev. Roy A. Gresham



Rev. William Francis Shell



Mr. Eron M. Sharp

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

COKESBURY SCHOOL SCHEDULE

To date thirty-seven Cokesbury training schools have been definitely scheduled for the ten weeks' period beginning June 22, with a good many more tentatively scheduled. Those definitely scheduled will reach into all of our ten districts. The following are the circuits where schools will be held:

June 22-27

Charge	Place of Meeting
Uwharrie	Concord
Randolph	Hopewell
Forsyth	Mt. Tabor
Coleridge	Concord
Denton	Denton

June 29-July 4

Hanes-Clemmons	Hanes
Advance	Mock's
Farmington	Farmington
Walnut Cove	Palmyra

July 6-11

Hudson	Whitnel
Gold Hill	Gold Hill
Cool Springs	New Salem
Danbury	Pine Hall
Shepherd's	Vanderburg

July 13-18

Mt. Airy	Salem
Elmwood	Knox Chapel
Dudley Shoals	Grace Chapel
Taylorsville	Marvin
Polkton	Polkton

July 20-25

Lenoir	
Peachland	Hopewell
Lowesville	Hill's Chapel
Polkville	Rehobeth
Avery	

July 27-August 1

Bethel-New Hope	New Hope
Weddington	Weddington
Avery	
Haywood	Crabtree
Lenoir	

August 3-8

Ball Creek	Center
Swannanoa	Azalea
Franklin	Salem
Bakersville	Bakersville

August 10-15

Henderson	Fruitland
Webster	Lowe's Chapel
Marion	

August 17-21

Bryson City	Bryson City
Table Rock	Oak Hill
Bostic	Salem

August 24-29

Whittier	Whittier
Acton	Acton
Burke	Mt. Harmony

BESSEMER CITY

Regardless of the fact that it was a very rainy week. the people on the Bessemer City charge showed what could be done in the way of putting across a successful Cokesbury training school. Forty-eight people enrolled in this school and of this number 21 were able to attend enough class sessions to earn their certificates of credit. Probably the most outstanding thing of this school was the interest manifested by eight of the workers who could not attend but eight of the 12 class sessions. These good workers were so much interested in the work that they took the examination on the book after the school closed. This gave 29 credits to Rev. C. B. Newton and his splendid bunch of co-laborers. You can safely count on Brother Newton delivering the goods. He is a man who says little but does much. Rev. B. M. Crosby of Charlotte taught in this school.

DRAPER

With only week's notice Rev. G. E. White gathered together more than 30 of his good workers for a Cokesbury training school. Twenty-nine of these did all the required work and earned their certificates of credit. Brother White is fitting right in to the industrial situation at Draper and, as usual, is getting splendid work from those he ministers to. There was a growing interest throughout this school. This is the second Cokesbury school for the Draper people and it was very gratifying to find a large number who earned credit in the first school lining up for credit in the second. White and company are working together like veterans and things will have to happen if they keep up the pace they have set.

MISSIONARY DAY OFFERINGS

Rev. E. O. Cole, our conference treasurer, has given us the following report of Missionary Day offerings for the month of May:

Asheville District

Haywood Street	$12.95
Asbury Memorial	6.00
Mills River	4.20
Tabernacle	3.93
Fruitland	1.60
Saluda	1.00

Charlotte District

First Church, Charlotte	75.00
Central, Monroe	30.18
Pineville	20.00
Belmont Park	10.00
Myers Park	9.64
Waxhaw	5.88
Morven	4.88
Matthews	4.00
Harrison	4.50
Indian Trail	2.12
Weddington	1.84

Gastonia District

Smyre	19.35
Polkville	7.03
Trinity, Gastonia	5.06
Kadesh	3.87
Snow Hill	3.66
Fallston	2.06
Goodsonville	1.46

Greensboro District

College Place	37.73
Centenary, Greensboro	14.42
Center	2.50
Naomi	2.30
Old Union	2.00
Gethsemane	1.77
Summerfield	1.47
Whitsett	.95

Marion District

First Church, Morganton	12.37
Zion	2.17
Bakersville	2.01
Connelly Springs	1.39

Mt. Airy District

Stoneville	1.65
Helton	1.00

Salisbury District

First Church, Salisbury	12.89
Central, Concord	12.08
Central, Spencer	10.00
Central, Albemarle	10.00
Badin	7.24
Gold Hill	2.94
Forest Hill	2.50
Woodleaf	2.50

Statesville District

Rose Chapel	18.33
First Church, Lenoir	18.00
Vanderburg	9.65
Hopewell	4.75
Triplett	3.87
New Salem	2.44
Ball Creek	2.00
Williamson's Chapel	1.86
St. John's	1.60

Waynesville District

Murphy	13.81
Long's Chapel	5.87
Union	1.89

Winston-Salem District

Linwood	15.02
Mt. Olivet	12.28
Bethlehem	9.94
Sedge Garden	9.59
Farmington	6.36
Mocksville	6.34
Midway	5.50
Brookstown	3.47
Macedonia	3.00
Smith Grove	1.32

IT CAN BE DONE

At our annual conference last fall Rev. D. G. Smith came to me with a request for a Cokesbury training school for the Micaville circuit to be conducted this summer. Quite a number of people had told me that a successful Cokesbury school would not be held at Micaville, but Smith said "It can be done." On Sunday afternoon, May 25, I opened a school at Windom on the Micaville circuit with 48 people present. Of this number we were able to enroll 34 and 29 of these workers earned certificates of credit. The number of those attending increased each night and on Friday night we had more than 80 people out for the class session. At the close of the school the workers pledged themselves to double the number of credits if we would come back another year with a Cokesbury school. Of course they will get one. Smith is doing a fine piece of work with the Micaville people, judging by what one could find in a week's time living with these people. All are behind him.

PLANS COMPLETED FOR LAKE JUNALUSKA LEADERSHIP SCHOOLS

Outstanding preachers and speakers have been secured for the platform in connection with the leadership schools of the General Sunday School Board to be conducted at Lake Junaluska next summer. The dates of the schools are as follows:

Young people's conference, July 8-19.

First term leadership school, July 21-August 5.

Second term leadership school, August 6-20.

Short term leadership school, August 21-28.

The preacher on Sunday, July 15, in connection with the young people's conference will be Dr. Arlo Ayers Brown, president of Drew University. The speakers in connection with the first term of the leadership school will be Dr. Elbert Russell, Dr. Gilbert T. Rowe, and Dr. Frank S. Hickman of Duke University, Dr. G. Walter Fiske of Oberlin College, Dr. Samuel Guy Inman of the Commission on Co-operation in Latin America, and Bishop W. B. Beauchamp. The speakers in connection wtih the second term of the leadership school will be Dr. W. F. Quillian, general secretary of the recently created general board of Christian education; Dr. W. P. King, Book Editor; Dr. Forney Hutchinson, pastor of St. Luke's church, Oklahoma City; and Mrs. Induk Kim of Korea.

In addition to the large number of courses in the field of religious education heretofore offered in the leadership schools, some new courses will be offered next summer as follows:

Nature Study of Parents and Teachers, The Religious Education of Children, Directed Observation of Class Work in Religious Education, The Process of Teaching Religion, A Special Missionary Course on China, A Course in Christian Beliefs.

Another special feature of the school will be the program of religious education during the week for the elementary children on the ground. This week day work will be conducted in connection with the Sunday school. A play ground is being provided at the Religious Education building during the morning hours for the children of those mothers who may desire to take courses in the school.

It will be noted that the three terms of the leadership school run simultaneously with the third session of the Junaluska school of religion which will be conducted July 21-August 30 in the Religious Education building. Twelve courses will be offered in the school of religion, each of which will count toward the A.B. and B.D. degrees and for preliminary work toward the M.A. degree in the school of religion of Duke University.

Persons who do not already have a catalogue of these schools should write at once to the Department of Training Work, 810 Broadway, Nashville, Tenn.

In this age of flying we must not forget to let our thoughts soar to the Creator of earth and sea and sky.

THE JONATHAN CHARGE

We feel very much pleased over the interest that the people of the Jonathan charge are showing in their church and Sunday school. There are two churches on the work. In the beginning of this conference year there was no Sunday school at Hemphill, the smallest of the churches. Now there is a Sunday school at this church with an enrollment of over 100 and an attendance every Sunday of over 75. It looks good to see the folks coming off the mountain sides to church on Sunday afternoons. We closed a meeting at this church some time ago in which we had 75 conversions and reclamations, with 18 additions to the church.

At Shady Grove there was a small Sunday school in the beginning of the year. There was very little interest shown in the Sunday school, while now there is more interest than I have ever seen manifested anywhere. We are having the greatest Sunday school in the history of the church. We finally got those folks who were attending Sunday school interested in those who were not attending and we have been going out after them and bringing them in. You know that to accomplish his work Christ organized his forces. That is what we did. The Sunday we organized there were 60 on the roll. Last Sunday there were on roll 527, with 388 present. We often lose sight of the folks and wonder where they are on Sunday morning, but they are in the field around us which is white unto harvest. They will be at church if we will just go after them. They are around all our churches. Let us pray and go out after them.

V. R. Masters, Pastor.

THE WORK AT BETHEL

There has been considerable progress made along some lines on the Bethel charge even during these so-called hard times. Soon after our arrival here a new roof was put on the Ivy Hill church; next was the grading and shaping of grounds and turning the Harmony Grove church, repairing in general—new doors, new windows, roof, belfry, painting outside and inside, and painting the furniture. Then quietly Clark's Chapel graded their yard, sowed lawn, built cement walk and made other noticeable improvements. Then came the painting of the parsonage which was completed recently. We are planning now to paint, repair and cover the Pisgah church.

While the progressions have been going on we have grown in all of our Sunday schools from ten per cent to over one hundred per cent. Our congregations are showing a like steady growth and increase in interest.

On June 14 we had a well attended and interesting stewards' meeting looking to shaping our work for the district conference and for review of past work. Also to renew ourselves for the work of closing out a successful year in the few months that remain between this and annual conference. G. N. Dulin.

Thoughts concerning the Highest are elevating.

For Nervous Headaches

Nothing gives such quick and delightful relief as Capudine. It's liquid, therefore, acts almost instantly. Soothes the nerves and brings peaceful relaxation. Does not upset the stomach. At drug stores in single doses or in 10c, 30c and 60c bottles.

CAPUDINE

It's Liquid



I am open for revival work after July 16 and would be glad to assist in some meetings after this date. Also I would be glad to communicate with a church desiring a religious education director.

CLARENCE WILLIAMS,
Wilmore, Ky.

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GOSPEL TENTS A SPECIALTY.
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HICKORY, N. C.

The Southern Desk Company

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666 also in Tablets

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SOUTHERN RAILWAY SYSTEM

RED EYES Dickey's Old Reliable Eye Water cools, heals, strengthens, cleanses. Use after sewing, reading, driving. Drug stores or by mail 25c.

DICKEY DRUG CO., BRISTOL, VA.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

LOUISBURG CALLS

Has your chapter elected its delegates to the coming Louisburg summer assembly? Miss Blanche Barringer, Chapel Hill Street, Durham, N. C., is conference secretary, and the names of your delegates, together with their registration fee of $1.00 each, should be sent her at once.

The assembly begins Monday night, July 7, and ends Friday afternoon, July 11. A total cost of $6, which includes the registration fee, will furnish your delegate with room and board for the entire five days. Each delegate is expected to furnish own bed linen. In sending your delegates' names to the conference secretary, also state name of your chapter, address and district. And don't fail to send in your mission pledge money to Mr. C. Gherman Cobb, Conference Treasurer, Goldsboro, N. C., or you may bring it with you to Louisburg and pay it to him there.

This year there will be an especially attractive program of inspiration, education, and wholesome recreation. Fun, laughter and cheer will be in order—"All for Christ."

The time? July 7 to 11.

The place? Louisburg College, Louisburg, North Carolina.

The great event? Annual Epworth League Summer Assembly of the North Carolina Conference.

The presiding officer? Rev. Thomas McM. Grant of Wilson, N. C.

The dean? Rev. E. L. Hillman, of Greenville, N. C.

Central office representative? Mr. E. O. Harbin, Nashville, Tenn.

"All roads lead to Louisburg."

THE ROANOKE UNION

At Plymouth, March 29, an Epworth League Union was organized in the Elizabeth City district embracing the following charges: Columbia, Plymouth, Roper, Williamston, and Windsor. The officers elected met with the district secretary in April and laid plans for the first meeting. The initial meeting was held Monday night, May 26, at Williamston. Sixty-five attended. One of the most encouraging features was the fact that every league present was represented by its pastor. When the leaguers see their pastors interested to the extent of being present on such an occasion, they have a greater desire to make their organization worth while. Rev. P. O. Lee delivered an inspirational address on the subject, "The Tiny Things of Life." It was voted to name the new union "The Roanoke Union" and to meet quarterly until things get under way. A social hour was enjoyed at the conclusion of the business session. The following are the officers of the Roanoke Union: Miss Mary Pruden, Windsor, president; Miss Louise Brinkley, Plymouth, vice president; Miss Martha Leggette, Williamston, secretary and treasurer.

CREEDMOOR SENIOR EPWORTH LEAGUE

Some time ago the young people of the Creedmoor Methodist church met and organized into a Senior Epworth League. We have 25 on roll. With such a membership and the willingness to work we are anticipating the accomplishment of much good. The officers are:

President—Lou Pitts.
Vice President—Durward Fleming.
Sec.-Treas.—Sue Fleming Thompson.
Cor. Sec.—Annie Fate Aiken.
Era Agent—William Lyon.
First Supt.—Kathryn Bullock.
Second Supt.—Margaret Garner.
Third Supt.—Marguerite Fleming.
Fourth Supt.—Lelia Bullock.

Once during the month a social is held. Two or three ladies of our church furnish refreshments each time. The following have served us: Mesdames J. A. Pitts, C. W. York, C. D. Lyon, H. H. Bullock, B. G. Rogers, Wade Rogers, Kate Burch, and Joseph Thompson. We appreciate their interest and willingness to help us. Annie Faye Aiken, Cor. Sec.

All Epworth League chapters of the N. C. conference who have not already remitted their mission special pledge or anniversary day offering for this year are urged to please forward same as early as possible or not later than July 4. This will greatly enable us to complete our report and eliminate the last minute rush to pay same at the assembly which is to be held at Louisburg College July 7-11. Every chapter is urged to send new pledge by delegates to the assembly. A pledge from every chapter in the conference is our goal for next year. Help us make this possible. On to Louisburg. C. Gherman Cobb, Treas.

Western North Carolina Conference

PROGRAM SENIOR ASSEMBLY, W. N. C. EPWORTH LEAGUE, LAKE JUNALUSKA

Monday, June 30

1:00-6:00 p. m. Registration and assignments.

7:00 p. m. Banquet and get-acquainted program.

Theme: "World Winning."

Tuesday, Wednesday, Thursday, Friday

6:40. Flag raisings.

6:45. Morning watch, led by Rev. Nat G. Long.

7:30. Breakfast.

8:30. Devotions. Theme, "Service," led by Rev. Fred Hedgepath.

8:45. First day, president's address; remaining days, forums.

9:15. Business session.

9:45. Bible study. Text, The Bible.

Rev. C. M. Pickens, first chapter of Acts.

Rev. C. S. Kirkpatrick, II Timothy.

Rev. R. C. Goforth, Life and Work of Apostle Paul; Acts 9-20.

Professor C. H. Trowbridge, Modern Applications of Christ's Teachings.

10:30. Recess.

10:45. Mission study.

Blind Spots (Leiper), Rev. R. C. Goforth, Rev. Nat G. Long.

All in the Day's Work (Phillips), Mrs. W. G. McFarland, Rev. Fred Hedgepath.

11:30. Classes in methods:

Devotional, Rev. Fred O. Dryman.

Missionary, Miss Blanche Gluck.

Social Service, Mrs. W. G. McFarlan.

Recreation and Culture, Rev. H. F. Duncan and Miss Grace Anthony.

Hi-League, Rev. B. Frank Pim.

Life Service, Rev. Nat G. Long.

12:15. Recess.

12:30. Lunch.

1:30-3:00. Rest and quiet.

3:00. Committees, faculty, cabinet, etc.

4:00. Directed recreation — games, hikes—Rev. H. F. Duncan, Miss Grace Anthony; swimming under direction of Rev. R. H. Caudill.

6:30. Supper.

7:15. Vespers, led by Rev. B. Frank Pim.

Vespers on Friday a consecration service. Mr. Long and Mr. Pim.

8:00 p. m. Tuesday, address by Mr. Pim.

Wednesday, address by Mr. Long.

Thursday, stunts and plays by districts and groups.

Friday, awarding of Armstrong medal, Falls cup, Ivey cup, seals, certificates, and diplomas. Fourth of July fireworks.

SING IT!

Up to Junaluska, came a jolly bunch one day;
They had heard and read of what other people say,
But when the lines of beauty out before their vision rolled,
They had to say it all is true, the half has not been told.

CHORUS

It's a long way to Junaluska,
It's a long way to go.
It's a long way to Junaluska,
To the dearest place I know.
Goodbye, dusty city,
Farewell, market square;
It's a long, long way to Junaluska,
But my heart's right there.

(Tune: Tipperary. We think the author is Mrs. Stuart.)

COMING?

Are you among the number of happy folks on the way to Lake Junaluska for our Epworth League assemblies? Reports from the various chapters, unions, and districts indicate that each district is to have a larger delegation this year than formerly. Junaluska is calling YOU. Forget NOT to bring your Testament, your handbook, your tennis rackets, hiking shoes, kodaks, etc.

Children's Storyland



LET ME TELL YOU THIS

Several times today, between calls and letters and the varying duties of the office, I have caught myself wondering what would be best to prepare for my young friends over Georgia. Many things present themselves each week, but in seeking to give variety and meet the response of the wide range in ages, it is sometimes puzzling to know just what, among all the multitude of suggestions, would be best suited for the moods and tastes of the readers that particular week.

Today, while my mind was going through its mental gymnastics, jumping over this idea, running past that and finally settling itself in a great open space where all seemed blank and barren, a man came into my office. He immediately looked out of the window at something that attracted his attention, and said, "Look at the poor little bird." I looked and there on the concrete walkway was a young Blue Jay. It gave a wavering little cheep and a queer little hop, and then paused. It hopped again and we soon saw that the little bird was trying to fly to the top of an old saw-horse which some workmen had been using. Not more than six inches could it hop from the ground, but again and again it tried, flapping its wings and making every attempt to fly.

We turned from watching the little bird and went on with the business. But later, when that was finished, I looked again out the window and there, to my surprise, the little bird was still hopping and still trying to fly. By this time it could bring itself about a foot off the ground. I am afraid that the little bird distracted my attention from the serious and solemn affairs of business. For many times during the afternoon I paused to watch and every time I could see that progress was being made. Each attempt brought the bird higher and higher and nearer to the accomplishment of its purpose.

Late in the afternoon, when I looked the last time, the bird was resting and I thought, "Poor little birdie, you deserve your rest and I don't wonder that you are nearly exhausted." But my sympathy was wasted, for again it tried and that time it lacked only a few inches of reaching the top-most bar of that old saw-horse. And so I came home, with the little bird resting once more. . . .

It is now nearing midnight and I should be sleeping, but when I closed the book I was reading, I heard a mocking-bird singing in the tree outside my window and I thought again of my little friend of the afternoon—I kept thinking of him and my mind wonders, "Did he make it? Did he reach the top?" I don't know, but I somehow believe he did. But this I do know, whether or not he accomplished that feat in the realm of "birdland," he did one thing for me.

Never have I seen such a manifestation of perseverance, either in man or bird or beast. Never have I seen any living thing try so hard, or work so long, or appear so patient, all the while cheeping the best song it knew, as that little Blue Jay. "Oh," you may say, "it is just bird nature to keep on trying until it develops its wings and learns to operate them with the greatest of ease. A little bird must try and try before it can fly." That may be true, my friend, but wouldn't it be a fine thing if we young people had that quality? It is mighty easy to begin a project, to start on some seemingly worth while work, to become excited over the making of new plans and programs. But it is easier still, when our first attempts bring us only a few inches above the level of our beginning, to lose heart, to lose interest and to lose hope; and before we know it we are off on a new venture. We lack the courage and the perseverance of even the baby Blue Jay. . . .

So I sit here writing, as the clock ticks close to the midnight hour, and I find myself making a covenant. . . . . There's myself . . . and God . . . and a little Blue Jay. . . . And the covenant? Why, it is just the same as you would make if you had watched the little bird try—and try.—Mrs. A. B. Brown, in Christian Index.

A DOG OWNED BY 300 CHILDREN

"Won't you give five cents to save our 'Jerry?'" With this caption, written on posters by childish hands, a save-Jerry-from-the-dog-catcher drive was recently launched among the pupils of the Sam Hughes grade school at Tucson, Arizona. In immediate response to the plea, nickels and pennies, sweaty from being clutched tightly in small palms, were brought to school and soon the fund was oversubscribed. A license tag and collar were bought. Now the shadow of the dog catcher no longer menaces Jerry, the school dog.

When the first pupil arrived at the newly built school three years ago, Jerry was there, wagging his tail. He has been there ever since. Once he was a friendless stray. Today he has slightly more than three hundred owners and playmates. Each pupil enrolling at the school automatically becomes part owner of Jerry. The dog lives on the bounty of his friends, and no mother of a Sam Hughes pupil ever put up a lunch without hearing, "Don't forget Jerry, mamma."

Of the three "R's" of the school room Jerry knows nothing but of the three "R's" of the playground—running, romping, and rollicking—he is past master. Jerry insists upon taking active part in all games that are played.

Just before school time one day, Jerry fell into the hands of his arch enemy. Like wildfire the news spread over the school yard that the dog catcher had Jerry. In a moment the dog's owners had rallied around. No dog catcher is man enough to face the indigation of three hundred children. This one turned tail and fled. Several other times Jerry narrowly escaped being taken to the pound, and at last his worried small owners collected the money and bought him a license. Now Jerry is safe.—Vincent B. Wilson, in Our Dumb Animals.

MAKING FRIENDS WITH A DEER

Fifty miles from a railroad, seven miles from provisions or a store of any kind, the Baby Grand in which we were motoring, came to a contented stop. Fifteen feet beyond ran a singing mountain river. Towering two hundred feet or more overhead redwoods clustered about us in friendly fashion.

Bluejays scolded as they darted higher. Robin red-breasts peeked cautiously over branches. Inquisitive chipmunks and Douglas squirrels sniffed inquiringly into every package as fast as we unpacked them.

"Lunch before we make camp," said the man-half of the team.

"Of course," I replied, as though any one could think otherwise.

"Look," came a cautious whisper.

I had been doing nothing else but look, too amazed, thrilled, to speak myself.

Into the camp, picking her way daintily, came a beauteous doe. Ernest Tompson Seton is the only one who has ever been able to express the manner of deer getting over the ground. He said: "They do not run on the ground. They only come down occasionally to caress it with their dainty hoofs."

"Dear old 'Scar Shoulder,'" I breathed.

On her right shoulder was a spot bare of covering, as though she had been badly wounded. I grabbed the first thing to eat I could find. It proved to be a box of graham crackers. How old Scar Shoulder came to have them! After throwing out two, which she came forward carefully to get, I held the third at arm's length.

"Come and get it," I coaxed. Over and over I repeated the words.

Slowly, gracefully, she came. She ate six. Then I held out my hand. "All gone," I said. She did not believe me. She nosed each hand and my shoulder, then walked indifferently away. Not until

then did I breathe below the second row of lung cells.

Every meal she came. The second day she began eating off the table from a plate; graham crackers, English tea biscuits, nectarines, bananas, potatoes, almost everything offered. She followed me along the path nosing for food.

Scar Shoulder would come directly to me in a line of five others, nose my shoulder, my hands, my pockets, ignoring the rest with a beautiful poise. She became really brazen toward the last, trying to take what I was eating myself; her little nose kinkling in eager anticipation.

And her little cousin, "Haughty Henry." He could not have been more than a year old, so dignified he would not run a step nor eat out of one's hand. Put food on the toe of my boot, lay it right beside me, he would get it gingerly and back away; his nose just an inch higher in the air.

I "stalked" him for forty minutes before I could get a good picture of him. He simply would not nose in the sun. I got one good picture—and forty scratches from fallen trees and shrubs. All the time I do believe Haughty Henry was laughing at me. I suppose next year he will have grown out of recognition. Yet, Haughty Henry would cross the stream, come directly to our camp, eat all we would give him, and go directly back. He ignored the campers above and below us along the river.

Not once did we raise our voices or move suddenly. We have company every meal. Our tent was occupied practically all of the time by "guests."

"Wild" animals are not wild if they are accorded the courtesy to which their grace and beauty and friendliness entitle them. And whoever originated the expression "dumb animals" was not counting at all on anything but speech.

Gray squirrels, Douglas squirrels, chipmunks ate from our plates while we were at table. Occasionally they would mistake a thumb or finger for a bit of food, and then we found out how hard they could bite. I believe from the great quantities of grapes they stored away that a "still" could be found nearby.

I am wondering if we will find Scar Shoulder there this year, and if the little bushy-tailed rascals will know us when we arrive.

"To have a friend you must be one," applies especially to "wild" ones.—Janeith Knight, in Our Dumb Animals.

Three-year-old Polly was visiting in the country. She ran indoors to her grandmother, crying that she was afraid of the cow.

Her grandmother replied:

"Polly, the cow can't hurt you, it is on the other side of the fence."

Said Polly:

"If a cow can jump over the moon it can jump over that fence."—Western Christian Advocate.

"How did the expression, 'Killing two birds with one stone,' originate?"

"It seems a Scotchman went hunting!"—Judge.

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The captives enquire of fasting.	ZECHARIAH 7, 8.
12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:	8 ¶ And the word of the LORD came unto Zĕch-a-rī'ah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

ELIZABETH CITY DISTRICT MEETING

The Elizabeth City district meeting will be held at Gatesville June 26, 9:30 a. m. to 4 p. m. Every society in the district (adult, young people, and junior) is expected to be represented. All new societies should have full delegations. Each president will give brief report for 1930. Council and conference members and some of our leading workers in the district will be on the program.

Mrs. R. H. Willis, Sec.

At our recent district meeting at Beaufort an amount of $50 was asked to be sent to Miss Dora Jane Armstrong for her hospital work in Wembo Nyamo, Africa. Miss Armstrong writes such an appreciative letter and says she will use it in buying syringes and needles in giving hyperdermics to the lepers.. Mrs. Gertie Matthews has charge of that fund. All those auxiliaries that promised money, please send to her at your very earliest. We want to send Miss Armstrong the money this quarter. Mrs. Matthews' address is New Bern, N. C.

Mrs. Flora M. Kendall, Sec.

SEMI-ANNUAL ZONE MEETING OF ELIZABETH CITY DISTRICT

The zone meeting of the Perquimans and Chowan county auxiliaries was held at Woodland church May 29, 1930. The devotional services was conducted by Rev. J. L. Smith. Mrs. R. E. Brinn, the zone president, presided.

Miss Addie Mae Williams, in an address of welcome made the delegates and visitors feel at home, and Mrs. Stephenson gave a gracious response.

The roll of zone auxiliaries was called, five of whom were present. Ten auxiliaries were well represented and 62 visitors were present. The zone had five auxiliaries on the honor roll, including young people's and children's.

The message of the president, Mrs. Brinn, was one of encouragement. She expressed her appreciation of the cooperation given her and her satisfaction with the enthusiasm and impetus given to the work as a result of the zone meetings.

Music was rendered by the Winfall choir.

Mrs. R. H. Willis, district secretary, brought her message full of inspiration to the meeting, her subject being "Why We Should Promote Our Work." Her hearers could not fail to catch the glow of her enthusiasm and zeal.

In a paper Mrs. H. O. Stokes discussed "What We Owe to Our Missinary Society.

The reports from young people's auxiliaries of the zone showed excellent work being done.

A paper, "Spiritual Cultivation," was read by Mrs. DeLaney.

After a bountiful lunch, served by the ladies of Woodland church, the president called the meeting to order for the afternoon session.

Four members of the zone auxiliaries had left us to join the church triumphant: Miss Willie Evans, Mrs. J. E. Perry, Mrs. S. I. Harrell, Mrs. Minnie Costen White, and for these a memorial service was held, conducted by Mrs. G. T. Hawkins. Mrs. W. B. Tucker sang as a solo, "The Land of Unclouded Day."

An invitation from Edenton was accepted as the place for the next zone meeting.

On motion by Mrs. DeLaney a rising vote of thanks was given to the Woodland church for the bountiful dinner and their kind hospitality.

Mrs. B. W. Thach, Sec.

THREE NEW ORGANIZATIONS

Elizabeth City district comes to the front this quarter with three new organizations:

A young people's society at City Road church, Elizabeth City. Of this fine group of young people and their splendid work you will hear more later.

Holly Springs, an adult society, on the Williamston charge. The following officers were elected: Mrs. R. J. Hardison, Williamston, R. 4, president; Mrs. C. L. Daniel, vice president; Mrs. M. B. Hardison, corresponding secretary; Miss Eliza Coltrain, recording secretary; Mrs. Lee Hardison, treasurer; Mrs. G. F. Goddard, Voice agent.

South Camden, an adult society for adult society for South Camden charge, organized by Mrs. H. B. Baum, with a membership of ten enthusiastic women. So in earnest are these good women and so anxious are they to see the different departments of work of forward in their society that six assumed the duties of two offices each. Mrs. Baum, our district superintendent of young people, is interested not only in young people but works enthusiastically with adults in their organizations.

We welcome these new societies. May God's richest blessings rest upon them and their work.

FAYETTEVILLE DISTRICT MEETING

Rev. S. A. Cotton read John 4:31-38 and prayed earnestly for the presence of the Holy Spirit to guide and bless the activities of the meeting.

Mrs. Paul Barringer graciously welcomed us to Sanford and to Steele Street church and Mrs. A. E. Brown responded for the conference.

Mrs. J. W. Whitehead called the meeting to order, appointed a secretary, and called for auxiliaries represented. While only 22 out of 38 auxiliaries responded, there were 80 members present at the opening and 140 delegates attended.

Mrs. Whitehead's message evidenced careful study of conditions on the district. She stressed the importance of Bible and mission study, reading the Missionary Voice, organization of children and young people, praying for our work, and giving until it hurts, if necessary to maintain our work.

"Achievements of auxiliaries" contributed much of interest. Bynum auxiliary had a most helpful week of prayer and closed with a special service on Sunday; St. Paul's found joy in observing week of prayer services with the Elizabeth Lamb, Barker's and Regan auxiliaries; Camp Ground's president refused reelection, but when many made excuses and refused office she said: "I can't be president again, but I'm a candidate for superintendent of children's work. They need help." She had the pleasure of having her small daughter secure 13 new Bright Jewels the first month; Belle Bennett helps with the baby roll, Bright Jewels, Epworth juniors, junior aid and other activities of the church; Hay Street (adult) executive committee devotes every fourth Monday afternoon to prayer and planning for the work; Steele Street has doubled its subscribers to the Missionary Voice this year; and signs of improvement are evident from many reports.

Officers' training groups were given half an hour, and then Mrs. F. B. McKinne was welcomed. The subject of her address was "Missions." Any woman present will have no shadow of an excuse for failure to do her best to measure up to the privileges and obligations of our year's work.

After special music and the devotional, "The Pentecost for Today" lunch was served in the dining room of the church.

The afternoon session was featured by an eloquent plea for children's work by their beloved friend, Mrs. N. H. D. Wilson, and a comprehensive, earnest appeal for maintenance of the work by Mrs. T. H. Sutton.

The gift of a life membership to Mrs. B. C. Gorham, for many years treasurer of the auxiliary from Hay Street, was announced. Mrs. Whitehead appointed Mrs. D. C. Lawrence of Sanford chairman of the Sanford-Carthage zone, and Mrs. Mattie Clark of Elizabethtown chairman (leader) of the Cape Fear zone; zone leaders were requested to appoint mission study leaders at once.

The secretary was instructed to write to Mrs. Junius Wren expressing regret that she was unable to be present, to the Roseboro auxiliary and the Elizabethtown auxiliary expressing appreciation of their message to the conference.

The resolutions committee reported, and gratitude for the gracious hospitality and prayerful co-operation of Steele Street church was expressed by a wholesouled vote.

After an earnest appeal to surrender our lives more fully to the power of the Holy Spirit, the meeting closed with the Apostles' Creed. Elizabeth Lamb.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION FOR MT. AIRY DISTRICT

A letter from Mrs. J. L. Woltz, district secretary, tells us that she has a new adult organization at Helton on the Mt. Airy district, with twenty members and the following officers: President, Mrs. G. Murray; vice president, Mrs. Bryan Kirby; secretary and treasurer, Mrs. Dent Pennington; corresponding secretary, Miss Gertrude Perkins. These women are looking forward to enrolling all the women of the church in their new society and are most enthusiastically beginning their new work. We congratulate both the members of the auxiliary and Mrs. Woltz and welcome them into our "missionary family."

Address of all officers is Helton, N. C.

APPEAL TO YOUNG PEOPLE'S SOCIETIES

One of the outstanding events of our recent annual meeting in High Point was the action of the young people's societies in presenting to Miss Yamagata, our Japanese girl at Weaver College, a love gift of $100 for a summer school course to equip her for entrance into the junior class at Scarritt College this fall. Mrs. V. L. Stone, who was asked by the conference to receive this fund for Miss Yamagata, is very anxious to have the amount sent to her right away as the summer school began this week, and it is very necessary for these funds to be in hand, and she is asking that all the young people's societies who contributed to this gift will please send to her within the next few days the amount promised. Mrs. Stone is very anxious to know what societies have promised to donate to this fund, and if there is a society that cannot send in the amount right away, please send her your name and address that she may know with whom to communicate.

LENOIR CIRCUIT MISSIONARY MEETING

Mrs. G. A. Tuttle of Lenoir writes us of a most interesting meeting of the Lenoir circuit auxiliary held at the circuit parsonage on May 29. Under the leadership of Mrs. Roy Houts the four misionary societies of the Lenoir circuit, viz: South Lenoir, Colliers, Olivet and Littlejohns have perfected a circuit-wide Woman's Missionary Society. Thursday's all day picnic was the first meeting of this unique organization which presages a greater interest in missions and broader activities in the churches of the circuit. Each of the four societies were well represented by both adult and young prospective members.

The district secretary, Mrs. A. D. Abernethy, was present and made a stirring appeal for all societies to reach the conference honor roll this year.

Among the 80 present were Rev. J. S. Hiatt, P. E. of the district, and Mrs. Hiatt, several ministers and friends from Watauga county and from Tennessee. The meeting was called to order by the pastor of the circuit, Rev. Roy Houts, and after prayer by Rev. A. C. Gibbs, Mrs. Houts took the chair and called the program which she had arranged for the occasion. There were short talks by the ladies who had attended the annual meeting at High Point, all of whom felt it had been a worth while and delightful experience. Several of the ministers expressed their appreciation of the woman's work and Rev. Dwight Ware brought an interesting account of the doings of the General Conference at Dallas, Texas, as he recounted some of the glorious achievements of our great church in missionary endeavor, the Lenoir circuit unit felt proud and grateful for having a part in such work.

Shortly before the noon hour a general get-together half hour was enjoyed during which time the picnic baskets were unpacked and the long table in the "parsonage park" was spread with the delicacies which made up the gorgeous repast.

During the afternoon Miss Beatrice Rector of Colliers and Miss Ruth Hayes of Lenoir entertained with readings and the Houts family orchestra rendered a much enjoyed musical number. The meeting adjourned with everyone feeling well fed, physically, mentally and spiritually and united in the opinion that it would be hard to find a more pleasant place or a more hospitable home than that of the pastor of Lenoir circuit, Rev. and Mrs. Houts.

WINSTON-SALEM DISTRICT MEETING

As all the district meetings for this year have been held within the last two weeks and as it is impossible to "pass them all on" in one issue of our Woman's Page, we have decided that in order to be impartial we will give the reports of them in the order in which they met and which entitles Winston-Salem district to the first report.

This meeting was held at Burkhead church and which your editor had the pleasure of attending was an enjoyable, helpful and profitable occasion. In the absence of Mrs. J. G. Sterling, district secretary, whose recent bereavement brought sorrow and sadness to her coworkers, the meeting was presided over by Mrs. C. C. Weaver, conference president.

The opening devotional was conducted by Mrs. W. R. Harris, who spoke briefly on the essentials of success in the missionary work, stressing especially the value of faith, willingness to serve, friendship with God, and love as necessary requisites. Welcome was extended the visitors by Mrs. S. H. Scott, president of Burkhead Society, and in appreciate words Mrs. Weaver voiced the appreciation of all present for the kind greeting extended us.

As the secretary, Miss Lillian Yow, called the roll of societies, 85 responded and with others who arrived later the number swelled to more than 100. Following the delegates' hour in which gratifying and encouraging reports were given, Miss Marian Brincefield of the Bethlehem House gave an itneresting report of her activities and expressed genuine delight at the prospect of a new, larger and more commodious building in which to carry forward her work, which with the building of the proposed Bethlehem House by the Woman's Missionary Council will become a reality.

Prior to taking the pledges for the year's work Mrs. Weaver gave a most inspiring talk on the Pentecost of today, stressing the necessity for the united cooperation of all our conference women to bring to success the work we have planned to do. A vocal solo by Mr. Clarence Southern, director of the Burkhead church choir, was enjoyed by the entire audience.

After a delightful luncheon served in the basement of the church the afternoon session opened with hymn 190, and was followed by an itneresting inspirational talk by Mrs. H. A. Dunham, who told of some of the achivements of our organization for the past year, and bringing out some of the "high lights" of the recent Council meeting. Mrs. Fred Hackney, district superintendent of social service, made a splendid talk on the work of her department and was followed by a presentation of mission and Bible study by Mrs. W. R. Harris. Children's hour, which was in charge of Miss Amy Hackney, conference superintendent, was an interesting part of the day's program. After a talk by Miss Hackney on the work of the children and of what they had accomplished during the past year, an original play by a member of the Burkhead Children's Society was presented and brought out most clearly "What the Church and Its Activities Mean to the Children."

An impressive devotional by Mrs. H. A. Dunham closed the day's program.

YOUNG PEOPLE'S DISTRICT MEETINGS IN JULY

Mrs. J. Frank Spruill, conference superintendent of Y. P. work, asks us to announce that the young people's district meetings for the conference will be held between July 20 and 30. The postponement of these meetings from June, when they were held last year, is due to the fact that Miss Julia Lake Stevens, council superintendent of Y. P. work, cannot get to the Western North Carolina conference until July, and realizing what a splendid addition she will be to these meetings, it was decided to wait until she could be present. Mrs. Spruill will announce later the dates and places of meetings.

Sunday School Lesson

JUNE 22

By. Dr. Frank M. McKibben.

The Risen Lord and the Great Commission

Matthew 28:1-20.

The celebration of the nineteenth centennial of Pentecost has brought vividly before the Christian world the stirring events following the resurrection of our Lord. The immediate background of that first Pentecost was the resurrection of Jesus and the giving of the great commission. All of these events were inextricably interwoven. It was a risen Lord who gave this significant commission. It became a part of his plan of world conquest. His death and resurrection made possible the greater access to God himself. It meant the release of Jesus' spirit to all mankind. The groundwork of a great coming kingdom of heaven had been laid through the years of personal ministry on the part of Jesus. Now his resurrected presence and power were enabled to go with the disciples "unto the uttermost parts of the earth."

"The Risen Lord and the Great Commission!" According to the chronology of events surrounding Pentecost, the commission was not given until after the resurrected Presence of Christ had been felt by the disciples. That commission was not obeyed by the disciples until after this resurrected Christ had entered fully into their lives. Very truly, they tarried in Jerusalem until Pentecost had come. From Pentecost came that tremendous dynamic which has impelled disciples of Jesus to cover land and sea in their effort to "Go ye therefore, and make disciples of all nations." One wonders what Christianity might have become without Pentecost.

The present-day Christian world is earnestly reconsidering two major problems, first, how to guarantee to itself the fullest measure of Pentecostal infilling. The second is how it may best fulfill in this day the great commission. Times have changed greatly during the almost two thousand years of Christian history. Certainly these changes have altered many aspects of the world-wide kingdom program. Many revisions in thought, attitude, and activity have characterized modern missionary work. It appears that these revisions are not all concluded. Some missionary work needs redirection. As the nations of the world become close neighbors, as sleeping nations arouse themselves to rapid growth and self-realization, as cultures of East and West intermingle and stand in sharper contrast with each other, changes in missionary outlook and endeavor are bound to be felt.

The missionary impulse of Pentecostal days was relatively simple compared with that of today. In many ways there was a provincial, naive attitude toward the rest of the world characterizing the early church leaders. The conviction rested upon them that Christianity had everything. The rest of the world had nothing in the way of religious insight and experience. Recently - developed means of communication, travel, and cultural and commercial interchange among the nations have cracked wide-open any provincialism, narrowness of outlook and experience, and exclusiveness that may have carried over into modern civilization from the early church. The age-long cultures and religions of Indians and Chinese have become more articulate and are asserting themselves as worthy of attention alongside newer faiths like Christianity. There is little doubt among Christians both at home and abroad regarding the superior merits of their religion; but Christianity must make good its claims, especially in the civilization it produces. This necessity is causing some embarrassment to Western civilization. It all means that new direction must be given to this world-wide kingdom program. Careful, searching thought, statesmanlike planning, and broad, sympathetic attitudes must characterize the Christian world in its present and future efforts to obey the great commission.

But after the direction of this program is determined there still remains the problem of the dynamic that is able to carry it to successful issue. Can we rediscover and release the dynamic of that early Pentecost? Few will deny that, in addition to the necessity of careful redirection, the Christian church stands woefully in need of greater power. How shall she secure it? Is Pentecost to be mere imitatively reproduced in the life of today, or is a Pentecost fashioned for and appropriate to the needs of modern life to be expected? Here again careful thought is required. It is felt by some that more spirit than real thought has so far gone into the effort to "revive Pentecost." God's Spirit has been wonderfully at work during these centuries of Christian history. Possibly we have progressed far beyond the need for the exact kind of Pentecost experienced by the early church. A Pentecost should be looked for that takes into account all the marvelous advances in thought, social experience, medicine, science, and invention; for all these things have profoundly influenced modern thinking and living. God has been in them and is now working in and through them to the betterment of mankind. Pentecost may not come at all through a revival of "old-fashioned revivalism." Other forms and experiences may be far more natural and beneficial to the Christian world. The resurrected presence of our Lord is still felt in our midst. The great commission still remains the major passion of Christian people. How to rethink this commission in this modern day and how to place back of its more complete fulfillment Pentecostal dynamic is a problem to engage the thought and prayer of Christians.—Pittsburgh Christian Advocate.

HEALTH ALL UPSET

Lady Didn't Sleep Well; Was Weak, Suffering Before She Took Cardui.

Cairo, Ill.—A year and a half ago, when she was in a run-down, weakened condition, Mrs. John A. Medlin, of 2901 Commercial Avenue, this city, took Cardui. Here is what she has to say about it:

"At times I would have bad headaches. My legs hurt a great deal. My nerves were all to pieces, and I did not sleep well. I got so I could not sleep a night through.

"I read about Cardui. I began taking this medicine and found it in every way suited to my need.

"I began to feel better very shortly, but I continued taking Cardui as I wanted to feel strong and well.

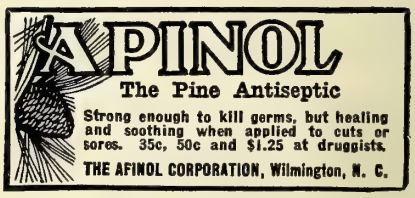
"Before long I was feeling just fine. I slept well. I had a good appetite. Soon everybody was telling me how well I looked. My color was good and I felt like doing my work without any great effort.

"I am glad I took Cardui. I recommend it to others, as my health greatly improved after I had taken it."

If you are run-down, nervous, or suffer every month, take Cardui, a purely vegetable, reconstructive medicine, used by women for over fifty years.

For sale by all druggists.
Get a bottle today. NC-222

Take CARDUI 50 YEARS OF USE BY WOMEN



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Church Organizations

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Ship to address below 72 six-ounce bottles Vanilla to sell at 50c each. When sold we will remit $18.00 and keep $18.00 as commission.

Name .....

Address .....

Organization. .....

N. C. SUNDAY SCHOOL

(Continued from page 16.)

eight of the finest young men of the Duke school of religion. Rev. W. A. Cade, presiding elder, will also assist in the work of the week. The schools will begin on Sunday and continue through Friday, with two class periods of 45 minutes each day. In addition there will be surveys, institutes, and other features. A district-wide institute will be held at Lillington on Monday, June 23, at ten o'clock. Following is a list of the charges where schools will be held June 22-27:

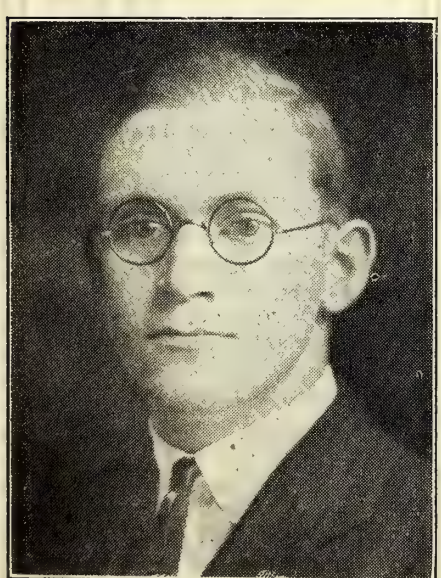
Person Street and Calvary at Person Street.
Carthage at Carthage.
Hemp at Tabernacle.
Elizabeth at Elizabethtown.
Stedman at Cokesbury.
Siler City at Siler City.
Newton Grove at Newton Grove.
Princeton at Fellowship.
Grimesland at Grimesland.
Carrboro at Carrboro.

ROCKINGHAM DISTRICT JUNE 29

The Rockingham district training week follows the Fayetteville training week. During the week of June 29-July 4 Cokesbury training schools will be held on the following charges:

Fairmont at Bethesda.
Biscoe at Biscoe.
Richmond at Steele Mills.
Roberdel at Ledbetter's.
Rowland at Centenary.
St. John-Gibson at St. John.
Wadeville at Ophir.
Lucama at Buckhorn.

The Rockingham district institute will be held at Hamlet on Monday, June 30, at 10 o'clock. Rev. H. C. Smith, the presiding elder, plans to visit practically all these charges during the session of these training schools. The leadership of the presiding elders and pastors and the cooperation of the people promises to make these schools serve in an effective way the most officers and teachers who are serving in the various country Sunday schools of our conference.



Rev. Cecil A. Baker

For Nervous Women



MRS. PORTER L. ARNOLD
1013 So. St. Andrews Street, Dothan, Ala.

"What a wonderful help Lydia E. Pinkham's Vegetable Compound has been to me. I was so nervous and rundown I couldn't be up half the time. When I had taken one bottle of Vegetable Compound I could tell I felt better, so I took seven bottles and I recommend it highly. It helped my nerves and keeps me strong to do my housework and wait on four little children. I hope some other suffering woman will try it."—*Mrs. Porter L. Arnold.*



MRS. JESSIE COOK
R. No. 2, Box 88A, Murphy, N. C.

"I was very weak and nervous and I took fainting spells. My side gave me a lot of trouble too. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—*Mrs. Jessie Cook.*

Lydia E. Pinkham's Vegetable Compound
Lydia E. Pinkham Medicine Co., Lynn, Mass.

No More bed-bugs!
Kill them off quick!
Flit is sold only in this yellow can with the black band.



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TAKES THE GUESS OUT OF BAKING
Austin-Heaton Company, Durham, North Carolina

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SHIFTING GEAR

After having spent several days over at Duke University where I have been trying to teach a course in the pastors' school, I am back at the Children's Home to spend the week-end looking after some very important matters. Thanks to my good friend, L. L. Gobbel, who so kindly took my class Saturday morning, I was privileged to be present at our high school graduating class exercises Friday night and remain for the duties of Saturday and Sunday. It is quite a shift to jump from the environment of the university, now populated with congenial pastors in one school and enthusiastic pedagogues in another, to the exacting details of our big family. But I like the shift, and beg to state that as soon as the present engagement is fulfilled nothing shall pull me away from our Home for any length of time for a long old while.

TWO GIRLS

We have two mighty fine girls with us now who would like to secure positions as office secretaries. After graduating here they spent the past year at North Carolina College, Greensboro, specializing in the commercial department. I have a statement from the college showing that one of the girls can take 100 words per minute in shorthand and that the other can do nearly as well. These girls are deserving, hard working students of pleasing personalities. Any one needing good stenographers will do well to get in touch with us.

ANGEL'S BAND

Mr. Angel, our farmer, is proving quite successful in the handling of the boys who work with him in the open fields. He has notified his boys that he will grade them throughout the summer on each week's work so that when the crops are "layed by" those boys who have shown a willingness to do consistent work will be taken on a mountain trip. Mr. Angel will do this at his own expense. The boys have decided that all of "Angel's band" will go on that trip.

A TRUCK LOAD

On going from the administration building today I noted our large truck filled with boys all dressed up in clean overalls, with faces, hands and feet to match. Enquiry from Mr. Booze, the driver, and superviser of our gardening, brought forth the information that the group was headed over town to the hardware store where each boy would pick out an implement for his own use in gardening during the summer. Each boy will pay for his own tool by doing extra work, for which a nominal recompense will be allowed.

McSWAIN & CO.

The first group to picnic on our grounds since my arrival here was the interesting band from Epworth, Concord, as they came over one day last week, piloted by their beloved pastor, Rev. J. E. McSwain. We were glad to turn this helpful group loose on our grounds and to note that soon the visiting children had made lasting friends with our children. Some of the good ladies picked one of our fine little girls to claim their interest in clothing and in otherwise serving from time to time. We like McSwain and his company.

GIFT DAY

What is so rare as a fifth Sunday in June? Let's make this day one of our finest gift days. Quite a number of our Sunday schools remembered the Children's Home last fifth Sunday, and on behalf of our 278 children, I want to thank every one of them most cordially. The March fifth Sunday offerings amounted to $3,084.14, more than double those of December. Let's make the June offerings go to at least $4,000. We certainly need the money. One hundred and five bills amounting to $10,229.89, sixty and ninety days old, are unpaid. Some of our creditors are anxiously awaiting their checks. Please enjoy June 29, the next fifth Sunday, as a real gift day to the needs, pressing needs, of the Children's Home.

CHECK AND DOUBLE CHECK

I am persuaded that some of our congregations have collected their Children's Home ten per cent assessment but have not forwarded it to us. Brother Pastor, will you kindly see that this money is checked to us? Please check and, if necessary, double check on this important matter.

A GOOD WOMAN

Mrs. E. W. Russell, one of the best women I know, a leader in the congregation at Harrison, Pineville circuit, writes as follows: "After reading your piece in the Advocate about how slow the ten per cent assessments were coming in I just felt like our church should get up its amount and send it in. Therefore find enclosed check for $45. We are certainly going to stand to you and do what we can for the Children's Home as you lead it in growing Christian character. You will notice that the enclosed check completes payment on our assessment of $90. We enjoy reading The Chronicle very much."

"Hey!" yelled the chauffeur, "don't you know anything about the rules of the road?"

"Well," said the humble pedestrian, "I know that the Golden Rule doesn't seem to be one of them."—Exchange.

She Lost 19 Pounds of Fat in 27 Days

During October a woman in Montana wrote—"My first bottle of Kruschen Salts lasted almost 4 weeks and during that time I lost 19 pounds of fat—Kruschen is all you claim for it—I feel better than I have felt for years."

Here's the recipe that banishes fat and brings into blossom all the natural attractiveness that every woman possesses.

Every morning take one-half teaspoonful of Kruschen Salts in a glass of hot water before breakfast.

Be sure and do this every morning for "It's the little daily dose that takes off the fat."—Don't miss a morning. The Kruschen habit means that every particle of poisonous waste matter and harmful acids and gases are expelled from the system.

At the same time the stomach, liver, kidneys and bowels are toned up and the pure, fresh blood containing Nature's six life-giving salts is carried to every organ, gland, nerve and fibre of the body and this is followed by "that Kruschen feeling" of energetic health and activity that is reflected in bright eyes, clear skin, cheerful vivacity and charming figure.

If you want to lose fat with speed get an 85c bottle of Kruschen Salts from any live druggist anywhere in America with the distinct understanding that you must be satisfied with results or money back.

W. F. GRAY'S GENUINE OINTMENT PRICE 25c NASHVILLE, TENN.

Gray's Ointment

for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write

W. F. GRAY & COMPANY
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When in Washington, D. C., Stop at

PROCTOR'S

1826 G Street, N. W.—2 blocks west of White House. Running water, tub and shower baths. Garage space. Automobile parties a specialty. A home like place to stop. Rates reasonable.

Individual Cups

Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover $9.00. Glasses $1.00 dozen. Collection and Bread Plates.



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In this week's orphanage page in the North Carolina Christian Advocate I am reproducing two or three paragraphs from my annual report to the board of trustees of the Methodist Orphanage. In order that the friends of our cause may better appreciate the character of our work, I want to ask that they read these paragraphs.

* * * *

The fifth Sunday in this month is just one week off from this coming Sunday. I am asking and urging all Sunday schools which do not remember us with a monthly contribution to send us their fifth Sunday offering as a special. Superintendents and teachers are requested to ask their classes to come prepared to make their offering the fifth Sunday for the benefit of our 334 children. One hundred per cent co-operation upon the part of our Sunday schools is earnestly desired.

* * * *

The physical condition of all of our children is carefully looked after. Each year they are examined and those needing attention are treated by specialists. If any are found to be under weight they are put on special diet. As a result of this careful supervision, we have not had a single case of serious illness among our children for the past twelve months. The doctors do not hesitate to say that our children enjoy much better health than children in private homes. We have not had a death among us in 12 years.

* * * *

The report of the auditor will show that we have operated the orphanage free of debt. Our per capita cost per annum is $36.43 less than the average per capita cost of the thirteen largest orphanages in the two Carolinas. When we take into consideration the fact that we have the largest number of children in the history of the institution, and at a period of acute financial depression, I think we have cause for rejoicing. While many institutions in our state, of a similar nature, have been forced to go heavily in debt in order to meet their operating expenses, we have paid all of our bills promptly each month. From the beginning of our work it has been the policy of this board, and those who have been at the head of the institution, to avoid incurring debt. It is our firm determination to continue following this wise business-like policy. The closest economy, consistent with the well being of our children, will continue one of our major objectives.

* * * *

Since our last annual meeting two bronze tablets have been placed in the vestibule of the Vann building, which commemorates the noble deeds and distinguished service of three of our de parted friends—Mr. and Mrs. S. C. Vann and Mr. Joseph G. Brown. Some time ago these tablets were unveiled at the conclusion of an appropriate service, held in the chapel, where tributes of a high order were paid these noble benefactors of our home by Dr. R. L. Flowers and Rev. N. H. D. Wilson, D. D.



Brother and Sister at the Methodist Orphanage, Raleigh, N. C.

During the year two beautiful oil paintings were presented to the orphanage. The sons and daughters of Rev. J. W. Jenkins gave us a life-likeness of their father. The Orphanage Alumni Association on Easter Sunday presented to the orphanage a beautiful painting of Mrs. Mattie Atwater Jenkins, whom they honored and loved as a mother. These old paintings and bronze tablets are concrete illustrations of the high esteem in which these great servants of the church were held by the children and friends of this institution.

* * * *

Since coming to the orphanage my greatest desire has been to make this, not an institution with iron clad rules where the finer sensibilities of our children would be disergarded and suppressed, but to make it a Christian Home. We have tried to develop as best we could happy, contented children, growing up to maturity that they might go out into society qualified and re-inforced to take their places along by the side of other normal young people to fight successfully the stern battles of life. Through these years our purpose has not wavored. This objective is constantly held up before our corps of workers as the one ideal worthy of our best efforts. As far as I know, not a child has ever left the home without having made a previous confession of faith in the Christian religion. No one can come in contact with our young people without feeling instinctively that they are happy in their home life. When they go out to take their places in the world they are so normally developed and the transition is so natural that they find no difficulty in adjusting themselves to a new environment. We feel sure that this is the highest achievement that can possibly come to us in molding and fashioning the lives and destinies of those committed to our keeping.

Roaming interestedly through Harlem, a stroller eavesdropped on this conversation between two colored preachers. "Where you-all a-preaching now, brother?" "Nowhere," was the answer. "A fine preacher like you is, too," said the first. "That's just it," retorted the other. "I'm a preachin' preacher, and what that last congregation wanted was a prayin' preacher, and that ain't in my line. Seems like they's too much specification nowadays."—New Yorker.

Hate wrecks; love erects.



Baby Cottage, Methodist Orphanage, Raleigh, N. C.

WEAVER COLLEGE COMMENCEMENT

The fifty-fourth annual commencement of Weaver College occupied the days from Friday, May 30, through Tuesday, June 3.

On Friday evening the senior class presented the play, "Grumpy," with Carlyle Rutledge, '30, of Stanley, N. C., in the title role. Mr. Rutledge has had considerable experience in depicting the characters of old men, and his part in this play was done with distinction. The play was almost a monologue as at least forty per cent of the lines were Grumpy's. The action was deliberate but sincere and absorbing. The remainder of the cast gave good support and the play was pronounced one of the best in recent years. Other seniors in the play were James T. Barden, Jr., of Wilmington; Erwin Starnes of Candler; William Newsome of Kinston; H. K. Pak of Songdo, Korea; Evelyn Bradshaw of Relief; Loleeta Smith of Asheville, and Eleanor Trowbridge of Weaverville.

Saturday evening the juniors representing the two pairs of societies debated the question, "Resolved, That the state of North Carolina should adopt the amendment calling for the classification of property for taxation." The affirmative was represented by Mr. James Clemmer, Jr., of Rockingham, and Miss Irene Bennett of Bald Creek, from the Delphian and Memosynean societies, respectively. Mr. Grady Bartlett of Swannanoa and Miss Virginia Styles of Asheville representing the Cliosophic and Euterpean societies, defended the negative and received the decision of the judges.

The commencement sermon was preached Sunday morning by Rev. James G. K. McClure, Jr., president of the Farmers' Federation. The sermon was inspiring to all who still have the glow of youth within them and met a warm response from the seniors and their friends.

The annual sermon to the alumni was delivered Sunday night in the chapel by Rev. J. F. Armstrong, '02, pastor of the Hillside Methodist church in Asheville. Rev. Mr. Armstrong developed analytically the elements in character which led to success in religious or other lines.

In the declamation contest for the medal on Monday morning the decision was given to Mr. Frank Starnes, 30, of Waxhaw. The Bland orator's medal was won by Erwin S. Starnes, '30, of Candler. Monday evening the reading contest was won by Miss Ruth Ellen Kinsland, '31, of Weaverville.

The address to the graduates was delivered by Rev. James L. Kennedy, '77, D.D., who is a missionary at home on a furlough from Brazil. Dr. Kennedy is the only surviving member of the first class graduated from the college after its incorporation. He spoke interestingly of the college during his school days and of his experiences in Brazil and urged upon his hearers the adoption of a definite purpose and plan in life and the avoidance of trying to achieve something for nothing by means of ill-advised shortcuts to escape thorough work.

The housekeeping medal for the best housekeeping in Crutchfield Hall was awarded to Miss Virginia Cox, '30, of Stanley; the U. D. C. essay prize to Miss Margaret Yount, '31, of Weaverville; the Lucy Reeves medal to the best all round girl student to Miss Eleanor Trowbridge, '30, Weaverville; and the faculty benefactors medal for the student who has contributed most to the college to Mr. Carlyle Rutledge, '30, of Stanley.

Mr. Rutledge, president of the college council, presented to Mr. H. A. Dunham, chairman of the board of trustees, a bank book showing a cash deposit in excess of $1,000 to the credit of the Weaver College gymnasium campaign funds. This was meeting a proposition which Mr. Dunham had made to the class in the spring. He had stated that if the seniors would have on deposit by commencement $25 apiece, he would guarantee the erection of the first unit of the gymnasium within the current calendar year. He felt sure that there would be no difficulty in raising the remainder of the cost of the gymnasium if these seniors who would get no personal benefit from the building would contribute this amount. Mr. Dunham enjoyed the meeting of the challenge as much as the seniors.

One of the most enjoyable events of the year is the basket dinner which is traditionally served on the campus immediately after the graduating exercises. Men and women of all ages who love the college mingle together with happy memories of college days. Some were present this year who had not been back for forty years or more. Much surprise was expressed at the robust appetites which still fail to clear the overloaded tables.

The board of trustees in the afternoon elected as trustees Mr. Sam P. Burton of Asheville, Mr. W. M. Reagan of Weaverville, Judge Guy Weaver of Asheville, and Rev. W .A. Newell of Greensboro. As officers of the board they re-elected H. A. Dunham, chairman, W. D. Harris of Central Bank and Trust Co., treasurer, and Judge Weaver, secretary.

At the business meeting and banquet of the alumni association in the college dining room on Tuesday night talks were made by President C. H. Trowbridge, Coach H. R. Baker, Captain James T. Barden, '30, of the football team, and Captain O. H. Goodman, '30, of the baseball team. The chief address was from Dr. James L. Kennedy. Rev. C. M. Pickens, '89, was re-elected president, H. Grady Reagan, vice president, Mrs. J. S. Kendall, secretary, and Miss Peal Weaver, treasurer. Miss Weaver reported nearly $500 in the treasury as a nucleus for a memorial to Prof. M. A. Yost, who held the presidency for the longest term of any president and who was connected with the college for nearly forty years.

The financial, educational, and administrative progress of college and the assurance of the beginning of a building campaign combined to make the session of 1929-30 one of the best in the recent history of the institution, especially when combined with indications that the enrollment for the fall will pass the capacity of the dormitory accommodations.

ONE PRESCRIPTION MADE FAMILY DOCTOR FAMOUS



Seldom has any single act been of greater benefit to mankind than that of Dr. Caldwell in 1885, when he wrote the prescription which has carried his fame to the four corners of the earth.

Over and over, Dr. Caldwell wrote the prescription as he found men, women and children suffering from those common symptoms of constipation, such as coated tongue, bad breath, headaches, gas, nausea, biliousness, no energy, lack of appetite, and similar things.

Demands for this prescription grew so fast, because of the pleasant, quick way it relieved such symptoms of constipation, that by 1888 Dr. Caldwell was forced to have it put up ready for use. Today, Dr. Caldwell's Syrup Pepsin, as it is called, is always ready at any drug store.



OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Ginghams, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
MONAGHAN MILL STORE, Dept. A., Greenville S. C.
"Textile Center of the South"

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Aim—"Not the largest, but the best"
IN EVERY class each boy recites every day. Contacts with schoolmates from all over the country. Graduates enter all colleges. Certificate privileges. Mild year 'round climate. Easily reached. Full athletic program supervised by experienced men. Modern equipment. Swimming pool. Col. M. H. Hudgins, Box F, Waynesboro, Virginia.
Member Ass'n of Military Colleges and Schools of U. S.

THE ETERNAL CHALLENGE

(Continued from page 13)

Bolsheviks preach against it; they say it is the enemy of their cause. As for the masters, how many of them have been, or would be, guided by the spirit of Christ? How many of them would accept the law of love as the law of life? We cannot force Christianity upon either masters or men. That is where our difficulty lies, and that is why we are helpless."

"No, not," protested Bolitho; "we are neither hopeless nor helpless."

"But what can we do more than we have done?" persisted the old man. "We have built our churches, and preached the gospel. If the people will not accept it, it is not our fault."

"Then we must confess ourselves failures," cried the young fellow who had lately come from college. "The truth is, we lack power. The early apostles who revolutionized the Roman Empire were men of power. The story of the apostle Paul reads like a romance. When he and the other apostles preached, people felt that the power of God was behind them. But that power seems to have left us."

"Our young friend has touched the heart of the whole difficulty," cried Paul Baron. "We want the dynamic that the apostles had; the dynamic that gave birth to Christianity. Possessing that, we possess everything; lacking it, we lack everything."

"We are talking in the clouds," some one suggested. "How can we obtain that power?"

Then for the first time during the afternoon Muriel Redfern's voice was heard.

"I am afraid I haven't heard all that has been said. Perhaps I have been rude, but I have been reading the early chapters of the Acts of the Apostles. I have been reading about the dynamic which Mr. Baron says gave birth to Christianity. May I read it aloud?"

Whereupon she read that wonderful story from the first two chapters of the Acts of the Apostles, the truth of which meant the beginning of Christianity in the world.

"There's your dynamic," she said, as she sat down.

"The story of Pentecost has but little reality today," some one remarked.

"Then let's be honest! Let's close our doors and declare ourselves failures," cried Paul Baron.

Again there were protests, while a long and somewhat heated discussion followed. Ecclesiastical differences were mentioned, and by some insisted on; indeed, there seemed danger lest the gathering should end in a wordy warfare.

Then Arthur Bolitho rose again.

"I am reminded," he said, "of some words that were spoken by a great, good man—I think it was John Wesley. 'Give me,' he said, 'twelve men who love Jesus Christ supremely, and who hate only the devil, and we will do what the twelve apostles did.' We are all agreed that Christianity has been the most vital thing in the world; that it has changed the life of nations. The question is, can it do now what it has done in the past? And are we as eager to present the living Christ as those apostles were in the times of which Miss Redfern has been reading?"

"If you could convert Reuben Sutcliffe you would kill Bolshevism in Ben's Cross!" cried the woman.

"Not unless you convert those who make Bolsheviks—men like Edgar Inchcliffe," Paul Baron could not help saying.

"The question is"—and Arthur Bolitho spoke very solemnly—"are we prepared to accept the challenge of Christ? Do we believe that what Christianity was, Christianity is? Do we believe that what it has done in the past, it can do today? Do we believe that Jesus Christ is the same power today that he was when he walked through Palestine? Are we true exponents of Jesus Christ? Have we"—he hesitated a moment, and then went on—"I hate to use cant phrases," he said, "but have we received the gift of the Holy Spirit? Have we unitedly sought his power? Have we been willing to sacrifice our own little pet creeds and opinions, acting only for the extension of the kingdom of God? Are there twelve of us here who will place ourselves wohle-heartedly, earnestly, prayerfully in the hands of God? If there are, such is my belief in the power of Christ, that I have no doubt about our saving Ben's Cross. Are we willing to put Christ to the test, and to fulfill his conditions?"

For some seconds there was deathly silence, and soon after, the meeting broke up.

One after another the men looked furtively around, and then quietly left the room, until more than half of them had gone away. But some remained behind.

Paul Baron, Arthur Bolitho, and Muriel Redfern were among those who stayed. So was the young fellow, Stephen Edgecumbe by name, who had left college only a few months before; so was the timid old clergyman who had declared their helplessness. There were others who had evidently been deeply impressed, who also stayed.

For some time there was silence, and then Paul Baron spoke.

"It might be prophetic," he said.

"What might be prophetic?"

"There are just twelve of us."

"What shall we do?" some one asked.

"Let us pray," said Arthur Bolitho.

They knelt in silence, after which they spoke very eagerly together.

(Continued next week)

When it came time for Phyllis to go to bed, her mother said: "Now, Phyllis, you have been very trying today, and I think you should ask God to make you a good girl."

So Phyllis dropped upon her knees and prayed: "O, Lord, I have been very mean today. Help me not to say, 'Yi, yi, yi,' all day long, but make me a sweet little angel."

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Sunday Excursions June 1-August 31 (Weekly).
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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June
Hillsboro, Lebanon, a.m. 22
Milton, Purley, 4 p.m. 22
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July
Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August
Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June
(June 15 at Pastors' Summer School).
North Gates, Parkers, 11 21-22
Gates, Harrells, afternoon 22
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July
Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June
Siler City, Mt. Vernon 21-22
Haw River, Mann's, p.m. 22
Sanford, a.m. 29
Carthage, Center, p.m. 29

July
Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August
Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
THIRD ROUND

June
Mt. Olive Ct., Roan's Chapel, 11 21-22

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June
Louisburg, 11 22
Louisburg Ct., Leah's, 3 22
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July
Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuquа, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June
Gibson, 11 22
Lumberton Ct. 22
Richmond, 11 29
West End, 3 29

July
Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June
Vanceboro Ct., Chapman's, 11 22
Aurora Ct., Bonnerton, 3:30 22
McKendree, 11 29
Tarboro, 8 29

July
Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26

August
Farmville, 11 3
Ayden, 8 3
Robersonville, Arthur, 11 17

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

June
Murfreesboro, Union 22
Rosemary, New Hope, p.m. 22
White Memorial, City Road 25
Halifax, Ebenezer, 11 29
Littleton, Bethel, 3 29

July
Seaboard, Sharon 3
Middleburg, Cokesbury 6
Henderson 16
Battleboro-Whitakers, McTyeire, 11 13
Enfield 13
Rich Square, Roxabel 20
Scotland Neck, Palmyra, 3 20

August
Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

June
Wallace-Rose Hill, Charity, 11 22
Ingold, Salem, 3 22
Town Creek, Piney Grove (Webster) 11 22

July
Clinton, Kenner, 11 6
Shallotte, New Hope (Broom), 3 6
Fifth Avenue, 8 6
Tabor, Lebanon (Heath), 3 6
Grace, 8 9
Wilmington Ct., Federal Point, 11 13
Scott's Hill, Scott's Hill, 3 13
Southport, 8 13
Trinity, 8 16
Whiteville, 11 20
Hallsboro, Shiloh, 3 20
Epworth, 8 23
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27

August
Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June
Pastors' School, Duke Univ. 9-21
Hillside, 11 22
Hendersonville Ct., Edney, 3 22
Flatrock-Fletcher, Balfour, night 22
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July
Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Beteheseda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June
Prospect, Bethlehem, 11 21-22
Polkton, Mt. Vernon, 3 22
Wadesboro, night 22
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July
Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Shelby, Central, 11 22
Lafayette St., Johnson Memorial, 7:30 22
Main St., Gastonia, 7:30 25
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July
South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June
Calvary, Calvary, 11 22
Uwwharrie, Union, 3 22
Main Street, Hight Point, Main St., night 22
Stokesdale, Stokesdale, 11 29
Ruffin, Pelham, 3 29
College Place, College Place, night 29

July
Summerfield, Gethsemane, 11 6
Cedar Falls, Worthville, night 6
East Greensboro, Holt's Chapel, 11 13
Park Place, Park Place, night 13
Wentworth, Lowe's, 11 20
Jamestown, Oakdale, night 20
Glenwood, Glenwood, 11 27
Randolph, Hopewell, 3 27
Wesley Memorial, Wesley Memorial, night 27

August
West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

The district conference will convene at Summerfield, 10 a. m. Tuesday, June 24.

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

June
Morganton Ct., Zion, 11 22
Old Fort, night 22
Old Fort Ct. Q. C., Ebenezer, 11 22
Mill Spring, New Hope, 11 29

July
Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

Pastor's Summer School, Duke University..... 9 to 20
Jefferson, Mill Creek, 11 21-22
Laurel Springs, Chestnut Hill, 3 22
Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

July
Leaksville, 11 6
Stoneville-Mayodan, Centenary, 3 6
Sandy Ridge, Mt. Hermon, 11 13
Walnut Cove, St. Marks, 3 13
Mount Airy Ct., Zion, 3 19-20
Mount Airy, Central, 11 20
Draper, 11 27
Spray, night 27

August
Danbury, Davis Chapel, 11 and 2 2-3
Madison, 11 3
DAN RIVER ZONE MEETING, Madison, 10 4
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 24
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September
YADKIN RIVER ZONE MEETING, Elkin, 10.... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10....22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

Pastors' School, Duke University 9-20
Westford, 11 22
Concord Ct., Mt. Olivet, Sat. 11 and Sun. 3.... 22
Kerr Street, night 22
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July
First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3.... 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9
New London, Bethel, 11 13
Badin, night 13
Forest Hill, night 16
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30

August
Woodleaf, South River, 11 3

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STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

	June
Taylorsville, 11	22
Hiddenite, 3	22
Stony Point, night	22
Mooresville, Central, 11	29
Mooresville Ct., 3	29
	July
Elmwood, Ebenezer 3	6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

	June
Fines Creek, Cattaloochee, 11	21-22
Jonathan, Hemphill, 3:30	22
Franklin Ct., Bethel, 11	28-29
Macon Ct., Mt. Zion, 3:30	29
	July
Webster Ct., East La Porte, 11	6
Cherokee, Echota, 3:30	6
Franklin, 11	13
Highlands, Clear Creek, 3:30	13
Cullowhee, Speedwell, 11	20
Glenville, Double Springs, 3:30	20
Canton, 11	27
Waynesville, night	27

District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

	June
Denton, Newsome, 11	22
Trinity, 7:30	22
Mocksville, 11	29
Cooleemee, 7:30	29

RESOLUTIONS OF REPECT

Whereas, the grim reaper, Death, has again entered our midst, and taken from us our former beloved teacher, counsellor and friend, Brother H. L. Brothers, of Person Street Bible Class, M. E. Church, South; therefore be it resolved:

First, That we bow in humble submission to the will of him who makes no mistakes, and while we feel our loss very deeply, we believe that he has gained life eternal.

Second, That we extend to his bereaved wife and all other members of the family our heartfelt love and sympathy.

Third, That a copy of these resolutions be sent to the bereaved family, one to the Fayetteville Observer, and one to the North Carolina Christian Advocate for publication.

P. E. Farrell,
W. N. Cole,
F. P. Maultsby.

RESOLUTION OF RESPECT

Whereas, it has pleased our heavenly Father to call home to his eternal reward our dear friend and co-worker, T. R. Green. Ever active in every movement that tended to the upbuilding of the church, faithful in every duty devolving upon him, always attendant upon its ordinances, having upon his heart at all times the problems and burdens of his church, his influence and presence will be greatly missed; and in his going from us Pleasant Hill Sunday school is the great loser.

J. O. Womble,
Mrs. T. H. Straughan,
Mrs. C. M. Covert,
Comittee.

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IN MEMORIAM

FUSSELL—Thomas E. Fussell was born November 5, 1865, and departed this life April 6, 1930. In early boyhood he joined the Methodist church. On April 27, 1891, he married Annie Rogers. To this happy union were given eight children, six of whom, his wife, three brothers and 14 grandchildren survive him. For many years he had been a pillar of the Rose Hill Methodist church and leading citizen of the community. The last three years of his life he experienced the inroads of an incurable disease, confining him helplessly to his bed for most of the last six months. Under such condition death came as a sweet release.

HAYES—Mrs. E. P. Hayes was born in Cleveland county May 23, 1855, and died at Randleman, N. C., April 3, 1930. Prior to her marriage to E. P. Hayes on March 17, 1880, Mrs. Hayes was Miss Mary Catherine Peeler. Mr. and Mrs. Hayes had celebrated their golden anniversary this year. To their union were born five sons and two daughters. With the exception of one son all are living.

"Mother" Hayes has been very active and effective in church work and was especially interested in young people. She was a praying mother and her Bible was her constant companion. She was loyal to her church, her pastor and her host of friends.

Her funeral service was one of triumph, more than one of loss and grief. Beautiful flowers in lavish profusion paid the tribute of love from friends. Although we have lost one of our most consecrated and helpful members, we rejoice in the fact that her sweet spirit and influence still live and bless God's work and her loving friends. J. H. Brendall Jr.

HUMBLE—Brother Humble was laid to rest beside his loved ones who preceded him to the grave in the beautiful cemetery in Burlington, after funeral services had been conducted in Front Street church by the pastor, Rev. L. D. Hayman, Rev. J. H. Shore and the writer.

For 81 years Brother Humble had been permitted to live on this earth. His mature years were spent in the best things of life. He did not have the advantage of an education—that is a college training—but in the school of experience and of hard work he was a full fledged graduate.

At the age of 13 Brother Humble really became the head of the home in which he was reared. His father died and left him with the care of his mother and four sisters and a large farm as his responsibility. He set himself to the task that was before him, and by hard work and close economy succeeded.

At the age of 19 Brother Humble was married to Lydia Ann Chrisco. For 57 years they were permitted to enjoy each other's love and fellowship. It often happened during those years that hardships knocked at the door of their home, but with a strong will and an unswerving faith in God they walked on, ignoring the hard places and were ever looking with a steadfast hope to the better day.

From this home there went out to bless humanity and to call hundreds of men and women to a better life three sons, all of whom became ministers of the gospel, two of whom are still working at their tasks, Rev. John C. and Bynum. Hilliary A. went to his eternal reward while in the midst of a victorious life and serving the church as presiding elder of the Wilmington district.

Brother Humble loved his church. He had very little use for the things that are called modern. He believed steadfastly in God and in the traditions that had come from the fathers, and he would have faced the headman's axe rather than to have surrendered his faith in God. He was a member of Front Street church, Burlington, and with his own hands helped to build the present church house.

During his later years, and after the demise of his companion, Brother Humble made his home with his children. During an illness that covered a period of several years he was never heard to complain, but with a steadfast step marched on to the time of his release from the sufferings of this life. During the last few years he made it a habit to read the Sermon on the Mount every Sunday morning.

We shall miss Brother Humble in this life, but we are assured that we know where to find him. Surely a good man and true has gone on. God richely bless the boys and all loved ones and keep them strong in the faith of the fathers.

T. A. Sikes.

RESOLUTIONS OF RESPECT

On February 19, 1930, Mrs. Mattie Roark Houser, wife of B. C. Houser, Shelby, N. C., after a week's illness, passed to her eternal reward.

She was a devoted and much loved member of Central Methodist church and of the Woman's Missionary Society, and during the past ten years she had the honor of being the only woman to serve as a member of the board of stewards.

She was a consecrated Christian, loyal to her church, and a regular attendant upon its services, ever ready to help and encourage any one in need of help, always in her gentle, unassuming way.

Her years were filled with kindly little deeds;
She gave, cheered, helped and comforted and soothed;
Hers was the service life so often needs,
In little ways the rugged paths she smoothed. —Guest.

Therefore be it resolved:

First, That we, the members of the Woman's Missionary Society, wish to express our deep sorrow at the death of our beloved friend and co-laborer and that we strive more earnestly to follow her example.

Second, That we extend our heartfelt sympathy to her husband and loved ones.

Third, That a copy of these resolutions be sent to the husband, the North Carolina Christian Advocate, the Cleveland Star, and recorded in the minutes of our society.

Mrs. Alice Lineberger,
Mrs. Z. J. Thompson,
Mrs. Grover Beam.
Committee.

IN MEMORIAM

In loving memory of my mother, Mrs. Lydia F. Tysor, who six years ago left us to follow in her footsteps.

When I was a tiny girl I learned to repeat "Twinkle, twinkle little star" at your knee and "Now I lay me down to sleep," not dreaming then of the seed of faith you were planting in my childish heart. But it has grown and continues to guide me to the home where some day I am expecting to enjoy with you and all the other dear ones who have entered there. While your face has gone from the sight of human eye, your faith and influence abides and our soul is often refreshed with their presence.

"As your bright and tiny spark
Lights the traveler in the dark;
Though I know not what you are,
Twinkle, twinkle, little star."

A Daughter.

RESOLUTIONS OF RESPECT

The subject of this sketch, Mrs. Flora Ellen Dean, passed from this life to the great beyond at her home at Guilford College, March 20, 1930, at 5:30 a. m., to begin a new day in her Master's kingdom.

Her sudden passing was a great shock to her friends, her loved ones and community, but her going was that of a devoted Christian, ready for the great change. Mrs. Dean was a faithful church woman, true to all the institutions of the church, liberal to all the needs of the church, and a charter member of the Woman's Foreign Missionary Society, and an earnest student of the home department of the Sunday school. Therefore be it resolved:

First, That the members of the Muir's Chapel Missionary Society go on record as wishing to pay a loving tribute to her memory.

Second, That we express our sympathy to the loved ones left behind, and point them to the loving Saviour whom she loved and served so faithfully.

That as an auxiliary we have known of her devotion and faithfulness to her society, church and home and as an auxiliary may we emulate her example, knowing a crown awaits the faithful.

Fourth, That a copy of these resolutions be spread upon our minutes, a copy be sent to the family, and a copy be sent the N. C. Christian Advocate for publication.

Fold up the tent, the sun is in the west;
Tomorrow my untented soul will range among the blest,
And I am well content.
For what is sent, is sent, and God knows best.

Mrs. Lee S. Smith,
Mrs. C. P. Boren,
Mrs. C. A. Boren.

WOLFE—Just as the conference year of the church he loved so well was closing, on October 21, 1929, the soul of William .I. Wolfe moved on to a "land of pure delight." The members of Beulah church and community, on the Cherryville circuit, have sustained an irreparable loss.

The son of the late Cathey and Phoebe Wolfe, he was born October 15, 1870. On December 2, 1897, he was married to Miss Mary Wesson. He is survived by his wife, by his son, W. Lee Wolfe, his daughter-in-law, Mrs. W. Lee Wolfe, his granddaughter, Addie Louise, two brothers, G. F. Wolfe and Lawrence Wolfe, and four sisters, Miss Era Wolfe, Mrs. Ellen Grigg, Mrs. Jane Jenkins and Mrs. Mary Blanton.

From early childhood he was a member of the Beulah Methodist church. He soon became one of the most active and faithful workers, willing to serve in any capacity. He was a fine singer, having taught both instrumental and vocal music for many years. For thirty-five years he served as local preacher. He was choir leader, Sunday school superintendent, teacher of the adult Bible class, member of the board of trustees, and at all times ready to serve his church and community in any way possible.

The pastors who were privileged to know him found in him a friend on whom they could depend for help and inspiration. Though for the greater part of his life an invalid, there was no one more faithful in attendance. At his home the preacher was always welcome. When work on a new church at Beulah was under way he put himself into the work with enthusiasm, traveling over 100 miles on one trip canvassing for funds.

His candle was never under a bushel. His influence in his community has helped make it one of the finest I have ever known. Truly a great man has left us. I expect to see him egain among the host of whom it will be said, "These are they who have come out of great tribulation."

NORTH CAROLINA CHRISTIAN ADVOCATE

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Campus view of Louisburg College, Louisburg, N. C., where the Annual Epworth League Summer Assembly of the North Carolina Conference will be held July 7 to 11.

SOME FINE RECORDS

J. M. Green

Brother J. M. Green in putting Henderson circuit on the roll has done the fine thing in the good old summer time. This mountain country expects to make its record in church work during the summer months. Henderson circuit has set the pace.

Rather wonderful is the record that has been made by those who have thus far reported from the Asheville district. Brother D. V. Howell has secured thrice his quota at Candler; Brother G. D. Herman has seven times his quota at Oakley; and Brother R. H. Caudill eight times his quota at Hot Springs. That is going it some. Just think what would happen were the entire district to do some such stunt before the frost is on the pumpkin!

A. J. Groves

The almanac says that this Methodist preacher is "getting on" in years. That may be true according to the measure of a man, but it does not hold with this noble spirit. We thank you, dear brother, and we congratulate Wilmington circuit for the honor done them in being placed on the roll of distinction.

Rev. A. J. Parker

In the long ago dear Brother Tom Ivey was made to rejoice in the way that "Parker would send new subscribers to the old Raleigh." Well, Parker has not lost his ability to get Methodists to take their church paper. He and Hillsboro go on another roll of honor.

V. E. Chalfant

This young brother who hails from "west of the river" and is a student at Duke joins Parker in pushing the Durham district up two notches. Why not all get busy now and carry out that resolution passed at the district conference?

DEATH OF MRS. LEON SPENCER

Mrs. Leon M. Spencer of Richmond, Va., formerly Miss Almyra Love Ireland, only daughter of Mr. and Mrs. C. H. Ireland of Greensboro, died June 23 in a hospital in Richmond, following an illness of less than a week. The funeral was conducted from West Market Street church on the afternoon of the day following, the officiating ministers being Drs. H. Grady Hardin, S. B. Turrentine and Charles F. Myers.

Mrs. Spencer, who was 29 years of age, was born in Greensboro. After graduation in the Greensboro high school she attended the Girls' Latin School in Baltimore, Md. Subsequently she entered Randolph-Macon Woman's College, Lynchburg, Va., graduating there. On December 4, 1925, she was married to Leon M. Spencer. Mr. and Mrs. Spencer had lived in Richmond two years.

Dr. Turrentine recalled that Mrs. Spencer had taken the church vows at the West Market Street altar November 7, 1909. "Having grown up into beautiful Christian womanhood, cultured, developed, ready for life in its highest order of usefulness," Dr. Turrentine continued, "having a mind that had not been wasted upon unworthy objects nor deadened by morbid dislikes, having a character in the freshness of its first faith, the buoyancy of its first hope, the enthusiasm of its first love and the energies of its full life, looking out upon life so hopefully and happily—this beautiful soul, dedicated to the service of the Lord, has been taken from us. The passing of such a one makes the vision of heaven brighter."

GREENSBORO DISTRICT CONFERENCE

The Greensboro district conference was held in the new Summerfield church beginning at 10 o'clock Tuesday, June 24, and adjourning at noon Wednesday. The attendance of conference members and visitors was large, filling the house and at times there was an overflow for lack of room.

W. A. Newell, the presiding elder, was in charge and directed the movements of the conference. This in itself was a guarantee that there would be few if any dull moments. The government weather bureau reported that the temperature the greater part of the day hovered around the century mark, but the business of the conference moved right on as if 70 degrees were measuring the temperature of the day. The reports of the pastors, reinforced by the laymen of the charges, were gratifying. The visiting speakers representing special interests of the church spoke with pith and becoming brevity, and the chairman added words of spontaneous wisdom and humor.

The Summerfield people served dinner both days and gave rare entertainment. The dinner was as good as is ever spread upon a picnic table, and the tubs of ice water with no lack of ice or individual drinking cups caused the heat to be largely forgotten. Rev. Walter Patten, presiding elder of the New Bern district,, H. C. Sprinkle of the Salisbury, Loy D. Thompson of the Winston-Salem, and a score of visiting pastors from other districts joined with the Greensboro district in singing the praises of Brother Powell and his people.

The Summerfield Methodists have a reason to be proud of their new church which was built and paid for in so short a time. It is a credit to that community and a joy to the congregation. That is an attractive church property and it will meet the needs for many years to come.

M. T. Smathers was secretary. H. Grady Hardin preached the first day at 11 o'clock and J. E. Abernethy at 8 o'clock. Bishop Mouzon preached the second day at 11, the sermon marking the close of the conference.

WILL ROGERS ON CHILDREN

I am mighty glad so many people in America are taking up the children's work. I used to think there might be some chance of getting our government interested in it, but that was hoping too much. Being a ranchman and farmer and also a child owner, I have often wished that when one of my children got sick I could wire or call up some government expert and have him come look after them, like I can do if one of my cows or pigs get some disease.

If your fertilizer is not agreeing with your land the government will send a specialist, but if the food is not agreeing with the baby, why, we have to find out what's the matter ourselves, and lots of times parents mean well but they don't know much.

So I am glad that you people are interested in children. Course they are a lot of trouble, but we just don't seem smart enough to find something that would be less trouble that would replace them.

That's the only thing we are shy now is synthetic children.

It's not a bad idea whoever thought of doing something for the children.

If it works and you improve them, I will send you mine. Yours, Will Rogers.

—American Child Health Bulletin.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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The fine prospects for good crops over the state are most encouraging to the farmers. The more so are these since it is known that the crops this year will be produced at a much lower cost than those for a number of years past. We sincerely trust that every expectation may be fully realized.

The commencements are things of the past, the pastors' schools are over and the demands of the summer are on. More than fifty young men from Duke are in the field with the pastors, the country meetings are ahead and the Cokesbury schools are in full swing. Much should be done these next three months if we do not take too much time in the hills and at the shore to "cool off."

Does any one think Will Rogers is wanting in imagination? If so read again what he had to say about Baby Lindbergh: "Round June the 22, 1950, here is what will be headlined in the Planet Mars' morning papers: 'A young man from a place called Earth flew in here yesterday. He had been in the air continuously for two months. He had some letters of introduction from the chamber of commerce from a place called Englewood, New Jersey. He asked to have his ship re-fueled, as he is taking off for Venus in the morning.' "

The opponents of prohibition tell us that prohibition is responsible for all our crime. They tell us there is no crime in England. And yet on June 6, just a few days ago, the British government issued an official document explaining the enormous increase in crime in the British Isles. Crime has increased five times in the rural districts of England and has more than doubled in the cities. Does the British government blame prohibition? Of course not, they have no prohibition in England. The blame is laid upon the increase in motor vehicles.

This week closes the round of district conferences. The nineteen held in the state were well attended and full of interest. If the spirit manifest at these gatherings shows itself in every church and community the reports made at Henderson and at Greensboro this fall should be highly satisfactory. What an opportunity is ours!

Chapel Hill is to have a carillon in a 175-foot tower, the gift of Messrs. J. M. Morehead and Rufus Patterson as a memorial to the Morehead and Patterson families. Less than ten miles distant in the tower of the $2,000,000 chapel of Duke University will be another carillon. Under favorable atmospheric conditions the music of the bells may reach from one university to the other. We doubt if this can be duplicated in all the world. Put down another first for North Carolina.

Dr. Chas. E. Jefferson is completing a thirty years' pastorate at Broadway Tabernacle, New York City—one of the most influential pastorates in the history of the American pulpit. All ministers should listen to such a man when he talks about the work of the Christian minister. This eminent preacher says: "People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."

The First and Last General Conference

The first General Conference of American Methodism was the "Christmas" conference in Baltimore 1784. The last General Conference of American Methodism was in Dallas 1930—one hundred and forty-six years later.

On Sunday, November 11, 1784, Coke and Asbury decided that a conference of the preachers should be held in Baltimore Christmas week of that same year. Six weeks was a short time in which to notify these scattered itinerants and get them together in Baltimore when there were no railroads nor telegraph lines, and few postal facilities or even dirt roads. But Freeborn Garrettson volunteered to become a sort of Paul Revere in this great emergency and "warn them in." Coke wrote in his journal, "We sent off Freeborn Garrettson like an arrow."

In six weeks Garrettson rode 1200 miles, preaching as he went, and brought in 60 of the 82 Methodist preachers of America for this first conference. The conference in 1930, a delegated body, chosen months before, traveled in high powered automobiles, Pullman cars of express trains, and airplanes. The first conference met in Lovely Lane Chapel, where backs had been put to the seats to make them comfortable for the occasion. The last conference was held in a half million dollar church with all modern appointments for comfort and convenience. Only sixteen of the preachers of 1784 had served in the ministry as much as five years, twenty-three were in the two year probation period and eighteen had been received into full connection. "Boys," as far as ministerial experience goes, composed the first general conference. The last conference had few members under forty years of age and all the clerical members were men of experience in the ministry.

These are some of the contrasts between the two conferences. We wonder if they were the same in spirit. Was the Dallas conference with its autos, express trains, and airplanes as "swift" for the kingdom as was the Baltimore conference?

Bishop Asbury began his episcopal duties two days after conference adjourned "by riding on horseback fifty miles through frost and snow." On that day he set the pace for the early Methodist preachers and for himself. He justly won his later title, "The prophet of the long road." "I seldom mount my horse," wrote Asbury, "for a ride of less than twenty-five miles on ordinary occasions; and frequently have forty or fifty in making from one circuit to another; in traveling thus I suffer much from hunger and cold." His motto was, "The King's business requires haste."

Have we in us the stuff that was in those early Methodists? That is the question which every Methodist preacher should seriously ask himself as we begin a new quadrennium of our church life. Shame on a son, though rich be his heritage, who has not the stamina and strength and sterling character of his good and great father. Why gather about even historic altars if the ancient fires have gone out? What glory shall belong to a pulpit if a moral coward or a spiritual weakling attempts to speak for the Lord God Almighty? Our glory as a church will become our shame unless we prove worthy of those who have made us.

The Epworth Leaguers

Our young people will soon be gathering in their summer assemblies. Those of the North Carolina conference will assemble at Louisburg College and those of the Western North Carolina conference at Lake Junaluska. Both groups are fortunate in having places so well suited for such gatherings.

At Louisburg all the college facilities are for the use of the young people at no cost to them save the actual living expenses. The grounds and buildings are ample, the surroundings congenial, and the personnel of the management and the teachers are the best. What a fine group of young men and women gather there each year! This year the preparation for the assembly has been given every care and consideration. The outlook is most propitious.

Every one knows just what is in store for the leaguers of the west as they gather at the Lake. They could not possibly ask for more. Every prospect pleases.

It fills us with joy to reflect upon the work that may be done and the influences for good exerted with and through these choice young people. Parents, pastors and all who are sympathetic with youth in this day should do their utmost to make these assemblies a glorious success. Our best wishes are extended to all those noble young Americans and devoted Methodists who are leading in this fine work at these summer assemblies. May joy and gladness fill and thrill each of them.

The Quadrennium at the Spring

For two months or more the church press has been filled with the doings, the sayings and the imaginings of the General Conference. Much of this has been unspeakably dull and prosaic, but it had to be handled. We would now forget most of the past and make much of that which really counts. The new quadrennium is now at the spring and we would see the promise of the springtime on all the hills.

We Methodists are true Americans in that we expect to remedy most ills by legislation and to achieve much by legislative enactments. So, we are prone to expect much of our chief legislative assembly only to be sorely disappointed in the end. We soon find that success or failure lies largely within ourselves. The achievements of these next four years depend chiefly upon the manner in which we live our our lives and do our work.

In our own local churches, in our several conferences, we must work out our own destiny with earnest prayer, high ideals and much hard work. The man who waits for favors and easy places will count for little in the real achievements gained. The promises of the springtime follow the smiles of a good providence and the efforts of faithful and devoted laborers.

In this springtime of the new quadrennium our fields here in North Carolina are rich and wide. Are we willing to plough and to plant, determined through heat and cold, wet and dry, to be good husbandmen?

We seem to hear a voice that spoke on the plains of Galilee, saying, "The fields are white but the laborers are few."

Sitting at the Right Hand

In the long ago a most eager demand was made by one to "sit on his right hand." This did not gain the divine approval. This wonderfully human request did not get the sanction of Jesus. Much has been made of the selfishness of this plea for position. Not so much has been said about the desire to sit.

Sitting at ease is not a Christian attitude. Jesus made more of getting men on their feet. It is good to get men on their knees, or even to get them prone on their faces, but this is not enough. Saul of Tarsus fell on his face, but later came to him the demand, "Arise and stand on thy feet"—he was to go far hence to the Gentiles. God can not use a man to advantage until he gets him on his feet ready and willing to go.

To sit in an easy place of lofty position is most attractive to our ordinary humanity. Many seek the high seats. Even the church of Jesus Christ is full of such men, but they do not count for much. They are strangers to the nail prints—they are not willing to bear the cross. Eager are such to sit on the right hand and to enjoy the privileges of the favored, but they will never be among those who wear the crowns.

Self must go into the deed and also become a part of the gift.

"Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungering neighbor, and Me."

Sir Wilfred Greenfell on Liquor

In speaking before twenty thousand in the greatest meeting of drys ever held in Boston, Sir Wilfred Grenfell said:

I was warned that if I spoke here I should hurt the cause to which I have given much of my life. I am not a politician nor am I a philosopher. I am a surgeon. This toxin, this poison, we have come to discuss, affects the whole world.

I was not born a crank with a strong feeling against alcohol. Wine was always on our table. It wasn't until I went to London and worked in a hospital that I came to understand what a curse it is. Everything the gospel stands for, liquor undoes. In traveling through America and visiting universities, I have frequently noticed the fact that the young voter today isn't impressed with conditions before the war. He doesn't know. So he thinks that conditions are worse than ever, but the fact is the country is better off than ever before.

Nansen, Peary, Byrd never found liquor necessary. This whole movement to repeal the "Baby Volstead" act is nothing more or less than a bootleggers' referendum.

David Thomas says the life of a godly man is like a river and he follows this river, all the time singing of its likeness to a good man's life. Listen to his words: "The life of a godly man is like a river, not like a stagnant pool or a dead sea. It is ever in motion, sometimes sparkling in the sunbeam, and sometimes shivering in the clouds; sometimes chanting through scenery as beautiful as Eden, and sometimes moaning through districts of miserable desolation; sometimes clear as the day, and sometimes black as the night. Still it is ever moving to its ocean destiny—progress is its law, infinitude is its home.

People and Things

Rev. A. S. Tippett of Asbury Memorial church, Asheville, closed a very profitable revival in his church last Sunday. Brother Tippett did the preaching throughout the meeting.

Dr. H. B. Trimble of Central church, Asheville, closed last Wednesday a fine revival meeting for Rev. A. P. Ratledge at Weaverville. Dr. Trimble is regarded as a strong evangelistic preacher.

"Our presiding elder said that the attendance at our quarterly meeting last Sunday was beginning to look like "old times." He preached a good sermon. We now lack $116.63 on our eight-room Sunday school building at Roberdel which cost a total of $1532.21."—M. E. Ellerbe.

Brother H. H. Jordan wrote June 16 the following note of interest to his friends: "I expect to enter the Howard Kelly Hospital, Baltimore, the latter part of this week for treatment. I desire the prayers of my friends for a speedy and complete recovery."

"Mr. and Mrs. Clarence Chadwick announce the marriage of their daughter, Nellie Louise, to Mr. E. Wilfred Downum on Wednesday, the eighteenth of June, Straits, North Carolina. At home after June twenty-sixth, Hamlet, N. C."

Rev. J. Frank Armstrong of Hillside Street church, Asheville, and Rev. A. P. Ratledge of Weaverville, are in New York attending a series of summer lectures for preachers at Union Theological Seminary. These brethren were at the same institution five years ago while pastors in Charlotte.

Mr. Ralph Glenn of Gastonia and Miss Margaret Barrier of Concord were married June 21 at Trinity church parsonage, Thomasville. Rev. J. M. Varner officiated Mr. Glenn is a popular teacher in the Concord high school and Mrs. Glenn is the attractive and accomplished daughter of Mayor and Mrs. C. H. Barrier.

"Brother C. W. Rothrock, one of our Sunday school teachers and stewards of Midway church of the Welcome charge, died suddenly while plowing in the field Monday morning, June 16. He was 61 years old. He will be very much missed by his family, his friends and his church." —E. P. Stabler.

"Rev. A. C. Swafford has been with the writer in a revival at Trinity church, Gastonia, the past week. There have been about 50 converted and reclaimed. Thirteen have given their names for membership in the church, with several others to follow. The meeting will go on through this week."—J. R. Warren, P. C.

"Midway church of the Welcome charge has had three big days: Mothers' day with 332 present; fathers' day with 318 present; Sunday school day with 308 present. On Wednesday, July 23, Midway will hold her annual church picnic on the church grounds. Brother Woosley and some of the children from the Home will speak and sing for us."—E. P. Stabler, P. C.

"We have just closed our revival meeting in the Richlands church. Rev. L. M. Hall of Roanoke Rapids was with us for ten days, preaching twice each day. The attendance and interest in all the services was splendid. We feel that we have had a great time. All the Christian people of the town gave us their co-operation. We received nine into the church at the last service."—Lawrence A. Watts.

Miss Ollie Smith writes: "I have been in Choonchun, Korea, for the past five years, but I have come home on furlough and would like for you to send the Christian Advocate to me R. F. D. 3, Reidsville, N. C., until further notice.

"Our revival meeting here at Cooleemee has done much good. The pastor did the preaching and Rev. W. J. S. Walker of Elkin was our song leader. He is good help. We have received 20 into the church so far this year. The outlook is encouraging."—T. J. Houck.

Lenoir First church presented the Rev. R. Dwight Ware, pastor, with a handsome purse which will be used to attend a conference for ministers at Union Theological Seminary, New York. This conference will be addressed by leading figures in the religious life and thought of the United States, Canada, and Britain. It is held annually, and usually attracts a number of preachers from North Carolina Methodism.

Rev. A. C. Gibbs writes: "Bishop Edwin Mouzon preached a great sermon to a large congregation in First church, Hickory, last Sunday, June 8. His powerful sermon and brotherly bearing completely won the heart of my congregation. Many heard him for the first time. It was a pleasure and a benediction to have him as a guest of the parsonage. I have received 90 members into the church since conference—52 on profession of faith. This promises to be one of the greatest years of my ministry."

"Mrs. Tabor and three daughters, Margaret, Frances, Louise and myself are leaving Tuesday, June 24, for a month's western tour. By the assistance of our presiding elder, J. S. Hiatt, and the laymen under the leadership of the charge and district lay leaders all the regular appointments of the charge will be filled. Our first meeting will be at Rocky Springs beginning the fourth Sunday in July. Am to be assisted by my son, J. B. Tabor, Jr. The first Sunday in August I go to assist him at Bethel. Will send a card to let our friends know of our wanderings."—J. B. Tabor.

"Trinity M. E. Church, South, Gastonia, will be dedicated Sunday, June 29. Rev. P. L. Shore will preach the sermon at 11 o'clock and have full charge of the dedication. Brother Shore was the first pastor of Trinity charge. He served the charge one year. I am told that he carried the church in his pocket for some time; there was no church building nor place for services. The first two members to unite with Trinity church are still active members. Mr. and Mrs. A. P. Richie were the first members of Trinity church. Rev. R. M. Taylor was the second pastor of Trinity charge, serving two years. It was during his service the church made her first great gain. Brother Taylor was an untiring worker and the church prospered under his ministry. Rev. M. W. Heckard was the third pastor of Trinity charge. It was during Brother Heckards's ministry that Trinity church was built. Brother Heckard served the charge two years. Brother Heckard, like the former pastors, served well. These men have left their mark on this community—the fruits of their labors do follow them. There are many here that have risen up to call them blessed. Rev. P. L. Shore will preach at 11 o'clock, Rev. R. M. Taylor will preach at 3:30 p. m., and Rev. M. W. Heckard will preach at 7:30 in the evening."—J. R. Warren.

"Creston church, Creston, N. C., will observe home coming next Sunday, June 29. All former pastors and former members are invited to be present on that day."—A. G. Lackey, Pastor.

Mrs. H. E. Spence entertained the Ministers' Wives Association of the N. C. conference on Wednesday afternoon, June 18, at her attractive home in Hope Valley, Durham. Mrs. Walter Patten, president of the association, conducted a short business session, after which followed the fun. Mrs. Spence had asked several of the party to tell of some experiences in being a minister's wife. These were realistic and spicy, some going back 18 years. Everybody enjoys hearing Mrs. H. E. Myers sing and she greatly delighted her audience on this occasion. The hostess served most attractive and delicious refreshments.

BISHOP MOUZON TO BE IN BRAZIL AUGUST AND SEPTEMBER

By order of the General Conference, I am chairman of the commission appointed to go to Brazil to co-operate in setting up the autonomous Methodist church there. Our commission is sailing on the S. S. Southern Cross leaving New York Friday, July 25. We arrive in Rio de Janeiro Wednesday, August 6. We meet the Brazil annual conference August 7 in Petropolis; thence we go to Sao Paulo, where we meet the Central Brazil conference August 13. From Sao Paulo we go by train a thousand miles south to Passo Fundo, where we meet the South Brazil conference August 21. Commissioners elected by these annual conferences will assemble together with our commission at Sao Paulo August 28, where we will remain as long as may be required to work out in full and final detail the constitution of the Brazil Methodist Church. Following the meeting of this joint commission, I shall visit at several important points in Brazil. It will be seen from this itinerary that it will not be possible for me to get back to Charlotte before the first of October. If you will kindly make note of this fact in the Christian Advocate brethren will understand that it will not be possible for me to make any engagements in North Carolina for the months of August and September.

Edwin D. Mouzon.

CREDITS WON AT PASTORS' SCHOOL

Certificates of credit were given to 177 ministers attending the North Carolina pastors' school which has just closed at Duke University after a ten-day session. A total of 308 credits to the preachers enrolled indicates the scope of the work undertaken.

Graduate credits were given to 158 ministers while 19 received undergraduate credits.

Thirty ministers' wives attended the school during the ten-day period. The formal closing exercises were held on Friday with Dr. Charles A. Ellwood, professor-elect in the Duke faculty and new head of the sociology department, delivering the final address on "Christianizing Our Religion."

Visiting professors in the school who during the course of a year teach in several summer schools for pastors similar to that conducted at Duke paid a high compliment to the management and conduct of the North Carolina school, citing also the unusual earnestness and seriousness with which the adult students took their school work.

CHAPEL HILL CHURCH FUND

North Carolina Methodism has answered an urgent need and demand by building an adequate church to care for the religious life of the students from Methodist homes attending the University of North Carolina. The location and the appointments of this church are excellent for the service it is called upon to render hundreds of young men and women. The total cost of lot, church building, students' wing, furnishings and equipment is about $230,000. Of this amount about $60,000 is yet to be raised.

The Western North Carolina and the North Carolina conferences at the annual session of 1929 appointed a committee representing the two conferences to name district chairmen and these in turn to name charge directors to assume the task of completing this building fund.

Owing to the financial conditions the committee asks that a period of three years be taken to secure this money. This can be done if the rural charges will pay an amount equal to ten cents per member per year, and the station charges paying an amount equal to twenty cents per member per year.

It is suggested that a few people in each congregation be asked to make donations from three to twenty-five dollars to meet the asking from their church. Of course there are those who are interested and able who will make much larger contributions. As there are those in each congregation who believe in conserving the religious values of youth, and to give to them while students at the university religious opportunities, it should be a pleasure to enlist them in this most far-reaching work in behalf of youth, the church and our Master.

A HYMN TO PENTECOST

(Tune: Harwell)

By Rev. W. E. Poovey

In an upper room assembled
Nineteen centuries ago,
Six score souls, expectant, trembled
As high tides from heaven did flow:
Holy Ghost from God issuing—
Rushing wind and flaming tongue—
Fell on all, with power enduing,
That their witness might be one.

Pentecost, upon thy dawning,
Infant church did wait in prayer;
Days of days! Betrothal morning!
Heaven with earth began to share
Holy Spirit's dispensation;
That his unction should abound,
Till the heralds of salvation
Tell their story earth around.

Holy Ghost, again descending,
Light on us with lambent flame;
Heavenly breeze in accord blending
All we broadcast in his name;
May the bride accept her dower,
And the blood-bought world be won
By her witnessing in power,
Ere her witnessing in power,

"Peace, like war, should have some tunes to make the feet march toward it."

The Romance of American Methodism

By PAUL NEFF GARBER

Charles Wesley's Contribution

THE poetry of Charles Wesley, that great bard of Christendom, was brought to America by the first Methodist immigrants. Strawbridge, Embury and the other Methodist pioneers in the New World sang and taught their followers to love the great Wesleyan hymns. By the year 1784 hymn singing was such a vital part of Methodism that the Christmas conference of that date officially adopted a hymn book, John Wesley's "Collection of Psalms and Hymns."

The Christmas conference took another step toward the encouragement of congregational singing. Question 57 of the first Discipline read: "How shall we guard against formality in singing?" Six of the twelve answers given were:

"1. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short and asking the people, 'Now, do you know what you said last? Did you speak no more than you felt?'

5. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by them who have either very strong or very weak voices.

10. Exhort every one in the congregation to sing, not one in ten only."

As can be seen from the foregoing instructions, the circuit riders were expected to be able singers. Ability to lead congregational music was, in fact, almost a sine qua non for the early Methodist preachers. They often attracted their first audience by singing a hymn. The musical ability of candidates for admission on trial into an annual conference was carefully considered. Nearly every preacher carried a tuning fork. The hymn book next to the Bible was the circuit rider's most important book of study.

It was rare to find an early Methodist preacher who was not a good singer. Even those who were the least musical could "tote" a hymn after it had been "raised" by some brother in the audience. Even though their singing may not have stood a favorable review from a modern critic, nevertheless, as Price explains, "their songs had gospel in them, and their music had soul in it." It was at annual conference, however, that the preachers excelled in singing. As a young man Bishop Marvin says he would have traveled a hundred miles to have heard the itinerants sing their opening hymn, "And Are We Yet Alive?" "It was," continues Marvin, "religion set to music. . . . There was a contagion of singing all through the house. If a brother had no control of his voice, still he was not afraid to make a noise, for his discord would be drowned. It was not mere medley of voices, neither. It was music."

The Methodist minister "lined" the hymns for the congregation; that is, he read aloud two or more lines of a hymn, the group singing them after him. This routine was followed until the entire hymn was completed. Necessity forced the adoption of this method for the minister often possessed the only hymn book in the church. Then, also, many of the people who attended the services were unable to read. Even if the people had been better educated the poor lighting of the houses of worship would have made the reading of the hymns almost impossible.

The "lining" of hymns proved of great value because the people thereby memorized the sacred songs of Methodism. Even illiterate persons learned them. The lines read by the preacher and then repeated in song by the congregation left a lasting impression upon all. The tunes were whistled by the people at their work. In fact, after Methodism had been established in any locality, it was only necessary for the preacher to read the first few lines of a great hymn since the congregation could then sing the remainder without books or further lining. Peter Cartwright says that the early Methodists "could, nearly every soul of them, sing our hymns and spiritual songs."

The Methodists put feeling and emotion into their singing. They sang as Wesley had advised, "lustily, and with a good courage." They believed in St. Paul's counsel: "Rejoice in God and again I say rejoice." They became so happy that they "shouted." Many are the testimonies as to the power of their singing. George Peck states that the old singing had a "moral force sometimes overwhelming." James Erwin says: "Take a large congregation of those old Methodists full of the Holy Ghost, and let them sing some animating, spiritual hymn, consonant with their feeling, in all its parts, bass, tenor, alto and treble, and it would produce an overwhelming effect. I have never known it to unroof the house, but I have known it to make strong men tremble, weep, shout, fall and stir their emotions like the waves of the ocean in a mighty storm."

When the early Methodists were able to achieve such results by congregational singing, it is easy to understand the opposition which arose when choirs were introduced into Methodist churches. Choir music was counter to the Discipline of 1784 that instructed all to take part in the singing. The champions of the old method insisted that choirs would destroy the interest of the average member in singing because he would be afraid that the paid singers would laugh at his poor efforts. They protested that often many of the members of the choirs were not converted and that such persons were praised not for pious hearts but for good voices. Others objected to surrendering public worship to ungodly persons who during the sermon showed a spirit of irreverence and levity. One man exclaimed, "It's not Methodism, and it's not religion. Good old Wesley, blessed be his name, had no choirs." James B. Finley stated the case in these words: "In many churches a few sing for all the rest; and many of the singers make no profession of religion, and look down from the gallery and seem to say to the people of God, 'You poor ignorant worshipers, you can't sing like us! Stand still and listen, and we will sing praise to God for you!' "

So strong was this hostility to choirs that some of the ministers refused to preach in churches where they were used. In 1845 when Joseph McCreery went to Lydonville, in the Genesee conference, he abolished choir singing. He openly announced that he had driven out "the doves who were billing and cooking in the gallery. Bishop Hamline wrote in July 8, 1848, that he had listened to a good discourse, but "the dull (choir) singing helped me to be dull." In the same letter he stated: "O that Methodists would be Methodists! Tried to preach at 3 p. m. A large attentive audience. Same dull choir singing." When the choir of Jamestown, New York, because of a quarrel refused to sing, the minister, Moses Hill, looking directly at the choir section, lined the following pertinent hymn:

"Let those refuse to sing,
Who never knew our God,
But servants of the heavenly King
May speak their joys abroad."

The introduction of musical instruments into the churches aroused an even more serious opposition. The Holston annual conference of 1845 resolved that "we will not directly or indirectly tolerate the introduction of instrumental music as a part of the worship of our churches, believing as we do that such practice is a prevention of the worship of God in spirit and in truth, which we are bound by Christ to do." Henry Ward Beecher,, a non-Methodist, remarked that with the coming of the organ into Methodist worship, congregational singing was weakened and "the old time fire and Methodist enthusiasm were lacking."

An "organ war" actually broke out in early American Methodism. Many of the preachers and laymen felt toward the organ as did Dr. Adam Clarke who once announced while preaching: "If I were to see the devil flying away with that box of whistles, I would not try to stop the thief, for I should think it was his property, and he had a right to it." Some persons even withdrew from the Methodist church because of the introduction of musical instruments. In Kokomo, Indiana, the anti-organ agitators filled the organ in the church with pepper so that the choir and congregation would sneeze when the instrument was used. Cutting the bellows was another effective method used to prevent organ music. When Hiram Kinley dedicated a small church on the Forestville charge in the Erie conference he included in his prayer these words: "All the instruments of music we dedicate to Thee, are these voices thou hast given us." On one occasion a bass-viol was used in a church where Peter Cartwright preached. He announced the hymns by saying, "We will fiddle to the Lord, my brethren."

Although the choir and organ issues caused much agitation and some bitter feelings, yet they never destroyed the old time singing of Methodism. During the pioneer period Methodism was noted for its singing. It is perhaps impossible to estimate the great service rendered by the singing of those early days. It drew people to the Methodist meetings who would not otherwise have attended. Anthony Atwood writes: "The common people were drawn to our churches because our worship was more interesting, more lively and joyous. Sister churches disliked this because they felt none of the joy in which we gloried. They called it enthusiasm and animal excitement; but the masses of men in every community enjoyed it, and drew near to see this great sight—whole assemblies full of praise."

The inspiration of the hymns remained with the frontiersmen longer than did the preacher's message. They whistled the old tunes in the midst of their toil. The hymns became their inspiration and their comfort. "Instead of coon songs and ragtime inanities" observes Bacon, "the man of the Kentucky or Ohio or Indiana frontier had for his popular songs the songs of Zion."

The hymns embodied the Methodist theology. There was scarcely a doctrine of Methodism that was not sung in one or more of Charles Wesley's hymns. When they were stirred by a great Wesleyan hymn the frontiersmen actually felt the experience of which the circuit riders spoke. The religious tenets were not for the Methodists cold and formal dogmas; they were related to the warmth and depth that came with the singing of a hymn. As they sang of love the Methodists felt a divine and brotherly friendship; as they sang they really experienced the nearness of God and had a sensation of sanctification. They learned of salvation in their hymns of praise. The early Methodists truly longed for a thousand tongues to sing the great Redeemer's praise.

Above all else the singing of these great hymns made the American Methodists happy people. They were not sad and morose as were their Calvinistic neighbors. The hymns which put a new song in the life of England worked the same miracle in America. It became possible to locate the Methodist homes because of the singing and whistling there. This joy was contagious. There is not a Protestant denomination in America today that does not sing the hymns of Charles Wesley.

"Bearing the Cross" will be the title of Dr. Garber's article next week.

MEMORIALS TO WOMEN

The Church of Our Father, Lancaster, Pa., has dedicated eight memorials to great women:

"To all mothers who lend their sons unto the Lord—Mary, Hannah, Cornelia."

"To all who gladly learn and teach—Anne Clough, Mary Lyon, George Eliot."

"To all ministering angels—Martha, Clara Barton, Florence Nightingale."

"To those who break the bonds of affliction—Elizabeth Fry, Lucretia Mott, Harriet Beecher Stowe."

"The Pioneers in Suffrage—Susan B. Anthony, Julia Ward Howe, Frances E. Willard."

"The Pioneers in the Professions—Elizabeth Blackwell, Maria Mitchell, Anna Howard Shaw."

"The Struggle for Education—Sophia Smith, Alice Freeman Palmer, Anne Hutchinson."

"The Conquest of Nature—Priscilla Alden, Nancy Hanks, Sacajawea."

An oaken tablet in the Women's Memorial Room bears this inscription:

TO THE GLORY OF GREAT WOMEN

That noble company through whom in all ages
The Eternal has worked for the growth
And achievement of His purposes in the triumphant
destiny of all souls

The Mothers of the race who have fostered the welfare of home and state and all the institutions born of faith, hope and love

Leaders of womankind are memorialized in the windows of this room as an example to those who may come after them

This is a beautiful memorial and should have a speaking and teaching value far beyond its cost.—(N. Y.) Christian Advocate.

The longer we go without making deposits in the bank of heaven, the shorter we become so far as heavenly treasure is concerned.

SUMMARY AT CLOSE OF PASTORS' SCHOOL

By H. M. North, for the Managers.

The board of managers of the pastors' school have asked me to give a brief summary of our impressions concerning the school this summer and our wishes and plans for the future.

The school began thirteen years ago, I believe it was, mainly as an undergraduate school, and has passed through one or two stages since then. The undergraduate work is not so extensive now as at the beginning, owing to the increased facilities of the correspondence courses, while the graduate courses have steadily increased. It is quite possible that the character of the school may yet be greatly changed.

For the past four years, especially, the work done has been exceptionally good, maybe never better than this year. It is noteworthy that nearly all who are in attendance at this session are enrolled in the classes and are with us at the closing hour. From now on we need not look for an overflow crowd any summer, but the quality of our work should increase.

I have been asked many times who furnishes the funds for carrying on the pastors' school. It has been supported by three boards from each of the two conferences of this state. These boards are Education, Sunday School and Missions. In recent years the general boards of the church have been co-operating in furnishing both money and teachers. Their representative, Mr. Sensabaugh, is with us now.

We are very grateful for the fine service rendered us by the professors of Duke University, and for the abiding interest which the administration here has in us. They are ever thoughtful and kind. I would have you consider the excellent character of the plant put at our disposal without personal cost, yet at tremendous cost to somebody. Has any church ever had so fine a heritage? I trust that we shall never take it as a matter of course so that it would become a common sort of thing to us, but that we should be deeply appreciative of it all. The attendants in the buildings and on the grounds deserve our thanks, and those who have served us in the Union, and those who have granted us the privileges of the athletic grounds of the city, and all who have made our stay here so worth while.

Among the great things connected with the pastors' school has been the opportunity afforded the ministers and laymen of the two conferences to come together for these days for fellowship and mutual improvement. It is almost the only time we have to get acquainted with each other.

The changed date and the shorter term seem to have met with favor. Those in charge of the buildings can have them in better shape for us; the cost is a little less, and the pastors do not have to stay away so long from their charges. We will probably observe a similar date next year.

Many persons have remarked upon the fine type of young ministers being prepared by Duke University just at this time. The Methodist churches of North Carolina have an unexampled opportunity in the use of the Duke students sent out on the large circuits for the summer months to assist the pastors. In addition, a strong force of young men are being sent out for the first time this summer to teach Cokesbury schools in the smaller churches.

No wall must be reared around this university, either by those who are on the inside or those who are on the outside. Our strong teachers here must be allowed to go out to bless the state; and already many men are coming long distances to take class work here during the regular college year. The general public little realizes how many really strong professors are being assembled on these grounds. No one can foretell accurately what the future will hold for us if we handle wisely this great physical and human material and spiritual trust committed to our care.

WEST DURHAM'S GREAT OCCASION

On next Sunday West Durham Methodist church will observe the thirty-sixth anniversary of the birth of the church, and also of its pastor, Rev. Robert E. Brown.

The committees have been working hard for the past few weeks and plans have been formulated for the greatest event in the history of the church.

On Friday night at 8 o'clock the members will gather at the church for a reception to the new members. Sunday morning at sunrise the church doors will be thrown open for the celebration proper.

At the regular 11 o'clock service the auditorium will be divided into sections for each pastor who has served the church. All members and former members will sit in the section with the pastor under whom they joined the church. After service they will gather on the Duke University campus where lunch will be spread. At 2:30 the congregation will gather again in the auditorium of the church for the memorial service to the pastors who have gone to their reward. Immediately the memorial service the congregation will go en masse to Maplewood cemetery, where the senior Epworth Leaguers will decorate the graves of Rev. W. P. Constable and Rev. G. D. Langston.

The services for the day, with the exception of the regular Epworth League meetings, will end with the services at the cemetery.

REV. J. C. POSTELLE DIES IN LENOIR

Rev. J. C. Postelle, an aged superannuate of the Western North Carolina conference, died at his home in Lenoir, N. C., Monday, June 23, following a prolonged illness. He joined the Holston conference in 1886 and came with the transfer of the Holston territory in North Carolina to the Western North Carolina conference. He spent several years in the South Georgia conference, but the greater part of his ministerial service was in Western North Carolina.

The funeral services were held at 3 o'clock Tuesday, being conducted by Revs. J. S. Hiatt, W. S. Sherrill and J. M. Downum.

Surviving are his wife and three sons, James A. Postelle of Charlotte, Charles P. Postelle of Birmingham, Ala., and Wade W. Postelle of Leeds, Ala.; and two daughters, Mrs. Carl Weaver of Lenoir, and Mrs. Frank H. Wearn of Charlotte.

An extended sketch of the life of this good minister of Jesus Christ will appear at an early date.

Since prayer is a time exposure of the soul in the presence of God, there ought to be many beautiful scenes in the gallery of memory.—Forward.

WHITEVILLE'S NOBLE EXPERIMENT

We have been testing out for nearly a month what one of our local wags called "a noble experiment."

We are having our morning preaching service at ten instead of eleven o'clock. It is the worship service of the sunday school, and though we use the same order of worship as heretofore and though the preacher preaches about twenty-five minutes, we get through in not more than forty-five minutes. At the close of the sermon the Sunday school superintendent makes the announcements and the class period of thirty minutes begins. They reassemble for the closing exercises, which may be given to missions once a month or any other subject, and the whole service at most is not over one and one half hours. So far we have been out by eleven fifteen.

What are some of the results? In the first place we have nearly doubled our attendance at the church service because we have eliminated the two processions, one going to church, the other going home from Sunday school and we now have them all for the whole service. We have the largest Sunday school we have ever had, the adult Bible class has doubled in attendance and outgrown its quarters and is now held in the auditorium, leaving its large room to be divided between two younger classes. Most of us preachers except at the country churches have been preaching almost wholly to the adults; now I am having the opportunity of preaching also to the young and most important part of our constituency. It is a rare and high privilege and any man who cannot preach simply enough for children to understand will shoot over most of the grown folks' heads and ought to quit. There is inspiration in numbers also, for vacant pews are hard to impress even with our wonderful gospel.

How do the people like it? They are delighted. Even the juniors say they like to go to church this way and the primary pupils follow the sermons and the teachers say catch the outstanding things. Our children are not as dumb as we have sometimes been led to believe.

Only one trouble has developed and that is owing to our lack of satisfactory equipment. We have no sound proof room where the children of the nursery and the beginner departments can be taken care of and interested until the class period begins. The best we can do is to close the sliding doors and give them hand work. Some one may say let them come at the beginning of the class period, but that means that the mothers must stay away from the church service.

Last Sunday the children of the nursery, beginner and primary departments, marched up in the chancel and sang one of their songs as an offertory in place of the customary anthem by the choir, and I am planning to have each department take part in the service from time to time either by reciting the creed or reading the psalm or by singing.

We started out to try this out during the summer but the people are saying, Why not make it permanent? I believe it will work wonderfully well on any station providing the preacher has not lost touch with children and will confine himself to not more than a twenty-five minute sermon.

W. T. Phipps, P. C.

What one's attitude would have been toward the crucified Christ is indicated by one's attitude toward those who are persecuted for their principles today.—John Andrew Holmes.

A TRIBUTE: DR. CHARLES S. LAWRENCE

Our good friend, Dr. Charles S. Lawrence of Winston-Salem has passed on into that land where tears and pain and death can never come. Just in the very prime of life and usefulness he heard the call and answered unafraid.

Nearly nine years ago I was sent to the Winston district and the morning after my arrival Dr. Lawrence came into the parsonage and announced that he was my next door neighbor. And what a neighbor he was! Just then every member of my family was ill. Dr. Lawrence, my new friend, and good old Dr. J. E. Kerr, a friend from boyhood days, took us in hand and restored us all to health and strength. After he had us in shape he told me to bring any of our preachers who needed surgical attention to him whether they had any means by which to repay him or not. Scores of men, women and children were restored to health by his skill. The Lawrence Hospital became a kind of Methodist headquarters.

He attained to great eminence in his profession. Honors from state and national surgical associations had brought him well earned fame. But he remained as simple as a child. His soft voice, tender touch and genial smile inspired confidence and love.

One Sunday afternoon he accompanied me to a little country church and as we returned he spoke to me of his faith in God. I can see his handsome face even now, after the lapse of years, as he told me of his love for the Master and his faith in God's everlasting mercy. He told me of narrow escapes from death in China where he served in the Boxer outbreak; of dangers which beset him in the far off Philippines where he assisted in putting down the insurrection in those islands; of God's wondrous love and care in that time in which he served as lieutenant colonel in the World War; and then quite simply told me what he wished to do for suffering humanity in the homeland. The next week he became one of the charter members of Ardmore church. He served upon the building committee, was the first lay leader of that heroic band, and gave liberally to the promotion of the enterprise. There is not a Methodist church in Winston-Salem to which he has not contributed.

The very nature of the Methodist itinerancy renders it quite difficult to build lifetime friendships. After four years have expired the preacher moves on and he is supposed to transfer his friendships to the new field. This all makes for a lonely life and loves are sacrificed to the progress of the work. Now and then ties are formed that time and distance can not break. For these we praise the great Head of the church. And now I thank him for the friendly spirit, the unsullied mind, the stainless soul of Dr. Lawrence. After he reached the hospital in Richmond from which he passed into the great beyond he sent me a card telling me of his illness and impending operation. It closed with the words, "Remember me." May the Master call wise, good and skilful men to carry on the work he has laid down.

W. A. Newell.

Nearly all the blind people in Seoul, Korea, are fortune tellers. It is the only occupation open to them, and in it they make a poor living. Up until the present, little effort has been made to evangelize the blind of Seoul, but work in this direction has been started. A young Korean woman is visiting in the homes, trying to learn the conditions and problems of the blind and to bring them to Christ.

The Eternal Challenge

CHAPTER XXI—THE RESULT

Joseph Hocking

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Apparently nothing had happened. The life of the town went on as before. Dull, leaden skies hung overhead, while a thick fog brooded over the whole district.

Ben's Cross was anything but a pleasure place, especially in those days. Winter was upon the whole district, and dark and depressing day followed upon dark depressing day. The faces of the people grew paler and paler. In the main, the forms of the men grew more and more gaunt as the days went on. At nearly every street corner the work-people gathered, discussing the situation. Some advised yielding to the masters, but the majority declared that they would fight to the death. Altogether the outlook was hopeless.

But that was not all, neither was it the worst. Several outrages took place, shops were looted, more than one mill was broken into and much machinery destroyed, while several manufacturers suffered personal violence. Indeed, for weeks thousands of people went in fear and trembling, wondering what would happen next.

The wildest rumors were afloat. Some had it that the extreme Bolshevists were constantly holding secret meetings in order to prepare for a general attack upon the town, while it was generally held that special trains lay in the station at Grayburn, ready to bring soldiers at a minute's notice.

Hunger became more and more common. Houses were fireless, while the pinched, sallow faces of the children were piteous to behold.

"Unless something is done soon," many said one to another, "Ben's Cross will be hell."

Not that nothing was done to alleviate the want. Soup kitchens were established all over the town whereby thousands were fed. But this only touched the fringe of the trouble. Many of the people were too proud to accept of such charity, while others, with an air of defiance, declared that they would rather die of starvation than accept as gifts what should rightfully be their own.

In spite of all this, however, hope was not dead. In the face of all poverty and want, there were hundreds who believed that something was going to happen. What, they did not know, but something. It was noticed, too, that many of the older people found their way night after night to their various places of worship, and seemed to be more hopeful after each visit. It was whispered that hundreds were praying for Reuben Sutcliffe.

Reuben Sutcliffe was heard to laugh scornfully when he heard this.

"To hell with these religious people," he exclaimed again and again. "Lenin was right there. Religion is only a dope that dulls people's faculties, and deadens the life within them. The Russians had to kill religion before they could carry out their plans, and we shall have to do the same."

Reuben was more feared than any other man in Ben's Cross in those days. The look of a devil was in his eyes, and his influence, especially upon young men, increased day by day.

No apparent notice was taken of the meeting described in the last chapter. Neither did it seem to have any result. What result could it have?

And yet there were results. One result was that, in twelve churches and chapels, people met night after night for prayer. Not many at first, but the numbers grew, until presently quite large congregations gathered. Another result was that the Sunday attendance at these twelve churches and chapels considerably increased. In some cases the congregations were more than doubled.

But there was something more striking even than this.

The ministers of these twelve churches seemed to be imbued with a new passion and a new power. They preached as they had never preached before, and many who had complained that the church services were uninteresting and lifeless had to confess that a new power was being realized.

Something else was realized too. The ministers of all these churches seemed to forget what denomination they belonged to. Especially was this true in the case of two young Church of England clergymen, who in the past had been insistent upon creed and dogma, and who had held that only by returning to ancient ceremonials and ancient beliefs in the sacraments could the church be born anew. Now they seemed to forget all about this, and to preach something altogether different. They no longer urged what the ancient church said, but what Christ said; not what the church did, but what Christ did. In fact, this was true of all these twelve ministers. All isms were forgotten; nothing but Christ seemed to matter. As some one remarked when discussing their sermons, they did not seem to preach Christianity, but only Christ.

Whether they were right or wrong, these twelve ministers became more and more centers of power and influence; and what was more, a spirit of brotherliness grew among them. Four were Episcopalians, two were Baptists, three were Methodists, two were Congregationalists, while one, Muriel Redfern, belonged to no denomination at all. But denominationalism was not mentioned. Every one of them seemed to forget that such a thing existed; they were simply ambassadors for Christ. Christ was the mainspring of their thoughts, the prevailing power in their lives. Because of this, all church barriers were broken down, and priestly assumptions were forgotten; all were equal because all were inspired by the same spirit.

But the strike went on, and while religious people were affected by the change in the twelve churches, the rest of the town seemed to know no difference. The Bolshevists were as rampant and as denunciatory as ever, and both employers and employees held to their determination never to yield to the other.

"After all, what does it matter what parsons say or do?" was the general comment. "Capitalism is the great curse of Ben's Cross, and of the whole country, and we shall never have our rights until it is destroyed. What do parsons know about us, or about the life of the town? As for Christianity, it is dead as mutton."

"Aye, man, but it would be great if we could all act in brotherly love as Christ said," some urged.

"What's the use of talking like that? The system of private ownership is rotten, and we must make an end to it. Burn down a few mills; that would do more than all the prayer-meetings."

"What's the good of talking like that?" others would retort. "Are the people in Russia better off than they are in England? Hasn't Russia been a hell ever since the Bolshevists got their way?"

One Sunday night, three weeks after the meeting in the parish room, it was noticed that each of the twelve ministers, who by this time had become notorious in the town, preached on the same subject, from the same text, and practically gave the same sermon. On the notice-board outside each of the twelve churches was the same announcement: "Is a Man's Wealth His Own?"

Each discourse was founded upon the parable of the talents, and each minister urged that our talents were given us as a trust from God. That, just as in the parable the stewards were responsible to their lord for the talents entrusted to them, so were we responsible to God for whatever talents had been entrusted to us. That no man's wealth was his own, whatever it might be; it belonged to God, and must be used for God. That our wealth consisted of the talents that God gave us; health of body, keenness of mind, learning, knowledge of science, artistic gifts, money, all went to make up man's wealth, and that wealth, whatever it might be, must be used for the service of God.

"How can that wealth be used for the service of God?" the preachers asked. "We serve God by serving each other, and our wealth, whatever it may be, must be used for the service of each other."

Then, as if by arrangement, each preacher finished his discourse with the same words:

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The sermon caused great discussion in the town, not because of its eloquence or because of its subject matter so much as because twelve ministers, belonging to different denominations, preached it in twelve different churches. It struck at the heart of their trouble, too. This was the teaching of Christ; this was how Christ regarded wealth. This was religion. Each for all and all for each. Each inspired with love for all, each living to serve all.

"Aye," said people one to another, "if we had that spirit in Ben's Cross, there would be no more strikes."

One man ventured to say this to Reuben Sutcliffe, who turned upon him in mad passion.

"What's the use of talking such rubbish?" he asked, with a savage oath. "Look up there," and he pointed toward a manufacturer's house, "and look there," and he pointed to one of the worst slums in the town. "Does the chap who lives in yon big house regard himself as a steward of God? It's all rot, I tell you."

"What have the Bolshevists done for Russia?" persisted the other. "Is the teaching of Lenin as good as the teaching of Jesus Christ?"

"It's our only hope, anyhow," cried Reuben savagely. "We haven't got to do with twelve fanatical fools; we have got to do with the condition of the country. Why, think, man! Five thousand more soldiers came to Grayburn yesterday. Why were they brought there? Just to keep us from getting justice. Aye, but we'll get it! We'll get it even though we have wholesale murder and the streets of Ben's Cross run in blood!"

"But how can you get it?"

"Never mind. Wait a fortnight and you will see," replied Reuben darkly.

That same night when Reuben reached home he found Muriel Redfern waiting him. During the last three weeks she had frequently been at Sutcliffe's cottage, ostensibly for the purpose of talking to Nellie Sutcliffe, whose health had, especially since Bella's departure, grown steadily worse.

"How are ye tonight, lass?" Reuben said to Nellie as he entered the room.

"Pretty well," replied the girl cheerfully. "I always feel better when Miss Redfern is here. Aye, Reuben, she has been good to me!"

Reuben was in a bad temper. He had just returned from a strikers' meeting, and the news he had heard there had been disturbing. He had discovered that some of their plans had been made known to the authorities, who had taken steps to thwart them, and while this did not alter the strikers' determination, it had obliged them to delay what they intended to do.

"Good evening, Mr. Sutcliffe," said the girl, smiling into his face.

"I see no good in anything," he replied savagely.

"Nay, Reuben," protested Nellie, "that's not the way to speak to Miss Redfern, who has been so kind to me. I believe I should have died before now but for her."

Nellie Sutcliffe was very dear to the heart of her brother, and although Bella's departure, together with the incidents that had taken place during the last few weeks, had much embittered him, he could not but think kindly of the woman who had ministered to her wants.

"I don't mean to be rude, Miss Redfern," he said almost apologetically. "I know I am a rough fellow, but I do thank you for being kind to little Nell."

"It has been one of the greatest pleasures of my life to come to see her," and Muriel smiled at the girl, "so there's no need to thank me."

For some seconds there was an awkward silence, then Reuben burst out angrily:

"I don't believe in what you are doing."

"What am I doing?" asked the woman.

"This preaching business. I have heard about what you have been doing; but it is all so much rubbish." Then he poured forth in virulent language what he felt and thought about churches, and about religion.

"I am not going to try to argue with you," said the girl laughingly. "You are too clever for me, and I have no doubt you would beat me in argument. But do you know why I have stayed here so late tonight?"

"No. How should I know?"

"I waited so that I might ask you to do something for me. You can do it easily." (Cont'd on page 25)

PRESIDING ELDERS AND THEIR DISTRICTS

By Ed Earnhardt.

Since the General Conference met and settled all questions relating to the episcopacy it now behooves us to turn our attention to the presiding eldership. Some of our brethren seem to think that we could get along without this office. It may be that some of us could, but it remains that there are others who could not be happy without it. Having heard the opposition speak disparagingly of the office I made up my mind to find some Biblical precedent for its functions; and if you will allow me space I will show that I have succeeded in finding at least one presiding elder in the Bible.

It is very clear to me that Sampson was one. This is to be clearly demonstrated by the following facts: 1. He had an amazing power in dealing with the opposition. 2. He steadfastly refused to relate cabinet secrets except to his close friend. 3. He could not be bound—no, not with promises. 4. After the loss of vision "he did grind"—went round and round. 5. He called Delilah's questions and questioned the callers. 6. He came to his death by leaning too hard on the pillars of the church.

There was one special need that Presiding Elder Sampson was confronted with. He needed a larger district. This may be indicated from the following deductions: 1. His grind would have been less monotonous—since turning in a small circle makes one dizzy. 2. A larger district would have kept him away from Delilah and there would have been less temptation to tell her his secrets. 3. If his rounds had been at longer intervals the Philistines would have forgotten the injuries of the former visits. 4. The wider field of opportunity would have lessened the temptation to lean hard on the pillars.

Yours for the larger districts.

COMMISSION ON SPIRITUAL LIFE

The General Conference Commission on Spiritual Life held its first session at Wesley Memorial church, Atlanta, Ga., Thursday, June 12, 1930.

The following members of the commission were present: Bishop E. D. Mouzon, Bishop W. N. Ainsworth, Bishop Arthur J. Moore, Dr. F. N. Parker, Dr. W. E. Brown, Dr. J. Marvin Culbreth, Frank M. Dominick, and George L. Morelock.

The following members of the committee on evangelism of the board of missions were present: Dr. W. G. Cram, Dr. J. W. Perry, Dr. R. L. Russell, Dr. R. M. Courtney, Dr. Robin Gould, and Dr. G. M. Davenport.

The commission organized by electing Bishop Arthur J. Moore chairman, and George L. Morelock secretary.

During the day the members of the commission discussed the instructions of the General Conference, and present date conditions in the church, the work of the commission and its relation to other agencies of the church, and made definite suggestions as to its organization and plans of work.

During the day the commission further organized for the work of the quadrennium by the constitution of the following committees: An executive committee, a committee on literature, a committee on evangelism, a committee on spiritual life in our schools and colleges, a committee on report of the work of the commission to the church.

The next session of the Commission on Spiritual Life will be held in the Mission Building, Lake Junaluska, N. C., 10 a. m., July 15, 1930.

THE WEBB OF LIFE

I saw a spider spin his web
Upon the ground, and all around,
Among the bending blades of grass,

Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

He made his silver cords to pass
Along the ground and all around!
I saw a web upon the ground,
A wondrous web, as I looked down;
Beneath the veil of silent night
The dew had fallen till the light
Revealed within that lowly place
A scene of beauty and of grace
Illustrious as a monarch's crown!
I saw a web upon the ground,
A shining web low on the ground,
And with the meshes of my mind
Wove lessons simple and profound:
I, too, may on life's soiled grass
Leave luster that, as others pass,
Shall chase the gloom from off the face
And cheer them, as with joy they trace
The loveliness that can be found
E'en on the ground and all around!
—E. Ernest Little, in the Methodist Magazine.

MY RECOLLECTIONS OF ADAMS CREEK

Recently I have received quite a number of letters, and have been asked by several why I quite writing for the Advocate. I never quit; I just stopped. I do not know why I stopped. I might have been indolent, timid or ignorant, and so I am going to crank up and try it again. I received an invitation the other day to attend home coming day at Adams Creek last Sunday, June 15. This takes me back 45 years. I was teaching school at Adams Creek and received a letter from Rev. Paul J. Carraway, presiding elder of Wilmington district, stating that if I would get license to preach he would give me a charge. My membership was at Smith's Creek Chapel, on the Pamlico circuit, and my fourth quarterly conference had been held. At that time the quarterly conference licensed a man to preach and not the district conference. Dr. J. E. Mann was the presiding elder of the New Bern district, and was going to hold quarterly conference at Adams Creek in a few days. We had no committee on license to preach in those days—the presiding elder examined you in the open quarterly conference. I got along very well till he came to this question, "Who is greater, God the Father or the Son?" I answered, the Father. That spoiled it all, but he passed me, and adjourned the conference subject to the call of the pastor, Rev. F. S. Becton. I got my good friend John McClees to take me over to Smith's Creek, now Oriental. I got another good friend, Tom McCless, to take me to Stonewall, where I got my certificate from my pastor, Rev. Oliver Ryder. As we were going over to Stonewall I saw an old friend and said, "Hello!" And Brother McCless said, "Paris, you ought not to have said that." That was before the use of the telephone in our section. The people of that day regarded such expressions as profanity. Now, preachers use the word darn and other ugly words. I put the certificate in to Adams Creek Methodist church, and Brother Becton, the pastor, called the quarterly conference to meet on the second day of November, 1885, and it granted me license to preach. The quarterly conference was composed of Peter Carraway, Joe Carraway, Ed Carraway, George Carraway, John McClees, Charlie Nelson, Joe Wallace and others. This is from memory, for I have no record. I have sometmes felt the brethren made a mistake, but hope not.

I joined the N. C. conference at Reidsville in 1886, having served the Onslow circuit as a supply during the year. I preached as an itinerant 42 years, and superannuated at Charlotte in 1928. I shall never forget Rev. J. E. Mann who pulled me through the examination, and the brethren at Adams Creek who strained a point and licensed me to preach, and God who has stood by me through the years and helped me do what little I have done. I hope some day to visit Adams Creek, where the church set its seal upon me as a preacher and where I had so many good friends. Zadok Paris.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Hillsboro—A. J. Parker 5
Durham (Lakewood)—H. L. Davis 2
Rougemont—V. E. Chalfont 1

ELIZABETH CITY DISTRICT

◇◇◇◇Williamston—D. A. Petty 15
◇◇South Camden—H. B. Baum 11
First Church (Elizabeth City)—G. W. Perry..... 10
Pasquotank—W. J. Underwood 8
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2
Edenton—A. W. Price 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5
Elizabeth—C. M. Lance 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2

ROCKINGHAM DISTRICT

5◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Vvden—Mac. Guy Hamilton 2
Pantego-Belhaven—E. W. Downum 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5
Aulander—S. S. Ellington 2

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Wilmington Ct.—A. J. Groves 5
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

7◇Hot Springs—R. H. Caudill 16
◇◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12
Henderson Ct.—J. M. Green 5

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 20
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J W. Moore 18
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

7◇Jonesville—C. A. Morrison 25
Central (Mt. Airy)—C. S. Kirkpatrick 16
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Maiden—R. S. Howie 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 4
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Murphy—H. P. Powell 6
Sylva—G. B. Clemmer 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT

South Camden ..... H. B. Baum

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner
Ramseur ..... G. W. Williams

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT

Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WILMINGTON DISTRICT

Wilmington Ct. ..... A. J. Groves

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

FACTS ABOUT OUR EDUCATIONAL LOAN FUND OF EDENTON STREET METHODIST CHURCH

Since the organization in January, 1927, we have assisted ten students with loans varying from $50 to $500 each. Two of these students have completed their education and have repaid the loans in full. The fund is kept up by the general circles who appropriate $500 each year to this work and by gifts from individual circles throughout the year. It is administered by a board composed of the general chairman of circles, the pastor, the Sunday school superintendent, the chairman of the board of stewards and three directors elected from the membership of the circles, a total of seven members.

No interest is charged any student until his school life is over, then six per cent is charged until the loan is repaid.

This fund is available to students of any denomination, though Methodist boys and girls are given preference when funds are low.

There have been one loan of $100 made from this fund to the daughter of a Methodist minister in a nearby town. For May two loans granted from student loan fund amounted to $150.

A CONQUEROR RETURNS

By W. S. Surratt.

Admiral Byrd is receiving his official welcome home and, at the same time, the silent tribute of all his countrymen.

In saying Byrd, we mean Byrd and his associates. He has taught us, in his eulogy to his dead comrades of other flights, that there is glory enough for all in his great feats of exploration.

It is this modesty, no less than the courage and skill of the man, which has endeared Byrd to the world.

To most of us, perhaps, his south pole venture lacks somewhat the glamor and surprise of his quick ascent over the north pole and his spectacular crossing of the Atlantic.

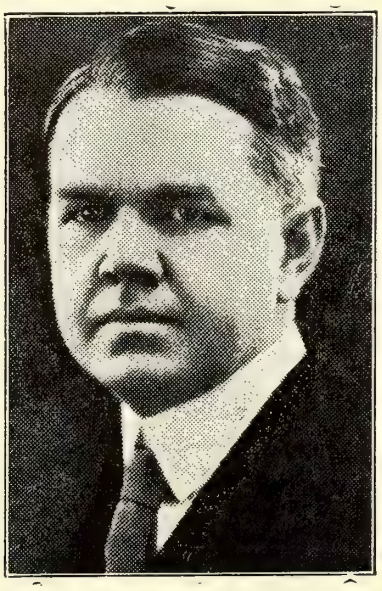
But the scientist, his long and carefully planned exploration of the Antarctic continent, with a large party of men, ships and planes, is Byrd's greatest achievement. He surveyed and photographed unknown parts of a hidden continent, which is as large as the United States and Mexico combined. He returns with invaluable meteorological, geological, magnetic, radio and aviation data which will guide scientists in that continuing and greatest of human explorations, the pursuit of knowledge. Byrd has earned the extraordinary welcome which his proud country is giving him.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

REV. H. C. SMITH SUPERVISING

Personal attention and encouragement on the part of the presiding elder always gives heart to Sunday school workers. Rev. H. C. Smith of the Rockingham district is helping in a great way the work in his district next week, therefore he



visits the schools as follows: Richmond circuit, Sunday, Roberdel Monday, Biscoe Tuesday, Fairmont Wednesday, Rowland Thursday, and St. John or Wadeville Friday.

IN ROCKINGHAM DISTRICT

Under the leadership of Rev. H. C. Smith, presiding elder, and the pastors, seven charges of the Rockingham district next week, June 29-July 4, conduct Cokesbury training schools, institutes, surveys, and otherwise engage in a campaign for Sunday school advancement. The charges, the place where the schools will be conducted, and the instructors, are as follows:

Biscoe, Biscoe; Rev. C. A. Baker.

Richmond, Steele Mill; Rev. J. R. Carruth.

Fairmont, Bethesda; Rev. S. W. Funk.

Wadeville, Ophir; Rev. Roy Grisham.

St. John-Gibson, St. John; Mr. E. M. Sharpe.

Rowland, Centenary; Rev. W. F. Shell.

Roberdel, Ledbetter; Rev. Raymond Wilson.

The eighth charge of the district will conduct its Cokesbury school July 13-18. It is Piedmont circuit, the place is West Rockingham, and Rev. Raymond E. Council the instructor.

LUCAMA CIRCUIT SCHOOL

Rev. J. G. Johnson and his people of the Lucama circuit turn their efforts definitely toward the Sunday school June 29-July 4, when a Cokesbury training school will be conducted at Buckhorn. Rev. C. A. Baker will be the instructor.

A PROJECT IN FRIENDSHIP

Miss Keene is assisting in a vacation church school at Duke Memorial church, Durham, for two weeks, acting as superintendent of the primary department. She makes the following report:

"We are having a most interesting and profitable time in our school. We have fifty children and five adult helpers. We have been studying 'Friends'—friends in the city who help God to care for us, our attitude toward them, and how we can help them. We have had a number of these friends visit us, including a policeman, postman, milkman, and others. We had a trip to the fire station and met some of our friends, the firemen, and saw them drill. The chief told us how we can help to prevent fires. We have studied the ways that we treat our friends and helpers, using as our guide the teachings of Jesus and of the Bible. Songs about friends and God's care have been used in a meaningful way. An illustrated book of our experiences in the school has been made by each group. Representatives from the welfare office visited us and told of how they help unfortunate children of the city. The children wrote letters and sent some spending money to four children of the city who are in a tubercular sanitorium and voted to send their books to them. One of the finest things about the school is the intense interest and enthusiasm of the workers. We are having a very happy time."

WITH MEMORIAL WORKERS

Miss Keene met with the primary department workers of Memorial church, Durham, at a supper meeting Tuesday evening, June 11. She has been assisting in this department for several weeks helping Mrs. F. H. Green, who has recently become superintendent of the department. Plans were discussed for improvement in the work of the department. Mrs. Green has a fine corps of workers, and Miss Keene predicts a great year in that department.

FAYETTEVILLE THIS WEEK

Seven Cokesbury schools are being conducted in the Fayetteville district, one in the Durham, one in the Raleigh, and one in the Washington district this week. Others will be conducted in these districts later in the summer. Rev. W. A. Cade, presiding elder, is visiting the various schools conducted in his district this week.

CITY ELEMENTARY COUNCIL

The Durham city elementary council met on Tuesday evening, June 11, at Trinity Methodist church, with Mrs. F. H. Green, president, presiding. Rev. J. W. Smith conducted the devotional service. After a brief business session the workers were divided into two groups, one composed of junior workers, and one of all others. Mrs. B. U. Brooks, junior specialist of the Presbyterian church, led the discussion in the junior group, and Miss Keene the others. After an hour in group meetings, all met together for a social hour. The elementary workers of Trinity church served refreshments.

DUAL SPECIAL OFFERINGS

During the month of May the following schools sent their fourth Sunday offering to Dr. R. L. Flowers, acting treasurer, to be applied to missionary work in foreign fields and in rural sections of our own conference:

Wesley Memorial, Wilmington	$21.80
City Road, Elizabeth City	20.79
Trinity, Durham	20.21
Queen Street, Kinston	18.67
Steele Street, Sanford	18.35
West Durham	17.11
Jarvis Memorial, Greenville	15.06
Whiteville	14.69
Wilson	13.65
Oxford	12.45
Steele Street, Sanford	12.16
Union Chapel, Warrenton	8.49
Wesleys, South Camden Ct.	8.36
White Memorial, Henderson	8.00
Chapel Hill	8.16
Watsons, Mattamuskeet Ct.	7.86
Macon	6.83
Leasburg	5.75
Newland, South Mills	5.40
Bethel, Bahama	5.30
Banks, Creedmoor	5.00
Hamlet	5.00
Concord, Person	4.61
Moyock	4.50
Salem, Ingold Ct.	4.50
Creedmoor	4.42
Hillsboro	4.07
Nashville	3.82
Holly Springs	3.55
West Durham	3.25
Rocky Point	3.15
Rowland	2.83
Cool Springs, Glendon Ct.	2.67
New Hope, Blanche	2.50
McBrides	2.40
Selma	2.35
Winton	2.25
Salem, Leasburg	2.10
Daniels Chapel, Goldsboro	2.00
Millbrook	1.82
Mt. Bethel, Bahama	1.75
Sharon, South Mills	1.71
Bayboro	1.70
Kings	1.70
Bayboro	1.69
Wadeville	1.56
Arcola, Warren	1.55
Beston, LaGrange	1.50
Mt. Zion, Elm City	1.50
Bethany, Wilmington	1.50
Lemon Springs	1.22
Lemon Springs	1.05
Selma	1.05
Arcola, Warren	1.05
Amity, Mattamuskeet	1.01
Brown Chapel, Pittsboro	1.00
Angier, Erwin	.64
Micro, Kenly	.45

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

RESPONSE FROM BURKHEAD

In a letter to the Sunday school board from Mr. C. W. Synder, superintendent of Burkhead Sunday school, Winston-Salem, we read: "I am just in receipt of your letter and will say that we plan to observe Sunday School Day next Sunday. We have a program that we think will be educational as well as inspirational. Our offering on Sunday School Day has never been what we would like for it to be, so we decided to include $50 in our budget for this work and we will have our treasurer forward it to Rev. E. O. Cole at an early date."

Later Mr. Snyder writes: "Our Program went over fine! We had more than 600 in attendance at Sunday school and the auditorium was crowded for the Sunday School Day program. Brother Moser, our pastor, said he had never seen anything to equal it in the way of an educational program for Sunday School Day. We had every department represented in the program, showing something of the work being done in each department. The purpose of this program was to let every department know what is being done in every other department and also to let the adult members know something of the cost of operating the Sunday school. We are giving $250 per year to the missionary work and $50 to the Sunday school work. This amount is included in our budget. We feel this plan has been a success as it gives the classes an opportunity to do special work outside of the regular budget of the school which runs $1200 pear year. This does not include our fifth Sunday offering for the Children's Home which we try to make at least $50.

"We are fond of our pastor, Rev. J. F. Moser, who is leading our forces in various lines of activity and doing some wonderful preaching. We are collecting more than $300 per month on our Sunday school annex indebtedness through the plan which he has led the school and congregation to adopt.

"I did not intend to write such a long letter, but felt that you would be interested in knowing that the work you people have been doing is bearing fruit in our part of the vineyard, as well as elsewhere."

CHANGES NOTED AT CHADWICK

On a January morning the writer dropped in unexpectedly at Chadwick Sunday school about 15 minutes before the morning session. After a few moments' conversation with the pastor, Rev. B. M. Crosby, he said, "I want you to meet with me and my elementary workers this afternoon," and he announced the following schedule:

Junior workers' conference, 1 to 2:30.

Primary workers' conference, 2:30 to 4.

Beginner workers' conference, 4 to 5:30.

Nursery workers' conference, 5:30 to 6:30.

The informal discussion in these various groups during the afternoon revealed an earnest desire on the part of these workers to launch out into the unknown realm of departmental work, and to put their best efforts into the new enterprise.

The juniors had been given a separate room and under the leadership of Mrs. Crosby were making a good start toward departmental work, with their equipment limited to a room and chairs. The same was true of the primary group. The beginners were meeting that day for the second time in their own room, which was far too crowded for anything worth while. The nursery group had not been organized.

On Sunday, June 15, the writer again visited that Sunday school and held conferences with the pastor and all elementary workers. It was really astonishing to see the changes that had taken place in so short a time.

A wall had been removed between two small class rooms, thus making a room large enough to accommodate the nursery children. The walls had been freshly painted and papered. Toys, blocks and chairs suitable for these tots had been secured, and one saw a happy group of children seated on the floor of their own sunny, attractive room playing and learning to love to go to Sunday school.

Across the hall another wall had been removed to make a larger room for beginners. The walls had been painted. The clean, attractive curtains at the window, the picture shelf on which were objects and pictures which the four-year-old could see and handle easily, the flowers and the orderly appearance of this room made it one where the children delight to go on Sunday, and where they may learn to love the heavenly Father as they engage in activities which delight them.

The primary group had secured screens, tables, shades and curtains, a shelf and books in the vestibule for taking care of coats and hats, and were making the best use of the very limited space assigned to them.

A real transformation had taken place in the junior room, which at first appearance was a very unpromising sort of place for a junior department. Screens that are most attractive and well suited to the purpose form four separate class rooms with space left for the group to assemble. Blackboards, pictures and other essentials had been provided and a well organized department holds its sessions here.

As usual, when separate departments are formed and given a program of activities that appeals, the attendance has increased. Since beginners and primaries were separated each group has grown larger in number than the combined group was before. A similar increase in attendance has taken place in the adolescent groups since they have organized in their several departments.

The bulletin showed an attendance of 345 on that day against 107 for same day a year ago. Marked improvement in the general atmosphere of the entire school was noted. There have been more than 200 accessions to the church this year.

The Rev. Mr. Crosby is a good team worker. He is doing an outstanding work at Chadwick.

CAMP CHEONDA

Camp Cheonda, the "Home in the Hills," located at Lake Junaluska is under the direction of the department of intermediate, senior, and young people's work, general Sunday school board. Wholesome fun, happy fellowship, helpful experiences in learning Christian living are offered to girls 13-17 years of age, June 30-July 30; to boys 13-16 years of age, August 4-26. The cost is $35 for each two weeks' session for the girls and $50 for the session of 22 days for the boys.

"You will find something far greater in the woods and in the waters than you will find in books. Stones and trees and lakes will teach you that which you will never learn from masters."



A Group at Camp Cheonda, Lake Junaluska, N. C.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

PROGRAM FOR SUMMER ASSEMBLY

Theme: "World Winning."

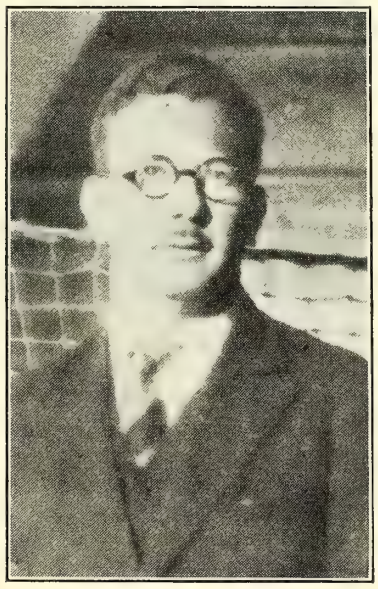
Emphasis: "Department of Missions."

Monday, July 7

10:00 a.m. to 7:00 p.m.—Registration.

6:45 p.m to 7:45 p.m.—Supper.

8:15 p.m. to 10:15 p.m.—Fellowship meeting.



Rev. John G. Barden, Missionary

Daily Schedule

6:45 a.m.—Rising bell.

7:30-8:00—Breakfast.

8:30-9:15—Bible study.

9:20-10:05—Mission study.

10:05-10:15—Recess.

10:15-11:00—Methods.

11:15-11:45 — Business and general methods.

11:50-12:45—Forum hour or lecture—Dr. Gilbert T. Rowe of Duke University, lecturer.

1:00-2:00—Lunch.

2:00-3:00—Rest.



Blanche Barringer, Secretary



C. Gehrman Cobb, Treasurer

3:00-5:30—Directed recreation.

6:00-7:00—Supper.

7:10-7:35—Vespers. Rev. R. G. L. Edwards.

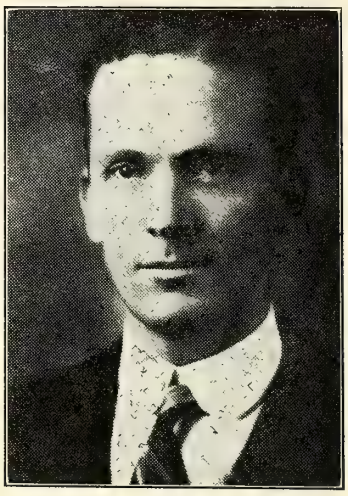
7:50-8:45—Song service and lecture.

10:15—Lights out.

Friday, July 11

Consecration service 11:50 a.m. Rev. Thomas McM. Grant.

Commencement exercises 2:00 p.m. Rev. E. L. Hillman.



Rev. E. L. Hillman, Dean

LOUISBURG SUMMER ASSEMBLY

The executive committee of the North Carolina Conference Epworth League met Saturday afternoon, June 14, at Louisburg College, Louisburg, N. C., and completed plans for the coming annual Epworth League Summer Assembly to be held there July 7 to 11. A registration of three hundred people is anticipated at this year's assembly. Mr. E. O. Harbin, nationally known recreational leader, and representative from the Central Office, Nashville, Tenn., will be present to teach and direct recreation. Dr. Gilbert T. Rowe of Duke University, and Rev. John G. Barden, returned missionary from Africa, are to be the inspirational speakers.

The assembly will officially open with a "fellowship hour" Monday evening, July 7, to be held in the Louisburg high school auditorium, under the direction of Rev. J. G. Phillips, director of recreation, assisted by Mr. E. O. Harbin.

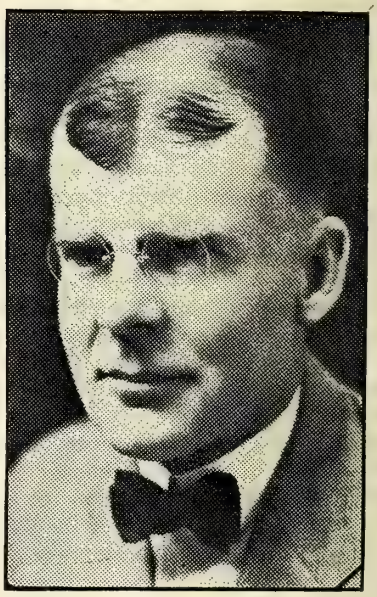
The registration fee is $1.00, with $5.00 additional for room and meals, each delegate to bring his own bed linen. Your chapter can send as many delegates as they wish.

Come prepared to pay your mission pledge (if you have not already done so), and report your pledge for the coming conference year; also bring your secretary's record book. "All roads lead to Louisburg!"

"CHECK AND DOUBLE CHECK"

In 1924 the efficient leadership of Rev. Thomas McM. Grant, president of our North Carolina Conference Epworth League, we began printing the report of the annual Epworth League Summer Assembly. It is interesting to note certain statistics appearing in these reports from year to year, as follows:

Mission pledge—	
1924	$3709.00
1925	3160.00
1926	3135.00
1927	3569.00
1928	2734.00
1929	1499.14
Christian culture certificates issued—	
1924	(No report)
1925	177
1926	97
1927	283
-928	233
1929	245
Christian culture diplomas issued—	
1924	(No report)
1925	8
1926	12
1927	11
1928	7
1929	24



Rev. Thomas McM. Grant, President

From this we can see progress and growth in the credits issued, but in the all important field of missions a marked tendency to "go backward." The year 1924 was a "high water mark." May we rally to the cause of missions this year and best the record of 1924!

FULL STEAM AHEAD!

The July issue of the Epworth Era carries a statement of deep interest to all Epworth Leaguers regarding the recent action of the twenty-first quadrennial session of the General Conference,



Rev. Philip Schwartz Field Secretary



Rev. L. C. Larkin, Vice President

held at Dallas, Texas. One of the outstanding pieces of legislation authorized the reorganization of boards whereby the general board of Christian education takes over the work formerly carried on by the Sunday school board, the Epworth League board and the board of education.

Two significant paragraphs in the adopted plan will define the status of the Epworth League:

"The board shall further provide for Epworth Leagues and for young people's organizations of wider inclusion than the local church, the special purpose of



Dr. Gilbert T. Rowe

which shall be to give young people opportunity for initiative, self-direction and intellectual, social, recreational, and evangelistic activities under the guidance of the church." . . .

"Each department of the young people's division (of the local church) shall carry on its work through two organizations; namely, the church school and the Epworth League. Their organization, their fields of operation, and their interrelations shall be determined by the general board of Christian education, provided that the result shall be a unified program of work in each department in the division, and provided further that the general board of Christian education is specifically charged to keep inviolate the initiative and autonomy of the Epworth Leagues as organizations operating within the young people's division."

The details of the reorganization will be worked out by the new board. Standards, policies and mission specials will remain the same for the present. Any changes to be made will be announced in due time.

Dr. F. S. Parker, our general secretary, writes as follows: "There is every assurance that the Epworth League will enter upon an enlarged program which will mean increased usefulness and service. Epworth Leaguers will stand ready to co-operate with the new board in every possible way. Let every loyal chapter, every league union, every district and conference organization enter into the new conference year with renewed interest and enthusiasm."



Mr. E. O. Harbin,
Central Office Reprsentative

SPECIAL RAILROAD RATES TO LAKE JUNALUSKA

Mr. E. N. Aiken, general passenger and ticket agent of the Southern Railway, has just informed me that practically all of the railroads east of the Mississippi river and south of the Ohio and Potomac rivers will sell round trip tickets to Lake Junaluska for the one way fare plus $1 on any one of the following dates:

June 13, 14, 16, 22, 28, and 30.
July 4, 7, 8, 12, 16, 17, and 20.
August 2, 6, 16, 20, and 24.

Those desiring to purchase tickets on other dates should apply for the summer tourist rate which is somewhat higher than this special excursion rate.

The schedule of conferences, schools and camps for the 1930 season is as follows:

June 10-July 18, Junaluska Summer School.

June 23-27, Hi-League Assembly, Western North Carolina Conference Epworth League.

June 8-15, Methodist Student Conference.

June 30-July 4, Senior Assembly, Western North Carolina Conference Epworth League.

July 2-6, Temperance and Social Service Conference.

July 8-19, Young People's Conference.

July 21-August 5, First Term Leadership School, Sunday School Board.

July 21-August 30, Junaluska School of Religion.

July 28-August 7, School of Missions.

Aug. 8-18, Epworth League Assembly.

August 6-20—Second Term Leadership School, Sunday School Board.

August 20-August 31, Camp Meeting (conducted by Dr. Arthur J. Moore, Birmingham, Aal.)

June 30-July 30, Camp Cheonda for Girls.

August 4-26, Camp Cheonda for Boys.

June 26-August 21, Camp Junaluska for Boys.

July 1-August 26, Camp Junaluska for Girls.

THE LADIES' AID

The old church bell had long been cracked; its call was but a groan. It seemed to sound a funeral knell with every broken tone. "We need a bell," the brethren said, "but taxes must be paid. We have no money we can spare. Just ask the ladies' aid."

The shingles on the roof were old; the rain came down in rills. The brethren slowly shook their heads and read the monthly bills. The chairman of the board arose and said, "I am afraid that we shall have to lay the case before the ladies' aid."

The preacher's salary was behind; the poor man blushed to meet the grocer and the butcher as they passed him on the street. But nobly spoke the brethren then: "Pastor, you shall be paid. We'll call upon the treasurer of our good ladies' aid."

"O," said the men, "the way to heaven is long and hard and steep. With slopes of ease on either side, the path is hard to keep. We cannot climb the heights alone; our hearts are sore dismayed! We ne'er shall get to heaven at all without the ladies' aid."—The Baptist.

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Children's Storyland



AN OLD-TIME CROW STORY

By Frances Margaret Fox.

About seventy years ago, in a far corner of our land, there lived a happy family of children. They were the seven children of three islands in the Mackinac country. Their true home, where they lived in the winter, was in their father's house on Mackinac Island in the Strait of Mackinac. Their sugar camp, where in the springtime they lived in their own log cabin, was on Bois Blanc Island, at the head of Lake Huron. But their summer home was in Uncle Sam's lighthouse on the rock of Skilligallee, at the top of wild Lake Michigan.

The family used to cross the ice with dog sleds when they fared forth to the sugar camp on Bois Blanc Island. But Ambrose Davenport, the father, carefully watched the winds and the weather during the merry holiday, because, before navigation opened, he had to see the family safely back on Mackinac Island. Then, with his eldest son as assistant, he sailed away to Skilligallee, to open the lighthouse for another season. When the weather was warm enough, the father flew over the waves from Skilligallee back to Mackinac Island after his family.

To begin with, you will not find the name of their summer home on the map. You will find a tiny speck at what seems to be the top of Lake Michigan, which is marked "Isle aux Galets," for thus the early French explorers named the place, "Isle of Rocks." "Skilligallee" is the Indian name.

In the lighthouse, as it used to be, there was one room that the Davenport children always called the "Big Room." In it was a fireplace. To keep that fireplace bright and cheerful, the family used to sail over to Cross Village for loads of firewood.

These children had many pets. One, which has been most lovingly remembered for seventy years, was Jack Crow. They found him at Cross Village when he was young and took him home to Skilligallee in the sailboat. Jack was helpless at first, because he was so young he could neither fly nor feed himself. He was given such wonderful care that he grew fast, and he behaved in his suit of glossy black feathers as if he were a fun-loving little brother.

Wherever the children went, there was Jack. He had perfect wings, but usually went walking around the tiny island with the boys and girls. He played with them, too, and tried to talk with them.

On summer afternoons the mother used to take her sewing out under the trees where she could be with the children and enjoy their merry fun. At such times Jack Crow used to play a game of his own which might have been called "steal-and-hide-it," for that bird was full of mischief. He would walk up to Mrs. Davenport and talk with her, in his own fashion, and then steal something and run or fly away with it. He used to watch his chance and snatch a spool, and away he would go! Usually he buried whatever he stole in the beach sand.

The mother would say, "Watch him, children, and see where he hides it!"

The laughing children watched their pet bury the trinket. Then, while he was prancing about, shouting "Caw-caw-caw," they would run and dig it up.

Jack Crow had a chance to hear all about right and wrong, and how to be good, because every Sunday afternoon the gentle mother gathered her little flock in a circle and read to them from the big Book. Jack Crow was always there. He seemed like one of the family and usually behaved well on Sundays.

Of course, he sometimes made the children laugh at the wrong time. Sometimes when the mother was talking solemnly about what a dreadful thing it is to tell a lie, or about some other sin, Jack would cock his head on one side and then on the other, and look at her as if he would like to say something, and the children just had to laugh.

But one day a sad thing happened on the rock of Skilligallee. The eldest son, the big boy who was his father's assistant, was going away in the sailboat for a little vacation on the mainland. His mother had washed and ironed his best white shirt and had laid out all his clean clothes, ready to put on. The shirt she had left on the desk where the big boy used to do his writing.

Now, it happened that one of the little boys went into that room to look for something. He was in a great hurry and so tipped over the ink bottle. Before he could pick it up, there were rivers and pools of ink on big brother's best white shirt.

The little boy was scared. He sat on the bottom one of the four steps leading into the lighthouse tower and wondered what to do. He had never been so unhappy in his life.

In flew dear old Jack Crow. The little brother knew then what he would do. He would keep still and let Jack Crow take the blame for the spilled ink.

Not long after that, the big brother went to his room to dress up. Jack Crow didn't even think of keeping out of sight. When the big boy blamed him for spoiling his best shirt, Jack Crow put his head on one side and said "Caw-caw-caw" ever so pleasantly.

When the family assembled and were all talking sorrowfully about Jack Crow, an old Indian came to beg a ride to the mainland in the sailboat. He had never liked Jack Crow. When he was told that the pet had emptied an ink bottle on the assistant lightkeeper's best shirt, he said, "Me shoot him!"

Of course the children would not listen to that, but after a long talk it was decided by father and mother that Jack Crow must be taken to Cross Village in the sailboat and left in the woods to care for himself evermore. They said it was hard to tell what bad mischief the bird might do next.

All this time one little boy was fairly sick with grief. But even so he was not brave enough to say, right then and there, that it was he who had spilled the ink. Neither would he go in the sailboat when Jack Crow, cawing and cawing, happily as usual, sailed away to Cross Village.

Just before it was time to start back to the lighthouse, the weeping children watched the Indian carry their pet far back in the woods. Their eyes were blinded with tears when the Indian came running toward the beach, empty-handed.

Meantime, at the lighthouse, a broken-hearted little boy had told his mother about that bottle of ink. The mother felt sorry for her boy, but there was little she could say to comfort him, because of course neither one of them ever expected to see their dear old pet again.

At last she went to a window and looked toward the mainland. The sailboat was coming, nearer, nearer, and nearer. Suddenly the mother called her penitent little boy. Her voice was so full of joy that he ran to the window and looked where she pointed. What he saw was too good to be true. Jack Crow was clinging for his life to the top of a tall mast and merrily sailing home.

It must be that the Indian didn't explain to the bird that he was supposed to stay in the woods. Anyway, it was not long after the children set sail before they were laughing through their tears, for on swift wings Jack Crow had come flying over the water to alight on the tallest mast of the sailboat. It was plain that Jack Crow had a mind of his own. He probably had a light heart, too, for he had wronged no one.

"Caw, caw, caw-caw!"

—Zion's Herald.

Two colored men were overheard arguing as to which one had the better education.

"Bliack chile, does you all know what deceit am?"

"Suttinly I does, Beelzebub."

"Den what is it?"

"Well, when I leans over and hears somethin' rip, I knows dat's de seat."

YOUNG TURKEY MOTHERS CHICKENS AND GUINEAS

On a bright spring morning a turkey hen with a flock of little ones went joyously to the pasture fields, chirping to each other about the picnic in store for feathered folk in grass and clover.

But, alas! When evening came the mistress found one little turkey limping home on one foot. She examined the other leg and found it fractured. The fracture was set in splinters and while the bone was healing the little turkey was kept in a box in the kitchen.

Peleg as she was called became very tame. She enjoyed roosting on the grape arbor beside the kitchen, but her favorite roost was on the towel rack in the kitchen. In the evening if she found the mistress sitting on the porch steps, she would climb into her lap, nestle down in the crook of her arm, twitter a little and nod away into dreamland.

When Peleg was well feathered and beginning to get a "red head" one of the turkey hens hatched out a few chickens and guineas with her turkeys.

The turkey hen resented having been made to sit on any eggs but her own, and would not recognize chickens and guineas as her own. She fought them so fiercely that the mistress brought them to the house.

The first day that the mistress attempted to feed them with bread and milk, Peleg was walking about the yard looking for insects. She immediately made a dash for the dish of food that the mistress was trying to teach the little fowls to eat.

"I never shall be able to feed these babies with this greedy turkey around," thought the mistress. However, she soon found out that Peleg came not to gobble up the food, but to give the little ones a lesson in the art of eating and barnyard etiquette.

After that first meal with Peleg as instructor, the mistress had no more worry. Peleg adopted the orphans. In the morning she would take them to the fields, teaching them what to eat and where to find it, pointing out fat bugs and luscious worms. At eveningtide she crept into the coop with her little family.

One afternoon a severe electrical storm came up. The rain fell in torrents. The mistress expected to find chickens and guineas drowned. When the storm abated, she began to search for Peleg. Under a rose bush in the yard was Peleg, her back dripping wet, but protected by her breast every chicken and guinea was dry as toast.

Peleg raised not only this little flock to maturity, but has had many fine flocks of her own turkeys.—Brownie Sampsell, in Baltimore Southern Methodist.

"Daddy, was Robinson Crusoe an acrobat?"

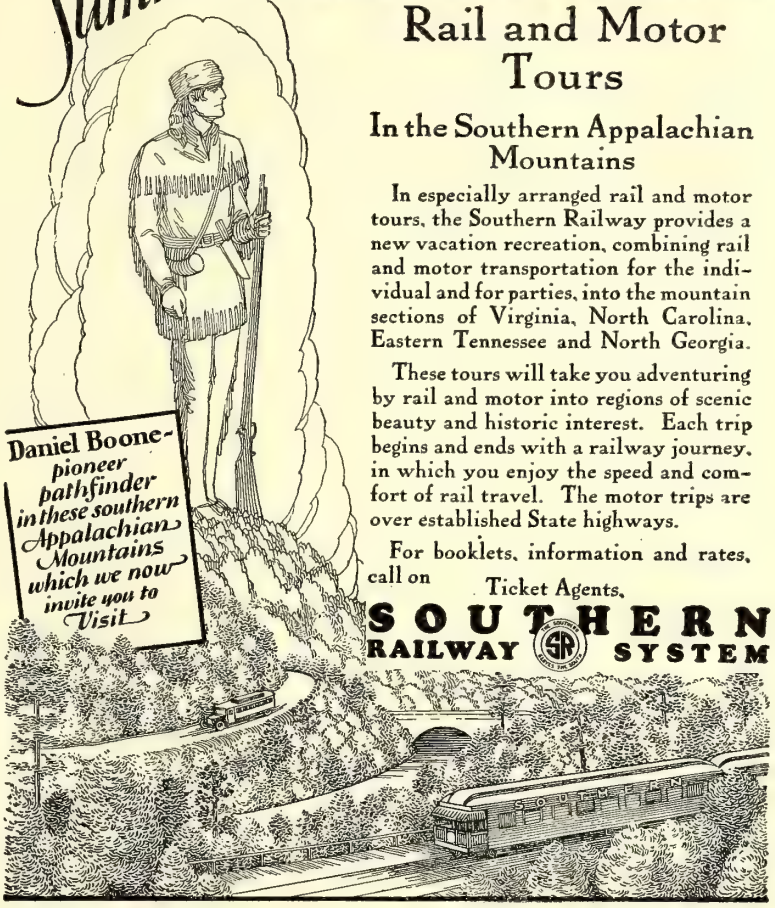
Father—"I never heard that he was. Why do you ask?"

"Well, it says here that at the end of his day's work he sat down on his chest."

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The captives enquire of fasting.	ZECHARIAH 7, 8.
12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:	8 ¶ And the word of the LORD came unto Zĕch-a-rī'ah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

He looked upon the dollar as a treasure in itself,
He carried home his money and he kept it on a shelf;
He heard his loved ones pleading for a little bit of joy,
But he'd rather own a dollar than a happy little boy.

—Edgar Guest.

The children of the Jackson church are interested in filling one of the "treasure chests" for the children of the Philippines. This is a feature of their mission study week, beginning June 1. The name of little Mary Blair Bowers, daughter of Mr. and Mrs. E. S. Browers, has been sent in for the life membership roll. She is just seven weeks old and has been enrolled in our baby division.

In our intensive study this summer we are co-operating with the committee on world friendship among children. This committee is promoting the third friendship project which is the sending of friendship treasure chests to the children of the Philippine Islands. The activities of our children should be closely related to their study. So our books for this summer are "Jewels the Giant Dropped," Epworth junior society, and "Filippino Playmates," primary division. These books are 75 cents each and may be ordered from Lamar and Whitmore. Information about treasure chests may be procured from Mrs. J. C. Wooten, Durham, N. C. The children are asked to contribute one or more pennies apiece for a piano for our African mission. It has to be ant-proof because of the destructive white ants that infest that area. When sending money to Mrs. F. B. McKinne, Goldsboro, designate amount for this piano. We are urging that money for chests and piano not be taken from dues or pledge.

At the Durham district conference at Carr church, Durham, Rev. Glen Barden gathered together the children and talked to them about his work in Africa. The Hi-League gave him five dollars to be used in his work.

THE CHILDREN'S DEPARTMENT HAS EIGHT LIFE MEMBERS FOR FIRST QUARTER, 1930

Baby Division

Elizabeth City district—Alice Jean Whitehurst, Mt. Hermon; Carolyn Hayes Gaither, First church, Elizabeth City.

New Bern district—Robert Smithwick Pool, LaGrange.

Raleigh district—Hal Langford Paschal, Edenton Street, Raleigh.

Weldon district — Graham Daniel Horne, Warrenton; Mary Blair Bowers, Jackson.

Wilmington district—Ernest Stedman Cox, Tabor.

Primary Division

Rockingham district—Eleanor Howerton Kendall, Johns.

The society at Johns has procured three primary life members and one baby life member in less than six months. The society and its excellent leader, Mrs. E. P. Jones, are to be congratulated.

Durham district—Baby life member, Mary Strowd Ward, Lakewood church, Durham.

Memorial roll, Wesley Taylor Young, West Durham church.

RALEIGH DISTRICT MEETING IS HELD AT OXFORD JUNE 6

Rev. E. J. Rees conducted the devotional and Rev. B. D. Critcher led the opening prayer, after which Mrs. Frank Lyon cordially welcomed the delegates. Miss Helen White presided and gave a most interesting report of the year's work. Before giving her report she read a few extracts from Mrs. Stevens' Council address, which was full of missionary information showing the breadth and scope undreamed of in the early days. Miss White said that because the missionary organization included every interest that affected the life of womanhood and childhood, it was impossible to tell how much time and effort had been spent in order that a report be made. She urged mission study in every auxiliary. Seven auxiliaries received honorable mention certificates, and one auxiliary, Edenton Street, had sent in names of five to obtain at least three adult life asked to obtain at least three adult life members in the district each year. Her report showed the broadening of social service work, not only visiting the sick, sending trays, etc., but along such lines as child welfare relief, inter-racial cooperation, social legislation and civic and community efforts.

The district won the Korean urn which was displayed at the meeting.

The first phase of the work taken up was the children's work. Mrs. J. C. Wooten was present and made a most impressive talk on the importance of beginning the missionary work early in life. She said that the one objective when children's work was organized was Christianizing the Chinese, but now it is to promote world friendship among children, to seek to know them in order that they may love them. As the evil effects of alcohol taught in public schools aided in the cause of prohibition, just so teaching these children world friendship may help in the cessation of war.

Miss Vara Herring called attention to the friendship doll in the State Museum, and Mrs. Wooten consented to write a history of the doll.

At this time we were favored with a solo by Mrs. Warren McCullers of Clayton.

Miss Herring made a most instructive talk on the social service department. She said that the first section of our aim was to have each auxiliary have a superintendent and a committee for definite work. The masses would take coal, groceries and needed supplies, but a committee would take love, sympathy, and salvation. The second section of our aim is for the committee to reach a standard of efficiency by study, legislation, inter-racial work, etc.

The noon devotional was conducted by Mrs. H. B. Branch. Jesus came to establish the kingdom of God, and Mrs. Branch told very impressively the attributes one must possess to be a member of that kingdom.

Just before luncheon the various groups gathered to discuss the problems with the conference officers.

A bountiful lunch was served in the dining room. The afternoon session was given to reports. Each report showed the interest and activity of the auxiliaries.

Mrs. Mallison, the new superintendent of young people's work, was called up she made a spicy and helpful talk.

The meeting adjourned at 3:30, and all left declaring that the Oxford people could not be excelled in hospitality.

May many others join us next year at Louisburg. Mrs. R. A. Burt.

ROPER CIRCUIT AUXILIARY

The Roper circuit missionary auxiliary held a special meeting in the Roper church Monday afternoon, May 26, for the purpose of interesting others in missions.

A number of ladies of Roper, Mackey's, Pleasant Grove and Columbia churches were present. Two new members, Mrs. W. B. Davenport of Mackey's and Mrs. J. E. Singleton of Roper were added. We organized last October with nine members. Now we have 14.

The meeting opened with "O Master, Let Me Walk With Thee." Devotional exercises were conducted by Rev. H. B. Baum of Old Trap. A pageant presenting the history of the Missionary Society in North Carolina was rendered by the society. Mrs. H. B. Baum of Old Trap brought us an inspirational message, emphasizing being an "at home Christian." She urged that God has called some to be foreign missionaries; others to do missionary work at home.

Delicious refreshments were served by the society. Mrs. Jack McAllister,
Supt. Publicity.

"Now I want this little story written in the first person," a seventh-grade teacher announced to her English class.

Next day a member of the class brought in a composition on the life of Adam.—Exchange.

Honest work opens the way to self-respect.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

Mrs. Onilee R. Brown, conference superintendent of social service, asks that all reports of social service superintendents for second quarter be sent her at Brevard Institute, Brevard, N. C., where she is located at present having recently assumed the duties of dean of the institute. She makes announcement that Mrs. Aubrey Davis, Myers Park, Charlotte, N. C., has been named as social service superintendent for Charlotte district.

MISSION STUDY BOOKS RECOMMENDED FOR 1930-31

For Adults

(a) Foreign: "Training the Conquistadores," by Samuel Guy Inman. "India Looks to Her Future," by Oscar McMillan Buck.

(b) Home: "Between War and Peace," by Mrs. Florence Boeckel.

(c) For reading circles: "A Cloud of Witnesses," by Elsie Singmaster. "Place of Women in the Service of the Church." By Council commission on status of women in the church.

For Young People

Senior Young People—Foreign: "India on the March," by Alden H. Clark (60 cents). Home: "Between the Americans," by Jay S. Stowell (60 cents).

Intermediates—Foreign: "The Star of India," by Isabel Brown Ross (75 cents). Home: "West Indian Treasures," by Winifred Hurlbert (75 cents).

For Children

Fall-winter-spring mission study:

Juniors—"Then Golden Sparrow," by Irene Mason Harper.

Primaries—"Bhaskar and His Friends," by Clara C. Larabee.

For intensive mission study:

Jnniors—"Jewels the Giant Dropped," by Edith Eberle and Grace McGavron.

Primaries—"Filipino Playmates," by Jean Moore Cavell.

BELLE BENNETT Y. P. SOCIETY

During a recent visit to Winston-Salem it was our privilege to attend the June meeting of the Belle Bennett Young People's Society of Centenary-West End church, an organization of young business women which ranks among the most enthusiastic and wide-awake organizations in our conference. This splendid aggregation of young women have for their leader their pastor's wife, Mrs. C. C. Weaver, and both leader and society are to be congratulated on the splendid spirit of co-operation and interest that is existent in the organization.

The program for the June meeting was a continuation of the study of the Famous Women of the Bible and the three characters claiming the attention of the society at that time were "Miriam and Her Mother," "Deborah" and "Delilah." Each of these characters was discussed and prominent charactertistics of each were brought out by a member of the society and held the attention of the entire audience so splendidly were the subjects presented. In addition to this study a paper on "Community Work" was given by another member and the opening devotional was conducted by the leader, Mrs. Weaver. The three special visitors, Mrs. H. A. Dunham, Mrs. W. R. Harris and Miss Amy Hackney, each brought greetings and expressed their appreciation of the splendid accomplishments of this band of young people.

In addition to the missionary obligations the young women are contributing each month to the building fund of their church, and have already made a most gratifying contribution to that fund.

Prior to the meeting a delightful dinner was served in the dining room of the church by the young people. An interesting incident of the evening was the presentation of a beautiful pair of hand-embroidered pillow cases to one of their members, who is soon to be married, this being the fourth or fifth time since their organization that they have had this especial privilege of honoring a member.

DISTRICT MEETINGS, MT. AIRY DISTRICT

Because of the great amount of territory included in the Mt. Airy district, the district secretary, Mrs. J. L. Woltz, holds two meetings each year so that every society of the district may have the opportunity of attending one. The places of meeting this year were Stoneville and Elkin and we are glad to give this week reports of these two itneresting occasions. Mrs. C. L. Joyce, secretary, sends us the following account of the Stoneville meeting:

"The Woman's Missionary Societies of the lower end of the Mt. Airy district met at Stoneville M. E. church, June 4, at ten o'clock. Mrs. J. L. Woltz was the presiding officer and the opening devotional was conducted by Rev. J. M. Ingle, pastor of the church.

There were delegates from every auxiliary present, making the attendance 100 per cent. Mrs. Woltz gave a very interesting report of the past year's work, and while expressing her appreciation of the splendid efforts that had been put forth by the societies of the district made an appeal for even better work and more glorious results for 1930.

The visitors on this occasion who added the day's program were Mrs. C. C. Weaver, conference president, who made a most impressive talk on "Pentecost for "Today"; Mrs. H. A. Dunham, conference corresponding secretary, whose "Inspirational Talk" brought to us much of interest and gratification as she told of the results of the past year in our Woman's Missionary Council, and Mrs. W. R. Harris, conference recording secretary, who led the closing consecration service of the day.

Miss Amy Hackney, conference superintendent of children's work, who was also present, had a very interesting hour with the children. Several numbers were contributed by the children themselves and Miss Hackney brought an interesting report of their activities of the past year. Consecration and service seemed to be the theme of this delightful all-day meeting."

MEMORIAL SERVICE FOR MRS. LUCY H. ROBERTSON

By Mrs. T. W. Janes

Instead of the inspirational meeting on the second Monday in June, West Market Street Missionary Society held a memorial service for Mrs. Lucy H. Robertson, her dearly beloved member who passed away May 28.

Miss Emma Page opened the service with prayer, the keynote of which was "inspiration," of which Mrs. Robertson was an unfailing source.

Mrs. Dewey Farrell, a former student of Greensboro College, sang that beautiful consecration hymn, "O Take My Life and Let It Be." Mrs. Farrell announced that this was one of Mrs. Robertson's favorite hymns, that she was particularly fond of the words and always called attention to the significance of them.

Mrs. Thomas W. Janes then read from the Advocate of June 5 a beautiful article written by Mrs. W. R. Harris of Asheville, the theme of which was the loss Mrs. Robertson's death would be to Southern Methodism as a whole and individually.

Mrs. L. H. Martin, introducing her talk with the remark that she had known Mrs. Robertson for twenty years, paid a most beautiful tribute to her. She compared her with a pen picture which some one had made of "A Woman of God." This woman was righteous, loving, serene, creative, purposeful and faithful. Mrs. Martin declared that in every particular Mrs. Robertson measured up to this picture, as she was in truth, "a woman of God."

Mrs. E. L. Sides added a word of tribute by saying that perhaps she had known a side of Mrs. Robertson which others had not known, as she had shared a home with her. Mrs. Sides stated that it was her belief that Mrs. Robertson's sweetness and beauty of character shone there with as bright a light as it did in public.

A fund called the "Lucy H. Robertson Educational Fund," having already been established, it was decided that a part of this fund be used for a girl from Winston-Salem Children's Home who wishes to enter Greensboro College. The service closed with prayer led by Mrs. C. H. Ireland, who earnestly petitioned that Mrs. Robertson's mantle of faith might fall upon each and every member of the missionary society.

Sunday School Lesson

JUNE 29

By Rev. G. M. Clayton.

REVIEW

Golden Text: "Thou art the Christ, the Son of the Living God."—Matt. 16:16.

1. The Christian Confession

This was an intensely dramatic moment of Christ and his disciples. It was a time of tensest silence when heaven and earth were awaiting the answer to Jesus' question of questions, namely, "Who do men say the Son of Man is?" Simon Peter is bold to make the "Great Confession": "Thou art the Christ, the Son of the living God." As he spoke, the tide of benediction came in, lifting the fervent apostle to heights immortal: "Blessed art thou, Simon Bar-Jonah." God flashed forth the truth, and Peter caught the vision and confessed it.

2. Christ Calls Children

Sacred, indeed, the scenes and incidents clustering beside the beautiful Sea of Galilee. How touchingly beautiful the imagery of our lesson. Jesus called to himself a little child, and set him in the midst, and spoke words of blessed inspiration. He also gave special warning against offending children. Even God's love is manifested in wrath against all corrupters of children and a terrible judgment awaits them. Jesus frequently uses "the child in the midst" to brighten many a home and to gladden many a heart.

3. A Mathematical Misinterpretation

"Lord, how oft shall my brother sin against me and I forgive him? Until seven times?" This question of Simon Peter sketches perfectly the average Christian's attitude toward the forgiveness of personal injuries. Peter was making a mathematical misinterpretation of Jesus' meaning. There is no mathematics in mercy. Christ knows but one limit in all he does, the limit of love. Let us listen to the voice of love and mercy! Love says, "Give!" Mercy, "Forgive" "Forgiveness is sheathing the sword of resentment in the scabbard of love."

The Peril of Possession

The great peril of possession is that a rich man will love his possessions so much that he will not give them up at the door of the kingdom. That was the tragedy of the rich young ruler. Money was his goal. The altar to Mammon separated him from Jehovah. "Lay not up for yourelves treasures in heaven," said Jesus. "Great possessions" in the world are not worthy to be compared with the "treasures in heaven." Are you practicing the presence of Jesus and the stewardship of possessions?

5. Stooping to Serve

To desire enlarged powers and increased opportunities that one may rise higher in the favor of Christ and influence with men for noble purposes, is well. But many persons have mistaken ideas of what constitutes real greatness and true ambition. One must find greatness in active service. "Greatness is the ability to stoop and serve." Love of greatness is a pagan sentiment; greatness of love is a Christian virtue. A lover of the Lord never is greater than when stooping to serve one of the little ones that believe in Christ.

6. Pageant of Palms

This royal scene is the prelude to the Passion of our Lord. It was one of the festal moments in his life. It was a gleam of glory before the gathering gloom of Gethsemane and the coming cruelties of Calvary. He wanted the world to know that he was the Messiah. It was his last appeal to the nation he loved. It was a soul-stirring pageant—a beautiful ovation to the King of the people, to which the children contributed splendidly. Let us honor Jesus as he rides before us in religious pomp and rhetorical attraction. And let us not forget him in the midst of the sordid selfishness and worldliness of life and patiently follow him there!

7. Christian Citizenship

The Jews were hopelessly burdened with laws and traditions, and had long since abandoned the hope of keeping them all, but they could not agree as to what was the most important or the greatest. An astute lawyer in his self-confidence asked Jesus the treacherous question—"What is the greatest commandment of all?" Jesus proceeded to unglove the iron hand of his questioner.

8. The Olivet Outlook

Wearied with the terrific strains of the Day of Controversy, Jesus and his wondering disciples left Jerusalem for the Mount of Olives. There they sat down for a while, on its rugged summit in full view of the city. I wonder if tears did not again start and tint with crimson his fair cheeks, as scenes of mockery, malice, murder passed before his gracious eyes in a tragic panorama. As the shades of twilight deepened, in solemn and impressive tones, Jesus delivered his Olivet discourse (Chapters 24 and 25), in which he foretold the fall of the temple, the destruction of Jerusalem, and his second coming. In picturesqueness of plot, gravity of movement and importance of truth taught, the Parable of the Ten Virgins, ranks second to none of his parables. How happy the occasion! how interesting the agents! how tragic the issue!

9. Reckoning and Reward

The day of reckoning is sure to come. Everyone must give an account of himself. "No man has so much that God does not hold him to account, and no one has so little that he slips by." Faithful stewardship shall be rewarded; slothfulness shall be punished. The "Well done!" of our Lord will admit us to an enlarged sphere of a glorified service. "His servants shall serve him," even in heaven. Let us so live that when our summons comes to join the celestial caravan, we may go to our accounting

FELT OUT OF SORTS

Arkansas Man Tells of the Good He Gets From Taking Black-Draught.

Mena, Ark.—"If there is a better laxative medicine made than Thedford's Black-Draught, I've never found it, and I tried a good many before I began taking Black-Draught about twenty years ago," writes Mr. H. F. Miller, who lives at 211 Eleventh Street, this city.

"I am satisfied with Black-Draught. When I feel all out of sorts, my feet seem to feel heavy, and I feel tired when I haven't worked; and I get a bad, slimy taste in my mouth, I just take two or three doses of Black-Draught and I feel better.

"I have found it good for indigestion, in fact for about everything it is recommended for. We just keep it in the house and use it for biliousness, headache and such complaints. I recommend Black-Draught to others."

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with joy and not with grief; to enjoy the fullest fruition of fondest hope deferred, and enter into the joy of our Lord!

10. Drink the Dregs

In the upper room at Jerusalem, Jesus opened up his heart to his disciples, speaking words of incomparable tenderness and beauty. The prayer, the hymn and then the moonlit march through the east gate of Jerusalem, on to the Garden of Gethsemane, at the foot of Olivet. Into its infinite shadow and pain no mortal could walk with him. He must tread the winepress alone. Oh, the solitariness of sorrow! His intimates failed him in his hours of direst need! How revolting the scene! But, alas! is it not true that many of us are sleeping the sleep of indulgence when we should be watching and praying?

11. The Conquering Cross

The thorn-crowned Champion of humanity's "Lost Cause" waded through blood of his own shedding to receive the glittering sword of justice in his own pure heart. The cross, instead of destroying Jesus and his cause, became the instrument by which he triumphed and triumphs even today. The cross is the weapon of suffering love and must prevail.

12. Christianity's Climax and Challenge

The Resurrection of Christ was the heart of the early preaching of the apostles. Peter constantly stressed it; it is also a fact of personal Christian experience—"I know that my Redeemer liveth." After his resurrection, Jesus announced his "Great Commission," in which he set forth the full scope of his program. The very soul of our religion is missionary. See its ever-widening circle: "In Jerusalem, all Judea, Samaria, unto the uttermost parts of the earth." —Methodist Protestant Recorder.

THE ETERNAL CHALLENGE

(Continued from page 13)

"Of course I will if I can. What is it?"

"It is that you will read the Gospel According to St. Matthew before you go to bed tonight," replied Muriel Redfern.

"Nay, I have done with all that stuff."

"But you have promised," urged the woman; "promised to read the Gospel of St. Matthew thoughtfully and carefully before you go to bed tonight."

"But it'll do no good," he protested. "I finished with all that kind of rubbish years ago."

"Still, you have given your word," insisted Muriel Redfern, "and as an honorable man you must keep your word."

"All right, I'll keep my word. I'll read the stuff." He gave a mocking laugh as he spoke, although afterwards, as he reflected on his promise, he was angry with himself for having made it.

(Continued next week.)

The self-made man patted his chest proudly. "I kept a good book open on my desk," said he, "and read it during telephone calls—while holding the wire after someone had said, 'Just a moment, please.' "—N. Y. Central Lines Magazine.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

CONGRATULATIONS

Congratulations are heartily extended to Supt. A. S. Barnes and his corps of assistants over the good report the Methodist Orphanage is able to make in these times of financial depression. Supt. Barnes is pleased to report the largest number of children being provided for and also that these children have been cared for without incurring debt. This is a most satisfactory condition for any institution to be in and reflects most favorably on those who manage the orphanage. One of the first essentials in any business is to be able to run on its resources. The Methodist Orphanage and its good supporters are setting the Children's Home and our friends in the Western North Carolina conference a mighty good example.

SINGING CLASS

Because of the lack of funds we have had to let one of our music teachers seek work elsewhere. The other instructor is on a much deserved vacation. But Mr. Bradshaw, with the aid of one of our fine girls, will train the singing class for the time being. Next Sunday our class will visit three congregations and will do their best to let melody abound. In the course of time our class will be able to present a more diversified program and will be pleased to serve our friends as opportunity will permit.

ONE HUNDRED DOLLARS

The children of the Children's Home have unanimously voted to contribute one hundred dollars to the building fund of the new Centenary-West End church. This amount will not be a great deal in the total of over a million dollars required to complete the wonderful new church, but will serve to enable our children to strengthen their loyalty and devotion to the church to which they belong. The joy of sharing their pennies, Nickels and dimes in the building of this great church is clearly manifest among our boys and girls.

PETS

Our boys and girls are very fond of pets. While we do not have any dogs and cats on our premises we do encourage the fostering care of a few other pets. Some of the enterprising boys have secured various kinds of rabbits and have provided nice cages for housing them as gifts to the girls, several of the cottages now having been provided for. The boys have squirrels and rabbits to provide them examples of affection and tender care. One day last week James Malcolm came hurrying along with six tiny little opossums, they having been found just after birth and with the mother opossum dead. The boys are now having an interesting time feeding milk to these little helpless species of animal life. James reports that his adoptions are growing some and will survive his treatment.

QUIET HOUR

From two thirty to three thirty each Sunday afternoon is quiet hour at the Children's Home. During this hour our youngsters are encouraged to read. At present our entire family is reading the four Gospels. Quite a number of the family have shown much interest in this study and are spending many happy moments learning about the life and teaching of Jesus. Provision will soon be made for some good magazines to be sent to each cottage on Sunday afternoons. Our boys and girls like to read.

A GOOD HIKE

Following our quiet hour today over 50 boys joined your humble servant in a cross country hike. We had much interest in rambling through forests and along fields learning valuable lessons from God's fine out-of-doors. The boys captured two snakes, a big bull frog and a sack of liquor bottles. After Charles Davis had handled the snakes for a while and had explained their habits to us he let them go with the statement that they were needed to keep down pests. James Malcolm reluctantly let his fine frog return to the water, but the boys had a great time breaking those bottles. After having rambled five or six miles the group returned home with a request that another hike be arranged for some other day.

AT CAMP

Four of our larger boys, James Rink, Scott Fitzgerald, Clyde Matheson and Jack Heritage, are now spending a month at Camp Bragg, enjoying the benefits of citizenship training. The boys are particularly enjoying the athletic training they are getting.

Two of the older girls, Frances Brooks and Virginia Booze, are spending some time at Camp Sapphire provided by the Girls' Reserve department of the Y. W. C. A. They report a most helpful sojourn. Our Scouts will go to camp later in the summer.

ANXIOUS

We are anxiously awaiting the return from next Sunday's offerings to the Children's Home. You will remember, kind reader that this is the second fifth Sunday in the present year. Let your joy be unconfined as you make a real love gift to the needs of our boys and girls. Unless you rally to our needs we will have to borrow rather heavily yet another time.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In many respects we had the best meeting of the board of trustees on the 12th of this month we have had during the present administration. The board reviewed the year's work and outlined plans for the new fiscal year upon which we have just entered. The economical way in which the home is conducted called forth the hearty and enthusiastical approval of the entire board. There are plans being put in operation now that will further reduce our annual expenditures without interfering with the efficiency and success of the work. Strict economy will continue one of our major objectives during this period of financial depression.

* * * *

This final word about the fifth Sunday offering for our orphanage. I believe it is going to be a joy to our Sunday schools to make an offering for us this coming Sunday. No one knows better than I that money is scarce and that times are hard. I am not expecting any high pressure methods to be resorted to in order to secure a large contribution from each Sunday school. All I am asking is that the Sunday schools that do not give us a regular monthly contribution present the claims of our 334 children and give the classes an opportunity to make a free will offering in our behalf. Any amount, small or large, will be sincerely appreciated. I trust that these free will offerings will be sent me promptly. In the event the fifth Sunday should be a bad, rainy day, I trust the first Sunday in July will be designated as Orphanage Sunday and an offering be taken for us on that day. Thanks!

* * * *

The Susanna Wesley class of the First church, Wilson, picnicked on the campus of the Orphanage on Thursday, June 19. This is a very large and influential class of women. For many years these splendid women have worked and sacrificed in behalf of our home. They find peculiar joy in rendering this needed and much appreciated service. In addition to having the five children whom they clothe to share the picnic dinner, they invited several other children that are being supported by the Methodists of Wilson to eat with them. Several of the officers were likewise invited to partake of the sumptuous dinner. The superintendent was happy to extend a few words of welcome to the class and enjoy the good "eats" with them. These good women visited different cottages and saw the things of interest. From them I had the assurance that they are going to do more for us in the future than they have done in the past. Such expressions of interest and devotion are reassuring in these times when so many drop out by the wayside.

EDUCATION

Mark Hopkins sat on one end of a log
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.
I don't care what Mark Hopkins taught—
If his Latin was small and his Greek was naught,



Boy from the Methodist Orphanage, Raleigh, N. C.

For the farmer's boy he thought, thought he,
All through lecture time and quiz,
"The kind of a man I mean to be
Is the kind of a man Mark Hopkins is!"
No printed page nor spoken plea
May teach young hearts what men should be—
Not all the books on all the shelves,
But what the teachers are themselves.
For education is: Making men;
So is it now, so was it when
Mark Hopkins sat on one end of a log
And a farmer boy sat on the other.

—Saturday Evening Post.

Lady Passenger—Do you charge for children?

Bus Conductor—Under 5 we do not.

Lady—Well, I have only three.

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PERPETUATING PENTECOST

By Ernest Widenhouse.

We have lately had much to write and say concerning the nineteen hundredth anniversary of Pentecost. The Federal Council of Churches proposed the idea of a general celebration of the event. It has been approved by many Christian groups and various conferences have been held. Whit Sunday, which has been little observed in the non-liturgical churches, bids fair to come into its own through the celebration, which is to culminate on that day. But unless June 8 is the culmination of a new spirit which perpetuates itself, we will have missed the central thing which came on the first Pentecost.

Pentecost stands out as one of the high days in the Christian church. Some have referred to it as the birth of the Christian church. However that may be, it was a momentous day for the first disciples of Christ and for the future of Christianity. It was an experience which produced a profound change in the thinking, living and acting of these lowly disciples of the Nazarene. So great was the influence in their lives that it perpetuated itself in and through them in such a marvelous manner that its influence comes down to us today. What was the nature of this experience which has had such marvelous power and perpetuity?

Taking the record as it stands we may say there were two things which happened at Pentecost. There was a gift of the Holy Spirit which brought an inner exaltation and was accompanied by an external manifestation, called the gift of tongues. For us the all important thing is the inner experience and not the outward manifestation. Suffice to say that the latter was the physical release or let down of a great religious exaltation. It was the physical resultant of a high mental tension. In the gift of the spirit, which was an inner experience, we have the really significant thing.

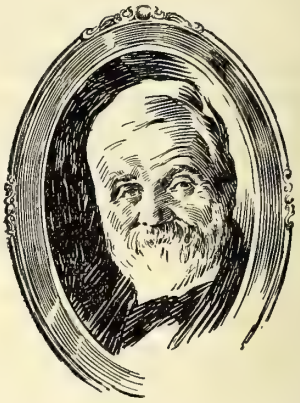
Pentecost did not just happen. The disciples felt that it was a fulfilment of the prophecy given in Joel, "In that day I will pour out my Spirit upon all flesh." It was a fulfilment which had its causes in natural sequences. They were devout men and women who had come under the influence of Jesus Christ. His teaching and personality had made deep and lasting impressions upon them. The last seven weeks preceding Pentecost had been unusually full of mystery and religious emotions. They had seen Jesus crucified and buried; they had found the tomb empty, where they had laid his body, and had come through his living presence to the unmistakable fact of his resurrection. They had conscious communion with him for a time, which assured them that he was the same Lord and Saviour with whom they had walked in Galilee. Then Ascension day came and they no longer had sensual manifestations of his living presence. But the living Spirit, the Comforter, had been promised unto them. They were bidden to tarry at Jerusalem until they be endued with power from on high. This little group, who now through Jesus Christ had so much in common, were sensitized through faith and prayer in him until their hearts and minds were opened and made receptive for the coming of the Holy Spirit.

The coming of the Holy Spirit, which according to the words of Peter was the Spirit of Jesus, gave them a new attitude and relation to Jesus. When they took down his body from the cross and tenderly wrapped it in sweet spices and linen and laid it in Joseph's tomb, they thought they had lost him forever. In that tomb they laid the last remains of their hopes. There was no hope of a resurrection. With heavy hearts and sad countenances we meet two of them on the road to Emmaus and hear them say, "we had hoped." But that hope was all in the past. When they heard him say, "It is finished," and saw him bow his head and give up the ghost, hope, the last string on the harp of life had snapped and left them in utter darkness. Later the resurrection morning came, the world rolled back into light and it was daybreak everywhere. Then they knew that Jesus had triumphed over death and the grave, for he was alive the same Lord and Saviour in whom they had seen the Day Spring from on high as he lived among them in Galilee. For forty days there were physical manifestations of his living spiritual presence. When these ceased so abruptly they may have feared that they had lost him. But when the new experience of Pentecost came, the Christian Pentecost, they knew they had found Jesus Christ never to loose him again. They had known him according to the flesh, now they know him according to the Spirit. No longer do they need a physical manifestation to be aware of his presence and power.

The recovery of Jesus at Pentecost was an abiding experience which deepened, enriched and confirmed their faith in him as God's anointed. It led them to exalt him along with God. He was a greater one than Moses. "The law came through Moses, but grace and truth came through Jesus Christ." He was the fulfilment of the dreams of the prophets. In proof this God had raised him from the dead and exalted him at his own right hand. Being at the right hand of God he was near the heart of God's universe. As such he was the ever-abiding one whom they had found as a perpetual Saviour.

The coming of the Holy Spirit perpetuated itself through their new conception of Jesus. Having come to know him as the ever-living Lord and Saviour, they became bold and powerful men. They were marvelously transformed. It was an inner spiritual transformation which gave them a fuller realization of Christ and through him a continuous and fuller realization of themselves. It was the continuous influence of the Supreme Personality upon their own personality. This continuous transformation made of these timid Gallileans mighty men of God.

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Some things people do to help the bowels whenever any bad breath, feverishness, biliousness, or a lack of appetite warn of constipation, really weaken these organs. Only a doctor knows what will cleanse the system without harm. That is why the laxative in your home should have the approval of a family doctor.

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CHATHAM, VA.

If this nineteenth anniversary of Pentecost is to be more than a formal celebration which spends itself in a few conferences and some pious talk it must, like the first Pentecost, give us a new conviction of the living presence of Jesus Christ as Lord and Saviour. The conviction must not be merely formal but one which will perpetuate itself through a living and growing experience of his living presence. Too often we are satisfied to keep Jesus Christ embalmed in theological doctrine, never realizing his living presence. The Gospel of the resurrection is a proclamation of the living presence of Jesus Christ among men. The best proof the first disciples had of his resurrection was his living presence. If that proof be not experienced by us today, then all our fine spun theology is nothing more than an anthology of a dead past and a dead Christ. If he be not one whose living presence can be revealed to the minds and hearts of those who believe in him and through them to an unbelieving world, then he has not risen from the dead and we are still in our sins. But thank God, his living presence among us proclaims his resurrection. May this nineteen hundredth anniversary of Pentecost renew and perpetuate in us the conscious fact of his living presence in us and among us.

IN MEMORIAM

We come to this sad hour with sad hearts, but thank God for his grace, which sustains and upholds his children who believe "he doeth all things well."

Mrs. Elizabeth Goode Courtney, wife of J. A. Courtney, Jr., and only daughter of Rev. and Mrs. W. O. Goode, after an illness of one week, passed peacefully away on the morning of May 12 at Grace Hospital, Morganton. She leaves her husband and four little daughters, Barbara, Elizabeth, Clara and an infant, Mary, her parents and an only brother, James Goode, who deeply deplore their loss. In addition to her family she leaves countless friends, for she had the gracious gift of gaining and holding the friendship of those with whom she came in contact.

As a daughter, as sister, as wife and mother, Mrs. Courtney was most devoted, but her greatest crown of success and happiness was in her home life as wife and mother. In all the relationships of life she was superb, and was a favorite in every group she entered. Personally, I have known her from her childhood, and have been delighted and interested to find her developed into an admirable and beautiful character. She had lived, only 28 beautiful years when God called her, and we stand today in the vast unanswering silence as we ask the age-long question, "Why, O why?" But—

Sometimes when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see,
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if someone we love is lying low,
Where human kisses cannot reach the face,
O do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you will shortly know that lengthened breath
Is not the sweetest gift God gives his friend;
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly know and understand,
I think that we shall say, "God knew the best." —May Wiley Smith.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom has called home our dearly beloved friend and co-worker, Mrs. Laura Long, we, the members of the Mary Hambrick Missionary Society of Edgar Long Memorial church, desire to pay this tribute of respect to her memory.

Resolved first, That in this bereavement the community is deprived of a beautiful Christian character, one who was thoroughly imbued with the precepts and principles of the Christian faith. As her physical strength failed, after years of faithful service to her church and community, she continued cheerful, patient and ever thoughtful of others.

Second, That we extend to her family and the many who loved her our sincerest sympathy in the loneliness caused by her absence; yet we rejoice in the thought that she is now

"Out of the shadows of sadness,
Into the sunshine of gladness,
Into the light of the blest;
Out of a land very dreary,
Out of the world very weary,
Into the rapture of rest."

Third, That a copy of these resolutions be sent to her family, a copy to the North Carolina Christian Advocate, a copy to the Roxboro Courier, Person County Times, and a page in our minute book be inscribed to her memory.

Mrs. Mamie Merritt,
Mrs. N. S. Thompson,
Mrs. T. E. Austin.
Committee.

Mother!

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Week End Excursions May 9-October 4 (Weekly).
Sunday Excursions June 1-August 31 (Weekly).
Niagara Falls Excursions June 19- Oct. 3 (Weekly).
Jersey Coast Excursions June 18-Sept. 16 (Weekly).

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

June
Branson, City Union, p.m. 26
Calvary, at Duke Memorial, p.m. 26
Carr, p.m. 26
Duke Memorial, p.m. 26
Lakewood, p.m. 26
West Durham, p.m. 26
Trinity, p.m. 26
Duke's Chapel, a.m. 28
Stem, Roberts Chapel, a.m. 29

July
Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August
Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

June
Dare, East Lake, 10 28
Manteo, 11 29
Wanchese, night 29
Kennekeet, Avon, night 30

July
Hatteras, Frisco, night 1
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

June
Sanford, a.m. 29
Carthage, Center, p.m. 29

July
Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August
Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

June
Garner, Hollands, 11 28
Oxford Ct., Shady Grove, 11 29
Oxford, 3 29

July
Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuqua, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

June
Richmond, 11 29
West End, 3 29

July
Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

June
McKendree, 11 29
Tarboro, 8 29

July
Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26

August
Farmville, 11 3
Ayden, 8 3
Robersonville, Arthur, 11 17

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

June
Halifax, Ebenezer, 11 29
Littleton, Bethel, 3 29

July
Seaboard, Sharon 3
Middleburg, Cokesbury 6
Henderson 16
Battleboro-Whitakers, McTyeire, 11 13
Enfield 13
Rich Square, Roxabel 20
Scotland Neck, Palmyra, 3 20

August
Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Clinton, Kenner, 11 6
Shallotte, New Hope (Broom), 3 6
Fifth Avenue, 8 6
Tabor, Lebanon (Heath), 3 6
Grace, 8 9
Wilmington Ct., Federal Point, 11 13
Scott's Hill, Scott's Hill, 3 13
Southport, 8 13
Trinity, 8 16
Whiteville, 11 20
Hallsboro, Shiloh, 3 20
Epworth, 8 23
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27

August
Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

June
Candler, Pleas. Hill, Sat. 11 28
Central, 11 29
Oakley, night 29

July
Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

June
Peachland, Mt. Moriah, 11 29
Monroe, Central, night 29

July
Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

June
Cramerton, 11 29
Main Street, Belmont, 7:30 29

July
South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

June
Stokesdale, Stokesdale, 11 29
Ruffin, Pelham, 3 29
College Place, College Place, night 29

July
Summerfield, Gethsemane, 11 6
Cedar Falls, Worthville, night 6
East Greensboro, Holt's Chapel, 11 13
Park Place, Park Place, night 13
Wentworth, Lowe's, 11 20
Jamestown, Oakdale, night 20
Glenwood, Glenwood, 11 27
Randolph, Hopewell, 3 27
Wesley Memorial, Wesley Memorial, night 27

August
West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

June
Mill Spring, New Hope, 11 29

July
Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, 11 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Micaville, 11 10
Burnsville, night 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

Creston, 11 (Home Coming Day) 29
Warrensville, Clifton, 3 29

July
Leaksville, 11 6
Stoneville-Mayodan, Centenary, 3 6
Sandy Ridge, Mt. Hermon, 11 13
Walnut Cove, St. Marks, 3 13
Mount Airy Ct., Zion, 3 19-20
Mount Airy, Central, 11 20
Draper, 11 27
Spray, night 27

August
Danbury, Davis Chapel, 11 and 2 2
Madison, 11 3
DAN RIVER ZONE MEETING, Madison, 10 4
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September
YADKIN RIVER ZONE MEETING, Elkin, 10..... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10....22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

June
Granite Quarry, Mt. Tabor, 11 29
Gold Hill, Wesley's Chapel, 3 29
East Spencer, night 29

July
First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3..... 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9
New London, Bethel, 11 13
Badin, night 13
Forest Hill, night 16
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30

August
Woodleaf, South River, 11 3

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

June
Mooresville, Central, 11 29
Mooresville Ct., 3 29

July
Elmwood, Ebenezer 3 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

June
Franklin Ct., Bethel, 11 28-29
Macon Ct., Mt. Zion, 3:30 29

July
Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Canton, 11 27
Waynesville, night 27
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
THIRD ROUND

June
Mocksville, 11 29
Cooleemee, 7:30 29

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North Carolina Christian Advocate

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IN MEMORIAM

The members of the Woman's Missionary Society of the Rockingham Methodist church wish to pay tribute to one of their most valued and beloved members, Mrs. C. C. Taylor—one of God's best—who passed quietly from the cross to the crown at her home in Rockingham, N. C., just as the streaks of early morning began to break over our city on March 24, 1930.

Mrs. Taylor loved her church, and though confined to her home for many months by ill health, and unable to attend any of the church services or any of our circle meetings, she was none the less vitally interested in every phase of our church work, and especially in the activities of the Mary Pescud circle. This circle was very dear to her heart and often met in her home.

Our society has lost a member who was true and loyal, one who was devoted to the Lord's cause, and we shall continually miss her splendid co-operation in our work.

We extend our tenderest sympathy to the bereaved family, and pray God's richest blessings may abide upon them forever. We wish a copy of this appreciation recorded in the minutes of our society, a copy sent the bereaved family, and a copy published in the Rockingham Post-Dispatch and the North Carolina Christian Advocate.

Mrs. Geo. S. Steele,
Miss May Covington,
Mrs. John R. Smith,

RESOLUTIONS OF RESPECT

We, the members of the quarterly conference of Gold Hill circuit, sincerely regret the loss of one of our members of our board, Mr. E. C. Shaver, whose death occurred February 4, 1930.

Brother Shaver was a loyal member of the board of stewards for many years and was until the end; he was faithful and loyal to his family and meant much to his community and surrounding communities and the church to which he belonged (Zion). Therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That our board has lost a faithful and devoted member who responded with pleasure and earnestness to every call until the end.

Third, That we extend to his loved ones our deepest sympathy, and may they find comfort in knowing that he is now at rest in his Father's home.

Fourth, That a copy of these resolutions be placed upon the quarterly conference record, a copy be sent to the bereaved family, a copy be published in the Salisbury Evening Post, and a copy be published in the North Carolina Christian Advocate.

A. D. Morgan,
W. A. Kirk,
John Dry,

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C. H. TROWBRIDGE, PRES. WEAVERVILLE, N. C.

IN MEMORIAM

BEASLEY—On the morning of April 2, 1930, the death angel bore the spirit of Brother W. H. Beasley into the great beyond. For many weeks he had suffered much, but he bore it patiently. For 38 years he was a member of the Methodist church at Coleraine. N. C. During this time he supported his church loyally both by attending its services and by giving liberally of his means. He was a devoted husband, a loyal citizen, and a friend of man. He leaves a wife, one brother, three sisters and a host of friends to mourn their loss. May the Spirit of God comfort them in this sad hour. B. O. Merritt.

EUBANK—I. Ruffin Eubank of Belgrade was born July 13, 1843; died April 23, 1930. His father was Elisha Eubank and his mother was Fannie Simpson Eubank. Brother Eubank was married to Susan Jane Henderson January, 1873. Mrs. Eubank died in 1913. There were several children born to this union. Those living to mourn their loss are L. Z. Eubank, Sam Eubank and Clotee Eubank, all of Belgrade. Brother Eubank was devoted to his family and they in turn to him. He was a member of the Methodist church at Belgrade. He was faithful and loyal to his church and will be missed in the community as well as in the home. J. C. Harmon.

LOFLIN—Mrs. Ada Alma Loflin died suddenly Easter Monday afternoon from heart failure. She had spent the day with her family at the river fishing, and as she started to get into the car to return home life's brittel thread snapped and her immortal spirit took its flight back to God. She was born October 6, 1887, and died April 21, 1930. She joined Onville Methodist church at the age of 10, and when that church was discontinued, she placed her membership in Trinity Methodist church at Troy. She is survived by her husband, J. A. Loflin, and one son, Turner, an aged father and mother, three brothers and four sisters.

The funeral services were conducted from her home near Troy by her pastor, assisted by Rev. Mr. Bumgardner of the Methodist Episcopal church. Her body was laid to rest in the family graveyard near the old home.

TARKENTON—On the morning of February 13, 1930, the soul of Mrs. Mary Eliza Tarkenton took its departure. Sister Tarkenton had been in failing health for over a year, and hopes had been entertained for her recovery until a few weeks before her death.

Her life was one of loyalty to her church and to her God. While unable to attend church during the past year, except a time or two during the protracted meeting in September, she was a devoted Christian woman of the highest type, one that our church and community shall sadly miss.

Sister Tarkenton was born June 15, 1867. Her parents were J. W. and Mary E. Wynne. She was married at the age of 19 to Thomas L. Tarkenton. They lived together just 16 years; then Brother Tarkenton was accidentally killed by a falling tree. For 28 years she has acted the part of mother and father to her children, and has done it remarkably well, as all who know her will testify. She loved her family, and no sacrifice was too great for her to make in their behalf. And a more devoted family to mother and to each other cannot be found. A more devoted family to Pleasant Grove church, of which they are members, cannot be found in this community. The godly influence of mother, her rare judgment in business matters, her faithfulness to her tasks, which were heavy, and her love for her church and neighbors, are matters of great concern and interest to all who try to make this old world a little better by living in it. Truly Sister Tarkenton has filled her place in life, and filled it well. She truly "hath done what she could," and that is saying a great deal. It is no wonder that "her children rise up and call her blessed" and feel so keenly their loss. Their loss is our loss, too. May the kind heavenly Father comfort their dear hearts in their sore bereavement, is our humble prayer.

"No nobler thought my soul may claim;
No softer word my tongue may frame
Than just that one word—Mother.
All of compassion, of goodness, of love—
All the sweetness of heaven above—
God bless the name of Mother."

Her body was laid to rest at Pleasant Grove cemetery, Mackeys, N. C., her pastor, J. Bascom Hurley, officiating, assisted by Rev. R. G. L. Edwards and Rev. J. R. Cantrell, both of Plymouth, N. C. Her favorite hymns were sung at the funeral, Asleep in Jesus, Abide With Me, and The Old Rugged Cross, the last of which was sung as a solo by Mrs. R. G. L. Edwards of Plymouth, N. C.

The casket was covered with a blanket of beautiful white lilies given by the children. Other floral offerings were carried by members of the Ladies' Aid Society.

Sister Tarkenton is survived by one brother, T. L. Wynne, and one sister, Mrs. Wilhemine Bell, Mackeys, N. C., and six children: Mrs. Mack Spruill, Edenton, N. C., J. W. Tarkenton, Newport News, Va., Myrtle, Nellie, Benton, and Thomas, all of Mackeys.

J. Bascom Hurley.

BALLANCE—Mrs. Mary Alford Ballance was born at Kelvin Grove, Wake county, North Carolina, June 12, 1842. She was the oldest daughter of Rev. Dr. James B. and Eliza Leach Alford of that place. When she was about 12 years of age Dr. Alford moved to Trinity, where much of her life was spent. In 1885 she was married to Mr. James Ward Ballance of Hyde county, N. C., and after living there several years Mrs. Ballance went in business in Boston, Mass., and later moved to Trinity, where she lived until her death, August 20, 1929. Mr. Ballance preceded her to the glory land in December, 1917. Mr. and Mrs. Ballance were laid to rest at Hopewell, where all the members of 'Squire William Leach's descendants have been interred since he was placed there in the first grave in that cemetery.

Mrs. Ballance was a charming lady; ever in her ripe age she was cheerful and happy. Her mind was fresh and alert right to the last. She was very fond of children and young people; so were they of her. She was a dear lover of flowers, appreciative at all times for the deeds of kindness shown her from time to time. She possessed a wonderful faith in God and was true to him.

Geo. B. Craver; W. R. Kelly.

IN MEMORIAM

Our heavenly Father took from our home Wooten Kornegay, a kind husband and a good father. He was a man who gave good advice to his family and his fellowman. Wooten Kornegay was a faithful member of the Missionary Baptist church and faithful to all churches and Sunday school. We feel that he won the victory. He did not dread death, but he dreaded to leave his family. One is gone from us that no one else can fill his place. We miss him so much, but he will not be forgotten. Wife.

RESOLUTIONS OF REPECT

Whereas, our brother, Mr. Walter Spence, a member of Person Street Bible class, had the misfortune to lose by death his beloved daughter, Estelle, we, the committee appointed by the above Bible class, do hereby offer the following resolutions:

First, That we extend to Brother Spence and his family our heartfelt sympathy in this sad bereavement, and point them to the Holy Comforter who has commanded us to cast our burdens upon him, for he represents himself to be the Burden Bearer.

Second, That in the death of Miss Estelle the community has lost a splendid young lady, and though we cannot fully understand all the working of Providence, we have every reason to believe that she had an abiding faith in her heavenly Father, and has passed on to her reward.

Third, That a copy of these resolutions be sent to the bereaved family, a copy to the Fayetteville Observer and the North Carolina Christian Advocate for publication, and a copy spread upon the minutes of Person Street Methodist Sunday school.

R. J. Lough,
F. P. Maultsby,
J. M. Cole,
Committee.

RESOLUTIONS OF RESPECT

It is with sad hearts that we, the members of the board of stewards of the M. E. church, Wilson, N. C., record the death of our beloved friend and brother, E. A. Darden, who passed to his eternal rest Sunday morning, March 30, 1930.

He had been our co-laborer on the boardof stewards for more than 25 years; he gave liberally of his time and means, was ever loyal and active in every movement tending to the upbuilding of the church. As a member of the board of stewards, and as secretary and chairman, he was faithful to every trust devolving upon him.

Therefore we, the members of the board of stewards, bow in humble submission to the will of our heavenly Father.

That we extend to the grief-stricken wife and family our sympathy and condolence in this great bereavement.

That we order a copy of these resolutions spread upon the minutes of the board of stewards, and that a copy be forwarded to his wife and family, the Daily News and to the North Carolina Christian Advocate.

W. J. Davis,
J. W. Bruton,
Graham Woodard,

BOSWOOD — Mr. Grandy Boswood, well to do and respected citizen of Currituck, was laid to rest in the family cemetery last Sunday. His death resulted from a stroke of paralysis of just a few days. Mr. Boswood had suffered with heart trouble and general ill health for some two years, but had been doing light work about the home, was always cheerful, and his almost sudden death was a shock to the community. He was a farmer and had formed an extensive friendship, as was evident by the large crowd that attended the funeral service, which was conducted by Rev. J. A. Tharpe, pastor of Memorial church, of which he was a faithful member. At the grave the Junior Order of American Mechanics of his home lodge of Maple, assisted by the lodge of Elizabeth City, had charge and laid the body to rest by use of rites of said order.

Surviving are his wife, Mrs. Annie Barcoe Boswood, his daughter, Mrs. Hilda Boswood Mathias, and one brother, Mr. Isaac Boswood. He leaves also a number of relatives with a host of friends to mourn his loss. J. A. Tharpe.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, MAY 3, 1930 Number 27

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Exploring the Moral Limitations of the World

Richard E. Byrd

Several years ago when Commander Byrd returned from his flight over the North Pole, a reporter asked him what his thoughts were on that long flight. He is reported to have said:

"I thought of the limitations of those who have taken over the conduct of civilization. I thought for the first time, as in a flash of understanding, of the inadequate results of the effort to solve, not the enigmas of space and time, but the problems of mankind.

"We have improved and progressed and developed, but we have failed to make the most of ourselves. We have explored everything except our consciences.

We are still a horde of pigmies, selfish and envious, each striving for individual supremacy.

"It is not the geographical but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life."

HOT DAYS DO NOT STOP THESE

Kirkpatrick and Hutchison

C. S. Kirkpatrick and G. W. Hutchison, two choice workmen of Central church, Mt. Airy, are making a record for the Advocate that is worthy of special note. Kirkpatrick like every up-to-date pastor said that his church must go on the Advocate honor roll. An effort in this direction resulted in doubling their quota. Brother Hutchison not being satisfied with this good work decided that the board of stewards must be 100 per cent for the Advocate, and as a result sent in 11 additional subscribers, making a total of 29 for the charge.

Kirkpatrick and Hutchison are examples that other pastors and laymen would do well to emulate. We thank this duet for the songs that they sing.

J. W. Dimmette

This week the Durham district goes up another notch. Graham goes on the roll. Rev. J. W. Dimmette is the lucky brother. Several other charges in this district sent in healthy lists which give promise of their quota at an early day. Thanks to everybody.

Elizabeth City District

Keep your eye on the "Old Betsy." Some of the brethren down there are at work. Several have reported almost their entire quotas—the next report should put them across. This district is well on to the 100 per cent. A few more weeks should tell the story. "From Murphy to Manteo" is the slogan.

The Greensboro District

At the Greensboro district conference last week the reports showed that all the charges except three have reported their quota for the Advocate. And these gave assurance that they would soon complete their reports making the district 100 per cent, and it was clear that the district will at the annual conference not only be 100 per cent for the Advocate but all other reports will be 100 per cent.

COFFEE HELPS STAMPER

Rev. G. A. Stamper, the popular and effective pastor of Centenary church, Greensboro, and a man who succeeds at whatever he starts out to do, takes a day or so off about once a year to get new subscribers for the Advocate. And he never fails to get them.

His church, like all up-to-date churches, has a kitchen as well as prayer meeting room and, like the ancient Hebrew religion, feasting is a part of worship. The pastor dropped in at one of these church feasts a few evenings ago in the interest of the Advocate. When he approached one of his members with a request that he give him two dollars for the Advocate, the brother, like some Methodists will do, promptly demurred. Stamper, with an insight into human nature, asked one of the young ladies who served to bring this feasting Methodist another cup of coffee, which she did. That additional cup of coffee did the work, for he not only subscribed for the paper himself but insisted that he be allowed to send it to some of his neighbors.

Stamper last year secured at Centenary about three times his quota and this year goes over the top with a gratifying margin.

WAYNESVILLE DISTRICT CONFERENCE

The Waynesville conference was the last district conference of the year in North Carolina and a most satisfactory close for a series of conferences that have been more successful this year than usual.

The Waynesville conference met in the Canton church, Carlock Hawk, pastor, Thursday morning, June 26, and continued till Friday afternoon. C. M. Pickens presided, and G. B. Clemmer was secretary. The writer did not arrive till three o'clock Thursday, and thereby missed the reports of the pastors and the sermon at 11 o'clock by W. L. Hutchins of Waynesville. The sermon was spoken of in superlative terms and the reports carried a tone of optimism that was gratifying, if one might accept at face value what the people said about these reports of the pastors. Dr. J. C. Hawk, missionary from China and a brother of Carlock Hawk, spoke interestingly of China Thursday evening at eight o'clock, and H. P. Powell, just back from a three months' pilgrimage to Palestine, greatly interested a big audience at 11 o'clock Friday as he talked of his visit to places intimately connected with the life of Jesus when on earth.

The conference was largely attended and the Methodist church seems to be making headway under the leadership of Brother Pickens in that western extension of the Old North State—a land of great forest clad mountains, beautiful streams, and rapidly becoming a manufacturing region.. The next conference will meet in Murphy.

Practically all the pastors in that territory are young men and most of them are giving a good account of themselves. We should like to write down here a list of these worthy ones, but lest we overlook somebody the matter is deferred.

They tell us that west of Shelby there is only one town in North Carolina larger than Canton, which is Asheville. There are larger pulp mills, and larger paper mills than at Canton, but here is the largest combined pulp and paper mill in the world. Three shifts of hands keep the mill going night and day, the stock all sold, and there is no knowledge of hard times. The mill makes all the post cards that Uncle Sam uses. Besides all this Canton sends daily by train about 150 operatives to the Enca rayon mills in the Hominy Valley of Buncombe.

It was our privilege to receive royal entertainment in the home of Brother Kerr, the general superintendent of the Canton mills, mayor of the town, a leading Methodist, and in the Irish succession of Robert Strawbridge, Jesse Lee and those other Irishmen who laid the foundations of Methodism in America. Two summers ago Kerr took A. C. Gibbs, then his pastor, with him to the Emerald Isle and had him preach one Sunday. Brother Kerr says the Irish liked Gibbs. And if an Irishman likes you all is well with the world.

A WORD TO THE PASTORS

This is the period of Cokesbury schools and country meetings. Could there be a better time for stressing the place of our religious literature? Why should not these occasions be used to fine advantage in making sentiment for the Advocate? We are not going to make much real advance without an increase of the intelligence and general information of certain leaders in each of our churches.

A church that develops leaders and cares for its youth has a future. A word to the wise!

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, JULY 3, 1930 Number 27

"To strike below the belt" is condemned in every field of endeavor where men contend one against the other. It just recently lost Sharkey the championship in the fistic arena. That foul may not have been intentional; but all the same he lost. To foul an opponent is a crime in every department of life and ought to be.

Great is the country meeting! Home comings are fast becoming the rule. Occasions of fine profit are these when proper preparations have been made for the day. Old friends meet, former associations are reviewed and new acquaintances are formed among the young people. Along with the fellowship are the songs and prayers and aspirations of devout souls in the religious services of the day. Let the most be made of these.

South Carolina is disgraced by another lynching. The governors of North Carolina for more than a decade have set themselves against the mob and have let the sheriffs know that they will be held responsible for the faithful discharge of duty and that no effort will be spared to get the murderers who engage in lynching. South Carolina officers make a big ado after the prisoner is dead. Once the mobs know that the officers of the law mean business another record will be made.

"As I followed the flock the Lord said unto me, 'Go,'" declared Amos, the prophet of righteousness in ancient Israel. Not a prophet, nor the son of a prophet, he got his commission directly from God as he went about his daily tasks. That has ever been God's method of selecting his prophets. A young man about to enter the Christian ministry should first make sure of his "call." A man who is not fully persuaded at this point will come to have question marks all over his fruitless ministry.

The seed bed of the ages is the heart of childhood. Truths lodged here bring forth the harvest of the years. Mothers get in their finest and best work in this garden out of which come the fairest and sweetest products of our humanity. Somehow the child never gets away from the touch of a true and genuine mother. The world still holds to the old doctrine that the hand that rocks the cradle rules the world.

Mr. E. A. Cole of Charlotte, N. C., has on another page of this week's paper a most timely and interesting article on the Lake Junaluska Methodist Assembly. We had expected to have a number of views of Lake Junaluska to appear with it, but the cuts have failed to arrive. Do not fail to read what Brother Cole, president of the board of trustees of the assembly, has to say about "The Summer Capital of Methodism," which is now our heritage.

The Texas Christian Advocate gives its estimate of H. L. Mencken, "the bad boy of Baltimore," in the following sugar-coated utterance: "In the history of this planet upon which we now live there have been few individuals who have performed their self-imposed functions with so much satisfaction to themselves as does that Earnest Uplifter of Baltimore, one H. L. Mencken. Mencken has a sorry opinion of the other 119,999,999 (assuming that we have 120,000,000) individuals who make up the population of this country. If he ever has any misgivings about himself it has not cropped out in any of his published utterances up to this time. Mencken occupies a sort of Jovian seat, high and lifted up above the common plane upon which ordinary mortals live out their little lives and attend to their mean affairs. Their antics amuse Mencken, their blunders move him to mirth, and their downright delinquencies sometimes provoke him to commiserate them, but never to condone. To condone would be contrary to the superior texture of his being."

The New Emphasis in Christian Living

Dr. Charles A. Ellwood in his lectures before the pastors' school at Duke University in June discussed such themes as these: Christianizing Education; Christianizing Politics; Christianizing Religion. This leader in the field of sociology did not fail to demand that the spirit and the teachings of Jesus must become regnant in every phase of life if we are to save our civilization.

The plea for Christianizing religion will seem strange to some. For those who have put to the front religious dogma, religious ritual and religious organization this will be wide of the mark. Such make religion to consist primarily in fidelity to a creed, the strict observance of a fixed form, or membership in a certain ecclesiastical organization. These demands are falling more and more into the background, and the Christ is coming to the front. A new centrality is given Jesus. He must have first place in our education, in our politics, in our business, in our religion. The churches must enthrone him in all things and at all times.

Dr. Ellwood insists that the leadership in Christianizing the social order must come from church schools and from the private foundations for education. These are freer than the tax supported schools. At the present the things most essential in the making of character and good citizenship are not allowed a place in the public schools. We must somehow get into the schools all the way up so that we may educate for morality and for citizenship. Just as the church must be free to teach and to preach, so the teacher must be free to teach the truth in a free state. And the teacher must be consecrated to truth and to right as much as the preacher is consecrated to his cause. Since the personality of the preacher counts most in his work the teacher must meet the same standard as that set for the ministry. Most of us know where our educational system is weak. We have made much of the log but not much of the Mark Hopkins who is to sit on the log with the boy.

The futility of external reforms appear. Methods and mental culture have been stressed, with little attempt to cultivate the nobler emotions and to set a proper standard of conduct. A sense of social honor and of moral integrity among the pupils are so wanting that the honor system is breaking down. Could we have an education in our public schools shot through with the spirit of Christ a new generation would appear. Essential to this is stress upon the people who teach—teachers must embody the spirit and teachings of the Christ.

The big work ahead of us then is to Christianize our religion, our education, our industrial order, our politics. Our political ways are so unchristian that many of our political leaders count it an offense even to mention politics and religion in the same breath. They know no offense equal to a demand on the part of religious leaders that Christian principles dominate our politics.

But the new emphasis is upon us and professed Christianity is really Christian only to the extent that the Christ has a dominant place in every phase of our individual and corporate life. More and more urgent does this become. The radicals of today will be the conservatives a few decades hence. Everywhere thoughtful men are saying, "Christ is our only help."

In the Silences

Noise and tumult fill this day and generation. Our souls are afflicted and the finest and best are shut out. Some men and not a few women dare not to be alone. They have no desire for the secret place of the deep silences, emptied of earth's tumult and noise, in the mystical experiences of the soul in fellowship with the Unseen.

Though Behaviorism has lost its soul, is losing its mind and is about to lose its consciousness, some mystical souls remain who are appreciative of the wonder and awe that gather in the regions of the unknown.

We are laying before our readers a most suggestive editorial that appeared last week in the Christian Register of Boston:

"As science increases, wonder grows and the mystical deepens. We have been hearing, for example, about the therimin. This is a musical instrument. A man stands in front of a little wooden box which contains some wires through which an electric current passes. He waves his hands in the air, we are told, and out of the box comes wonderful music. It is like a magician drawing tones out of the air. Where does the music come from? The air about us is full of sounds which we do not hear with the unaided ear. Frederick Lynch says the 'silences of the world have always been throbbing with tone.' It is only in very recent years that we have discovered them. He tells the story of a visitor, Arthur Porritt, to Sir Arthur

Conan Doyle at his country home. Sir Arthur had a large cage of Javanese birds, one of which started singing. 'You see that bird which is singing?' he said. 'Watch it and listen to it. When you cannot hear its voice any longer, put your finger on the table, but notice that the bird's throat goes on throbbing.' Mr. Porritt listened till his ear could catch no sound. He put his finger on the table. The bird was still singing. Twenty seconds later Sir Arthur laid his finger on the table. The bird sang on. Sir Arthur's ears were more highly educated in sensitiveness than his guest's. Still, from the throat of the Javanese songster poured the music that neither man could hear. Dr. Lynch remembers the lines of Lorenzo to Jessica, in 'The Merchant of Venice,' closing with

> There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
>
> . . . . . .
>
> Such harmony is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it.

Yet we do hear it, and marvel; and the meaning of the spiritual becomes tangible, glorious.

"It's a New Pentecost"

The Eternal Challenge which has been running in the Advocate this year reaches its climax in the present chapter. Every one would do well to turn and read this issue. Thousands have been following the story.

The unexpected happened to the amazement of all when Reuben Sutcliffe in his confession exclaimed: "Jesus was right and Karl Marx was wrong. If ever this strike is settled, really settled, it will have to be done on the lines of Jesus Christ, and not on the lines of Carl Marx."

All else that followed that memorable Sunday in Ben's Cross led the old lawyer, John Blackburn, to declare, "It's a new Pentecost."

Could we in quietness wait before God, anxious that wrong shall be righted, and that justice shall be done, that strife and force shall give place to love and a desire to serve, many new Pentecosts would be realized even in the unlooked for places. Days of wonder and of strange experiences would break upon us.

Every session of the grand jury meeting in Marion, South Carolina, a few months ago, was opened with prayer at the suggestion of the judge.

State and Federal Enforcement

Two years ago the land rang from side to side with the demand for the enforcement of the national prohibition laws. Both parties urged that the law be enforced. Just now Congress has acted and the transfer of enforcement has been made. Attorney General Mitchell has made a request for the fullest co-operation between the state and the national government in an effort to enforce the law. We shall now see how sincere were the demands two years ago for enforcing the law as it stands on the statute books.

With the prohibition sentiment existing in North Carolina—a state with such rigid state enactments—it should be possible to make this a state of such effective enforcement of the prohibition laws as to attract the attention of the whole country. Every good citizen will by his example and best efforts be found joining with the government in law enforcement.

Read again the statement of the Attorney General:

"Constitutional prohibition is the supreme law of the land," Mr. Mitchell said. "Its being in the federal constitution does not make it any the less the law of each state. True there is no legal way of compelling state legislatures to enact enforcement statutes or to compel state authorities to aid in enforcement, just as there would be no legal way of compelling congress to enact enforcement legislation if it chose not to.

"The moral obligation to take measures to enforce the Eighteenth amendment rests alike on federal and state governments. The power is concurrent and therefore the duty is concurrent. For these reasons it was necessarily understood that state governments and the federal government would each take a part in the enforcement. In those states which have repealed enforcement statutes and whose authorities do not perform a proper share of the work, there have been and will continue to be, grave deficiencies in enforcement.

"Where such conditions exist they are a matter of choice with the states. Some states enforce their liquor laws so effectively as to leave little to be done by the federal government. There is co-operation between federal and state authorities over much of the country and some officers even in those states which have repealed their enforcement statutes give assistance to the federal authorities."

The attorney general added that the department would endeavor to "secure that degree of law enforcement which can only come through the united efforts of the state and federal governments" supported by "the large body of citizens" who believe the law should be respected.

To that end, he said, "The department will put forth a special effort to confer with authorities of each state, or at least those who have enforcement statutes of their own, relative to the part the states may play in the performance of this difficult task."

People and Things

Revs. J. F. Armstrong and A. P. Ratledge are attending the annual conference of ministers now in session at Union Theological Seminary, New York.

Rev. P. O. Lee of Windsor leaves Friday for New York City, where he will enter Union Theological Seminary for six weeks' study.

Mrs. B. N. Duke and Mrs. J. C. Angier were present at the West Durham Methodist birthday service and the picnic dinner on the Duke campus near the church.

The ministers of the Statesville district and their families will have a picnic at Ball's Creek camp ground July 8, beginning at ten o'clock in the morning. Brother J. A. Fry and his people will be the hosts.

"May I thus thank my old Georgia friend, Rev. W. T. Phipps, now of the North Carolina conference, for his article published in your issue of June 26, and commend it to the serious consideration of pastors."—S. W. Colson.

Rev. J. R. Warren, pastor Trinity church, Gastonia, has closed a good meeting. To date 16 have joined the church and others are to follow. Rev. A. C. Swafford did the preaching and did it well.

"To any one needing a good pianist and choir leader I recommend Miss Sue House. For full information write Miss House. Her address is Thelma, N. C. She is a good worker in revival meetings."—W. J. Watson.

"Mr. and Mrs. W. J. Ervin announce the marriage of their daughter, Pearl Mae, to Mr. Dorsey Henry Edwards, on Saturday, June twenty-eighth, nineteen hundred and thirty, Troutman, North Carolina. At home Red Oak, N. C."

Rev. Chester Andrews, student pastor for the Dare circuit, reports a fine third quarterly conference at East Lake. Pastor R. C. Goodchild and the Sunday school superintendents submitted favorable reports. The large number in attendance elicited the commendation of Elder O. W. Dowd.

"We have just closed a great meeting in Harmony, Concord. Brother H. E. Stimpson of Westfield did the preaching, and did it well. We have received into the church as a result of the meeting 21 on profession of faith and four by letter; 28 prior to this—13 on profession of faith and 15 by letter. Total 53."—J. C. Brown, Pastor.

Rev. and Mrs. A. J. Parker, Rev. and Mrs. J. W. Bradley and J. W. Jr., Rev. and Mrs. J. A. Martin and Marion, Rev. J. A. Dailey, Rev. R. W. Bailey and Rev. R. Hibberd attended the thirty-sixth celebration of West Durham church Sunday, the 29th. Brother Bailey, West Durham, first conference pastor, preached the birthday sermon; Rev. R. Hibberd, the founder, made a talk on early history.

Mr. and Mrs. Charles S. Wallace of Morehead City have the sympathy of thousands in the death of their daughter, Miss Mildred Wallace, who passed away in Washington, D. C., June 28, 1930. The funeral was conducted in Morehead City last Monday afternoon. For more than a month Miss Wallace had been receiving treatment for heart trouble, she being critically ill the last week of her life. Our tenderest sympathies are extended our dear brother and sister in this trying hour. We would that the entire family may be mindful of the numerous friends who are not forgetful of them in this their deep sorrow.

"All former pastors and presiding elders are invited to attend the Midway church picnic, Welcome charge, on the church grounds July 23 (Wednesday) as guests of the church. Also all members and friends who live elsewhere are urged to come with well filled baskets."—E. P. Stabler, Pastor.

Prof. Samuel A. Maxwell of the department of religious education in Asbury College is engaged in revival work in North Carolina during the summer. His slate of dates is filled for the season except one open period for a two weeks' revival to begin August 24. Any pastor interested in securing his help may write him at Murphy, N. C., in care of Rev. H. P. Powell.

Rev. and Mrs. W. A. Stanbury, Rev. and Mrs. J. M. Ormond, Rev. and Mrs. H. E. Spence, Rev. and Mrs. C. S. Green, Rev. O. I. Hinson, Rev. C. F. Hudson, Rev. J. A. Boney, Rev. and Mrs. J. W. Smith, Rev. H. L. Davis, Mrs. J. C. Wooten, Rev. and Mrs. E. W. Hurst were local guests at West Durham Methodist picnic dinner Sunday, June 29.

Upon completing his twenty-fifth year as pastor of the First Presbyterian church of Philadelphia, the mother church of Presbyterianism in America, Dr. Edward Yates Hill characterized the cynic as "the most deadly individual in the community." The Greek derivation of the word "cynic" is dog, but what a frightful slander on man's trusted friend!

"Our revival at Cary closed last Sunday. Brother J. C. Williams of Bailey did the preaching—and did it well. He won the hearts of the Cary people from the children up. We had 18 to unite with the church. Seventeen by profession of faith and one by transfer. We have received 42 since conference. Our meeting at Macedonia will begin in August. Brother S. E. Mercer of Elm City will assist us."—F. B. Joyner.

Sunday afternoon a memorial service was held for Bro. G. D. Langston and Bro. W. P. Constable at West Durham Methodist church. The services were concluded at the graves where the senior Epworth League of West Durham decorated the graves. Mrs. W. P. Constable, Palmer and Ernest Constable, Col. and Mrs. John D. Langston, Mr. and Mrs. W. H. Langston of Goldsboro, Mrs. F. S. Thomas and Mrs. H. J. Elmore of Rocky Mount were present for the memorial service.

The father and son banquet Friday evening, attended by 50 or more fathers and sons, was a most enjoyable occasion. Prof. H. L. Joslyn made a most timely and helpful talk on "Relations of Dads and Lads." Ethan Davis made an appropriate and interesting talk on "The Sort of a Man a Lad Would Like for a Dad." Mrs. Earl Piner and Miss Ada Davis prepared a most appetizing dinner and some of the Hi-League girls served it in fine style.—Morehead City Bulletin.

"Mt. Tabor Methodist church in Durham county is inviting former pastors and members to attend and join with them in a 'home coming' service on Sunday, July 27. Rev. A. S. Barnes, superintendent, and a class from the Methodist Orphanage, Raleigh, are to be present and render a program during the morning hour. The church and friends of the community serve lunch together on the grounds at one o'clock. A welcome awaits our Advocate editor also on this occasion."—W. F. Craven, Pastor.

"Our young preacher, Walter Lee Lanier, is on the job for the summer and made a good start last Sunday. Mr. E. M. Sharp, from the college at Duke, is in the midst of a Cokesbury school with our people at Siler City this week. We are expecting the evangelistic team of the Fayetteville district with us next week. The Duke endowment is helping us wonderfully."—J. W. Bradley.

To the third quarterly at Manteo, Rev. W. F. Walters reported 25 members received on profession and eight by certificate. The Sunday school, the Epworth League, and the Woman's Missionary Society made most excellent reports. Salaries paid in full to date—raised for all purposes during the quarter $1015.74 Rarely does one hear better reports than those at Manteo. Rev. O. W. Dowd, the presiding elder, was much pleased with the showing made.

You might as well stand on a hill and talk to the moon," wrote C. H. Spurgeon, as quoted in a recent book called Private Prayer in Christian Story, "as kneel down and hurry through the Lord's Prayer and think you have prayed." "'I think,' wrote George Tyrrell, 'that as we understand things better we pray less and less for temporal benefits or even for miraculous providences of any sort, and trust ourselves rather to the determinism which, harsh and ruthless though it seems, is but the will of him whose wisdom reaches from end to end and disposes of all things sweetly. We begin with: "If it be possible, let the Chalice pass" and end with "Since it may not pass, thy will be done." Though God condescends to the simpler faith, I cannot doubt but that the stronger pleases him better, the faith of Job or of Jesus. **Calicem quem dedit, mihi Pater nonne bibam ex illo?'** "

"We closed a six-day Cokesbury training school at Tabernacle on the Hemp charge Friday night. Our sessions were held each night at eight o'clock, there being two forty-five minute class periods with a thirty minute period between the class periods which we used either for devotional or play. Rev. Cecil A. Baker of the Duke school of religion taught the course, "The Sunday School Worker." Baker had the knack of making the course interesting as well as helpful, and each pupil seemed to enjoy the class periods as well as the devotional or play periods. Sixteen were enrolled for the course including the pastor and his wife. Aside from the fact that our attendance might and ought to have been much more, we are highly pleased with the outcome of this school. This was the first such school to have been held on this charge, but we hope it will not be the last."—L. A. Tilley, P. C.

Rose Hill closed a successful two weeks' vacation Bible school Friday. There were 62 children enrolled in the four departments, with 57 earning certificates. Those attending were most enthusiastic over their first Bible school. Special mention and credit is due the ten splendid workers who gave themselves freely and untiringly. The commencement program given Sunday afternoon to a well filled house impressed the parents and friends of the high type of work done in the school. This program closed with a dramatization of the beautiful story of Ruth, presented by the intermediates. Exhibits of work done were also on display in the several class rooms. An interesting feature of social service work done by the intermediates was a most attractive and interesting booklet of the life of a young high school comrade confined for months to his bed, giving pictures and humorus squibs from his birth to his imaginary old age, specially prepared for his enjoyment.—Daniel Lane.

REPORT OF THE GOLDEN CROSS FUNDS SENT TO REV. E. O. COLE, TREAS., 1101 PLAZA, CHARLOTTE, N. C.

Previously reported	$672.58
Asheville district: Weaverville, A. D. Clossan	4.25
West Asheville, Rev. L. W. Colson	25.90
Charlotte district: Polkton, Rev. W. S. Smith	17.50
Gastonia district: Mt. Holly, Mrs. A. E. Thompson	9.00
Lincolnton, Mrs. R. J. Sifford	3.00
Belmont, Rev. H. C. Sprinkle	19.50
Greensboro district: Centenary, Mrs. N. Ross Ham	31.50
Pleasant Garden, Miss May Fields	10.00
Marion district: Morgan Ct., Rev. D. S. Richardson	3.25
Mt. Airy district: Todd, Rev. H. C. Brackett	7.25
Statesville district: Mooresville Central, Mrs. R. W. Troutman	25.00
Newton, Mrs. J. H. Gilley, Jr.	16.75
Broad Street, Statesville, P. L. Wooten	9.25
Cornelius, A. D. Cashion	35.20
Dudley Shoals, Rev. E. J. Poe	4.00
Hickory Ct., Rev. M. A. Lewis	12.50
Taylorsville, Mrs. H. L. Price	5.75
Winston-Salem district: Hanes-Clemmons, Rev. G. C. Graham	6.50
Total	$918.68

THE FIFTH SUNDAY ON THE WARREN CIRCUIT

The fifth Sunday meeting in which all the churches of the Warren circuit come together for an all day meeting has become a feature of the work. Last Sunday they met at Serepta church. Emphasis is placed on some phase of the church work each fifth Sunday. This time woman's work was to the front.

At the morning hour Mrs. M. T. Plyler gave the leading address. In the afternoon each church furnished a special feature of the program. This gave variety and sustained the interest. M. T. Plyler made a plea for a finer co-operation in church work such as is being fostered by Brother S. E. Wright and Mrs. Wright in the fine work they are doing in this section. A plan is on to do still bigger things, but we will let others tell of this later.

Mrs. S. J. Person, 83, a member of Serepta church, is an inspiration to all. She allows no services to pass or the missionary society to meet without her presence. She attends all the meetings of all kinds. The big congregation Sunday stood as a silent tribute to her fidelity.

What an hour they had around the tables under the trees. Those big dishes of fried chicken were a wonder.

WHO WANTS A CHURCH HELPER?

Any pastor in need of an assistant, or church secretary, should know of Miss Elsie M. Clegg of Greensboro, N. C. Miss Clegg is a graduate of Guilford College, has a master's degree from the University of North Carolina, has taught in high schools several years, but prefers church work. At College Place church, her home church, she has acted as church hostess, directed pageants, worked in vacation schools, reported the activities of the church for the daily press, and the first of this year served as church secretary for Brother Godbold.

Any pastor interested can write Miss Clegg in care of College Place church, and for information concerning her work and qualifications write Rev. Albea Godbold, Greensboro, N. C.

The Romance of American Methodism

By PAUL NEFF GARBER

Bearing the Cross

IN America as well as in England the pioneer Methodists bore the Cross. It is no exaggeration to say that the first followers of John Wesley in the New World were despised and rejected of men. Many were the methods used in attacking them.

The spreading of pernicious propaganda was a popular way of persecuting the early American Methodists. It is amazing to read the falsehoods circulated against them. Enoch George, who later became a bishop in the Methodist Episcopal Church, was, as a youth, violently opposed to Methodists because he had been taught to believe that they were "an idle, lazy, enthusiastic set of Tories, whom King George had sent over from England to sow the seeds of discord among the citizens of America." In New England it was reported that the Methodists were the emissaries of the French government and that France was planning to subjugate America whenever the Methodists there should become sufficiently numerous. A Congregational minister of New England warned his congregation against the six hundred Methodist preachers who were "going through the country, preaching damnable doctrines and picking men's pockets." James Finley states that as a boy he had been taught to believe that the Methodists were the worst of all deceivers. It is difficult to find evils with which the Methodist were not charged.

The early Methodists were treated with contempt and disrespect by their fellow countrymen. They were ostracised by the aristocracy of America. They were denied social standing in the old established communities. In the Southern states the social elite called the Methodist itinerants the "nigger preachers" and asserted that the cultured people were never to be found in the Methodist Church. In Charleston, South Carolina, it was openly asserted that Methodism was successful among the negroes because it is only suited to them. After Bishop Asbury visited Washington, North Carolina, he wrote in his journal: "The whites look upon us with contempt." Disrespect for the Methodists, however, was not confined to any one section of the country. When Amy Witherell of Vermont desired to borrow a horse from a neighbor in order to attend a Methodist service, the request was granted only on condition that the horse should be hitched out of hearing distance of the church. The owner declared that his horse would be contaminated by a Methodist sermon. When Anthony Atwood of the Philadelphia Annual Conference inquired for a room to hold a Methodist meeting, a man replied: "O yes, I have a large pig-pen, that will hold many; you can have that with pleasure."

Even Bishop Asbury was denied at times the courtesies due his episcopal office. When he visited Yale College in 1791 he was coldly received. He wrote in his journal: "We visited the college chapel at the hour of prayer: I wished to go through the whole, to inspect the interior arrangements, but no one invited me." When Asbury was in Charleston, South Carolina, in 1795 he was openly insulted on the streets, "with" as he said, "some as horrible sayings as could come out of a creature's mouth on this side of hell."

The breaking up of a Methodist service offered great sport and amusement for the rougher element of America. It was often necessary to station guards outside of a Methodist meeting-house to protect the worshippers from assaults. When John Scripps preached at Kaskaskia, Illinois, the Roman Catholics there made so much noise that it was only stopped by the appearance of the governor of the territory. In Wilmington, Delaware, in 1791 the mob spirit was aroused against the Methodists. Thomas Ware, the Methodist minister there, wrote as follows concerning the attitude of the opponents of Methodism: "Hence the house in which we worshipped was surrounded by hundreds of those sons of Belial after night, while there were scarcely fifty within; and such were their character and conduct that females were afraid to attend our meeting at night, and we had no alternative but to commence services in time to dismiss the congregation before dark."

Many of the pioneer Methodist preachers carried the scars of physical violence to their graves. In March, 1788, after Bishop Asbury had preached in Charleston, South Carolina, he made the following notation in his journal: "Again while I was preaching at night, a stone was thrown against the north side of the church; then another on the south; a third came through the pulpit window, and struck me inside the pulpit." Abel Stevens has summarized in this fashion the violent treatment received by Methodist itinerants in New England: "Dow's nose was publicly wrung; Sabin was knocked down and struck on the head to the peril of his life with the butt of a gun; Wood was horsewhipped; Christie summoned out of bed to answer a charge of violating the laws by marrying a couple of his people; Willard wounded in the eye by a blow, the effect of which was seen through his life; Mudge denied the rights of a clergyman and arraigned before the magistrate for assuming them; Kirby stoned while preaching and Taylor drummed out of town."

Methodist property was not safe in early America. In 1785 a mob threw the benches out of the Methodist meeting-house in Charleston, South Carolina. A few years later when the Methodists at Provincetown, Massachusetts had secured the lumber for the erection of a church, a crowd of base characters made a bonfire of it. When four months later new timber had been secured, "a nightly guard of four Methodist brethren, armed with loaded muskets was set, while all the male members slept with clubs and staves at hand, ready to run to the defense of their slowly rising Zion." Methodist worshippers at the close of divine services often found their saddles cut or the wheels removed from their vehicles. Even the horses of the Methodists were mistreated. When James Finley went to Newark, Ohio, in 1811, he hid his horse in the bushes, "fearing" as he said, "the citizens would cut my saddle, or shave my horse."

The Methodists had to face literary persecution, for in America as in England the press was used to bring odium

upon the Methodists. Editors and contributors attacked Methodism not only as being fanaticism but also as being dangerous to society. One newspaper went so far as to label Methodism as "the gangrene of modern religious history." When Stith Mead began to preach in Lynchburg, Virginia, scurrilous articles against them appeared in the newspapers. He was called "a greater disgrace to humanity than the most dissolute man in Lynchburg." When Bishop Asbury held the South Carolina Conference at Charleston in 1789 "the public newspapers teemed with invectives of the most virulent nature, and the bishops were represented as men who were attempting to subvert the established order of things."

Even the clergy of other denominations participated in the attack upon Methodism. They represented the Methodists in the most unfavorable manner and warned their people against them. Perminter Morgan, a Baptist preacher, led the ruffian band in Rutherford county, North Carolina, that seized Daniel Asbury and took him to a magistrate on the charge of preaching without authority. A Presbyterian minister of Charlotte, North Carolina, warned his members to have nothing to do with the Methodists, whom he described as "a sneaking lot." A Hard Shell Baptist preacher in South Carolina announced that the Methodists were more to be dreaded than the frogs of Egypt. On Christmas Day, 1800, a clergyman of the Protestant Episcopal Church preached the funeral sermon of Methodism on the Eastern Shore of Virginia. President Ezra Stiles of Yale College publicly predicted that by the end of another century Methodism would disappear from America. When Reverend John J. Jerry went to St. Augustine, Florida, a Roman Catholic priest in violent language forbade him to preach there. Jerry, pointing to the American flag over the fort, replied, "No Inquisition where that flag floats."

The life of a Methodist convert was not pleasant. Parents disinherited their children for aligning themselves with the Methodists. At Thurman's Patent in the Troy Conference "two young women were so whipped by their father that the blood ran down to their feet, and he then turned them out of doors, and they walked fifteen miles to a Methodist society." When John Cooper of New Jersey united with the Methodists his father became so angry that once finding his son kneeling in prayer, he threw a shovel of burning coals upon him. Louis R. Fechtig of Hagerstown, Maryland, joined the Methodists, but he had to suffer almost daily beatings from his father and employer, who "were determined to whip Methodism out of him." When Mrs. Thomas Hinde of the Holston region embraced Methodism, her husband applied a blister plaster to her neck in order to extract the Methodist evil.

From a social and economic standpoint it was precarious in most places of early America to become a Methodist. It meant the loss of friends. When Wilbur Fisk entered the Methodist ministry, a college friend in disgust wrote to him: "Fisk, I know your ambition too well; it is exhorbitant. And here I can solve the enigma. I fear, like the patron saint of your order, John Wesley, you have given yourself up to a disposition to 'rule in hell' rather than 'serve in heaven.'" Robert Furness, the owner of a public inn at New Castle, Delaware, lost many of his former patrons when he joined the Methodists. In 1814 when Dr. D——, a Methodist, began practicing medicine in Charlotte, North Carolina, he opened his home to Methodist preachers and aided them in their work. The Presbyterian minister at Charlotte, Reverend S. C. C. thereupon "went through his congregation, from house to house, warning them to have nothing to do with Dr. D., saying he was a dangerous man, etc., etc., and at the same time commending a Dr. M'K., an avowed infidel, and the only opponent Dr. D. had to contend." For a time the Methodist physician's practice was almost ruined.

It is interesting, however, to note that Methodism was not destroyed by false rumors, physical violence, literary attacks or discriminations. On the contrary, the Methodists although everywhere spoken against yet everywhere increased. The continual assaults upon the Methodists only served to advertise them. People out of curiosity went to hear and see Methodist preachers. Bishops Roberts once truly observed that the American Methodists "wandered about almost unknowing and unknown,

'Till persecution dragg'd them into fame."

Persecution produced a great race of Methodists. When aligning with the Methodists meant bearing the Cross, only those joined who were earnest and brave. The Methodist societies were not crowded with half-hearted, luke-warm members. As Crane says: "Thus the dishonor which rested upon the Methodist Episcopal Church was like the cold bath which the ancient Spartans administered to their new born infants; it secured general vigor among the people because none but the vigorous had strength to survive it."

"Defending the Faith" will be the title of Dr. Garber's article next week.

JUNALUSKA SCHOOL OF RELIGION

Recently I had the pleasure of furnishing you information in regard to the third session of the Junaluska School of Religion, which will be held at Lake Junaluska, N. C., from July 21 to August 30. I am sure that a study of the leaflet which was sent to you has convinced you of the high grade of work which will be done in this school. It is only seldom that a summer school of religion can offer so strong a faculty as is to be found in the Junaluska School of Religion. Dean Elbert Russell and Professors Gilbert T. Rowe, Frank S. Hickman, B. Harvie Branscomb, W. C. Bower, S. M. Duvall and S. Guy Inman are nationally known scholars in their respective fields of study and they need no recommendation to the preachers of our church.

Bishop Edwin D. Mouzon, in whose episcopal area Lake Junaluska is located, is enthusiastic in his support of the school. In a letter from Bishop Mouzon he states: "I express the hope that large numbers of our ministers and other teachers will avail themselves of the unusual opportunities thus made available."

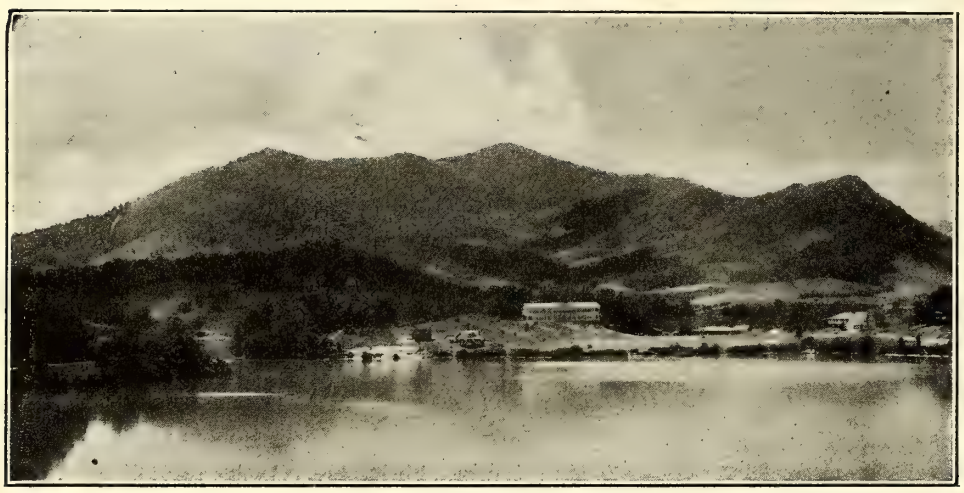
Monday, July 21, is registration day for the Junaluska School of Religion. Regular class work will begin on Tuesday morning, July 22.

Paul N. Garber,
Registrar, School of Religion.

Publishers issued more fiction books than any other kind last year; religious titles came next on the list. "Yet there is nothing new in this profusion of religious books, which have always bulked large in the annual publishing output, unless it is the extraordinary multiplication of books about Jesus," comments The New York Times. "Hardly a month passes that does not bring a new life of him or a new study of his personality and teachings."

HAVE YOU "POSSESSED" YOUR ESTATE?

Have you received due notice of your "rights in and to have it?" Have you ever entered upon it to use, enjoy, and improve it? World travelers have gazed upon this, your estate, with delight and declared it unsurpassed in loveliness by anything of its kind on earth. Thousands upon thousands have looked upon it and loved it. In its midst lies a double lake, like a jewel in a gorgeous setting. On every side rise lofty mountain peaks veiled in sapphire, emerald, blue and gold, ever changing beauty—as the brightness of noon mellows into sunset or midnight blushes into morn.



View of the Lake Junaluska Methodist Assembly from across the Lake

Let not this summer pass without your having "entered upon your estate!" Your joys of possession will be multiplied because they may be shared by every Methodist. You are joint owner of the greatest assembly grounds in the world, the Lake Junaluska Methodist Assembly. It's twelve hundred acres, about the most beautiful in the world, are dedicated to the glory of God forever.

We Methodists have come into possession of this estate and must wisely exercise our stewardship. It is ours to use and enjoy. It is ours to administer for the good of the church and the spread of the gospel.

It is not needful now to deal in figures, to make inventory of buildings and improvements, or to recite its long and useful history. You can learn of these things at your leisure. Space forbids to catalogue the long list of schools, conferences and special features of the present summer program. They contribute richly to entertainment, training, and inspiration. A vacation spent at Lake Junaluska rests and invigorate physically, mentally, and spiritually.

Junaluska is the geographic center of Southern Methodism east of the Mississippi. More than a million Methodists live within one day's drive to the Lake. It is in the center of the most wonderful scenic area in eastern America. The finest asphalt and concrete highways in the United States radiates from the Lake and carry you swiftly and safely, in less than two hours, to more scenic features of supreme interest than can be found in any other part of eastern America.

The days at the Lake are not long enough nor are there enough of them. At the Mission building, the S. S. building, and the Auditorium, rich mental and spiritual feasts are spread morning and evening. Boating, tennis, hiking, riding, mountain climbing, driving, golf, etc., etc., appeal to old and young.

Not the least are the joys of fellowship with kindred spirits gathered from all parts of the church and many far places of the earth. It is a delight to feel that all are brothers and friends unknown, perhaps, but easy to approach. Truly, at Junaluska summers grow richer as we return year after year. The more often you go to Junaluska the more you want to go!

The assembly is already one of the great institutions of the church, but it must grow in greatness and usefulness and you must help make it greater and greater in its manifold service to the church and to the kingdom of God. The possibilities of inspiration, training, and power to be generated at the assembly in leaders old and young, and by them carried back to every church, inspires the imagination.

Won't you and your pastor visit the assembly this summer and consider ways and means by which your Sunday school, Epworth League and board of stewards shall send representatives to the schools and conferences? Send at once for copies of the "Junaluskan," which gives the program and much interesting information.

Other denominations are developing assembly grounds. Our church was early in the field and has, in many respects, the greatest assembly of all. Much has been done, but more remains to be done. Come to Lake Junaluska this summer, help us plan, help us beautify, enlarge, and improve the assembly and multiply its usefulness.

E. A. Cole, President.

A HYMN TO PENTECOST

(Tune: Harwell)

By Rev. W. E. Poovey

In an upper room assembled
Nineteen centuries ago,
Six score souls, expectant, trembled
As high tides from heaven did flow:
Holy Ghost from God issuing—
Rushing wind and flaming tongue—
Fell on all, with power enduing,
That their witness might be one.

Pentecost, upon thy dawning,
Infant church did wait in prayer;
Days of days! Betrothal morning!
Heaven with earth began to share
Holy Spirit's dispensation;
That his unction should abound,
Till the heralds of salvation
Tell their story earth around.

Holy Ghost, again descending,
Light on us with lambent flame;
Heavenly breeze in accord blending
All we broadcast in his name;
May the bride accept her dower,
And the blood-bought world be won
By her witnessing in power,
Ere the blessed Bridegroom come!

AMERICA, THE CHOSEN

By Rev. W. L. Hutchins

The bugle call for church had sounded and marching down a score of company streets could be seen a long line of khaki clad marines carrying their camp stools. As the last notes of the bugle died away into the monotonous roar of the sea you could hear the cadence of more than a score of non-commissioned officers calling time to the marching battalions: Hup! Toop! Threep! Fo-o-o! Hup! Toop! Threep! Fo-o-o! Compane-e-e-Halt! On came other battalions until 5000 marines, aristocrats of the American Army, were seated around an old army wagon on which had been placed a piano and a preacher. There was no artistic representation of the Master kneeling beside the blood-stained stones of Gethsemane to lend inspiration to the service and no prelude from a deep toned organ to awaken the soul into religious reveries. Art and Science were absent and for once we were left to worship in God's first temple. How beautiful the temple was! Surely God had given to Raphael a brush of comet's hair and had hung a four league canvass in the western sky and told him to do his best. The white clouds that had been marching in the pathway of a storm had been halted in front of the massive pillars of gold which a sinking sun had wooed from the breast of the bay. The fingers of the divine had touched some hidden instrument and out of the ocean echoing from the crest of every wave came an awful dirge as if God himself were weeping o'er the millions slain. A lone star hanging above the tented city announced the death of day, and the lights left burning in the tents sent back their message of hope and a promise of victory to those who had sacrificed their all on the field of battles. The fairest flag of the world had just been lowered while the band played softly, "The Star Spangled Banner." The softness of the twilight fell upon those five thousand faces of tan and made them to me as beautiful as the faces of the angels of God. If the heavens ever declared the glory of God they did that evening, for they spake the divinest message I have ever heard. I have heard the laughing waters in the solitude of the chasm; I have heard the world's masters in artistic music; my soul has been thrilled as I have listened to a thousand ministers of God sing the praise of their Master, but nothing I have ever heard in my life equalled the song these soldiers sang in the twilight of that June day. The lads had caught the inspiration of the occasion, for when a song was called for The Battle Hymn of the Republic was suggested by a score of men. A chord was struck on the piano and from 5000 hearts, in one grand outburst of a patriotic passion came:

Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightnings of his terrible swift sword,
His truth is marching on.

The deeper shades made visible other stars in the heavens, and with approaching night as a background the lights in the tents could be more easily seen. The altar there erected to God was not made of stones but of human hearts.

I have seen him in the watchfires of a hundred circling camps;
They have builded him an altar mid the evening dews and damps,
I can read his righteous sentence by the dim and flaring lamps;
His day is marching on.

The passing cloud sent back its thunder like the roar of a mighty cannon. It was a call divine and the response leaped like a leaping sword:

He has sounded forth the trumpet that shall never call "retreat,"
He is searching out the hearts of men before his judgment seat;
Be swift my soul to answer him; be jubilant my feet,
Our God is marching on.

No shadow of a cross appeared upon a lonely hill, but the spirit of the Christ filled the hearts of those boys, for with tones tenderly subdued and in the spirit of deep sacrifice they sang:

In the beauty of the lilies Christ was born across the sea
With a glory in his bosom that transfigures you and me.
As he died to make men holy, let us dies to make men free
While God is marching on.

With Christ in their hearts and with Old Glory in their hands they crossed the sea. They planted our emblem at Ypres and it gave hope and heart to the bleeding soul of Belgium; they carried it across the land of Lafayette and the leaded lips of the poilu sang again, "Ye sons of France, awake to glory, Hark, hark, What myriads bid you rise!" Old England, the grandmother of nations, pressed our flag to her lips and anointed its beautiful folds with her maternal tears. At the Marne, at Verdun, at Lens, in the Argonne Forest and at Chateau Thiery it gave courage to the allied soldiers and struck terror to the hordes of Hohenzollern. Our soldiers wrapped Old Glory around the forms of 80,000 fallen comrades, and then planted them in the red soil of the battle field, and thus bound the soul of this nation to Europe. And the tie will last

"Till the stars grow old,
And the sun grows cold,
And the leaves of the judgment book unfold."

And just as our flag gave inspiration and courage to the world in the darkest hour of its history, so should it continue to be the hope of the world, by fostering liberty, fraternity and equality of all mankind. God has said to us: "In thee shall all the nations of the earth be blessed." If we as a nation will follow this divine purpose by giving to the world our political ideals, our strong arms as a support, our breast as a pillow for the bruised nations of the earth, our food for the hungry, our Christ for the soul, then Old Glory, the flag of our nation, will be New Glory, the flag of the world.

Ireland is in a devil of a way. Down here we have the Catholics, and up there we have the Protestants, and they're at each other's throats all the time. I often wish they were all of them heathen so they could live together like Christians.—T. P. O'Connor.

Acknowledge God at all times, and he will acknowledge you in time of trouble.

The Eternal Challenge

CHAPTER XXII—REUBEN SUTCLIFFE MAKES AN ANNOUNCEMENT

Joseph Hocking

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Two Sundays later, that happened which convulsed not only Ben's Cross but the whole of the neighborhood. It had been announced during the week that a united service of all denominations would be held in Hanover Chapel, which happened to be the largest building in the town, in the evening after the other services had closed.

A tremendous audience gathered, no doubt largely because of the atmosphere that had been created by the twelve ministers. Every seat in the huge edifice was crowded, and hundreds had been turned away. No seats were in the aisles, however, the town authorities having taken steps to prohibit them.

The meeting had been announced for one purpose, and for one purpose only. It was to pray for God's blessing on Ben's Cross. It was to pray that bitterness and strife might come to an end in the town, and that a spirit of brotherly love might prevail.

As we have said, the great building was crowded in every part. Habitual worshipers were there, and not only they but hundreds of others, drawn perhaps by curiosity, had gathered. It had become known that twelve ministers of the town had banded together to do what strike leaders and masters' associations had failed to do, that their purpose was to make the will and spirit of Christ manifest in Ben's Cross, and althought there had been no sensational announcements, and no suggestion of the revivalism of older days, a new atmosphere had been created. In hundreds of hearts ,in spite of the apparent deadness of religion, hope sprang exultant.

On the huge rostrum at one end of the building sat eleven of the ministers who had banded themselves together in the parish hall. Muriel Redfern, for some reason, was not present.

Paul Baron, as the minister of the church, explained the reason of the meeting. He told the huge congregation that many of them had, in their various churches, been praying for the cessation of the strife that had caused so much evil in the town, and that this was a united gathering for the same purpose.

"We on this rostrum have not one word to say as to who is right and who is wrong in this terrible strife," he urged. "We are only anxious that wrong shall be righted, and that justice shall be done to all. That is our great desire, and that is what we have been praying for during several weeks. Moreover, we believe that what we long for will never come through strife or through force. It can only come in so far as a right feeling, a feeling of love and a desire to serve, obtains in the hearts of all concerned.

"But how can this be realized? Arguments have failed. Threats have failed. Force has failed. Hatred has failed. What then remains?

"Brethren, we believe in God, and in Jesus Christ. That is why for weeks we have been praying; why we have met here tonight."

Paul Baron spoke very quietly, and yet his every word was heard throughout the building. Perhaps that was because a deathly silence pervaded the sanctuary. Nothing out of the ordinary seemed to be taking place, and yet in the vast congregation every one listened with intense eagerness. Even those who had come for the purpose of disturbing the meeting felt a power hitherto unknown to them, and sat silent with the rest.

"I am not going to ask any one to lead us in prayer," Paul Baron continued, after a silence that was almost painful, "I am only going to ask you to pray in quietness, even as some of you have been praying for weeks, that God may take all bitterness out of men's hearts in this town and instead give us the spirit of Christ; that he will bring peace into our midst, and that he will do for us what we have been unable to do for ourselves. Let us pray."

For more than a minute a great silence prevailed while perhaps two thousand heads were bowed in the attitude of prayer. Even those who had come to scoff and disturb bowed with the rest. Not, as they said to themselves, that they believed in what was going on, but something to which they had hitherto been strangers kept them from manifesting any dissent.

Then something happened.

Excited words were heard in the vestibule, and a few seconds later heavy footsteps were heard coming down the church aisle.

"By gum! It's Reuben Sutcliffe!" some one whispered, and immediately heads were lifted everywhere and turned in the direction from which the sound of the footsteps came.

The man, whoever he was, spoke truly. It was Reuben Sutcliffe. He seemed to be utterly unconscious of the many eyes that rested upon him. For that matter he did not appear to realize where he was. Many were almost frightened. There was that in his eyes, in the apparent terror on his face, in his whole demeanor, which told how terribly he was wrought upon.

"What's Reuben Sutcliffe doing here?" people whispered to each other; "there's bound to be a row."

But no one spoke aloud. In spite of everything, a solemn hush still prevailed.

And yet Reuben Sutcliffe was the old Reuben Sutcliffe; strong, determined, defiant. He carried his head high and walked erect.

Keeping his eyes towards the platform, he made his way down the aisle until he had covered half the distance between the door and the rostrum stairs. By this time the congregation had forgotten to pray. All that could were looking at the giant form of the man who, for years, had not been known to enter a church.

But there was no confusion, no sound, except here and there a whispered word. All seemed too excited to speak. All seemed to be wondering what he would say and do.

Then his voice rang clearly throughout the crowded building.

"Mr. Baron," he said, "I want to say something. Can I say it?"

Paul Baron, surprised as the rest at seeing him, hesitated a second before replying, and into his heart there

crept something like fear. He knew the man's history—who did not? Knew of his passionate, turbulent nature, knew that he more than any other was responsible for the strike; knew that his lightest word influenced thousands of young men living in the town. Had he come there to destroy the spirit of reverence which, in spite of everything, still prevailed—to do the work of the devil?

Then Paul Baron remembered what for weeks many of them had been praying for. This was not a time for carefulness about conventions. It was rather a time for courage, for faith.

"Certainly you may speak, Mr. Sutcliffe. Will you come here on the rostrum?"

"Thank you," said the man, and made his way to Paul Baron's side, while more than two thousand people waited breathlessly, wondering what would happen next.

Seated in the back of the church, under the huge gallery that surrounded the building, Nick Trebartha sat. He, like many others, had come to Hanover Chapel that night out of curiosity. He had heard garbled stories of the meeting that had taken place in the parish hall, and could not help connecting the conversation that had taken place weeks before in his library. He remembered what he had said about the failure of Christianity; remembered, too, Paul Baron's words. "Christ is the Eternal Challenge," he had said, and soon after had left the house with a look of determination upon his face. Was the meeting at the parish hall the outcome of their conversation? And was the new attitude among the tweleve ministers in the town the result of what he had said?

Anyhow he was curious, and more than curious. Although he was a skeptic at heart, and had practically lost the faith of his boyhood, he still had a great reverence for what he had been taught as a boy. In spite of everything, he could not free himself from its influence. That was why, like hundreds of others, he had been drawn to Hanover Chapel that night. Besides, and he could not help realizing it, things at Ben's Cross looked blacker than ever. There was no prospect of the strike's being ended, and from what he could gather, bloody deeds were being contemplated. Supposing a reign of terror did commence, supposing the wild hot-bloods of the town were to do as they had threatened, what would be the result? Of course, anything like a riot would be quickly quelled. Soldiers would be called in, and a few machine-guns that were ready for use would quickly strike black terror into the hearts of the rioters. But what then? Would the trouble be ended? Would the strike be over? Even although starvation did for a time prove too strong for the populace, black hatred would be intensified and not destroyed. War, whoever was the victor, always carried within itself the seeds of another war, and Nick Trebartha realized that a sense of injustice, that class hatred could never be finally destroyed by machine-guns.

So, half believing in, even although he doubted any good as the result of what was born in the parish hall, he had made his way to Hanover Chapel, and now with eager eyes and fast beating heart watched Reuben Sutcliffe as he climbed the rostrum steps.

Paul Baron was very pale and evidently much excited as he looked over the sea of faces.

"I am very glad to see Mr. Sutcliffe here," he said, still speaking quietly. "I had not the slightest idea that he was coming, neither have I the least inkling of what he is going to say. All the same, he has asked to speak and I am sure you will listen to him carefully. I am sure of this, too: you will all remember we are met in a building dedicated to the worship of Almighty God, and act accordingly."

If there had been a great hush during the earlier part of the meeting, that hush seemed intensified now. The immense crowd seemed afraid to breathe, so eager were they to hear what Reuben Sutcliffe had to say.

The man stood erect on the rostrum. Before him were the Bible and hymn book commonly used for worship, but he did not notice them. He gazed at the people like a man in wonder.

"I don't know at all why I am here," he commenced, "I never meant to come. I heard of the meeting yesterday, but the thought of being here myself was entirely alien to my mind; but throughout the whole day it has come to me that I must be here, that I must say what, in spite of myself, has been born in my heart." He hesitated a second, and again looked around on the sea of faces.

"You all know me," he continued; "many of you knew my father before me. You know the atmosphere in which I was reared; know that for years I have been a firebrand in the town. My father was unfairly treated—unfairly treated by a so-called religious man—robbed, I believe, of what he should rightfully have enjoyed. But I have not come to talk about that. I want to say something more important, something more vital.

"Why have I come here? Because I could not help myself. I tried not to come; I fought against the feeling; but I am here. Mr. Baron has told you that we are in a place dedicated to the worship of God. He has asked you to remember it. He has asked me to remember it. Well, I will. Not that I don't believe we have a great deal of justice on our side in the fight that has been going on for many weeks in this town. We have a great deal of justice. And I hope that justice will be done to us. But I have come to confess that we have gone the wrong way to get it."

It was evident that his words caused a great sensation. But no one uttered a sound, not even those whom he had often roused to passion and bloodthirsty threats.

Again he passed and looked around him. Here and there he saw the faces of those who, he knew, hated him for what he was saying. But no man spoke a word.

"I have come to say three things," he went on, "and I am going to say them although a thousand devils are telling me I must not. But I cannot help myself any more than I could help coming here.

"The first thing is this. I have been reading the New Testament. I had never thought of reading it until Miss Redfern called at my house and made me promise to do so. She only made me promise to read the Gospel of St. Matthew; but I have read all four Gospels. I have read the Sermon on the Mount at least twenty times, and I have read the story of the death of Jesus Christ more often still, and I am convinced of this: Jesus was right and Karl Marx was wrong. If ever this strike is settled, really settled, it will have to be done on the lines of Jesus Christ, and not on the lines of Karl Marx.

"No, I am not going to argue about it, although I shall be prepared to give my reasons at the proper time and the proper place. But I am sure I have spoken the truth. Jesus Christ was right and Karl Marx was wrong."

Still no man spoke, although the look of hatred on many faces became intensified, and hundreds looked as though they would gladly have denounced both him and his words.

(Continued on page 21)

RALLY DAY FOR ROBERDEL LAYMEN

Last Sunday, June 29, was observed as "rally day" for the laymen and lay women on the Roberdel charge. M. J. Cotton Gibson, our charge lay leader, had the program in hand. The main speakers were: Mr. Lon Smith, Charlotte; Mr. Raymond Wilson, Memphis, Tenn.; Mr. F. W. Bynum, Rockingham. A good dinner was served by the ladies of the charge.

We are now in the midst of our Cokesbury training school with three Sunday schools being represented. Mr. Raymond Wilson, our instructor, is doing some good work in our midst.

The Roberdel charge is showing some constructive work. Eight Sunday school rooms have been built since last Thanksgiving Day and our own members are paying the bills. A total cost of more than $1500 has been reduced to $100. Our people have felt the "strain of hard times," and at the same time they have been doing the best they could.

Revivals are attracting our attention and plans are being considered for evangelistic campaigns. The pastor endeavors at all times to represent an experimental, constructive Christianity. We preach the Christ we know. Some people are willing to listen and some say the sermons are good for their souls. All in all we are led to believe that some of our members are nearer God than heretofore. M. C. Ellerbe, Pastor.

STUMPY POINT NEWS

Stumpy Point is still very much on the map as attested by the fact that it is a community where everybody goes to church.

Nowhere else in North Carolina can one find such hospitality. A visit to this great community will verify this statement.

There is only one church in the place and that is a Methodist church, a church that needs not to be ashamed of its position and opportunity for service. In this church with a membership of 250, 30 men pray in public and equally as many women. The attendance of the Sunday school is 230, and the collection last Sunday was $8.

Many weeks before their revival meeting began prayer meetings were held leading up to the services, and during the meeting all fishing has come to a standstill and all business places closed during preaching hours.

God has done much for these people. True Anglo Saxon stock reside here, and the acquisitive spirit of the good people here has sent them traveling in many states, and we can truthfully say they are well informed.

No house is locked here and larceny is not known. The people here are not lazy. They are very industrious. Here the writer has seen the finest and largest gardens he has found anywhere in the state.

Our friend, Brother Cheek, has found a warm welcome in the hearts of these loyal citizens of the kingdom. Here a loaded table from an inexhaustible larder greets the hungry tourist, and a welcome that savors of the best in fellowship and brotherhood.

For rest, recreation, meditation, fishing and hunting Stumpy Point is unexcelled. Guy Hamilton.

A COMMUNITY VACATION CHURCH SCHOOL AT WINDSOR

The Rev. P. O. Lee of Windsor, N. C., writes in enthusiastic terms of their community vacation church school. Mr. Lee is principal of the school. Rev. Ernest C. Kolb of the Baptist church, Rev. J. A. Mackie of the Episcopal church, and Miss Martha Buck of Berkley, California, are the assistants to the principal. The school is organized into five sections following the public school grades. Of special interest is the kindergarten group for pre-school children, directed by Miss Jeanette Sessoms.

The daily program includes worship, class study hour, music, period for learning hymns, craft work and play.

The texts are chosen from the various denominational publications, and follow the general theme of world friendship or friendly relations between races and countries. An especially fitting book is used in two junior classes: "Adventuring in Peace and Good Will," by Annie Sill Brooks of Durham, N. C.

The school will close July 2, when the public will be invited to the final assembly. At this time the pupils (145) will present a composite program arranged from the work of the school.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

MY CREED

By Zadok Paris.

I know no better way to express my faith than to subscribe to our 25 articles of religion, to which I subscribed 62 years ago when I joined the M. E. Church, South.

Article 1. There is one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

I believe there is a God because this universe had to be created by some one, and they call that some one God. The watch implies the watchmaker. And I believe that God made all things, and I believe God could have made all things in six days; and as the Bible teaches that I have no right to doubt it. I do not know how long it took God to get his material ready; but when he came to creation, it seems it did not take him long. The story of the creation tells us that Adam was made a full grown man, and Eve was made a full grown woman. And if we accept that story, which I do, everything was made in a full grown state. It did not take the rocks, rivers, mountains and vegetation several ages to reach a mature state. They were thus created. Were the scientists to create a man, they would have to observe the laws of conception, birth and growth, but when God created man he had no such laws to observe. You readily see that I do believe that God created man in his own image and after his own likeness.

I believe in God because the Bible assumes that there is a God. The men who wrote the Bible never raised the question as to his existence. And as they never, I shall not. I believe in God because there is a universal belief in a supreme being. You cannot find a tribe of men or people so degraded that they have no god. They all worship something. I cannot tell where they got the idea, but everybody seems to be feeling after God. I believe in God because I have met him and become personally acquainted with him. I met him in the Bible, I met him in the preaching of his word, I met him in the life of his saints, I met him on the old tar kiln where he forgave my sins and made me his child, I met him in the Alberta Hotel in El Paso, Texas, where he flooded my soul with joy unspeakable. I have not lived as close to him as I should, but he has continued to guide me, and call me back when I was going astray. I am so glad I have a God I can commend to the world. A God of love, and yet a God of justice and righteousness, who will reward the righteous and punish the wicked.

"Painting and Whitewashing on the Farm" is the title of Agronomy Information Circular No. 50 now available free of charge to farmers of North Carolina on application to State College.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

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◇Durham Ct.—B. E. Stanfield 12
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Calvary—O. I. Hinson 6
Hillsboro—A. J. Parker 5
Graham—J. W. Dimmette 3
Durham (Lakewood)—H. L. Davis 2
Rougemont—V. E. Chalfont 1

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◇◇South Camden—H. B. Baum 11
First Church (Elizabeth City)—G. W. Perry..... 10
Pasquotank—W. J. Underwood 8
Manchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
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Laurinburg—C. M. Hawkins 7
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Arden—Mac. Guy Hamilton 2
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◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12
Henderson Ct.—J. M. Green 5

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◇Spencer Memorial—J .O. Ervin 10
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Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

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◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
Centenary—G. A. Stamper 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 2

MT. AIRY DISTRICT

◇◇Central (Mt. Airy)—C. S. Kirkpatrick 29
◇Jonesville—C. A. Morrison 25
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Maiden—R. S. Howie 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 4
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor .....
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Walkertown—W. R. Ware 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
Murphy—H. P. Powell 11
◇◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Sylva—G. B. Clemmer 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT

South Camden ..... H. B. Baum

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner
Ramseur ..... G. W. Williams

MT. AIRY DISTRICT

Central ..... C. S. Kirkpatrick

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT

Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WILMINGTON DISTRICT

Wilmington Ct. ..... A. J. Groves

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

PERSON STREET AND CALVARY

We have just closed a gracious revival at Victory Mills on this charge. Interest was manifest from the beginning. The Spirit of God was with us in great power. A great many of the folks who attend church there are members of Calvary Methodist church, but have no way of getting to their place of worship, so they worship in the Community House which is owned by the Victory Mills. But despite the fact that we had to worship under unfavorable circumstances, it was a great meeting. Brother F. P. Maultsby, our lay leader, led the singing, and did it well. Oh, how the folks out there do sing! They just sang down a revival. I do not believe that I have ever been in a meeting where God's presence was more plainly felt. We had in all about 12 conversions. Some of them go to the Baptist, some will unite with our church.

About 40 in all have united with our church this year, with more to follow. We have one more meeting to hold this year, which we expect to hold in July. The pastor will do the preaching.

We have had a gracious year so far, and both pastor and poeple are happy in the work. We are right now in the midst of a Cokesbury training school at Person Street. Miss Lucy Foreman is teaching, and she is one of the very best. Her lectures are an inspiration.

R. J. Lough, Pastor.

IN THE BLACK HILLS

Up through the pines' red pillars and across the snow and shale,
Where science and theology alike are but a breath,
I follow marks that make the wisest book an idle tale.
Why should I squint at faded print to glimpse his timeworn traces?
God walks the lonely places yet, where men first found his trail.

Where pines reach up the mountains and the mountains up the blue,
And, tense with some expectancy, the lifting ledges frown,
The high desire of the hills is my desire too,
For there my spirit laughs to fling its worldly duffle down
And, shaking free exultantly, calls to its great companion!
God meets me in the canyon when I miss him in the town.

—Badger Clark.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

IN WILMINGTON DISTRICT

Our staff of nine field workers is next week cencentrated in the charges of the Wilmington district. Nine charges July 6-11 conduct Cokesbury training schools, as follows:

Burgaw, at Burgaw; C. A. Baker, instructor.

Swansboro, Queen's Creek; John R. Carruth.

Wilmington Ct., Wesley Memorial; Raymond Council.

Chadbourn, Cerro Gordo; S. W. Funk.

Southport, Southport; Roy A. Grisham.

Kenansville, Friendship; E. M. Sharp.

Faison-Warsaw, Goshen; W. Frank Shell.

Ingold, Garland; Raymond Wilson.

Magnolia, Centenary; Miss Georgia Keene.

Six or seven additional schools will be conducted in the Wilmington district, five of them coming July 13-18. Dr. H. M. North, the presiding elder, is giving hearty active co-operation to these training enterprises.

This week our staff is serving the Rockingham district.

A CLASS WITH A PROGRAM

The Daughters of Wesley of Duke Memorial Methodist church of Durham, was organized in 1913 with Miss Lillie Duke as teacher. Under her able leadership it has grown from a membership of 20 to 110 at the present time.

The aim of this Sunday school class has always been to aid the church in every way possible, and its outstanding feature is the charitable work which it does. By reason of this it is now considered by many the strongest organized class in the city of Durham. In addition to regular Sunday offerings amounting to $4 or $5 a Sunday turned over to the Sunday school treasurer, the class last year raised nearly $1400 for various objects, as follows:

On Jr. Choir expense to Boston..	$ 25.00
Kimoko (Japanese girl)	25.00
Salvation Army	25.00
Oteen Hospital	15.00
Building fund S. S. room, Duke Memorial church	500.00
Y. W. C. A.	18.75
N. S. S. S. Association	15.00
Insurance, piano	1.95
Flowers, books, etc., for sick ..	96.23
Gifts—Christmas, wedding, etc..	102.02
Methodist Orphanage—	
Picnic	96.17
Music	40.00
Clothes	136.64
Groceries	223.87
Total	$1293.63

The class scripture verse is "Whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue; if there be any praise, think on these things." Its motto is "By love serve one another."

Officers of the class are as follows: Mrs. J. G. Baldwin, president; Mrs. H. L. King, vice president; Mrs. C. N. Hibberd, secretary; Mrs. N. R. Hunter, treasurer.

LOUISBURG VACATION SCHOOL

Superintendent Best favors us with the following interesting report of the vacation church school conducted at Louisburg:

"We have just closed, to my mind, a very successful vacation school in the Louisburg Methodist Church. This summer we attempted to take care of only two departments—the primary department and the junior department. The board of managers composed of Supt. E. L. Best, Mrs. B. T. Holden, superintendent of the junior department, and Rev. A. D. Wilcox, pastor, had everything in readiness for the opening, June 2. Mrs. B. T. Holden served as supervisor for the school. The following were members of the faculty: Mrs. B. T. Holden, Miss Lula Jarman, Mrs. Cary Howard, Miss Genieve Macon, Miss Ava Harris, Miss Doris Strange, Miss Irene Parker, Mrs. C. C. Alexander, Mrs. J. A. Hodges, Miss Helen Smithwick, Miss Lucy Perry Burt, Miss Beverla Pearce, and Miss Lydia Person.

"The school lasted two weeks and 65 or 70 received certificates of credit. On yesterday at the regular 11 o'clock hour we had our Sunday School Day program which included the commencement exercises of the vacation school.

"One phase of the program was an attractive exhibit representing the work that was done in the primary and junior departments. Most of the mothers and fathers of the Methodist church were present and evidenced not only a keen interest of the entire program, but seemed surprised at the work that was done as pictured in the exhibits. A special offering was taken, which amount will be sent to the treasurer of the Sunday school board.

"At our regular council meeting which will be held June 18, we will discuss 'A Bigger and Better Vacation School for 1931.'"

REV. D. A. PETTY TO TEACH

Rev. D. A. Petty of Willimston plans to conduct a Cokesbury training school for his charge July 20-25. He will teach either the course in "The Sunday School Pupil" or the one in "The Sunday School Worker."

A GREAT BEGINNING

Our summer program got off to a great start in the Fayetteville district last week, with three schools also in other districts. The reports indicate enrollments ranging up to over 50 for one-teacher schools. At this writing not all reports are in and none is complete. More complete information will appear on this page next week.

REV. L. V. HARRIS TEACHES

Rev. L. V. Harris, pastor of the Burlington circuit, taught a training class the week of June 1-5, offering the course on "The Small Sunday School, Its Plans and Work." Eighteen persons from three of his churches attended the school, 16 of them doing the work for credit. Credits by Sunday schools are as follows: Shiloh 14, Camp Springs 1, and Berea 1.

Happy is the man who tries to make others happy.



Miss Lillie Duke's Sunday School Class, Memorial Church, Durham

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

KEEPING IN TOUCH

Miss Barnett Spratt of the General Sunday School Board, our leader in vacation and week-day schools, was our official guest for three days last week. She and the writer spent one day in each school now in session in Winston-Salem, Greensboro and High Point, for the purpose of studying the problems involved in vacation sessions of the church school and of finding what improvements are needed in materials and general guidance.

Miss Spratt has a rich and successful experience in public school work as well as in religious education. She was supervisor of schools in the Parker district, Greenville, S. C., where she has been conducting an experiment in religious education in the public school, when called into the service of the General Sunday School Board. No one has a keener understanding of the difficulties, or a greater vision of the unlimited possibilities that are faced by local workers as they attempt to guide religious growth in vacation schools, than does Miss Spratt. Yet she is not relying on past experience, but keeping in the closest possible touch with the present problems by teaching these groups herself and by gathering all she can from the experience of others who are working in the local situation.

Long's Chapel, Lake Junaluska, is to be one of her experiment stations this summer, where she will enlist the services of Mrs. R. C. Long and other local workers in a vacation school for that church.

There is much for all of us to learn about vacation schools, and we are glad to know that our sympathetic, open-minded leader is learning from first hand experience as she attempts to guide us toward better results in our vacation schools.

TRAINING ADULTS FOR ADULT LEADERSHIP

"At the annual banquet held in November for the employees of the J. B. Ivey department store, Charlotte, N. C., Mr. J. B. Ivey, president of the company, introduced the speaker for the occasion about as follows: 'I am going to school two hours every night this week' (laughter); 'I have to write a paper for every night' (more laughter); 'I also have to read a book' (still more laughter); 'I want you to meet my teacher.' And when they met 'my teacher,' all that the teacher had to do to cause the group to break loose in convulsed laughter was to point to Mr. Ivey and say, 'I am his teacher.' It struck this group as exceedingly funny that Mr. Ivey, president of their company, would take time at one of the busiest seasons of the year to attend a school in which courses were given on church work.

"No doubt many others will think it funny that a man of Mr. Ivey's age and position in the business world and experience in church work was willing to take a course on administration of adult work in the Sunday school.

"We forget that it was Mr. Ivey's interest in the work of the church that made him anxious to take advantage of every possible opportunity to learn how to render a more efficient service in his church.

"Why is it that so many, in fact most of the leaders of adults do not take advantage of the opportunities to learn more about church work? Is it because church work is incidental and of so little importance to them that they do not care to give it serious consideration or to take a little time from their business affairs to prepare themselves to render a more efficient service?

"Men and women are willing to give time to learn how to do almost anything else, but we have yet to find any considerable number who are willing to give time to a serious consideration of how to do church work.

"The great need of the church today is a trained leadership of adults for adults. This can be met in a large measure if the leaders of our adult groups will attend the leadership schools. How much of an effort are you willing to make to attend a leadership school?"—M. Leo Rippy.

Courses of especial interest to leaders of adults which will be offered in the Leadership School, Lake Junaluska, North Carolina, this year are as follows:

First Term—July 22-August 5

The Home in Society, Dr. Fiske.

A Study of Adult Life, Mr. Ford.

Interpretation of the Missionary Task, Dr. Pinson.

Religious Education of Adults, Mr. Ford.

Christian Stewardship, Dr. Morelock.

Social Teachings of the Gospel, Mr. Taylor.

Leadership in Religious Education, Mr. Williams.

China, Dr. Pinson.

Christian Beliefs, Dr. Rowe.

Second Term—August 6-20

Administration of Adult Work in the Sunday School, Mr. Rippy.

Moral and Religious Development in Israel, Dr. Shelton.

The Land of Palestine, Dr. Shelton.

A Methodist Church and Its Work, Dr. Morelock.

Principles, Materials and Methods of Missionary Education, Miss Wilson.

Religious Education in the Small Church, Mr. Martin.

Historical Studies in Southern Methodist Missions, Dr. Turner.

Religious Education in the Home Today, Mrs. Court.

Christian Beliefs, Dr. Rowe.

LETTER FROM A PARENT

"Camp sent my boy back to me full of pep, healthy, hearty, bright-eyed, all browned up, sound as a nut and with the appetite of a refugee. If that was all that camp had done for him, I wouldn't think it worth writing about. Every camp provides plenty of food, outdoors and exercise. All camps watch their charges carefully. The above result, therefore, was only what I had a right to expect.

"The really worth while thing that camp did for my boy was to rearrange his mental outlook on life. It sent him back to me a co-operative human being. Before he went away, he wanted to do only what he wanted to do, when and as he wanted to do it. It might be more nearly correct to say he usually did not want to do what his elders wanted him to do, nor when they wanted him to do it. When asked to help in some task around the house, he always wanted to finish his story, or do something else first or perhaps he was 'very tired.' When it was time for him to do something that was part of his routine or job, such as going to bed, there was invariably an argument, an alibi or an excuse, and frequently all three.

"The first shock I received was on the evening of the day he returned. About nine o'clock I said, 'Well, boy, you've had a rather long day—guess it's about time for you to turn in.' I was quite prepared for a half-hour of patient arguing and insistence. The answer was, 'Okay,' and off he went to bed. Since his return he cheerfully helps, and often volunteers to help around the house. When there is a job to tackle, he jumps right to it and sticks until it's finished.

"That was what camp did for my boy. It was well worth the fee I paid for his summer vacation."—Morris R. Machol.

YOUR OWN CAMP

As a member of the Methodist church, contributing to its work, you are a stockholder in Camp Cheonda, located at Lake Junaluska. This camp is owned and directed by the General S. S. Board for the Christian training of youth.

At Camp Cheonda your boy or girl will get all that other well equipped camps of wonderful Western North Carolina have to offer, plus—and it is the plus element that counts so much with discerning parents. Camp Cheonda is not a money making project. Its purpose is to give to older girls and boys a healthy, wholesome, happy vacation with such opportunities for spiritual exercise and growth as are not offered elsewhere in the church. Why not patronize your own camp and be sure that you are selecting the best for your son or daughter?

Girls 13, 14, 15, 16, 17 years of age will be in camp June 30-July 30. Boys 12, 13, 14, 15, 16 years of age will be in camp August 4-26.

Application blanks and full information may be secured from this office.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mocresville, N. C.

North Carolina Conference

ROCKINGHAM DISTRICT INSTITUTE

Rockingham district Epworth Leaguers with Rev. J. H. Lanning, district secretary, leading, completely captured St. John's church near Gibson, Tuesday, June 24. Two hundred and ninety-eight leaguers (think of that!) answered in response to the roll call given by Rev. H. C. Smith, presiding elder, at the morning session of their most successful district institute. Rockingham district's presiding elder is an Epworth leaguer, and he together with thirteen pastors also answered "present." Sixteen of the twenty-three charges were represented and delegates present from twenty chapters. This institute was so large that when Rev. Thomas McM. Grant, accompanied by Rev. E. L. Hillman, summer assembly dean, drove up to the church in their auto, they thought they were at the wrong place—it looked more like an assembly gathering.

Rev. A. S. Parker, pastor of Troy Methodist church, led the singing and these young folk surely did sing. Rev. E. B. Fisher, pastor of St. John's, and a representative from his senior league, spoke words of welcome to the visiting leaguers and guests and then carried out their words with deeds.

Mr. Philip Schwartz, our special field secretary, boosted the coming Louisburg Summer Assembly, urging the leaguers to be "prepared, enthusiastic, and plucky." This talk was followed by a splendid inspirational message, "The Challenge of the Christian Faith," by Rev. E. L. Hillman, pastor of the Greenville church. The district secretary then introduced our conference Epworth League president, Rev. Mr. Grant, who immediately won his entire audience with his youthful spirit, giving them a most interesting and edifying report of the recent General Conference held at Dallas, Texas. The morning session of the institute ended with a devotional service, conducted by Rev. H. C. Smith, P. E.

Luncheon was served, fried chicken and all kinds of good things being found on the menu. The afternoon session began with Messrs. Schwartz and Parker leading the singing. Rev. C. C. Alexander, president of Louisburg College, was present and spoke on "Christian Education." A round table discussion was led by Rev. Mr. Lanning, and another boost given the **Louisburg Summer Assembly, which meets July 7 to 11.** And the biggest district institute in the history of the North Carolina conference came to a close. The Rockingham district secretary writes, "Everyone on the program was on the spot and on the job and did things up right." Rockingham district is on the map and Rev. J. H. Lanning, its new district secretary, has greatly helped to place it there in a most definite manner. S.

CARR CHURCH LEAGUE

The Carr church senior Epworth League, East Durham, held an installation service Sunday night, June 22, at the evening church worship hour. Rev. J. A. Russell, pastor, conducted the installation and Philip Schwarts, conference field secretary, spoke.

Our membership is now about 25, Epworth Era subscribers 10, mission pledge $25, and newly installed officers are as follows: Ethel Boyd, president; Lois Day, vice president; Edna Griffin, secretary and treasurer; Margaret Boyd, corresponding secretary; Essie Bordeaux, first Supt.; Helen Stallings, second Supt.; Dalton Norris, third Supt.; James Pope, fourth Supt.; Nellie Bordeaux, Era agent. Reporter.

JENKINS MEMORIAL LEAGUE

The following is a report of the installation service held at Jenkins Memorial church:

The installation service, held Sunday night, June 1, at Jenkins Memorial church, was very impressive. It was conducted by the pastor, Rev. Paul H. Fields. It was a joint service, the officers of the senior and Hi Leagues being installed at the same service.

The senior league officers were installed first. They pledged to give their loyal support and service to the league, and to be faithful stewards in the cause of Christ. The officers were made to feel that it was an honor and also a responsibility to be an officer in the Epworth League. They realized that if they applied their motto, "All for Christ," in their daily lives that they would be always ready to work for their Master.

Reporter.

BEECH GROVE LEAGUE

The senior league of Beech Grove church, Riverside-Bridgeton charge, was organized last September. Our league is making a fine start in the work, and in a few months will show the other leagues of the North Carolina conference that we are young in the work but are "on the map," and are a wide-awake bunch of Leaguers. When it comes to the League's motto, "All for Christ," we are striving to fill that motto to the fullest extent in the great cause..

On Friday night, June 13, the monthly social of the league was held. Everyone had a good time. After the fun a business meeting was called, the purpose of which was to elect new officers for the coming year. The new officers are as follows:

Marvin Stevenson, president; Gladys Pate, vice president; Nixon McIlwean, secretary; Ethel McKeel, treasurer; Craven Dixon, corresponding secretary; Sol

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J. F. DALTON, Traffic Manager, N. S. R. R., Norfolk, Va.

Adams, Era agent; Craven Dixon, first Supt.; Wilson Pate, second Supt.; Mildred Pate, third Supt.; Oliver Richardson, fourth Supt.

Craven Dixon, Cor. Sec.

MONCURE LEAGUE

The June business meeting and social combined was held at the home (The Cabin) of the president, Miss Mamelia Stedman. At the early hour of twilight the leaguers met and enjoyed an hour of fun and then "listening in" over the radio was enjoyed.

The business session was next in order. The devotional was held by Mr. W. W. Stedman. Then the president read the receipts of the mission pledge that had been paid and then the mission pledge of the next year was decided on.

The following officers for the ensuing year were elected: Miss Emma Lee Mann, president; Miss Margaret Strickland, vice president; Miss Camelia Stedman, secretary; A. B. Clegg, treasurer; George Ray, Epworth Era agent; first Supt., H. G. Self; second Supt., Miss Lois Wilkie; third Supt., Miss Roberta Lambeth; fourth Supt., Mrs. W. W. Stedman.

Delegates to Louisburg assembly are Misses Emma Lee Mann, Camelia Stedman, Lois Ray and Dorothy Lambeth.

Cor. Sec.

Western North Carolina Conference

HIGH SPOTS IN THE HI-LEAGUE ASSEMBLY

From 7to 9 o'clock on the night of June 23, fifty-five Hi-Leaguers, fifteen instructors and about twenty-five visitors enjoyed delicious eats, delightful fellowship, and a great deal of fun around the tables in the Sunday school cafeteria.

Morning watch: "Lib" Bunch of Statesville started each day aright as she led our thoughts on the "Upward Train with Christ." By means of poetry, prayer, and song she showed us that through silence we might know of the "Leader of the Upward Trail"; by sincerity, we might show our love for Him; in Him is our security; also He is our strength and shield.

Bible classes: Mrs. F. O. Dryman, Rev. F. O. Dryman and Rev. G. G. Adams, using the Bible as a text, taught for 30 minutes each morning about "Men Who Dared."

Nature study: Where indeed can one really enjoy the study of nature more than at beautiful Lake Junaluska! So although Mrs. H. F. Duncan, Miss Lillie Wood, and Miss Catherine Gardner taught birds, flowers and trees, we are sure that the hearts and minds of the Hi-Leaguers were filled with the thoughts of the Creator of the subjects, as they walked over the hills and under the shade of these trees of God in their search for beautiful flowers and singing birds.

Business sessions: For one-half hour each morning the leaguers discussed promotion plans for Hi-League work. The conference Hi-League superintendent presided and Edna Doe Faulkner of Greensboro acted secretary. A conference policy and budget were adopted and conference and mission special pledges were made. The report of the nominating committee was adopted and the following officers elected: Harry Boland of Gastonia, president; Mary Hix of North Wilkesboro, vice president; Evelyn Garrett of Greensboro, secretary; and Johnsie Mae Gardner of Matthews, treasurer. The appointive officers are Ben Culp of Gastonia, recreational leader; Rebecca Reeves of Lake Junaluska, commissioner of missions; and Vance McLean of Statesville, conference Epworth Era agent.

Methods classes: Misses Catherine Gardner, Blanche Gluck, Annie Goff, and Grace Anthony, Rev. H. F. Duncan and Mrs. G. G. Adams taught classes in departmental methods and the work of officers.

Handcraft classes: Since the work taught by Misses Blanche Gluck and Elizabeth Woodward was poster making and painting of silhouettes, we are expecting our Hi-League services to be beautifully advertised.

Fun and fellowship: For three hours each afternoon the leaguers hiked, swam, pitched horseshoes, played tennis, and baseball. To add to the fun, the assembly was divided into four Indian tribes: Mohicans, Cherokees, Croatans, and Chickasaws. The leaders of the tribes were Princisses Evelyn Garrett, Nancy Beatty, Frances Frye and Prince Harry Boland. Score was kept for attendance at morning watch, vespers, dormitory neatness, games and credits earned. High scores were made by every tribe, but the Cherokees scored highest with 99 per cent. So on the last evening Princess Nancy Beaty of the Cherokees was crowned queen of our first Hi-League Assembly. On the other evenings we had pep songs, stunts, ride on the big boat, and a short play.

Vespers: Miss Lillie Wood of Charlotte told us beautifully and effectively "How we might get ready for the upward train," "How to start," "The guide posts we might have," and best of all centered our thoughts on "The Guide of the trail."

Around the fire: The boys and their leaders gathered around one fire and the girls and their leaders around another while the various leaders told the life stories of some of the pioneers of good will who took the message of Jesus to different parts of the homeland. The leaguers were so inspired by these stories that each one present reconsecrated his life to the Master.

Credits: Fifty-five Hi-Leaguers enrolled—fifty-five received credit. Can the senior assembly better this record? Nine faculty members and five visitors also received credit.

Prayer groups: One of the most helpful features of the day was the good night prayer groups that were held each night at 9:15. Mary Hix, Clyde Norcom and Harry Boland were the leaders. As we prayed standing around the candles and in the shadows of the light from the cross, we thanked God, renewed our faith, and pledged anew our allegiance to the Friend of youth.

Taps: Could anything be more fitting to this kind of conference than the bugle notes which told us each night at ten o'clock that—

"Day is done, gone the sun
From the lake, from the hills,
From the sky, all is well,
Safely rest, God is nigh."

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Children's Storyland



CHEERFUL CHIPPY'S SUMMER HOME

"Tsip-tsip,tsip-tsip," sang Mr. Chipping Sparrow in his most cheerful voice. For he had found exactly the sort of place he wanted for building his new home. It was in the vine, just budding green, which twined and twined and twined about Little Girl's front porch.

"Tsip-tsip-tsip," answered Mrs. Chippy, "Yes, I'm coming." For she knew well that it was very necessary for her to examine carefully the site her husband chose. She knew that they should not be too far from a field or a garden. For what would they do, indeed, without the seeds they found in weeds, and the worms that came on cabbages and other vegetables and plants? She and Mr. Chippy had come to be quite proud of their skill in cracking seed-shells. They knew full well that the Sparrow family had better bills for this job than most other birds.

Nothing escaped Mrs. Chippy's eye as she looked about her from the tangled vine. There was the empty lot with its weeds. There was a rose garden, where there would surely be some bugs. And there, now, was Little Girl out with her father planting vegetable seeds.

"Tsip-tsip," asked Mr. Chippy, "Will it do?"

"Tsip-tsip," answered his wife, "Yes, it will do," noticing with a last glance that he sat just the right height from the ground, about ten feet.

With no more ado than that they started building. They worked hard, did Mr. and Mrs. Chippy. They went back and forth from field to vine and each time they brought their bills full of long grass to build the nest, or perhaps a long rootlet.

"Tsip-tsip," came the sweet voice, as Mr. Chippy wove the soft grass in and out with the strong rootlets.

"Tsip-tsip," came his cheerful partner's chirp as she helped him with the task.

It required a great deal of grass. For, woven in and out, grass takes very little space. Indeed, Mr. and Mrs. Chippy were several days in building their new home. For, of course, they had to stop to eat. And then Mrs. Chippy had to stop sometimes to admire her husband's nice black forehead, and the grey over his eyes and on his cheeks. She liked particularly his new brown cap and his grey waistcoat. It made him so distinguished looking and so different from their cousins the House Sparrows. And then, Mr. Chippy simply had to stop once in awhile to give Mrs. Chippy a loving peck.

But even with all these delays, their new home at last was finished. That is, it was finished all but the plastering. In her happiness, Mrs. Chippy had forgotten that they needed plaster in their new house. And now she just remembered that Chippies always used horsehair for plastering their houses. And there was not a single horse about, not since men were using those noisy rolling things called "cars" that chased their cousins from the road.

"What can we do?" asked Mrs. Chippy, knowing that her birdies must have a soft lining in that nest.

"We'll have to hunt for something else," said Mr. Chippy. And that is what they did. Up and down they hunted, and all around the garden. At last they found a heap of pine needles, beneath a tall, tall tree.

"It really isn't soft enough with these," said Mrs. Chippy. But they had no horsehairs, so it would have to do.

Mr. Chippy brought them up, while Mrs. Chippy lined the nest. They worked very hard, for their nest should be finished now. The weather told them summer was soon coming.

"It really isn't soft enough," Mrs. Chippy kept thinking. Why hadn't they gone to the country where they might have found a horse.

Then, all at once, Mrs. Chippy saw something through the budding leaves. She sat up and looked and looked again.

It really looked for all the world like a bunch of horse hairs, only smaller perhaps. They looked much softer than horse hairs, too. And they were so near, right there below her at one end of the couch hammock where Little Girl so often came and sat.

Mr. Chippy was down in the field. She would surprise him when he came with his next pine needles.

"Whirr," she flew to the end of the couch hammock. She took hold of a long black hair. She pulled. She pulled again. Something moved beyond the hairs, but Mrs. Chippy was so excited that she did not notice that. With three long black hairs in her bill, she flew up to her nest again. She carefully patted the long silken strands into the pine needle lining.

Back again she flew to the couch hammock, and yet again. Her husband joined her the third time.

"Isn't a find?" she chirped to him. And he agreed that it was the most gorgeous find that they could ever hope to have.

Often they talked of their lucky find in the days and weeks that followed. They told the story to their little birdies when they came.

"Right in Little Girl's hammock," Mrs. Chippy would end up the story. And the little birdies would give the sweetest little cries of thanks for their soft beds.

One evening just as she had finished with this, her favorite bedtime tale, Mrs. Chippy looked down at the couch hammock and there sat Little Girl looking straight up at her.

"Why," said Mrs. Chippy, "why, I never noticed that before."

"What?" asked Mr. Chippy.

"Little Girl has long black silk curls just like the hairs we found that day."

"Why, so she has," said Mr. Chippy.

And Little Girl, remembering the fun she had had that day lying on the couch hammock, scattered a whole handful of crumbs for her friends to eat. As they swooped down near her she remembered that the cheerful Chippy is a very timid bird, and just as on that day a month ago, she sat now, too, as still as still could be, so that she would not frighten them. And all the time she kept saying to herself: "My, I'm glad I didn't squeal that day when Mrs. Chippy wakened me by pulling at my hair. I'm glad I let them have their nice soft lining for their nest. For see how grateful they are now. They are just the sweetest little birds I ever knew."—Alice Wetherell, in New Outlook.

A ROBIN'S FAITHFULNESS TO HER NEST

A farmer tells of a robin that built its nest of straw and mud on the wooden frame-work, under the middle of the box. The wagon had stood idle for some time.

It so happened that the farmer resumed use of the wagon. While driving to town several miles away he repeatedly noticed a robin that flew anxiously from post to post of the fences and kept abreast of the wagon or a little ahead of it.

Reaching town, the farmer drove under a shed, fed his horse, and ate his own lunch. When he was ready to take the road again he noticed another robin (as he supposed) flutter from under the wagon, uttering such cries as a bird makes when danger threatens its nest or the young. The robin accompanied him all the way home, and never let the wagon get out of its sight for a moment.

A few days later the farmer again drove to town, using the same wagon; and again he noticed the friendly robin. When he reached the shed he saw that as soon as he pulled up his horses the robin flew under the wagon. Accordingly he investigated, and found the bird on her nest.

Back home again, the farmer pushed the wagon into a corner of the barn, determined that the robin should not have to make another fourteen-mile trip to guard her nest. He would use another wagon. It is pleasant to add that the brave little bird duly hatched her eggs and reared a family of three little robins.—L. E. Eubanks, in Junior World.

THE ETERNAL CHALLENGE

(Continued from page 13)

"The next thing I have to say"—and his voice rang out clearly throughout the building—"is this. It was I who nearly killed Edgar Inchcliffe. I meant to kill him. I was sorry I hadn't killed him. I will tell you why. He betrayed, ruined my sister Isabella, and I meant to murder him. I expect he will prosecute me for this, but that doesn't matter. It is my duty to tell the truth. Another man has been spoken of as having committed the outrage on Edgar Inchcliffe, and I owe it to that man that the truth shall be told. I will say this, too. I was wrong to try and murder him, for I have learned that two wrongs never make one right."

If Reuben Stucliffe's first statement had caused a sensation, his second created a wave of excitement difficult to express. Months before, the outrage perpetrated on Edgar Inchcliffe had been the talk of the town. At one time it was believed that the young manufacturer would never recover, and a feeling of horror was in the hearts of thousands. Therefore, to hear Reuben Sutcliffe calmly and almost quietly proclaim that he had done the deed was bewildering in its effect. But that was not all. No one had ever dreamed of associating Edgar Inchcliffe with Bella Sutcliffe's disappearance. Indeed, although gossip was rife, no one was sure the girl had been disgraced. Thus, to hear it proclaimed aloud in the largest church in the town before a great congregation created something like a panic. And that Reuben Sutcliffe should have admitted that he was the guilty person, that he had set out to commit murder, was beyond thought or imagination. And yet he had done it—done it without pressure or even persuasion. That was what staggered the congregation, and all wondered how he had been led to do it.

"And now I want to say the third thing I came to say, and which will explain what has gone before. For, whatever else I have been known as in this town, I have never been known as a hypocrite. My fault has lain in another direction. I couldn't say what I am going to say now, unless I told you first that it was I who tried to murder Edgar Inchcliffe.

"This is it, friends and comrades. For years I have been known as an atheist. I have been an atheist. In the marketplace yonder I have publicly denied God, and publicly defied God. I have been a fool, and worse than a fool. In spite of myself, and in spite of my struggle against the conviction that has come upon me, I believe in God, and what is more, I believe in Jesus Christ. I believe that he is the only hope of the world. That is why I am going to try to be a Christian. That's all I have to say."

He sat down as he spoke, while a wave of emotion, and of something greater and deeper than emotion, swept over the congregation. There was no noise, no confusion, and the silence that had prevailed in the congregation throughout the

(Continued on page 29)

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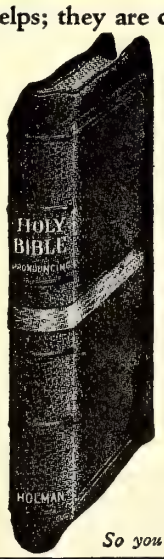
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

TO SUPERINTENDENTS OF YOUNG PEOPLE

I regret exceedingly that the Young People's Bulletins do not come to me before the latter part of the first week of the month, for which they are intended, and sometimes it is the 9th or 10th of the month. It is no delay on my part in mailing them out. However, if you have held your meeting before the July Bulletin reaches you, hold it over for the next meeting. Mrs. S. H. Scott,
Supt. of Literature.

HERTFORD COUNTY ZONE MEETING

It seemed that every requirement for a good day was met when the zone meeting of the Methodist Missionary Societies of Hertford county was called to order in Union church Thursday morning, May 29, by the president, Mrs. W. B. Pollard. Hospitality and good will abounded throughout the morning and afternoon sessions and during the noon hour when, along with the enjoyment of a delicious lunch, there was a pleasant social season. Evidences of earnestness and seriousness of purpose so characterized the day that it was hardly possible for one to have participated in its events without being impressed by the spirit of the occasion.

In the morning devotionals Rev. B. O. Merritt of Ahoskie made an earnest and helpful talk, followed by prayer by Dr. O. B. Fitzgerald of Rich Square. In an unusually pleasing vein Mrs. T. W. Sears of Union extended a cordial welcome to the goodly number of members and visitors present, to which welcome Mrs. S. P. Boyette of Ahoskie most happily replied.

The general routine matters were gone through when the roll call of societies was made, the minutes of the last meeting which was held in Murfreesboro in June, 1929, were read, and reports were given by the officers of various departments. In connection with the last Miss Amma Graham of Warrenton, district secretary, gave an instructive explanation of the young people's work and of changes to be made in same as recommended by the last General Conference. Encouraging reports were made from most of the auxiliaries in the zone.

The two outstanding events of the morning program were the addresses of Miss Mary Whitney of Chowan College and of Dr. Fitzgerald. In her inimitable manner Miss Whitney held the thoughtful attention of all in her plea for missions, home and foreign. Dr. Fitzgerald had as his theme The Spirit of Our Times. His earnest words and inspiring manner in presenting the subject made a deep impression. Preceding and following these addresses Mrs. Wm. Brown of Rich Square and Mrs. T. M. Eley of Winton delighted the audience with charming solos. Benediction by Rev. B. C. Thompson of Jackson brought the morning session to a close.

The devotionals of the afternoon session, which were in charge of Rev. W. C. Merritt of Murfreesboro, Winton-Union circuit, were in the nature of a memorial to Mrs. Arthur Newsom, a former devoted member of the Winton auxiliary, whose death had occurred during the past year. Splendid exercises were rendered by the children and young people of Union, Ahoskie and Winton. A pleasing reading by Mrs. W. C. Merritt was a feature of the afternoon program. The report made by Miss Mary Williams on the conference meeting held at Rocky Mount in April was interesting and inspirational, as was also the discussion of missionary literature by Mrs. B. C. Thompson of Northampton county zone. It is always a pleasure to have Miss Graham and her message this year in the afternoon session was heard with interest and greatly enjoyed.

The invitation extended by Mrs. Knox that the next zone meeting should be held in Winton church was accepted. After the report of the committee on hospitality, the meeting closed with benediction by Rev. B. O. Merritt.

Mary W. Parham, Supt. Pub.

Mrs. T. S. Dickens writes: "The Elizabeth Brown auxiliary of Halifax held its regular monthly meeting in May. We have had an interested society of 15 members for several years, but somehow about all we knew to do was to meet monthly, pay our dues and attend to our local affairs. However, since having the annual conference nearby enough for several members to attend and a little later a review of all interests at a zone federation, we hope we have gained some lasting enthusiasm and information. Much of our social service work has not been reported as we did not understand all that department embraced. We are expecting to begin a mission study class very soon. The week of prayer has always been a season to which we look forward. The tableau furnished on the leaflet for that occasion last year was most beautiful and impressive.

"Our young people have a very good Epworth League which is having its regular missionary programs and makes contributions to this cause. Our Sunday school also observes missionary day."

HALIFAX ZONE MEETING

This meeting was held in Scotland Neck on May 13.

The devotional exercises were conducted by Rev. B. H. Black. Mrs. L. L. Draughn presided. The business session opened with a welcome by Mrs. W. W. Kitchin. To this Mrs. H. A. Chester responded.

Mrs. T. S. Dickens of Halifax was elected secretary. Mesdames W. A. Wilcox, Pierce Johnson, Pritchard and Spiers were asked to serve as a courtesy committee.

Mrs. J. H. Brown sang a solo, after which Miss Graham told of the missionary plans. She reported two girls from Weldon district doing missionary work. She urged that each member increase her pledge 75 cents, hoping thus to bring our total pledge to $54. To pray for the power of Pentecost, our duty to young people, more publicity, and the week of prayer were urged. She presented a certificate of mission study to the Scotland Neck auxiliary.

Mrs. H. B. Branch, out-going superintendent of young people's work, was introduced. Her message proved inpirational. She advised churches having active Epworth Leagues to see that a missionary program was had each month. Those desiring information concerning young people's work were told to write Mrs. Paul Mallison, Nashville, N. C.

Mrs. Mallison, in-coming superintendent of young people's work, was introduced. She said if our women will devote as much time to the missionary work of the young people as to their commencements all will be well.

Rev. C. T. Thrift brought greetings.

Mrs. Branch announced that "The Historical Pageant" may be had from the Advocate for 25 cents. She wishes every auxiliary to use all or part of this.

Mrs. H. C. Spiers conducted the devotional service, using Pentecost as her subject. She said we might have a permanent Pentecost if we are willing to pay the price.

Six auxiliaries responded to roll call: Halifax 9, Rosemary 5, Scotland Neck 12, Whitakers 7, Weldon Adult 1, Weldone Young Woman's 2.

The mid-day lunch was served in abundance in picnic fashion.

Afternoon worship was led by Rev. H. A. Chester. By request Mrs. Brown sang a most touching solo.

Miss Vara Herring explained in detail the duties of social service superintendents and urged reports to that department. Presenting a "pledge to the peace pact," she asked all auxiliaries to secure copies and have them signed by the officials, framed and hung in the church, in order to keep peace before our people. At her suggestion the federation presented a pledge to the peace pact to the Scotland Neck auxiliary bearing the following signatures: Rev. B. H. Black, Mrs. L. L. Draughn, Miss Amma Graham, Miss Vara Herring.

Mrs. Spiers moved that messages of love and sympathy be sent Mrs. Lee Johnson and Mrs. Ida Wilkins.

Weldon auxiliaries invited the federation to be with them in the fall.

Mrs. Spiers told of the children's division; Mrs. Thift, of impressions made by Miss McKimmon; Mrs Branch urged prayer that we carry on.

We feel grateful to our conference officers for their messages and to the Scotland Neck auxiliary for its many courtesies. Mrs. T. S. Dickens.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

AN APPRECIATION

By Mrs. B. T. Morris.

Our friend and co-worker, Mrs. Lucy H. Robertson, has gone to her reward. As president of the Woman's Missionary Society of the Western North Carolina conference for thirty-six years; a leader among the women of the South; an educator; a church woman of the very highest type; beloved by both young and old of our state. Where will her equal be found? May we strive to emulate her fine life of service and continue to follow her as she so devotedly followed her Lord.

"There is a world above
Where parting is unknown;
A long eternity of love
Formed for the good alone.
And faith beholds the dying here
Translated to that happier sphere.
Thus star by star declines
Till all are passed away;
As morning high and higher shines
To pure and perfect day,
Nor sink those stars in empty night,
But hid themselves in heaven's own light."

DAILY VACATION BIBLE SCHOOL AT LOWELL

By Mrs. G. B. Smith, Supt. Publicity.

Each week it is interesting to read what other societies are doing, so I want to tell you the most interesting and first real missionary work we have done this year in our own community.

The social service committee with the help of the society has just closed a week of daily vacation Bible school for the colored people of the colored churches. There were three classes: the beginners, the juniors and adults, with the enrollment of about 50, which was a gratifying number, considering that all the grown folks have to work. The following ladies did the teaching with the help of Rev. F. H. Price: Mesdames F. H. Price, W. O. Phillips, W. H. Holmes, A. R. Leonhardt, T. P. Rankin, C. B. Jenkins and Wright Falls. The last day of the school the society treated the children with lemonade and cakes. The commencement of the school will be held June 29 along with the Children's Day program at the Sunday school hour. It was quite a success and we are hoping to be able to give a two weeks' school in the coming year, instead of one week.

DISTRICT MEETING AT ELKIN

By Miss Bertha Bell.

Practically all the societies in this part of the Mt. Airy district were represented at the meeting in Elkin, June 5, the number of delegates totaling 78. Mrs. J. L. Woltz, district secretary, presided over the meeting which opened with a devotional by Rev. L. B. Abernethy, pastor of the local church.

A cordial welcome was extended the delegates and visitors by Mrs. R. G. Smith, to which Mrs. Woltz responded in a happy manner.

Four conference officers, Mrs. C. C. Weaver, president; Mrs. H. A. Dunham, corresponding secretary; Mrs. W. R. Harris, recording secretary, and Miss Amy Hackney, superintendent of children's work, and the pastors of the district in attendance, were introduced.

Following the election of Mrs. R. G. Smith as secretary, the reports of the district secretary, the assistant secretary, Mrs. J. B. Henderson, and of the delegates were given and were most interesting. At the request of the conference, Rev. R. E. Ward of Moravian Falls, gave the plan of organization of a circuit society on his charge, and most enthusiastically recommended the plan to other circuits not already organized.

In an impressive inspirational talk, Mrs. H. A. Dunham brought to us the gains and advancment of our work during the past year, together with some of the "high lights" of our 1930 Council meeting.

As a closing for the morning session Mrs. C. C. Weaver gave a most helpful and uplifting talk on the "Pentecost for Today," founded on the call of Christ to his disciples, "Follow Me," and closed with an urgent appeal for a re-dedication of our lives to his service and for greater gifts for the advancement of the work during this year.

Following a bountiful lunch, attractively served by the ladies of the church, the afternoon session opened at two o'clock, with a song by the Elkin Children's Society and a reading by Sarah Atkinson introducing the program. In a brief talk Miss Amy Hackney brought the report of the activities of the children of the conference for the past year, which was indeed most gratifying, and which was followed by the reports of the societies represented.

Other talks were made by Mrs. W. R. Harris and Mrs. C. C. Weaver on different phass of the work and Rev. W. E. Poovey, presiding elder of the district, expressed his appreciation of the work of the women of his district and pledged his co-operation in the work of organization.

Three invitations were extended for the 1931 meeting, but the delegation voted to go over "the road of roses" to Sparta, where the next meeting will be held.

The day's session closed with a consecration service by Mrs. W. R. Harris, who brought out several essentials to the "Building of Christian Character," and closed with the beautiful words of consecration found in the poem of Frances Ridley Havergal, "Take My Life and Let It Be, Consecrated, Lord, to Thee."

GASTONIA DISTRICT MEETING

June 6th marked the date of two district meetings, one at Palm Tree on the Gastonia district, the other at Proximity church, Grensboro district. We are glad to have the following interesting account of the Palm Tree meeting which is sent to us by Mrs. Talmadge Gardner, secretary:

In spite of the heavy downpour of rain Friday, June 6, more than 300 people essembled in the beautiful new Palm Tree church, on Belwood circuit, for the annual meeting of the Woman's Missionary Societies of the Gastonia district, Mrs. A. J. Owen, district secretary, presiding.

Using the fourth chapter of Philippians, Rev. J. W. Fitzgerald gave the opening devotional, which was followed by cordial greetings extended by Mrs. L. E. Stacy, and to which Mrs. Owen responded, expressing the pleasure of the conference in meeting with the loyal Methodists of Palm Tree in their new church. The conference was delighted to have present Mrs. C. C. Weaver, conference president, who added greatly to the inspiration and success of the meeting.

Outstanding in the work of the district for the past year, as given by Mrs. Owen, is the organization of the Lowesville circuit auxiliary by the pastor's wife, Mrs. J. O. Cox, and the organization of the district social service federation, the first of its kind in the W. N. C. conference. This district overpaid its pledge for 1929. Mrs. J. O. Cox told of the splendid work done by the new society and also gave an interesting report of the annual meeting at High Point.

Mrs. B. T. Morris, the former superintendent of supplies, told of the needs of Brevard Institute and of the new Bethlehem House at Winston-Salem. She gave a tribute of appreciation to Mrs. Lucy H. Robertson, which is found elsewhere on the woman's page.

Mrs. R. K. Davenport presented mission study, urging the societies of the district to try for conference and Council crdits; and Mrs. J. B. Birmingham, president of the district social service federation, explained the work of her organization and told of the constructive work being planned for the study of prevention of pellagra. Adding to the interest of the program was a duet, "Unanswered Yet," by Misses Edith and Mary Lee, with Miss Mary Ellen Lee as accompanist.

Mrs. Weaver led the noon devotional, using Matt. 4:19 as a basis of a very beautiful and helpful message on following Christ, after which pledges for this year were made.

A bountiful dinner prepared by the ladies of the community was then served in the grove adjoining the church.

At the beginning of the afternoon session the work of the children was taken

(Continued on page 31)

Sunday School Lesson

JULY 6

By F. B. Stockdale.

Abraham (A Pioneer of Faith)

We begin today a series of twenty-six lessons on representative men and women of the Bible. We shall meet and, I hope, become better acquainted with some twenty men and seven women. The purpose of these studies is "to discover through a study of the experiences, attitudes, and actions of representative men and women of the Old and New Testaments the factors that determined their characters, and to create "in ourselves" an earnest desire and purpose to avoid their mistakes and to express in our personal life in all its relationships their spirit and ideals in so far as these were in harmony with those of Christ."

The study of these men and women of ancient times should be of more than passing interest. Man is the most interesting subject we know, save God. Man is the flower of nature and the glory of those processes that have peopled the earth with myriad forms of life. No other body is more wonderful than the body of man and no mentality equals the mind of man.

Abraham

We begin with a man who was the founder of a race; he stamped on uncounted millions the characteristics of his mind and flesh and learned to live by faith. If you ask us to define faith, as referring to this man, we answer: he guessed that God was interested in the lives of men and acted as though his guess was so and found he was correct. He went on the assumption that what ought to be is and found that he was right. He did not ask to see, save by the eye of his soul, but went forward in the conviction that God has a purpose in human life and his experiment in living revealed to the world that his conviction was well founded. Through him faith in God becomes the common property of sensible people as surely as the electric light is the property of those who care to pay for its use. He brought a reality into human life as surely as Marconi brought a new experience when he made it possible to hear the human voice half way around the world. Faith is a working principle and as valid as the radio. That by using the radio we hear voices from across the sea is no more certain than that we get results from trusting God. They are both matters of experiment and validate themselves in the experiences of men.

Friendship With God

The outstanding thing in the life of this man was his friendship with God. That is the most daring idea of human life; that a man can be friends with God. The "creature of an hour" a friend of the Eternal's! Why not? That "creature of an hour" stuff is "bunk." Man may be a creature of the hour, but he is also a pligrim of the infinite. As long as God lives Abraham will be somewhere around to keep him company. You can have no friendship without something in common. The Incarnation means more than interest: it means likeness. Man has something in common with the earth; he also has something in common with the skies. Physically he is the creature of an hour; spiritually he is native to eternity.

We are indebted to this man for bringing God down to the little things of life. That is not the way to say it because he did not bring God anywhere; he discovered God was there and that the Deity was mixed up with the little things of the life of a man. God was where Abraham lived; that he thought of him as coming and going but reveals the struggle of the human mind with a great idea. He came to believe that God was interested in all that went to make up the earthly life of a man. Interested in what he did; how he did it; what he thought; how he acted; in short really mixed up with the experiences that go to make human existence. We are now assured that he was right; his faith was not misplaced. Our scientific friends are finding, in the realm that is too small to be seen by the unaided human eye, that the same marks of wisdom and exhibitions of energy are displayed that shine forth in such splendor amid the rolling spheres. God seems to know no big and little in the natural world. The small is as wonderful as the large; the infinitesimal as well as the immense. Our every discovery in the physical world confirms the venture this man made by faith.

Remember that a man's ideas of God are the controlling factors of his life. If he believes God is interested in him he will try and make himself interesting. If he thinks himself to be walking in God's country he will be thankful for the country in which he walks. If he reckons that God is near when he is dealing with his fellows his actions will be of another order than if he believes that God has nothing to do with either himself or them. In the last analysis it is the kind of God in which a man believes that determines the way he will act in his relations with others.

Faith Arrives

How God informed Abraham to get out of his country and away from his kindred it is needless to inquire. The thing of importance is not the method by which God made known his will, but the fact that God had a will regarding the life of this man. The method may have been an impulse; God was the author of the impulse. We accept this or we credit blind chance with building the mighty empires of the world. When you push faith and the fact on which it rests out of human life the history of man becomes silly. Faith is not only an explanation, but it is the only rational explanation we know. Abraham acted under the divine urge.

It is worth notice that this action had in it the nature of human daring. The

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Marion, N. C.	7.20	8.10

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comment in Heb. 11:8-10 is a description of all lives that have changed the currents of history; men went blindly but believing; we call it human initiative; who shall say that is not inspired by the Divine? We have not always found the cause when we have named the thing. We name the thing that drives in human life. That does not mean that it originated in the life it drives. Men who are slow to say the final word in the natural world are quick to speak finality when they are dealing with the more wonderful world of man. Men who will not venture a guess as to the source of the energy the electron displays are very ready with the last word as to the force that moves the spirit of a man. We are very timorous about the world we can handle and see. We are very cocksure about the unseen things that are common in human life. We know all about the spirit that has kept man moving. Because it has revealed itself in man we have credited it to the man through whom it has been revealed. We are ready to credit the atom with the origin of the energy it contains, but we are ready to credit the human body with the origin of everything that has moved the world.

That this urge came in a form that appealed to the sense of his own importance need fill us neither with alarm nor scorn. Why should we object because some one once in a while thinks rationally about the nature of man, even if it is his own nature? The man who links himself with the eternal purposes of God will bless those who bless him and those who curse him will be cursed. He may even dream that all the families of the earth shall be blessed because of what he is doing. This in another form is what today we are teaching. We are now believing that the first condition of success is to believe in yourself. It would seem that when a man believes in God it would necessarily include himself as a worthy subject of reliance.

It would appear that the purpore of this paragraph was not to enumerate the number of things it mentions, but rather to put emphasis on the fact that when a man is moved by faith he arrives at the place for which he started. It seems as though the writer began to tell his story and then got in a hurry when he came to Abraham's landing in Canaan. "And they went forth to go into the land of Canaan; and into the land of Canaan they came." Nothing is said of the interests by the way, in fact we are not told by what way he went; we are simply told he arrived. They started and they got there. Whether this story was written to point this moral some may doubt; it certainly points the moral. Without faith men never do arrive, in fact they never start. It is no more certain that electricity is powerful than that faith works mighty things in the lives of men. Men who do not believe do not seek, much less find. The currents of history have not been turned by timorous people. Faith has worked wonders in more lands than Canaan and more realms than Canaan and more realms than the religious. It is now not only true that the "just shall live by faith," it is true of the modern man that he cannot live without faith, whether he be just or unjust. Faith is now the largest commodity in the world and we shall have to cultivate and live by it more and more.



A Real Gentleman

In this second reference we have a real test of the fiber of Abraham's faith. It sometimes tries one's faith more to be a gentleman than to conquer a city. He made out to grow rich in Egypt while the famine was devastating Canaan. Now, "very rich in cattle, in silver, and in gold," Abraham turned to Bethel and came again to the altar that he had built when he came into the land of promise. As they journeyed strife arose between the herdsmen of the two groups, Araham's and Lot's. The question was now whether Abraham had faith that would be equal to strife between the two camps. He had better than that: he had faith enough to make a "sporting proposition," one that showed he was a gentleman. He bid high for peace because strife and faith are not good bedfellows; they could not live long in the same company. So Abraham said: "Let there be no strife between me and thee. . . . we are brethren." A man can scarce maintain his faith in God if he condescends to fight with his brother.

Let us note that it is the increase of worldly goods that brings strife among friends. Men prospecting for gold will share each other's hardships and stick through thick and thin. It is when they have made their strike that the danger comes. Lot is not the last man who has sold his best chance in life, the chance of living with a friend of God's, for good pastures and a ready market. Abraham plays the part of the gentleman; he gives first choice to Lot. With the practical eye Lot chooses the well-watered plain and starts his journey to the city of his doom. Abraham's faith takes him to the hills, and hardship succeeds where ease and plenty fail.—N. Y. Advocate.

WILL CONTROL PELLAGRA IN RICHMOND COUNTRY

Co-operating with the county health department, Mrs. Anna Lea Harris, home agent of Richmond county, has set about eradicating pellagra as one of the main extension projects for that county this year.

"The whole county is co-operating to get this job done," says Mrs. Jane S. McKimmon, state home demonstration agent at State College. "Our home agent, Mrs. Harris, is searching out suspected cases and getting them to the doctor while she prescribes a better balanced diet for the family. She has succeeded in getting the local dairies to supply milk to the cases at a reduced price and a local relief committee is helping to furnish other foods on the diet list. A number of individual gardners who may have a surplus of different vegetables are turning these over to the committee to be used where they are needed."

In some cases it is possible for the family afflicted with the disease to have a garden of their own. In such cases, the home agent helps to supply seeds and plants to get the plot started. Mrs. McKimmon says that both white and negro families are assisted. There is no discrimination.

This plan being tried in Richmond county could be adopted in every county of North Carolina where this disease is found, says Mrs. McKimmon. If such vigorous measures are put into operation in every such county, North Carolina would soon be classed with the non-pellagra states. Mrs. McKimmon says the home agents are anxious to co-operate with the health authorities whenever they are needed.

Judge (sternly): "Well, what's your excuse for speeding sixty miles an hour?"

Victim: "I had just heard, your honor, that the ladies of my wife's church were giving a rummage sale ,and I was hurrying home to save my other pair of trousers."

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

TWENTY-ONE YEARS

According to the records at hand the Children's Home, as a functioning institution, is just twenty-one years old. The first children to be admitted into the fostering care of those having charge of the Children's Home must have arrived, judging from the records, during the late summer and early fall of 1909. While admitting that our institution is twenty-one years old, it is not contended that it has come of age and therefore free and independent. Such will never come true. The Children's Home needs support quite as much now as it ever did, and will from the very nature of its existence continue to be dependent upon the prayers, advice and support of loyal Methodists in the Western North Carolina conference.

FIRST MINUTES

The official actions of the board of trustees of the Children's Home have been recently collected and recorded in a substantial bound volume. The first minutes read as follows:

"Salisbury, N. C., Nov. 16, 1907.

The trustees of the Children's Home met at the Methodist church at 7 p. m., Revs. Richardson, Detwiler, Siler, Turner. and Messrs. Nelson, Ivey and Ireland being present. The election of officers being entered into, Dr. G. H. Detwiler was elected president, Rev. N. R. Richardson, vice president, and G. F. Ivey, secretary and treasurer. Motion was made and carried that the officers elected be constituted an executive committee. After an informal discussion of various matters of interest, the board adjourned to meet at Statesville at such date as the president should designate.

G. F. Ivey, Secretary."

INCREASED PRESSURE

The requests for admitting children to our Home are coming with increased emphasis and pressure. Our inability to handle these cases is very embarrassing. We can stand the personal embarrassment, sometimes attended with criticism, better than we can stand to remember that children with promise of being a blessing to society, if properly cared for, are being left to become a liability to society. The fact that some of these children come from former Methodist homes more definitely locates the responsibility. We shall do our very best. The Children's Home will be kept full of deserving children and where conditions will permit our Mother's Aid fund, already overdrawn, will continue to function. We have faith in Western North Carolina Methodists. We know that they still have enough money to share with their orphan children and that they will do that very thing, when assured that their gifts are properly administered. The pressure on the Children's Home is increased. Let your help be speedy and abundant.

PURPOSE

Article 1 of the constitution reads as follows: "This institution shall be known as The Children's Home of the Western North Carolina Conference, of the Methodist Episcopal Church, South, incorporated, according to charter, and shall have for its object the support, care and training of indigent and orphan children of the white race.

It shall be the duty of the institution to train and educate religiously, morally, and physically the children under its care, giving them as thorough education as its means will allow, providing industrail and business training, and preparing them to become self-supporting and useful members of society and the church."

A MOUNTAIN WOMAN

I arose very early this morning in order to find a time when I could be alone long enough to write my Advocate notes. Before I had pecked away long on the typewriter Miss Gray, our efficient head matron, came along to report that last night a woman from the mountain section of the state had come to the Home with her six-year-old daughter asking for work and a place to keep her child, the youngest of seven children. This woman of the hills, a woman of character and of toil, stands ready to do anything that will give her child a chance. She had traveled over 200 miles and at the close of day hoped for a place of rest and assurance that she might have an opportunity to help her child and other deserving children. As I looked into the face of this good woman the hope arose that in some conceivable way a place might be found for her to serve. I like the faith of this mountain woman.

ADENOIDS

We have at present ten of our children, four boys and six girls, in the hospital recovering from having their adenoids removed. As soon as these are clear of the inconveniences and can be removed from the care of our nurse and surgeons others will be thus treated. There are yet about 35 children to thus be treated. We are trying to see to it that our boys and girls have every care, physical, mental and moral. We are certainly getting rid of some bothersome adenoids.

DISTRICT CONFERENCES

Before my space gives out let me state that Presiding Elders Newell of the Greensboro district and Pickens of the Waynesville district, as well as their fellow workers, were very considerate of the Children's Home in their recent conferences. The work in each district goes mighty well and our friends in them are loyal in their support of our boys and girls. Brother Newell asked the permission of his conference to raise funds to send one of our boys to Rutherford College.

BURKE IS BETTER

Burke is a little white headed bright faced boy of three years of age. He was found by the Salvation Army in Charlotte and presented by his mother, who had an infant in her arms, to the Home. We do not know about the father. Recently it was found necessary to take out Burke's tonsils and adenoids, he being one of the ten operated on at a given time. Our little fellow has had quite a hard time recovering and we have been very anxious about his welfare. But now Burke is better and we are all happy. The brave little fellow is able to throw kisses at his friends.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

If for any cause the Sunday schools, which do not give regular monthly offerings to the orphanage, failed to take a special collection last Sunday, I want to ask and urge that they do so the first Sunday in July. This is an important request, and I sincerely trust that it will be unanimously acted upon.

* * * *

Mrs. Alma Wynne Edgerton, Raleigh, came out to the home one day last week and treated our 334 children to popcycles which were thoroughly enjoyed. Such tokens of good will and love mean much to the contentment and happiness of our big family. Mrs. Edgerton is one of the most prominent women of Raleigh and is constantly doing something for the pleasure of our chlidren.

* * * *

I make so many visits to my old home church I find it a little difficult to keep repeating when I write about these visits. Fremont holds memories that will always be cherished by me. It was here that I attended school and joined the church. I was glad to attend the church services on the fourth Sunday in June. Brother K. F. Duval preached a helpful sermon to an appreciative congregation. It was a great privilege to me to say a few words at the conclusion of his sermon. These friends of my boyhood days are standing by me in a loyal and generous manner which I appreciate more than words can express. My good friend and cousin, Mr. Milton Davis, invited me to his hospitable home where I enjoyed a bountiful dinner and delightful fellowship. In the afternoon he took me in his car in the country to see several friends who are interested in our orphanage. I reached home after dark feeling that I had had a good day for the orphanage.

* * * *

Practically every Sunday I am away from the orphanage visiting churches. It has been my policy ever since coming to the home to keep in vital touch with the churches and Sunday schools of the North Carolina conference. The third Sunday in June found me at Stevens' Chapel on the Princeton circuit. This church holds more than a passing interest to me as I was its first pastor. For some time I preached monthly in a nearby school house before the church was built. The church is located in a strong Primitive Baptist church section of Johnston county about eight miles east of Smithfield. It was a genuine pleasure to me to greet many of my old friends at the church I knew and loved. My good friend, Brother D. T. Creech, invited me to take dinner with him. The few hours I spent in his home were enjoyed immensely. Brother J. D. Stott was down in South Carolina the third Sunday in June and asked that I preach for him at Stevens' Chapel. He expects to devote his life as a missionary in the foreign field. He has recently married a charming young lady who will be an inspiration to him in his far away field of service.



Children from the Baby Cottage, Methodist Orphanage, Raleigh

CHECK AND DOUBLE CHECK

By W. S. Surratt.

Those two national figures, Amos and Andy, have bestirred Mr. Don Marquis, writer and poet, into a veritable whirlpool of emotions. And Mr. Marquis, author, among other things, of "The Old Soak," gets the emotions off his chest in this poem, which we take from F. P. A.'s column in the New York World:

AMOSNANDY

A little child came into my apartment yesterday and saw radio outfit. "Oh, you got an Amos 'n' Andy, too!" she said. Whereupon her father
Remarked with gloom: "Everybody has! The flat above us, the flat down below us, the flat to the right of us, the flat to the left of us, three flats in a row right across the street, nine flats to the rear right across the court,
All got an Amos,
All got an Andy! All leave their windows open to the glad June breeze!
Every single day at the Amosnandy hour
Sixteen Amoses
And sixteen Andies in a diabolical unison are busy being Amos, are busy being Andy!
Amos to the right of me,
Amos to the left of me,
Andy up above me,
Andy down below,
Sixteen Amoses and sixteen Andies flinging all their voices, flinging all their wits, into one composite
Brobdingnagian concord to make a super-Amos and a super-Andy—towering, climbing, looming, filling all the air, soaring, roaring, filling all the world, shadowing the sunshine, reaching to the sky—
Till Amos is the Chrysler Building
And Andy is the Woolworth Building—a gigantic Amos, a Titanic Andy, dominant and diabolic, thrust among the clouds, pushing at the stars,
Shouting down the city! Cosmic, clamant, infinitely vocal, stands the Super Amos, based on the rock
With a flight of airplanes circling round his brow as gulls around a headland!
Like a vast and mystic statue of a stentor, roaring as an ocean, stands the Super Andy!
Eminent,
Dominant,
Growing, inescapable,
Gnawing at infinity, shouting from the stars, striding here and there through the planetary spaces,
Lighting their cigars from the red combustion of the burning suns—pulling from their pockets pink and purple comets which they use as handkerchiefs!
Demi-urges growing vaster—a million little Amoses becoming one big Amos, hammering at my ears!
O Amos!
O Andy!
O God!

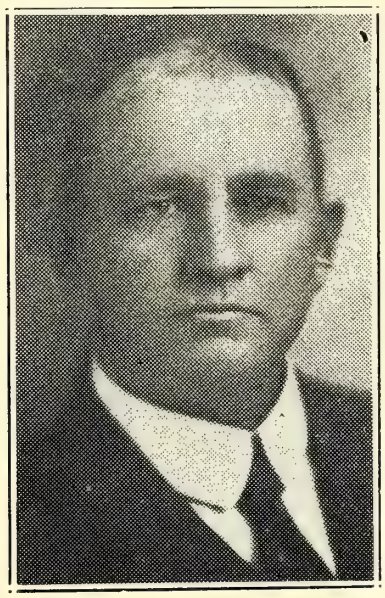
Davis—Did you have words with your wife?

Danks—Yes, I had words, but no opportunity for using them.

CORNERSTONE LAYING AT NEW CHURCH AT WINTON

By Walter R. Johnson.

Sunday, June 15, 1930, was a high day in Zion for the little band of Methodist folk in Winton, N. C. It was the occasion of the laying of the cornerstone to the new Methodist church which is in course of construction, whose foundation was laid or ground broken May 5, 1930.



Rev. W. C. Merritt

Numerically the Methodists are not strong in Winton, their membership roll being less than 100, and on Sunday, November 20, 1927, just after the Sunday school had closed and all had gone to their several homes the cry of fire was heard and they discovered that their church was in flames, having caught fire from a defective flue, and in less than an hour all that was left was a small pile of ashes. It looked like their hopes as a Christian flock were crushed and that they were done for so far as having a fold, for the insurance which they had carried so long had lapsed a few days before, not having been renewed promptly because possibly the funds were scant. But not so. Their discouragement was not allowed to hover over them for long because the big-hearted Baptists saw them in their grief and distress and they offered them the use of their church in which to worship. The Methodists were grateful, but they arranged to get the use of the school building in which to hold their regular services. And as soon as the Baptists found that the Methodists were planning to build, they offered words of encouragement, and heartened their words with gifts and donations.

Of course, the good women began devising plans by which they could begin a fund, among which was to serve dinners during the first days of court, and the other denominations would not enter into competition with them, for they knew the struggle that was being experienced and the high grade that was being made only by energy and prayer; so the Baptists not only rendered assistance but patronized them in their efforts.

Last fall Rev. W. C. Merritt, pastor in charge, was tendered the Baptist church to hold his revival in, and during the meeting there were at times more Baptists present than Methodists. (Of course the Baptists have a large membership.) Their acts of fellowship have drawn the two denominations very closely together in Christian love, and at the cornerstone laying Rev. W. C. Merritt did not fail in his address to tell of the encouragement and prayers of the Baptists which made the Methodists' hearts take courage in the hour of their gloom.

At first it was contemplated to build a $3000 chapel, but with their efforts came the dawning of a brighter day and their plan was changed from the little chapel to a $10,000 church with auditorium, Sunday school assembly room with six class rooms, and the ground was broken May 5, 1930, and under the contract is to be finished September 1, 1930.

The laying of the cornerstone was done according to the ritualistic services of the M. E. Church, South, Rev. W. C. Merritt being master of ceremonies.

Prayer by W. R. Burrell, pastor of the Murfreesboro Baptist church.

Remarks by Rev. W. C. Merritt.

Address by Rev. L. B. Jones, presiding elder of district.

Prayer (ritual) by pastor.

The inscription on the stone is as follows:

M. E. CHURCH, SOUTH
1878—1930

Articles deposited in stone were: Bible, church hymnal, discipline, N. C. Advocate, Nashville Advocate, roll church officials, roll membership, roll officers, teachers and members Sunday school, roll officers and members of Woman's Missionary Society, building committee, architects and contractor.

Quite a number were present from adjoining counties.

PRIZE HOWLERS

The following are among the "howlers" published in the (London) University Correspondent for January as having been received in responses to an offer by that publication of a prize for the best collection of amusing mistakes by school children:

"The sun never sets on the British Empire because the British Empire is in the east and the sun sets in the west.

"The Minister of War is the clergyman who preaches to the soldiers in the barracks.

"The mechanical advantages of a long pumphandle is that you can have someone to help you pump.

"Artificial respiration is what you make a person alive with when they are only just dead.

"Ambiguity means telling the truth when you don't want to.

"Gravity tells us why an apple does not go to heaven.

"The King wore a scarlet robe trimmed with vermin.

"Average means something that hens lay their eggs on."

"A fissure is a man who sells fish.

YOU HAVE A DOCTOR'S WORD FOR THIS LAXATIVE



In 1875, an earnest young man began to practice medicine. As a family doctor, he saw the harm in harsh purgatives for constipation and began to search for something harmless to the sensitive bowels.

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THE ETERNAL CHALLENGE

(Continued from page 21)

service prevailed still. The thing that had happened seemed to be unbelievable. Yet it had happened.

I will not attempt to describe what followed. There was no disorder, no noise, no demonstration of any sort, yet so great was the excitement that Paul Baron felt it would be unwise to remain longer. He knew that hundreds were disappointed, almost maddened, by what Reuben Stucliffe had confessed; felt, too, that they had lost their leader. But no man spoke. An influence was present which made it impossible for even the most truculent opponent of religion to utter a word. And yet so great was the spirit of astonishment and wonder that he decided to close the meeting.

"I think it will be better for us to go to our homes and think quietly of what has taken place," he said, "but I am sure that in many of our hearts is a feeling of thanksgiving and of praise, so we will sing the Doxology and I will pronounce the benediction."

When this was over, he took Reuben Sutcliffe by the arm and led him into the minister's vestry, while the congregation, still under the influence of what had taken place, left the building.

Directly the people were in the streets, however, they could no longer restrain their feelings.

"What is the meaning of it?" men asked each other. "If it had been any one else in the town, I shouldn't have wondered so much—but Reuben Sutcliffe!"

"Reuben is playing some trick, that's all. You'll never make me believe that he is going to be religious. The Ethiopian cannot change his skin or the leopard his spots."

"Reuben's noan the chap to play tricks. Whatever else he is, he's straight and honest."

"There must be something in religion, after all. Nothing but the power of Almighty God could make Reuben do that."

"It must have been in answer to prayer.

"Prayer! Nothing of the sort. Either a sort of telepathy has been at work or else he's gone dotty."

"No, he's noan dotty. He's as clear-headed as ever."

"Well, we shall see a change in Ben's Cross now. Something will happen."

"Aye, but fancy him confessing that it was he who nearly murdered Edgar Inchcliffe. And fancy Edgar Inchcliffe being the cause of the trouble with Bella. It's just like a fairy tale."

"What I can't get over is that Reuben should have confessed it. Will Edgar prosecute him, I wonder."

"I tell you it's the Lord's doing, and it is marvelous in our eyes."

"Aye, it's what my old father used to say. Man's extremity is God's opportunity."

"And yet it was noan like a revival meeting at all.

"But the Spirit of God was there. We cannot deny that."

Thus the people talked as they found their way along the streets. Here and there they formed themselves into little groups. Others went to their cottages and discussed the wonderful happening. The night had brought new possibilities, had inspired new hopes.

"Well, what did you think of it, Mr. Trebartha?"

Nick Trebartha turned and saw John Blackburn standing by his side.

"I don't know what to think."

"I know."

"What is the meaning of it?"

"It's a new Pentecost. God's not dead, Mr. Trebartha, and what we have seen is but the beginning. You know what I said to you the first time I saw you in Ben's Cross?"

"Yes, I remember."

"I told you that if religion were a living reality in the town our troubles would be over. Masters would do right by their work-people, and the work-people would do right by their masters. I am beginning to have hopes, Mr. Trebartha. God's work has begun today. He's begun by converting Reuben Sutcliffe."

The two men walked along some distance in silence, then John Blackburn spoke again.

"No. I am wrong. He didn't begin with Reuben Sutcliffe. He began with that meeting in the Parish Hall when those twelve parsons received His baptism. Good-night."

Nick Trebartha walked toward Mythamroyd in a thoughtful frame of mind. It had been a night of strange experiences, a night of wonder. Had God begun his work by converting Reuben Sutcliffe? He remembered the night when Paul Baron, Arthur Bolitho, and Muriel Redfern were in his library, and when he had declared that Christianity was an empty shiboleth. Had not what he had seen that night begun there?

Then he remembered something else. He had laughed at the idea of Reuben Sutcliffe's becoming a Christian. He had said it was an impossible thing; he had even promised Muriel Redfern that he could not help believing in Christianity if Reuben Sutcliffe was converted.

When Nick Trebartha reached Mythamroyd that night he sat hour after hour in silence. Of what he was thinking—who shall say?

(Continued next week)

DARE I PASS BY?

If I could see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have that I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I kneel to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

—Anon.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July
Leasburg, Salem, a.m. 6
Chapel Hill, 4 p.m. 9
Carrboro, p.m. 9
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August
Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Chowan, Evans, 11 5-6
Edenton, night 6
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

July
Glendon, High Falls 5-6
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August
Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

July
Millbrook, Pleasant Grove 5
Zebulon, Wendell, 11 6
Bailey, Mt. Pleasant, 3 6
Central, night 7
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuqua, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

July
Lumberton, 11 6
Fairmont, 3 6
Rowland, 8 6
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

July
Spring Hope Ct., Stanhope, 11 and 2 6
Nashville, 8 6
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26

August
Farmville, 11 3
Ayden, 8 3
Robersonville, Arthur, 11 17

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

July
Seaboard, Sharon 3
Middleburg, Cokesbury 6
Henderson 16
Battleboro-Whitakers, McTyeire, 11 13
Enfield 13
Rich Square, Roxabel 20
Scotland Neck, Palmyra, 3 20

August
Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Clinton, Kenner, 11 6
Shallotte, New Hope (Broom), 3 6
Fifth Avenue, 8 6
Tabor, Lebanon (Heath), 3 6
Grace, 8 9
Wilmington Ct., Federal Point, 11 13
Scott's Hill, Scott's Hill, 3 13
Southport, 8 13
Trinity, 8 16
Whiteville, 11 20
Hallsboro, Shiloh, 3 20
Epworth, 8 23
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27

August
Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

July
Ivy, Bright Hope, Sat. 11 5
Brevard, 11 6
Rosman, Sapphire, 3 6
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Hickory Grove, 11 6
Lilesville, Savannah, 3 6
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

July
South Fork, Palm Tree, 11 5-6
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

July
Summerfield, Gethsemane, 11 6
Cedar Falls, Worthville, night 6
East Greensboro, Holt's Chapel, 11 13
Park Place, Park Place, night 13
Wentworth, Lowe's, 11 20
Jamestown, Oakdale, night 20
Glenwood, Glenwood, 11 27
Randolph, Hopewell, 3 27
Wesley Memorial, Wesley Memorial, night 27

August
West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

July
Marion Mills, East Marion, 11 6
Marion Ct., North Catawba, 2:30 6
Gilkey, Centennial, 11 13
Forest City, Q. C., 5 13
Henrietta, Alexander, night 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Burnsville, 11 10
Micaville, Celo, 3 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

July
Leaksville, 11 6
Stoneville-Mayodan, Centenary, 3 6
Sandy Ridge, Mt. Hermon, 11 13
Walnut Cove, St. Marks, 3 13
Mount Airy Ct., Zion, 3 19-20
Mount Airy, Central, 11 20
Draper, 11 27
Spray, night 27

August
Danbury, Davis Chapel, 11 and 2 2
Madison, 11 3
DAN RIVER ZONE MEETING, Madison, 10 4
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

YADKIN RIVER ZONE MEETING, Elkin,
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10 22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

July
First Church, night 1
Park Avenue, night 2
Norwood Ct., Mt. Zion, Sat. 11 and Sun. 3 6
Mt. Pleasant, Mt. Pleasant, 11 6
Norwood, night 6
Coburn Memorial, night 9
New London, Bethel, 11 13
Badin, night 13
Forest Hill, night 16
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30

August
Woodleaf, South River, 11 3

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
THIRD ROUND

July
Elmwood, Ebenezer 3 6

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

July
Webster Ct., East La Porte, 11 6
Cherokee, Echota, 3:30 6
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Canton, 11 27
Waynesville, night 27
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

July
Oak Ridge, 11 6
Walkertown, 8 6
Ardmore, 11 13
Central Terrace, 8 13
Hanes-Clemmons, Hanes, 11 20
Ogburn Memorial, 8 20

August
Davie, Liberty, 11 9
Forsyth, Mt. Tabor, 11 10
Burkhead, 8 10
Erlanger, 11 17
Linwood, 3 17
Green Street, 8 17
Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31

September
Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of the Methodist church at Catawba, N. C., [illegible] sorrow the passing of Mrs. Laura [illegible] Coulter, who was called to [illegible]d April 22, 1930. Mrs. Coulter was a devoted mother, a kind neighbor and [illegible] unselfish friend. She will be greatly missed in the community, in the church and in our society. Therefore be it resolved:

First, That though we mourn her departure, yet we bow in humble submission to God's will.

Second, That in her passing our society has sustained a distinct loss.

Third, That we strive to emulate those Christian graces which were so sweetly manifested in her life.

Fourth, That we extend our heartfelt sympathy to the bereaved family, and point [illegible]urce of all comfort.

F[illegible]ese resolutions [illegible] Christian Advocate for puolication and a copy be recorded in our minues.

Mrs. Fred Y. Long,
Mrs. Geo. I. Moore,
Mrs. C. H. Drum,
Committee.

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

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IN MEMORIAM

We, the members of the Ladies' Aid Society of Randleman M. E. church, are deeply grieved by the loss of three of our number, all within a short time. Our vocabulary seems inadequate to fittingly express our feeling of regret at such a great loss.

In the death of Mrs. E. P. Hayes we lost one of our oldest and most active members. She served as president of the society for a number of years, and was always earnest, energetic, progressive and conscientious in the work—a real pillar of strength and inspiration.

Miss Sallie Gaster was next to go. She had been a member only a comparatively short while, but we knew she could be depended upon to do her share; for she was quite generous and was truly a "cheerful giver" such as the Lord loveth.

Mrs. Cornelia Hinshaw was our most recent loss and she was as loyal a member as this society ever enrolled. She attended the meetings regularly as long as her health permitted and was ready at all times to help in any and every way possible.

We miss these dear sisters keenly, but we realize that they are resting from all their labors; and further that we should strive to emulate their example of faithful, unselfish service. We extend our sympathy to the bereaved families and pray God's blessings upon them.

Mrs. A. N. Bulla,
Mrs. W. T. Bryant,
Committee.

W. N. C. WOMEN

(Continued from page 23)

up. Reports were given from the 11 societies repre[illegible] juniors of Shelby under t[illegible]p of Mrs. Chas. Hoey gave [illegible]e.

In the reports of t[illegible] gates it was noted that much social service work is being done, especially among the negroes, one society reporting that it had furnished teachers for Sunday school and daily vacation Bible school for colored children.

Miss Belle Elliott, superintendent of Y. P. work of the district, announced the coming meeting of young people at King's Mountain in July with Miss Julia Lake Stevens, Council superintendent, as special guest.

Mrs. [illegible] dren of the district. The session closed with an inspirational talk by Mrs. J. N. Hauss of Lincolnton, her subject being "God's Purpose for His World—The Missionary Task and the Missionary Message."

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IN MEMORIAM

REYNOLDS—Allen H. Reynolds died May 17, 1930, at the age of 75. He was married in 1879 to Miss Sarah J. Baldwin. There are eight children living: O. G., J. B. and B. F. Reynolds, all of Rockingham; W. D. Reynolds, Gibson; C. L. Reynolds of Sanford, and J. A. Reynolds of Ellebre; Mrs. S. E. Leonard of Ramseur, and T. O. Lisk of Ashboro. He was a quiet, loyal Christian gentleman. The writer, assisted by Rev. W. G. Thomas, conducted the funeral at Mt. Pleasant church. We laid him away near the church. J. C. Whedbee, Pastor.

STEELE—In loving remembrance of little Helen Lee Steele, who died May 17, 1930, age four years, seven months and 17 days. A preicious little darling so patient, sweet and bright came and dwelt a few short years, then slowly passed from sight. Jesus plucked the little darling bud with his gracious hands; he wanted little Helen to bloom in heavenly lands. She departed this life, leaving her father, mother and one little sister, Dorothy, together with a host of relatives and sorrowing friends to mourn her loss. She cannot return to us, but we can go to her. The funeral services were conducted by Rev. R. L. Melton, her pastor. Rebecca Steele.

HALL—Ina Lee Elizabeth (Windsor) Hall was born at Zion, Yadkin county, November 24, 1905, and passed to her heavenly home May 30, 1930. She professed Christ in 1918 and joined the Methodist church and remained a faithful Christian to the last and expressed her willingness to go. She was married to A. L. Hall in January, 1924, who survives her; also two brothers, Dr. W. E. Windsor of Morganton and G. K. Windsor of Palm Beach, Fla.; her aunt, Mrs. O. P. Routh of Old Fort, N. C. She was like a daughter to her aunt—dutiful, obedient and a lovely Christian character. She was laid to rest in Bethel cemetery, Uwharrie, N. C. Mrs. O. P. Routh.

ATKINSON—Miss Grace Rodeema Atkinson, daughter of A. C. and Mary Lee Atkinson, was born July 6, 1903, and went home to live with God in the early morning of May 24, 1930, at the age of 26 years, ten months and 18 days. Her mother preceded her by four years. Her father and brother, W. E. Atkinson, both of High Point, N. C., survive. Miss Atkinson joined the church at the age of ten years. She grew into a beautiful Christian character and lived a consistent Christian life. Through the years of her failing health she was always cheerful, optimistic, patient, courageous. Hers was a beautiful Christian spirit. She had an unshaken faith. She gave evidences of great Christian experiences. Truly may it be said that she fought a good fight, that she finished her course, that she kept the faith. E. L. Kirk, Pastor.

BOWERS—Mrs. Alice Mindora Bowers passed to her rich reward at the Grace hospital in Morganton May 12, 1930. She leaves surviving her ten children, all of whom were present at her funeral. Six sons, J. E. Bowers, A. C., J. F., R. E., Paul C. and Tuxie D. Bowers, and four daughters, Mrs. Annie Rust, Mrs. Nannie Patton, Mrs. Viola Harrelson and Mrs. Paul Williams. She leaves also a brother, Mr. C. F. McKee. Mrs. Bowers was a most devoted mother and her ten children cherish her precious memory. They know that in the training she gave them she left them a heritage of far greater value than gold and silver. As a friend and neighbor, she was kind and thoughtful and held the supreme confidence of those who knew her best. Her Christain life was most exemplary, impressing those who came in contact with her that she had a personal knowledge of God. It was my privileg to visit her frequently during her illness and she invariably greeted me with a smile. Though in pain she loved to talk of heavenly things, and her greatest anxiety was that her children should live worthy Christian lives and join her by and by in the home land.

Dr. Boyer, Pastor.

COVINGTON—Seldom do we meet a couple who live together through sixty years of married life. The writer assisted in the funeral of Mrs. J. Euclid Covington of Richmond county in March of 1929. On May 21, 1930, the funeral of Mr. Euclid Covington was conducted at his home, burial taking place in the nearby family cemetery. He was a man who appreciated a pastor's visits. We sometimes think that pastoral visitation is out-of-place, yet there are many personal blessings connected with the custom. Mr. Covington was widely known as was proven by the many friends who attended the funeral. The writer was assisted by one Baptist and two Presbyterian pastors. We look to Christ who is the Bread and Water of life and whose voice is comfort to the sorrowing.

M. C. Ellerbe.

REYNOLDS—A man who never complained died in our community on the morning of May 27, 1930. Mr. Jesse Star Reynolds was born November 15, 1856. The writer visited in the home of various times during the last sickness of Mr. Reyonlds and it was his custom to reply, "I am feeling very well." Such a life is a blessing to those of us who are living through difficulties and "hard times." His life will be remembered. Four sons and five daughters survive: George, Ed, Otto, Moody, Mrs. A. L. Wilson, Mrs. A. E. Snipes, Mrs. Z A. McKinnon, Mrs. B. F. Meachum and Mrs. P. D. Meachum. Funeral services were conducted in Roberdel M. E. church, of which Mr. Reynolds was a member, on May 29 by Rev. C. E. Ruffin and the writer. We direct the family and friends to the One who is our "burden bearer" and whose voice is a voice of comfort. M. C. Ellerbe.

WOOLEY—Mrs. Fidelia Vilenia Wooley, widow of the late Eli H. Wooley, died at the home of her daughter, Mrs. R. I. Kearns of Troy, N. C., June 4, 1930, after a lingering illness of several months. Mrs. Wooley was born May 4, 1859. She was the daughter of Christopher and Elizabeth Green of Rocky Springs township, one of the oldest and most prominent families of Montgomery county. She joined Sardis M. E. Church, South, when she was quite a child and was thereafter until her death a faithful member of the Methodist church. About 20 years ago the family moved to Randolph county and she joined Oak Grove church. Her husband died 13 years ago, since which time she has resided with her youngest daughter, Mrs. R. I. Kearns.

Funeral services were conducted at Oak Grove church in Randolph county, June 5, at 2 o'clock by her pastor, assisted by Rev. A. S. Parker of Troy.

Mrs. Wooley is the mother of 13 children, 11 of whom survive, as follows: B. F. Wooley, Farmer; Mrs. Madison Suggs, Thomasville; Mrs. J. R. Wallace, Troy; Joe M. Wooley, Eldorado, Ark.; Mrs. J. F. Boling, Greensboro; Mrs. J. C. Rush, Ellerbe; E. C. Wooley, Toledo, Ohio; O. G. Wooley, Candor; Mrs. W. P. Lassiter, Greensboro; Mrs. R. I. Kearns, Troy; R. E. Wooley, Charlotte.

Gertha and Maude preceded their mother to the grave some years ago.

IN MEMORIAM

In loving memory of Mrs. Mary Peele Ritter, who departed this life May 21, 1930.

We loved her, yes, we loved her,
But God loved her more,
And he has gently called her
To yonder shining shore.
Her life was such a blessing,
If it was but a short while,
Because it demonstrated Him
In whom there is no guile.
And as she passed this way
She made the place so bright,
By her presence so sweet
And her smile so bright.
She passed this way
And the world was glad;
She brought cheer and comfort
To hearts that were sad.
We cannot say and will not say
That she is dead, but just away.

A Friend.

RESOLUTIONS OF RESPECT

We, the members of the Muir's Chapel Missionary Society, sincerely regret the loss of one of our members, Mrs. Dora Edwards, who died April 8, 1930. Mrs. Edwards was a faithful member of our society, although she was not permitted to attend the meetings regularly because of duties at home. She was an inspiration to us all when she was there. Mrs. Edwards was characterized by her sincerity and ever present patience in the time of trouble. She was always ready to do her part for the church and the community. Therefore be it resolved:

First, That we acknowledge the supreme will and wisdom of Him who has taken her from our midst.

Second, That our society has lost one of its very dear members and that her presence will be greatly missed.

Third, That we extend to her loved ones our deepest sympathy, and may they find sweet assurance in the fact that she is at rest with Him whom she loved and served so well.

Fourth, That a copy of these resolutions be entered upon the records of the Muir's Chapel Missionary Society, a copy sent to the bereaved family, and a copy published in the N. C. Christian Advocate.

Mrs. C. A. Boren,
Mrs. H. L. Bergman,
Mrs. J. A. Bowles.
Committee.

IN MEMORIAM

We feel a deep sense of loss in the passing of Mrs. J. W. Creekmore, a loyal friend and supporter of her church. She died on Tuesday, March 25, 1930, just one week after she was stricken with paralysis. She was taking part in a missionary meeting at Sawyer's Creek Baptist church when the stroke came. Her Christianity went beyond the bounds of her own church and extended to all with whom she came in contact, making her gentle and neighborly and loving to all and causing her to gladly co-operate with all forces for righteousness. She lifted the burdens of many, and brought comfort and encouragement to those who needed an understanding friend. She was loved and praised by all who knew her.

She is survived by her husband and three children, Mrs. T. M. Roberts of Shawboro, Bruce and Winifred Creekmore of Belcross, and by Mrs. W. C. Morrisette of Elizabeth City, a stepdaughter; also by four sisters and one brother, Mrs. N. G. Burgess, Mrs. W. S. Sawyer and Mr. A. G. Dosier of Camden, Mrs. Elias Williams of Elizabeth City and Mrs. Mary A. Cartwright of Shiloh.

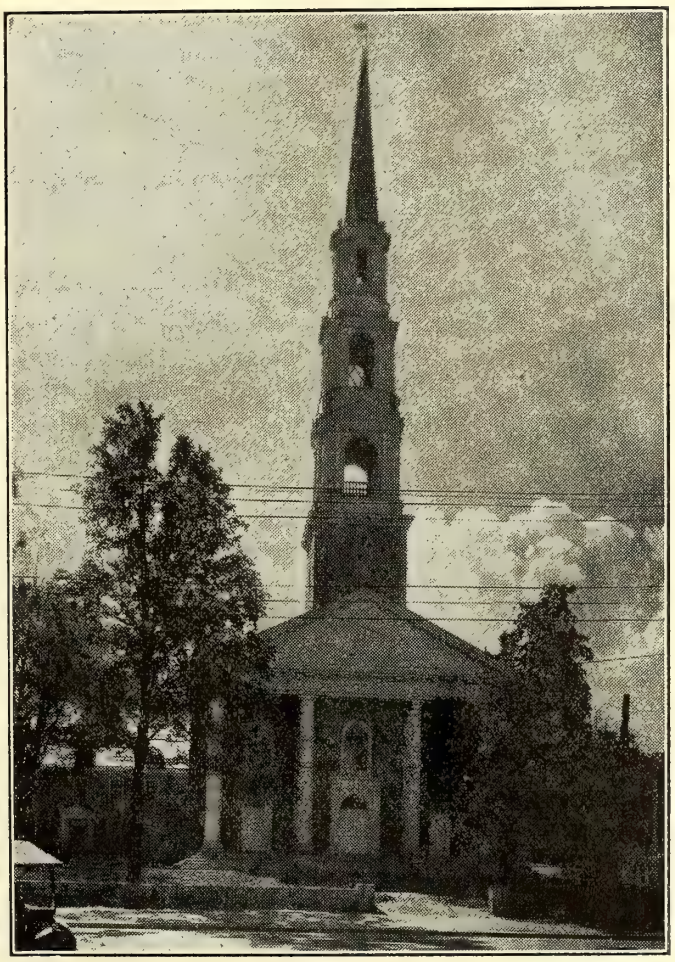
May those who mourn find comfort in God who alone can bind up the broken hearts and heal them with his great love.

Ladies' Aid of Sign Pine Church.

NORTH CAROLINA CHRISTIAN ADVOCATE

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The Methodist Church at Chapel Hill, N. C.

"HOW THINGS ARE DONE IN AMERICA"

Dr. J. E. Rattenbury, fraternal delegate from English Methodism to the Dallas General Conference, writes at length to the Methodist Recorder, London, about this conference which he attended from the beginning to near the end. And his engaging story in the Recorder shows that he had both eyes and ears open and that his estimates of the body were surprisingly accurate from the American viewpoint.

We quote a few paragraphs from his illuminating story as follows:

"The quadrennial General Conference of the Methodist Episcopal Church, South, began at Dallas, Texas, on Wednesday, May 7. Mr. J. H. Beckly, my colleague from English Methodism, was present at the opening. I arrived on Thursday, May 8, and remained at the conference twelve days, losing Mr. Beckly in the interval.

"The conference is not organized as ours is for a particular period, but goes on until the work is finished. The delegates, with very few exceptions, do not seem to be privately entertained in the homes of the people, but are put up at the hotels. Their railway and hotel expenses are paid, and each is allowed four dollars a day for food and like necessities. The conference is only three-quarters the size of ours, but the expenses are enormous—calculated at $150,000, or $5 per minute. A typical newspaper comment may be worth quoting, 'I know it's worth all it costs,' one ministerial delegate said, 'but I do hate to see some fellow get up on the floor and talk away 75 or 100 dollars. And a lot of 'em are doing it.'

"Dallas is an extraordinary—I mighty perhaps say, to an Englishman, an incredible—city. It is about the size of Nottingham, and is almost entirely a growth of this century. The central part of the city—where the Adolphus Hotel, at which most of the conference delegates stayed, is 'located'—is as busy and noisy as Central London, but the suburbs are quite beautiful. The town-planner has done his work excellently, and produced really beautiful roads and houses. If it is a little reminiscent of Wembley in its newness, it is superior in its designing. The architecture presents a fascinating variety of styles, the touch of Spanish being particularly attractive. One of the first architectural features is the great Southern Methodist University—the S. M. U., as it is affectionately and enthusiastically named by its alumni.

"The city has numerous Methodist churches, some of which are very fine buildings. The first Methodist church, at which the conference was held, seats 2,700 people and has a membership of nearly 4,000. The minister, Dr. Carl Gregory, is a young man, thoroughly up-to-date in method, who has erected the church and proved a most successful minister. (Curiously enough he looked like a Gregory!)

"The general impression I gathered was that the differences between the Southern Methodist church and our own were negligible. I heard the same arguments and even the same perorations with which I am familiar in England. When the vote was about to be taken on the proposed constitution one brother said it was the most important moment in Methodism since the day when Wesley's heart "was warmed within him," and further declared that it would be a spiritual tragedy if the constitution were lost in the year of the nineteenth centenary of the Day of Pentecost! Not only were the speeches echoes of ours, but the names of the speakers were the same—one of the most frequent and vigorous speakers at the conference being Dr. French. One felt quite at home!

"One word must be written about the splendid welcome given to the British delegates. Mr. Beckly was universally popular and made a splendid impression. The conference session he and I addressed was a crowded and enthusiastic gathering on Friday, May 9. Our companion was Dr. Hughson, the representative of the United Church of Canada. Dr. Hughson made an effective speech on prohibition, as contrasted with government control of liquor in Canada, which greatly pleased the conference. Both at this meeting and in the churches and universities at which I have preached and spoken, I have received the most generous kindness imaginable, and have felt repeatedly that a touch of Methodism makes the whole world kin.

"The conference has been in every way delightful. The American Methodist Church, South, is a great and noble church, in many ways dwarfing by comparison the mother Methodism in England. Its ministry and laity include large numbers of influential men. Its enthusiasm for social righteousness and for education is amazing. But what impressed me as much as anything is the fact that Methodism everywhere breeds men true to type, and the appeal that most reaches its heart in America as in England is the experimental message of the Cross of Christ.

"I hope to send some further notes in a few days about some of the American Methodist universities which I am visiting."

"TO HELL WITH THE CONSTITUTION"

Those are not the words of a Russian Red, but of Cole Blease, United States senator from South Carolina. The occasion of this utterance, according to the Associated Press, was in an address last Monday in Union, South Carolina, when asking for his re-election to the Senate. Blease said:

> **Whenever the constitution comes between me and the virtue of the white women of South Carolina, I say "to hell with the constitution."**
>
> **When I was governor of South Carolina you did not hear me calling out the militia of the state to protect negro rapists.**
>
> **In my South Carolina campaigns you heard me say, "When you catch the brute that assaults a white woman, wait until the next morning to notify me."**
>
> **We don't stand on technicalities when that crime is committed. We simply take the law in our own hands and carry out the penalty imposed by law.**

If the people of South Carolina return such a man to the Senate they must be classed with Blease in the eyes of the world. If the people of South Carolina repudiate him they will win the respect of all civilized peoples.

We are not disposed to become a self-appointed guardian for the civilization of South Carolina, nor even for its reputation, but we are interested because the whole South is made to suffer on account of such men as Blease being sent to represent that state in the United States Senate. The odium falls especially heavy upon North Carolina, because the Carolinas are classed together whenever one goes beyond the borders of the South, just as we couple North and South Dakota together in our thinking.

If South Carolina cannot learn to do better we are heartily in favor of changing the name of the old Tar Heel state.

Under the London Missionary Society alone there are 600 Sunday schools in the Sunday School Union of Imerina, in Madagascar.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
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M. T. Plyler
Associate Editor and Business Manager

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Three well known definitions: A pessimist is a man who when offered one of two evils takes both; a specialist is an ordinary individual away from home; and an adult is a person who has stopped growing at both ends and started growing in the middle.

Every lover of youth will rejoice with the young folks who had such a good time at Lake Junaluska and at Louisburg College in their two summer assemblies. The leaguers have youth, enthusiasm and good cheer. Such are the hope of our land. God bless them all.

Alabama suffers the disgrace of a race conflict in which, if we are to rely on the press reports, there has been no serious effort on the part of the officers of the law to control the situation. Another outbreak is this in which the entire South must suffer. It is enough to have to endure the ravings of Cole Blease of South Carolina.

Ambassador Dawes' estimate of the Gold Star mothers when addressing a distinguished company at a dinner in London was in the following eloquent but pathetic terms: "They brought no social introduction. The credentials which each carried were but the photograph of a son, and a few withered flowers from a garden at home to lay on a grave in France."

High fellowship on the mount; helpful human fellowship at the foot of the mount! Do we know what they mean? In the mount with God; on the plain with the crowd. To draw nigh to God; to come close to our fellows are the burden of centuries in God's effort to secure the fellowship divine. To be one with God and to bring them in loving fellowship with each other was the final and full disclosure of Him who came to show us God and to teach us how to live with one another. Oh, what a fellowship divine! The story of the Prodigal and the story of the Good Samaritan tell all.

The patient plodder counts for more than we know. Such an one sticks to his task and gets results while the more promising grow weary and quit. The faithful who are never willing to quit stimulate others to hold on in the midst of the faint-hearted. Such as these provoke others to love and to good works. Would that the number of these who are the occasion of fresh enterprise in others might be greatly multiplied in this present day so filled with voices crying out against those who dare to undertake the heroic.

The Chapel Hill Weekly affirms that "man's intellect is at its lowest ebb at a political convention." Surely no one needs to question this sweeping assertion. Were it not true, the two old defunct phrases "pointing with pride" and "viewing with alarm" would have gone to the junk pile long ere this. But they are with us yet. The makers and builders of platforms still employ these and other ancient platitudes in saying nothing. Then, too, the spellbinder would stir the animals. But he will soon be with us no more for the radio and other devices have robbed him of his former glory—his occupation is gone. Man moves above the intellectual level of a political convention.

In Rizpah, Alfred Tennyson has put in poetic measures the finest and the best expression of the undying quality of mother love. This old mother of two hundred years ago and more in England has her counterpart again in every age. How poor indeed would we be in every town and village and country place were it not for the hundreds of plain and unpretentious yet loyal, devoted and loving mothers who by night and day, year in and year out know no task too exacting and no burden too heavy for them to face, calm and unafraid! These are our heavenly treasures in earthen vessels. They make us rich indeed; they are the hope and the inspiration of the years. God bless the dear mothers all!

The August Revival

In the above caption we do not have in mind, strictly speaking, the month of August, but rather those summer months which from time immemorial have been the revival season in country churches. The very heart of this season is in August. To be exact the second, third and fourth Sundays in August are the red letter days. And some of the would be "smart Aleck's" have said that the only time some people can get religion is between the second and fourth Sundays in August.

We have no patience with the man who sneers at the summer revival. It has been the power house of the country church. And the country churches have up to the present date been the builders of the town and city churches. Even at this time the death roll of most big city churches exceeds the number who join by vows. They live by what they receive from the little churches. If wise we will continue to magnify the country church and the summer revival.

There has been a reason and a good reason for holding revivals in the summer. It is a breathing time with the farmer. The crops are "laid by" and the time to gather corn and cotton and to sow wheat has not yet arrived. It is the very time for the "big meeting." There was more than magic, there was power in those words, "big meeting." The people expected the folks to be on hand, they expected red hot gospel meetings, and prayers that reached the skies. Some went expecting to get religion and join the church; others were moved by their example, and the action of these interested people combined with the songs, sermons and prayers stirred the community and put a new song in the mouths of the saints.

The August revival had to its credit not only sound economics, but sound social psychology, and also the emotional appeal that characterized the first Pentecost and all other forward movements of the kingdom of God. A Christian church has got to be something more than a school house where religious education is taught. You may as well expect to operate an automobile without a battery as to run a church with nothing but religious instruction. It has got to have what some people call "the old time power."

But let no one expect to have a big meeting by simply fixing a date and making an announcement to that effect. The time was when people had few places to go except to church and an occasional picnic. Even the churches of a neighborhood fixed the date of their meetings so as not to conflict one with another. As a result the people were all on hand.

But that day has passed. The good roads and the autos have put practically every country community within easy reach of towns with their ball parks, movie houses, and busy streets where the crowds go by. Added to all such is the strange facination of burning gas to go where one has no particular business and after he arrives, in an attempt to save his face, takes another road home.

With all such distractions in every country place, to hold a revival meeting in the country is just about as difficult as to hold one in town. It is going to require pastoral visitation, personal evangelism and advertising, combined with attractive music and sermons that will stir the hearts of the people.

But there is a great opportunity for the man who will pay the price and assemble the children, and young people and the older ones, likewise, in these August meetings. We trust this year they will be, indeed, "big meetings." Better get religion in August than not get it at all.

A Petting Party

No little is made of the petting parties of the young people in these free and unconventional days. Just now we are not so much interested in these youthful escapades as we are in the petting sprees of older heads—the individual rounds of ease and self-indulgence so common to many Americans.

Some women count for so little in the home or in the world around them simply because their own desire for ease and self-indulgence is the matter of first concern. Too often they reach a state of semi-invalidism and even of premature old age because of their self-indulgent habits of life. Many a woman with an income sufficient to meet all ordinary needs goes to petting herself, nursing her own fancied ills, only to find herself unable to meet the issues of this great work-a-day world in which life is real and life is earnest. Some of these easy going mortals, the victims of their own habits, would be strong and vigorous had other circumstances forced them to breast the waves in the fierce currents of life.

Nothing is more treacherous than a self-indulgent order of life. It blinds one to the virtues of those who toil and renders one cal-

lous to the needs of the less favored about them. Blood and sweat and toil for others, at the cost of ease and treasure in the sharing with others one's own, belong not to those who are given to petting and indulging themselves, even though they talk glibly about the Cross and the nail-prints.

The rich and easy going know little of the Gallilean Peasant who "went about doing good." He passed by the rich, giving out of their surplus, to commend the woman with the two little coins which she gave out of her neediness. The easy going, indulging their own selfish love of ease, are very far from the realm of God. Our churches and even our missionary societies are full of such. The cross is still our judgment seat.

"Prohibition—A Moral Issue"

"The liquor traffic has always been the insatiable foe of the home, the church and the state. Its record is one of degradation and death. Always it has spawned those septic sins against society which poison life. Rotten politics, commercialized gambling and organized prostitution are its diseased offspring. To license such a moral menace is to sanction it, and sanctioning a sin is the moral equivalent to participating in the outrages it perpetrates. Prohibition does not altogether abolish the drink habit, but it does make the liquor traffic an outlaw."

The foregoing arraignment of the liquor traffic signed by 84 churches and the pastors of these 84 churches constituted a full page advertisement that appeared on Saturday, May 17, in all the daily papers of Scranton, Pa. That was the Saturday before the primary that nominated Hon. Gifford Pinchot as candidate for governor of Pennsylvania and Hon. James J. Davis as candidate for the Senate over opponents whose platform called for the repeal of the Eighteenth amendment, repeal of the state prohibition act and the defeat of all dry candidates for Congress and the state legislature.

This arraignment of the liquor traffic in the midst of a political campaign by 84 churches of Scranton was composed of Presbyterian, Baptist, Methodist, Congregational, Christian, Episcopal, Reformed, Evangelical and Menonite-Brethren churches. In a word practically all the churches of the city except the Roman Catholic were arrayed against liquor.

But this is nothing new. It is the same old story. The churches of this country are against liquor, and no man whether his name be Morrow or Smith can hide under cover of some political party and escape the open warfare of these united forces of Christianity.

A Good Work Begun

The early Methodist preachers made much of the good work begun in the believer. They insisted over and over again that when God began a good work in one he would finish it—"He who has begun a good work in us, will perfect it."

Does not much of our present day preaching fail right here? Do not many of our people live their lives without being urged to let God finish the good work begun within? Programs are set out with much enthusiasm, social reforms are discussed, educational efforts have the right of way to the neglect of the work of God within. The modern churchman needs to be brought to the bar of conscience and constrained to allow God to work within him "to will and to do of his good pleasure."

The good work once begun should be brought to a finish. This was the early Methodist idea; this should be the burden of pulpit and pew in this present day. Too many of us stop short of the goal. The crown awaits those who are faithful to the end. "I have finished my course" is evermore the shout of victory.

Will Rogers Deserted by Coolidge

Will Rogers keeps other folks in a fine humor but like most fun makers the world at times is enshrouded in gloom. Listen to him as he is left to tread the wine press alone, as Calvin Coolidge, his familiar friend, leaves him to battle with the world, the flesh, and the Senate of the United States. Here is Will's lament:

"Mr. Coolidge's sermonettes are running more to the spiritual than the political. He has laid off the tariff and Uncle Joe Grundy, in favor of divine guidance and sets more store by eternal things than he does the United States Senate. He wants us to get back to the old early New England tradition, where, if you wasn't praying, you was burning somebody that was. So it looks like I am left single handed to cope with Borah, Smoot and all material and temporal matters."

People and Things

Camp Free is scheduled for August 3-10, with Revs. R. V. Self and John R. Church, preachers engaged, and special music by J. C. Green and the Bingham sisters. Miss Edith Crouse, children's worker.

"Just closed a twelve days' meeting at Rosman. Rev. J. Max Brandon of Norwood did the preaching. A total of 76 conversions and reclamations. Eight have already joined the Methodist church and a like number gave their names to join the Baptist church on profession of faith. Others will join later. Several have come to us by letter. It is said to have been the greatest meeting in the history of Rosman."—W. E. Rufty.

Major Guy C. Campbell says: "To all his other laurels Bobby Jones has added the crown of British open golf champion, thus equaling John Ball's achievement in 1890 by winning the British amateur and open titles in the same year. The incomparable Jones also became the first man in the history of golf to hold three major titles at the same time—British open, British amateur and United States open—and he is the only golfer ever to wear the open crowns of both nations at the same time, a feat he achieved previously in 1926."

"Our revival at Hurdle Mills begins the second Sunday in July. Rev. D. A. Clark of Mebane will do the preaching. The revival at Mt. Zion begins the third Sunday in July. Rev. B. E. Stanfield will do the preaching. A Cokesbury school will be conducted at Hurdle Mills beginning Sunday night, August 10. There will be on August 10 at Helena an all day Sunday school rally in which this entire charge is requested to co-operate. Our third quarterly meeting will be at Hurdle Mills, August 10, at 11 o'clock."—J. W. Autry.

Frank Onderdonk should be brought before the committee that investigated lobbying at the General Conference to tell all he knows, after giving the public the following in a recent issue of the Texas Christian Advocate. He says: "One of the foreign delegates asked me if it was considered the proper thing for a bishop to solicit the votes of delegates for certain people for the episcopacy, remarking that two had solicited his votes. Surely this poor foreign brother must not have understood enough English to know exactly what the bishops were saying to him. Never, to my knowledge, has it been known that a bishop of our church has used his place of great influence to solicit votes for any certain brother."

"On Sunday evening, June 29, we closed a most successful revival meeting at Bolton M. E. church. The pastor was ably assisted by Rev. C. A. Jones of Tabor, N. C. Brother Jones did some forceful and effective preaching and drew large crowds throughout the week. The congregation responded well to the various invitations extended to the church for reconsecration, and to the outsiders for acceptance of Jesus Christ as their personal Saviour. Seven members were added to the church, four by profession of faith and three by letter. Incidentally, Brother Jones is not only good help in a meeting, but he is a splendid companion on a fishing party as well as on a dinner party. All former and future pastors of Carver's Creek circuit will be interested to learn that we have recently painted our parsonage inside and outside. It is decidedly improved."—W. D. Yarborough.

Mrs. D. A. Petty of Williamston underwent an operation at Watts Hospital, Durham, June 25. Doctors say that she will need to remain there for three weeks. Mrs. Petty stood the operation well and is convalescing fast. Her two boys, Burke and Bernard, are staying with their grandparents, Mr. and Mrs. C. A. Griffin, just two blocks from the hospital, while the husband and father carries on an active program in the church at Williamston.

Last Thursday evening Professor and Mrs. J. M. Ormond were at home to a number of their friends at their residence on Watts street, Durham. The four course dinner was in every way a delight. Among those present were Rev. and Mrs. O. I. Hinson, Rev. and Mrs. L. C. Larkin, Rev. and Mrs. G. W. Starling, Rev. and Mrs. J. A. Russell, Mr. and Mrs. Haines, Rev. and Mrs. H. L. Davis, and Rev. and Mrs. M. T. Plyler.

"Mr. C. W. Hunt, Charlotte and Blowing Rock, informs the Advocate that "Rev. W. E. Poovey, presiding elder of Mount Airy district, has secured the services of Rev. A. C. Thompson, Durham, a Duke ministerial student, as summer pastor for the church at Blowing Rock for July and August; and by that appointment Mr. Hunt has been relieved of the volunteer work he has done at the church there each summer for eight years."

"A Cokesbury training school was conducted at Ophir church, Weaverville circuit, beginning Sunday, June 29, and continuing through Friday, July 4. There was an average attendance of 50 people. Those enrolled for the course numbered 25, of which 20 received credit. The one course offered was taught by an authorized Cokesbury teacher, Rev. Roy A. Grisham of Duke University. The book used for a text was Martin's very interesting little work, 'Worship in the Sunday School.' Judging from the standpoint of an increasing attendance every night and the deep interest manifested on the part of those enrolled, the school was very successful. There was plenty of fun along with the study. The school was brought to a happy close on July 4 by a picnic. There is no doubt that great and lasting improvements in the Ophir Sunday school will be the result of this training school. It is something that every rural church needs."—E. C. Crawford.

Mrs. Anice Pegram, widow of the late Rev. J. D. Pegram died in Jonesboro, N. C., Saturday, July 5. The funeral services were held Sunday afternoon, July 6, in the Jonesboro Methodist church. Interment was in the Jonesboro cemetery. About four weeks ago she suffered a stroke of paralysis and had been critically ill since that time. Mrs. Pegram was a member of a prominent family of that section, being a daughter of the late Sheriff Kenneth and Margaret Worthy. She was closely identified with the social and religious life of the community. She was a member of the Jonesboro Methodist church and the major portion of her activities were confined to the religious field. She was a woman of the highest culture and charm. She is survived by one brother, Stephen Worthy of Jonesboro; two sisters, Mrs. D. M. Weatherly of Franklinville, Mrs. Bell Barnes of Jonesboro; two sons, Worthy Pegram of Norfolk, Va., John D. Pegram of Jonesboro; also one stepson, Will Pegram of Raleigh, and several step-daughters.

"The last Saturday in July (July 26) has been designated as Sunday school picnic day and home coming day at Bethel church. We wish to invite old friends of Bethel, former pastors, Advocate friends, and any others to come and enjoy the day with us. Prof. C. H. Trowbridge, president of Weaver College, Weaverville, will fill my pulpit at Bethel the first Sunday morning in August at the 11 o'clock hour. He expects to visit our Sunday school here at the 10 o'clock hour of the same date."—G. N. Dulin.

Horace M. DuBose, Jr., a young attorney of Winston-Salem and a son of Bishop H. M. DuBose, accidentally shot himself in the arm one day last week when he had been out in target practice and the accident occurred as he was getting in his car to return home. Physicians at first feared that he would lose his arm, but they are now certain that he will have a partial if not the entire use of the injured member. This is gratifying news to his friends. Bishop DuBose arrived from Nashville, Tenn., Monday to be with his son a few days.

"We have just closed a good meeting at Fellowship church. Thirteen young people were received into the church on profession of faith this morning, with one more who gave his name for membership in another church, as a result of the meeting. Brother L. L. Parish of Washington, a native of the Fellowship community, did the preaching, and Mrs. Parish and their daughter, Juanita, assisted with the music. During the first week of the revival Mr. Raymond E. Wilson of Duke University taught a Cokesbury training class in the afternoon with nine receiving credit."—J. D. Stott.

"We have just closed a wonderful revival at Walnut Grove church. It was a success from the first services. Brothers Walter Johnson and Ray George did the preaching. God was with them and they preached with much power and conviction. Brother Millard Warren led the singing. The Spirit shone through his face and there was much power in song. These three young men came to us as Duke students out for a summer campaign of real gospel work. We had the best meeting I ever saw at Walnut Grove church. These young preachers completely won the hearts of that large overflowing congregation, and they received more invitations for meals than they could fill all summer. However, they did all they could in two weeks and it was with sad goodbyes that the people left them Sunday night. Sunday morning three infants were baptized, 19 received on profession of faith and one by certificate. An Epworth League was also organized and held its first meeting Sunday evening. May God's richest blessings go with these young men."—F. A. Lupton, Pastor.

THE LUCY H. ROBERTSON MEMORIAL FUND

In case some may not be entirely familiar with the Greensboro College campaign of 1925 let us review a few facts and connect it with the present.

In 1925 the alumnae and former students undertook to raise $100,000 for endowment included in which amount was the Lucy H. Robertson chair of religious education. This chair was undertaken during Mrs. Robertson's life time not only to help in increasing the endowment of Greensboro College but also to honor Mrs. Robertson while she still lived.

It takes $50,000 paid in to establish a chair. This chair of religious education mentioned would be a permanent memorial to Mrs. Robertson. In 1925 the chair seemed to be assured with $64,000 subscribed and the alumnae were very enthusiastic though they had not reached their goal of $100,000. However, only about $34,000 of the amount subscribed has been paid and about $30,000 is still in the form of unpaid subscriptions. Our aim is to get at least $16,000 more paid in so that the Lucy H. Robertson Memorial Chair of Religious Education may be established for good and always.

This is not necessarily confined to alumnae and former students. Any friends who are interested in helping to establish a permanent memorial to Mrs. Robertson are invited to join in raising the fund for this chair.

The lives of girls all over North Carolina have been touched by the life and influence of Mrs. Robertson not only through her association with them in Greensboro College but also through her work with them in the Woman's Missionary Society.

Will you share in this work with us? If you cannot give a large sum, you can surely give something.

The goal in 1925 was that each alumna pledge $100 to be paid in five years. Some pledged more, some less. Though the organized campaign closed in 1925 the work has been going on in a quiet way ever since and will continue to go on until we have reached our goal. However small the amount contributed, when the Lucy H. Robertson chair is completed we want each alumna and former student of Greensboro College, most of whom have come under the influence of the wonderful person for whom the chair was named within the last fifty years, to feel that she has had a part in the raising of the endowment for this chair.

Mary Brock, Alumnae Secretary,
Greensboro College.

THE MOVIE MESS

Here, in a nutshell, is the present situation in the movies. Attendance each week: 250,000,000; about 100,000,000 in this country, the rest abroad. Percentage of world market controlled by American movies: about 85 per cent. Children of school age exposed: practically every school-child in America. Average exposure: two hours a week. Effect upon the children, according to testimony of teachers and psychologists: false and distorted views of life, mental development retarded, nervousness and excitability increased, sensitiveness to crime diminished, standards of modesty and social conduct demoralized. Effect of American movies upon international relations: lowered respect for America because of the pictures of American life, and resentment toward America because of misrepresentation of the life of other countries. Federal supervision of pictures exported: none. General trend of pictures, according to the almost unanimous testimony: downward. Responsibility for this situation: upon four great corporations of producers who have established a virtual monopoly of the screen through block-booking, blind-booking, buying up strings of leading theatres, and employing a public relations office under Will Hays to stave off censorship, give the news the "right slant," and to keep the public mollified. Power of Mr. Hays to veto films: none.—Condensed from Christian Century by Michigan Advocate.

At Maramon, in southern India, there is held every year a great feast of tabernacles. Twenty-five thousand or more people gather to hear spiritual messages.

The Romance of American Methodism

By PAUL NEFF GARBER

Defending the Faith

THE founders of Methodism were not narrow sectarians. John Wesley often repeated: "I am a member of the Church of England, but I love good men of every denomination." Once when speaking of the many religious sects Wesley said: "Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion?" Bishop Francis Asbury held the same tolerant views. He was friendly to people of all faiths. He was opposed to ecclesiastical quarrels. In 1791 he wrote: "I am clear that controversy should be avoided; because we have better work to do, and because it is too common when debates run high there are wrong words and tempers indulged on both sides."

The early Methodists were unable, due to the actions of the older denominations, to follow the advice of Wesley and Asbury. From the beginning of Methodism in America, the old established churches had shown toward it an attitude of disdain. The phenomenal growth of Methodism, despite this uncharitable spirit, caused the same churches to change to a policy of open hostility. During the first seventy-five years of its history, American Methodism was assailed from non-Methodist pulpits and denounced in books, pamphlets, and religious periodicals. Alfred Brunson, a pioneer Methodist itinerant, declared that the American religious leaders considered the Methodist preachers a set of outlaws, "whom any one had a right to attack, ridicule, or even annihilate in argument if he could."

The Calvinists were, perhaps, the most bitter opponents of Methodism. Their attack was mainly theological. The Arminian views of John Wesley were counter to the Calvinistic conception that salvation was only for those who were arbitrarily predestined by God. A determined effort was therefore made by the Presbyterian and Congregational leaders to discredit Methodism. At first the attacks were based upon argument but soon there arose a vindictive spirit. In 1811 a Presbyterian minister in Cincinnati, Ohio, wrote a pamphlet entitled, "Episcopal Methodism; or Dagonism Exhibited." He insisted that Methodists were "atheists, infidels, hypocrites, blasphemers, hellish monsters, vociferators, simpletons, fools, idiots, etc." While many books and pamphlets were written by Calvinistic theologians attacking Methodism, the "Century of Puritanism and a Century of Its Opposites" written in 1855 by Parson Cooke, the pastor of the First Congregational church of Lynn, Massachusetts, was perhaps the most virulent. In this work Cooke declared that Methodism tended to "Universalism, and all other isms; Unitarianism, Rowdyism, Spiritualism, Grahamism, Phrenology, Biology, Mesmerism, Mormonism, Fourierism, and Infidelism."

The enthusiasm of the Methodists was the basis for further attack by the Congregationalists and the Presbyterians. The cultured Calvinists asserted that the Methodists were degrading religion by their revivals, camp meetings, and class meetings. Parsons Cooke contended that Methodism seemed to be framed to meet the tastes of depraved minds; that it labored not to lift men up to religion, but to lower religion to the depraved inclinations of men.

The Baptists vied with the Presbyterians and Congregationalists in their denunciation of Methodism. Their attack centered about the mode of baptism, the baptism of infants, "close communion," and ecclesiastical polity. The Methodists were assailed for not baptizing by immersion. Baptists who knew only one Greek word, "baptizo," would argue for hours that "baptizo" meant baptism only by immersion. "The Baptists," said Peter Cartwright, "made so much ado about baptism by immersion that the uninformed would suppose that heaven was on an island and there was no way to get there but by diving or swimming." He further claimed that the Baptists would follow after the Methodist itinerants, crying, "Water! Water! Water!" and that during the absence of the preachers at other points on the circuit the Baptists would attempt to rush the Methodist converts into the water.

The most severe Baptist attack upon Methodism was made by Reverend J. R. Graves, editor of "The Tennessee Baptist." In 1855 Graves published a book entitled, "The Great Iron Wheel; or Republicanism Backwards and Christianity Reversed." It is perhaps the most repulsive book ever written against Methodism. Graves asserted that Methodism never had and never would save a soul, for it was a human invention, "the grand-daughter of Rome, the grandchild of the 'Man of Sin and Son of Perdition!'" He maintained that a Christian who entered a Methodist society surrendered all his right as a man and as a Christian and jeopardized his moral character. This scurrilous book nevertheless was enthusiastically received by the Baptists of the Southern States.

The Protestant Episcopal Church also turned its literary artillery upon the Methodists. The leaders of that denomination claimed that since the Methodist episcopacy was not founded upon apostolic succession Methodism had no right to use the episcopal form of government. They pronounced Wesley's ordination of Dr. Thomas Coke and Francis Asbury's elevation to the episcopacy at the Christmas Conference of 1784 to be illegal acts. It was contended that the Methodist ministers, not having received valid ordination, could not administer the sacraments. A pamphlet entitled, "Tracts for the People, No. IV," printed and widely circulated by the Protestant Episcopal Church, stated: "Methodism is not a church—has no sacraments, has no ministry, no divine warrant." As late as 1862 President S. Y. McMasters of St. Paul's College, Palmyra, Missouri, wrote a novel called "A Methodist in Search of the Church." This book represented a young Methodist minister coming to the conclusion that the Methodist Episcopal Church had no valid ecclesiastical standing. He then joined the protestant Episcopal Church where he found happiness and was no longer troubled with doubts as to the true church.

The smaller and younger denominations (with the possible exception of the Society of Friends) joined with

the leaders of the Presbyterian, Congregational, Baptist, and Protestant Episcopal churches in their denunciation of Methodism. The Methodists were everywhere spoken and written against. The Roman Catholics assailed them as being heretics. The Disciples of Christ, first known as the Campbellites, criticised the Methodist mode of baptism, while the Universalists, who believed in the final salvation of all mankind, ridiculed the Methodist ministers for their teachings in regard to the future punishment of sinners.

In the face of such attacks it was difficult for the Methodists to avoid controversy. The attitude of the older churches made it necessary for the Methodist clergy to defend their church. Methodism was forced to take the field as a controversialist or be branded with cowardice. Methodist preaching became polemical.

A surprise awaited the opponents of Methodism when the circuit riders entered the lists. Men formerly considered as easy targets for attack became forensic giants; became defenders of the faith; became the victorious champions of the Methodist doctrines and usages. The Methodist preachers became militant. They began to obey their ordination promise to "drive away all strange and false doctrines." James McIntire announced that he was ready to meet "any man, at any time, anywhere between Mt. Vernon and the lakes, to debate by the day, or the week, or during life." Anning Owen of the Genese Conference put the following passage in all of his public prayers: "O Lord, put a stop to Mohammedanism, Heathenism, Atheism, Deism, Universalism, Calvinism, and all other Devilisms." When the new series of the Methodist Magazine and Quarterly Review began in January, 1830, a new tone became apparent. The editor declared that the periodical would now be open to the "vindication not only of the doctrines, but of the institutions, discipline and polity of the Methodist Episcopal Church."

Methodist scholars arose who could answer the Calvinists. President Wilbur Fisk of Wesleyan College in 1837 replied to them in a book entitled "The Calvinistic Controversy." When the Presbyterians of Ohio began in 1840 to circulate "Annan's Difficulties of Arminian Methodism," the Methodists countered by distributing a controversial work, "The Dagon of Calvinism." The Methodists coined their historical definition of Calvinism: "If you seek religion, you can't find it. If you find it, you won't know it. If you don't know it you have got it; and if you have got it you can't lose it; and if you lose it, you never had it." Many of the debates with the Calvinists ended as did the one at Reading, Connecticut, where the Methodist cause was defended by Jesse Lee. It is related that on the day after the debate, a tinker came to Reading in search of work. He was informed that there was not much broken ware there, but if he "could mend the Saybrook Platform, in which a Methodist preacher had knocked a sad hole, he might realize a good price for his services."

Many were the public debates between the Methodists and Baptists prior to the Civil War. Typical topics of discussion were: "Who are the proper subjects for Christian baptism? What is the Scriptural mode?" Some of the arguments reached the witty and sarcastic stage. George Harmon always demanded that his Baptist opponents explain who baptized John the Baptist. Peter Cartwright's interrogation on the question of infant baptism was: "If there are no children in hell, and all young children who die go to heaven, is not the church which has no children in it more like hell than heaven?"

The insults heaped upon Methodism by J. R. Graves did not go unaswered. William G. Brownlow, in "The Great Iron Wheel Examined," proved himself able to cope with Graves, both as to argument, and (although not to the credit of Brownlow) with Graves's scurrilous remarks. One of Brownlow's statements was: "I propose to show that Graves has perpetrated TWENTY-FIVE FALSEHOODS in one chapter of his book, a short chapter at that, composed of only twelve pages, making more than two lies to a page." Of Graves he wrote: "For several years past in portions of several states with an unearthly din this man has been barking, neighing, braying, mewing, puffing, swaggering, strutting; and in every situation an offensive smell to gentlemen of refined tastes and Christian habits has gone with him!" The Graves-Blownlow controversy was the acme of all Methodist-Baptist quarrels. At the close of it the leaders of both denominations were ashamed of the spirit exhibited. Needless to say, however, no man during the lifetime of Brownlow ever again adopted Graves' method of attack.

Methodism replied to her other opponents. In 1820 Nathan Bangs answered the Protestant Episcopal Church in his "Vindication of Methodist Episcopacy." William Phillips countered the Campbellites in "Campbellism Exposed; or Strictures on the Peculiar Tenets of Alexander Campbell." In a debate at Dunkirk, New York the Methodist preachers so routed their Universalist opponents on the subject of future punishment, that one of the Universalist debaters upon departing was heard to remark that if there were no hell there ought to be one for the Methodists.

Modern Methodists regret that there ever had to be controversy between the evangelical denominations of America. The early Methodists, however, did not start the quarrels, but on the other hand they did not evade the issues when forced upon them. The attacks upon Methodism, however, proved to be a blessing in disguise. The great debates, and the controversial literature helped to advertise Methodism and to make known the correct views of Methodism as to doctrine and polity. The Methodists themselves became better informed as to their distinctive beliefs and practices. Methodism continued to grow in numbers and power during the entire period of denominational controversy.

"Enforcing Discipline" will be the title of Dr. Garber's next article.

A PRAYER FOR COURAGE TO FACE REALITY

God of all power and Ruler of all worlds,
Save us, we pray Thee, from empty sentiment,
From the impulse to cover naked facts
With a false clothing of cheap and tawdry affection.

Give us a resolution to know the truth at any cost,
And, having known it, to transform it into another truth,
another ream of reality,
In which Thy will shall reign; that so cruel facts may be
seen to be merciful facts,
And this harsh world become Thy Kingdom of Heaven.

—From "Prayer for Use in an Indian College."

The members of President Hoover's Cabinet are all churchmen.

BISHOP FISHER'S WITHDRAWAL

By Dr. Claudius B. Spencer.

(Editorial in Central Christian Advocate, June 4, 1930)

But let us not miss the meaning of it all. (a) In Methodism the episcopacy is unique. It is an office and not an order. It is apostolic not through "apostolic succession" but through apostolic qualities.

(b) The episcopacy in the Roman and Anglican communions is inherited—they say. It was instituted by the apostles and has come down by a continuity of bestowment from the apostles themselves. This is a pleasant historical fiction, pleasant but fictitious just the same; indeed the historical basis for apostolic succession may be said to be abandoned by Anglican scholars themselves.

Our episcopacy is created, as was the episcopacy of Alexandria, by the body of prebyters or elders.

(c) The episcopacy of the Anglican and Roman communions is monarchical and irresponsible—they say. Our episcopacy is responsible and accountable to the body that elects its occupants.

This is only half truth, however, because the Anglican bishops and the Roman Catholic bishops in practice are not monarchs, in fact are not as powerful as bishops in the Methodist Episcopal Church. The Lord Bishop of Birmingham in England is this minute threatened with imprisonment because he refuses to assign a certain priest selected by the vestry to a church in his diocese, and a Roman Catholic archbishop not so long ago found himself powerless to remove a most distasteful priest who was the irremovable rector of a church in his diocese.

(d) At the same time the Methodist Episcopal bishop has a monarchical appointing power in case he determines to use it—a power as it were of life and death.

(e) Bishops of all three of these communions can resign from their office. The bishops of the Roman and the Anglican bodies cannot resign form their "order." That is eternal. Indeed Bishop Randolph S. Foster, when he was relieved from the office and some demurred, replied that the robe of episcopacy was his still and would be in the Judgment Day.

Bishops often resign from the work of the episcopacy. Bishop William Lawrence of Massachusetts is a recent illustration; if Roman Catholic bishops who were members of an order, for example, the Dominican or Franciscan, resign, the bishop returns to the lowly place he had as a member of the order and becomes a simple "brother" like the others under the abbot.

In a sense that is what Bishop Fisher has done. He resigns from the "work" of a bishop and from membership in the board of bishops and hands back his right to the appellation; he becomes a member of the annual conference from which he was elected and consecrated, laying aside the emoluments as well as the distinction of the purple gown.

What Bishop Fisher's resignation has done is to give a new, and a needed, appraisal of our Methodist episcopacy. It shows by a powerful impact on imagination and reason that the characteristics of the episcopacy are seen to be simply a form of service, that its notes should be those of the shepherd's crook rather than the monarch's rod; that its notes should be humility, charity—we might almost add, poverty. There is nothing anywhere in the portrait that tolerates pomposity. "In the Middle Ages, once a year the humblest choir boy was invested with the episcopal robes and the actual bishop served as his acolyte." All pontifical pomp is a Christian absurdity. It is this Bishop Fisher has dramatically called back our attention to.

The Methodist Episcopal Church has never had an episcopal group more democratic or brotherly, more anxious to harness themselves in with the brotherhood—more zealous in leadership, not as dictators but as counselors and co-partners.

And the resignation of Frederick B. Fisher from the great office of the episcopacy only lends a dramatic reassertion of the principle that after all leadership is itself a form of service.

REV. J. C. POSTELLE

Rev. James Coachman Postelle was born in York, S. C., October 21, 1854, and died in Lenoir, N. C., June 23, 1930. His early life was spent in Lincolnton. Later the family removed to Asheville, and in 1886 Brother Postelle was received on trial into the Holston conference and held pastorates at Mars Hill, Franklin circuit, Cove Creek, Clear Fork and Cedar Bluff until 1892, when he transferred to the Western North Carolina conference, where he served as pastor on Monroe circuit, South Fork, McAdenville, Lilesville, Rock Springs, Table Rock, Fairview, Franklin circuit, Macon and Gold Hill in the order mentioned until 1906, when he transferred to South Georgia conference and there served Oglethrope, Ocilla, Richland, Statenville, Valdosta and Mill Town until 1913, when he returned to this conference, where he served as pastor in the following fields: Prospect, Lenoir circuit, Olin, Sulphur Springs, Spruce Pine, Burnsville, Henrietta, Gilkey and Old Fort until 1926, when, after forty years of constant service, he was granted the superannuat relation.

His father, the late Rev. James H. Postelle, was one time member of the South Carolina conference, as was his grandfather, Rev. Jehu Postelle, and the ministry of these three covered the period from 1811 to 1930. His great-grandfather, Captain Jehu Postelle, was in the brigade of Francis Marion in the war of the Revolution. The Postelle's were of Huguenot stock and the first of the name coming to America landed in Charleston in 1680 and our Brother Postelle was the eighth in the line from this pioneer. His mother, Mrs. Cornelia Wilson Postelle, was a sister of the sainted Jethro Wilson, late of Lenoir, and a niece of the late Joseph Wilson, the brilliant lawyer and distinguished citizen who was state solicitor in the old Salisbury district in the early half of the last century.

But Brother Postelle with every right to be proud of his forebears never boasted of his ancestry, but rejoiced rather of that spiritual birth which assured him of sonship to God through faith in Jesus Christ, for he had a rich Christian experience, and those who heard him preach knew that he felt in his own heart the mighty truths he uttered.

He was a good preacher, earnest, consecrated, aggressive and evangelistic. He was uncompromising for the truth as he believed it; he denounced wickedness in high and low places but always appealed tenderly to the sinner to turn to Christ. He wore no man's collar, thought his own thoughts, preached his own convictions without fear or favor, believed the Apostles' Creed as literally interpreted and was generally successful in winning souls to Christ. He was not regarded as a popular preacher, but all believed he was a conscientious and good man and he

thus commanded the high respect of the people. An examination of his record shows that most of his work was on circuits and that his salary was generally small, but his reports indicated good revivals, for during the twenty-five years he served in this conference his average salary was hardly $750, but during that period he added fully one thousand members to the church on profession of faith. The records are not available to estimate results of his work in the Holston and South Georgia conferences. He was fortunate in his marriage in 1889 to Miss Martha Frances Cook of Surry county, who was his devoted helpmeet through the long years of his ministry. They were both happy with each other and their home life was beautiful. 'Plain living and high thinking'' was the rule in their parsonage, and by economy and faith they reared three sons, J. A. Postelle of Charlotte, C. P. Postelle of Birmingham, and W. W. Postelle of Leeds, Alabama, and two daughters, Mrs. C. G. Weaver of Lenoir, and Mrs. F. S. Wearn of Charlotte, all of whom reflect credit upon their parsonage training. These with the widow still abide.

When superannuation came he settled in Lenoir, surrounded by friends and neighbors who appreciated and loved him.

He suffered much during the last days for he had a lingering malady and when the pain was tense he would often exclaim: ''Though he slay me yet will I trust him,'' and then sometimes when semi-conscious he would preach to those about him with all the fervor of former days. His wife and children nursed him with beautiful devotion and when the end came there was no fear, but unfaltering faith, as he passed from earthly suffering to the joys of that better country.

The funeral service, held in the Lenoir Methodist church, was conducted by the writer and Reverends R. G. Tuttle, J. M. Downum, J. S. Hiatt, W. E. Poovey, R. M. Courtney and W. M. Smith, after which the body was laid to rest in the Lenoir cemetery.

He was a boyhood friend of the writer and the friendship of the early days grew steadily with the years and was mutually tender to the end. May comforting grace sustain those upon whom this stroke falls most heavily.

William L. Sherrill.

WHERE CROWNS ARE LAID DOWN

After reading many columns relating the honors bestowed upon Admiral Byrd, we read these lines: ''The honors showered today on Rear Admiral Byrd were shared throughout by his wife and mother, and his young son, Richard Byrd.'' ''Honors shared by wife, mother, child!'' They shared his glory. They were thrilled by it. Their faces were bright with it. Their hearts were almost bursting with the joy and the glory of it. The supreme joy of a good man is to lay his crowns, every one, at the feet of wife, mother, child, and at the feet of his blessed Lord Jesus. When a good man is lifted to sit in a throne, his wife and mother and child share his throne: when he is crowned, the hands of angels place also on their brows diadems of light. One of the principal joys attached to the distinction of notable achivement is the glory it brings into the faces of those who love us best and most unselfishly. And old Virginia also lifts her head just a little higher as she write a new name among the immortal names of her past history.—United Presbyterian.

MY FATHER

By Dr. John W. Holland, Pastor First Methodist Episcopal Church, St. Paul, Minn.

I wonder if you would think it presumptuous in me to tell you about my father. We laid him away a week ago at the age of eighty-six.

He lived his entire life upon the farm where he was born, at Milton, Iowa. He was a farmer-pioneer. I learned that he bought the first harpoon hay fork, the first hay loader, the first six-foot mower, the first manure-spreader, that were shipped into his community. He brought to his township the first registered Shorthorn cows, and was finally the first to get a power sprayer for his fruit trees.

He was a community-minded farmer. For years he gave his time as member of the school board, and represented his county in the state legislature. He was always doing things for people for which he received no payment. Part of his happiness came that way.

He was a man of prayer. Things never pressed so hard but that there was time for family prayers. The hired help always participated in the family devotions. It was a rare thing that a man or woman came to our home to work and did not become a Christian. My mother stood devoutly for the same things.

Next to his home came his interest in the church. For forty-five years he was the leader of the choir. He used to say humorously, ''There are three kinds of choir leaders: the sensible, the sensitive and the senseless.'' For twenty-five years he was the superintendent of the Sunday school. I remember that he was usually the first to make his yearly pledge to the church and the first to suggest that he would give something extra for the deficit.

When I told him that I felt I should become a minister, he said to me, ''If you want to be a good minister, be a good man first.''

He became the president of a small bank. Through the bad judgmnt and dishonesty of the cashier, the bank failed. Then occurred a tribute to my father's religious honesty, another such case of which I have never heard. The depositors of the bank petitioned the court to make my father the receiver of his own bank. And it was done. Three of the pallbearers at his funeral were men whom he had helped through financial difficulties.

There are doubtless thousands of fathers like him. We need more of them. Few of us will be remembered with gratitude for what money or property we may amass and leave behind us, but for the goodness that was in us and the love that we liberated while we lived.

We younger Americans may know more than our fathers knew; we may ride faster and eat softer foods, but we do not seem to be able to improve upon the moral and spiritual qualities of their lives. They left a heritage in home, in state and in church that we will do well to preserve. In fact if we lose their moral fiber, nothing that we can build will hold together.

When Patrick Henry made his will, he appended this closing clause, ''And now, my children, there is one thing that I would I might bequeath to you and that is the Christian religion. With this, though I left you nothing you would be rich. Without it, though I left you the wealth of the world, you would still be poor.''

—Syndicated in American Farm Journals.

E. Hamilton Lee, air mail pilot, has completed a million and a quarter flying miles.

The Eternal Challenge

CHAPTER XXIII—MURIEL REDFERN AND EDGAR INCHCLIFFE

Joseph Hocking

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Muriel Redfern had not been seen in Ben's Cross for some days. On the morning following her conversation with Reuben Suteliffe she had left the town and gone no one knew whither; not even her housekeeper had any idea.

On the evening that Reuben had made his strange confession, however, Muriel arrived at Mow Cop station in Ben's Cross and made her way to her house.

"Aye, Miss Redfern, I'm glad to see you," her housekeeper greeted her. "I was beginning to think summat had happened."

"Why should anything happen?" Muriel asked.

"Nay, I don't know. Mr. Baron and Mr. Bolitho called here this afternoon," she added. "I think they wanted to see you specially."

"Did they say so?"

"Nay. But I reckon Mr. Baron wanted you to be at the prayer meeting that's to be held at Hanover tonight. You are just in time for it. Are you going?"

"No, I shan't be able to go."

"I hoped you would."

"Why?"

"I thought of going myself. From what I can hear, it will be a big meeting."

"Go, by all means. I am going out again."

"What, again, tonight?"

"Yes." And for the first time Mrs. Dixon, the housekeeper, realized a suppressed excitement not only in Muriel Redfern's voice but in her whole demeanor. Being a typical Lancashire woman, however, she made no comment.

"Then I will get my things on right away. It's nobbut seven o'clock, so happen I will get a good seat. Supper's on the table," she added.

A few minutes later Muriel Redfern got out her little car, which she had, after much heart struggling, persuaded herself to buy, and made her way out of the town.

"I wonder how he will take it," she said aloud, as presently she drove up to the gates of a big house.

"Is Mr. Inchcliffe in—Mr. Edgar Inchcliffe, I mean?" she asked, when at length the door of the house was opened to her.

"Yes, Miss Redfern." And the man eyed her keenly. "I doubt if he will see you, though," he added; "Mr. Edgar is not at all well."

"Is he alone?"

"Yes, miss. He kept his bed until about an hour or two ago. Then just after old Mr. and Mrs. Inchcliffe went to church he got up. He's in his own room now."

"Will you tell him I have called and that I want to see him particularly?"

"Certainly, miss."

The man had also noticed that Muriel was greatly excited. Her face was more than ordinarily pale, while her eyes burned with a strange light. Her voice trembled, too, and he could see she was much wrought upon.

"I wonder what's up, and what she wants to see Mr. Edgar for," Gregson reflected. A minute later he returned.

"Mr. Edgar will see you, Miss Redfern," he said; "will you come this way?"

On entering the room where Inchcliffe sat, the woman was startled by his appearance. He looked years older than when she had seen him a few weeks before. His face was pale and haggard, and she thought she saw a look of haunting terror in his eyes.

"This is kind of you to call," he greeted her politely. "Won't you sit down?"

The appearance of the room suggested that its owner was a man not only of wealth but of culture. Everything was in perfect taste, while pictures by eminent artists hung on the walls. In the book-cases were not only books by well-known authors, but also rare volumes which suggested a student. Handsome pieces of statuary, as well as costly bric-a-brac, were also scattered round the room. Near where Inchcliffe sat a cheerful fire was burning.

"It's a dark, foggy night outside," the woman said, "and it's pleasant to see a good fire. In Ben's Cross hundreds of people have to go fireless in this dreary weather."

Inchcliffe shrugged his shoulders. "It's their own fault," he said.

"Are you very well?" asked Muriel, eying him keenly.

"I know I am looking ghastly," he replied, as though divining her thoughts. "It's this eternal worry; this everlasting strike. I know the people hate me, and I daren't go out without being specially guarded. Such things tell upon one's nerves."

"Is that all that's troubling you, Edgar Inchcliffe?"

"All that's troubling me? What should there be else? Of course every business man is worried. What wonder, at such times as these? We are all threatened with the workhouse," he added with an attempt at a laugh; "for that matter, if the Bolshevists have their way, we shan't even have the workhouses."

"Is that all that's troubling you?" she repeated.

"What do you mean?" and he turned upon her almost fiercely.

"I have come to speak to you plainly," replied the woman. "I have got that to tell you which causes me great pain; but I have got to tell you all the same."

"What do you mean?" he repeated. "Is it—is it about Naomi Shuttleworth?"

"Perhaps it has to do with her, although not directly."

There was a painful silence for some seconds, then the man burst out angrily.

"Miss Redfern, you and I know each other pretty well. I have nothing to do with the mode of life you have adopted, however astonishing it may be that such as you should become a woman preacher. But I think it well for you to understand that my private affairs are my private affairs; and although you may be friendly with Naomi, my relations to her are my own business. I am sorry to appear to be rude. But, as you will see on consideration, I can hardly help myself."

Again the woman looked at him intently; noted his haggard, drawn face; his haunted-looking eyes. She saw,

too, how nervous he was; saw how his hands twitched, how restless he was.

"That man is in hell," she reflected. "He may try to hide it, but he is."

Aloud she said: "I have just come from Liverpool."

He looked at her questioningly, as much as to say: "What have I to do with Liverpool?"

She drew her chair a little closer to him, and then said slowly and quietly:

"Edgar Inchcliffe, I have just come from the woman who should be your wife."

He started as though stung, and then gave a quick glance round the room. He might have been afraid that some one was listening.

"My wife!" he said hoarsely. "Who should be my wife?"

"Bella Sutcliffe," replied the woman.

The light of battle came into his eyes. The woman's words had aroused many conflicting passions, but for the moment the determination to maintain his position as Edgar Inchcliffe, who desired to be paramount among the county families of the district, was strongest.

"What do I know about Bella Sutcliffe?" he asked angrily.

"You know better than I," was the reply. "I have been trying to find her for months. You know the circumstances under which she left Ben's Cross. It was less than a week ago that I heard where she was."

"I deny any knowledge of the woman," he managed to say. Evidently the man was fighting a great battle.

"Listen," said Muriel Redfern. "When she left Ben's Cross, I, as well as hundreds of others, wondered what had become of her, wondered why she had left so suddenly, so mysteriously. I was interested in her and I tried to find out. I asked her brother, but although I was sure he knew the truth, he would tell me nothing. As you know, I am not a poor woman, so at length I set agencies at work to try to find her. A few days ago I learned the truth. I discovered she was in Liverpool, and I went to see her."

"And you found her?" He said this breathlessly.

"Yes, I found her and her child—your child."

White as his face had been before, it became whiter now. The man looked like an animated corpse. For some seconds there was silence between them, then the light of battle came into his eyes again.

"Well, what of it? What has it to do with me?"

"You—you ask that! Did you know where she had gone?"

"I knew nothing; I have not heard a word from her since she left Ben's Cross."

"And why?" exclaimed the woman passionately. "When she found herself in trouble she went to you and you gave her money—"

"It was the end of everything between us," exclaimed Inchcliffe. "When I gave her that money my duty was done."

"Duty done!" cried the woman passionately. "Think a minute. Why did she leave you? It was because she loved you. It was because she was afraid to disgrace you. She knew your pride, knew that you were engaged to Naomi Shuttleworth. Knew that you desired to hold up your head as the great man of the district; and so because she loved you a thousand times more than you deserved to be loved, she determined to bury herself and her disgrace, so that your disgrace might be buried with it. That was why she left. She went to Manchester and buried herself in a slum. Her brother, Reuben, found out what had come to her and where she had gone; he went after her, and on her discovering this she fled to Liverpool, where he lost sight of her."

"Does he know where she is now?"

"He knows nothing. I have not told him yet. But this is a fact, Edgar Inchcliffe. That woman, after you had done her the greatest wrong a man can do to a woman, determined to sacrifice herself rather than that you should suffer. As I said just now, she knew your pride, knew your desire to be the great man of the district, and so she went away into the darkness and suffering for your sake. I don't know what you think of her, but she is one of the noblest women I ever met."

"Who told you this?"

"She told me. I had to drag the truth from her little by little, but at length I discovered it."

Again a silence fell between them, while Edgar Inchcliffe buried his face in his hands and appeared to be thinking deeply. Presently he rose to his feet and began to pace the room.

"I know I was a fool," he exclaimed excitedly, "and worse than a fool. But the girl was handsome and clever, and I paid her attentions; I flattered her and gave her presents. I did wrong. I know I was a contemptible cad, but there, what could I do? I couldn't marry her."

"Why couldn't you marry her?"

"Why? Consider our relative positions. Consider her education. Fancy my making her my wife!"

"Why not? She's a thousand times better than you are a man! She is superior to you—superior in every true sense of the word. She has suffered everything for your sake, while you, wrapped in the mantle of your own 'respectability,' and thinking only of your poor paltry pride, allowed her to suffer her disgrace and shame in silence. Edgar Inchcliffe, I didn't know a man could sink so low as that!"

"But I gave her money—plenty of money!" he urged. "She can't have been in want."

"Money!" cried the woman. "Money when her heart was breaking! Money when her name was a byword in the town! Besides, she did everything for love of you, and she loves you still."

"Loves me still! You can't mean that—you can't mean that!"

"But I do mean it. But for love of you she would have come back to Ben's Cross and made everything known. Can't you think, don't you realize? Bella Sutcliffe almost worshipped her sister, Nellie, and she has sacrificed her for you. She loved her brother, Reuben, and was proud of him; but she sacrificed him for you. For months she suffered in silence because of you, while you—Oh, I can't trust myself to say what I think about it."

"What must I do?" he cried at length, weakly and hopelessly.

"Do!" replied the woman. "There's only one thing you can do. Only one thing any man with the instincts of a man can do."

"You mean marry her?"

"Of course I do. Bring her back to Ben's Cross as your wife."

A new light came into his eyes; a light that transformed his face. Then doubt came, and Muriel knew that he was fighting a great battle.

"How can I?" he (Continued on page 29)



THE TRINITY METHODIST CHURCH, SOUTH GASTONIA

DEDICATION OF TRINITY CHURCH, GASTONIA

Trinity church was dedicated Sunday, June 29. At 11 o'clock the dedicatory sermon was preached by the first pastor, Rev. P. L. Shore, now of Norwood. At 3:30 in the afternoon Rev. R. A. Taylor, the second pastor, preached, and at 7:30 the third pastor, Rev. M. W. Heckard, now of Mount Airy, preached. F. C. Todd's orchestra furnished music for the morning service and also for the afternoon and evening services.

Present Pastor

At the session of the Western North Carolina conference held in Greensboro in 1924 Rev. J. R. Warren, present pastor, was sent to the Trinity charge. He is now serving his sixth year, a rather unusual fact in Southern Methodism where the four-year limit still obtains to a very large extent. That he has been returned year after year is the best possible indication of the hold he has on the people and of the splendid work he is accomplishing. When he came he found a faithful band of men and women, well trained in the work. He also found a big debt on the church. Through the faithful and untiring efforts of the members of the church the entire debt has been paid. Sunday of dedication was a red letter day in the lives of a lot of people who have worked incessantly to this end.

During the past two and a half years there have been three Sunday school superintendents, A. P. Richie, Zay Davis and J. H. Johnston. The present membership of the church is 335. During the past five years all assessments have been paid annually in full. During this period the church has raised and paid out in cash $24,072.

How the Church Began

At the session of conference in Greensbor in 1919 Rev. P. L. Shore was appionted to Trinity charge. There was no congregation, no church, no organization—just an opportunity for constructive work as visioned by Rev. H. H. Jordan, for several years pastor of Main Street church and later presiding elder of the district. When Mr. Shore arrived he had an appointment in his pocket but for some time had nowhere to hang his hat as a pastor. Through Mr. Jordan's efforts a lot had been secured on South Marietta street near where the South Marietta Street Baptist church now stands, but that was all. Later this lot was disposed of and a location was secured near the Victory mill where the present plant now stands.

Out of lumber furnished by some of the South Gastonia mills a rough tabernacle was erected. It had only walls, a roof and a dirt floor. The conference journal for 1919 shows that Marshall Dilling, now superintendent of the Smyre mills in East Gastonia, was Sunday school superintendent. The pastoral charge at that time consisted of two points, Trinity and South Gastonia. Mr. Shore, like John Wesley, united all the Methodists he could find into two classes and there has been a steady growth from that time until the present.



Rev. J. R. Warren, pastor of Trinity Church. He is now in his sixth year as pastor of this church.

At the session of conference held in Salisbury in 1920 Rev. R. A. Taylor, now pastor of West End church here, was sent to the Trinity charge. It was during his pastorate that South Gastonia was dropped and the efforts to build a congregation in the southern section of the city were concentrated at Trinity. He carried on the work in the tabernacle with the dirt floor. J. W. Atkins was superintendent of the Sunday school. Mr. Taylor served the charge two years and wrought well while on the charge.

New Charge Built

In the fall of 1922 Rev. M. W. Heckard was sent to Trinity. It was under his pastorate of two years that the new church building was erected. During Mr. Taylor's pastorate a parsonage was also built. The Sunday school was housed in the parsonage for a while, the tabernacle having been torn down to make room for the new church structure. Then the modern Victory public school building was erected nearby and the Sunday school and church services were held in it until the building was completed. Mr. Heckard marshalled his forces, set to work in earnest and built a plant large enough and well enough equipped to take care of a future growth.

A woman arriving in this country after a short visit to the Continent, was asked the usual question by the customs official at the landing port: "Anything to declare, madam?"

"No," she replied sweetly, "nothing."

"Then, madam," said the official, "am I to take it that the fur tail I see hanging down your coat is your own?"—Tid-Bits.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Hillsboro—A. J. Parker 5
Graham—J. W. Dimmette 3
Durham (Lakewood)—H. L. Davis 2
Rougemont—V. E. Chalfont 1

ELIZABETH CITY DISTRICT

◇◇◇◇Williamston—D. A. Petty 15
◇◇South Camden—H. B. Baum 11
First Church (Elizabeth City)—G. W. Perry 10
Pasquotank—W. J. Underwood 8
South Mills—J. M. Jolliff 6
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2
Edenton—A. W. Price 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5
Elizabeth—C. M. Lance 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2
Benson—B. H. Houston 2

ROCKINGHAM DISTRICT

7◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2
Pantego-Belhaven—E. W. Downum 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5
Aulander—S. S. Ellington 2

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Wilmington Ct.—A. J. Groves 5
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

7◇Hot Springs—R. H. Caudill 16
5◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12
Henderson Ct.—J. M. Green 5
Flat Rock-Fletcher—R. H. Kennington 4

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 20
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J. W. Moore 19
◇E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
Centenary—G. A. Stamper 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Old Fort Ct.—O. P. Routh 4

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

Morganton (N. Forest)—A. A. Kyles 2
Robersville—R. A. Sisk 2
Crossmill—Jasper N. Snow 2
Hendersonville—A. W. Lynch 3

MT. AIRY DISTRICT

◇◇Central (Mt. Airy)—C. S. Kirkpatrick 29
7◇Jonesville—C. A. Morrison 25
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2
Draper—G. E. White 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Maiden—R. S. Howie 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 4
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Walkertown—W. R. Ware 8
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
Murphy—H. P. Powell 11
◇◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Sylva—G. B. Clemmer 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT
South Camden ..... H. B. Baum

GREENSBORO DISTRICT
New Hope ..... A. C. Waggoner
Ramseur ..... G. W. Williams

MT. AIRY DISTRICT
Central ..... C. S. Kirkpatrick

ROCKINGHAM DISTRICT
Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT
Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WILMINGTON DISTRICT
Wilmington Ct. ..... A. J. Groves

WINSTON-SALEM DISTRICT
Marvin ..... T. B. Johnson

ROWLAND REMODELS PARSONAGE

If you are in need of a supply of leather wing bats do not apply to the occupants of the Rowland parsonage. Until recently the supply was far greater than the demand but it is vanished now. So have the setting up exercises in time of rain. Though beset by boll weevil and far outnumbered by Presbyterians, the Methodists got busy and remodeled the parsonage so as not to give any place for bats, but a splendid home for the preacher and his family. These people are hereby publicly given credit and thanks for their efforts toward making the parsonage attractive and comfortable.

The general remodeling was done by all three of the churches on the charge. Then the members of the missionary society at Rowland remodeled and finished an excellent living room. The society at Centenary did up a bed room and the one at Purvis helped on another. So the work has gone on. Thus the parsonage is far from what it used to be—and nobody is weeping, lest it be for joy.

Come to see us. We will let you look at it. Jesse H. Lanning, Pastor.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

A GOOD BEGINNING

Our first district training week program turned out very satisfactorily, ten schools being conducted the week of June 22-27, most of them in the Fayetteville district. The following table indicates that over 200 people were officially enrolled; many more attended the classes.

Charge	Instructor	Enrolled	Credits	Schools Rep'ented
Carrboro	Grisham	43	37	1
Grimesland	Council	37	23	4
Hemp	Baker	16	15	4
Stedman	Shell	26	13	2
Siler City	Sharp	20	10	2
Princeton	Wilson	19	9	4
Newton Gr've	Keene	14	8	1
Elizabeth	Carruth	10	6	1
Carthage	Funk	24	6	1
Totals		209	127	20

In addition to these nine, Miss Lucy Foreman, of the General Sunday School Board, conducted a school at Person St. church, Fayetteville, thirty or more people attending. We have not yet receved a report on the number who are to receive credit as a result of this week's work.

PASTORS ARE PLEASED

Many reports have been received from pastors concerning the work done in our Cokesbury training schools. The following is from Rev. M. W. Lawrence, of Carrboro:

"Our Cokesbury class under the leadership of Brother Roy Grisham closed last night with 37 people completing the requirements for credit. Our church is very proud of this record, and I feel that we have been helped by the school.

"In behalf of the Carrboro Methodist Church let me express to you, to the Sunday School Board, and to the Duke Endowment our appreciation for sending to us the man that you did. Our people fell in love with him and wished that he could have stayed longer. He is a fine Christian worker, thoroughly consecrated to the work, and thoroughly prepared to make his messages live. His conduct on the field has been such that he inspired us all and has made us feel that we are better for having had him in our midst.

"Following are the things which our people feel that we can improve in our Sunday School: (These are just as they themselves indicated) 'being on time, worship program, evangelism, welcome strangers, co-operation, regularity, everybody studying lessons, substitute teachers, sincerity, workers' council, program of work, and further training'.

"We were glad to have you with us for a few moments Thursday night, and we may call on you again soon. I may call on you, if convenient with you, to help us on Sunday, July 6 to organize our workers' council."

"BROTHER COUNCIL JUST FINE"

Rev. W. B. Humble at Grimesland, where about twenty-five took training under Rev. Raymond W. Council, writes as follows:

"Brother Council is just fine and on the job. I am sure all feel that no one could have done better work than he. I am sure the work done here will be of lasting good, and our two Sunday schools that took part in the school will go in the standard type soon. Thank you for your interest and service in making this possible."

"WILSON DID HIS PART"

From Rev. J. D. Stott, Princeton, comes the following concerning the work of Rev. Raymond E. Wilson, who conducted a Cokesbury school at Fellowship Church:

"I wish to thank your for sending us such a fine man to teach the class for for us last week. Mr. Wilson certainly did his part well. He is efficient in his work, interesting as a teacher, and a most likeable fellow to be with. You could not have sent us any one with whom we would have better pleased."

ELLERBE INSTITUTE

Three schools of the Ellerbe charge, of which Rev. J. C. Whedbee is pastor, were represented in the institute in Ellerbe church on Tuesday, July 1, at which many problems were discussed and unusual interest was shown. Taking part in the discussions, in addition to the pastor and superintedents of the charge, and the writer, were Rev. J. R. Church, Rev. Raymond E. Wilson, Rev. M. C. Ellerbe, and Rev. Leon Russell. Rev. H. C. Smith, the presiding elder, was kept away on account of the illness of a brother.

"We have had one of the most interesting classes this week I have ever been privileged to attend and teach. We ran all week in competition to preparations for the fourth of July program that took quite a few of our young people that we would have had otherwise. I greatly appreciate the faithfulness of Mr. T. B. Beal, who drove up for class from Bear Creek, and he took also my Program of Work "D" and said he would put it to work at Meroney's Church."

E. M. Sharp at Siler City.

"Brother Tilley seems to think the school was up to what he had hoped. For my part this has been a good starter for the ten weeks."

Cecil A Baker at Hemp.

"It seems that we had a very good school, and some of the people expressed great surprise that so many became interested enough to take credit. They hardly knew they were capable of doing it—it seemed. The people were very kind, and of course we appreciate that. As you notice we had a few outside the Methodist church taking credit. I am hoping that as a result both the Simpson and the Grimesland church will reorganize their Workers' Council, and from their talk in class and privately I believe they will. Perhaps more interest will be taken in promotion day and recreation—these along with the Workers' Council are three great needs."

Raymond W. Council at Grimesland.

"The week has been a success, I think. The revival services lend an influence well felt.

"The afternoon meetings cut our attendance in half, I think, but any way we had an enjoyable week."

Raymond E. Wilson at Princeton.

OUR INSTRUCTORS HAPPY

Our Cokesbury training instructors who are conducting from eight to ten Cokesbury training schools each week this summer are quite happy in their work. Each of them reports interesting experiences and worthwhile results. Following are a few excrepts from their reports:

"The best all round class that I have taught closed last night. Rev. and Mrs. Lawrence spared no effort in making the class 'go over'. Some of the accomplishments are:

1. Program of Work "D" adopted. Sold the Sunday school a copy.
2. Will organize Workers' Council on Sunday, July 6.
3. Will quit having opening and closing exercises in the Sunday school and will start using prepared worship programs. (The class suggested and agreed to start to work as a Sunday school on the above.)
4. Dual Special presented.
5. Sixty visits made. At each a few statements were made or a general discussion of Sunday school work occured. Adults that were not members of the class were found to be discussing the questions given for papers.
6. Encouraged the Daily Vacation Bible School. (Enrollment 108).
7. Survey was taken recently and pastor has been using the information.

P. S. Consumed two gallons of ice cream and flock of chickens.

Roy A. Grisham at Carrboro.

SCHEDULE FOR JULY 13-18

Nine Cokesbury schools are to be conducted next week. The charges, places where the schools will be held and the instructors are as follows:

1. Wallace-Rose Hill at Rose Hill, Rev. C. A. Baker
2. Town Creek at Zion, Rev. John R. Church

(Continued on page 31)

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

COKESBURY TRAINING SCHOOLS

What little writing is done by your Extension Superintendent for the next eight weeks will be mainly about Cokesbury training schools. But I know of nothing in the Sunday school field that should be of more interest to Methodists of Western North Carolina than this series of about fifty-five Cokesbury training schools in ten weeks. Our standard training school work has revolutionized the work of religious education in our department Sunday schools, but it has failed to reach probably seventy-five per cent of our Sunday schools. Our Cokesbury training work, though not yet five years old, is reaching out rapidly and giving the workers in our smaller Sunday schools an opportunity to train themselves for better Christian service, and these workers in the smaller schools are availing themselves of this splendid opportunity. Last year fifty-five Cokesbury training schools were conducted in this conference in which more than 1,700 Sunday school workers earned certificates of credit. This means that more than 1,700 workers thought enough of the work they were doing in the Sunday school to give one week of study to it. This year we are hoping that our credit list will go well beyond the 2,000 mark.

Believing that this work was very much worthwhile, the Duke School of Religion gave to us five of their choice young men to work in these schools during the summer. These boys entered into this work on June 22nd and no group of boys ever went at anything more enthusiastically. Some of the pastors have reported on the first week's work and the reports have been very gratifying. It seems that these instructors are going to justify the faith put into them by the Duke School of Religion and members of the Western North Carolina Conference. If all the young men sent out from Duke measure up to these five, Methodism will not suffer when the leadership of this great church is turned over to them. Along with a wonderful educational background they have both religion and vision. We should, every one, thank God reverently for these fine leaders.

HOPEWELL

Rev. Charles P. Bowles taught "The Small Sunday School, Its Plans and Work" to seventeen of the workers in the Hopewell church on the Randolph circuit. Twelve of these workers attended all the class sessions, read the book, wrote the papers and earned certificates of credit. One other worker will receive a deferred credit. Brother Bowles, in his report of the school to this office, spoke very highly of the way the people received him at Hopewell and thinks that a great deal of good was accomplished in the school.

CONCORD

Rev. D. D. Holt reports that he had an enrollment of eighteen in his school at Concord church on the Uwharrie circuit, with twelve of these earning certificates of credit. Brother Holt taught the course on "Pupil Study." One very interesting thing about this school is the fact that four Sunday schools were represented in the credit column. The pastor, Rev. J. A. Howell, leading in the work, took a credit along with his workers. As usual, Brother Holt won his way into the hearts of these good people.

DENTON

Rev. G. R. Stafford taught "The Small Sunday School, Its Plans and Work," at Denton, where Brother A. S. Raper and twelve of his workers enrolled. Eleven of this number did work for credit, the pastor being among the credit students. Brother Stafford spoke very highly of the way the pastor backed up this school. Representatives from three Sunday schools joined in this good work.

MT. TABOR

Rev. F. J. Stough, assisted by Rev. E. R. Shuler, ran a double-barrel school at Mt. Tabor on the Forsyth circuit. Bro. Stough taught the course on "The Life of Christ," in which course nineteen workers enrolled, and eighteen received credit. Bro. Shuler taught "The Small Sunday School, Its Plans and Work," in which course eight enrolled, six of whom earned credit. This gave twenty-four credits out of an enrollment of twenty-seven. The other three are taking examinations on the work and will receive their credits later. While the school was not so large, the instructors were highly pleased with the fine type of work done in the school.

COLERIDGE

Although Brother Greenwood's report has not yet reached me, I have a verbal report of the work he did at Coleridge. Brother Grigg and seven of his workers enrolled in this school, five of them doing the work for credit.

OAKBORO

Rev. F. J. Stough, the "teaching pastor," has again come to bat. He taught the "Life of Christ" to a group of his workers at Oakboro, and ten of these earned certfiicates of credit. This is a little more than fifty credits that have been earned on Brother Stough's work this year without any cost whatever to the Sunday School Board. He believes that a trained leadership is good for any church, large or small, and when he stops on a circuit, training work begins. Our hats off to him in this good work!

ST. JOHN'S

St. John's Sunday school on the Troutman circuit is not large in number, but it is very much alive. Brother John Cline, pastor of this work, feeling that a Cokesbury training school at this place would be very, very profitable, asked that we give him a school. Rev. C. O. Kennerly went to these workers on May 25th and had a very interesting time with seventeen of them discussing the "Sunday School Worker, His Life and Work," and he reports that it was an excellent school in every respect. This is just another instance of where earnest Sunday school workers in a small Sunday school appreciate the opportunity of a week's study of their problems.

TRINITY

Rev. W. R. Kelly and company, on the Randolph circuit, are fine people to work with. On Sunday afternoon, June 1st, Rev. S. M. Needham and your Extension Superintendent opened a school at Trinity for the workers on the Randolph circuit. In this school your Extension Superintendent taught the "Small Sunday School, Its Plans and Work," in which eleven credits were earned by the Sunday school workers. Rev. S. M. Needham taught the course on "The Life of Christ" in which twenty earned credit. Representatives from five Sunday schools took part in this school. The pastor and superintendent seemed well pleased with the work done in this school and went on record as favoring another school next year with the assurance that we could have from forty to fifty credits. Of course we are going back and follow up the good work already started.

COX CHAPEL

The third Sparta Circuit Cokesbury Training School was conducted June 8-13 at Cox Chapel, over in Grayson county, Virginia. Rev. S. D. Schofield, of Warrensville, taught the course on "Pupil Study." There were thirty-one people enrolled in this training class and twenty of the number enrolled did all the required work for credits. The school, from all reports, was a success. Miss Flora Black, who is superintendent of this wide-awake little Sunday school back in the Blue Ridge mountains of Virginia, is largely responsible for the success of the school. I know of no one who works more diligently for the success of their Sunday school than does Miss Black. She was placed in charge of this Sunday school when it seemed that it was about to have its doors closed. It would be a great day for the Sunday school work in our conference if more workers of her type could be enlisted to help revive some of our weaker Sunday schools. Congratulations to Miss Black and company.

FROM THE DIARY

Unless one should follow this work very closely, he would not begin to realize the amount of work and travel involved in this great Sunday school pro-

(Continued on page 29)

SOME IMPRESSIONS OF THE PASTOR'S SCHOOL AT DUKE

That atmosphere plays a decided part in the religious and social life of men is a truth which time and experience have confirmed. Atmosphere has more to do with our religious life than most of us imagine. I got the impression that there was a little different atmosphere at Duke University this year. And my feelings were confirmed by the testimony of others who seemed to have had the same experience. Possibly the atmosphere has been changing every year. Yet to some of us it seemed more decided this year. Do doubt something can be said for a change in our own attitude. I am not thinking alone of the pastor's school when I speak of the change of atmosphere. The summer school for teachers has had something to do with it. Some of us felt, or seemed to feel at least, that there was a soberness of purpose manifested by preachers and teachers alike which was unusual. I wonder sometimes if we realize the fact that the Methodist preachers and the public school teachers of North Carolina have a common task in many respects. What we are able to do with the young people of the state in a religious way depends in a large degree upon what the public school teachers do for them.

The management of the pastor's school planned an exceptionally fine program this year. Some of us were a little dissatisfied with it at first. The printed program did not show up for its real worth. Some of the men expressed themselves as not finding the courses very attractive until they got into them. What I am trying to say is that the courses were richer and fuller than they appeared to be from the printed program. They were better on the inside than on the outside.

The inspirational addresses which are always one of the popular features of the pastor's school were never better than this year. All the speakers brought splendid messages. These addresses seemed planned to fit into the whole program of the school in a fine way. The comments one heard here and there on the campus were to the effect that the work of the class room was the best yet. Many of the preachers have not always been pleased with what has gone on in the class rooms. It is nothing but justice to say that there was less dissatisfaction this year than I have observed heretofore. Doubtless much of this is due to a change of attitude of the preachers themselves. When we emphasize our agreements and minimize our disagreements our differences soon disappear. It is an unusual privilege to sit in class with Dr. Elbert Russell. Two lectures in his course in the "Life of Christ" will not soon be forgotten. One of them by Dr. Russell himself and the other by Dr. H. E. Spence. Of course all of the lectures of Dr. Russell were good, but his discussion of the events which took place during the last day that Jesus taught in the temple was sublime in its simplicity. Dr. Spence spoke one day, in the absence of Dr. Russell, on the Cross. I do not know all the literature on the cross, but I doubt whether more and better material could be gathered into one hour's lecture than Spence had in his. One feels that if he has not found the meaning of the cross that we just about as well give up looking for it.

The dinner programs were new features injected into the pastor's school this year. They have proved a success from the beginning. They were an experiment and they have justified their place in the pastor's school. No doubt they will be made a permanent feature.

Without doubt one of the most valuable benefits derived from the pastor's school is the fine fellowship we have one with another. There are a few, and their number is growing less, who do not have sufficient confidence in their own dignity that prefer to remain a little starchy, but they are good fellows and will yet respond to kind treatment. As we come to know each other better, notwithstanding some painful discoveries sometimes, we learn to sympathize more keenly and in love forgive each other.

C. B. Culbreth.

WORK AT CARRBORO

The two weeks' program of religious education was brought to a close Sunday night, July 6, when 117 certificates of credit were awarded to the children and to the adults. From June 22 to June 27 Rev. Roy A. Gresham, student in the school of religion of Duke University, taught "The Sunday School Worker, His Life and Work" to a class of 43 members. Of those working for credit 37 received credit. Approximately 20 per cent of our Sunday school enrollment received Cokesbury credits. An unusual interest was manifested by every one who attended, and each one is grateful to the Duke Endowment for sending to us the type of worker as Brother Gresham. At the last session of the class the people were given an opportunity to state in what way this Cokesbury course could help our Sunday school. Among the many suggestions made was the need of a workers' council, so we had Mr. L. L. Gobbel with us to help in the organization of the council. Other definite steps will be made immediately to make the Sunday school a more effective evangelistic agency in our community.

On June 23 our daily vacation Bible school began—the first in this community—and continued for two weeks. Approximately 120 children attended for one day or more. Eighty of the 100 who were officially enrolled received certificates of credit. Special mention should be made of the faculty of 14 teachers and helpers who entered into the work with an enthusiasm and a love that made the school a success. The children were also enthusiastic and did a very fine piece of work, as was exhibited in the commencement program Sunday night. We hope that next year we can have our school on a community basis, for it is the conviction of our workers that we can reach 250 children.

M. W. Lawrence.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

SENIOR ASSEMBLY AT LAKE JUNALUSKA

With two hundred and twenty-three leaguers and visitors present in the Sunday School Cafeteria on Monday evening, the opening banquet of the Senior Assembly was a most successful one. Rev. Ralph E. Nollner, superintendent of the Methodist Assembly grounds, gave a rousing speech of welcome. This was ably responded to by Mr. John D. Kille of Asheville, retiring vice president of the conference. Mr. A. C. Tippens, assistant business manager of the general Sunday school board, whose buildings and grounds we occupied, also brought words of welcome. Greetings were given by the various members of the faculty and leaders. We were especially favored in having as our guests Dr. W. F. Quillian and Mrs. Quillian. Dr. Quillian is general secretary of the newly created general board of Christian education. Among the many interesting things which he told us was the assurance that the principles and purposes of the Epworth League are to be preserved in the correlated program of activities in the local church.

The morning watch as led by Rev. Nat G. Long and the evening vespers as led by Rev. B. Frank Pim proved high spots on our highly spiritual program. Each of these men led in one evening platform period with an address. Quiet but deep conversions occurred in each. The climax of the spiritual tone came on the closing evening in the consecration service. Numbers stepped out on the proposition of full time service while the entire group rededicated themselves to Christian faith and activity.

The work done in the classes was earnest and inspiring. Almost every class held a perfect record of attendance and credit. This work along with platform and other requirements resulted in the award of certificates bearing two units of credit to 215 students. These formed a circle about the auditorium as they received their certificates, joined hands and adjourned with "Blest be the tie."

An unexpected and high privilege which the assembly enjoyed was the hearing of a masterful address by Dr. Linley Gordon on the subject of "Disarmament." He was speaking under the auspices of the Board of Temperance and Social Service. Bishop Cannon desired he should have a large audience as well as that our leaguers might enjoy the benefit of the message, hence we packed the auditorium of the Educational building for this unusual treat.

The policy and budget for the year were adopted in the business session on Friday. We will publish this in a later issue. An impressive service was the installation of the new officers by Mr. Pim. This also was on Friday morning. The officers as elected and appointed are as follows: President, Rev. J. Chalmus Grose of Belmont; vice president, Robert J. Griffith of Winston-Salem; recording secretary, Annie Goff of Winston-Salem; treasurer, Joe D. Thompson of Mooresville; Epworth Era agent, R. Ray Jones of Greensboro; commissioner of missions, Madge Craven of Ramseur; Supt. of life service, Gertrude Clay of Winston-Salem; director of recreation, Rev. Herman F. Duncan of Charlotte; Supt. of Hi-League, Mrs. G. G. Adams of Mooresville; editor of League page, Rev. G. G. Adams of Mooresville.

District Secretaries

Asheville—Martha Evans, West Asheville.

Charlotte — M. Catherine Gardner, Charlotte.

Gastonia—Thelma Rhyne, Belmont.

Greensboro—Mary Wooters, Greensboro.

Marion—Mae Pitts, Glen Alpine.

Mount Airy—Marian Stafford, Stoneville.

Salisbury—Lewis T. Lanier, Kannapolis.

Statesville—Malcolm Reese, Hickory.

Waynesville—Eloise Fain, Murphy.

Winston-Salem—Blanche Gluck, Winston-Salem.

Hi-District Secretaries

Asheville—Fred Felmet, Asheville.

Charlotte—Elizabeth Woodward, Charlotte.

Gastonia—To be appointed.

Greensboro—Mary J. Allen—Gibsonville.

Marion—Pansy Hinshaw, Rutherford College.

Mt. Airy—Alta Perkins, Sturgills.

Salisbury—Gladys Holt, Spencer.

Statesville—Virginia Gabriel, Mooresville.

Waynesville—Louise Stein, Sylva.

Winston-Salem—Rachel McKay, Winston-Salem.

The report of the efficiency committee announced the following certificates: Red seal, First church, Charlotte; College Place, Greensboro; Hawthorne Lane, Charlotte. Green seal, Centenary, Greensboro; Murphy; Duncan Memorial, Charlotte; West End, Winston-Salem; Mount Olivet, Davidson charge. Blue seal, Main Street, High Point; Main Street, Gastonia; Ervin chapter, Gibsonville; Central, Shelby; Grace, Winston-Salem; Ebenezer, Belmont. Gold seal, Bessemer, Greensboro; Centenary, Winston.

The Armstrong service medal was awarded Miss Lena Mae Goff of Winston-Salem. The Falls loving cup was awarded the Centenary League of Winston-Salem. The Ivey loving cup was awarded the Winston-Salem district. Thus Winston-Salem district wins. Winston delegates were so happy they could hardly contain themselves; in fact their joy just spilled over.

We must tell you that on Thursday night the district stunts were presented in a most enjoyable way. First place was won by Gastonia district and second place by the Statesville.

A PRAYER SONG

"Breathe on me breath of God,
Fill me with life anew;
That I may love what thou dost love,
And do what thou wouldst do.
Breathe on me breath of God
Until my heart is pure;
Until with thee I will one will
To do or to endure.

"Breathe on me breath of God
Till I am wholly thine;
Till all this earthly part of me
Glows with thy fire divine.
Breathe on me breath of God,
So shall I never die;
But live with thee the perfect life
Of thine eternity."

"When I was your age I thought nothing of a ten-mile walk."

"Well, I don't think much of it, either."—London Calling.

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With a career of educational service dating back to 1838 when Union Institute, forerunner of Trinity College, was founded, Duke University will enter upon a new stage of its history on September 24, 1930, when the new University unit, built along Gothic lines according to the latest ideas in educational architecture and construction, will be ready for students. At the same time the present complete and modern plant will be occupied by the co-ordinate College for Women.

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DUKE UNIVERSITY DURHAM, NORTH CAROLINA

Children's Storyland



HARRIET'S AWAKENING

What's the matter, darling?" Mrs. Baker asked as Harriet came into the house crying.

"Doris has a pair of roller skates—and —I—haven't—any," sobbed Harriet.

"Hush, dear. I'll get you a pair, but I am afraid you will fall and hurt yourself with them," comforted the mother.

It was always this way. Harriet was given her own way in everything. Her parents got her the things she wanted if they could possibly scrape enough money together. Mrs. Baker did without the things she needed, as most mothers do. She thought these things would make her little daughter happy.

Was Harriet happy? No, she wasn't even centented. Why? She didn't know, and she wondered, because she had all that she had wanted, but now she didn't like them.

"Those toys are old. I don't like them any more," she said, and she didn't really know what she did want.

That night Mrs. Baker said to her husband: "Harriet has decided she must have a pair of roller skates because Doris has. We do need lots of things, but she won't be contented without them."

Again they denied themselves for their beloved daughter and the roller skates were purchased. Of course Harriet wasn't satisfied, because she didn't know how to skate and she fell and sprained her ankle. Then she did have something to cry about.

She hated the skates. Now she couldn't even walk. Mrs. Baker tried to make things cheerful, as usual, and she read to Harriet. Harriet seemed to enjoy the stories of children in other countries.

Mrs. Baker saw, when Harriet got the skates, that she wasn't satisfied, and she wished she hadn't gotten them. She began to think that Harriet had a habit of wanting something she didn't have. Not until today had it occurred to her that maybe she gave Harriet her way too much. She would refuse her a few times, but while she was ill she couldn't be too harsh to her.

The following day Harriet thought of something else she could want, and she asked her mother to make some candy for her.

"No, dear, you don't want any candy, do you? It was only yesterday that Uncle Harry gave you a box of chocolates, and you have eaten almost all of them," answered Mrs. Baker.

"Oh, please, mamma! I want some ever so much," pleaded Harriet.

"No, darling; if you had any more candy I'm sure you would be a sick girl before night. I think it is better that you don't have any"

"Well, I haven't anything to do, and I thought some candy would be good," coaxed the girl.

"Oh, that's it, is it? You haven't anything to do. You can study your spelling. You know that is the subject you get your poorest grades in. When you think you know the words I will pronounce them to you and you can spell them."

At first Harriet didn't know what to think, for she had never been refused like this before. Then she wanted some candy worse, just because she couldn't have it. After she had been refused a few times, however, she rather liked it, because when she did get what she wanted, it meant more to her.

Soon the end of the month came and Mr. Baker received his pay check of one hundred and fifty dollars. "It seems like a lot," said Mr. Baker to himself, "but there won't be much left after the milk bill, telephone bill, and gas and electric bills are paid. And there is a payment to make on our new parlor furniture, and next month that one-thousand-dollar note on the house is due. I'll be glad when it is paid. I do wish Anna wouldn't get so much stuff for Harriet and get something for herself. She surely needs plenty."

That night Harriet heard her mother say: "Jim, I think she is improving since I stopped giving her her own way all the time."

"I thought you would have seen that long ago. I told you we would be better off if you would stop it. Anna, instead of getting her more stuff she dosen't need or even appreciate, will you get some of the little things you need?"

"Oh, but we must save to pay the note next month," she protested.

"Just like you, Anna. You never will spend any money on yourself. It is always for others," he said admiringly.

Harriet went quietly back to her room with her mind entirely changed. She had intended to ask for some new dishes to play with, but now she simply could not, after hearing what she did.

"Oh, gracious!" she thought. "I never dreamed of such conditions as these right here under my nose. Mamma always gave me toys or whatever I wanted. She liked to get me things they really couldn't afford. How good she is to me! She said that skates wouldn't be good for me, and she was right. I didn't know even how to stand up on them, and when I fell and sprained my ankle she was angry at herself for getting them for me."

She wondered what she could do to help—if she could earn any money. She thought hard about it, and finally thought of a way. She would sell her rabbits that she had cared for and loved so much.

"I'll buy something for mamma and papa with the money," she planned.

Harriet followed her plan and surprised her parents with the gifts, although her mother didn't act surprised. The presents were a dress, some books, and a lamp to read by. Now they would have something to take their minds off their work.

"Why, Harriet, you little dear! I knew you would do something like this!" exclaimed her mother joyfully.

Harriet experienced a new feeling. She had never known before the joy of giving. She wasn't the sulky girl any longer, but she was happy and all smiles. Then she made her New Year resolution to make other people happy—to help them in any way she could. Even a smile will cheer a sad heart.

Harriet was out of school now. She had gone to a business college, and now she was earning her own money as a bookkeeper. Her salary wasn't large, but she couldn't expect to start at the top; she must work up to higher positions.

When Harriet made her first deposit on a Christmas savings account, in January, she smiled as she thought of the poor children she would make happy with the money.—Edith M. Kreitzer, in Religious Telescope.

A BEAUTIFUL GIRL

Three girls from wealthy families were one day going to the park to have a picnic. They wore nice clothes, and had their lunch baskets, and were considered cultured girls. They were laughing and having a good time. Soon the street car stopped and into it came a poor girl with her sick brother. They, too, were going to the park. They were poorly dressed. One of the young girls remarked about them, "I wonder if they are going to the park?" Another said, "I hope not; if I looked as they look I should be ashamed to go away from my own door, wouldn't you?" "Yes, indeed," said the other, "but there is no accounting for tastes. I think there ought to be a special line of cars for the lower class. A gentleman sitting near heard them. He wondered if the poor girl had heard what they said. He turned and saw tears in her eyes. Yes, she had heard. Soon the car stopped again, and in came another nicely dressed girl with a bunch of flowers in her hand. The three girls knew her and spoke very pleasantly to her.

"Where are you going?" asked one. "Oh, what lovely flowers!" exclaimed another. "I am on my way to Belle Clarke's. She is sick, and the flowers are for her."

Then she saw the poor girl looking wistfully at her. She smiled and went over to the little ones. She said, "The little boy is sick, isn't he, and he is your brother, he clings to you so?" "Yes, Freddy is sick; he has never been very well. Yes, Miss, he is my brother. We are going to the park to see if it will not make him better."

After a while the pretty girl got out. Half of the flowers she put into the little girl's hands and gave the boy some of her lunch. How happy they were! The little boy said, "What makes her so good to us? She did not call us ragamuffins, and did not mind her dress touching us. She called me 'dear,' she did. What made her?" Sue whispered, "I think it is because she is beautiful as well as her clothes. Beautiful inside, you know." The gentleman heard Sue's remark, and said, "Yes, you are right. The lovely young girl is beautiful inside. She is one of the Lord's dear ones."—Selected.

"MICKEY"

Just a community cat was "Mickey." Our first introduction to the gentleman took place one cold morning when we beheld him on the back lawn sitting in the midst of the birds, waiting for breakfast.

He appeared each day afterwards, but despite repeated invitations to the house he absolutely refused to come inside. He insisted on dining with the birds and, strange as it may seem, they would flock around him. Many times I have seen a curious pigeon or sparrow peck at what he happened to be eating.

When a year had passed our cat died and Mickey deigned to become the family cat. One day he called loudly at the back door, but when it was opened he refused to come in but asked me, as plainly as he could, to follow him, which I did. To my surprise, he led me to where a tiny sparrow had fallen from the nest in a tree and was helplessly fluttering on the ground.

A stray kitten, which we had adopted, was playing on the lawn, and it would appear that Mickey feared the fate of the little bird. Curiously enough, the kitten now does not bother the birds, although at first it made a business of catching them. We give the credit for its improved behavior to Mickey, who has constituted himself its guardian.

The much beloved Mickey is enjoying a peaceful old age which, in our opinion, he richly deserves.—Willa Hoey, in Our Dumb Animals.

How much did Philadelphia Pa?
How much does Columbus O?
How many eggs does Louisiana La?
What grass did Joplin Mo?
We call Minneapolis Minn,
Why not Aannapolis Ann?
If you can't tell the reason why,
Perhaps Topeka Kan. Two bells.

Inventor (to capitalist)—"This, sir, is an epoch-making machine."

Capitalist—"Is it? Then let me see it make an epoch."—Life.



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

At the Elizabeth City district meeting of the Woman's Missionary Society, held in Gatesville on June 26, Mrs. R. H. Willis was made a life member. The auxiliaries of the district took this method of conveying their love to Mrs. Willis, and of expressing appreciation of her faithful and successful afforts. It was a happy moment when Mrs. J. L. Delaney of the Winfall auxiliary very beautifully presented to Mrs. Willis the life membership certificate.

For many years Mrs. J. H. Towe has been superintendent of the children's work in Hertford. The Hertford auxiliaries were pleased to recognize Mrs. Towe's fidelity and were happy in the privilege of making her a life member. Mrs. H. C. Stokes of Hertford in well chosen words spoke in praise of the service Mrs. Towe has rendered.

After a succession of missionary meetings extending over a period of three months, Mrs. A. M. Gates has gone to Waterford, Conn., for the summer.

The General Conference makes changes that concern our woman's work: The General Conference delegated the religious and missionary training of the children of the church to the new board of Christian education and to the board of missions, woman's work; superintendent of children's work in the Woman's Missionary Society will take charge of the whole program of junior societies. The programs for the last quarter of this year are planned by the Woman's Missionary Society, the theme being Manchuria and White Russia. Miss Constance Rumbough is our new secretary of children's work.

The children should not neglect to collect their pennies to buy the ant-proof piano for our work in Africa.

ROUGEMONT IS HOSTESS TO DURHAM ZONE MEETING, JULY

An attractive, well furnished church in a grove of beautiful trees that afforded pleasant shade greeted the members of this recent organization. Under the leadership of Mrs. J. C. Daily, new auxiliaries are being organized and a new interest is manifest on the part of the auxiliaries of the county.

Mrs. S. G. Lindsay of West Durham church gave a well prepared and instructive talk on "How to Have a Good Missionary Meeting."

Mrs. James Cannon III of Duke Memorial church gave a clear presentation of the action of the General Conference with respect to our mission work as a whole and also with reference to the cultivation of the children.

Miss Florine Robertson gave in outline the work projected by Council and told what she expected the Durham district to do in contributing her quota of that which the conference is undertaking. She called attention to the training day for mission study leaders to be held some time in September, stating that Mrs. J. LeGrand Everett had promised to be present and teach one chapter to ilustrate the best method to be used. The Durham district is expected to raise $6750 this year.

Little Miss Helen Neal of McMannen's auxiliary sang a solo and delighted her hearers.

Mrs. Alley of West Durham and Mrs. Edward Parrish of Rougemont sang a duet most effectively.

The reports were heard from the respective auxiliaries. Calvary had a most excellent report, having received ten new members this year and advancing in every department.

After adjournment everybody was invited out in the grove where was spread a most bountiful supper; new acquaintances were made and the social hour closed a profitable afternoon for the woman's work. E. S. P.

MISS KAGAWA SAN IS THE PERMANENT GUEST OF NORTH CAROLINA

Miss Kagawa is a beautiful lady from the land of cherry blossoms. She is here with a message of good will from the children of Japan to the children of America and North Carolina in particular. She has come to stay because she has brought her personal possessions, consisting of gold and silver inlaid and lacquered toilet articles, some chinaware and pieces of furniture, including a chest of drawers, a dressing table and three trunks, all of inlaid lacquer ware. Her traveling bag contained a dainty hairpin with bangles as well as a most beautiful fan and umbrella. Although her stay is indefinite she never intends wearing American clothes. Every four or five years she will receive a complete new outfit fashioned by the artists of her native land.

At present she is exquisitely gowned in three delicately designed kimonas of red, soft pink, and a blue of several shades. These are of heavy silk crepe, printed with butterflies outlined in gold and silver. Her white kid shoes are scarcely seen under the folds of her kimonas and their attractive sleeves that hang to the bottom of her skirt.

And how did it happen that our state museum should receive so lovely a person as Miss Kagawa San? She expresses not only the good will of the Japanese people for the American people, but also the gratitude and appreciation of more than two million Japanese children who added their pennies to a sum given by the little Princess Teru to send 58 Japanese dolls as a Christmas gift in 1927 to the American children.

In the fall of 1926 the committee on world friendship among children, instituted by the committee on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, sponsored the sending of dolls to Japan by American children. The more than 12,000 dolls were to be dispatched to reach Japan by March 3, 1927 —the date of the Doll Festival, which is similar to our Christmas holiday. The American dolls had a most enthusiastic reception on reaching their destination and the Japanese children were so touched by these gifts from America that they readily responded to the proposal of the committee on international friendship among children in Japan that they reciprocate the friendly gift of the American children. So Miss Kagawa is one of the 58 friendship dolls that are reminding the American children of their friends in other lands.

And as the seeds of kindliness are sown among children, there will come peace and good will among men. It is well said: "We who desire peace must write it in the hearts of children."

E. S. P.

ROCKINGHAM ZONE MEETING

The spring meeting of the societies of the Robeson-Hoke zone was held in Crescent school building, Purvis, on Thursday, May 22, beginning at 1:30 in the morning and lasting until 4:30 in the afternoon. Nearly every auxiliary in the zone was represented. Many visitors were present, among them Mrs. H. B. Branch of Raleigh, our former conference superintendent of young people, Miss Vara Herring, also of Raleigh, our conference superintendent of social service, and Miss Louise Maudeville, voice teacher at Flora McDonald College.

The Purvis ladies were the first of our rural church auxilaries to entertain a zone meeting, and every one present praised them for their wonderful hospitality. They had spared no pains in making the building attractive with all kinds of flowers and arranging everything for the comfort and pleasure of those meeting with them.

The zone chairman, Mrs. D. A. McCormick, presided over the meeting, using "Beginning at Jerusalem" as a theme for the entire program. Mrs. Ira Townsend of Lumberton acted as secretary. Mr. J. H. Lanning, pastor of the hostess auxiliary, led the devotional service, using as his subject, "The Family Altar." After this, Mrs. Fletcher Pate gave a most cordial welcome address. Mrs. H. B. Ashley, Jr., of Red Springs very graciously responded.

Mrs. McCormick spoke most interestingly on "Zone Objectives," after which the minutes of the 1929 fall meeting, held in Fairmont, were read. Our district secretary, Mrs. L. T. Townsend, of Lumberton gave a comprehensive and interesting account of the district work for 1929 and urged us to try for even greater things this year. A short while

(Continued on page 31)

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THE HOME MISSIONARY

"All missionary history is the story of heroic messengers who have delivered the message of the Gospel of Peace to those whom they were sent regardless of the hazards to be overcome on the way. It is a story of high adventure of an infinite variety of methods, of cooperation and partnership and intricate organization which represents steady progress and great advance from the lone figure of pioneer days; but though there are many methods, the purpose is always one—to get the message through. In the making of this record home missionaries have had an important part, and many a glowing page has been contributed by great hearted women whose lives have been devoted to making our country God's country, and bringing Christ into every home."—Mrs. Orrin R. Judd, president Woman's Council Home Missions.

THE NEED OF AMERICA

"God is the greatest need of America —not gold—the God revealed by his Son, Jesus Christ. He alone can meet our deepest needs; he alone can give us that moral and spiritual foundation without which the material development that has come to America will be our ruin. Let us put him first in all our thinking and in all our planning—put him on the throne where he belongs."

"Light and love will flood the earth
When he rules in the heart of man."

—Rev. E. Graham Wilson, Secretary Presbyterian Board of Missions.

GREENSBORO DISTRICT MEETING

Proximity church in Greensboro was the meeting place of the Woman's Missionary Societies of the Greensboro district on Friday, June 6, and despite the threatening weather a large crowd was in attendance to enjoy the full and splendid program that had been arranged for the day. The opening worship was conducted by Rev. D. L. Brown, pastor of the church, and a welcome extended the delegates and visitors by Mrs. Branson, with Miss Lake Brown giving the response.

Mrs. A. L. Thompson, district secretary, presided over the meeting and in her annual message showed that the past year had been a splendid one in achievements for her district, some of the outstanding features being the organization of five new adult societies, seven young people's, eleven juniors and three baby divisions, and that in each auxiliary every quarter of the year there had been some form of mission study, making the district 100 per cent. Eleven classes in the adult department had received Council credits for mission study and ten socities were awarded blue ribbons for meeting the requirements in the social service work.

An inspirational talk by Mrs. H. A. Dunham, conference corresponding secretary, was a most enjoyable part of the morning program, as she brought to us the splendid record of our conference for the past year, and also gave some of the "high lights" of the Council meeting in Amarillo, Texas.

Attended by unusual interest was the children's hour, at which time a play was most attractively given by several representatives of the Proximity children's society under the leadership of Mrs. D. L. Brown. After expressing gratification at the work done by the children of the Greensboro district, Miss Amy Hackney, conference superintendent of children's work, gave an interesting report of the achievements of her department for the past year, announcing that 25 children's societies of the conference had won the honor roll certificates.

Following the reports of the auxiliaries and preceding the taking of the pledges for this year's work, Mrs. W. R. Harris, conference recording secretary, gave a talk on "The Pentecost of Today," in which she stressed our duties as missionary workers and urged a reconsecration rededication of our lives to Christian service.

Following luncheon, which was served at the Y. M. C. A. near the church, the afternoon session opened with devotional by Rev. E. L. Kirk of High Point. Vocal solos by Miss Ruth Maynard and Miss Annie Laurie Felder added to the day's programs. "The North Carolina Christian Advocate-Missionary Voice was the subject of an interesting talk by Mrs. J. M. Rankin, who stressed the important part that the reading of our church papers plays in our messionary work. Mrs. W. R. Harris discussed "Mission Study and Its Importance to Young People," and was followed by a most interesting talk on "Christian Social Relations" by Mrs. S. H. Isler.

The day's program closed with a consecration service conducted in a most impressive manner by Mrs. H. A. Dunham.

ASHEVILLE DISTRICT MEETING

The annual meeting of the Woman's Missionary Societies of the Asheville district which was held at Weaverville, June 10, opened with a most impressive prayer and praise service conducted by Mrs. E. A. Walton.

Following came the report of the district secretary, Mrs. V. L. Stone, the presiding officer of the day, who, after paying deserved tribute to her co-workers in the district who have given her their loyal and whole-hearted co-operation, gave a good report of the activities of the district during the past year. Among the subjects discussed during the morning hour were: "How to Win Council Certificates in Mission Study," "Voice Subscriptions Equal to Membership," "The Quarterly Events," "Presentation of Missionary Voice and North Carolina Christian Advocate" and "Our Young People."

An inspirational address by Mrs. H. A. Dunham, conference corresponding secretary, brought much to inspire as she gave us the accomplishments of the past year and plans for furthering the work during this year.

The noon devotional was conducted by Mrs. W. R. Harris, who talked on "The Pentecost for Today."

After a delightful lunch served in the church basement, the program was resumed for the afternoon. After the presentation of mission study by Mrs. W. F. Sandford, Mrs. O. R. Brown, conference superintendent of social service, gave a splendid talk on the work of her department and was followed by Mrs. A. C. Williams, district superintendent, who urged the societies to greater social service activities during the remainder of the year. The children's hour in charge of Miss Amy Hackney, conference superintendent, proved interesting as always, and the report of Mrs. Hackney showed progress along all lines. "The Morning Watch" was presented by Mrs. F. J. Bates and was followed by a period of personal rededication to our task as the plan of God for his world. A pleasing feature of the day's program was the solos contributed by Miss Ruriko Yamagata of Japan, student at Weaver College.

MESSAGE FROM CONFERENCE SUPERINTENDENT OF SUPPLIES

The third quarter has been set aside as the time in which to make a special effort to send donations to Brevard Institute and to our Bethlehem House at Winston-Salem. Please do your very best to make a creditable showing in this department during this quarter.

Brevard Institute needs bed spreads, quilts and table linen. If it is more convenient for your society to send cash, it will be used in buying window shades. Send direct to Mr. J. F. Winton, Bervard Institute, Brevard, N. C.

The Bethlehem House at Winston-Salem will be glad to get any kind of canned fruits or vegetables, cereals of all kinds, toilet and laundry soap, bath and hand towels, and bath cloths. Send to Miss Marian Brincefield, 615 Bruce Street, Winston-Salem, N. C.

Please do not send anything to me but the report and value of donations.

Will you make this an interesting and profitable year in our department of supplies? I am counting on you.

Mrs. George M. Foard,
Box 317, Statesville, N. C.

George—And how long were you engaged to Joyce?

Gerald—I don't really know. I didn't look at my watch.

Religion is helpful in all moods—when we are blue and when we "see red."

Sunday School Lesson

JULY 6

By William G. Chanter

Jacob, a Selfish Man Transformed

Golden Text: "For what shall a man be profited if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"—Matt. 16:26.

And Jacob said, Sell me first . . .

The story of Jacob and Esau as we have it in the Book of Genesis is a magnificent study in character contrasts. Here are two persistent types of character set side by side. Here are two men working out their destinies in accord with laws of personal development to which we cannot but assent. Nothing could be more valuable as a piece of moral teaching, and nothing could exceed the story as a piece of fresh and natural narrative. The Old Testament never proses. It conveys its morality without effort because it simply portrays life in the full confidence that life is fundamentally governed by moral laws.

Jacob is the man who never acts without careful calculation of the results. And Esau never thinks of anything except the immediate situation. Jacob is the man of plan and purpose, Esau the man of impulse. In the situation before us a hungry man is seeking food. That man is Esau, Jacob's twin brother. Surely the first impulse of the younger man, younger by the cruel few minutes that forever sub-ordinated him to his brother—surely Jacob must have been moved to give the big, hungry, helpless hunter the food he wanted. But if he was, he checked that generous impulse until he could see the situation in all its implications. What did it mean? What could it be made to mean in skilful hands? And then Jacob thought of brotherhood not in terms of love but in terms of relative privilege. He remembered how unfit the impulsive Esau was for the heritage of Abraham. He told himself that he was far more worthy. Should the stupid accident of birth be permitted to deprive him of the place that he was fitted to fill? Esau was in his power, for he knew Esau, knew the imperious urge of his impulses. And so, first—I think first is the emphatic word in this sentence—there must be a bargain.

Now, Jacob is not a lovable character as he sits there by the fire and thinks so swiftly and so clearly. But of the two men he is the more likely to succeed for all that. Indeed, he is the more likely to become a really good man, strange as that may seem. For he has strength. Esau is lovable in his careless, rough, hunter's way. He is the man who never makes bargains unless the other man in the affair insists, and then Esau is always swindled. Yes, he is always swindled and the man who is so heedless and so weak that he does not learn by experience is not the man who is likely to build great character. On the other hand, Jacob's ability to think, to think ahead, to analyze a situation, to check his impulse might be misused, but it is still the necessary qualification for the achievement of strong personality.

Thy birthright

Not only, however, did Jacob have this ability to think into the meaning of a situation. He surpassed Esau also in the power of appreciating the value of this birthright. The essential thing about it was not the right to the possession of the family wealth. You may be sure that Jacob did not fail to appreciate that part of it. But there was something else. The head of this family stood in Abraham's place and inherited the blessing of Abraham, the benefits of the mysterious covenant that the founder of the family had made with Jehovah. How much Jacob understood of this it would be hard to say. That he did have some appreciation of it his later life shows conclusively. This power to grasp after spiritual values was not altogether intelligent—not intelligent at all, it may be. It could not have been or Jacob would not have tried to swindle his way into a favored relation to God. But nevertheless, it was in the man, and there was the chance that it might grow into greatness and nobility, displacing the unworthy qualities with which it was associated.

But Esau—well, Esau despised his birthright. It was a thing of the future, for one thing, and he did not have the power to see into the future clearly enough to subordinate the present to it. And he could not see in it anything other than flocks and herds and the place of dominance in the family. And I fancy that he did not fear at that moment his displacement by any one so weak as Jacob. He made the bargain without much thought one way or the other—it was a means by which he might satisfy his hunger. Such a man as Esau had little chance of developing into a successor to Abraham.

And he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

However, the cunning of Jacob proved his undoing. He had thought himself clever in his analysis of the situation, but it proved in the end that he had left out some important elements. He did not understand Esau as well as he thought he did. The burly hunter was not to be held to a bargain made on the spur of a hungry moment. If his hunger governed him at one moment, his anger ruled him at another, and his love for his father was the only thing that prolonged Jacob's life. How weak a safeguard that was Rebekah well knew, and accordingly the clever Jacob finds himself alone and homeless with a stone for a pillow and the stars for candles.

He must have been thinking, as he tried to get to sleep in surroundings much more familiar to the burly hunter Esau

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than to the quiet man dwelling in tents. And I think that here, before the vision that came when finally he did sleep, was the beginning of Jacob's rise to character. For he must have begun to wonder whether, after all, he was as wise as he had thought. There surely must have come to him the beginning of that self-distrust that he needed. He had used his wits in the full confidence that he could command his own destiny. Now he was confronted with the fact that somehow his plans had all gone wrong. So shrewd a fellow as Jacob must have asked himself just what mistake he had made.

And he dreamed, and behold, a ladder set up on the earth. . . . And, behold Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac.

And then came the vision and the answer to his question. He had made his mistake in leaving God out of his calculations. Abraham had made his God the very center of his life plans, had changed his very name under the guidance of this great and mysterious Divinity. And he had been aspiring to the heritage of Abraham by his own unaided strength.

Now, it is evident that the religious attitude of Jacob was very elementary. He was still the bargaining Jacob, trying to take God into a business partnership. Nevertheless, though elementary, Jacob's religion was real, and this reality was the important thing about it. The God who had been a family Deity, a dim figure associated with the past, had now become Jacob's God, and if he thought of God in terms of bargains and partnerships, that was because they were the only terms he then knew. He had a long way to go before he could become Israel, but he had at least made a beginning.

I will not let thee go, except thou bless me

The end of his spiritual pilgrimage comes when he wrestles with the mysterious Being in the darkness of the night before he is to face his brother. Notice when this incident comes. Jacob has done all that his wits can contrive to meet the exigencies of the morrow. He has divided his caravan so that if part of it is attacked the rest may escape. He has provided rich presents for his brother, and has arranged to have them appear before him in the way most likely to impress him and to secure his favor. Then, when he has done everything that he can think of, he is left alone.

Again, as at Bethel, there is a vision. But you will notice that there is a difference. At Bethel the God who appears to Jacob is a friendly God who can be brought into partnership on a percentage basis. At Peniel the God is an enemy, coming upon Jacob as he watches at the ford. The fugitive is returning to the land of promise and at its threshold the God of his fathers attacks him.

I think that here we have a new doubt arising in the mind of Jacob. At Bethel he had doubted his own self-sufficiency. But there had been apparently no doubt as to the righteousness of his acts. And now there is just that doubt. Esau may be angry, but whether he is or not, he has a right to be angry. And even God is displeased and must be won over.

Nor can He be won over by Jacob's strength. He tries that and it fails. This mighty Wrestler can disable even the desperate Jacob. But still he clings, knowing well that the Power that could disable by a touch of the finger could shake him off if his Opponent so willed. He is casting himself in his helplessness on the goodness of the Power whom he has so misunderstood. At last he knows the depths of his failure. He has failed in goodness as well as in strength. But still he can believe that all this long pilgrimage has not been in vain, that the vision at Bethel was real if only partly understood, and that if he cannot win a blessing by his own effort he can cling in his helplessness to a God who is mercy as well as power.

Jacob is dead at last. Israel is born. The marks of the past are not effaced—Israel limps through life. But self-will and self-righteousness have vanished, and it is worth lameness to become Israel.—Zion's Herald.

SURE, CUT IT OFF

"Professor," asked a senior student, according to the Cleveland Plain Dealer, "is it proper to amputate for erysipelas when you can't check the disease?"

"Always, sir," answered the instructor. "I have told you that before now, I believe. Some of you fellows can't remember a thing over night."

"Thank you, doctor, I was glad to be reassured. I thought I might have made a mistake at the hospital the other day."

"Tell the class about your case."

"Well, the patient had erysipelas all over his head. You said we ought to amputate in every case of that kind, so I did. I felt bad about it—decapitating a fine looking fellow—but I'm glad to have you tell me I did right. It made me nervous till I got a chance to talk to you."



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O. V. WOOSLEY, Editor

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CHURCH ATTENDANCE

All our boys and girls attend church services each Sunday, the little ones in the Baby Cottage excepted. Following our Sunday school services, which are held in the school building at the Home, our group of fine youngsters is divided, our primaries and juniors remaining on the Home grounds to attend our junior church services and our intermediates and seniors marching over town to attend services at West End Methodist church. During the months of July and August our older boys and girls have accepted an invitation extended by Rev. C. C. Herbert, assistant pastor of Centenary-West End, to attend services each Sunday evening at West End, where special programs will be given for, by and with young people. Our group will have charge of these services on two of the eight evenings. Attendance upon these evening services is not compulsory. Our boys and girls are premitted to accompany one another under such chaperonage as is conducive to safety and self-respect.

GOOBER

A few afternoons ago I ran up with Hubert Shepherd, a lad in his early teens, and known among his fellows as "Goober," coming in from the farm with a hoe on his shoulder. Since this was three hours after the close of work time I enquired the reason for such industrious behavior, and was informed that the boy had elected to work overtime in order to make some money to pay his pledge towards the completion of our new church over in town. Goober is one of twelve boys in a Sunday school class taught by Mr. Tatum, our agriculture teacher. I wish I could dig up lots of Goobers all about the land.

GUINEA PIGS

Lenora and Mariam Randall, age 13 and 9 respectively, daughters of Rev. and Mrs. J. N. Randall, Pineville, N. C., read my little paragraph in the Advocate a few weeks ago having to do with the interest our boys and girls have in pets. On learning that their father would soon be coming to the Children's Home they arranged to send three of their choicest guinea pigs to the children at the Home. After the departure of Brother Randall I turned the interesting little animals over to the boys in Tise cottage with the suggestion that they build a home for the little pigs. After a few days I found one of the nicest homes to be found anywhere. The boys had even arranged a nice wicket fence for a surrounding yard and everything was carefully painted with a finish that would excite admiration from the most scrupulous. The boys have written Lenora and Mariam a note of thanks.

COW TESTING

Mr. Tatum tells me that our herd is a member of a cow testing association including all the large herds in Forsyth, Davidson and Davie counties, and that at stated intervals the cows in three herds are tested as to the production of milk. Each test lists the five best producers. The last test shows that all five best producers are from our herd. Since the boys have named all our cows I asked the names of these fine helpers and learned that they are called Flossie, Annie May, Fannie, Bessie and Sylvia.

THANKS

A constantly increasing number of our Sunday schools are forwarding their fifth Sunday offerings to us. The amounts are not quite as large as formerly but the number remembering us is larger. This is very encouraging. In the course of time the amounts contributed will increase, that is, when times get a little better. Our hearty and cordial thanks are extended. What could the Children's Home do without friends?

CHURCH GROUP

Our singing class, called by our family "The Church Group," has been mighty busy of late. Last Sunday the group visited and sang for three congregations. First the class visited Centenary Sunday school, then Burkhead at the 11 o'clock hour, and after these two good Winston-Salem congregations had been visited in the morning we went out to Bethel, on the Hanes-Clemmons charge, in the afternoon. In each instance we found interested and appreciative friends.

Today our class went over to West Market Street, Greensboro, and sang at the Sunday school and 11 o'clock hour. Following the services our children were gladly taken to various homes for the midday meal. West Market Street supports the Children's Home mighty well. In addition to contributing their ten per cent assessment and fifth Sunday offerings the board of stewards provide each year for one of our girls to attend Greensboro College, this alone amounting to several hundred dollars. Mr. Bradshaw and I had the pleasure of dining with Mr. and Mrs. Chas. H. Ireland, than whom there are no finer friends to be found.

MOTHER'S AID

We have recently added five mothers and twelve children to our mother's aid fund. We are now sharing in the care of 60 children outside our Home family. Mrs. Spencer, our case worker, keeps in close touch with the mothers of these children. In some instances these mothers come together periodically under the direction of the county welfare worker for help, fellowship and mutual good will. These meetings are featured with the preparation of good meals from nice things provided for the occasions.

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For quick and delightful relief nothing is so effective as Capudine because it relieves pain by soothing the nerves,—not by deadening them. Contains no opiates and does not upset the stomach. Being liquid, Capudine acts much quicker. At drug stores in single doses or in 10c, 30c and 60c sizes.

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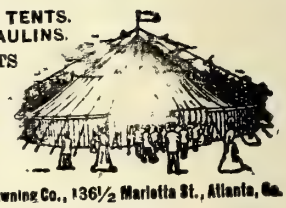
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MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dr. M. L. Kesler, superintendent of the Thomasville Baptist Orphanage, has just completed 25 successful years as head of that great institution. During his able and wise administration, the orphanage has made wonderful strides along all lines. Dr. Kesler is recognized as one of the foremost orphanage men in the South. We wish this great leader many more years of fruitful service.

* * * *

I am very grateful to those Sunday schools throughout the conference which gave us their fifth Sunday "collections." A goodly number responded, and I want them to know that the amounts they sent us will do us a world of good. Am trusting that others that do not give us monthly offerings will find it in their hearts to remember us every fifth Sunday because we need every dollar we can secure from every possible source.

* * * *

It was a pleasure to have a delegation of women from Clarke Street Methodist church, Rocky Mount, to visit us several days ago. They were shown over the orphanage, and were pleased with everything. Especially were they delighted with the Baby Cottage and the children. These fine women are deeply interested in our orphanage. They have decided to take one of our children to clothe. Such tokens of love and good will are deeply appreciated. How I do wish others would follow this fine example of our Rocky Mount friends!

* * * *

Mr. Aydlette of Elizabeth City passed away recently. Before his death he made large provision for the Thomasville Baptist Orphanage in his will. The fifty thousand dollars he gave the orphanage will perpetuate his memory through the boys and girls who go out from that splendid institution. There is no bettetr cause to which we can give our money than that of caring for the fatherless. Mr. Aydlette has set a worthy example for others to follow. I am counting on many of our people to remember our orphanage through their wills. We must increase our small endowment at the earliest possible date.

* * * *

Last September the executive committee appointed Mrs. Daisy W. Smith as head matron to fill out the unexpired term of Miss Fannie Gray. Mrs. Smith did such splendid work during the year that the board of trustees, at the recent annual meeting, elected her unanimously as head matron. Mrs. Smith has made hundreds of friends by her courteous, friendly ways. Under her supervision our per capita cost has been reduced. The finest thing about this good woman is her motherly bearing toward all the children of the home. They feel that in Mrs. Smith they have some one who understands and appreciates their problems as only a mother can know and interpret the needs of young people. With her the child comes first, and she does not spare herself in being a companion to the small and big children alike. She is very popular with all the matrons as well as with the children. We are fortunate in having some one who can do fine team work and keep all the departments running smoothly.



Girl from the Methodist Orphanage, Raleigh, N. C.

FIFTH SUNDAY ON MILL SPRING CHARGE

One of the things our pastor, Rev. P. T. Dixon, planned at the beginning of this conference year was to hold a union service at one of the churches on each fifth Sunday during the year. We hoped by these meetings to promote Christian fellowship, to unify the work of the charge, and to present the different phases of the church work to all the people.

The first of these meetings was held at Bethlehem church, at which time Brother Gray from Black Mountain presented in a forceful manner the "Responsibilities of Stewardship." Only a few of the churches were repreesnted at this meeting, but we fell encouraged to carry on. The second meeting in March at New Hope was better represented and the spirit of good fellowship prevailed. Our county Sunday school worker, Miss Virginia Heath, gave a helpful and inspiring address in the morning and our pastor had charge in the afternoon. It proved to be a red letter day with home talent.

It was Brother Dixon's aim to get outside speakers for these occasions—some one we could not help to secure for one small church. Having failed in this at our New Hope meeting, we were more than blessed at our meeting at Gray's Chapel June 29. All of the six churches were represented; the church was full and there were as many outside.

Brother E. O. Cole, who, during his four years as our presiding elder, endeared himself to each one of us, brought us the message that morning. The scene in the Temple where Jesus commented on the widow's offering was the source from which he drew a picture of true service. It revealed the complete consecration of the speaker in a sermon of great helpfulness, power, and inspiration. We wish we could tell you about it. The noon hour was spent around a great feast spread together from baskets the good women brought. This plays no small part in bringing people together, and it worked here.

Mrs. J. F. Jonas was the first speaker in the afternoon. To those who have been fortunate enough to hear Mrs. Jonas speak, she needs no introduction. She makes you feel glad if you belong to the Woman's Missionary Society. If you don't happen to live where there is a band of such women, you'll want to organize one after hearing her tell of the needs of women at home and abroad and what the women of our church are doing to meet these needs, as she did that day.

The singing throughout the day deserves special mention because of its spirit of worship. The Spindale male quartette rendered three selections during the afternoon which were greatly appreciated.

A fitting close to this inspiring day was the address by Brother Howard, our district lay leader, to the lay members of the churches. He explained our responsibilities to the church and emphasized the joy of service that comes through secrifice.

Brother Cole dismissed us with the benediction and we carried with us the thought that so far as our charge is concerned the fifth Sunday service is established.

Mrs. Alice M. Voorheis.

THE DONKEY

When fishes flew and forests walked
  And figs grew upon thorn,
Some moment when the moon was blood,
  Then surely I was born;
With monstrous head and sickening cry
  And ears like errant wings,
The devil's walking parody
  On all four-footed things.

The tattered outlaw of the earth,
  Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
  I keep my secret still.
Fools! For I also had my hour;
  One far fierce hour and sweet,
There was a shout about my ears,
  And palms before my feet.

—Gilbert Keith Chesterton.

IN MEMORIAM

SHELTON—Sarah Francis (Vernon) Shelton was born April 8, 1881, and departed this life May 14, 1930. Sister Shelton professed faith in Christ and joined Zion M. E. Church, South, 24 years ago. She was a faithful Christian, a devoted wife, a loving mother, and an obliging neighbor. She leaves a husband, four children, one daughter, Ellen, and three sons, Roy, Reed, of Mt. Airy, N. C., and Oscar, Johnson City, Tenn.; four brothers and two sisters, besides a host of relatives and friends.

The funeral service was held from Zion church May 16 by her pastor, Rev. H. M. Wellman, assisted by two former pastors, Rev. G. W. Williams and Rev. W. J. S. Walker, and her body was laid to rest in the cemetery nearby to await the resurrection morn.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

THOMPSON—Mrs. Mary Buie Thompson, widow of the late Rev. John Ervin Thompson of the North Carolina conference, died at the home of her daughter, Mrs. Archie McLauchlin, near Gastonia, May 14, 1930. The body was taken to Fayetteville, the home of her childhood, and was laid to rest beside her husband in the historic Cross Creek cemetery.

The love and esteem of her many friends throughout the state was beautifully shown by the lovely and elaborate floral offerings. The funeral service was conducted in Hay Street Methodist church, of which she was a member for many years, by Dr. N. H. D. Wilson. The pallbearers were Dr. Jordan, Dr. Judd, Dr. Lilly, Mr. Steele and Mr. Nimocks.

She is survived by the following children: Albert L. Thompson, Greensboro; Gerald B. Thompson, Big Springs, Tex.; J. E. Thompson, Hamlet; Mrs. W. C. Kinsland, Weaverville; Mrs. Archie McLauchlin, Gastonia; Mrs. A. M. Norton, Boone.

PIERCE—Olive Bryant Pierce was born September 27, 1847, daughter of Joseph Bryant, at Bridle Creek, Va. She departed this life April 12, 1930, age 82 years, six months and 15 days. She was married to E. D. Greer January 5, 1864. Unto them were born six children, three of whom are living, Mrs. Mattie Phipps, Crumpler; Mrs. Minnie Parsons, Portland, Oregon, and Mrs. Geneva Richardson, Choles, Wash.

She was married to Q. M. Pierce February 7, 1878, and to them were born eight children, six of whom are living: Mrs Lillie Williams, Peden, N. C.; Robert Pierce, Grassy Creek; Mrs. Carrier Pierce Adams, Baltimore, Md.; Mrs. Ola Taylor, Crumpler; Mrs. Beulah Foley, Cleveland, Ohio; Joe B. Pierce, Crumpler; and one brother, Chas. E. Bryant, Marion, Va. She professed the Christian religion and joined the M. E. church at Chestnut Hill, and lived a consecrated Christian until death. She was a good companion, a loving mother and was loved and respected by all who knew her. Everything was done for her that cheerful hearts and tender hands could minister. But He that doeth all things well called her and she slept.

God's wondrous love has summits unexplored,
Surpassing every flight of human thought.
What eye hath never seen, nor ear hath heard,
God hath prepared a place for his own.

Preston L. Smith, P. C.

JOHNSON—Mrs. Rachel Ann Johnson, the third child of Holden and Nancy Smith, died at her home in Farmington, N. C., May 31, 1930, being 82 years, two months and 22 days old.

She was married to J. M. Johnson August 25, 1879, and they became the parents of five children, who are all living. Sister Johnson was converted at 12 years of age at a camp meeting at Smith Grove and joined Olive Branch M. E. Church, South, remaining a member there until the whole membership was moved to the new church at Farmington 49 years ago. Her husband died September 8, 1892, and the care of the family fell on her. She raised all five of the children to places of usefulness and honor in the church and business world. She was a most useful, devout Christian during the 65 years of her church membership.

"Swing softly, beauteous gates of death,
To let a waiting soul pass on;
Achievement crowns life's purposes
And victory is forever won.

Swing softly, softly, heavenly gate,
Thy portal passed, no more to roam;
Our traveler finds her journey o'er,
And rest at last in 'Home Sweet Home.'"

Her Pastor.

IN MEMORIAM

One year ago today the angels took the sweet soul of our dear grandmother, Mrs. Isabella Booker Byrum, to that mansion above, prepared for God's saints.

She had suffered with paralysis for eight years, during which time she bore her afflictions with marked patience. Her Christian spirit and kind heart won for her many true friends, especially among her neighbors, whom she dearly loved and for whose many deeds of kindness she was ever grateful. She was a good woman and her gentle presence is greatly missed.

Grandmother Byrum was 82 years of age and had lived a noble life. She had been united with the Holly Springs Methodist church for over 50 years. On October 6, 1867, she was married to Wm. B. Byrum, who preceded her in death 48 years ago. She was the mother of four children, two of whom survive: Mrs. C. E. Jordan, with whom she had made her home for over 30 years, and Mrs. W. M. Muse, both of Durham, N. C., together with three grandchildren and one great-granddaughter.

The memory of her and the life she lived is a blessed heritage to her loved ones and friends. In it is the assurance that she will await them at the beautiful gate to greet them into one joyous, everlasting reunion.

G. M. B.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to call home to her eternal reward our dear friend and co-worker, Mrs. S. A. McPherson, who by her unselfish life and sweet, congenial spirit endeared herself to all of those whom she came in contact with; therefore be it resolved:

First, That we, the members of the Woman's Missionary Society of the First M. E. Church, South, Elizabeth City, N. C., wish to pay a loving tribute to her.

Second, That as a society we who have seen her faithfulness and loyalty to her society, church and home, may try to emulate the life lived daily, knowing the crown awaits the faithful.

Third, That we extend our deepest sympathy to her devoted husband and loving children.

Fourth, That a copy of these resolutions be recorded in the minutes of the Woman's Missionary Society, a copy be sent to the family and a copy to the N. C. Christian Advocate.

Mrs. G. R. Barrow,
Mrs. L. E. Thorpe,
Mrs. R. S. Fearing.

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GIVE HIM A CHANCE

It may not be his fault.



The measure of success that he attains in life depends not only on the boy himself and the school he attends, but his environment is a most important factor. If your boy is not getting out of school what he should, it may be that:

1st. Outside influences attract his attention.

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The Pine Antiseptic

35c, 50c and $1.25 at druggists.

THE APINOL CORPORATION, WILMINGTON, N. C.

THE ETERNAL CHALLENGE

(Continued from page 13)

asked at length. "I am engaged to Naomi Shuttleworth. I promised her father on his death-bed. It's all settled between us; in less than a month we shall be married."

"Do you love Naomi Shuttleworth?" asked Muriel. "Does she love you? Have you ever loved each other? Oh, I know! The girl became engaged to you because it was her father's dying wish, and because she scarcely realized what she was doing. You wanted to marry her because she belongs to what you call 'the best people.' You flattered yourself that she would establish your position in society—but she has never loved you."

"Has she told you so?"

"She has told me nothing; not a word. She was too loyal to you for that. Besides, Naomi's faithfulness to her promises is almost a religion to her; but I am a woman and I could see into the heart of my friend. She has never loved you, and you have never loved her. What you thought was your love for her was simply the gratification of your own vanity. In your heart of hearts you love Bella Sutcliffe still, and the only course open to you is to go to her and bring her home as your wife."

Another silence fell between them, while the woman watched the man with eager, searching eyes.

"I am going," he said at length—"going to Liverpool. Give me Bella's address. I am going tonight."

"But—there are no trains tonight."

"I don't care. I will motor. What a coward I've been! What a mean, contemptible coward! I pray God that what you tell me is true."

Ten minutes later, Edgar Inchcliffe was motoring furiously towards Liverpool.

Muriel Redfern sat alone in her little house in the heart of Ben's Cross. Mrs. Dixon, her housekeeper, had told her all that had taken place at Hanover Chapel; told her of the wonderful confession Reuben Sutcliffe had made, and of the sensation he had created.

"Aye, but it were wonderful!" exclaimed the woman. "People are saying that it's nowt less than a miracle. I could hardly believe my ears. He mentioned your name, too. He said as 'ow it was because of you he had read the New Testament through, and how he had become convinced that the German fellow was wrong and that Jesus Christ was right. I've been in many revival meetings i' my time, but I've never seed owt like that. But that wasn't all. You might have knocked me down with a feather when he said it were he who nearly murdered Edgar Inchcliffe, because he disgraced his sister. If any one had told me this morning that Reuben would confess to such a thing I should have told him he was mad. Then, to crown all, when he told us he was going to be a Christian I wanted to shout, aye, I did, for sure!"

When at length Mrs. Dixon had gone to bed, Muriel sat alone, thinking over the events of the evening.

Yes, Reuben Sutcliffe's conversion was a miracle. Surely there could be no other word for it! But wasn't Edgar Inchcliffe's decision a greater miracle? She knew his pride; knew that the god he worshipped was respectability; knew how sensitive he was to gossiping tongues; and yet— What had wrought these miracles? Was it not the new life that had come into the town? Was it not because of the prayers of the people?

(Continued next week)

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

gram. It is not the idea of your Extension Superintendent to burden you with reports of his own work, but I am giving you just a week of something similar to what one has before him fifty-two weeks in a year. I am giving this in diary form.

June 23—Worked in office promoting Cokesbury schools, and the like, from 9:00 a. m. to 5:00 p. m.

June 24—Attended Greensboro District Conference at Summerfield and presented the Sunday school work to conference. While there, checked up on three Cokesbury schools. Conference with Sunday school worker in Winston-Salem 6:00 p. m.

June 25—Worked in office from 9:00 a. m. to 5:00 p. m., promotional work.

June 26—Attended Waynesville District Conference at Canton, and presented Sunday school work. Spent five and one-half hours at this conference. Part of this time used in checking up on Cokesbury schools scheduled for this district. Left home at 4:45 a. m. and returned at 10:30 p. m.

June 27—Worked in office from 9:00 a. m. to 5:00 p. m.

June 28—Worked in office from 9:00 a. m. to 1:00 p. m. Met two of the Duke boys in Winston-Salem in the afternoon. Took one to the place where he was to begin a school next day. Back home 9:30 p. m.

June 29—Arose 4:30 a. m. Went to Triplett, to Shepherd's, to Troutman, to Ball's Creek Camp Meeting Ground, to New Salem, to Mocksville, to Farmington, to Advance, to Hanes, and home at 9:30 p. m. Had six conferences with Sunday school workers, talked four times, traveled 205 miles. Total travel for week, 1,015 miles.

"Rastus, how is that you have given up going to church?" asked Pastor Brown.

"Well, sah," replied Rastus, "its dis way. I likes to take an active part an' I used to pass de collection basket, but dey's give de job to Brothah Green, who jest returned from Ovah Thaiah."

"In recognition of his heroic service, I presume."

"No, sah, Ar reckon he got de job in recognition of havin' lost one ob his hands."—Safety and Cervice.

We must have a speaking acquaintance with the Bible before it can speak to us.

For Women Who Value Daintiness

WE recommend Lydia E. Pinkham's Sanative Wash. A cleansing, refreshing antiseptic for women's use. As a deodorant, it prevents embarrassment.

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If full information is desired, write to-day to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July
Andrews, 4 p.m. 12
Durham Ct., Pleasant Green, a.m. 13
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27

August
Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Williamston, 11 13
Windsor, night 13
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

July
Fayetteville Ct., Salem, a.m. 13
Jonesboro, Broadway, night 13
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27

August
Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

July
Youngsville Ct., Youngsville, 11 12
Creedmoor, Banks, 11 13
Fuqua, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

July
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

July
Greenville, 11 13
Bethel, 8 13
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26

August
Farmville, 11 3
Ayden, 8 3
Robersonville, Arthur, 11 17

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

July
Henderson 16
Battleboro-Whitakers, McTyeire, 11 13
Enfield 13
Rich Square, Roxabel 20
Scotland Neck, Palmyra, 3 20

August
Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Wilmington Ct., Federal Point, 11 13
Scott's Hill, Scott's Hill, 3 13
Southport, 8 13
Trinity, 8 16
Whiteville, 11 20
Hallsboro, Shiloh, 3 20
Epworth, 8 23
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27

August
Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
THIRD ROUND

July
Sandy Mush, Teague, Sat. 11 12
Leicester, Grace, 11 13
Swannanoa, Betehesda, 3 13

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Weddington, Indian Trail, 11 13
Bethel-New Hope, Sandy Plane, 3 13
Matthews, night 13
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

July
McAdenville, 11 13
Lincoln St., Marvin, 3 13
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

July
East Greensboro, Holt's Chapel, 11 13
Park Place, Park Place, night 13
Wentworth, Lowe's, 11 20
Jamestown, Oakdale, night 20
Glenwood, Glenwood, 11 27
Randolph, Hopewell, 3 27
Wesley Memorial, Wesley Memorial, night 27

August
West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

July
Gilkey, Centennial, 11 13
Forest City, Q. C., 5 13
Henrietta, Alexander, night 13
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27

August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Burnsville, 11 10
Micaville, Celo, 3 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

July
Sandy Ridge, Mt. Hermon, 11 13
Walnut Cove, St. Marks, 3 13
Mount Airy Ct., Zion, 3 19-20
Mount Airy, Central, 11 20
Draper, 11 27
Spray, night 27

August
Danbury, Davis Chapel, 11 and 2 2
Madison, 11 3
DAN RIVER ZONE MEETING, Madison, 10 4
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September
YADKIN RIVER ZONE MEETING, Elkin, 10..... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10.... 22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5
JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

July
New London, Bethel, 11 13
Badin, night 13
Forest Hill, night 16
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30

August
Woodleaf, South River, 11 3

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

July
Statesville, Race Street, 11 13
Cool Springs-New Salem, 11 20
Statesville Ct., Bethlehem, 11 27
Statesville, Broad, night 27

August
Olin, 11 3
Troutman, night 3
Newton, 11 10
Maiden, night 10
Lenoir Ct., Littlejohn's, 3 16
Hudson, Whitnell, 11 17
Lenoir Ct., Colliers, 3 17
Balls Creek camp meeting 20-25
Taylorsville, night 24

September
Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M. 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October
Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November
Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

July
Franklin, 11 13
Highlands, Clear Creek, 3:30 13
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Canton, 11 27
Waynesville, night 27
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

July
Ardmore, 11 13
Central Terrace, 8 13
Hanes-Clemmons, Hanes, 11 20
Ogburn Memorial, 8 20

August
Davie, Liberty, 11 9
Forsyth, Mt. Tabor, 11 10
Burkhead, 8 10
Erlanger, 11 17
Linwood, 3 17
Green Street, 8 17
Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31

September
Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

RESOLUTIONS OF RESPECT

Since God in his all wise providence has taken from us our beloved "Miss Lucy," Mrs. O. L. Stephens, we, the members of the Cary Methodist Missionary Society, offer the following resolutions:

First, That in Mrs. Stephens we had a kind, sympathetic friend who stood ready at all times to give aid when help was needed.

Second, That not only our society but the entire church and community has been greatly strengthened and benefitted by her cheerful disposition, untiring energy, and loyal devotion to whatever she thought right.

Third, That she will be very much missed not only by the whole town, both white and colored, especially the young people, so many of whom she had helped, but by the traveling public from Maine to Florida, for everybody liked to stop at "Miss Lucy's."

Fourth, That we extend to her husband and mother our deepest sympathy with the prayer that they may see that our loss is her gain.

Fifth, That a copy of these resolutions be put in the minutes of the missionary society, a copy be sent to the bereaved family, and a copy sent to the North Carolina Christian Advocate.

Mrs. M. F. Helms,
Miss Floy Leach,
Miss Nannie Leach,
Committee.

North Carolina Christian Advocate

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To all Preachers of the Gospel, year	1.00

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N. C. SUNDAY SCHOOL

(Continued from page 16.)

3. Piedmont at West Rockingham, Rev. Raymond W. Council
4. Carvers' Creek at Council, Rev. S. W. Funk
5. Shallotte at Village Church, Rev. Roy A. Grisham
6. Kenansville at Kenansville, Mr. E. M. Sharp
7. Roanoke Rapids at High School, Miss Keene and Rev. W. F. Shell
8. East Roxboro and Longhurst at Longhurst, Rev Raymon E. Wilson
9. Bahama at Bahama, Mr. L. L. Gobbel

TRINITY PRIMARY MEETING

On Monday afternoon, June 16, Miss Keene met with the primary department workers of Trinity church, Durham, for a discussion of the work of the department. Mrs. J. A. Speed is superintendent of the department. Much interest was manifested in making plans for improvements in the department.

N. C. WOMAN'S

(Continued from page 22)

was spent in recognizing delegations from the various churches and it was very encouraging to see such a full attendance.

It was a pleasure to hear Miss Vara Herring talk on social service work. It was an inspiration to have her with us. Mrs. Branch presented her work in a very concise message. Mrs. O. C. Norment conducted the noon devotional service on "Personal Consecration. The ladies then went into departmental conferences.

The superintendents of the various departments gave very encouraging reports. The reports from the auxiliaries showed wonderful interest and progress in their last year's work.

Mrs. W. L. McRae.

So live, that when thy summons comes,
No mortal, sane or daffy,
Will read the praises on thy tomb
And call them epitaffy. —Judge.

A volunteer for Jesus, a soldier true; others have enlisted, why not me? The Lord needs me. Can I help your church? Miss Rebecca Roten, Parsonville, N. C.

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RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has called out of this world our brother and colaborer, Robert Smith; and whereas, we, the members of the Baraca class of Jarvis Memorial M. E. Church, South, Greenville, N. C., wish to pay a loving tribute to him.

First, That we have lost one of our beloved and consecrated class member.

Second, That we acqnowledge the wisdom and goodness of our heavenly Father in this act of his providence; and that in the passing of our brother we are reminded again of the uncertainty of life and the certainty of death.

Third, That a copy of these resolutions be sent to the family, a copy be spread on our minutes and a copy to North Carolina Christian Advocate.

J. H. Ogletree,
W. G. Turnage,
W. S. Dail,
Committee.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

JUST as Joshua commanded the twelve men, one from each tribe of Israel, to take from the bed of the river Jordan, where the feet of the Priests stood firm, each man a stone and with these stones build a monument to commemorate the passing over Jordan—So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

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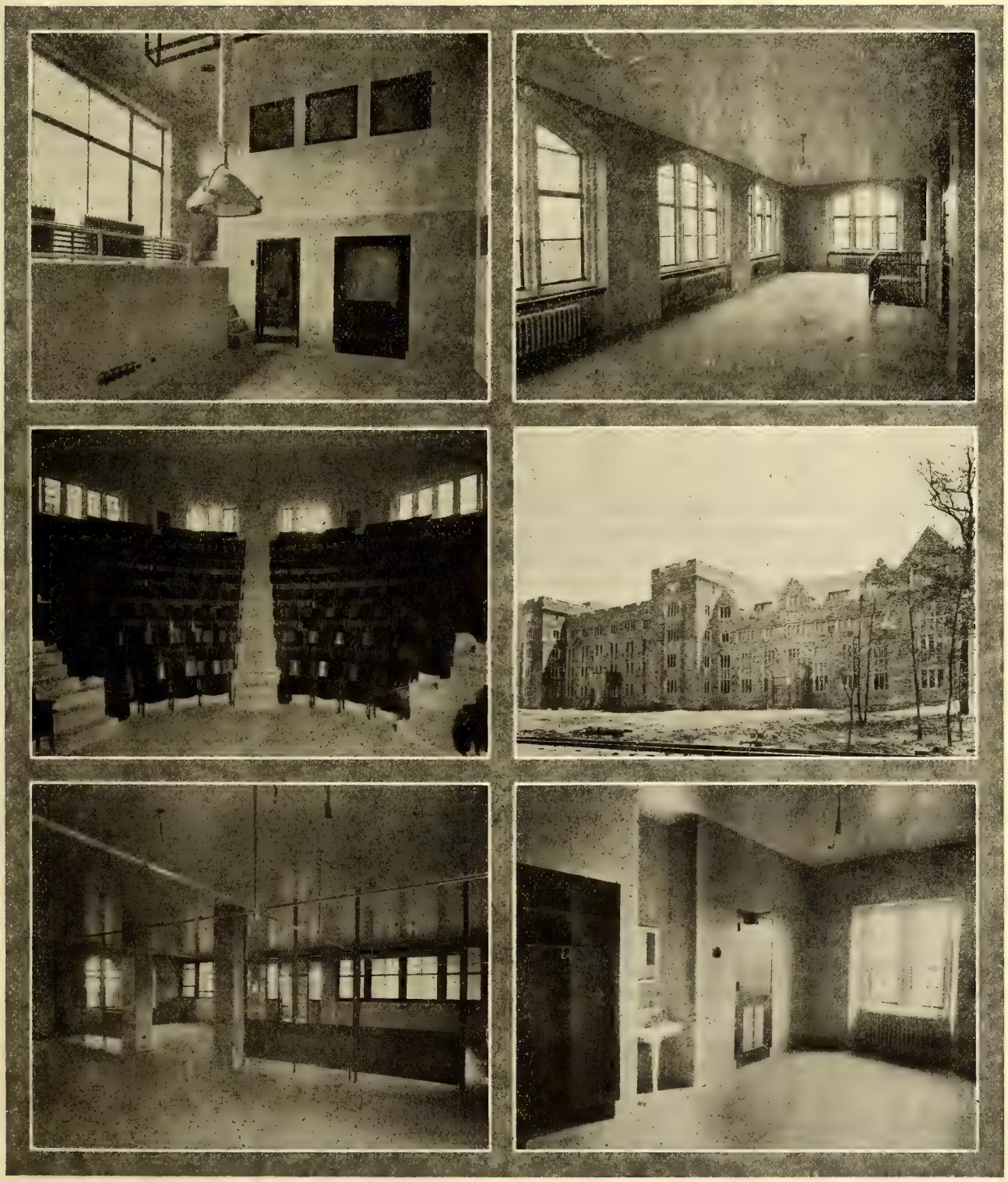
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N, C., THURSDAY, JULY 0 Number 29

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VIEWS OF NEW DUKE HOSPITAL

Upper: One of the twelve operating and delivery rooms.
Center: The amphitheatre where students of the medical school may observe experiments and operations.
Lower: View of one of 16-bed wards unfurnished.

Upper: A solarium, one of which joins every ward.
Center: North facade of hospital, showing main entrance and out-patient clinic entrance.
Lower: Unfurnished private room.

PREACHERS ON THE JOB AGAIN

Commencements and schools of one kind and another have taken the attention of many pastors, but they are getting back in harness. The summer's work is getting in full swing. Some of the brethren are giving renewed attention to the Advocate jubilee year. We look for much such work to be done this summer. Soon reports will come from the young men from Duke. By the way, brethren, did you know that one in ten of the Methodist preachers in the state this summer are these young divinity students?—56 is about one to every ten pastors in North Carolina. What a re-enforcement the preachers have! What an obligation on every one!

C. M. McKinney

We have never known whether McKinney is an Irishman or a Scotchman, but we do know that he is one of those "God blessed Macs." When he left Greensboro, he seemed to take Horace Greeley's advice, "Go west, young man, go west," for he did not stop till he reached Andrews near Murphy. But he still remembered the Advocate. Now he comes with almost enough new names to give Andrews a star. His next move will put a diadem in the crown of his mountain town. "Mac," we thank you.

M. W. Lawrence

When a young man starts with zeal and intelligence to do the work of a Methodist preacher the future has much in store for him. Brother M. W. Lawrence does his work at Duke and looks after his church at Carrboro. He went on the honor roll last year; he does the same this year. May more honor rolls be ahead of him.

J. M. Jolliff

South Mills on the Dismal Swamp canal in upper Camden has a history reaching back to the days of George Washington. Old McBrides church, two miles from South Mills, comes down from the days of Francis Asbury; it has a notable past. But South Camden has a future also. Rev. J. M. Jolliff goes on the roll this week. The Elizabeth City district keeps climbing.

B. H. Houston

Ben Houston is one of the reliables. He is pure gold. We knew him before he went to preaching and we know him still. Count on B. H. Houston at all times. It is nothing unusual for him to go on an honor roll. Good for Benson—a church that should grow and develop with the years.

Daniel Lane

Whether with the boys in France or with the Methodists in North Carolina, Rev. Daniel Lane can always be relied upon for faithful and devoted service. So here he goes on another honor roll. A man at Rose Hill, in the midst of that good people, ought to do something. Of course the failure of truck and the poor markets always have them in sight of the poorhouse—to hear them talk—but to go and eat with them it is another story.

R. H. Kennington

R. H. Kennington may be called to serve in the land of cotton fields or in those busy communities where cotton is converted into cloth, or among the tall peaks in the "Land of the Sky," but he invariably gives the same fine account of his work. In his case you do not have to fit the place to the man, because he fits anywhere and no higher tribute can be paid a Methodist preacher. His charge this year, which is a famous resort of the North Carolina mountains, is on the honor roll as it is every other year.

OTTO WOOD'S GRIEVANCE

Otto Wood, crack sharpshooter, literatus, caterer and globe trotter, who for six years has given Raleigh, North Carolina, as the place for his lady friends to address him, is now off on his summer vacation. He unceremoniously went away without even a formal goodbye to the governor and other state dignitaries who feel very keenly this social slight, for it was something more than an oversight. It was a deliberate slap at those whose business ethics had not proven satisfactory to Otto, the great.

We let Tom Bost tell the story in the Greensboro Daily News as follows:

> **Wood had been running a delicatessen place at the prison and last week it was necessary for the state to take it over not from him, but for itself. Nevertheless, the state officials do not recall that he was peeved by this act. He was retained as clerk, but did not receive any remuneration though he had been getting revenue from it.**

We are not sufficiently informed to describe a "delicatessen." But it seems to have some connection with "Gay Paree," where powdered and perfumed waitresses serve a choice clientele. The main point of the story, however, is that the state allowed Otto to hold his job but cut off his pay. Now in writing of a literary man it becomes us to say that one of Shakespeare's characters, Shylock, we believe, declares, "Ye take my life when ye take the means whereby I live."

Otto's grievance is very great. It is bad enough for a man out of jail to be deprived of his salary, but what about a Raleigh prisoner? We think the state should set things right with its versatile servant who had to run away and leave his radio—purchased perhaps out of his royalty on books—silent in his private chamber.

How would it do in making amends to furnish Otto a private auto for his periodic jaunts and a brace of pistols to protect him from the officers of the law and other men who would disturb him in his pursuit of the fine art of killing people. We believe that North Carolina's most noted sharpshooter, literatus, caterer and globe trotter ought not to be forced to nurse a grievance while out in search of health and pleasure. There is a general cut in the pay of state employees including college professors, but Otto should not be made to suffer the effects of a Hoover panic.

We would like in view of this money question to enquire what pay Otto got for feeding those goats outside the prison walls where he met his "lady friends"—very properly called a goat pen—since Otto used it as a trysting place. Another question in the minds of a good many people is why North Carolina should convert its penitentiary into a Bohemia?

SHERRILL REUNION

The gathering of the Sherrill clans from various counties of the state for the fifth annual Sherrill family reunion will take place on Friday, August 1. The reunion will be held this year at Troutman. The program proper will begin at ten o'clock. The dinner will be the centre of the day and the central feature of the day for many. The editors of the Advocate are invited to be present for this occasion amid the scenes of their boyhood and among their boyhood friends. All Sherrills, their relatives, friends and well wishers will be heartily welcome.

John Cline.

Thirsty souls need to "take the cup of salvation."

NORTH CAROLINA CHRISTIAN ADVOCATE

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M. T. Plyler
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Volume 75 GREENSBORO, N, C., THURSDAY, JULY 17, 1930 Number 29

A remedy for the ills of the world has come out of Russia and it is known as communism; another remedy is coming out of India in the form of non-resistance. An increasing number of voices are heard in Christianity calling for a revitalizing of religion. Which shall win in a remaking of the world? Do we believe that Jesus is sufficient?

We are pleased to note that in many towns the churches are getting together for the Sunday evening service. Why not? Four or five churches in a community can join in one service and have a much better sermon and more enjoyable service than can be held in each separate church. The people and the preachers will enjoy it more in this method of rotation from church to church. Why not show common sense and real religion in our church services?

What is more delightfully refreshing than the gentle rain that falls upon the dry, thirsty land in the hot summer time! Vegetation revives, animal life feels a new sense of vigor, and good cheer is everywhere. Over much of North Carolina the recent showers have greatly cheered the farmers who have worked hard and long this summer. Hot dry weather is favorable in the growth of cotton and in fighting the boll weevil, but then there is always the fear of the prolonged drought.

Our pulpits are in peril and the pew weary. To gossip about texts of scripture and to recite commonplace homilies is not preaching. Many seem to think that good is to come of talk, just so it is called a sermon. We have too much such preaching. We need fewer sermons; but they should be messages of truth from souls aflame. Voices are abroad in the air, and the people are harrangued by land and by sea. Prophets of God only can get a hearing in the pulpit. Hold on to dull platitudes only at the peril of your pulpit!

And now it is the July moon! The harvest moon in September and the hunter's moon in October have been the joy of all who cherish the poetical and respond to the tenderer sentiments in the autumn time. Oh, those glorious nights as the scarlet and the gold appear upon the forests and the brown creeps across the fields! But now we have the peculiar charm and quietness of the moon on all the landscape following the hot July day. The Charlotte Observer speaks thus of the folk back home:

> Back in the old home town the folks sit on front porches, exchange conversation with neighbors who pass and discuss topics of the day. The moonlight streams down, revealing the shoeless feet of father thrust to the breeze and a tired-faced boy, trying vainly to stay awake in company with his elders. In the yard some young people are singing songs of other days. Mother asks for "Sweet Genevieve," which brings back memories of a certain girl and boy who walked down a summer lane, hand in hand. A cool wind comes from the treetops and fantastic shadows cast by the moon are as fanciful figures in youthful dreams.

Many of the headlines of the papers in announcing the opening of the new Duke Hospital declare this is the "best equipped hospital in the South." The Greensboro News raises this query, "Why not leave off 'in the South?' " Certainly! It is time for us to be done with the old inferiority complex under which we have labored so long as we have boosted our superiority. Another thing. It is time for us Methodists to stop referring to the North Carolina Christian Advocate "as the best conference organ in the South." Our ideal is to make one of the best religious weeklies in all the land. This can be done if we will all work together at the job. By working together year after year in all our efforts, we can get the money needed and all else that go into the making of a well established printing plant and into the making of a paper that is second to none. Why not be done with the old inferiority complex of "the best conference organ in the South?" We must keep pace with the standard set us in other things in this "Old North State."

Continue Your Education

Bishop A. Coke Smith was accustomed to tell in a most effective way of the young preacher who, when he had finished his last examination in his conference course of study, threw his book on the table with the exclamation, "There, thank God, I am done with books forevermore!" In his commencement address at Chapel Hill this year, Dr. John Finley uttered words of warning against the spirit of the young man who had finished his course of study.

Dr. Finley quoted an interview given by one of our greatest Americans, returning from Europe last autumn, the whole of which was as follows:

> What the nations of the world need is educated men. The great trouble with most men is that they become uneducated just as soon as they stop inquiring and investigating problems for themselves.

"The import of this is," observes Dr. Finley, "that it is imperatively necessary for an educated man to continue his education or he will quickly become uneducated, the Greek saying to the contrary that education is a possession that cannot be taken away from men. There is a German saying, 'Wer nicht zulerut verlernt.' (Who does not add to his learning loses the little he has). Eternal education is the price of being educated."

Education is the process by which man enters into the race mind, avails himself of it, and fits him to make his own contribution to the race. It is a process that is not measurable or terminable by years. It is as long as life and who shall say that it does not extend beyond this life?

"Some one," noted the speaker, "has said of a certain man that heaven was his vocation and his earthly existence his avocation. I should say that it should be reversed: making the most of ourselves and making as much of a contribution to our day and generation should be our earthly vocation, glorifying God, that is the chief end of man; getting ready for heaven, glorifying him forever, is our avocation."

Then turning to the graduating class this notable educator and editor uttered these striking and suggestive words: "Here the book of all the world has been opened to you to read and ponder; you have had opportunity to enter the common mind of man and have been invited 'to sup with sage and poet'; but you have not finished the book nor has the book been finished. Every day is a fresh beginning: every morning is the world made new. The revelation is continued through man's discovery of new truth and through his own effort to live up to what he knows."

"These lines," added the speaker, "which I found one night on the galleys, are most pertinent:

> I think God kept on talking when his Book had gone to press;
> That He continues speaking to the listening souls of men.
> I think His voice is busy yet, to teach and guide and bless;
> That every time we ask for light He calls to us again.

Duke Hospital Opens

The opening of the Duke University Hospital on July 21 is an event of first importance to North Carolina and to the bordering states. All the people have a common interest in an institution that ministers to the sick and contributes to the health of all. The relation of this hospital to the Duke Medical School and to the wonderful hospitalization scheme of the Duke Foundation gives it a place of unusual significance. More and more through the long years will this become manifest to all the people of this section of the country. July 21, 1930, should be marked with a white stone by all the people of the state. This is to be a day notable for the better care of the sick and in the movements concerned with the public health.

Millions are invested, the buildings and equipment are the best, and the professional staff has been carefully selected. In every respect the beginning is most auspicious. The final test, however, and the ultimate verdict rendered by the people will depend on the character of service rendered. Institutions, the same as individuals, are measured in the long course of the years by the contribution they are able to make to the common good—to the general welfare. If the multitudes through the long future feel free to turn to Duke Hospital as did the crowds to the Great Physician in his day, this will become a centre of health and healing, welcomed and blessed by the unnumbered thousands.

The spirit of Jesus embodied in the lives of those who minister by the beds of pain, in an institution kept free of the commercial spirit, wins in every day and generation filled with toil and pain and death. At Duke University the Man of Galilee should be equally welcomed and allowed a chief place in the medical school

and hospital the same as in the school of religion. He must be dominant in both if those institutions are to meet the deepest needs of our sinning and suffering humanity.

Our Varied Religious Activities

A generation ago the one effort put forth in rural Methodism during the summer months gathered about the annual revival. No one should discount the work of the past done in the country meeting, and the present effort in this respect should not be relaxed in the least. Indeed, we would that it might be intensified. But there is a changed aspect of our religious work for the years ahead that should be welcomed and the most possible made of it. We refer to the many and varied lines of activities pressing upon us.

The vacation schools, the Cokesbury schools, and all such count for much. Here in North Carolina we have more than fifty young preachers from Duke in the field engaged in many lines of work in which they engage along with the pastors. Good reports already made of victories won are most encouraging.

What can be finer for a young minister than to mix with the people, teach the children and the Sunday school workers, and then to pray and preach and work in the revivals? The measure of those men will be taken these their first years. The way they conduct themselves and the record they make will tell mightily on all their future. Zeal, energy and devotion will get results and at the same time set the pace for the future.

Our many and varied lines of religious activities should result in a rich and full harvest. "If I be lifted up . . . "

Overtones and Undertones

Stanley Jones tells of a national—a Hindu—who was interpreting for him in one of his gospel messages. This interpreter would give Jones' message a political coloring whenever opportunity offered. He stressed the overtones and the undertones to the neglect of the main theme.

Are not most of us guilty of some such conduct as this in our hearing? Instead of giving heed to the main theme of the sermon we exalt the minor and incidental statements of the preacher. References that may be of political significance or that may have a personal application are cherished out of all proportion to the main truths that are being enforced. Too often a preacher with a thrilling spiritual message becomes the victim of a sensational reporter who headlines some incidental remark or implication to the neglect of the main theme of the hour. An amen corner brother, in the days of "amen corners," was accustomed to get much comfort from the pulpit portrayals of his business and political rival who sang in the choir. The man in the choir was equally pleased with the fine delineations of the guilty man in the corner. The same high gospel privilege came to both men as their souls withered away and died. Each missed the message of chief importance in the estimate of the preacher and failed to get that which should have been the chief concern of the hearer. "Take heed how ye hear."

"He Did Grind"

In a semi-humorous article in the Advocate of June 26 discussing the presiding elder and his work, Rev. E. L. Earnhardt made a smart observation of Samson at the mill. With the loss of vision, Samson did grind—he went round and round. The observant Earnhardt noted that when a presiding elder loses vision he goes round and round, the same as Samson when "he did grind."

Is not this true of any one when he loses vision? In the days of the prophets the people perished for want of vision. People do the same still. All such can do is to imitate the old, blind Samson when "he did grind"—he went round and round.

Men of vision with a determination to advance, at whatever cost, lead the world and pioneer the conquests of the centuries. David Livingstone was willing to go "anywhere, provided it be forward."

Something of the feeling of young Carlyle would greatly enrich and inspire our own lives. When a mere lad, Carlyle insisted that he was going to write books. The boys of his class said: "The idea of a boy with a threadbare coat and run-down shoes aspiring to write books!" He replied: "I have better books in me than ever were written." The bane of too much of our present church activity is the want of vision. "We "do grind at the mill"—we go round and round to little purpose.

Be up and doing and you will hardly be down and out.

People and Things

Rev. E. L. Hillman, pastor of Jarvis Memorial church, Greenville, will preach at College Place church, Greensboro, twice daily in a ten-day meeting, beginning September 14.

Brother J. B. Tabor is mounting on high. Read this: "Now at the celebrated Colorado Springs. Drove to top of Pike's Peak today in our own car; visited Garden of the Gods and petrified trees; spending tonight at Cripple Creek. Good mining town."

Rev. H. M. Wellman of Mt. Airy expects to attend the last half of the summer quarter at Emory University. Brother Wellman says that he would like to go with some one or have some one go with him. Any prospective student interested will write him at Mt. Airy.

"We are planning to go into the auditorium of our beautiful new church at Hickory Grove, Sunday, July 27. I want to take this opportunity to invite all former pastors to be present with us on that day. We expect to have three services, 11 a. m., 3 and 8 p. m. Will send you a write-up of it later."—Elzie Myers.

Bishop Mouzon sends us the following note: "Bishop John M. Moore will be in charge of the conferences in North Carolina while I am out of the country during August and September. If anyone should need the services of the bishop, Bishop Moore may be addressed at Dallas, Texas, until the first of September. After that his address will be Atlanta, Georgia."

"The new pastor for Princeton charge, Rev. C. A. Turner. Jr., was with us in an all day service yesterday. I gave my farewell message at 11 o'clock and the new pastor gave his introductory sermon at two o'clock. Brother Turner comes to us from Williamsburg, Va., is a graduate of William and Mary College and will take part time work in the Duke University school of religion this fall."—J. D. Stott.

John W. Sterling wills his entire fortune to Yale. Of this $7,500,000, one-third will be used in the erection of a group of colonial buildings for Yale divinity school, to be called the Sterling divinity quadrangle. Work on these buildings will start in about a year, and when they are completed the old buildings of the divinity school will be torn down to make way for another residential quadrangle.

The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands.—Resolution adopted by the Representative Assembly of the National Education Association, Columbus, Ohio, July 3, 1930.

Rev. and Mrs. L. C. Larkin have adopted a four-year-old baby girl. The name of the child is Ann Wagstaff Larkin. At the beginning of the consecration service held last Friday at the Epworth League Assembly this baby was baptized by Rev. T. McM. Grant, president of the assembly. The Epworth Leaguers voted to adopt Ann as the Epworth League baby. This attractive little girl will cheer the hearts and scatter sunshine in this delightful parsonage home. God bless them, every one.

"We have just closed our revival in Oriental. Brother E. C. Few was with us and did the preaching. From the first to the closing service the congregations were delighted and edified by his lucid and forceful sermons. It was a distinct pleasure to have Brother Few with us those days. His timely utterances and earnest appeals for a surrendered life to God and a deeper consecration for service will not soon be forgotten."—R. Ernest Atkinson.

"Plans are being made for a young people's spiritual life conference for the young people of the Waynesville district. The date for this conference has been set for August 4 and 5, and the place is Cullowhee. The visiting young people will be entertained in the dormitories and dining hall of the Western Carolina Teachers' College and the homes of the people of the Cullowhee community. A list of the speakers and other details of the program will be announced later."—Mark O. Tuttle.

By some mishap the name of J. R. Carruth appeared J. R. Church on the North Carolina Sunday School page of last week's Advocate. J. R. Church is an honorable name of King's Mountain and should not appear in eastern Carolina. We beg the pardon of Mr. Carruth and also of Mr. Luther Gobbel on whose page the error occurred. We do not know where to place the blame except upon the print shop devil. But we promise to do our best to keep this busy gentleman hereafter in the straight and narrow way.

Bishop Moore, Georgia Methodists will be interested to know, practices the principle of "the open cabinet" whether he so designates it or not. He announced to the Florida conference that any preacher could find out from his presiding elder or from him where he was expected to be sent next year; that "he had no secrets." And the privilege which he grants to preachers to learn about their prospective charges he equally grants to laymen to learn about their prospective pastors.—Wesleyan Christian Advocate.

Fifty years ago this summer the first General Conference for Christian workers convened at Northfield at the call of Dwight L. Moody. For a half century this conferance has gathered each year for purpose of Bible study, fellowship, and inspiration to greater service. This year the conference will be called to order by W. R. Moody, son of the evangelist, on August 2, and it will continue until the 18th. A strong platform has always been in evidence at Northfield, and this year is no exception. From both sides of the water able men, imbued with a message from God, have come and delivered their addresses with vigor and enthusiasm.

"Dedicatory services and home coming day at Beulah church on the Cherryville circuit, July 27, (fourth Sunday) beginning at 10:30 a. m. Prof. J. M. Ormond of Duke University will preach the dedicatory sermon at 11 o'clock. Dinner will be served on the ground. The afternoon will be given to home coming service. Former pastors and others will do the speaking. Special music has been arranged for the day. All debts have been paid in full and no collection will be taken for any purpose. All former pastors, former residents of the community and members who have moved away are invited to come and enjoy the day with us."—T. V. Crouse, Pastor.

A recent Epworth League membership drive undertaken at Sungkiang, China, resulted in over 500 new members and more than $300. The magistrate, chief of police, and other prominent citizens joined.

"Bishop Edwin D. Mouzon preached for us Sunday morning at Sylva. He brought us a helpful and inspiring message. The bishop was accompanied by the elder, Rev. C. M. Pickens. So far as I know or am able to learn this is the first time that one of our bishops has ever visited and preached in Sylva. Sunday was a great day with us. We had a church full of people, the bishop to preach for us, and a fine and much needed shower of rain all during the eleven o'clock service."—Geo. B. Clemmer.

Two very attractive features have been added to the Junaluska Epworth League Assembly program that make it perhaps the best program ever put on at the lake. Dr. W. E. J. Gratz, editor of the Epworth Herald, has been secured as one of the speakers. Dr. Gratz is no newcomer at Junaluska, and he is always popular. Then Mrs. Imduk Kim, a native Korean, with a charming personality and a stirring message, has been secured for the vesper services. Wherever Mrs. Kim has gone she has thrilled her hearers. The dates for the Junaluska assembly are August 8-18.

Rev. Dwight Brown and Mrs. Brown left Wednesday for the mountains where they go to spend their vacation. These good people deserve a vacation and the church at Proximity is showing its appreciation for their work by giving them one. The church at Proximity is in excellent condition. Every financial claim for the year has been paid in full with the exception of the pastor and local expenses. Quite a number of people have united with the church on profession of faith. Large congregations attend church. The Sunday school and Epworth Leagues are in excellent condition and the church has never done better work than it is doing now. We trust Dwight and his good wife will enjoy these weeks of rest.

The ministers' families of the New Bern district enjoyed a delightful picnic together with the presiding elder's family at Oriental on June 26. Fifty strong, the merrymakers moved into the town for fishing in the morning, eating at noon, and for conference and recreation in the afternoon. The dinner of barbecue and sea food was served in the pavilion of the Breezy Inn. After dinner talk was enjoyed by the preachers in one group and the preachers' wives in another. The bathing beach, a miniature golf course, and plenty of horseshoes kept the crowd entertained until a sinking sun gave warning that it was time to crank up the car and go home. Each person went away with a heart made lighter and a body made stronger by the day of relaxation and fun.

NEWS ITEMS OF GREENSBORO COLLEGE: NEW MEMBERS OF FACULTY: SUMMER ACTIVITIES

Dr. J. Roddey Miller, Jr., a native of South Carolina, is the new head professor of English at Greensboro College and will assume his duties with the opening of the fall term. Mr. Miller's appointment is the chief one announced by Dr. S. B. Turrentine, president of the college, in making public the new additions to the faculty.

Dr. Miller is a graduate of Erskine College and secured his doctorate at the University of Virginia. He has had five years of teaching experience in high school, academy and university courses.

Miss Dorothea McNutt of Normal, Ill., is the new assistant in biology. Miss McNutt holds a degree in science from Illinois Wesleyan University and has pursued work leading to the master's degree at the University of Chicago.

Miss Paige Leonard of Ramseur, the assistant librarian, is a graduate of Meredith College. In 1929 she secured a degree in library science from Emory University. In addition to acting as assistant librarian, Miss Leonard will teach library methods and will have a course in children's literature.

George K. Hibbets, the college's director of music, received the master's degree from the University of Wisconsin in June.

Elliott O. Watson, professor of history, is spending the summer in advanced study at the University of North Carolina.

Dr. Edward E. Ayers, professor of religious education, is studying at Boston University.

Dr. Ella M. Martin, professor of biology, is studying mountain flora with a class from the University of Nebraska at Estes National Park, Colorado.

Dr. R. T. Dunstan, professor of Latin and romance languages, is teaching in the Duke summer school at Lake Junaluska.

Miss Clara Mae Brown, associate professor of Latin, is doing graduate work in English and Latin at the state university.

Miss Mary L. Ginn, associate professor of English, is spending the summer in traveling through France, Italy, Switzerland, Germany, Belgium, Holland and England with special attention at literary shrines.

Miss Elba Henninger, professor of spoken English, is teaching in the summer quarter of the University of Virginia.

Miss Augusta A. Sample, assistant in spoken English, is pursuing work at Columbia University.

Miss Ida M. Bridgman, professor of organ, is attending summer school at Smith College.

Gillman Alexander, professor of voice, is teaching that subject in Chautauqua Institute, Chautauqua, N. Y., for the eighth consecutive summer.

Mrs. R. R. Alley, librarian, is again studying at Columbia University.

A DAY OF REJOICING AT FUQUAY SPRINGS

Last Sunday was a happy day for the Methodists of Fuquay Springs. The Sunday school met and the church services were held for the first time in the new church. Though the Sunday school section is not finished, all the departments and class rooms can be used and the church auditorium is practically complete. The cost of the entire building will be around $30,000.

The location, the plans, the material used and the character of work done are admirable. The windows are beautiful, fitting in well with the entire arrangement of the interior. This substantial brick church is certainly in striking contrast to the old house built years ago.

Sunday morning the crowd filled every nook and corner, with small boys sitting around the altar and many of the little girls on kindergarten chairs at the front. The large choir and the congregation sang with a spirit in keeping with the day. Rev. E. C. Maness, who has worked so hard and successful to build the church, preached the sermon. He and his people had every reason to be glad for all they saw and felt this good Sabbath day. The dreams and plans of a dozen years were being realized. This is a fine congregation with many attractive and promising children and young people. The future has much in store for the devoted Methodists in and around Fuquay Springs.

To be once more in the home of Dr. J. M. Judd was a delight. He has a big practice, farms in a big way and educates his boys and girls at Duke University. One son has finished his second year in medicine. Our old school friend at Trinity has certainly made good in life, he and his family being staunch supporters of their church.

The Romance of American Methodism

By PAUL NEFF GARBER

Enforcing Discipline

THE pioneer Methodists felt that they were not of this world. Other-worldliness and self-denial were two of their outstanding characteristics. Numerous passages of Scripture gave them this viewpoint. Jesus had said that it was impossible to serve both God and mammon. In 1 John 2:15 these words were found: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The Apostle Paul in writing to the Colossian church advised the members to set their affections on heavenly things, not on earthy pursuits. The early Methodists further believed conversion to mean both an inward and an outward change; that a loyal Christian had no desire for worldly things. Did it not say in II Corinthians, v. 17: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The literal interpretation of Scripture caused the Methodists to adopt a policy of strict morality. Strickland describes the first American Methodists as a peculiar people in their personal appearance and manners, who could be distinguished from the world at a single glance.

To enable his first followers in England to more easily keep themselves unspotted from the world, John Wesley had in 1743 published "The General Rules," a series of practical daily regulations. Although general in nature, these rules pointed out the things which were to be avoided by those who really desired "to flee from the wrath to come, and to be saved from their sins." About the same time Wesley prepared a manual for his preachers, entitled "Rules for a Helper." At the Christmas conference of 1784 the American Methodists accepted Wesley's General Rules as their guide for Christian conduct. The "Rules for a Helper" were included in the first Methodist Book of Discipline. Every convert to Methodism promised to abide by the General Rules. Each Methodist preacher was required to read them "once a quarter in each society and once a year in every congregation."

The pioneer Methodists could not conscientiously participate in the amusements and recreations of the world. John Wesley's attitude was that a Christian should show his Christianity in every act of life. He followed the advice of the Apostle Paul, who in writing to the Corinthian church had said: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Wesley knew that the Methodists could not engage in the gross and sinful sports of eighteenth century England without lowering or destroying their spirituality. The topic of amusements was therefore mentioned in the General Rules. The members of the Methodist societies were instructed to avoid, "The taking of such diversions as can not be taken in the name of the Lord Jesus." This was Wesley's official statement on the subject of amusements. It was adopted by the American Methodists at the Christmas conference of 1784. The American Methodists agreed with Wesley that there were very few sports and amusements of that day that could be taken in the name of the Saviour or be done to the glory of God.

Dancing was banned. It was a diversion that could not be taken in the name of the Lord because it was so often associated with intemperance and immorality. It was denounced because it tended to destroy the spirituality of its devotees. As Hiram Mattison once asked: "Who ever knew a votary of the ball room to pray in his family, or in prayer meeting, or attend class meetings? Who ever saw one laboring in a revival to bring sinners to Christ?" Many dances were stopped by the appearance of a Methodist preacher. On one occasion Hope Hull, a Methodist circuit rider, was visiting in a home where a ball was held. When he was invited to dance, Hull went upon the floor, but instead of dancing he said: "I never engage in any kind of business without first asking the blessing of God upon it, so let us pray." It is recorded that at the close of Hull's earnest prayer, "All present were amazed and overwhelmed; many fled in terror from the house, while others, feeling the power of God in their midst, began to plead for mercy and forgiveness." The dance floor became four weeks later a preaching place for Hull.

A loyal Methodist did not attend theatres, circuses or horse races. Methodist opposition to the theatre began when John Wesley denounced the English theatre of the eighteenth century as "the sink of all profaneness and debauchery." Again in 1764 when Wesley protested against the erection of a theatre at Bristol, he declared that "the present stage entertainments not only sap the foundation of all religion, but tend to drinking and debauchery of every kind, which are constant attendants on these entertainments." The branch office of the Methodist Book Concern at Cincinnati refused to sell the works of Shakespeare, for fear that such action might encourage the theatre and drama. Bishop Marvin favored agricultural fairs until they began to stress horse racing and gambling. He then stigmatized them as "schools of vice." Latta, a Methodist preacher of Illinois is remembered for his unique statement: "There is a class of people who can't go to hell fast enough on foot, they get on their poor mean ponies, and go to the horse race."

Card playing was condemned as being not only worldly but as also tending toward other evils. It brought virtuous youths into association with the evil men. Frontier America furnished many examples of pious men who developed into gamblers and even murderers because of the gaming table. Card playing was considered a waste of precious moments. It did not redeem the time. It was contrary to the advice of Wesley that Christians should buy "every possible moment out of the hands of sin and Satan, out of the hands of sloth, ease, pleasure, worldly business, etc."

Methodism also looked askance upon many of the social gatherings because it was held that such meetings lasting late into the night were not in keeping with true spirituality. The following excerpt from the journal of S. B. Bangs, who was then in his twenties, and a graduate of the University of the City of New York, is somewhat typical of the attitude of some of the early Methodists: "Last

evening I attended a social company—from which I could not retire till midnight, and I have not enjoyed a moment's sleep since. There is nothing to be said that can countervail the injurious and poisonous tendencies of these motley, flippant, and prolonged parties. They are either deadly to every religious feeling in those who mingle in the hilarity and partake in the sports, or they are irksome and painful to those who choose to be singular among many for the sake of dear principle. . . . I never go to one of those assemblies without forsaking it dissatisfied."

The General Rules forbade the wearing of fashionable and costly garments. It was not considered a Christian characteristic to have a fondness for such things. It indicated pride. The Methodists felt that it was sinful to wear fine clothes when so many people lived in poverty. The early followers of Wesley therefore dressed in plain apparel. The women wore black bonnets without any trimmings. Their dresses were almost Quaker in style, destitute of ruffles and frills. Persons who joined the Methodist church knew in advance that they must change their mode of dress. When Nathan Bangs was converted in 1800 he had his laundress remove the pleats from his shirt.

The Discipline of 1784 instructed the preachers to speak frequently and faithfully against the superfluity of dress. This they did, very often to the embarrassment of some of their listeners. Upon one occasion when Jacob Gruber was preaching, an unusually tall lady entered the church. Gruber paused abruptly and ejaculated: "Make room for that lady; one might have thought she was tall enough to be seen without the plumage of that bird in her bonnet." When a gaudily dressed lady once met Joseph Mitchell, an early circuit rider, the latter exclaimed, "Young woman, one flash of hellfire would burn off all those furbelows." Thomas Foster, a Methodist preacher in New York City, refused to allow the sisters to wear fringed shawls in his church.

The wearing of jewelry was also frowned upon. Had not Paul advised the women to adorn themselves with good works rather than with gold, or pearls, or costly array? The seriousness of this offense can be seen by this excerpt from the journal or Beardsley, an itinerant in Ohio: "My soul is deeply pained. O, my God, what will become of thy church? Several of our members wear earrings, some of them finger rings, etc. Lord, pity them! Give me grace and wisdom!" James Axley preached that if God had intended women to wear earrings he would have made holes in their ears.

The Methodists claimed that the hair should be dressed in the way nature intended it, and not after the fashion of the world. The testimony of Joseph Carson is very interesting on this point. He says: "My earliest recollections of Methodism in Winchester (Virginia) dates back to 1791, when I was but six years old. When about this time my brother, Brattie Carzon, joined the church, and doubt not my youthful mind was more deeply impressed with the fact from my distress at his cutting his elegant suit of hair, which it was then fashionable to wear in a queue; but there was not room for a man and queue both in the Methodist church in those days."

The early Methodists could also be recognized by many other tests. They were strict observers of the Sabbath. On Saturday the cooking was done for Sunday. Drinking and cursing of course were never allowed. Neither could a man be a good Methodist and hold enmity against a brother. At the quarterly conference of the Chautauqua circuit, New York, held July 3, 1824, it was resolved that "Asa Smith's license (as an exhorter) be left with Brother Joseph Phillips to be delivered whenever a difference existing between him and Brother Picket is settled."

The Methodist rules against worldliness were actually enforced. Members were dropped from the rolls of the societies for breaches of discipline. It was not possible for a Methodist to gamble, play cards, wear stylish clothes, and at the same time remain in the church. Smith has described the strictness of the Georgia conference in the early nineteenth century in this manner: "Three times absences from class, a ribbon, a ruffle, or a ring, and the preacher erased the name from the class-book." A quarterly conference in pioneer Methodism which did not have at least one trial involving some breach of Methodist Discipline was a rare occurrence.

The Methodists soon won a reputation for high morality and for plain amusements. The Methodist stand on any great moral issue was known in advance. A man in calling upon the people to debar the Methodists from a new vicinity said: "For no one might ever again dance at a 'doe-down,' drink whiskey at a shuckin' or race hosses on Sunday, without a lecture from somebody." When Rhoda Laws joined the Methodists on the Somerset circuit in Maryland, her brother exclaimed: "And now she must give up gay dress, dancing, and worldly amusements. She is ruined, and cannot be gotten way."

The stringent discipline of pioneer Methodism has not been continued by the modern Methodists. Late in life Bishop Asbury began to fear that the Methodists might not remain loyal to the discipline. In 1815 Bishop Asbury was at Springfield, Ohio. He stopped at a home known for its loyalty to Methodism. Upon the bishop's arrival, the fashionably dressed daughter of the house, who was playing the piano, made some flippant remarks about the funny looking preachers. When the grandmother came into the room Bishop Asbury took her hand and looking her in the face, said, as tears came to his eyes: "I was looking to see if I could trace in the lineaments of your face the likeness of your sainted mother. She belonged to the first generation of Methodists. She lived a holy life, and died a most happy and triumphant death. You and your husband," continued the bishop, "belong to the second generation of Methodists. Your son and his wife are the third, and that young girl, your granddaughter, represents the fourth. She has learned to dress and play on the piano, and is versed in all the arts of fashionable life, and I presume, at this rate of progress, the fifth generation of Methodists will be sent to dancing-school."

"The Printed Page" will be the title of Dr. Garber's article next week.

I have recently completed a "three hundred thousand mile" trip of America for the Australian magazine Grit, and photographed thousands of breweries, distilleries, wineries, beer gardens, and saloons converted into industry, hospitals, orphanages, and babies' milk stations. For example, the old Pabst brewery is employing thousands more men since prohibition has transformed it into the Pabst Industrial Center. Moreover, it is now turning out commodities that help instead of hurt humanity.—Joe Longston, in Michigan Christian Advocate.

DUKE MEMORIAL CHAPEL

This is to be a feature of the university church which is being built on the Duke campus.

Funds are being raised by friends for a Duke Memorial—more than 7,000 have already contributed to this object. Mr. J. A. Thomas of New York, chairman of the executive committee of the Duke Memorial, says the major object for use of the funds now or hereafter raised for the Duke Memorial will be the construction of the Duke



Memorial Chapel, as a part of the church being built at Duke University, this having been determined upon by the executive committee. The entrance into the chapel is from the nave of the church, but the interior of the chapel is a separate entity, and will have beautifully groined ceilings approximately 35 feet high from the main floor level, which is on a level with the main floor of the university church.

Beneath the floor of the basement of the chapel there will be 25 crypts wherein it is hoped that principal members of the Duke family, as well as other prominent men who from time to time may be identified with Duke University, may be interred.

In a recent statement by the executive committee, the thought is expressed that this intimate memorial chapel can be used for small gatherings, for devotional purposes, or otherwise, for marriages, funerals, etc., among those so desiring to use the chapel, who have or have had in the judgment of the university authorities some intimate contacts with the life of the university.

BETHEL CORNERSTONE LAID LAST SUNDAY

The cornerstone of the new Bethel church, Greensboro, was laid with appropriate and impressive ceremonies last Sunday afternoon at four o'clock. Revs. W. A. Newell, the presiding elder, and O. L. Brown, the pastor, conducted these ceremonies. Mr. R. R. King, Jr., the mayor of Greensboro, delivered the address. The firemen's band furnished music. In the cornerstone were placed copies of the Bible, the Methodist hymnal, Discipline, Christian Advocate, North Carolina Christian Advocate, Missionary Voice, and historical sketches of the several organizations of the local church.

T. C. Hoyle is chairman of the building committee and reports that the church is to be completed by early fall. The new building which is to take the place of the one burned last winter will cost $10,000. The church seats 300 and will have facilities for a Sunday school of an equal number. The completion of this new structure should mark the beginning of a new era in the growth of Bethel church. It will be an attractive and adequate church building on the Battleground road in a northwestern suburb of Greensboro and will meet the needs of that community.

THE LUCY H. ROBERTSON MEMORIAL

The life of Mrs. Lucy H. Robertson was so rich and full that she enriched the lives of a multitude of others. As teacher, leader in missionary effort, promoter of temperance reform and mother to young women, she made a contribution to her day and generation that only the sweep of years can measure. For many young girls the touch of her presence and the influence of her example meant the gathering of life about a new center—for them a new life began.

Nowhere has this influence been felt more deeply than in Greensboro College. The lives of Greensboro College girls for the last half century have been enriched by association with that magnetic personality. Though Mrs. Robertson has passed beyond yet her influence will abide in the lives of Greensboro College girls who have known her, so long as they live. In order that her influence may not die with the passing of those who have been touched personally by her life but may also be perpetuated in the lives of a host of others the alumnae of Greensboro College are undertaking the vigorous prosecution of the effort to secure $50,000 with which to endow the Lucy H. Robertson Memorial Chair of Religious Education at the college.

The chair in her name is not an entirely new idea. In 1925 the alumnae and former students undertook to raise $100,000 for endowment which included the $50,000 required to establish the chair of religious education in her name. During that year $64,000 was subscribed, but only $34,000 of this amount has been paid in and $30,000 is still in the form of unpaid subscriptions.

The aim of the alumnae, working through their association, is to secure in cash at least $16,000 needed to increase the endowment to $50,000 and make the establishment of the memorial chair a certainty this year.

Though times are hard surely there is no one so poor but can give something and be glad for the opportunity and proud to be a part of such a great movement.

This movement is not confined to alumnae and former students of the college though initiated by them. Any friends who are interested in helping to establish a permanent memorial to Mrs. Robertson are invited to join in raising the fund for this chair.

The Advocate thoroughly endorses this timely movement and wishes for the worthy cause genuine success.

THE NEW HOSPITAL ON THE NEW DUKE CAMPUS

A visit to the campus last week disclosed the transformation made the past three years on the new campus at Duke. Automobiles now park in front of the new hospital. On the grass plots the green begins to appear, and the native forests are being put in shape. Within the hospital furniture is in place and the typewriters and phones are busy. Dr. Wilburt C. Davison, dean of the medical school, finds that he is in one respect like unto Caesar—everything must be done by Caesar at once.



DR. WILBURT C. DAVISON
Dean of Duke Medical School

Though by no means the largest, the hospital is the best equipped institution of its kind in the entire country. It is the largest general hospital in North Carolina, South Carolina or Virginia. The opening on July 21 is of distinct significance in the history of the state. The medical school, able to accommodate 300 students, and the hospital, with 416 beds, will be the first formal use of a unit on the new campus of Duke University. Of the $10,000,000 bequeathed by Mr. J. B. Duke $4,000,000 has gone into buildings and $6,000,000 remains for the permanent endowment of the medical school.

There are four floors above the ground at the front entrance, while there are two basement floors which on other sides of the building are also above ground, making a total of six floors in the hospital. The upper rooms of the medical school wings are in the sixth floor above ground. Despite its size, however, the structure is hidden in the trees and the visitor does not immediately realize its vastness until a closer inspection is made. The building including courts contains four and one-half million cubic feet of space, and has approximately eight acres of floor space within its walls.

The whole plan of the hospital and medical school has been to correlate all of the departments to the best advantage of the patient. There are a number of special instances where this has been done, for a great deal of care was taken before construction was begun to assure this. Departments whose work is closely related are therefore located as close as possible to each other. For example, physiology and biochemistry have an intimate relationship to internal medicine and are therefore located to the best advantage of both the hospital and medical school. Likewise pathology, which is related to surgery, has its department nearest the surgical wards and operating rooms. The X-ray department has been placed as equi-distant as possible from the out-patient clinics and the medical and surgical departments.

Incidentally the Duke X-ray apparatus is second to none in the country, according to representatives of the large manufacturing firm who installed it. Dr. Robert J. Reeves, who has been first assistant in the Xray and radium department of the Presbyterian hospital and medical center in New York, will have charge of this equipment.

There are six rooms in the hospital which can be made to have any climatic condition desired in regard to humidity and temperature. They are fitted to be controlled in these respects at any point, and in frequent cases should be of benefit to patients whose peculiar illnesses require special temperature and humidity.

Western North Carolina and the coastal resorts may continue to make claims, but the purest air in North Carolina will be found in the Duke hospital because of the worked air supply. One room has been equipped to be rendered absolutely dust-free, permitting an accurate study of bacteria. It is another department that will be able to render valuable service in its particular field.

The operating rooms of the hospital are among the most completely equipped and at the same time the most attractively finished in the building. There are eleven operating and delivery rooms, all lined with blue-gray tile and exceptionally well lighted.

One of the outstanding features of the Duke hospital is its excellently graduated patient accommodations and costs. At capacity operation the hospital will have 416 beds distributed as follows: 141 white ward beds at $3 each per day; 112 colored ward beds at $3 each; 65 children's ward beds at $3 each; 24 private cubicles at $4 a day; and 74 private rooms at $5 to $9 a day.

No formal opening of the hospital will be held immediately, but tentative plans call for such a program later, possibly during the fall after other units of the university are occupied and under operation. Meanwhile the hospital will go about its newly undertaken task of alleviating human suffering and prolonging human life without the accompanying fanfare of trumpets and beating of drums.

There are two individuals, officials of the university, whose interest in the opening of the new hospital, to put it mildly, is great. From the beginning they have been vitally concerned with the planning, erection and equipping of the great plant, and have just reason to be proud of their handiwork. There is Dr. Davison, dean of the medical school, who has devoted his exceptional energies to this tremendous task for four years, and his leadership has been invaluable. Next is A. C. Lee, chief engineer of the Duke Construction Company, who has directed the construction forces during the long building period. Each of them knows the mammoth structure more thoroughly than the average man knows the bungalow he has built.

The Eternal Challenge

CHAPTER XXIV—REUBEN'S DEFENSE

Joseph Hocking

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No one knew what had taken place between Muriel Redfern and Edgar Inchcliffe, but Reuben Sutcliffe's conversion was the theme of conversation everywhere. Before night had come to an end, thousands who took no interest in churches or chapels were discussing it, and its effects were tremendous.

Especially were the extreme Bolshevists angered. Reuben had been their leader, their guide; what Reuben Sutcliffe had said had been done. They knew of his tremendous influence over thousands of young men in the town; knew that he could sway them at will. And now he who had been the leader of the extreme Bolshevists had transferred his leadership. He had become a Christian!

Anger, black anger, was felt in many hearts.

But many asked questions. They knew about Reuben Sutcliffe, knew his keen intellect, knew how difficult he was to lead. They were sure there must have been tremendous forces at work to cause him to give up his old beliefs, his old determinations. Could it be that there was something in Christianity, after all? There must have been some truth in it or Reuben Sutcliffe would never have been converted.

Presently hundreds of the strikers began to ask other questions. Where did Bolshevism, class hatred, class warfare lead? Supposing they had carried out their plans and turned Ben's Cross into the hell they threatened, how would they be the better? Besides, was it likely that the employing classes would do nothing? Supposing they called in the soldiers, and machine-guns were turned upon them? After all, was not the teaching of Jesus Christ better, higher, than the teaching of Karl Marx and Lenin?

On the day following the great meeting at Hanover Chapel, John Blackburn met Ben Brierly outside the Bull Hotel.

"I didn't see you at Hanover last night, Ben," remarked John Blackburn.

"No, I wur noan such a fool," was Ben's reply. "Other people go mad, but I am not going mad."

"How, mad?" asked the old lawyer.

"The town seems gone mad," replied Ben angrily. "I met several of the maisters this morning and they are talking about giving in. Isn't that madness?"

"Why? Do you think you have all the right on your side?"

"I think we're out to beat these Bolshevist fellows," replied Ben, "and that if we give in to them in any way, we might as well shut up shop."

"But is it a matter of giving in? Isn't it a matter of doing what's right by everybody? I tell you, Ben, things aren't as they ought to be. The more I think about it the more I am sure that God Almighty never intended that poverty should exist in a land where there is plenty for all. It's not right that some should have thousands while others are starving. I know some of the work-people have been unreasonable, but haven't the masters been unreasonable too? Both sides have been playing a game of grab for years, but I believe better days are coming."

"But surely, John, you don't believe in the sob-stuff the preachers are spouting?"

"What sob-stuff?"

"About living in the spirit of love and all that nonsense. You are thinking about Reuben Sutcliffe, but I tell you he's only laughing at you."

"No, Ben! I was at Hanover Chapel last night, and I heard what he had got to say. Reuben Sutcliffe is a changed man."

"I don't believe it. I tell you it was only a trick."

"It was not a trick," retorted the lawyer earnestly; "the old Reuben Sutcliffe is gone, and a new one has taken his place."

'Aye," laughed Ben raucously, "I shall believe that when he's called off the strike. I don't believe in what these parsons are doing. Why, if we were to do what they say, Jack would be as good as his master, and we shouldn't be able to call our souls our own."

"Did you hear the sermon those twelve parsons preached?" asked John Blackburn.

"Nay, but I heard about it. It's all nonsense."

"How is it nonsense?"

"Because it's impossible."

"It's not impossible. It's the great thing we need, and it's our only hope. Ben, you and I have known each other for years; I can remember the time when you were a teacher in a Sunday school, but you have given up religion for money-making. Don't you see that the loss of our religion has brought us to our present pass? I tell you Jesus Christ is the one cure for all our troubles. If we could only act out what was taught that Sunday night in that sermon, it would mean heaven in Ben's Cross."

"Bunkum!" retorted Ben. "Bunkum, I tell you!"

No, it was not bunkum," replied the old lawyer. "They said it was the law of Christ that each should live for the welfare of all. Supposing we did that—masters and men alike. There would be not more strife, no more bitterness, and there would be an end to strikes."

"That was what Melancthon Suttart was saying to me a few minutes ago," laughed Ben; "but it's all bosh; bosh, I tell you!"

Whether Ben was right or not, it was discussed throughout the whole town during the week. Groups of employers were seen eagerly discussing it, while strikers all over the town were led to look at their troubles from a new angle. The sermon as to whether a man's wealth was his own was especially talked about. It put the ethical side of Christianity in a new light. If the whole community, employers and employees alike, were to regard their wealth, whatever it might consist of, as a trust for God, to be used for the welfare of each and all, a new world would be created.

But was it possible?

Reuben Sutcliffe found himself besieged on every side. On the one hand the religious people came to tell him how glad they were because of what he had said, while

many of his old friends denounced him as a traitor. Some pleaded with him not to leave them.

"You are our only hope, Reuben," they said; "you'll not turn your back on us now? You are our leader, and you must lead us on to victory. You know that capitalism is the curse of the country, and we must not rest until it is destroyed root and branch."

Reuben shook his head.

"I have placed my resignation in the hands of the committee," he said.

"Nay, but they won't accept it. If you leave us now, our cause is lost."

Soon after, it became known that Reuben would speak to the strikers in the Market Square on the following Wednesday evening. It was now winter, and the nights were bitterly cold, but great crowds flocked there at the time appointed. Not only the work-people came, but the employers attended in large numbers. Each and all were anxious to hear what this man had to say. How would he, who had been a blaspheming atheist, explain his position? What would he say in defense of what he had done?

By seven o'clock the Market Square was crowded with thousands of people. A wagon had been placed at the side of the Market House as a platform, while great naphthat lights burnt all over the square.

Much excitement was manifest when, just before seven o'clock, Reuben climbed on to the wagon. There were no formalities, and Reuben had neither chairman nor supporters. It had been demanded of him that he should explain his change of front, and he had come there, alone and unsupported, to tell his story. No sooner had he reached the platform than it was realized, even to the very outskirts of the crowd, that Reuben had lost none of his influence. The power of his personality was manifest from the first. Even those who hated him for what he had done, and were maddened that he had become what they called a traitor to their cause, were silent when he appeared before them. Many others were praying for him; they realized the difficulty of his position, the danger in which he stood. A large number in the crowd were desperate men and women. Many of their homes were fireless, while their children had had insufficient food for days. Thus they knew that a wrong word, even a wrong suggestion, might create uproar, panic, violence. But all were tremendously interested, and felt that he was marking a new epoch in the life of the town. And yet even among religious people much uncertainty was felt. Could a man who for years had been a blaspheming atheist, an enemy to law and order, change so suddenly? Could a man who had been an enemy to religion give up his enmity?

Near the platform stood the twelve who had pledged themselves in the Parish Hall, Muriel Redfern among them.

"It will be all right," whispered Paul Baron to Arthur Bolitho. 'I had a long talk with him after the meeting. But, mind you, he'll never be an orthodox Christian."

"What do you mean by that?"

"I don't feel free to tell you. I regard what he said as in confidence. Perhaps he will explain himself tonght," he added.

In spite of the great crowd there was no noise, no confusion. There was much antagonism, much bitter hatred, but the dominating power of the man made the people eager to hear what he had to say.

"Fellow townsmen," he commenced, "it has been demanded of me in many quarters that I should explain what took place in Hanover Chapel last Sunday night. It has been said that I owe it not only to the strike leaders, but to all the people whose cause I have espoused and advocated. I am here to do that. Many of you, most of you, have known me since I was a boy, known that I have never hidden my light under a bushel. Tonight I am going to tell you the truth. It may disappoint many, anger many; yet I hope not, I pray not."

There was something like defiance in his words, but there was a change in his demeanor. There was nothing blatant or aggressive in his tones. It was a strong man who was speaking, but there was a suggestion of humility, of pathos, in his voice which many had never heard before.

"One question has been asked me many times," he went on. "Did I mean what I said at Hanover Chapel? Yes, I did mean it. I did not go there for fun. I went there because something compelled me. I think it was God that compelled me."

He did not shout, but his resonant voice reached to the very outskirts of the crowd, and all felt that something new had come into Reuben Sutcliffe's life.

"Why have I decided to give up my old faith and my old friends, in so far as they have determined to advocate the creed that Lenin advocated? I do so because I believe that class warfare is an evil thing and will never bring about good. Because I am sure that a betterment of life will never come from that source. Hatred only brings hatred, fighting only brings fighting; and hatred is wrong. Hatred only breeds bitterness, strife, misery.

"I have been asked to tell again what I told at Hanover Chapel and to explain my reasons for doing so. I will as far as I am able." Whereupon he restated what he had said on the previous Sunday evening.

"I have been asked to tell," he went on, "why I, who denounced religion, have become religious. Why I, who denounced Christians as hypocrites and whited sepulchers, have become a Christian. I have been asked whether I, who pleaded for justice, for fair play, for righteousness; whether I, who have pleaded the cause of the poor and the suffering, have given up my faith in justice and in the cause which I pleaded. No, I have given up not one jot or title of that. I hold to it more strongly than ever. Am I going to take sides with the so-called religious people who care only for their own welfare, their own luxuries, and their own gain? No, I am not going to take sides with them. I never hated hypocrisy as I hate it now. I never believed so strongly in the cause of the poor as I believe in it now.

"Then, where do I stand, you ask? That is what I have come to tell you. Men and women, I have made a great mistake. I have identified churches and chapels with religion. I have identified so-called Christians with Christianity. I have identified creeds and dogma with the teachings of Christ. I have been wrong. I care as little about churches as ever I did. I have as little faith in dogmas and doctrines as ever I had. I have as little belief in many so-called religious people as I had when I stood in this very square and denounced them.

'How have you, Reuben Sutcliffe, become a Christian?' you ask. That leads me to the heart of the question. What is Christianity? It is not believing in or becoming a member of any church. (Cont'd on page 28)

BLESSED REVIVAL AT GOODSONVILLE

We have recently closed one of the best revivals in the history of the Goodsonville charge.

We were assisted in the meeting by Rev. Luther Sharp of 2130 N. Webster Street, Kokomo, Indiana. A member of the Indiana conference, M. E. Church, a graduate of Asbury College and an excellent preacher. Brother Sharp is a consecrated young preacher and I heartily recommend him to any pastor in need of evangelistic help. We had in addition Mrs. D. W. Blankenship of English, West Virginia, a woman mighty in prayer and one of the best altar workers I have ever known. Our people had been praying for months for a revival. On the first Saturday night of the meeting 15 of our men prayed till 2:30 in the morning. And in answer to these prayers God came in his wonderful saving power. The scene was wonderful to behold.

Sinners were saved, backsliders were reclaimed and quite a few were able to make a deeper consecration than ever before and to take Christ in his sanctified grace. I never saw more genuine repentance in any meeting; the work was thorough. Say what you please, but if we will obey the Lord, walk in the light of his word and pray, God will answer prayer. Certainly we must work, but after we have done all we can there will be no revival unless God comes on the scene with conviction and salvation. Genuine revivals come down from God out of heaven.

Results? Yes, blessed results. What? New family altars, new converts praying in public and testifying to God's saving grace; Epworth League growing in numbers and in grace; also one Sunday school is now climbing around the 200 mark. We received by vows or on profession of faith 16 new members, all grown up young people and older ones. Also ten by letter.

We thank God for the victory. We are not puffed up but humble and still burdened because out yonder in earth's white harvest fields there are multitudes living and dying without God. Children of God everywhere, do pray. Let's pray and trust God for a mighty revival. He is able. Bless his name.

J. W. Combs, Pastor.

NORTH GATES

The name North Gates sounds very sweet to all the preachers in the North Carolina conference who have been stationed on the North Gates charge. When their barks were anchored with a four-year chain holding the anchor they feel secure for the time being. Four years pass all too quickly amid such pleasant surroundings.

We live among a people composed of English, Irish and French, with a Scotch strain running through many of the families. No purer blood of those European countries can be found on earth than is found east of the Chowan river. From out of this section for more than 150 years came the leaders of North Carolina. According to political prophecy the next governor will come from this section.

When I first arrived on the North Gates charge I found in the air and in the minds of the people this question: Shall we have a new parsonage located at Gates and also shall we combine Kittrells, Gates and Hebron, erecting a new church at Gates? The question has been answered yes, by an overwhelming majority of the people concerned.

July 9, 1930, we placed the first timber on the lots and laid off the land for the foundations of both church and parsonage. The church building will be the largest and best church that has ever been erected in Gates county. The parsonage will be the equal of any circuit parsonage in North Carolina.

There are many other items of interest too numerous to mention. I cannot refrain from mentioning just a few of the items. You are aware of the fact that the Plyler brothers are the guardians of Advocate space. They will call me down if I use too much. We have held four Sunday school days, namely, Parkers, Savages, Kittrells and Gates. The dictionary does not hold enough complimentary adjectives to adequately describe these Sunday school days. I thought that Perquimans held the state record as to Sunday school days, but North Gates came up to the standard if they did not go beyond. They were very fine indeed. Our revival services have all been planned. Parkers revival begins the second Sunday in August. We begin our revival at Savages the second Sunday in September. The revival at Kittrells in the town of Gates will begin the fourth Sunday in October. The last named church, the foundation for the church has not been laid. You may call this faith and it is, but it is backed up by knowledge. You do not know how fast these Gates county people can move when you give them a just cause for moving fast. The writer created quite a bit of merriment down at the Elizabeth City district conference when he invited the district conference to meet in Gates in a church whose foundation had not been laid. Golden dreams are coming true.

We hope to lay the cornerstone of our church at Gates the fourth Sunday afternoon in August. Through this letter we invite to be present on that occasion Bishop Mouzon, Rev. O. W. Dowd, Rev. M. T. Plyler, Rev. J. M. Ormond and all former pastors. Hold your breath—I may take it away. We stand a good chance to have the church dedicated on the first Sunday in November, 1930.

J. T. Stanford.

EVENTS ON FRANKLIN CIRCUIT

The annual home coming for Clark's Chapel community (which this year is a union affair, "Old Thickety Church," the Baptist church and the Methodist) is to be held at Clark's Chapel church Sunday, July 20. All former pastors and friends of any of these churches are invited to spend this day in holy fellowship and friendship together on the Lord's Day. An interesting and inspiring program is being prepared which will carry one or more sermons appropriate to the occasion. Good singing will feature the program as a result of a singing school which has greatly improved the life of the church. This will be led by the singing master.

Children's day and home coming day are being planned for old Harmony Grove church and will be definitely announced later.

Rev. Z. Paris of Lake Junaluska will fill the Bethel pulpit at the 11 o'clock hour of the third Sunday in July.

Saturday, August 9, 8 p. m., we hope to begin revival services at Pisgah church to continue through Saturday evening, August 16, the pastor in charge.

G. N. Dulin.

COBURN MEMORIAL CHURCH

Since the Advocate family has not seen anything from this part of the field, do not think we have gone to sleep.

We have a church membership of more than 600, and a large number of these know the Lord. A woman's Missionary Society very much awake and at work—four circles well organized and getting results in study, service and dollars, for they have turned over hundreds of dollars on the building fund.

We have an average attendance of 400 in our Sunday school; our goal is 500 by September 1. In every department next to the spiritual life, the school is interested in the building fund, or debt on the church. It is our aim to raise $100 every Sunday on this fund, and we have gone to the high mark of $87.

In the Epworth League worth while work has been done. The new year with new officers has been with enthusiasm. Our league is more than a courting place, but we will admit that some of the good work is going on.

Now when you come to the official board and pastor there is plenty to do. Here you will find some of the most loyal, consecrated Christian men to be found anywhere. While a few of them wear the holding back straps, there are too many tight traces to effect things very much.

We have our problems. Notwithstanding the fact so many of our people have been without work, and many more working half time, the work of the church has gone forward. We have a church budget of $6,500; a church debt of $33,000. We trust with the co-operation of the Holy Spirit and the co-operation of all the members to bring a good report to conference.

Last and most important of all, we had a revival in the church before Easter. All who attended were blessed and helped in their lives. The results abide. Seven were added to the church on profession of faith and 14 by certificate during the year.

Now a word to the Advocate. From the pulpit and in every way we have tried to get more of our people to take the best conference organ in Southern Methodism, and have only secured five new subscribers. I am not letting up; we must have two more. T. A. Groce.

HOW DR. R. F. BUMPAS READS THE ADVOCATE IN HIS CALIFORNIA HOME

What a fine Advocate we have! I do enjoy it. I read first personals to know how my friends are; children, orphans, young folks, S. S., league, Women, everything. Then "The Eternal Challenge." Yes, with deep interest. Shall I be forced to wait a whole week for the next installment? I count the days. Last of all—as in eating, I keep the best for last—I read the editorials. It's a rare treat!

When our Civil War ended we were prostrate. Conference met in eastern Carolina, where were blackened chimneys, deserted farms, poverty, suffering—everything topsy turvy. Heartsick, discouraged, the preachers gathered. What could we do? Shall we go back to the plow? Farm, mechandise, trade, to rehabilitate? The presiding bishop (Doggett) rose to the occasion. His theme was "Following the Plow." Like an inspired prophet of God he proclaimed the calling and work of the ministry. The Spirit of God was on him. The vast assembly was carried on the hallelujah point. There were tears and shouts.

Back of the bishop was Munsey—peerless. Called to offer the last prayer, he said: "Lord, may we follow the plow as long as we live, die between the handles, fall and be buried in the furrow. Amen."

That was all. It was sufficient. The preachers were eager to hear the appointments and be off to life work—to serve, suffer, rebuild the South.

We have had some great editors—Summers, Fitzgerald, Fowler, Buckley, and others—all gifted. How greatly blessed is the Old North State! Two native sons, stalwart, unafraid, championing every worthy cause, loved, honored, revered. Long may they live.

God bless you. R. F. Bumpas.

FAITH AND PRAYER

By Harry Reynolds.

Whenever disappointment comes your way,
Which it is sure to do from time to time,
Kneel down right where you are and pray,
And ask the Lord to give you grace divine.

Ask Him for strength, your troubles all to bear,
And if you ask believing that he will
You'll realize an answer to your prayer,
And He will bid your troubled heart be still.

As He once spoke and calmed the troubled sea,
So He will speak and calm thy troubled soul,
He'll speak the words of joy and life to thee,
And things once counted dross will shine as gold.

For He has promised in that wondrous book
That those that trust in Him shall never die;
He only asks the weary ones to look,
And trust in Him their souls to satisfy.

And He will give to you your daily bread,
As He did feed the throngs so long ago;
And feeding on His Word your soul is fed,
As nothing else can feed it here below.

And as through life you journey day by day,
Be sure you do the things He wants you to,
And don't forget you have to pray
To make your dreams and visions all come true.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

THE ROBERDEL WAY

We are putting on a special program at 8 p. m. July 20. the third Sunday, for all the older members of our community. We use the 8 p. m. service because it is cooler than 11 a. m.

The following week we are to visit every home of our community in which we find an old person, a sick person, an invalid or one of any special trouble. Our W. M. S. and the Epworth League will assist the pastor in this plan. We plan to put one member of the W. M. S. with a member of the Epworth League and to form as many couples as possible. They are to begin this visitation on Monday and to follow intensive work throughout the week in "cheering and comforting" our older people. Flowers, reading material and other helps are to be carried into these homes. It is an original plan for the local church.

M. C. Ellerbe.

SUMMER ACTIVITIES AT WEAVER COLLEGE

The summer school will open on Tuesday, July 22, with President Trowbridge and Dean Duncan in charge. Miss Hayes, Miss Cheatham, Mr. Kendall, Mr. Butt, Mr. Hunter, Miss Brown, and Miss Alexander of the 1929 summer faculty will return. Miss Mary Ellen Powell (graduate Weaver College, A.B. Greensboro College, A.M. Duke University) has been selected as teacher of mathematics. Miss Powell is a member of the mathematical department of the high school of Greenville, N. C. The high school department of the summer school is directed by Principal H. L. Braswell, A.B. of the school system of Elkton, Tenn. Mr. Braswell has been in charge of the Weaverville high school since 1927.

Practically all junior college and high school subjects will be offered by the academic faculty and the education, music and commercial departments will be in operation. Credit can be secured toward college entrance, or toward the C class primary or grammar grade teacher's certificate.

The opportunity to carry on one's education under the campus trees in this Asheville climate in July and August is attractive to many students and teachers. The buildings are located where Blue Ridge breezes are practically constant. The nights are almost invariably so cool as to demand heavy bedding. The campus contains tennis courts, baseball diamond, a large concrete swimming pool, and Lake Louise, which is stocked with fish. All are available to summer students without extra charge.

A number of guests who are not studying are now on the campus for the summer. The furnished frame cottages are available for families desiring to do light housekeeping, and space in the dormitories and in the dining room is being occupied by others who do not care to bear the responsibility for preparing their own meals. Guests who bring bedding and accept the regular fare as the students do find that the expenses are not greater than it would be at home.

The reopening of the swimming pool has been a real community enterprise. Boys and men have donated time and teams and labor. The town of Weaverville furnishes chlorinated water, and citizens are contributing time and money for both houses and fences. A life-saver is in attendance when the pool is open to the public, his compensation coming from a small fee charged visitors. This pool is recognized as a real asset to the village, as heretofore large numbers of people have had to drive to lakes or pools near or beyond Asheville for swimming privileges.

The campaign for the new gymnasium is getting under way. It now seems probable that other needs of the college may be taken care of at the same time.

The campus is very beautiful this summer. The flower beds, the rock garden, the shrubbery, and the aquarium, and the water lilies have bloomed this summer for the first time.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

COKESBURY TRAINING ECHOES

Interesting facts about Cokesbury training schools in the North Carolina conference for the week of June 29-July 4 are:

Richmond (Steel's Mill) charge—Carruth, instructor; 43 enrolled, 26 credits; 60 per cent taking credit; three schools represented.

Fairmont (Bethesda)—Funk; 20 enrolled, 20 credits; 100 per cent taking credit; one school.

Wadeville (Ophir)—Grisham; 25 enrolled, 18 credits; 72 per cent taking credit; two schools.

Rowland (Centenary)—Shell; 22 enrolled, 17 credits; 51 per cent taking credit; two schools.

Roberdel (Ledbetter's)—Wilson; 22 enrolled, 13 credits; 59 per cent taking credit; two schools.

Lucama (Buckhorn)—Council; 20 enrolled, 12 credits; 60 per cent taking credit; two schools.

St. John—Sharp; 19 enrolled, 9 credits; 37 1-2 per cent taking credit; two schools.

Biscoe—Baker; 9 enrolled, 6 credits; 66 2-3 taking credit; two schools.

Totals: 180 enrolled; 121 credits; 16 schools; average per school, 22 1-2 enrolled; 15 credits; 67 per cent taking credit; two schools.

This week Carruth takes the lead in the number of credits, with Funk second.

At Baker's suggestion a new "ingredient" is this week added to Cokesbury pie—the percentage of those enrolled taking credit. Here Funk leads, with Grisham in second place.

Our average credits grows from 14 to 15 per school. (Mr. Evans of W. N. C. conference reports an average of 12 1-2 per school for the first week, but adds: "I think our report will be better this week").

Shall we not make ours even better than 15?

To council's persistent, personal pushing Carruth and Russell (pastor) added three other P's—"persuasion, perspiration and then a picnic on top of that"! And you see Carruth's record!

Of course much depends upon how others of the team push, persist, persuade, and perspire personally—chief of whom is the pastor. As Funk said, "I consider the school a success because the pastor had made preparation for my coming, and he personally boosted the school until the last minute."

Going the Second Mile

In addition to training work and, in some cases outcroppings of it, the following are reported:

Carruth—Workers' council stimulated; Cokesbury record system introduced and accepted; marked spirit of good fellowship created; helped conduct institute; encouraged six persons to take credit examination.

Wilson—Placed two Cokesbury record systems; organized workers' council; helped divide a beginner-primary class; helped conduct institute.

Grisham—Preached at 11 o'clock Sunday; talked at special meeting in afternoon; assisted in survey; placed program of work "E"; introduced Cokesbury record system; school to begin preparing worship programs; eating chicken, honey, etc., etc.

Baker—Assisted in survey.

Sharp—Encouraged two schools to order Sunday School Day programs, and four persons to take credit by examination.

CAMP CHEONDA, AUGUST 4-26

Every boy between 12 and 16 who can arrange to do so should go to Camp Cheonda, at Lake Junaluska, N. C., August 4-26 for 22 of the happiest, most profitable days of a lifetime. The writer can testify from a term's personal experience as an instructor and counsellor and from several years of observation that Cheonda offers rare privileges, "a shimmering lake, towering peaks, blue mountain ranges, Cheonda at the water's edge." As someone has put it—

"Cheonda offers wholesome recreation; splendid fellowship; a challenge to clean living, clear thinking, and strength of purpose; a vision of the wonders and tasks of the untrod future; communion with valleys and mountains that now are, and a picture of valleys and mountains yet to be conquered."

The maximum capacity is 60 days. For this reason it is advisable to register as early as possible. The camp is not operated for profit; in fact, it hardly pays expenses. It is run for the youth of Methodism. The cost for the 22 days is only $50, including registration fee of $5 required in advance. For further information and for registration, write to Sherwood Gates, 810 Broadway, Nashville, Tenn.

WHERE THEY ARE NEXT WEEK

Our summer staff of Cokesbury instructors is working in four districts July 20-25, including the Durham, Fayetteville, Washington, and Weldon as follows:

Spring Hope at Spring Hope, Rev. C. A. Baker, instructor.

Leasburg circuit at Bethel, Rev. J. R. Carruth, instructor.

Goldston at Asbury, Rev. Raymond W. Council, instructor.

Lillington at Lillington, Rev. S. W. Funk, instructor.

Parkton at Parkton, Rev. Roy A. Grisham, instructor.

Person circuit at Concord, Mr. E. M. Sharp, instructor.

Roanoke Rapids at high school, Miss Georgia Keene and Rev. W. F. Shell, instructors.

AFTERNOON WITH LEAGUERS

The writer had the privilege of spending an afternoon at Louisburg last week with the Epworth Leaguers, thanks to Rev. M. T. Plyler, whose car provided convenient passage. Games galore furnished fun for the 300 young people who chose to play under the great oaks of the college campus. Rev. Thomas McM. Grant, president of the assembly, Rev. E. L. Hillman, dean, and the other adult leaders were in the thick of the contests (and were pushed to ten or eleven innings to nose out the New Bern district team in a novel baseball game). Rev. B. O. Merritt took the writer on as a partner in horseshoes to win over Rev. R. F. Munns and Rev. J. Herbert Miller. Therefore, in spite of the necessity of helping to change a tire on a dusty roadside under a blistering sun, the excur-

(Continued on page 31)



Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

FACING THE FACTS

The Western North Carolina Sunday School Council, composed of the presiding elders, the conference Sunday school board and staff and the district Sunday school superintendents, met early in the year to determine the program of activities which the Sunday school board would attempt to carry on this year and to consider the means by which the proposed program could be financed.

The program outlined and the necessary funds estimated, it was agreed that each district would assume responsibility for a given amount to be secured through Sunday School Day offerings. The district leaders set their goals for Sunday School Day offerings as follows:

Asheville	$ 600.00
Charlotte	1000.00
Gastonia	800.00
Greensboro	1000.00
Marion	300.00
Mt. Airy	300.00
Salisbury	700.00
Statesville	600.00
Waynesville	200.00
Winston-Salem	1000.00

Confidently expecting that the Sunday schools would continue to stand by in their support of the Sunday school board's enlarging program, Mr. Woosley put on the most expansive, and therefore the most expensive, training program during the first six months of the conference year that had been undertaken during any previous year.

With the year's finances largely consumed, and Mr. Woosley, who so efficiently drew into the treasury the funds necessary for carrying on the work, gone into another field of service; the remaining members of the staff are trying to meet the urgent demands for service that are coming from the various schools. Requests for services are now being filed awaiting the final results of Sunday School Day offerings. One-third of the conference year is yet ahead of us. What shall we do?

Below is a complete list of all those Sunday schools which have made a contribution to this work and reported same to treasurer, E. O. Cole, previous to July 2, together with figures showing percentage paid by each district on its accepted quota:

Asheville District

Goal	$600.00

Nothing reported.

Charlotte District

First Church, Charlotte	$119.13
Hawthorne Lane	100.00
Central, Monroe	41.60
Myers Park	30.00
Harrison's	13.25
Morven	9.57
Ansonville	5.25
Waxhaw	4.71
Duncan Memorial	3.77
Indian Trail	3.25
Weddington	1.85
Bond Grove	1.52
Total	$333.90

Goal $1000; paid 33.3 per cent.

Gastonia District

Smyre	25.00
Rehobeth	8.00
South Point	5.25
New Hope	4.75
Fallston	4.22
Kadesh	3.44
St. Paul	3.35
Total	54.01

Goal $800; paid 6.7 per cent.

Greensboro District

Wesley Memorial	110.00
College Place	19.07
Proximity	19.00
Park Place	14.55
Bessemer	5.43
Mt. Carmel	3.35
Prospect	2.00
Total	173.40

Goal $1000; paid 17.3 per cent.

Marion District

Gilkey	10.23
Rutherfordton	10.00
New Hope	5.20
Oak Hill	3.19
Mountain Grove	2.57
Hopewell	2.40
Salem	2.25
Total	35.84

Goal $300; paid 11.9 per cent.

Mt. Airy District

Palmyra	6.00
Cox Chapel	5.00
Dobson	1.10
Total	12.10

Goal $300; paid 4 per cent.

Salisbury District

Central, Concord	14.75
China Grove	13.50
Badin	13.47
Bethel-Cabarrus	13.35
Trinity, Kannapolis	10.00
Park Avenue	8.00
Gold Hill	6.60
Mt. Pleasant	5.18
Love Chapel	5.00
Liberty	2.33
Bethel	2.20
Total	94.38

Goal $700; paid 13.5 per cent.

Statesville District

Olin	10.50
Broad Street	8.50
Vanderburg	5.50
Littlejohn	5.00
Fairview	5.00
Shiloh	3.15
Cool Springs	3.00
Rocky Mount	2.95
Hickory Ct.	1.83
Bethlehem	1.70
Mt. Herman	1.62
Elmwood	1.60
Marvin	1.35
Total	51.70

Goal $600; paid 8.6 per cent.

Waynesville District

Andrews	9.33
Maria Memorial	1.15
Total	10.48

Goal $200; paid 5.2 per cent.

Winston-Salem District

Centenary-West End	250.00
Ardmore	18.94
Grace	15.00
Cooleemee	11.50
Mocksville	9.68
Midway	8.60
Unity	7.50
Macedonia	4.80
Pine Hall	3.65
Reeds	3.58
Hanes	2.85
Trinity	2.00
Total	338.10

Goal $1000; paid 33.8 per cent.

LOWELL WESLEY CLASS

The ladies' class of Lowell Sunday school, Gastonia district, is one that engages in other activities than listening to discourses or merely talking about what ought to be done.

Mrs. G. B. Smith, a member of this active class, writes of one of their recent enterprises as follows:

"The Susanna Wesley Bible class of the Lowell M. E. church has recently taken a religious census of the Art Cloth village, which is partly in the city limits of Lowell. More than 100 homes were visited. We found only a few families who are not members of any denomination, but not many who were enrolled in a Sunday school. The following members took the census: Mesdames F. H. Price, A. R. Leonhardt, G. F. Hovis, J. D. Lawson, N. W. Warren, G. B. Smith, Wright Falls, and Miss Cora Nichols."

"Despite the progress which has been made within the last few years in the study of childhood and of how it should be treated, the neglected child is still the millstone about the neck of the Christian church and of the race at large. We can safely say that the crying sin of our time and of all times is and has been the neglect of childhood by those who are chiefly responsible for their well being."—Bishop James Atkins.

Mike was going to London for the first time in his life, and his friend Pat was giving him a few hints on what to do and where to go in the great city. "What do I do when I go to the Zoo?" asked Mike. "You be careful about the Zoo," advised Pat. "You'll see some foine animals if you follow the words 'to the lions' or 'to the elephants,' but take no notice of the one 'to the exit,' for, Mike, it's a fraud, and it's outside I found myself when I went to look at it."

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Hillsboro—A. J. Parker 5
Graham—J. W. Dimmette 3
Durham (Lakewood)—H. L. Davis 2
Carrboro—M. W. Lawrence 2
Rougemont—V. E. Chalfont 1

ELIZABETH CITY DISTRICT

◇◇◇◇Williamston—D. A. Petty 15
◇◇South Camden—H. B. Baum 11
First Church (Elizabeth City)—G. W. Perry..... 10
Pasquotank—W. J. Underwood 8
South Mills—J. M. Jolliff 6
Manchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2
Edenton—A. W. Price 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5
Elizabeth—C. M. Lance 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2
Benson—B. H. Houston 2

ROCKINGHAM DISTRICT

5◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2
Pantego-Belhaven—E. W. Downum 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5
Aulander—S. S. Ellington 2

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Wallace-Rose Hill—Daniel Lane 6
Wilmington Ct.—A. J. Groves 5
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

7◇Hot Springs—R. H. Caudill 16
6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12
Henderson Ct.—J. M. Green 5
Flat Rock-Fletcher—R. H. Kennington 4

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 20
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Goodsonville—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J. W. Moore 19
NE. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
Centenary—G. A. Stamper 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
◇Liberty—M. F. Kincheloe 8
Randleman—J. H. Brendall, Jr. 8
Randolph—W. R. Kelly 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N Snow 3
Henrietta—A. W. Lynch 3

MT. AIRY DISTRICT

◇◇Central (Mt. Airy)—C. S. Kirkpatrick 29
7◇Jonesville—C. A. Morrison 25
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2
Draper—G. E. White 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M Avett 9
Albemarle (Central)—T. F. Marr 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Maiden—R. S. Howie 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 4
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Thomasville Ct.—Seymour Taylor 9
Walkertown—W. R. Ware 8
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
Murphy—H. P. Powell 11
◇◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Sylva—G. B. Clemmer 6
Andrews—C. M. McKinney 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Dellwood—T. S. Roten 4
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT
South Camden ..... H. B. Baum

GREENSBORO DISTRICT
New Hope ..... A. C. Waggoner
Ramseur ..... G. W. Williams

MT. AIRY DISTRICT
Central ..... C. S. Kirkpatrick

ROCKINGHAM DISTRICT
Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT
Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WILMINGTON DISTRICT
Wilmington Ct. ..... A. J. Groves

WINSTON-SALEM DISTRICT
Marvin ..... T. B. Johnson

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Railway System

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

LENOIR CIRCUIT CAMP

The circuit-wide Epworth League consisting of the five different chapters of the Lenoir circuit, met at Edgemont, N. C., on July 3, 1930, for a few days' camp. Hardly a more beautiful spot could have been chosen than this quiet, restful mountain camp surrounded by the wonderful works of God's hands. The pure mountain air and crystal streams made hiking and swimming very pleasant. The stunts and readings given around the bonfires at night were very impressive. More than 134 young people were brought closer together in this camp.

We would not fail to thank the ones who strived most faithfully to make this trip possible and to give us a good and profitable time. Mrs. Frazier Melton gave her untiring efforts as dining hall matron. Messrs. Walter Clark, A. F. Clark, and Fate Setzer gave their time and cars to carry provisions and campers. As life guard for the girls at their swimming hour, we cheer Miss Carrie Bryan McBee from Sevierville, Tenn. Rev. Mr. Houts had charge of the boys at their swimming period. Rev. T. G. Highfill, our assistant pastor for the summer, contributed much to the success of the camp in every way. He conducted our devotionals several times, and also added much fun and jollificattion to the camp.

Last but certainly not least are Rev. and Mrs. Roy T. Houts, our pastor and his wife, who originated the camp and worked faithfully to carry it out so successfully. They are the ones who made us feel the presence of the living God day by day. Wherever they may be in the years to come, we hope they will come back and camp with us a few days for the summer. Margaret Glass.

CATAWBA-CALDWELL

With Joe D. Thompson, conference treasurer, as accompanist, we attended and enjoyed a most interesting and profitable meeting of the Catawba-Caldwell union held in Colliers church on the Lenoir circuit Friday evening, July 11. A good inspirational program was given by the local chapter, after which they re-elected president of this union Mr. G. G. Williams of Granite Falls, conducted a helpful business session. A good account was given of the recent camp conducted by the Lenoir circuit league. Report was also made of the Hi-League camp at Lake Junaluska as well as the senior assembly at the same place. Mr. Malcolm Reese, newly appointed district secretary, gave assurance of his interest in all phases of the work throughout the district and made a plea for co-operation in all lines, especially in the support of the several unions, the filling of quarterly reports of work done and the holding of credit institutes. A committee was appointed to arrange for an institute to be held in Lenoir. A committee in Hickory plans for an institute to be held August 18-23. Grace Chapel League won the Bible for the month by having the largest percentage attendance.

MAYODAN

A league rally was held at Mayodan Sunday, July 13. The field secretary preached at the 11 o'clock hour. At three in the afternoon the service opened with a devotional period led by Rev. Mr. Hitchcock, pastor of the Moravian church. The Flying Squadron from Winston-Salem was present and made helpful exhortations. Among these were Robt. J. Griffith, conference vice president, who told of the value of a live league union. Miss Blanche Gluck, district secretary of the Winston district, pled for co-operative effort with the district secretary. Miss Lena Mae Goff, chairman of this group, spoke of the key points in efficient local chapter work. Miss Annie Goff, conference secretary, offered to help this young Mayodan league in any way possible. Mrs. G. G. Adams, conference superintendent of Hi-League, then spoke on the need for letting our love, our zeal, and our interest be real things, thereby bringing real results. A few words were then added concerning training institutes, study of the handbook, etc. It was proposed that the several young people's groups of the community—B. Y. P. U., Service League, Christian Endeavor, and Epworth League has an occasional union meeting, either devotional or social. This should prove helpful to all.

DIPLOMAS

A number of leaguers have sent in their six units of credit in order that we might secure for them their Christian culture diploma. If you hold six units, we shall be glad to exchange them for your diploma. Send them in today. Remember the address is Box 236, Mooresville, N. C.

ANNOUNCEMENT EXTRAORDINARY!

Two very attractive features have been added to the Junaluska Epworth League Assembly program that make it, perhaps, the best program ever put on at the Lake.

Dr. W. E. J. Gratz, editor of the Epworth Herald, has been secured as one of the speakers. Dr. Gratz is no newcomer at Junaluska, and he is always popular.

Then Mrs. Imduk Kim, a native Korean with a charming personality and a stirring message, has been secured for the vesper services. Wherever Mrs. Kim has gone she has thrilled her hearers.

The dates for the Junaluska assembly are August 8-18.

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Antiseptic Japanese Oil takes the sting and itch out of insect bites. Gives QUICK relief from all pains and aches. 46 Years Success. At Druggists.
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Children's Storyland



DON'S PET

By Angus Norman MacDonald.

"Oh, mother, Tom's got a pair of pet mice!"

Don burst excitedly into the kitchen, where his mother was putting the finishing touches to the midday meal.

"They're as tame as can be; and so clean and white! Say, mother—I wish I had a pet. Can't I have some white mice too?"

"Mice!" she exclaimed, "and the house running alive with them already! It's a cat you should be wanting, not more mice."

Then, catching sight of Don's dejected face, she added, gently, "we'll see what can be done. Maybe Uncle Henry can help find a pet—he knows lots about animals. We'll ask him tonight."

But Uncle Henry was not consulted; for, coming home from school that afternoon, Don again burst into the house, wildly excited.

"Oh, mother, I've got it!" he cried, out of breath.

"Good gracious, got what?" she exclaimed, visioning measles of whooping cough, or something equally dreadful.

"Got a pet!" he exulted, holding up his cupped hands in which a homely, naked baby bird kicked feebly.

"But, Don!" protested his mother, "don't you know you shouldn't take baby birds out of the nest. They'll die without their mother."

"I know that, mother; we learned that at Scout meeting. I didn't take this one out of a nest; I found him on the sidewalk, and there were no mother birds around."

"In that case you did exactly right," she said; "the cat would have eaten him if you had left him where he was. But what'll you do with him?" she added; uncertainly, noting the helpless condition of the young bird.

"I'll make him a nice little house where he'll be safe; then I'll feed him just like his mother would."

Don was rather vague in his mind just how this latter was done; but with the confidence of his age he was ready to try anything.

So when Uncle Henry breezed in at supper-time, Don had his pet comfortably installed in a neat wooden box, fitted with a slatted top, and was tempting his appetite with wriggling fish-worms.

"Well, well! what have we here, a young robin?" exclaimed the newcomer, jovially. "Going in for bird raising?"

Don and his uncle were the best of chums. Now the boy eagerly told of his desire for a pet and how he had found the helpless waif.

"Well, you sure got the right kind of pet," he declared, when Don had finished. You couldn't have better friends than the birds. You can train this young robin so that he will follow you around like your shadow. You had better feed him on custard for a few days. Custard without sugar. Then you can vary this diet with a bit of chopped angleworm, or scraped apple or berries. But don't give him grain, that might kill him."

Thereafter Don spent much time with Chip, as he called his pet. True Chip had not much to boast of in the way of beauty. His neck was long; his head flat; his mouth extraordinarily wide; and his eyes, as yet, were mere bulbs on his head. They would not open till he was a week old, Uncle Henry had said. But Don didn't mind his appearance; he knew that some day Chip would be as fine a looking bird as the handsome robins that carolled in the cherry tree.

Chip's appetite was amazing. He was always hungry. The last thing Don did before going to school and the first thing upon returning, was to take the spoon and custard and feed him. But before doing this Don always gave a sharp calling whistle. At first this frightened the bird, but soon he realized it meant something to eat, and would raise his head and open his mouth wide. On the day Chip's eyes were open and tiny feathers were beginning to cover his body he was allowed to leave his box.

"There's no fear of his going away," assured Uncle Henry; "you couldn't lose him now if you tried."

Three days later Don could scarcely recognize Chip as the scrawny, helpless chick he had brought home ten days earlier. He was an attractive little fellow now, with all the characteristic markings of a young robin. His head was black; his throat light; his breast red, mottled above. And he had a tiny feathered tail.

When he was two weeks old he began to fly. The first time he flew up into the apple tree Don cried out in dismay. He thought Chip was leaving him. But at a call from Don the little adventurer sailed down unsteadily, landing on the boy's shoulder. Don was tremendously proud.

Thereafter whenever Don was leaving for school, Chip invariably rode on his shoulder as far as the gate. There he would turn back, with a "chink" of farewell, and upon Don's return he was greeted by the happy cry of his little friend who flew to meet him and rode on his shoulder, chattering noisily.

"How would you like to go fishing today, Don?" inquired Uncle Henry, one Saturday at breakfast.

"Fine!" agreed the boy, thinking of the good time they would have on the river.

"Good," replied Uncle Henry; "you dig the worms while I get out the tackle, and we'll try our luck downstream."

So, as soon as he had finished his meal, he took the spade and hurried out back of the garage to dig the worms. Of course, as usual, Chip followed, and was extremely interested in the operation. No sooner would Don turn up an angleworm, than Chip, with lightning speed, would dash forward, seize the wriggling victim, and swallow it with great satisfaction.

At first Don was amused; but when after a considerable time he had failed to secure a single worm for his bait can he became annoyed, and tried to shoo the bird away.

"What's the matter?" inquired his uncle, coming up unannounced.

"Chip's eating all the worms," complained Don; "he's eaten enough already to burst, but he's not satisfied."

Uncle Henry laughed aloud. "Why, that insatiable appetite is one reason why young robins, and, in fact, all birds are of such great value to us. Just think of the amount of bugs and worms and insects they must do away with in a single day! If it wasn't for the help of the birds, our crops would be devoured by a horde of insect pests."

Don regarded his pet with new interest. "I've chased Chip out of the strawberry patch a number of times." Don spoke soberly. "I's the first year our berries have done so well and I was afraid he might spoil them. But I only caught him pecking at a strawberry once; he was always picking out bugs or worms."

"Yes, and it's just because of his vigilance in the patch that the berries are better and more numerous than ever before."

Chip went with the two fishermen, flying ahead in short excited swoops, or riding on Don's shoulder, as usual.

Luck smiled on the anglers that day. When they returned home, tired and hungry, but well satisfied with their efforts, Don proudly displayed a long string of fish before his mother's admiring eyes. That evening as Don and his mother sat on the pleasant veranda watching the rose and gold of the western sky fade into soft opalescence, Chip perched on the railing before them, preening his sleek coat and chipping conversationally.

"Isn't he handsome, mother? And isn't his breast red?" Pride rang in the boy's voice. "How different he is from the homely little thing I brought home in the spring."

"Yes, he's a fine-looking fellow," she admitted, crisply. "But unless he keeps out of my berry patch, he's going to drop in my esteem. I caught him in there a

few minutes ago eating a big red strawberry, as bold as you please. I can't allow that."

Don became sober. He recalled what his uncle had said that morning. "But Chip has been helping take care of them, mother," the boy objected. "He has been eating all the bugs and things that hurt the plants. That's why the berries have done so well, Uncle Henry says. Don't you think he's entitled to a few berries for his work?"

Don's mother regarded him in frank surprise. "Why, I hadn't thought of that," she confessed; "but I guess you're right. It's only fair that he should have a share in the harvest. After all, the amount he takes is very small compared with the increase he has helped to bring."

For a while she rocked in silence. When she spoke again her voice was low and dreamy. "That brings to mind a story I once read of why the robin has a red breast."

"Tell me about it."

She gazed off toward the west, where the amethyst shadows were dropping down, like a soft curtain, over the relaxing world.

"The legend claims that when our Saviour was wearily plodding along the road to Calvary, under the heavy burden of the cross, his head bleeding from a crown of thorns, a robin suddenly appeared and plucked a thorn from the master's brow. As the bird held the blood-drenched thorn in his bill, blood trickled down his breast, dying it bright red. Ever since that day, so the legend states, robins have had red breasts. It has seemed to me that robins have been doing this very thing all through the ages, removing pricking thorns from our brows."

Don was a serious lad. He was quick to see the deeper meaning in his mother's words. Now he looked thoughtfully at his robin, nodding sleepily on the railing.

"I shall always think of that story when I see the red of a robin's breast," he declared. Then with shining eyes: "That's the badge of his service to man."—The New Outlook.

Three-year-old Polly was visiting in the country. She ran indoors to her grandmother, crying that she was afraid of the cow.

Her grandmother replied: "Polly, the cow can't hurt you, it is on the other side of the fence."

Said Polly: "If a cow can jump over the moon it can jump over that fence."—Western Christian Advocate.

"Is this train ever on time?" growled the grouchy passenger.

"Oh," replied the conductor, "we never worry about it being on time. We're satisfied if it's on the track."—Stray Bits.

Reader: "Dear Editor: What's the best way to find out what a woman thinks of you?"

Editor: "Marry her."—Pathfinder.

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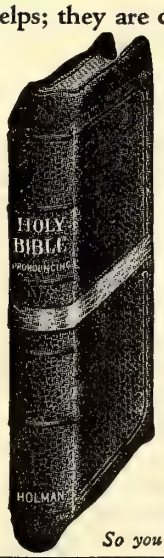
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

MR. J. B. DAVIS MAKES INVESTMENT IN MISSIONS

At an all-day meeting of the Warren circuit at Sarepta church the fifth Sunday in June the woman's work was given prominence. A large congregation from Bethlehem, Providence, Prospect, Shady Grove and Sarepta assembled to spend a day considering Christian work. The pastor, Rev. S. E. Wright, and his assistant, Rev. A. M. Williams, divinity student from Duke University, were both present.

Some of our leaders in the woman's work representing these five churches are: Mrs. M. M. Person, Mrs. C. E. Skillman, Mrs. J. C. Davis, Mrs. D. P. Limer and Miss Nannie Harris. After the worship service at 11 a. m., conducted by the pastor, Mrs. M. T. Plyler spoke on Woman's Achievement in Missions.

The afternoon session was given over to a program from the churches of the circuit. Each church contributed a number that was worth while and interesting. The part taken by the children was unusually well done. But the climax of the occasion was reached when Mr. J. B. Davis arose and said that he would donate to the women as much as $200 worth of lespedeza seed to be planted and the income from the harvest used in their missionary work. An estimated return from this $200 should amount to $2000. This proposition suits the women, since their husbands can sow the seed even before another crop is harvested. Soon a fine crop of hay is standing ready to develop and to be used. Now this is an ideal plan for the women—they get the seed free (usually sold for 40 cents per pound), their husbands can sow the seed, nature produces the harvest and the revenue goes towards Christianizing humanity. And what about the hay? That is just what the farmer needs as feedstuff.

In the history of woman's work for missions there have been many gifts brought to the altar and these have been blessed and multiplied a hundredfold. This gift will also be magnified and future generations will receive its blessing.

Mr. J. B. Davis is a son of an honored member of the N. C. conference who has long since gone to his eternal reward and also a brother of Elizabeth Davis who went as a missionary to Brazil from our woman's conference in 1900 and married Rev. W. B. Borches. Both are doing missionary service in Brazil at the present time.

A NEW ORDER AND A WISE RULING

The Council has placed the conference work for the Missionary Voice on the conference publicity woman and the responsibility of the Voice in the hands of the auxiliary publicity woman.

The publicity women should welcome this new order, for the Voice is a valuable source of information that should be circulated through the office of publicity. No publicity woman should neglect any agency for distributing vital messages concerning the building of the kingdom whether it is in this country or in any other land.

Certainly no superintendent of publicity in the North Carolina conference would undertake to discharge the obligations of her office without reading the Missionary Voice and the woman's page in the N. C. Advocate. The Voice gives the general information and the Advocate gives the special information relating to the programs of the work. As a rule, any publicity superintendent that reads the Voice and Advocate will know what to do in order to promote the work.

For these reasons our superintendents of publicity should report to the conference superintendent of publicity the status of her auxiliary on Advocate-Voice subscriptions. Also, try to find out the regular readers of these two publications and report quarterly. E. S. P.

ELIZABETH CITY DISTRICT MEETING

A meeting of the missionary societies of the Elizabeth City district was held Thursday, June 26, 1930, at the Gatesville Methodist church with Mrs. R. H. Willis, district secretary, in the chair.

After heartfelt singing of the hymn, "Spirit, Divine, Attend Our Prayer," Rev. W. C. Benson conducted the morning devotional, followed by a beautiful solo by Mrs. G. D. Williams.

Mrs. Willis gave a brief but comprehensive report of the past year's work, expressed her appreciation of the splendid efforts that had been put forth by the societies and made an appeal for a more consecrated prayer life throughout the district.

The zone reports from Mrs. M. B. Gillam, Mrs. Rosser Brim and Mrs. G. R. Barrow proved most enlightening as well as interesting.

Much of the morning session was spent in recognizing delegations from the various churches and in hearing reports. Twenty adult auxiliaries responded to roll call with 155 representatives. Many young people, children and visitors were present, bringing the total number in attendance to nearly 300. The following visiting ministers of the district manifested special interest by their presence: Rev. G. W. Perry, Rev. J. L. Smith and Rev. H. B. Baum.

Reports for this year, given by the auxiliary presidents, showed an increase in interest and membership. Each auxiliary gained new inspiration from things accomplished in other sections. The conference was glad to welcome the two new societies, Holly Springs and South Camden.

Mrs. T. W. Costen was introduced to the congregation as the organizer of the Gates county institute, now celebrating its twenty-third birthday. All were much interested in her talk on social service and the practical application that she and her co-workers hope to make of their theories, such as an up-to-date county home supported by several counties and demonstration agents for Gates county.

It was a real benefit to have present Mrs. F. B. McKinne, our conference treasurer, who spoke most earnestly and interestingly about the financial need of our mission fields, and brought to us our duty and responsibility for furnishing the means to push on the work.

Mission and Bible study was stressed by Mrs. O. W. Dowd as one of the vital needs of the day. She urged the importance of missionary education throughout the church and especially in the Sunday schools. Conference honorable mention and individual credit certificates were presented by Mrs. Willis.

Mrs. J. W. Foreman added much to the spirituality of the morning session by singing appropriate old songs so dear to Methodist hearts.

After the benediction by Rev. W. C. Benson the congregation repaired to the church lawn, where the ladies of the Gatesville church stood ready to serve, as Gates county knows well how to serve. Friends met friends from long distances and new acquaintances were made over the drumsticks, sandwiches and cakes.

Following lunch, while Mrs. Herman Baum of Old Trap gathered her young people's representatives together and planned with them their work, other departmental conferences were held, after which all assembled and a general workers' conference was conducted, which resulted in a helpful exchange of ideas and suggestions.

Mrs. H. C. Stokes next presented in brief but touching speech a life membership certificate and pin given by Hertford societies to Mrs. Mary Davis Towe, who for 15 years has had charge of the children's missionary societies of Hertford. Immediately Mrs. J. L. Delaney, in well chosen words, presented Mrs. Willis with a life membership certificate and life membership pin, given by the adult auxiliaries of the Elizabeth City district, in token of their love and appreciation of her faithful service.

Mrs. Leigh Sheep followed the presentation of the certificates with a most earnest and inspiring message on spiritual cultivation.

A motion was made to send Mrs. Geo. T. Hawkins a message of love and sympathy, on account of the illness of her daughter.

Mrs. Herman Baum, in her earnest appeal for lives of sacrifice and love, touched every heart.

Appreciation of the delightful hospitality of the hostess auxiliary was expressed most appropriately by Mrs. M. B. Gillam and the meeting was closed with prayer by Mrs. F. B. McKinne.

Mrs. R. M. Riddick, Sec.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The following poem is from the gifted pen of Mrs. J. F. Jonas, district secretary of the Marion district, and is very appropriate to the beginning of a new quarter in our missionary work. This poem was read at the annual meeting in connection with Mrs. Jonas' report, but at her request was omitted from the minutes:

"IF"

(With apologies to Kipling)

If you can keep your head when all about you
Are reports that drive you to despair,
If you can make all those figures tally and not be
Tempted to rave or tear your hair;
If you can wait and not get tired of waiting
For the reports that never come,
If you can keep sweet and smiling,
And not look too wise or yet too dumb;
If you can get your reports made out correctly
When the 'phone and door bell both are ringing;
If you can keep from mixing all those figures
When your dinner is burning or your neighbor is singing;
If you can forget those absent reports and mail yours
When it's supposed to go,
With all those totals added on that last line below;
If you can keep your temper when somebody misunderstands
And writes you a little chilly note;
If when you've tried so hard to make things clear,
They've become offended at what you wrote;
If you can visit all your auxiliaries
Every time you're expected to go,
Disregarding broken bones or ailing husbands,
And all the cares we mothers know;
If you can raise your district pledge when all about you
The banks are bursting on every side;
If you can keep from crying when some one writes you
That one of your auxiliaries has died;
If your husband, when these meetings come around,
Will mind the children and do the chores;
Then yours is the earth, and everything that's in it,
And what is more my job is yours.

In our report of the district meetings in the order in which they were held, we come this week to the meetings at Glen Alpine on the Marion district and Andrews on the Waynesville district. We hope our secretaries will be patient with us and we shall present these meetings as we have the space.

GLEN ALPINE MEETING

Because of the size and geographical location of the Marion district, the district secretary, Mrs. J. F. Jonas, decided it would be best to hold three meetings this year, one in each of the three zones. The first was held in zone two at Glen Alpine, June 11, and was well attended, about 125 men, children and pastors being present. The presiding elder, Rev. E. W. Fox, opened the meeting with a most helpful devotional and was followed by the district secretary, Mrs. J. F. Jonas, who gave her report of the past year's work, and outlined plans for this year. She called special attention to the minutes of our annual meeting and urged the auxiliaries to study them thoroughly.

Splendid reports from all the auxiliaries were given and every society pledged an increase in finances.

Mrs. H. A. Dunham, conference corresponding secretary, was introduced and gave a most inspiring and helpful address, which closed the morning session.

During the noon hour a bountiful lunch was served in the basement of the beautiful new church of which Glen Alpine may well be proud.

The afternoon session was given over, chiefly, to the work of the children, and their reports and pledges were gratifying.

Mrs. M. B. Goodwin, conference superintendent of mission study, gave a most interesting report of the work of her department. The next meeting will be held at Rutherford College.

WAYNESVILLE DISTRICT MEETING AT ANDREWS

A good attendance of delegates and visitors assembled in the church at Andrews on the morning of June 11 for the annual meeting of the missionary societies of that district. Mrs. G. L. Hampton presided over the meeting and in her opening devotional brought some thoughts on the indwelling of the Holy Spirit.

After a cordial greeting extended by Mrs. W. T. Forsythe, with response by Mrs. F. O. Dryman, the delegates were recognized and gave their reports, which were, for the most part, most satisfactory and gratifying.

Several subjects of vital interest were discussed, viz: How We Got Our Council Certificates; Our Best Social Service Prospect; The Plans of the Children's Work; What We Are Doing for Our Young People; What the Quarterly Events Have Meant to Us, etc.

After special vocal music, a brief report of the annual meeting in High Point was brought by Mrs. W. R. Harris, conference recording secretary, and was followed by a most impressive, inspirational and helpful talk by the pastor of the church, Rev. C. M. McKinney, on the "Pentecost of Today."

Following the lunch served in the church, the afternoon session was opened with special music by Rev. Mr. Perkins, visiting minister.

The work of the young people and children occupied the first hour, Miss Mary Long, Y. P. district secretary, being in charge of the young people's program which consisted of a most excellent playlet by the Bryson City young people which brought out most clearly and impressively "Why the Missionary Meeting Was a Failure." Miss Amy Hackney, conference superintendent of children, spoke on the work of the children and gave some of the plans for the progress of the work for this year.

"Social Service" was discussed in a most interesting and able manner by Mrs. L. E. Brown, conference superintendent, and Mrs. F. E. Branson presented "Mission Study" in a most interesting manner. The closing number of the day's program was the consecration service led by Mrs. W. R. Harris.

An outstanding feature of the day and one around which circled much interest was the presentation of Miss Lillian Thompson of Andrews, who will volunteer for home mission work. Miss Thompson spoke of the influences responsible for her decision, speaking especially of the influence of a Christian home and of the Epworth League with which she has been actively identified.

LEADERSHIP THROUGH SERVICE

I would like to see the missionary societies of America and England send to India a type of mind that is capable of being modified on the field. In Moffatt's translation of the Epistles, St. Paul writes to his converts: "Don't be called fathers. Don't be called teachers—I lead, and you follow—but set out to be called servants. That is the only attitude I can trust you with. The other attitudes work out in a non-Christian way." If you train up young people to be leaders and half a dozen come together, you get a series of clashes. It is only through service that we gain leadership. You cannot train people to be leaders. You can only train people to be servants. Leadership is a by-product; and renunciation is the path by which true leadership can be reached. If men come out to India self-renounced, ready to lose themselves so far as to find themselves, they will become leaders. The day of the master in the East is gone, the day of the servant is just dawning.—E. Stanley Jones.

At the Jerusalem meeting of the International Missionary Council, held on Easter a year ago, a Japanese woman speaker said that in Japan no religion, native or imported, except Christianity, had ever given woman the place of personality in a full and real sense in Japanese life.

The trouble with most of us is that we worry about troubles that never come.

Sunday School Lesson

JULY 20

By Dr. Frank M. McKibben.

Moses: Leader, Liberator, and Lawgiver

Exodus 3:1-12.

God always moves in a very orderly manner. There is an everlasting consistency about everything that he does. His ways may seem mysterious and past finding out. Nevertheless, the more we know about him the more certain are we of his steadfast purposes and unchangeableness. God is not mocked. Whatsoever is sown according to moral and physical laws shall also be reaped. When certain events occur we may be sure God's purposes and laws are back of them. Jesus didn't just happen. "In the fullness of time," God's time, his plan, the final consummation of principles, laws, purposes of the Almighty, Jesus came. When a great leader appears upon the scene it is not just an accident. It is a conspiring together of divine purposes and ahe laws upon which human life operates.

It was so with Moses. It is difficult to estimate his greatness for his own time and for all religious history. How much of the contribution that is customarily attributed to him is really to his credit we do not know. But enough to make him stand out as the really great man of early Old Testament times. It is easy to see the union of forces divine and human entering into the building of his character, the shaping of his destiny, and the determination of his life work. Of his ancestry not a great deal is known. But his mother! We need not go back further than his mother. It is so in the case of a multitude of great men. The word "mother" represents the greatest human influence that has entered their lives. It is difficult to imagine that mother who was so concerned to preserve the life of her boy, so ingenious in planning to continue to nurture him, failing him at any time in his childhood and youth. To his mother must be attributed a fair share of credit for Moses' greatness.

Moses was likewise a product of the Egyptian court's best education. Formal education has not always been found essential to greatness of character and achievement. The great school of life has trained many a resourceful man far better than any formal school could have done. And yet, as a rule, God does work directly and most consistently through the best agencies and institutions which he can direct his children in creating. Other things being equal, the best training society can give to its young candidates for service and achievement will go far to guarantee success in life. Moses received and profited by the best training of his time. No one knows how seriously handicapped he might have been in later years in mobilizing a nation, outlining its laws, and leading it into fellowship with a monotheistic God without this thoroughgoing training. Was not God working through that rich education to develop a leader for his people?

After all the formal training that it is possible to receive has been secured there must come that ripening, intergrating, testing round of experience. The graduate school is not always connected with a great university. It is to be found in the Univeristy of Hard Knocks. For over forty years Moses went to such a finishing school. Had he remained at the Egyptian court he might have become superficial, petty, snobbish, useless. But the native stuff that was in him, the ideals his mother had planted within him, his own growing sensitiveness to the God of his forefathers, stirred within his soul. And again a group of influences conspired to move him to action, and in one quick, impulsive moment his die was cast, his pathway was marked out over highways the daughter of Pharoah had not dreamed of when she lifted a crying infant out of the bulrushes.

How long it seems to have taken Moses to find himself, for God to have revealed his purpose to Moses! It is certainly a sharp contrast to our disposition to rush into things in these modern days. It has often been said of certain ministers that they overheard the other person's call, a mad scramble for the big job, an over-eager desire to sit in the seats of the mighty. We want to rush God's processes of developing a character, maturing powers of leadership. He will not be rushed. We do him violence. We put him to shame. We frustrate his plans. It was only through those years of deepening experience and quiet meditation that Moses was able to penetrate the mysteries of God's being and come to the place where he could see him in a burning bush by the wayside and retire upon a mountain side literally to talk face to face with God. The lives of most really great men root back into deep meditation and the long silences of God. Stanley Jones was not given his great message to a modern world in a day. He flashed across the world horizon like a great unknown spiritual comet, leaving a mighty trail of blazing inspiration and influence. He did not "flash." Back of his stirring messages to his times were the long years of patient toil in India, the many hours of quiet meditation at the "round table" with truth-seekers, and frequent deep-burning experiences in his own life of which no one but God was aware. "Be still, and know that I am God."

It was out of these experiences and this background that Moses came to know God intimately. The direct moving of God's spirit upon a life that committed itself to God's keeping did the rest. There is always the human-plus element in great achievement. Paul had all that Moses had; mother, grandmother, the greatest teachers of his day, stimulating environment, Roman ctizenship.

EXCESS ACID SICKENS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing: excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

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GEO. P. ADAMS, Secretary

But hear his testimony. "By the grace of God I am what I am." These things all counted, but to the grace of God is attributed credit for what he became and what he did. Every life may well wonder what it might become and do if only God might have full opportunity to add to human achievement, heredity, and natural environment.

There followed these years of preparation a long tenure of service in the life of Moses. It does not take long to read through the work of Moses as leader, liberator, and lawgiver. But it is a record of patient, persistent, plodding, faithful service. He undertook a seemingly hopeless task. He met with repeated discouragement. He seemed often to have failed. But his preparation had not been in vain. Moses leaves a record of marvelous achievement in many fields of endeavor. Truly, he is one of the representative men, not only of the Old Testament, but also of all time.—Pittsburgh Advocate.

SOME MAXIMS

Dean Swift has said, "A wise man should have money in his head and not in his heart."

Lord Bacon, "Money is like manure—of little use except it be spread."

Byron, "Ready money is Aladdin's lamp."

Franklin, "The use of money is all the advantage of having it."

Horace, "Money is a hand-maid if you know how to use it, a mistress if you do not know how."

President Hadley, "If a man gets money in ways that prove injurious to society instead of beneficial, this furnishes him no more reason for giving him social consideration than it does in the case of the forger or burglar, who has managed to escape state's prison by a technicality of the law."

Asbury, "I could send my Journals to England and get a price for them, but money is not my object."

Begbie, "In what country but ours would a parish ball have been gotten up to buy a parish hearse?"

St. James, "The love of money is a root of every kind of evil."

FOUR TRAIN LOADS OF GRAIN TO CHINA

Four train loads of famine grain have just reached the famine sections in Shensi, according to a cable received June 23 by David A. Brown, chairman of the Board of China Famine Relief U. S. A. at its headquarters, 205 East 42nd Street, New York City, from John Earl Baker, director of relief operations in China, which reads as follows:

"Four train loads famine grain have reached Shensi famine district. Fifth train load now passing military zone Shensiward. Forty-seven hundred sacks of seed beans have been distributed."

"Getting this grain and beans from railroad into the Shensi famine zone is a real accomplishment, and this successful administration of relief," Mr. Brown said, "further vindicates the claims of our organization. The defeatists who have obstructed the sending of money to China to be used in giving food to the starving because of the bogeys of seizures and transportation difficulties should publicly acknowledge their mistake.

"As far as I have been informed, in the expenditure of $1,275,000 we have sent to China, the losses were so insignificant that they were not worthy of mention."

In making the cable public, Mr. Brown stated that China Famine Relief U. S. A. has since January cabled $525,000 to China.

A DEED AND A WORD

A little stream had lost its way
  Amid the grass and fern;
A passing stranger scooped a well
  Where weary men might turn;
He walled it in, and hung with care
  A ladle at the brink;
He thought not of the deed he did,
  But judged that all might drink.
He passed again, and lo! The well,
  By summer never dried,
Had cooled ten thousand parching tongues
  And save a life beside.

A nameless man, amid a crowd
  That thronged the daily mart,
Let fall a word of hope and love,
  Unstudied, from the heart;
A whisper on the tumult thrown,
  A transitory breath—
It raised a brother from the dust,
  It saved a soul from death.
O germ! O fount! O word of love!
  O thought at random cast!
Ye were but little at the first,
  But mighty at the last.

—Charles Mackay.

Mary had a little lamb,
  A regular go-getter,
But it wandered into Wall Street,
  And now it needs a sweater!

—Forbes Magazine.

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Flit is sold only in this yellow can with the black band.



Spray clean smelling FLIT

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Account

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Sunday Excursions June 1-August 31 (Weekly).
Niagara Falls Excursions June 19- Oct. 3 (Weekly).
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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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FAMILY PRAYERS

Family prayers are not unknown at the Children's Home. Each evening the children in their various cottages gather around their house mother to read the Scriptures and to talk to the Lord, these conversations being regarded as a natural and normal way of giving grateful thanks for blessings received and of making requests for blessings desired. Our children believe in a heavenly Father and find pleasure in talking to him. On a recent evening a group of our farm boys suggested to their matron that their prayers on that evening center around what they regarded as their present greatest needed—rain. So each boy in turn asked God to send them showers of blessing, though they confessed they did not know what was best for them, that they desired that he give them what was best. Naturally the boys are looking for rain.

OPEN FORUM

Because of our varied types of work and their attending schedules of procedure it is rather difficult to get all our family together at a given time. Even our Sunday school and church services are departmentalized and therefore segregate our groups. But recently we have initiated early evening gatherings of our entire group, excepting the little ones in the Baby Cottage, these meetings being held for the purpose of group singing and group discussion of matters of interest and profit. No lectures are held and no sermonets given. But those having matters which they desire to discuss are privileged to present them without regard to coming to a definite conclusion right away. We hope to make our open forums interesting and desirable for both our adult workers and our children. The co-operative spirit existing between these groups is a most happy one, whereof we are glad.

THE BIG FOUR

Our boys and girls are working while they work and are beginning to play while they play. Mr. Bradshaw has divided his entire family into four groups for competitive contests in croquet, horse shoe pitching, indoor ball, volley ball, swimming and minature golf. These groups are named Giants, Yankees, Braves and Pirates. Each group is captained by a boy and a girl and in the course of time we shall see some interesting contests and some invigorating "rooting." The Giants are captained by James Rink and Mildred Booze, the Yankees by Jack Heritage and Edith Bradley, the Graves by Charles Davis and Tressie May Cashion, and the Pirates by James Hartman and Frances Brooks.

JACK AND JOE

Jack is on a county farm and Joe is learning to cook in a big cafeteria system. Both are working hard to make good and during these hot days are earning their bread by the sweat of their brow; in fact, Mrs. Spencer, our case worker, who recently visited these boys, states that they are sweating far below the brow line. It is a pleasure to get favorable reports from these boys who have recently gone from us to face the duties of livelihood. Jack has two acres of cotton, from which he hopes to clear some $75, and Joe states that while the head cook "blesses out" some of the fellows he has had encouraging words for him. Both boys are out to make good. It is our pleasure to keep in touch with our youngsters as they start their climbing processes.

NEW ARRIVALS

As our larger boys and girls leave us smaller boys and girls come to us. We wish we had room for the great number making application, but since this is impossible we are privileged to take only those appearing to most need our care. Recent arrivals are as follows: William Bean, aged 7, and Harold Bean, aged 5, from High Point; Annie Lee Sprinkle, aged 5, and James Sprinkle, aged 3, from Alleghany county; Odell Lambert, aged 9, and Blanche Lambert, aged 4, from Statesville.

We are now caring for over 300 children, including the 60 who are with their mothers and helped along by our mother's aid fund.

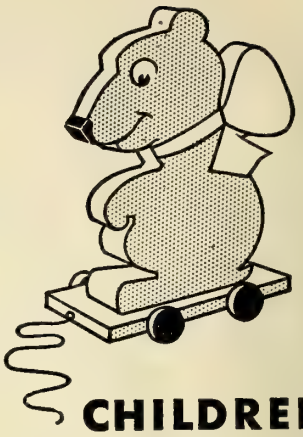
GRATEFULLY RECEIVED

When a fellow is in a new field of work and when this work calls for a multitude of decisions, each one of which has to do with the destiny of some individual, he is impressed with his frailty and often wonders whether he is succeeding. With this in mind the kind reader will pardon my publishing the following note from my good friend, Rev. H. C. Sprinkle, presiding elder of the Salisbury district: "It is a pleasure for me to comply with your small request as per the enclosed. It is also a joy to see you getting your hand, strongly, on the situation over there at the Home just as we all knew you would. If there should be any service, whatever, that I can render, at any time, connected with the great enterprise you are heading up for us please call for it. I am with you and for you."

LOVE GIFTS

Remember the fifth Sunday offerings are your Sunday school's love gifts to the Children's Home. If you love us send in your offering right away. My, how we need your love and your gift!

Do not put off until your last years the acquiring of those things that last.



CHILDREN CRY FOR IT—

CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

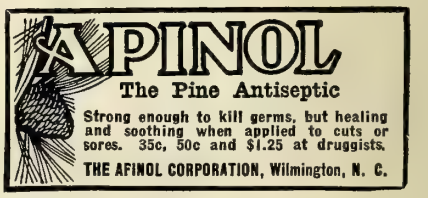
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MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

In this week's issue of the Advocate will be found letters from two of our girls who graduated last month. I am sure our friends will want to read these letters. They breathe a spirit of appreciation. No one can ever know how sincerely grateful the boys and girls trained in our home feel toward the churches of our conference for the opportunities given them while under our fostering care:

* * * *

Dear Friends and Readers:

It is a pleasure to me to have an opportunity to write this letter which will be published in our church paper, the Christian Advocate. It will be hard for me to try to tell in this small way just how much I appreciate the wonderful opportunities that have come to me during these eleven and a half years.

To our board of trustees and the people of the eastern North Carolina conference, I wish to extend my sincere appreciation for making it possible for me to be trained in such a beautiful and lovely Christian home. No child can receive better training anywhere. Yet we have our faults and make our mistakes as any human child has and makes.

To Mr. Barnes, our father, who is never too busy and tired to share with us our joys and sorrows, it is impossible to even try to express my love and appreciation as a daughter. For the past eight and a half years I have had the privilege of working with him in his office. This has made me know and appreciate him more. No one can ever fill his place that has been won by the love of the children in the home. To Mrs. Alice H. Thomas, his secretary, and Mr. A. W. Pridgen, our business manager, I also extend my sincere appreciation for their goodness and kindness to me.

To Mrs. W. L. McRae, and the missionary society of Trinity church, Red Springs, N. C., I wish to express my appreciation for the lovely clothes they have sent me twice each year. My many visits among them and the good times they gave me will always be remembered.

To Miss Nettie Dailey and the Wesleyan class of Front Street church, Burlington, N. C., I extend my appreciation for their support each month for me.

To Hon. and Mrs. Josephus Daniels, the movie managers, the doctors, and friends of Edenton Street church, Raleigh, I wish to express my sincere appreciation for their goodness and kindness to me.

To Capt. Edgar L. Hart of Wilmington, N. C., who has added much happiness to our home by the gift of the lovely smimming pool and many other gifts, I express my sincere appreciation.

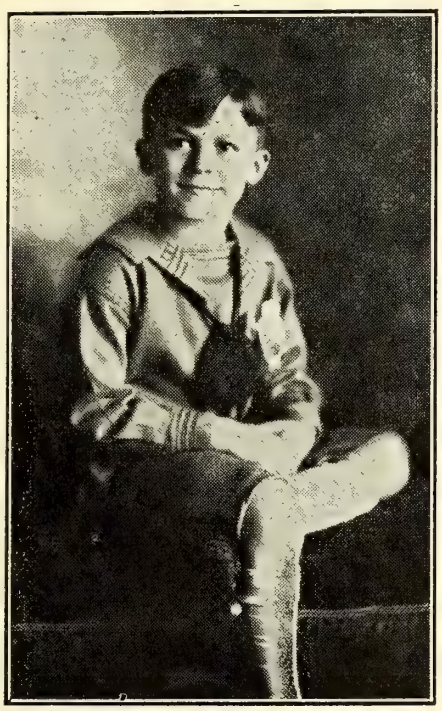
To the officers and children of the home, I express appreciation of their goodness and kindness to me. I am sorry to leave such a lovely home, but I have received my training, and I am glad to leave my place for another child to come and receive such fine opportunities.

With the best of wishes, I am,
Sincerely, Henrietta Powell.

* * * *

Dear Friends:

Now that my happy days at the Methodist Orphanage are over I want to put in a few notes of thanks to those who



Boy from the Methodist Orphanage, Raleigh, N. C.

have helped me during my happy school days. I say they are happy because I enjoyed them so much. Mrs. Mattie Jenkins was a mother to me as long as she lived and was much loved by every one.

I want to thank Mr. Barnes, who was with me all through the years that I have spent here. He has been a father to everyone and I'm sure we all love him dearly. Mrs. Daisy Smith holds a big spot in my heart also. We had the pleasure of traveling around with the singing class and then she so fittingly took Mrs. Mattie Jenkins' place as head matron. I also want to thank Mrs. Reaves for helping me out on my trips with the singing class because she was the one who started me off in it. She helped me lots by starting me a bank account with the little change I received every now and then.

I want to give my most appreciative thanks to the Daughters of Wesley Bible class of Stantonsburg. They have been a great help to me and I will remember their kindness all through the rest of my years.

I also want to thank Miss Mary Ferree and Miss Laura Breeze. Miss Laura Breeze was the first matron I had and she helped me out lots when I was very young. Miss Mary Ferree was my teacher in the first grade and I'm sure she gave me a good start in life. They both have always had sympathy and open hearts for all the children of our home.

I want to thank the people of Edenton Street Methodist church for giving us presents at Christmas and one especially, Mrs. W. C. Langston, who always gave me mine. Also Hon. Josephus Daniels, who has been our Santa Claus for many years. Capt. Edgar Lee Hart has been a great friend of ours in furnishing the swimming pool and gifts to members of the senior class.

Mrs. Alice H. Thomas is loved by all the children. I spent a year with her in the office.

Then, too, I want to thank the faculty of N. B. Broughton high school of Raleigh for helping me through the last year of high school.

The board of trustees is much appreciated for the help that they have given to our home.

Mrs. Julia Woodard was with me for about three or four months and she also won a great spot in my heart and is much appreciated for her ability as mother of the larger girls.

I will always look upon the Methodist Orphanage as my home in the years to come. Sincerely,
Senetta Mae Crim.

NORTH CAROLINA CHRISTIAN ADVOCATE OBJECTS TO SLOGAN: "TO HELL WITH THE CONSTITUTION"

The North Carolina Christian Advocate, published at Greensboro, in its issue of July 10, does not take kindly to the slogan, "To hell with the constitution."

"We are not,' 'it says, "disposed to become a self-appointed guardian for the civilization of South Carolina, nor even for its reputation, but are interested because the whole South is made to suffer"—because of certain conditions.

"The odium," it declares, "falls especially heavy upon North Carolina, because the Carolinas are classed together whenever one goes beyond the borders of the South, just as we couple North and South Dakota in our thinking."

"If South Carolina cannot learn to do better," concludes the Christian Advocate, "we are heartily in favor of changing the name of the old Tar Heel state."

We would hate like smoke to lose so important a part of Carolina as our northern neighbor. But while appreciating the feelings of those Carolinians up there we have no new remedies to suggest—unless the Christian advocates, here and there, should hold a sort of telepathic conference and determine upon advocacy of Christianity!—The Columbia State.

THE ETERNAL CHALLENGE

(Continued from page 13)

It has little or nothing to do with acceptance of creeds and dogmas. Christianity is simply following Christ. Christianity is Christ. Nothing more, nothing less. And it is everything. I have come to see this: a Christian is a man or woman who has felt the spirit of Christ, and who seeks to carry it out in every day life. Not doctrines about Christ, not the teachings of churches, but just what Jesus Christ said and did. I told you a few minutes ago that after a talk with Miss Redfern I promised to read the Gospel According to Matthew. I never expected anything would come of it, it was but an idle tale to me, and although I promised, I laughed in my heart all the time. But presently as I read I realized that Jesus had gone to the root of all our difficulties. If all of us, employers and employees, masters and men, were to carry out his teaching, everything would be revolutionized. And what is more, I realized that there was no other way by which the world could be saved. I saw that, although we might get what we wanted, it would only create more bitterness, more strife. That it was only by acting in the spirit that Christ taught, the spirit of brotherliness, the spirit of unselfishness, that wounds would be healed, that grievances would be removed, that justice would be done. I saw that Christ's great words, 'Seek ye first the kingdom of God,' were the only panacea for the world's wrongs. I saw that the kingdom of God meant the kingdom of love, the kingdom of kindness, the kingdom of mercy, the kingdom of forgiveness, the kingdom of helpfulness, and I said to myself, 'All this "religiosity" is so much rubbish; but Christ—Christ is everything!'

"I read not only the first Gospel—I read all four. I read them again and again, until I think I could recite them from memory. Then something else came to me. It was this: 'You, Reuben Sutcliffe, must follow Christ. There's no other life worth the living, and you must live it.'

"I had a tremendous fight, a tremendous struggle. I hated the idea of giving up my old faith and my old ways. I was born a fighter, and the acid caused by the injustice done to my father, and my mother, and my sisters, had eaten into my soul. I wanted vengeance; I wanted more power, and the thought of giving up all the things I had nursed in my heart was held to me. But I had to yield. Some power greater than myself gripped me, possessed me, mastered me. Do I believe in so-called Christianity, with all its dogmas and all its doctrines? No, I don't. But I believe in Christ, believe with my whole heart and soul. That's why I said what I said at Hanover Chapel; that's why I resigned my position as leader of the strikers; that's why I am here tonight.

"I care nothing about any isms, and churches, any creeds; but I have learned that to love Christ and to follow him is the greatest thing in the world."

What took place after this, I will not try to describe at length. Many there were who asked him questions. Some denounced him, others laughed at him, but, strange to say, there was no disorder. He gave his reasons for believing in the line of life he had taken, and declared that the faith in which he had believed only meant greater misery, greater confusion. He answered personal questions frankly and freely. But from one thing he never swerved—his allegiance to Christ. Christ had told him what God was like, Christ was the mainspring of everything high and holy, Christ was the hope of the world. Not churches, not Christianity even; but Christ. Many of them tried to confuse him by asking him what they called "posers" concerning the infallibility of the Bible, and concerning what the church said about miracles; but he never moved from his central position. His faith in Christ, he declared, had nothing to do with the beliefs and doctrines that had been made to surround him. He swept them aside as so many non-essentials, but on Christ and his teaching he insisted more and more strongly.

"There are masters as well as men here," he exclaimed. "Most of you masters profess to be Christians. I have this to say to you: If you follow out His teaching, you will not think of your work people as so many machines by which you make money, but as brothers and sisters; as people whom you love to serve. And you, men and women, who have stood by my side in many a battle, if you will follow Christ, your great idea will not be how much you can get for yourselves, but how much you can help on the welfare of every one."

The crowd dispersed presently, and people gathered in excited groups all over the town. Many of the Bolshevists were disappointed, angry; but they could not deny what Reuben had said. He had shown them the way, the only way, not only for salvation for the individual, but of social salvation, industrial salvation. If Christ were accepted, as he had said, there would be no starvation, no slums, no poverty, no strife. And this no man could deny.

"Aye, it was wonderful," said Melancthon Stuttart to old Ben Brierly. Both of them had been in the Market Square. "He's right, and he's got hold of the root of the whole matter."

"Happen," replied old Ben; "but we mun wait developments."

"I wish Edgar Inchcliffe was there," went on Melancthon. "The truth is we employers have never considered the work people's standpoint in the white light of Christ. We have thought of it in terms of money. But something's going to happen."

Old Ben did not reply. He was no longer truculent or denunciatory. He was very thoughtful as he walked to his house that night.

Nick Trebartha, who had been standing at John Blackburn's side during the whole meeting, had listened thoughtfully to every word. (Cont'd on page 31)

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IN MEMORIAM

IN MEMORIAM

In loving memory of our dear mother, Mrs. J. H. Rhodes, who died one year ago today, June 14, 1929.

In our hearts your memory lingers
Sweetly, tender, kind and true;
There is not a day, dear mother,
That we do not think of you.

Your Children.

JOHNSON—Porter M. Johnson was born June 27, 1887, and died June 11, 1930. He leaves his aged mother, with whom he resided, one brother and four sisters to mourn his passing. Brother Johnson was a good man, a member and an official of Chatham church on the Pittsboro charge. He was converted in his boyhood and lived a loyal Christian until God called him home on high. He will be greatly missed by his church and community. God bless the bereaved ones. J. A. Dailey, Pastor.

GRIFFIN—John Wesley Griffin was born February 9, 1857, and passed away suddenly June 27, 1930. He was married to Olitipa Holt 44 years ago and leaves a devoted wife, three sons and two daughters to mourn his death. Brother Griffin joined the church when but a lad, and was the past 20 years a faithful and loyal member of Mt. Zion church on the Pittsboro circuit. He was widely known and had a host of friends. He was a man who stood well in the esteem of the community. He was commissioner of Chatham county for a term of years, and one of the best farmers among us in his palmier days. He reared a noble family of children, all doing well. Rest to his ashes. J. A. Dailey, Pastor.

HURLEY—Mrs. Elizabeth Hines Hurley was born August 27, 1856, and passed to her eternal reward on the evening of March 9, 1930. For several years Mrs. Hurley has been in declining health, but her condition seemed little or no worse until a few minutes before she was taken away. She had been sitting around all evening talking to her friends and loved ones, and about bed time she was seized with an heart attack and soon passed out. Mrs. Hurley joined the Methodist church in Richmond county at about ten years of age. After she was married to W. L. Hurley, February 10, 1876, she moved her membership to Shiloh Methodist church near Troy. Later the family moved to Troy, and she placed her certificate in Trinity church, where she was a consistent member for 30 years, being very active in church work as long as she was physically able.

She leaves four children to mourn her departure: Miss Willah Hurley, Miss Beulah Hurley, Bock and Randall Hurley, all of Troy.

PENLAND—Mrs. Nancy Stevens Penland died at her home in Swannanoa June 2, 1930. Just about two weeks previously she had celebrated the eightieth anniversary of her birth. Her family (she was a Stevens) was one of the prominent pioneer families of this section. Eight of her brothers were soldiers of the Civil War and all came out alive. On February 14, 1872, she was married to N. A. Penland, who also had been a young soldier in the war. They lived happily together until his death last October. Since then her zest for living had waned, and she thought more and more of her husband and others on the other side. From early childhood she had been a faithful member of the Methodist church. She was greatly beloved because of her ministrations of love and mercy to the needy, sick and dying. May the Holy Spirit bring to the bereaved children and other loved ones the comfort which he alone can give.

J. A. Baldwin.

ROTHROCK—Charles William Rothrock, son of the late Dr. J. M. Rothrock and Mrs. Belinda Atwood Rothrock, was born January 27, 1869, and died June 16, 1930, being 61 years, four months and 20 days old. He lived and died in Davidson county in Midway township near the place of his birth.

On June 4, 1891, he was happily married to Miss Mary Estelle Eller, daughter of the late Mr. Samuel F. Eller and Mrs. Elizabeth Siceloff Eller of Midway. This union was blessed with six children—two daughters and four sons. Zada, the eldest child, lived to be about six years of age. He is survived by his widow and the following children: Mrs. D. W. Hunter of High Point, Samuel Atwood Rothrock, at home, Charles Bruce Rothrock, John Lorenzo and Eller Parker Rothrock all of High Point. There are three grandchildren, Mary Eller and Charles Bruce Rothrock, Jr.; also one brother, Dr. J. M. Rothrock, Jr., of Thomasville.

He joined Midway M. E. Church, South, at the age of 16. He has been a faithful and consistent member of the same church to the day of his death. He was a member of the board of stewards and was a most excellent Sunday school teacher. Also he had taught in the public schools of North Carolina. He was a loving and kind and indulgent husband and father. He was a good neighbor and friend to all. E. P. Stabler, Pastor.

RESOLUTIONS OF RESPECT

Whereas, the grim reaper has removed from our midst Brother H. L. Brothers, who was a loyal and active member of our board and church, and a kind, loving and provident husband and father in his family; and

Whereas, we, his co-workers, appreciated his active life and genial fellowship, and desire to make a permanent record of same, together with our profound sense of loss in his passing.

Therefore be it resolved by the board of stewards of Hay Street M. E. Church, South, in meeting assembled:

First, That the board of stewards of Hay Street church, as well as the whole church and community, have sustained a severe blow in the death of our friend and brother.

Second, That we extend to his bereaved wife and children and loved ones our heartfelt sympathy in their great bereavement, and commend them to the tender care of Him who is able and willing to wipe away all tears.

Third, That a copy of these resolutions be spread upon the minutes of our board, a copy sent to the family, and that a copy be sent to the Christian Advocate for publication.

RESOLUTIONS OF RESPECT

It is with sad hearts we, the members of the Willie Evans Missionary Society of the Chowan circuit, Tyner, N. C., record the death of our loved one and friend, Miss Laura Willie Evans, whom the death angel called May 7, 1930.

Her sweet gentle spirit endeared her to our hearts, and her consecrated life was an inspiration to us all. She loved her church and was loyal to the society. As she was an invalid from girlhood, it was not possible for her to be with us in our meetings, but she was always cheerful and generous in her contributions and vitally interested in our work.

We who knew her intimately are grateful for the association with a life so beautiful and so true. Therefore be it resolved:

First, That we submit to God's will as we pray "Thy will be done as in heaven."

Second, That we resolve to live in readiness until death, then we shall meet Sister Willie in that bright beyond where parting is no more.

Third, That we extend to the bereaved family, especially the devoted sister, Mrs. White, our heartfelt sympathy and commend them to our heavenly Father, who alone can give comfort in time of trouble.

Fourth, That a copy of these resolutions be spread upon the minutes of our society, one sent to her sister, Mrs. White, and one to be sent to the North Carolina Christian Advocate for publication.

Mrs. F. E. Dixon,
Mrs. L. R. Bunch.
Mrs. Timothy White,
Committee.

RESOLUTIONS OF RESPECT

Whereas, on April 9, 1930, the grim hand of death again entered our midst and took from us another of our most faithful, honored and beloved members of Caledonia quarterly conference in the person of John Walter Jones, whose death has caused an abiding sorrow and a deep sense of loss. Therefore be it resolved:

First, That we bow our heads in meek submission to him who doeth all things well, and who has said, "What I do thou knoweth not now but thou shalt know hereafter."

Second, That in the passing of this dear brother the church has lost one of its most faithful and devoted members, and the community one of its most useful citizens.

Third, That a copy of these resolutions be recorded in the minutes of this quarterly conference, a copy sent to the bereaved family with the assurance of our deepest sympathy, and a copy be sent to the North Carolina Christian Advocate for publication.

J. T. Draper,
E. S. Gibson,
S. J. Siler.

RESOLUTIONS OF RESPECCT

On May 29, 1930, the pure spirit of Mrs. Lucy H. Robertson winged its way from earth to heaven.

Mrs. Robertson was one of the outstanding women in Southern Methodism for a long term of years. For nearly 50 years she was amongst the foremost leaders of the women of West Market Street church. She was a teacher of pronounced ability, having taught in Greensboro College and North Carolina College for Women. She was president of the Missionary Society of the Western North Carolina Conference, and in every place where she was called upon to perform a duty she filled the office with the greatest degree of satisfaction to those with whom she was associated, and under her cheerful leadership and management every interest that she touched thrived.

Her funeral didn't seem like a funeral, but rather a coronation; everybody knew how well prepared she was; all knew where she had gone.

West Market Street church has suffered a great loss in the passing of Mrs. Robertson, and the board of stewards of this church desire to enter upon its minute book this testimonial of the highest regard in which she was held by every member of this church. A nobler, better woman never lived than she, and the results of her labors follow her.

To her sons whom she left to mourn her loss, and the societies with whom she was so intimately associated, the board extends its tenderest sympathy, and pray that the inspiration of this noble woman's life may ever be held out as an example for others to follow.

C. H. Ireland,
A. C. Davis,
Dr. E. L. Stamey,

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July
Yanceyville, Bethel, a.m. 19-20
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27
August
Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
THIRD ROUND

July
Hertford, 11 20

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

July
Newton Grove, Mt. Moriah 19-20
Roseboro, Beulah, p.m. 20
Hemp, Smyrna 26-27
Erwin, Black's, night 27
August
Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

July
Fuqua, Cokesbury,, 11 20
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
THIRD ROUND

July
Roberdel, 11 20
Ellerbe, 3 20

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

July
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26
August
Farmville, 11 3
Ayden, 8 3
Robersonville, Arthur, 11 17

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

July
Rich Square, Roxabel 20
Scotland Neck, Palmyra, 3 20
August
Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Whiteville, 11 20
Hallsboro, Shiloh, 3 20
Epworth, 8 23
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27
August
Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Waxhaw, Pleasant Grove, 11 20
Morven, Shiloh, 3 20
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
THIRD ROUND

July
Cherryville Ct., Bethlehem, 11 19-20

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

July
Wentworth, Lowe's, 11 20
Jamestown, Oakdale, night 20
Glenwood, Glenwood, 11 27
Randolph, Hopewell, 3 27
Wesley Memorial, Wesley Memorial, night 27
August
West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

July
Bakersville, 11 20
Spruce Pine, night 20
Elk Park, Banner Elk, 11 27
Marion, First church, night 27
August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Burnsville, 11 10
Micaville, Celo, 3 10

MOUNT AIRY DISTRICT
W. E. Peovey, P.E., Mount Airy, N. C.
FOURTH ROUND

July
Mount Airy Ct., Zion, 3 19-20
Mount Airy, Central, 11 20
Draper, 11 27
Spray, night 27
August
Danbury, Davis Chapel, 11 and 2 2
Madison, 11 3
DAN RIVER ZONE MEETING, Madison, 10 4
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31
September
YADKIN RIVER ZONE MEETING, Elkin, 10..... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10....22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28
October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5
JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

July
Albemarle, Central, 11 20
Epworth, 4 20
Concord, Central, night 20
Spencer, night 23
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30
August
Woodleaf, South River, 11 3

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

July
Cool Springs-New Salem, 11 20
Statesville Ct., Bethlehem, 11 27
Statesville, Broad, night 27
August
Olin, 11 3
Troutman, night 3
Newton, 11 10
Maiden, night 10
Lenoir Ct., Littlejohn's, 3 16
Hudson, Whitnell, 11 17
Lenoir Ct., Colliers, 3 17
Balls Creek camp meeting 20-25
Taylorsville, night 24
September
Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M..... 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28
October
Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26
November
Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

July
Cullowhee, Speedwell, 11 20
Glenville, Double Springs, 3:30 20
Canton, 11 27
Waynesville, night 27
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

July
Hanes-Clemmons, Hanes, 11 20
Ogburn Memorial, 8 20
August
Davie, Liberty, 11 9
Forsyth, Mt. Tabor, 11 10
Burkhead, 8 10
Erlanger, 11 17
Linwood, 3 17
Green Street, 8 17
Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31
September
Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

RESOLUTIONS OF RESPECT

Departed this life on the 4th day of April, 1930, our esteemed friend and associate, Brother S. B. Parker.

Brother Parker was a faithful, helpful and loyal member of our board of stewards; open hearted, generous, and progressive, he always looked forward to the betterment of our church. He loved his church, and was a loyal and faithful member. He had strong convictions and had the courage to express them.

He suffered much during the last year of his life, and his faith in God enabled him to exhibit great patience, and through it all he was cheerful, bright and optimistic. He heartily joined every movement that looked to the best interests of the church; never rash but always conservative and wise in his counsels. We shall greatly miss his presence and wisdom on the board of stewards. Therefore be it resolved:

First, That in the going of Brother Parker the board of stewards of the First M. E. Church, South, of Elizabeth City, has lost one of its most faithful, loyal and helpful members.

Second, That we extend to the widow and relatives of Brother Parker our deepest sympathy.

Third, That these resolutions be spread upon the minutes of the board, and that a copy be forwarded to the North Carolina Christian Advocate, and a copy sent to Mrs. Parker.

Board of Stewards,
First M. E. Church, South.
J. B. Leigh,
R. B. Sheely,
Committee.



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North Carolina Christian Advocate

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N. C. SUNDAY SCHOOL

(Continued from page 16.)

sion to Louisburg and the fellowship with the leaguers proved to be a most pleasant experience!

LOCAL TRAINING CLASSES

As should be the case in increasing numbers, many churches are giving attention to the training of their workers through local training classes. For instance, Rev. W. L. Clegg of the Garner charge assisted by Rev. M. E. Cunningham, is conducting four classes in "Evangelism in the Sunday School" and two in "Worship in the Sunday School." In the Elizabeth City district several young men doing summer work will include teaching in the program, among them Rev. C. J. Andrews at Mann's Harbor, Rev. Harvey Hardin at Roper, Rev. E. B. Edwards at Avon and Hatteras, and others. Rev. R. R. Branton is planning to conduct a Cokesbury school for the Youngsville charge.

THE ETERNAL CHALLENGE

(Continued from page 28)

"It's a miracle, nothing less than a miracle," remarked the old lawyer. "I could have believed it of any man sooner than of Reuben Sutcliffe. Why, all the stock arguments of the atheists fall to the ground in the light of what he said."

"Yes, they don't amount to much," replied Nick. "I think that sermon on the parable of the talents prepared the way for this."

"Aye, but the sermon would have meant nothing but for the new life that has come into the town," remarked the old lawyer.

"And how did the new life come into the town?" asked the young man.

"It began in the Pisgah Hall when those twelve rededicated themselves to God," John Blackburn replied solemnly.

The word "Pentecost" was mentioned hundreds of times in many houses that night. The next day it was given out that another meeting between the employers and the strikers would be held at an early date, and it soon became the talk of the town.

(Continued next week)

Religion is not a pill to swallow, but an exercise to follow.—Forward.

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C. H. TROWBRIDGE, PRES. WEAVERVILLE, N. C.

RESOLUTIONS OF RESPECT

Whereas, we, the members of the adult Bible class of Chatham M. E. Church, South, wish to pay loving tribute to our dear friend and classmate, Mr. Porter Johnson, who was called to the life beyond June 6, 1930. Be it resolved:

First, That we bow in humble submission to the will of him who makes no mistakes. And while we feel our loss very deeply we believe he has gained life eternal.

Second, That we extend to his bereaved mother and all other members of the family our heartfelt love and sympathy. We wish to express our appreciation for his life and labor and his loyalty to his home, his church and Sunday school.

Third, That a copy of these resolutions be sent to the members of the family, one to the North Carolina Christian Advocate, and one to the Chatham Record for publication.

Henry C. Clegg,
Mrs. C. C. Hall,
L. D. Wolfe,
Committee.

LADIES, We Want Your Opinion

And Will Show Our Appreciation of Your Courtesy



WE are planning to market a new brand of superb pure silk hosiery which we think should easily sell at good retail stores for two dollars a pair. We manufacture this dainty hosiery in our own mills, from the finest pure silk imported directly from Japan. Not a thread of cotton or rayon is used in these hose except in the reinforced lisle soles. They are silk all the way to the top, of 42 gauge, 7 strand construction, with slender French heel. Every pair is perfectly proportioned, trim and stylish—caressingly sheer and soft.

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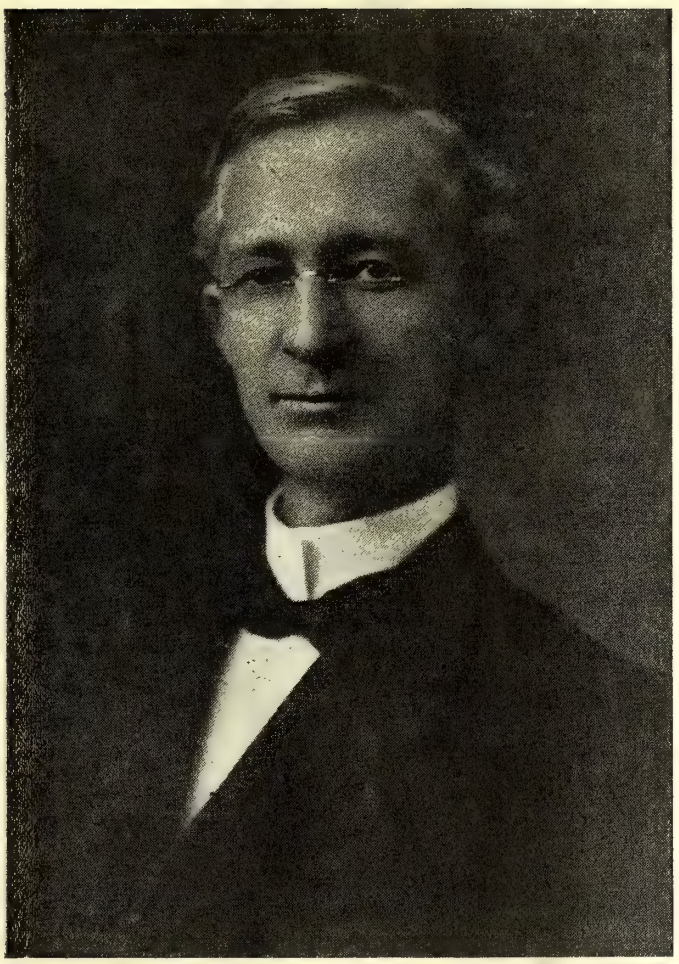
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, JULY 24, 1930 Number 30

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THE LATE DR. FRANK SILER

A sketch of Dr. Siler's life appears on page 11 of this issue of the Advocate

SCIENCE'S NEW VIEW OF EVOLUTION

From Literary Digest, June 21, 1930.

The evolution of our world and our race is not a mere chance affair. It is directed by an unseen intelligence, and "is directed toward some definite end."

That is the latest scientific view.

Professor Compton and Professor Heisenberg of Leipzig are jointly responsible for this important conception. The former is a Nobel prize winner, and one of the most eminent living physicists. Says the New York Times, reporting an interview secured by its Chicago representative:

"Professor Compton says that he has 'stumbled on a result, which is only the starting-point for new work.' He does not know where it will lead. It may be a torch in the forest of mystery that surrounds the primal forces of the universe. He will not talk about that now.

"This question was put to Professor Compton:

" 'What has science, particularly the new physics to say about the old problems of free-will, immortality, and God?'

"Replying that it had some astonishing things to say, he mentioned first a new 'principle of uncertainty,' which Professor Heisenberg of the University of Leipzig has announced. It is based on Professor Compton's discoveries in light particles.

"The Heisenberg-Compton theory, he explained, disputed the uniformity of the physical world, which is the basis for the mechanistic view of man's consciousness, and construed an effective intelligence behind the phenomena of nature."

The new physics, Professor Compton continued, admitted the possibility of mind acting on matter, and suggested that the thoughts of men were perhaps the most important things in the world:

"This conception, he said, threw new light on the evolutionary process and gave meaning to human life. In his view the world and mankind were not developing at random out of atomic chaos. On the contrary, he believed that he had found evidence strongly suggestive of a 'directive intelligence' or purpose, back of everything, with the creation of intelligent minds as its reasonable goal.

"Professor Compton has no conclusions based on science for the question of immortality. Science did not supply a definite answer, he asserted, but it did say that 'biologically speaking, life, whether it be an apple-seed or the germ cell of man, is essentially continuous and eternal.' "

On the relation between body and mind, he said:

"In some reflex actions and habitual acts we may behave as automata, but where deliberation occurs, we feel that we choose our own course.

"In fact, a certain freedom of choice may, it seems to me, be considered as an experimental fact with which we must reconcile our theories.

"If freedom of choice is admitted, it follows by the same line of reasoning that one's thoughts are not the result of molecular reactions obeying fixed physical laws. For if they were, his thoughts would be fixed by the physical conditions, and his choice would be made for him. Thus, if there is freedom, there must be at least some thinking possible quite independently of any corresponding cereberal process.

"On such a view it is no longer impossible that consciousness may persist after the brain is destroyed. An examination of the evidence seems to support the view that there is no very close correspondence between brain activity and consciousness. It seems that our thinking is partially divorced from our brain, a conclusion which suggests, though of course does not prove, the possibility of consciousness after death."

The old-fashioned evolutionary attitude, according to Professor Compton, was that the world as we know it developed as a result of chance, variations of all kinds occurring, some of which would be more suited to the conditions than others, and therefore surviving. More recent thought, he says, has found this viewpoint increasingly difficult to defend. He goes on:

"To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us.

"This strongly suggests that the evolutionary process is not a chance one, but is directed toward some definite end. If we suggest that evolution is directed, we imply that there is an intelligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding.

"A survey of the physical universe indicates that mankind is very possibly nature's best achievement in this direction. The astronomers tell us that there are millions of millions of stars in the sky, a planet is a very rare occurrence, and a planet on which life can exist is even more rare.

"We found strong reasons for believing that, in spite of his physical insignificance, man, as an intelligent person, may be of extraordinary importance in the cosmic scheme.

"If we were to use our own best judgment, what would we say is the most important thing about a noble man? Would we not place first the beauty of his character? It takes a whole lifetime to build the character of a noble man.

"The adventures and discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquility of age—these make up the fire through which he must pass to bring out the pure gold of his soul.

"Having been thus far perfected, what shall nature do with him? Annihilate him? What infinite waste!"

SEND REPORT OF GOLDEN CROSS TO E. O. COLE

Dear Brother Pastor:

A number of you have put on the church's program for the Golden Cross, but have not sent in your report to Rev. E. O. Cole, 1101 Plaza, Charlotte, N. C.

It is impossible for us to plan for the employment of a superintendent or surgeon until we know just what has been done in the way of securing funds for the Golden Cross.

Those of you who have taken this matter up with your church, please see that your report goes in to Brother Cole at once. Those of you who have not taken it up and intend to take the collection later, will you please drop me a line to that effect, so that we can plan for our work.

I am begging you, brethren, to attend to this and relieve me of the strain of the uncertainty.

L. B. Abernethy,
Conf. Director of Golden Cross.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Volume 75 GREENSBORO, N. C., THURSDAY, JULY 24, 1930 Number 30

The struggle for excellence is always commendable. To get on in the world is one of our American virtues. But what about the "man up a tree." Just now the boys are having their endurance contests in "sitting in a tree." Some of these boys have got a place on the first page of the newspapers. By day and by night they remain on a limb of a tree with no compensation save the sheer glory of holding out. Since the world has never esteemed very highly the "man up a tree," it might be as well for the boys to come down.

Louisburg College is in a beautiful and historic section of piedmont North Carolina; Davenport College is in the midst of the hills at the foot of the Blue Ridge. Both of these are ancient and worthy institutions that should be given careful consideration by all who have girls to educate. Louisburg is in the North Carolina conference and Davenport is in the Western North Carolina. President Alexander at Louisburg and President Jenkins at Davenport are both on the job by day and by night. Let each of them be given every possible encouragement and support.

The Duke University Hospital opened for patients at 8:30 a. m. Monday, July 21, 1930. At that hour an old negro, on crutches, reported for treatment, though the out-patient clinic did not open until the afternoon. All the morning he sat with his crutches across his knees waiting for the hour to arrive. In this sorely afflicted colored man turning for help to this newly opened door, we saw typified the multitudes who through the long years will be found turning to this place seeking relief from the ills to which flesh is heir. The man who in the long ago sat by the Beautiful Gate awaiting help and healing came vividly to mind. May this hospital be the beautiful gate to unnumbered thousands.

The first class farmer usually thinks of himself as one who can get the most out of his land—one who can make a success in his efforts to till the soil. This is all most commendable. But would it not be well for him to realize that excellence in farming does more than bring certain returns for the man engaged in doing a first class job? The good farmer sets a standard for the entire community. Such a man in every community would in a few years transform the whole face of the earth. Excellence points the way and at the same time stimulates to first class endeavor. Governor Gardner did a good deed in having made a picture of the governor of North Carolina and the white boy and the negro girl who were prize winners. It appears thereby that the government of North Carolina is with both races in agricultural progress.

Closed eyes and bent knees may open up a way to God, but an implicit trust in these may become a snare. For a man with eyes shut is not necessarily marching into the secret place of the Most High, neither are crooked knees proof positive that the prayers will be fervent and effectual. Gothic arches and "the dim religious light" that struggles through art glass do not guarantee that those who tarry at the altars are worthy of being canonized as saints. Yet architecture should be a minister in worship. Forms and ceremonies may help or they may hinder. That depends largely upon whether they are made instruments or ends of religion. The early Quakers had a "ritualism of silence," while the early Methodists had a ritualism of shouting and singing. And those who did sing and shout outran those who sat in silence. Yet there is a ministry in silence as well as in sound. The lesson is, put not your trust too largely in any of the incidentals. Be tolerant toward the ritualism of the ritualists, the silence of the Quaker or the one time noise of the Methodists, for they are all instrumentalities of the kingdom of God.

The Lucy H. Robertson Memorial in Greensboro College

The proposed memorial to Mrs. Lucy H. Robertson should make an appeal to every student who within the last fifty years has attended Greensboro College, for the student life without exception has been enriched by the touch of this magnetic personality. The treasures of her rich life have been emptied into the lives of her student. She has done more than any other individual on the face of the earth to make Greensboro College what it has been and what it now is. The best of her career as teacher, educational and missionary leader has been devoted to this institution, where her loyal friends both of the alumnae and outside of the alumnae propose to establish the "Lucy H. Robertson Memorial Chair of Religious Education."

For this chair $50,000 is required, $34,000 has already been secured and the remaining $16,000 should be speedily forthcoming. Indeed, why stop with this amount? Why not add thereto a students' memorial loan fund to aid deserving students who will desire to attend the college but are limited in funds as so many gifted and ambitious young ladies are in every generation of students. Furthermore, it will be well to keep in mind, apart from the fact that the memorial to this great woman should be established at Greensboro College because of her long and valuable service, that a small college like the one to which Mrs. Robertson gave her life offers special opportunities to its students.

In this connection we think it well to quote from a recent issue of the Christian Advocate the following:

> The thesis of a well-known Southern educator in an address to graduates was that in the American higher educational system we are confusing greatness with bigness. From other educators have come the same warning. One of the effects of materialism is that we estimate the value of a college by its size and its service by the number of students who are enrolled. But we are beginning to realize that, as a matter of fact, the individual student has a far better chance for development through association with vital personalities in a small well-equipped college than he can have in a great university. Many great schools are beginning to limit their undergraduate groups, either by stiffer entrance examinations or in other ways. The present trends indicate that students will more and more choose the small college for undergraduate work and then go to the university for special and professional training.
>
> The truth is that young students need more guidance in their educational progress than they are likely to get in the huge aggregations that make up our American universities. Unless these undergraduate bodies in the larger universities can be divided and segregated into smaller groups and be placed under instructors who can know them, they have small chance of securing the fine type of cultural education which they should have. The human contact between the teacher and the student is a vital part of education—of the right kind. Young America at school will get some kind of education and the human contact is the inescapable method. If his contacts are in the main with other callow youths like himself he may acquire a cynical, blase, skeptical set of ideas which time only can eradicate. But if he is exposed to a few inspiring personalities with high ideals and great aspirations, he will more likely come out of college prepared to do a man's work. Parents who are facing the problem of selecting a college for their sons and daughters should weigh the advantages of the smaller college, especially if it strives to emphasize the supremacy of the spiritual along with the development of the mind and the body.

Dear to an Editor's Heart

We know not the author of the following lines, but they are dear to the heart of every man who is eager to send out a periodical that people will read. In fact they are, to quote from an old volume, "like apples of gold in pictures of silver." See what they say:

If you've got a thought that's happy,
  Boil it down;
Make it short, and crisp and snappy—
  Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
  Boil it down.
Take out every surplus letter—
  Boil it down;
Fewer syllables the better—
  Boil it down.
Make your meanings plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
  Boil it down.
Skim it well, then skim the skimmings,
  Boil it down.
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to
  Boil it down.

Is the World Growing Better?

The answer sometimes is temperamental. To the man who in youth consorts with the "blues" and in old age becomes a chronic grouch, the world is constantly growing worse, while the individual with a good bit of sunshine in his nature, insists that the old world in spite of the howlers is growing better. The answer frequently rests upon the basis of personal character. If a man in his personal life is on

the down grade, he sees the whole world on the toboggan with him. If a man is climbing the upward way, that man is fully persuaded in his own heart that the world is getting better.

"Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Children no longer obey their parents. Everybody wants to write a book. The end of the world is evidently approaching."

Do you have any idea who wrote the above? Was it written last year or this? From the number of books coming from the press it appears to have been written this summer. But it is in fact a translation from a writing on an Assyrian tablet which dates back 4,630 years, or 2,700 years before Christ."

The world is going to the dogs but the dog's have had a long time to wait for its arrival.

The Present Day Wets

They do not want to drink. They abjure the saloon. That plague spot of civilization, they say, must never return. These modern wets, to hear their story, are troubled about the present ruin of youth through drink. They are shocked on account of the poison of bootleg liquor. They are saddened by the defiance of law and because men flout the constitution. Their zeal, if one could believe them, is for sobriety, law observance, happy homes and national righteousness. Just get rid of the Volstead act and the 18th amendment and this nation will become the paradise of God.

The American people know better than this. These modern wets know better than this. They want liquor back. They want a better brand than bootleg liquor, but they want liquor. Their zeal is not for righteousness and sobriety but it is for liquor to drink. Prohibition never troubles a man who never drinks. But it does annoy the man who says that it does not prohibit while at that very moment it is cutting off his supply.

I should not myself be prepared to define with regidity the limits of Christendom in any terms of exclusiveness. I should at least desire to include with the scope of the term all such persons as would be prepared, if it came to a question of martyrdom, to suffer martyrdom, side by side, for Christ's sake. And the "noble army of martyrs" has no denominational limits.—A. E. J. Rawlinson.

Harnack's Popularity in the Lecture Room

In the Pittsburgh Christian Advocate of last week Irvin R. Beiler writes as follows of Harnack's popularity in the University of Berlin:

"For years Harnack was the most popular lecturer in the University of Berlin. Students thronged his halls, and he used the largest available. Frequently his lectures were put at seven o'clock in the morning, but so small a matter as that could not discourage the students. His course on the origin of the New Testament, later published and translated into English under that title, was given at that hour as a public lecture, that is, open to all the departments of the university, and was heard regularly by at least 600 students. In the winter it would be growing light as we came out of the room. It may be doubted if there was a man elsewhere in the world who could have duplicated that feat. And done by scholarly lectures on the New Testament in a supposedly irreligious university which had but about two hundred theological students!"

Every Place Is Like Home

The old saying, "Be it ever so humble, there is no place like home," must now be taken with several grains of salt, for we have hit upon the time when every place is like home. We let L. H. Robbins, in the New York Times, tell us why it is so. Hear him:

From here to Los Angeles though I may roam,
The places I visit are sadly like home.
In Buffalo, Birmingham, Creede or Eau Claire
The Endless Chain Grocery follows me there.

In Richmond, El Paso, Des Moines and Detroit,
In Boston, Biloxi, Bellefonte and Beloit,
The folks, with accord that a traveler loathes,
Appear on the street in the same kind of clothes.

On local affairs and on world economics
They think the same thoughts, for they read the same comics;
And Wallingford's ways are the same as Milwaukee's,
Thanks to the equal diffusion of talkies.

Oh! for a parish peculiar and quaint!
Oh! for a spot where conformity ain't!
But vainly I scan the whole plantasmagoria,
Seeking a town that is not like Emporia!

Wesley's Chapel, City Road, London, is the only chapel which the founder of the Methodist Church built in London.

People and Things

Home coming at Olin will be the first Sunday in August. Hundreds of old and new friends over the state will be there. Rev. J. S. Hiatt will deliver two addresses for the occasion.

"The faculty and senior class of High Point Hospital announces the graduation of Miss Frances Byrum, August third, nineteen hundred and thirty." Miss Byrum is a daughter of Rev. and Mrs. H. C. Byrum of High Point.

"I will be able to help a few pastors in revivals by either playing piano or leading the song service. I have had experience in this before I entered the ministry and I feel that I can give satisfaction."—Z. A. Faison, Jr., Town Creek, N. C.

Revival meeting will be held at Olin beginning on the first Sunday night of August at eight o'clock. Rev. T. C. Jordan of Wilkesboro will do the preaching and Rev. W. M. Rathburn of Advance will have charge of the song service.

"Bishop and Mrs. Edwin D. Mouzon announce the marriage of their daughter, Thelma Beatrice Langdon, to Mr. William Crook on Saturday, July the twelfth, nineteen hundred and thirty, Grace Methodist Episcopal Church, South, Dallas, Texas. At home, Dallas, Texas."

Frank B. Kellogg is among those nominated for the new panel of the World Court. The election is in September. Denmark has the distinction of naming Mr. Kellogg. The American group—Elihu Root, John Bassett Moore, Newton Baker and Roland Boyden, have not yet named their nominee.

On Sunday, July 20, at 11 a. m. Frieden's Lutheran church near Gibsonville, N. C., held the 400th anniversary celebration of the Augsburg Confession which was made in 1530, and is regarded as one of the outstanding events of the Protestant Reformation of the sixteenth century. The historical address was by Dr. W. T. Whitsett of Whitsett, N. C.

In Judges 5:20 we are told "The stars in their courses fought against Sisera." That was in a far off day of a primitive civilization. But in this present day Old Sol fought against the Senate of the United States and forced the surrender of the noisy minority that sought notoriety by deferring the ratification of the London naval treaty. This recent hot spell was quite trying, but one big compensation was that it hastened the adjournment of the Senate. The treaty was ratified last Monday by a vote of 58 to 9.

The following letter from Mr. E. C. Tolson, Stevensonville, Md., is of such interest that we give it to our readers. He writes: "Gentlemen—Enclosed you will find my check for $1.00 for six months' subscription to your paper. During my hunting trip on Pamlico Sound last winter I picked up your paper in the home of a friend in Manteo where I was staying, and while all of the reading was pleasant and enjoyable, I became very deeply interested in The Eternal Challenge, and have been having the piece sent me ever since; and having gotten your address I am subscribing for the paper to save bothering my friend. I have before me the issue of June 19 and ask that you start my subscription with the next issue. In other words, I want my first issue to be Thursday, June 26. Thanking you in advance, I am sincerely yours, etc."

Rev. R. F. Mock, pastor of the Franklin Methodist church, is in a sanitarium at Black Mountain, where he will remain for an indefinite period in order to recover from a nervous disorder from which he has suffered for several months. Mrs. Mock and little daughter, Robbie Gay, are also spending some time with friends in Black Mountain in order to be near Rev. Mr. Mock. The pulpit of the Franklin Methodist church will be filled by local ministers and by Duke University theological students until the pastor is able to return.—Franklin Press.

Some of the bishops are taking to the blackboard as a means of giving ocular demonstration of pastors' reports at annual conferences. Bishop Arthur Moore has adopted the plan in the small conferences of the west and the Alabama Christian Advocate reports that Bishop Ainsworth will adopt the same method in the Alabama conferences. We see how it can be easily worked in a small conference but fear for results in a big conference. If it ever comes to be adopted in the Western North Carolina conference, W. H. Willis will be sure of a job posting figures. And it may interfere with his croquet championship at the Duke summer school.

The United States Appeals Court has ruled that Dr. MacIntosh need not take oath to bear arms in defense of the country in order to become a citizen of the United States. Dr. MacIntosh, professor of theology at Yale, served as a chaplain in the World War. In applying for citizenship in the Federal District Court in Connecticut, he refused to bear arms for the United States in case of war unless he felt the cause to be just. His application was refused. The appeals court has reversed that decision. It is probable that the case will now be carried to the United States Supreme Court.

"The third quarterly conference for the South Mills charge, Elizabeth City district, was held at Sharon church on July 12, 1930. A large attendance was present for the services at the morning hour. After lunch the presiding elder called the conference to order. The report by the pastor, Rev. J. M. Jolliff, showed the charge to be in a healthy spiritual condition and the reports by the Sunday school superintendents showed the schools on the charge to be moving forward. The conference recommended Mr. William Norris for license to preach, and he plans to enter Duke University in the fall and prepare himself for the ministry. Our presiding elder, O. W. Dowd, was much pleased with the interest shown in the work on this charge."—W. A. Foster.

"Sunday, August 3, is home coming day at Meroney church on the Goldston circuit, and all former pastors, members and attendants and the public generally are most cordially invited to attend. Messrs. Editors, a standing invitation is herewith extended to you. The annual revival will begin on this day. Preaching in the forenoon and the afternoon will be given over to the 'home comers.' The pastor, Rev. L. M. Chaffin, is expecting to be assisted in the meeeting by Rev. J. H. Buffaloe of Carthage. This church has built and seated a four-room Sunday school annex to the church within the past year and has paid off all the indebtedness on same. The Duke Foundation gave us $300. The entire cost was over $1200."—Terrell B. Beal, Sec.

"Rev. H. M. North preached for us in Benson for ten days the first of July. The congregations increased steadily as the meeting progressed. The soul-stirring messages from day to day brought conviction to the hearts of all who heard. The saints were edified and the spiritual life of the entire community deepened. Dr. North's visit will long be remembered in Benson. There was one addition by vows and a number by certificate."—L. H. T.

Mrs. Mary Mendenhall Hobbs, for half a century prominent in the educational and religious life of the state, died at 6:30 o'clock Sunday morning at her home at Guilford College, the institution of which her husband, Dr. L. L. Hobbs, is president emeritus and to the growth of which she had largely contributed. She was in her 78th year. Death was ascribed to bronchial pneumonia which came after a minor operation which she underwent about four weeks ago. She leaves her husband, Dr. L. L. Hobbs of Guilford College; three sons, Dr. L. L. Hobbs, Jr., of Ridgeway, Penn.; Dr. A. W. Hobbs and R. J. M. Hobbs, both of the faculty of the University of North Carolina; a daughter, Mrs. R. D. Horner of Charlotte; two sisters, Mrs. George Moore of Liberty, and Mrs. A. W. Blair of New Brunswick, N. J.

MRS. MARY J. GREEN: AN UNUSUAL CHARACTER

Last Sunday at 11 o'clock fully half a thousand people representing several counties gathered under the tabernacle at Camp Free, Rutherford College, to honor the life and memory of Mrs. Mary J. Green, who for about ten years had lived in that community. This noble woman spent most of her life in Ashe county, where her husband died many years ago leaving her with a family of nine children to care for and with very little property they could call their own. Those were hard days of struggle with possible defeat just ahead and but for strong, masculine body, her dauntless will and her unbounded faith in God she never could have made her contribution to the world. She labored to give her children every advantage and most of them received a good education. Three sons were freely given by her to the ministry of the Gospel in the Methodist church of which she was a member for about 33 years. They are Jim H., now a pastor-evangelist in the Nazarene church, Joseph M., pastor of Henderson circuit, and John H. on the Salem charge, both in the W. N. C. conference. The rest of the family, two boys, George W. and Cyrus of Greensboro, and two daughters, Mrs. Cora Stokes, Rutherford College, and Mrs. Carrie Bryant, Asheville, are active workers in the Methodist church.

Moneyless, without an education, without promise so far as the world foresaw this remarkable woman lived to be highly honored of God and to find a great place in the lives of hundreds of people. She loved her home, her own children, but she also had a place in her heart for those among whom she lived and she spent much time in ministering to them.

Her last days brought her intense suffering, unspeakable agony, yet she was given the strength to call her children and their families to her just before the end and have with them a short, touching service in which she laid her hand on the head of each and blessed them in the Father's name. In this way she left the world, sending them back to their work to carry on till they are gathered home to be with her.

Seven Methodist preachers besides the Green brothers were at the funeral. These were W. F. Scott, her pastor; E. P. Billups, president of Rutherford College; T. J. Houck of Cooleemee, who preached the funeral sermon; J. T. Stover and T. E. Wagg, superannuates of Rutherford College; Dr. J. D. Rankin, a teacher in the Appalachian State Teachers College at Boone, and O. L. Brown, pastor of Bethel-Grace, Greensboro.

The choir sang very beautifully and Mrs. J. W. Glenn of Bethel church, where G. W. Green and family belong, rendered a touching solo. Flowers, which Sister Green loved very dearly, were banked all round the casket.

The body was interred in the public cemetery (near Camp Free) overlooking highway number ten on the south. O. L. Brown.

BISHOP JAMES CANNON, JR., MARRIED IN LONDON

Bishop James Cannon and Mrs. H. McCallum, widow of H. C. McCallum, Jr., of Detroit, Mich., were married on July 15, at Christ church, London, by Dr. Farrum, pastor of the church. The marriage was private, but Sir Henry Lunn and Dr. MacNear, friends of Bishop Cannon, were invited to attend and sign as witnesses.

The press dispatches indicate that a special license was secured through the friendly aid of the Archbishop of Canterbury and the American ambassador, as getting married in a hurry is not so simple in England as in the United States, for among other details that both requires time and publicity is the publication of the banns.

Mrs. McCallum was said to have been the bishop's secretary for about a year. She came to London recently with him and stayed with Sir Henry and Lady Lunn. She had not been well and their friends, looking forward to a marriage at home, were vastly surprised when the news was made known.

Bishop Cannon is 65 and Mrs. Cannon between 40 and 45 according to press reports. From London Bishop and Mrs. Cannon proceeded by way of Maderia to Brazil, where he will have a part in setting up the Methodist church in Brazil which was authorized by the recent General Conference.

A HELPFUL LIFE: REV. J. C. POSTELLE

By J. M. Downum.

A worker true amid long busy years,
Doing his part in varied fields so well,
Never failing the fullest truth to tell,
Conscientious doing duties without fears,
Often earnest pleading with flowing tears,
Deep earnestness did his full soul compel
To pure and high endeavor to dispel
All ills and bring to souls the sweetest cheers.
Still useful in his last declining years,
Ever ready to render service true
To all within his reach along the ways,
Spending in helpful way his weakening powers,
Feeling full well the work that he was due,
Looking beyond to joyous peaceful days!

I cannot believe that this ascending struggle of humankind is doomed to end in a hopeless cinder heap. And I am sure that it makes a difference what one thinks about this as he tackles the problems of life.—Harry E. Fosdick.

The Romance of American Methodism

By PAUL NEFF GARBER

The Printed Page

METHODISM has always believed in the use of the printed page as an aid to religion. John Wesley set the example. As early as 1739 he began to furnish religious literature at a low cost to the people of England. Wesley established a Book Room in the Foundry, the first Methodist church in the world. During his life Wesley gave to the press from his own pen more than three hundred and seventy-one publications. He veritably flooded England with good literature.

It is not surprising then that the first Methodist preachers in America used the printed page in their missionary work. Robert Williams, who came to the New World in 1769 began at once to reprint many of Wesley's books and sermons and had them spread through the country "to the great advantage of religion." Jesse Lee declared that Williams's publications "opened the way in many places for our preachers to be invited to preach where they had never been before."

The number of Williams's publications is not known, but by the year 1773 when the first conference of Methodist preachers was held in America, his work had reached such large proportions that the other preachers felt that some uniform policy should be taken in regard to the printing of Methodist books. It was contended that the profits from the sale of Methodist literature should not be for any one individual. It was further argued that without supervision, some preachers might publish books under the Methodist caption that might discredit the Wesleyan movement. The following items are therefore found in the minutes of that meeting:

"4. None of the preachers in America to reprint any of Mr. Wesley's books, without his authority (when it can be gotten) and the consent of their brethren.

5. Robert Williams to sell the books he has already printed, but to print no more unless under the above restriction."

From 1773 to 1789 the preachers at their annual conferences approved the publication of certain books, minutes, and hymnals, but there was always the feeling that there should be some official publishing house for the church; that such important work could not be handled in the existing haphazard manner. At the conference held in John Street church, New York, in May, 1789, the preachers decided that the time had come for some definite action. Accordingly the twenty-five preachers there resolved that a printing house should be established for "publication and circulation of religious books." The conference, however, had no money with which to enter the publishing field, and when it seemed therefore that the plan would have to be abandoned, one of the preachers arose and said: "Brethren, be of good courage; I have six hundred dollars, the savings of my life's labors. I will lend it all to the conference for the beginning of this work." The speaker was John Dickins, a graduate of Eton. He has been described as the most literary of all the early Methodist preachers. The conference gladly accepted his offer and perhaps as a token of gratitude the preachers selected Dickins to be the first Book Steward of the Methodist Book Concern.

Dickins began with vigor his new work. In the summer of 1789 he opened in the basement of his rented house at 43 Fourth Street, Philadelphia, Pennsylvania, the Methodist Book Concern. On August 17, 1789, Dickins placed upon the ledger the first business transaction of the Book Concern. The church was too poor to have a printing press, so Dickins was forced to have the books printed on a contract basis. The first book released was Wesley's translation of "Imitation of Christ," by Thomas A. Kempis. Before the close of the first year Dickins had issued a volume of the Arminian Magazine, the Methodist Discipline, Baxter's "Saints' Everlasting Rest," a hymn book and Wesley's "Primitive Physic." The first catalogue of the Book Concern, issued in 1793, was a single leaf, six and a half inches long by three and three-quarters inches wide. Twenty-eight books and pamphlets were listed.

It was a struggle to keep the Book Concern alive. Bishop Andrew once remarked that "Book Concern" was a very fitting title for the publishing house because it certainly gave the Methodists enough concern. The American Methodist leaders were too busy making history to write books. During those early years, as Bangs says, there was "scarcely a single writer on this side of the water, who dared to put his pen to the paper." Most of the publications of the Book Concern were reprints of English works. The Book Concern furthermore, since it paid in cash for printing and sold its books on credit soon became involved in debt. Sandford Hunt, in commenting upon the transfer of the Book Concern in 1804 to New York, says: "If Philadelphia dismissed the Book Concern without tears of regret we do not learn that any jubilee of welcome greeted its advent in New York." During the first twenty years of its existence in New York the Book Concern moved its location seven different times.

John Dickins deserves the praise of Methodism for his pioneer work. Until his death in 1798 he was the guiding genius of the Book Concern. During those ten years he furnished the Methodist Episcopal Church with 114,000 books and pamphlets. For his labors he received a meager remuneration. In 1792 his salary was:

"1. Two hundred dollars for a dwelling house and for a book room.

2. Eighty dollars for a boy.

3. Fifty-three dollars and one-third for firewood; and

4. Three hundred and thirty-three dollars to clothe and feed himself, his wife and his children. In all six hundred and sixty-six dollars and one-third."

The Book Concern was fortunate in one respect; it had plenty of salesmen. The General Conference of 1792 made it the duty of the presiding elder to supply his district with books. The ministers were instructed to do the same for his circuit. For this service the presiding elders and preachers were to receive a small commission on each sale.

The pioneer presiding elders and circuit riders obeyed their disciplinary instructions. They sold books to the

people, even if it was often a very embarrassing and unthankful task. Methodist literature filled a large part of the saddlebags of the circuit riders. Charles Pitman, a presiding elder in New Jersey is known to have sold in his district in one year books valued at thirteen hundred dollars. It is estimated that between 1824-1854 the Methodist preachers placed in the Holston conference books to the value of $150,000. It has truly been said: "Had it not been for the itinerant saddlebags the Book Concern might have been still in the Crosby street shanty, not having stock enough to load a hand cart."

As agents of the Book Concern, the preachers often became involved in financial difficulties. This was due largely to the fact that the Book Concern sold its publications on credit. In like manner the preachers allowed the people months in which to pay for the books. At the close of the conference year, however, some people were unable to pay, others had "forgotten" that they had purchased the books, and the preachers often did not dare to press the claim. Some members after having read a book decided they did not want it, and would return to the circuit rider a torn and unsalable copy. The preacher from his meager salary could not make good such losses, and accordingly the debt of the Book Concern increased each year. In 1801 Bishop Asbury wrote to Ezekiel Cooper, the superintendent of the Book Concern, that "we will do what little we can to collect for you, but we might as well climb up to the moon as attempt to get some of those debts." The Book Concern came to realize that the credit system was not practicable. It was abolished in 1836.

The profits of the Book Concern were given to the church. The Discipline of 1787 stated that all the profits from the sale of books was to be applied "according to the discretion of the conference toward the college, the preacher's fund, the deficiencies of the preachers, the distant missions, or the debts on our churches." In 1804 the conferences were allowed to draw on the Book Concern for at least $100 annually. The amount was often much larger. For example, in 1835 the Mississippi annual conference was granted the sum of $800. In 1824 the Book Concern was ordered by the General Conference to pay the salaries and traveling expenses of the bishops. It would have been a dark day indeed for the superannuated preachers and the widows and orphans of the deceased itinerants if there had been no Book Concern.

The Methodist Episcopal Church also became interested in the publication of religious magazines and periodicals. Although two attempts were made to publish the Arminian Magazine it was not until 1818 that the church was able to boast of a religious magazine. The Methodist Magazine began in January, 1818, as a monthly periodical. It was later changed to a quarterly, and at the present time exists as a bi-monthly magazine of the Methodist Episcopal Church. On September 9, 1826, there was published at New York the Christian Advocate, the first official weekly periodical of the church.

The modern Methodist publishing agent or editor hardly realizes the problems that faced his predecessors. Literary men were not so plentiful in pioneer Methodism. Editors called in vain for contributions. Henry Bascom as editor of the Southern Methodist Quarterly Review declared in 1847 that only one in seven who promised contributions lived up to their promises. In 1848, Matthew Simpson, the editor of the Western Christian Advocate, put in one issue these words: "We have but little original matter in this week's paper, and we have no supply for our next issue except obituary notices." The pioneer editor was also a business manager. He was expected to keep the records, secure new subscribers, and prepare the books and pamphlets for distribution. William Capers after serving three years as the editor of the Southern Christian Advocate declared that his editorship had been a "furnace of insufferable fires." He further stated: "How could I be willing to pass what of life remains in me in the perpetual irritations of the last three years? I would rather wander through the earth on foot, preaching Christ, than be the editor of a religious newspaper."

Dickins and his successors, the presiding elders and the preachers, had to face many difficulties in the publication work, but they rendered a great service. The Methodist press was of inestimable value as a means of defending the faith. From the books, pamphlets and periodicals the laymen became acquainted with the theology, history, government, and doctrines of Methodism. There were very few loyal Methodist homes that did not possess some Methodist literature. Furthermore the early periodicals were agencies for experimental religion. They gave more than information. Fitzgerald says: "The reading of the early Methodist periodicals was like attending a class meeting or love feast. In their pages the holiest and wise men and women of Methodism told what the Lord had done for their souls, and discoursed of the deep things of God with wonderful clearness and force. Light and life were in their words."

The faith of the Methodists in their publication interests was shown in 1836, when the Book Concern in New York was destroyed by fire. In a surprisingly short time the sum of $95,281.30 was given for the restitution of the building. Non-Methodists also contributed. At a meeting held in New York for the raising of funds for the Book Concern, a member of the Protestant Episcopal Church arose and spoke thus: "I have lived heretofore in the new countries; and I remember the time when the people who dwelt in their log cabins had no other books to read but such as they obtained from Methodist itinerants, who carried them around their circuits in their saddlebags and after preaching sold them to the people. In this humble way the people in the wilderness were supplied both with the living word from the lips of God's messengers, and with reading matter for their meditation by the fireside when the living teacher had taken his departure. Therefore put me down one thousand dollars to help rebuild the Methodist Book Room."

"Course of Study" will be the title of Dr. Garber's article next week.

What kind of a universe would that be, think you, which the greatest human mind could understand? A mere finite, finished universe, a mere human affair. If human reason could comprehend it, a simple universe. A prison house in which the human spirit would forever fret in vain for further adventure. Evolution's grave. The thrilled scientific theorist, and the evolutionist, envisage no such universe. Their vision transcends that.—The Inquiring Layman, in John O'London's Weekly.

The tendency to look not to the past but to the future for types of perfection was brought into the world by Christianity. Ancient literature gives few or no hints that the progress of society is necessarily from worse to better.—Sir Henry Maine.

MEN OF WEALTH AGAINST PROHIBITION

Could there possibly be an alliance of men of wealth against the prohibition amendment? Prof. Irving Fisher, of the chair of economics, Yale University, in a recent speech, when campaigning against Dwight W. Morrow in New Jersey, at least made this intimation. The professor is a man of tremendous mental grasp. He looks upon the prohibition regime not only as a great experiment in idealism, but as a great venture in the economic world. In referring to Mr. Morrow, he declared, "He showed magnificently the courage of his convictions." He further described him as a "fellow millionaire in this group of millionaire 'wets' in the Association Against the Prohibition Amendment, which possibly hopes to groom Morrow for President to supplant the presidency of Herbert Hoover in 1932."

We must comment upon this sentence because it shows a tremendous spirit of courage on the part of the professor himself. Does he really think that this is a possibility? Also, he sounds a warning here that should not fall dead upon the ears of the American people. "Fellow millionaire in this group of millionaire 'wets' is a very interesting statement, especially when it is received in the light of our knowledge of General Motors and the Hon. John J. Raskob and his associates. So D. W. Morrow is one of that group! That speaks well for him! Permit them to speak. "Furthermore," the professor continues, "this same millionaire group are already grooming Governor Roosevelt of New York, the finder of 'the famous Al Smith,' as the Democratic wet candidate of 1932." Here is an observation which reveals the political maneuvering of men of financial power. They are together, and seeking to get behind the nomination of the candidates for both political parties. Interesting, if true. To them party allegiance is a secondary matter. They would vote for a Democrat if he pleased them just as quickly as they would vote for a Republican if he would serve their selfish purpose. If our memory serves us right, John J. Raskob was formerly a Republican. He assumed the responsibility of promoting the cause of Al Smith because of "the damnable affliction of prohibition" which is now being borne by the American people.—Western Christian Advocate.

REV. W. A. THOMAS: A TRIBUTE

Almost eighty years ago William A. Thomas was born in Tennessee. More than fifty years ago he became a member of the Holston conference of the Southern Methodist Church. For thirty years he traveled in the itinerant ranks of that great conference and was among the most eloquent and effective ministers of the time.

He served the following charges during his connection with the Holston conference: Taylorsville (Tenn.), Waynesville, Hayesville, Franklin, Pigeon River, Bethel, South Pittsburg (Tenn.), Jasper (Tenn.), Philadelphia (Tenn.), and Strawberry Plains (Tenn.)

For the past twenty years he has supplied the following fields in the Western North Carolina conference: Hayesville, Canton, Fairview, Rosman, Elk Park, Creston, Ronda-Roaring River, and Ararat.

His ministry in the territory of the W. N. C. conference has for twenty years been marked by as fine self-forgetful and sacrificial spirit as the writer has ever known. The fields were difficult and discouraging, the financial support pitifully meager, and yet this aged knight of the saddle-bags never lost his enthusiasm, nor let his faith falter.

At the last annual conference he pled for one more year of active work that he might round out a half century in the ministry before he reached his fourscore years and retired.

At the recent district conference he closed his report, which revealed that he had been abundant in labor, with the statement that when the year ended he was "going out."

At the close of a ten day revival he rode his faithful horse home after ten o'clock at night, carried his saddle-bags into the little house by the side of the road, sat down wearily, said to his faithful wife, "I am going," and he was gone.

We laid his body away at Hunter's Chapel, Va., only a few steps from where he had preached his last sermon, and in the presence of a multitude of friends. Those assisting the writer in these services were Dr. C. C. Weaver, Rev. Seymour Taylor, Rev. H. M. Wellman, Rev. J. L. Ingram, and Rev. C. A. Morrison.

Besides the aged widow who walked beside her husband all the way, there remains to mourn his sudden departure a son, C. H. Thomas of Williamson, W. Va., and two daughters, Mrs. Jenkins of Winston-Salem, and Mrs. Zachary of Brevard, and seven grandchildren.

W. E. Poovey.

GEORGIA STEPS DOWN

"The Empire State of the South!" Such has been the boast of Georgia through all the years. But the last list-takers have decreed that this boasting must stop. North Carolina has 3,165,146; Georgia 2,903,922. The rate of increase for North Carolina was 23.9 per cent; that of Georgia 0.29 per cent. Certainly, the old Empire State can boast of Atlanta, Bobby Jones, and other things of note; but the Old North State is not wholly wanting.

We rank second among the states in the amount of money paid into the national treasury and we are among the first in good roads and material development. Two of the leading universities are at Durham and Chapel Hill, and, we may add, the negro is given a consideration in North Carolina not accorded him in many other states.

Since we are in a mood to boost the Tar Heel state a bit, it may be well to remind the two grand old commonwealths, the one to the north of us and the other to the south, that we are gradually passing from the days of our Rip Van Winkle estate. Virginia is given 2,418,075; South Carolina 1,732,271.

But with all our boasting as we take the first place among the states of the South, we have to confess that North Carolina has a long way to go yet. It was a long journey for us, but we are pressing on.

State universities, along with the great privately endowed universities, must more and more free themselves from the ancient absurdity of throwing half-wits and geniuses indiscriminately into the same class room, lock-stepping them at a standardized pace through freshmen, sophomore, junior, and senior years, and graduating them with the same recognition. State universities must do their share in putting a stop to the Fordizing of higher learning. But they must carry politics on their back while they are doing it.—Glenn Frank.

SKETCH OF REV. FRANK SILER

By Gilbert T. Rowe.

Jacob Siler went into the Cataloochee valley, built a home near the present site of Franklin, and became the first white settler in what is now Macon county. He acted as government agent in purchasing land from the Cherokee Indians, helped to organize the county, went repeatedly to the state legislature, and he and his three brothers, who had soon followed him into this new section of the country, bore the weight of responsibility for the civil, moral, and religious life of the community.

In 1820 Jacob Siler took Matilda Swain, a sister of Governor Swain, to his home as his bride, and through the years this happy and industrious couple served God and humanity, reared their four children, and accumulated property, in which between twenty and thirty slaves came to be included. The owner, however, had begun to question the right of one person to possess another, and was taking steps toward the emancipation of his slaves when the War Between the States broke out.

Several years after the death of his first wife Jacob Siler married Mrs. Mary Thornton Highsmith of Henrietta, Ga., the daughter of a prominent Baptist minister, and when he was seventy years of age he became the father of a boy, whose given name was to be Frank. On September 21, 1865, Frank Siler came to gladden the hearts of an aged father and a mature mother, and the quaint charm that was so noticeable in his manner and expression may be largely attributed to the circumstances attending his birth and early chldhood. In him the daring of the pioneer and the venturesomeness of youth were combined with the dignity and serenity of age to a remarkable degree.

Left without a father at five and without a mother at eight years of age, Frank was taken with his younger sister, Emma, into the home of a half-sister, Mrs. Harriet Slagle, to learn the lessons of thrift, become possessed of high ideals, and participate in the activities of everyday religion. The public institutions that commanded his attention and gave direction to his imagination were the neighborhood school and Mt. Zion church, which had been built largely by his father and his uncle, William.

Frank loved books and folks. His cheerful disposition kept him singing and won for him the nickname of "Tune," and his tendency toward activity in leadership appeared early in his response to the frequent requests from the other children that he preach to them. His capacity and sturdy self-reliance caused his teachers to call upon him to help with the classes composed of younger students.

Frank Siler could not have told when he first began to know and love God. He joined the church at the age of twelve, but it was when he was fifteen yars old that he had the experience which he regarded as his definite conversion. After talking over religious questions with a young kinsman who was spending the night with him, he continued to meditate upon his relation to God until the significance of the fifty-third chapter of Isaiah broke in upon his mind and heart and he realized that he was receiving for himself the saving grace of God which was revealed and made effective through the cross of Jesus Christ. The moment was decisive, and the decision final. Whatever problems might have arisen in later years, the fact of God's fatherly love was never questioned.

Not long after, when he was helping to clear off and beautify the cemetery in which the bodies of his father and mother lay buried, he received the call to preach the gospel, and in his characteristic way he responded instantaneously, and without reserve. His call was clear and his message certain. That which he had seen in Jesus Christ and received from him possessed him as a holy passion, and he declared unhesitatingly throughout his whole ministry that the hope of the whole world and of every soul in the world was wrapped up in the love of God revealed in Jesus Christ his Son. Frank Siler loved life, nature, people, truth, and God, and it was his constant joy to share his experience with others by declaring the truth of the gospel.

The way of preparation was beset with difficulties, requiring initiative and perseverance. Frank earned his board while going to school to Major Rankin in Franklin by working about the place and doing the chores for a family, and when the teacher moved to Hayesville to take charge of the school there, the seventeen-year-old student took his book and clothes on his shoulder, forded the Nantahala river in the course of his thirty mile walk, and was ready to take up and carry on his studies in the new place with the prospect of paying his board by assisting the village postmaster.

In 1884 Frank came into possession of money left in trust by his father for his education and entered Emory and Henry College. Here he came under the influence of T. W. Jordan, the president, E. E. Hoss, E. E. Wiley and other teachers who left their impress upon his thought and character. Having begun the study of Greek in his high school days under the direction of Rev. J. A. Deal, a kindly disposed clergyman, he soon became the leading college student in the classics. An old classmate at Emory says, "Siler was by all odds the finest Latin and Greek scholar there."

Released from college in January in his senior year to take charge of the Franklin high school, he returned near the close of the term to review his studies, stand the examinations, deliver his graduating oration, and receive his diploma. In this year, 1888, he was graduated from Emory and Henry College at 22 years of age. During his college course he had also given special attention to public speaking, taking part in the work of the literary society and in the religious exercises of the college and community. He was awarded two debaters' medals in the course of his college career. The first sentence of his graduating oration was: "The history of the world is a history of conflict and revolution."

In the meantime a quarterly conference held at Franklin in 1883 had granted the youthful student of the Hayesville high school license to exhort, although he was not present, and in May, 1885, a quarterly conference at Union church, presided over by J. H. Weaver, licensed the Emory and Henry sophomore to preach, although he was away at the time attending to his duties at the college.

After serving as supply pastor in Bristol, Va., during the summer of 1888, the young preacher was admitted into the Holston conference at Asheville in October, and immediately after securing as his bride Mary Elizabeth Crawford, who had been graduated from Asheville Female College in the spring, he went from Franklin to the Webster circuit, expecting to ride his monthly round of seventeen appointments on a horse lent him by his father-in-law. At the first quarterly conference he learned that his salary would be something less than three hundred dollars.

In the summer pressure was brought to bear upon him to take charge of Franklin high school, then a Methodist institution, and with the consent of his presiding elder he gave up the circuit to enter again upon the duties of a teacher. After building up a large student body from Macon and neighboring counties, he attended the annual conference at Morristown, Tenn. ,expecting to be ordained deacon by Bishop A. W. Wilson and to return to his school. He was ordained deacon, but he was suddenly faced with a call to go West, and after consulting with his wife he was transferred to the Western conference and stationed at Seventh Street church, Kansas City, Kansas, where he remained for three years, 1890-92. A friend who lived near him during this pastorate describes him as "a tall, boyish young divine, full of fire and enthusiasm, greatly admired and beloved."

After being ordained elder at the session of the conference at Council Grove in 1892 by Bishop E. R. Hendrix, he was transferred to the Missouri conference and stationed at Maryville, Mo., and after serving this charge for two years, 1893-94, he was sent to Francis Street, St. Joseph, the largest appointment in the conference. Here he labored with marked success for three years, 1895-97.

Dr. Siler was happy in the West. His broad, democratitc spirit made him feel at home there. But he was becoming anxious and apprehensive on account of his wife's failing health, and in the fall of 1897 he was transferred to the Western North Carolina conference and stationed at Trinity church, Charlotte. During the four years at Trinity, 1898-1901, he accomplished results that would have seemed impossible. He gave himself tirelessly to building a church, raising money, gathering a congregation, visiting incessantly, pouring out his soul in earnest preaching, and grappling with the problems thrown up in a transition period by keeping in touch with the best books of the day.

Unable to afford a conveyance, he took to riding a bicycle in his effort to cover the field as rapidly as necessary, and produced a heart lesion, which was discovered when he undertook to increase his life insurance. And in the midst of his unremitting toil for the church his heart was bleeding for his dear wife who was slowely succumbing to a baffling disease. In May, 1901, the wife of his youth and the mother of his children died.

In the fall of 1901 Dr. Siler went to Central church, Asheville, to succeed Dr. J. H. Weaver, who had continually held before the congregation the necessity for building a new church, and as a result of four laborious years he left one of the most beautiful stone buildings in the connection. In addition to his preaching and steady visiting he collected money for the enterprise so persistently that only a small debt remained on the completed structure. The years spent in Asheville were 1902-05.

All preachers that have succeeded Frank Siler can testify that he was a good man to follow, because he did his work well and left his congregation in good condition and prepared the way for his successor.

In July, 1903, Emily Allen of Forsyth, Ga., a daughter of the Methodist parsonage, left the faculty of Wesleyan College, Macon, Ga., to become his wife and the second mother of his children. She brought to the home the patience, tender care of a mother and to the preacher sympathetic understanding, deep spiritual insight, and unfailing helpfulness. "Emily" was always advised with and appealed to, and her approval was regarded as the highest human sanction. The preacher often thought out loud in her presence. After his active ministry was over, he quietly remarked to her: "Emily, I don't think any one can say that I ever shirked my work or neglected my people." And "Emily," who had walked by his side for more than a quarter of a century, agreed.

Four children, Gilmer Siler of New York, Mrs. H. E. Howard of Worcester, Mass., Beal Hendrix Siler of Tampa, Fla., and Mrs. O. S. Buckner of Northboro, Mass., revere the memory of their gentle mother, rejoice in the heritage left them by a noble father, and tenderly love the mother who helped them to grow to manhood and womanhood. The devoted sister, Emma Siler, still lives near Franklin. (Continued on page 25)

The Eternal Challenge

CHAPTER XXV—THE MEETING

Joseph Hocking

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The much discussed meeting between the employers and the strike leaders was arranged to be held on the following Tuesday at ten o'clock. To every one's surprise it was given out that it would be in the Council Chamber of the Town Hall. How it had come about I will not attempt to explain, but the mayor of the town, who was one of the largest employers of labor and a member of Hanover Chapel, had suggested it to the aldermen and councilors, and the suggestion had been eagerly adopted.

At a quarter to ten several of the members of the Employers' Association were seen at the Town Hall steps.

"Who will represent the masters?" one asked of another.

"Edgar Inchcliffe, I suppose," was the reply. "He, as president of the Association, will naturally take the chair."

"I have not seen him here for several days; I heard he had gone out of town."

"But he's sure to be here."

"And who will represent the men? You see, I have been away for a holiday, and I have only heard rumors as to what has taken place."

"Reuben Sutcliffe."

"What, after he's resigned his leadership? I heard that the strikers were mad with him, and are calling him all sorts of names."

"Don't you believe it. It's all the other way. I never realized before what an influence he had in the town. They follow him by hundreds, and people are becoming religious wholesale. They are saying that if Christianity is good enough for Reuben Sutcliffe it's good enough for them. He's set the whole town thinking and talking. His power is wonderful, I tell you, and the work-people won't have anybody else to represent them. Ah, there's young Trebartha! I shouldn't be surprised if it was he who was responsible for the whole thing."

"Why?"

"Haven't you heard? Young Paul Baron, the minister of Hanover Chapel, and young Bolitho, the vicar of St. Michael's, were up at Mythamroyd one night, and Trebartha told them that as far as he could see religion was played out, and that Christianity was only an empty shibboleth. Miss Muriel Redfern was there, too, and I suppose a tremendous argument took place. Anyway, their conversation set the parsons thinking, and it led to that meeting in the Parish Hall, which of course you have heard about. Anyway, there's a tremendous change in the town. People aren't talking like they were."

By this time several others had reached the Town Hall steps and were conversing eagerly.

"We shall have a settlement if Edgar Inchcliffe doesn't come," Melancthon Stuttart was heard to say.

"But, of course, he will come."

"I don't know. From what I can hear he's been out of town for several days, and even his father and mother don't know where he is. If he doesn't come, so great was the impression which Reuben made in the Market Square that I believe the employers will go as far as they can to meet the men; but if he comes I have my doubts. You know what he is. He will fight to the very last for the power of the masters. He won't give way an inch."

"But will the workers give way? You know what they said?"

"Yes, I know, but there's been a tremendous change since Sunday week, when Reuben made that remarkable statement in Hanover Chapel. What was impossible before became possible afterwards. Why, there is Edgar Inchcliffe!"

Melancthon Suttart spoke the truth. Just at that moment a Rolls-Royce car drove up from which Edgar Inchcliffe alighted.

"We shall have trouble," remarked Stuttart; "don't you see the determined look on his face?"

There was a strange light in Edgar Inchcliffe's eyes as he made his way up the Town Hall steps, and he was pale to the lips. He looked like a man who was fighting a great battle with himself.

"Inchcliffe." It was Nick Trebartha who spoke. "A word with you, please."

A score of men listened eagerly. They remembered the enmity that had existed between Inchcliffe and Trebartha for many months. They called to mind what had taken place in the Market Square, and the antagonism that had existed between them ever since.

"Yes, Mr. Trebartha. What have you to say to me?"

"I want to ask your forgiveness for saying what I did in the Market Square months ago," replied Nick. "I was wrong, and I am sorry."

Inchcliffe stood still for a few seconds without speaking. Evidently the other's words had astonished him beyond measure.

"You called me a cad, a coward, and a liar," Inchcliffe said, after a silence that was painful.

"Yes, I did. I was in a passion at the time, and I did wrong. I ask your forgiveness."

Again there was silence, and the listeners wondered what would happen next.

"No, you were right." Inchcliffe's words came like a thunderbolt, although he spoke quietly. "I was all three and I am glad you told me. It's not you who should ask my pardon, but I who should ask yours. I knocked you down, and behaved like a cad. Please forgive me. Shake hands, will you?"

Nick, too astonished to speak, or to understand what was taking place, did not move.

"Let us shake hands, man, and be friends," persisted Inchcliffe. "I bear no ill will; rather I thank you for what you said. You helped me to see the truth."

The two men shook hands while the others watched and listened.

But even then there was a look of doubt in Nick Trebartha's eyes. Had he heard of what Reuben Sutcliffe had said in Hanover Chapel? Did he know that Reuben had tried to murder him? Had he heard of his reason for

trying to murder him? Had he heard that the whole town, in spite of a thousand other things being discussed, had been talking about Edgar Inchcliffe and Bella Sutcliffe?

"I am bringing my wife to Ben's Cross tomorrow," added Edgar Inchcliffe.

"Your wife?" gasped Nick. "Your wife!" The words overwhelmed him, he could not grasp their significance.

"Yes. Bella Sutcliffe and I were married yesterday."

* * * *

It is not my purpose to describe at length what took place at the meeting. Men said afterwards that the strike was practically settled before the meeting. How it came about I do not know, but when Edgar Inchcliffe, who insisted on the mayor's taking the chair instead of himself, spoke on behalf of the masters, it seemed to them that he was stating the workmen's case rather than their own; and when Reuben Sutcliffe spoke for the men it was not the old Reuben Sutcliffe at all. He spoke of brotherliness rather than of antagonism; of doing right by each other rather than trying to get their pound of flesh; and he urged that each side should endeavor to do what was best for the town as a whole.

Of course there were many things to be settled, many arrangements that had to be carefully made, but they never came to a deadlock. Each had in his heart the desire to act in the spirit of brotherliness. Each was inspired by a new spirit.

"Which side has won?" men asked when the meeting was over.

The truth was that neither party had won, because both had won.

The bitterness, the rancor, the antagonism which had pervaded the town for months had not entered the meeting at all.

It seemed at first that Reuben Sutcliffe, who had come late, regarded Edgar Inchcliffe with suspicion. He listened eagerly to every word of Edgar's statement as though expecting strife and antagonism to appear. But as the young employer showed how difficulties could be met, and how far the employers were prepared to go, the look of suspicion changed to astonishment, and astonishment to gladness. He had expected something different. He had heard nothing of what Inchcliffe had told Trebartha; no word from Bella had reached him. Thus he came to the meeting with the full expectancy that Inchcliffe would have him arrested for his attack on him. But when, as the speech went on, and he did not refer to it, neither did he utter one word derogatory to Reuben, the late strike leader's lips began to tremble, and his eyes became moist.

Thus the strike ended, and the ending did not carry with it the seeds of another war as is too ofen the case, because both sides had it in their hearts to do their best for each other.

"That is as far as we can go today," said the mayor, at length. "We have agreed upon general principles, and we have appointed a committee to work out details. Another general meeting will be held on Thursday evening to receive the committee's report. The question now is, what shall we do meanwhile? Our mills are lying idle. Thousands of people are without work, and as a consequence no money is being earned. Shall we wait for a formal settlement, or shall we give it out that we shall start work tomorrow? Of course, after this long interim it will take days before we can properly settle down to work again; but do we trust each other enough to begin as best we can, and get to work right away?"

Immediately there was a great response by the employers as well as the representatives of the work-people.

"Why should we wait?" they asked. "This strike has caused too much misery as it is. Let's get to work at once."

Of course many objections were made. Many of the timid ones spoke of the danger of such a course of procedure; but because of the spirit of trust and good feeling which prevailed, these objections were overruled.

"Then to all intents and purposes," the mayor said, "the strike is at an end. It can be given out to the town at once that the engine fires will be lit tonight, and the buzzers will sound tomorrow as they did before the strike commenced."

Of course, this was not in order. Never had a strike ended in such a way before. It was unbusinesslike, unprecedented; many said it was madness. Neverthless, the black pall of night seemed to have rolled from the town, and a new dawn seemed to have come.

Never had such a thing happened before. Some remarked afterwards that the whole conference was more like a prayer-meeting than an endeavor to settle a great industrial difficulty; yet it was as I have said. There was a new spirit in the town, and that new spirit changed everything.

"What ended the strike?" some one asked afterward.

"It was Reuben Sutcliffe's speech in the Market Square," said some.

"Nay," replied the others, "it was the confession he made at Hanover Chapel."

"You must go farther back than that," others persisted; "it was that sermon on the Sunday night when the twelve preachers preached on the same text."

"Nay, you have not gone far enough back yet," others urged; "it was the meeting in the Parish Hall."

"But what caused the meeting at the Parish Hall?" others asked. "What caused young Bolitho and young Baron to call that meeting together?"

"It was what young Nick Trebartha said at Mythamroyd. He declared that religion was dead, and that Christianity was only an empty shibboleth. That began it."

"No," others persisted, "you have to go farther back than that."

"How can we go father back than that? Who ended the strike?" others asked.

"Jesus Christ," was the reply. "We owe everything to him.

And beyond that they would not go.

When the meeting broke up in the Council Chamber of the Town Hall, Reuben Sutcliffe was seen to move towards the door as though he desired to escape. As has been said, he knew nothing of what had taken place between Nick Trebartha and Edgar Inchcliffe, and was utterly ignorant of what the latter had said to the former. Doubtless, too, he still regarded Inchcliffe as an enemy, and he would have been less than human if he had not regarded the betrayal of his sister with loathing and horror.

Therefore, feeling terribly the wrong that had been done to him and his family, he was endeavoring to get to the street in silence. Before (Continued on page 28)

METHODISTS OF BREVARD AND BAPTISTS OF RUTHERFORDTON MEET IN BREVARD

Methodists and Baptists joined in a good will and Christian fellowship gathering in Brevard last Sunday, when members of the Baraca class of the Rutherfordton Baptist Sunday school were guests of the men's Bible class and the Daughters of Wesley class of the Brevard Methodist Sunday school. One hundred and fifty or more men and women comprised the assembly, including 53 in the Rutherfordton group, members of the Baraca class, their wives or particular lady friends, and members of the two Brevard classes.

Following the Sunday school hour and the church service, the large body of men and women left in cars for Glenn Cannon Falls, about three miles from Brevard, where dinner was served in picnic style, with the huge boulders surrounding the falls serving as long tables on which the bountiful repast was spread.

Before the departure of the guests for their homes, the time was pleasantly spent in getting acquainted, in climbing the mountain trails leading to the top of the falls, or among the large rocks in the cool stream below the falls.

Acting hosts of the occasion included the Rev. J. H. West, pastor of the Brevard Methodist church; O. H. Orr, superintendent of the Sunday school; James F. Barrett, teacher of the men's Bible class, and Mrs. L. B. Haynes, teacher of the Daughters of Wesley class. The Rutherfordton group was headed by M. H. Jones, teacher of the Baraca class, and R. E. Price, editor of the Rutherfordton News.

The Rutherfordton class has extended an invitation to the two Brevard classes to make them a similar visit in Rutherfordton at an early date, which occasion the Methodist group here is anticipating with much pleasure.

Alma Trowbridge.

A BIT OF NEWS FROM BAKERSVILLE

Our third quarterly meeting convened in the pretty new church at Bakersville on last Sunday, July 20, with our beloved presiding elder, Brother E. W. Fox, presiding. And it is sufficient to say that Brother Fox has certainly endeared himself to the people on this side of the Blue Ridge. He has a very warm place in the hearts of my people at least.

The meeting was interesting in many respects, especially the various reports which indicated progress and growing enthusiasm on the part of the several churches in the things of the kingdom. The pastor's report showed among other things that great spiritual revivals have taken place at Bakersville and Deyton Bend churches, resulting in the conversion and reclamation of more than forty souls, with twelve accessions to the church, ten of them on profession of faith.

While, of course, we are praising God for these wonderful things, at the same time we feel greatly indebted to Brother John H. Green for the splendid part he played in bringing about these revivals. Green is a big-hearted, noble-spirited man of God, who lays himself on the altar of God's service and lets God use him in a marvelous way. We all fell in love with him, and it was a sad day when he had to leave us and go to the bedside of his dying mother, who is now in glory. God bless Brother Green.

We have three Epworth Leagues on the charge, doing splendidly well considering their youth. Something like one hundred members enrolled in the three leagues. The Deyton Bend chapter, which has forty-two members, is led by Brother Gibson Deyton, and we have never had the pleasure of meeting a finer or more worthy spirit than Deyton.

We are looking forward with great pleasure to the time of our Cokesbury training school, which will be the first week in August. More than forty have signified their desire to take this course.

Considering everything we are having a fine year. And our people are very good to us. Pounded? Yes, I should say so! The footprints of the Bakersville people who have just left twenty-five dollars' worth of good things on our table are still warm. God bless them all.

B. A. Sisk, Pastor.

MOUNTAIN METHODISM

It is good to be in the mountains these days, and especially to enjoy the fine cool nights and the clear cool water. It is a great country, and with good roads is rapidly coming into a greater appreciation on the part of the people of the lower regions on all sides. The great Smoky Mountain Park will make it a center of national interest.

Francis Asbury passed this way, not once but a number of times. I am now pastor of a congregation (Tabernacle) which was probably the first Methodist congregation organized west of the Blue Ridge. Asbury had a fine young preacher friend named Richard Bird. One of my members, Mrs. V. G. Sorrells, a comparatively young woman, is a granddaughter of this preacher. A great-granddaughter, Mrs. Laura J. Porter has a silver watch given their ancestor by Asbury. She and her brother, J. M. Patton, have loaned this watch to Duke University so that others may have the privilege of seeing it. It is difficult to imagine what this country would have been without the Methodists. We have many rare spirits in our membership today who are carrying on in a way worthy of our noble ancestor.

Our presiding elder, Dr. Litaker, is giving a place of dominance to the spiritual life. In his own preaching, in the district conference, and in his various contacts with preachers and people the spiritual note is always prominent. It is meeting with a very gratifying response. The tourist business complicates our religious problems, helping sometimes, but often hurting. It takes a genuine religion to meet the difficulties.

This mountain country has an institution of which it is very proud. I refer to Weaver College. It has justly won a large place in the affections of the people because of the fine service it is rendering. It is now probably in the best shape and doing the largest service in all its glorious history under the able leadership of Professor Trowbridge. He has a capable and consecrated faculty and a fine student body. Most of their regular term students come from this section with a few from the middle and eastern part of the state. They have now inaugurated an all-year service by putting on summer terms. In my opinion, this ought to be, and will come to be when its advantages become generally known, very popular in the eastern part of the state. They give high school and junior college courses. A study and recreation trip may be combined at very reasonable cost. Parents can come with their children. The next summer term open July 22 and runs for six weeks.

My own work is getting on nicely. I am particularly fortunate in having associated with me that prince of preachers and of men, Rev. S. H. Hilliard. Although not for some years in the regular pastorate he has preached much, and his influence is very good in all this section. He is probably preaching better than when he was the popular pastor of great audiences in High Point, Greensboro and elsewhere. We have four churches, covering most of the beautiful Swannanoa valley—all between Asheville and Black Mountain—and we give each church semi-station service. I haven't been all over the world, but when we consider the delightful climate, the beautiful scenery, the delicious water and fine people, I doubt if the combination can be surpassed on this earth. Most people up here feel that they could use a little more money to good advantage. But then we probably do not have a monopoly of that feeling. Our people are always glad to swap some of the above-mentioned desirables with fried chicken and hot biscuits thrown in for some coin of the realm. It is rather interesting that people from different sections tried to congregate in special localities up here. This section is a great favorite with Florida people. But one boarding house is usually filled with people from New Orleans. If we might judge the whole city by their representatives here we would give New Orleans a very high rating. To Asheville of course people come from almost everywhree.

In closing I can only say in the language of tourist post cards, I only wish that all our friends could be up here, too, at least for a few weeks in summer.

J. A. Baldwin.

She was boasting all the fine points in the distinctive suburb into which they had recently moved.

"Yes, my dear, and there is a fine old country club, too, which is very, very old and exclusive."

"Really," returned her friend. "How interesting! And how old might it be?"

"Well, I'm not sure of the exact date, but I heard Herbert say that someone or other went round the course in '69."

MY CREED

Article II.

By Zadok Paris.

Of the Word or Son of God, who was made very man. The Son who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile the Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. I believe in the humanity of Jesus. That there was such a man as Jesus, who lived about 1930 years ago, is evident from history, both sacred and profane. Josephus the Jewish, and Pliny the Roman, historians make brief mention of him. He was born of a woman, but had no human father. Adam and Eve had no human father or mother. Jesus did have a human mother. He had human appetites and weaknesses. He hungered, thirsted, and bare our sicknesses. He was the second Adam. Adam never would have died if he had never sinned. Death was the penalty of sin. Jesus never would have died had he not atoned for sin by his death. He said, "I have power to lay it (my life) down and I have power to take it up again." Human responsibilities were met by him on the strength of his manhood, and not by the power of his divinity.

I believe in the Deity of Jesus Christ. He was of one substance, co-eternal, and equal with the Father, and being God, took man's nature in the womb of the Virgin Mary, and was born with two natures, human and divine. He was to be a mediator to bring about a reconciliation between God and man. Without the shedding of blood there is no remission of sin (Heb. 9:22). His human nature had to furnish the blood to make the atonement for sin. He said, "Lo I come to do thy will, O God." By the which will we are sanctified through the offering of the body of Jesus Christ once for all. (Heb. 10:10). But the efficacy of the atonement lies in his Deity. "For it pleased the Father that in him should all fulness dwell," Col. 1:19. And having made peace through the blood of his cross, by him to reconcile all things unto himself, verse 20. But unto the Son he saith, thy throne, O God, is forever and ever, Heb. 1:8. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. (Heb. 2:9). Here we learn that God the Father recognized Jesus Christ as God and Ruler of the universe, and accepted his offer to die for all men. And to this end he suffered, died, was buried, and rose from the dead to reconcile his Father to us. He has power on earth to forgive sins and to save to the uttermost all that come to God through him. Some day he will raise our bodies from the grave, unite them to our spirits and finish the complete redemption of man.

STANLEY REVIVAL COMES TO CLOSE

The revival services which have been conducted by Rev. J. W. Grose, pastor of the Methodist church, for the past ten days came to a close Wednesday night after a very successful and well attended series of day and night services. Sunday was a great day with both morning and evening congregations packing the house to overflowing. At the 11 o'clock services Mr. Grose spoke from the subject, "Child Training." His sermon was greatly appreciated by all present.

All of the services have been well attended and much interest was shown. There were about 60 conversions and reconsecrations. The meetings have done much to renew the interest in Sunday school and church work and much good is expected to result.

Mr. Grose preached with great power and the influence going out from these services will do much toward making Stanley a better place in which to live. All of the churches in town have been benefitted by the meetings as members from the various churches attended the services. A. C. Taylor.

Twenty-two poultry club members out of 40 enrolled in Polk county last year completed their work and made reports. The 22 members report an income of $549.52 from their work.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

IN MEMORY OF REV. JAMES C. POSTELLE

"Why, if the soul, can fling the dust
And naked on the air of Heaven ride,
Wer't not a shame—wer't not a shame for him
In this clay carcas crippled to abide?"

Here is one whom you cannot call dead. Here is one whose spirit and strength cannot be quelled—one of the Old Guard, an old-time circuit rider who rode these hills in the days when a preacher must be a man—a man of courage, fire, strength, and an all-embracing love for God and all of his people. Such a man cannot die; he who meets life and death without a fear cannot be conquered.

My dear old friend I have known for a man gifted with indomitable courage and a singular steadfastness. His French ancestry endowed him with a splendid mind and a fire which intensified his life. This is the sort of man who would stand for his beliefs before the whole world; a friend who would never forget you; a pastor who would never fail you.

When I think of the death of this splendid old soldier I think of a part of one of my father's favorite poems, by Sir Walter Raleigh:

"Over the silver mountains,
Where spring the nectar fountains,
There will I kiss
The bowl of bliss;
And drink mine everlasting fill
Upon every milken hill
Upon every milken hill.
My soul will be a-dry before;
But, after, it will thirst no more."

So it is not with a tear I remember him—nor a sigh—but with love and a wish for godspeed, and a happy journey to my friend, for now,

"Here he lies where he longed to be,
Home is the sailor, home from the sea,
And the hunter home from the hills."

Ruth Townsend Martin.

MRS. LOVE IRELAND SPENCER

Dear Love, we grieved to see you go,
But our dear Lord knows best—
He took you from this world of woe
To give you his sweet rest.

We miss you in your dear old home—
Your smile, your gentle voice;
And though we knew you cannot come
Our hearts can yet rejoice.

Because our Saviour says he'll bring
Our dead friends in his train—
O, this old world with joy will ring
When Jesus comes again!

And he is coming soon, he says,
And bring that mighty throng
Of dead ones gone there many days
And years, to us, so long!

He'll make this wicked old earth new
And live with us forever.
Our loved ones will be with us, too,
No death and parting—never.

"Glover."

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

WEEK'S TRAINING RECORD

Nine Cokesbury training schools were conducted in North Carolina conference the week of July 6-11, as follows:

Charge-Instructor	Enrl'd	Cdts.	Schls.
Magnolia: Keene	27	19	4
Southport: Grisham ..	20	19	2
Wilmington: Carruth..	24	18	4
Chadbourn: Funk	18	16	4
Kenansville: Council..	26	12	2
Swansboro: Sharp....	14	10	2
Burgaw: Baker	10	10	3
Ingold: Wilson	11	9	2
Faison-Warsaw: Shell	7	2	2
Totals	157	115	25

This week Miss Keene and Mr. Grisham tie as to the number of credits awarded, with Carruth following closely.

Baker leads in the percentage of credits with a perfect record. Grisham comes second.

Funk functions effectively in all phases of work. Outside the classroom he specializes on surveys, conducting two on the Chadbourn circuit and assisting the pastor in planning for more complete Sunday school organization. He has already made one survey on the Carver's Creek charge this week and has others in prospect.

Shell played into a little hard luck; a bus wreck (not the one on which he was riding) delayed his arrival at Goshen.

ECHOES FROM THE FIELD

For the encouragement of all concerned let the following comments from presiding elder and pastors be noted:

1. Rev. H. C. Smith, Rockingham district: "The boys seemed to be doing some very fine work. I am not sure but that this is to be one of the most effective ways Duke University can use these men. As far as I could learn the conduct of the men was not only good but really wholesome to the life of the young folks. I congratulate you upon this great program you are getting over in the conference."

2. Rev. Daniel Lane, Wallace-Rose Hill: "Baker is fine."

3. Rev. Leon Russell, Richmond, did not need to write about the excellent work done by Rev. John R. Carruth; he spoke personally to the writer in high praise of Carruth and his services.

4. Rev. J. G. Johnson, Lucama: "Brother Council is very interesting and efficient in his work. In the start he won the heart and confidence of our people. We are anxious to have him with us at Lucama." (First school was held at Buckhorn).

5. Rev. F. B. Peele, Fairmont: "I want to say that if Mr. Funk fails with a school you need not send another, and if you have another that takes it more to heart, I would just like to see him. Mr. Funk is an ideal instructor, deals with our problems and leaves a great and clear cut vision before the people, and back of that a clear cut Christian gentleman."

6. Rev. Edgar B. Fisher, St. John-Gibson: "Mr. E. M. Sharp, who was here in a Cokesbury school at St. John's did a splendid piece of work, co-operating in every way for the success of the school. He is a splendid young man, and I feel that we were fortunate in having him with us. The small number taking the course was due to no fault of his, and I feel that the school accomplished a great deal."

7. Rev. C. H. Caviness, Stedman: "Shell is getting along fine. Our people like him. He grows on us from night to night."

MR. MARTIN IS INTERESTED

Rev. A. W. Martin, home extension secretary of the general board, Nashville, says: "I am very much interested in the work which you and this group of students from Duke are doing. In fact, I see no reason why this general idea which you are developing should not be used more widely, especially when the new board of Christian education takes over the entire educational program of the church. I am thinking that we should have a much closer relationship between the extension program of our annual conferences and the departments of religious education in our church schools."

MOST SINCERE GROUP

Rev. Raymond E. Wilson, who conducted a Cokesbury school at Garland, writes: "We have finished a most successful week. The strongest papers written for me during the summer were written this week. The group was one of the most sincere that I will ever be privileged to work with.

"I have no doubt but that the results will be seen next year by the man that comes here. The leaders of the two schools were present and participated with eyes open and hearts burning."

WHOLE-HEARTED SUPPORT

Rev. John R. Carruth had fine support and success in his week on the Wilmington circuit. He writes: "I had a delightful week at Wilmington. I want to say especially that the pastor, Rev. A. J. Groves, gave his whole-hearted support, of course making much greater success possible."

GRISHAM AT SOUTHPORT

Rev. Roy A. Grisham reports a good week at Southport, as follows:

"Interest on the part of the class was fine. Sorry that more young people were not enrolled. The Sunday school is well organized, only lacking one department to meet requirements of C program. There are 15 classes and cradle roll and home department. Signs of progress of the week's work:

1. Changes will be made in junior and beginner-primary departments in their worship programs.

2. More emphasis on well prepared programs of worship in young people and adult departments.

3. Copy of program of work C briefly interpreted and sold to Sunday school.

4. Scope of home department increased to include all that belong in it.

5. Dual special emphasized. Promised to observe it regularly and observe with suitable program of worship, which has been neglected.

6. Teachers discussed with instructor after class sessions and in conversations elsewhere the problems they were facing in their classes.

7. Workers' council will appoint a worship committee.

"One adult member said concerning the course: 'It is just the course we needed. It fit us exactly.'

"Entertainment was fine. Brother and Mrs. Broom co-operated fine in the class.

"I must not overlook this feature. Fish, melons, canteloupes, and chasing sand-fiiddlers on the beach was the order of procedure part of the time.

"People of Southport and Shallotte village are still talking about your work among them."

NOT JUMPING-OFF PLACE

Mr. E. M. Sharp, spending a week on the Swansboro circuit, found a delightful surprise and the people pure gold:

"Before I got here last Saturday some one told me I was coming to the jumping-off place. And I said, 'Well, I guess if I can't do anything else I can jump off.' But I was gladly surprised. I have thoroughly enjoyed the week and there are as fine people as I have met anywhere. We had a splendid class. The class spirit was something remarkable. The people here are few and far between, but they are pure gold."

SCHEDULE JULY 27-AUGUST 1

Eight Cokesbury schools are to be held July 27-August 1, as follows:

1. Halifax at Tabor, Miss Georgia Keene, instructor.

2. Bailey at Bailey, Rev. John R. Carruth, instructor.

3. Warren circuit at Bethlehem, Rev. Raymond W. Council, instructor.

4. Lillington at Lillington, Rev. S. W. Funk, instructor.

5. Battleboro-Whitakers at Whitakers, Rev. Roy A. Grisham, instructor.

6. Warren circuit at Providence, Mr. E. M. Sharp, instructor.

7. Bladen at Deems Chapel, Rev. W. F. Shell, instructor.

8. Cedar Grove at Walnut Grove, Rev. Raymond E. Wilson, instructor.

Rev. C. A. Baker, who was originally scheduled to conduct a school on the Millbrook circut, will preach in a revival instead.

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

THE LORD'S ACRE

We hear a good deal of talk and we see a good deal of writing about "The Lord's Acre." Of course we all know that all of our acres belong to the Lord, but many times it seems we forget this important fact. What is meant by this term, however, is an acre of land or a portion of an acre set aside to be cultivated and the proceeds of this acre to be given in part or all to the Lord's work. If all our Christian farmers would set aside a certain portion of their land and cultivate it for the Lord's use, our conference claims, pastor's salary, Golden Cross, superannuate endowment claims, and various other church claims on our circuits would not come up with a deficit at the close of the year.

Last summer while doing a week's work with Brother R. G. McClamrock on the Haywood circuit he told me of a plan he had of enlisting the boys and girls on his circuit in cultivating a certain amount of land, one-eighth of an acre, in carrots or onions. His plan was to advance the money for fertilizer and seed for the portion of land the boy or girl planned to cultivate. When the produce was sold he was to be repaid for the fertilizer and seed and what money was made above this was to be divided equally between the tiller and his Lord.

Following this up at the Waynesville district conference, I found that the pastor, two girls and 12 boys had entered into this project last spring. The two girls planted their patch in carrot seed. Each of these girls gave 25 cents to the church last year. On June 26th they had given to the Lord $6.15 each with more than half of their carrots yet to be marketed. They will probably give to the church this year $15 to $16. The pastor and the 12 boys planted their plots in onions. From their onion project they are expecting to harvest between 25,000 and 30,000 pounds of onions this summer with a market value of more than $300. This means that the Haywood circuit will have placed in its treasury between $150 to $200 for the Lord's use from an entirely new source. Through scientific methods the pastor is teaching the boys and girls how to raise more produce on a small plot of land and at the same time how to divide the profits with their Lord. This is an immensely worth while proposition and deserves commendation. May God's richest blessings rest upon these young boys and girls in this splendid undertaking. More of the boys and girls are expecting to join in the work next year.

If Christian people everywhere could only realize that all acres are God's acres and if we would more fully dedicate our land and what we possess to the Lord, we would have more and so would the Lord. I am watching with a great deal of interest the project Brother McClamrock is carrying out. This fellow does not have much to say, but he is serving his Lord and in so doing is accomplishing a great deal of real good on the Haywood circuit.

GOOD WORK

Our second week of Cokesbury schools made a nice gain over the first in the number of credits earned and indications are that the third week will have a nice increase over the second. These Duke boys are fitting into every place like veterans and every mail is bringing some good message about their fine work. Space will not allow us to write up each school separately, but I am giving below a summary of the second week's work in Cokesbury schools:

Chg.-Instructor	Enrl'd	Cdts.	Schls.
Farmington—Nease	30	29	4
[Bowles			
Walnut Cove—Stafford	26	18	1
Creston—Schofield	25	18	5
Advance—Greenwood...	16	14	3
Hanes-Clem.—Holt	20	13	3
Stanfield—Shulller	12	10	1
Totals	129	102	17

MISSIONARY DAY OFFERINGS

I want to take this opportunity to thank the Sunday schools who are standing by our missionary program with a fourth Sunday offering. As givers to this worthy cause, our Sunday schools understand that half of this money goes into China to do missionary work there and the other half is kept in our own conference to help our weaker Sunday schools put on a constructive program. I wish it were possible for me to personally visit each of the church, giving to this worty cause, and tell you something about the work you are supporting. However, if I did this it would take my service away from the places where it is so much needed. I will, however, from time to time, try to get some of the high points of the work before our people through our page in the Advocate.

The following churches have been reported by our treasurer, Rev. E. O. Cole, as having given a missionary offering during the month of June. If your church is not on the list you can help carry this program into needy fields by joining this band of loyal givers.

Asheville District

Haywood Street	$16.80
Asbury Memorial	4.99
Acton	2.80
Tabernacle	1.81
Saluda	1.48
Avery Creek	1.35

Charlotte District

First Church, Charlotte	75.00
Hawthorne Lane	42.86
Matthews	12.76
Bethel	9.47
Morven	4.97
Waxhaw	4.44
Indian Trail	4.41
Harrison	3.50
Weddington	1.95
Bethel	1.00

Gastonia District

Laboratory	6.99
West End	6.08
Palm Tree	5.68
Trinity	4.51
Fallston	2.71
St. Peter	2.33
Goodsonville	2.25

Greensboro District

Park Place	100.00
Wesley Memorial	61.66
Centenary	13.00
Pleasant Garden	11.30
Caraway Memorial	9.43
Lee Chapel	8.01
Holt	4.85
Center	3.60
Summerfield	2.40
Friendship	2.15
Gethsemane	2.12
Whitsett	1.80

Marion District

Bakersville	4.48
Zion	4.19
Spindale	4.04
Pleasant Grove	2.48
Bethel	2.03
Salem	1.46

Mt. Airy District

Pine Hall	2.00
Antioch	2.00
Mariah Chapel	1.30

Salisbury District

Trinity, Kannapolis	60.00
First Church, Salisbury	14.13
Central, Concord	10.59
Central, Albemarle	5.00
Salem	4.79
Forest Hill	2.50
Gold Hill	2.44
Woodleaf	1.46

Statesville District

Newton	25.00
Hudson	8.08
Rose Chapel	9.96
Stony Point	5.30
Cool Springs	4.90
Shepherd	4.24
St. John	2.15
Hopewell	2.00
New Salem	1.82
Williamson	1.60

Waynesville District

Bryson City	16.32
Long's Chapel	5.07
Union	1.11

Winston-Salem District

Oak Summit	32.35
Mt. Olivet	21.34
Lewisville	10.07
Fair Grove	7.25
Mocksville	6.28
New Hope	5.21
Midway	5.20
Farmington	2.49
Macedonia	2.45
Smith Grove	1.00

CAMPING ALONG BROADWAY

It is one of life's great treats for the hard-worked pastor to have the privilege of getting away from the daily routine of work and get apart for a period of study—a treat one does not always have time or money to enjoy. Yet, through the assistance of the church board who released me for three weeks, the kindness and goodness of Elder McCracken and Rev. D. L. Fouts who filled my appointment, and last but not least the generous hearts of Brothers W. H. Applewhite and Will Rogers and their company, this privilege came to me, and the purpose of this article is to give a brief story of my stay on Broadway from June 22 to July 6.

Purpose

The thing which was the great point of interest was the Conference for Ministers at Union Seminary. This being my first conference there, every item of the conference was of great interest. And there are few conferences of its kind in America. A conference broad in its scope and purpose, made up of men of all the leading denominations, a few of the minor churches (numerically speaking) and a number of men who were non-denominational. This of course did away with the predominating spirit of any one church and exalted the spirit of Christian fellowship among the men. I had longed to attend such a conference of workers, and this one carried me to New York, and I found few dull moments there.

The Conference

The conference, while planned for ministers, did not exclude other Christian workers, and they, too, were there —a group of men interested in Y. M. C. A. and social service work. But the conference went deeper than this. It gave itself over to a study of such topics as "The Preacher as a Man of Letters," Jesus and the American Mind" and "Finding and Sharing God" during the first week; then turned in the second week to such topics as "The Fourth Gospel and the Life of Christ, "International Relations and the Christian Gospel, and "The Kingdom of God in the New Testament." All subjects of vital interest to all Christian workers whether ministers, laymen or lay women. The last were there. Some of these women held titles and degrees from seminaries; others of them were interested in various phases of Christian work. To try to place a creditable estimate on a conference of this kind would seem foolish, yet the work of it will be felt to the ends of the earth, because every phase of the church's work was touched and, too, its departmental life was well represented. More conferences of this type are needed where men of all denominations making up the great church universal can meet and swap ideas.

Conference Personnel

While we think of the conference as a product of Union Theological Seminary" most of the credit goes to Dr. Gaylard S. White, acting dean of the summer session, who spared no time nor means in providing for the conference. Those who have come in close touch with Dr. White need not be told of his generous, good and great heart. With him were a group of men who planned a host of good things and placed them in reach of every man in the group.

Speakers

During the first week of the conference we were led by three outstanding figures. First periods each morning (after chapel) were taken by Dr. Richard Roberts, pastor of Sherbourne church, Toronto, Canada, which by the way was a Methodist church before going into the United Church. Dr. Roberts spoke on the general topic, "The Preacher as a Man of Letters," under sub-topics like these: "The Commonwealth of Letters," "The Treasure House of Prose," "The Poets' Corner," "Doubts and Faith in Modern Literature," and for his final, "The Words of the Preacher."

The second period we listened to Dr. Halford E. Luccock, professor of homiletics in the divinity school of Yale, who gave a series of lectures on "Jesus and the American Mind." His messages came on such themes as "Our National Portrait," "Some American Heritages," "The Religion of Prosperity," "Some Moulding Forces," "Preaching and American Trends."

The third hour was led by Dr. William Adams Brown of New York, one of the regular lecturers at Union, who used as his general topic, "Sharing and Finding God." Dr. Brown discussed such questions as "Why Man Needs God," "The Humanist Substitute for God," "How God Satisfies the Mind," "How to Make God's Presence Real," and "How to Share God with Others When Found."

The second week brought a very different type of men—men with whom few of us were acquainted. Two of them most of us had never heard or learned very much about, not because of their insignificance, but location of their work. Our first periods brought Canon Chas. E. Raven of Liverpool Cathedral, England, who gave us a series of five messages on "The Fourth Gospel and the Life of Jesus." Everybody agrees, I think, that these messages were scholarly, well delivered, and interesting, even though one was not obliged to swallow all he heard without thinking. A lot of things have been and may be said about John's gospel without much thinking at all.

The second hour we listened to Dr. Henry T. Hodgkin, who was formerly secretary of the National Christian Council of China. He spoke on "International Relations and Christian Gospel." He gave messages on the following: "Nationalism and Internationalism," "East and West," "Mandates." The fourth lecture was to have been on "Minorities," but by request of the conference was changed, and in its place came a lecture on "India Today and Tomorrow." For his final he gave a message on "Christianity and War."

The third hour we listened to Dr. Ernest F. Scott, one of the regular lecturers of the seminary. Dr. Scott's messages came just where they belonged—the climax of the whole conference. His general theme was "The Kingdom of God in the New Testament" and dealt with, (1) "The Historical Background," (2) "The Kingdom in the Teachings of Jesus," (4) "The Heavenly World," (4) "The New Life,.' and finally "The New Community."

General Impressions

Every speaker on these programs was good, displaying a firm grip on their subjects. Many, however, thought the speakers for the last week contained "too much English and not enough Scotch," as the expression went the rounds. To me the most outstanding of them all, so far as their messages went, were Dr. Roberts of Toronto and Dr. Luccock of Yale. Whether their connection with Methodism had anything at all to do with it others may say, but they had messages with plenty of "pep" and the ability to get them over. If I were called to name the most outstanding of them all I'd vote for Dr. Luccack.

The Other Side of the Program.

What was supposed to be a recreational feature turned to be work. This came about in the form of tours planned by the staff. The first of these tours carried the group on a visit to the "Anarchists," "Communists," "Socialists," and among the "I. W. W.'s Here we listened to a lecture from the Anarchist leader on "What they believe." This guy informed us that the greatest enemies they found in America were Methodists and Baptists. The tour was well worth while.

Another tour took the conference through "Harlem"—another name made prominent by "Amos 'n' Andy" because of Madame Queen's beauty shop. Well, it contains more than this, since the 1930 census says Harlem contains 176,000 negroes, the greatest negro community in the whole world. I think about the best thing of this trip so far as the conference was concerned was the dinner at "St. Luke's Dining Center," where a real dinner was served in "good old Southern style." Interesting this Harlem, but it does not in any way portray negro life in the South.

Well, I guess the thing all enjoyed most on the recreational side was an afternoon at the Yankee Stadium. There was a game on between the Yanks and St. Louis. But what I wanted (like all the rest) was to see Babe Ruth knock a homer. Nor were we disappointed. He didn't do much in the first game of the double-header, but came in strong and two home runs in the second game, and 40,000 of us yelled together. Great thrill this baseball business! But Babe Ruth does not make a home run. He simply knocks the ball where nobody can get it, and then takes his own sweet time about coming home. But I must pass on to the rest.

The Make-Up of the Conference

Taking a look at "Who Is Who," and the following line-up is interesting, and I give the tabulated form here. In the

(Continued on page 31)

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

MATTHEWS HOST ECHO MEET

Mrs. W. A. Crowell of the Matthews chapter conducted the devotional for the meeting of the Queen Charlotte Union, held Monday evening, July 14. Mr. Warlick sang. This meeting was called "A Trip to Junaluska." Elizabeth Woodward gave an interesting summary of the Hi-League assembly. Almer Aderholt talked on fellowship and classes. Catherine Gardner gave the assembly or conference personnel for the new year, also the policy. She pointed out how all chapters can help make Charlotte district the best in the conference. The Mecklenburg Union, whose president is John Wolfe, really knows what it will take to win and have begun the year aright. Anson County Union, of which Benjamin Robinson is president, had a full exposure to its possibilities and responsibilities Sunday afternoon, July 20, at Wadsboro. This union has an active cabinet. They say they are trying to do right what they do; this might be the keynote of every chapter.

AN EFFICIENCY TIE

Chapter rivalry in Charlotte is interesting. First church and Hawthorne Lane tied for the electric cross this month with 87 per cent. Pineville won the attendance banner with a high percentage of their membership present at the union meeting, while three other chapters had over 50 per cent present.

Epworth Echoes, monthly publication of the Charlotte union, devoted the July issue to articles on Junaluska and the assemblies. Interesting stories by Amaryllis Ariail, Mildred Hutchinson, Esther Garmon, Nancy Beaty, Celia Reeves, Elizabeth Woodward and Catherine Gardner were carried in this issue. Elizabeth Woodward is the editor.

STATESVILLE DISTRICT

A very interesting meeting at the Statesville District Union was held in First church, Hickory, Friday night, July 18. A large attendance with fair percentage of chapter representation aided this meeting. Vance McLean of Statesville, Race Street, gave a full and interesting report of the first W. N. C. Hi-League assembly recently held at Lake Junaluska. Elizabeth Bunch of Statesville, Broad Street, gave a comprehensive report of the senior assembly. Malcolm Reese of Hickory, district secretary, is president of the district union work, while Virginia Dare Gabriel of Mooresville, Hi-district secretary, is vice president. John Bryan of Hickory was chosen secretary and treasurer of district union activities. This meeting set the third Friday in August for the annual district pinic. Statesville district with the ever zealous Epworth League spirit is ready with renewed enthusiasm to reach greater accomplishments this year.

RUTHERFORD COUNTY

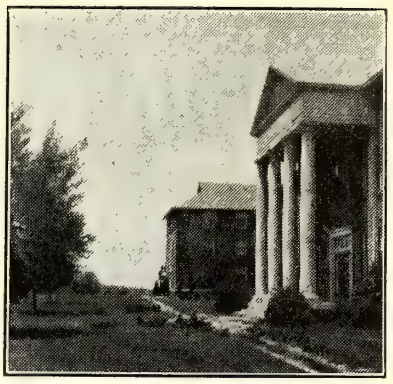
The July meeting of the Rutherford county group was held in the Forest City church Friday evening, July 11. The local chapter conducted the devotional; Mrs. Bett Moore was in charge. This was followed by a short play and a wonderful message by Prof. Charles A. Ervin. The business session was conducted by the president, Mr. Jolly. Chapters represented were: Oak Grove, Rutherfordton, Hopewell, Pleasant Grove and Spindale. Pleasant Grove was awarded the cross while Hopewell received the banner. The August meeting goes to Hopewell on the first Friday night. During the serving of refreshments by the Forest City chapter special music was enjoyed.

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Children's Storyland



BIRTH OF THE YARROW OR FOAM FLOWER

By Lena C. Ahlers

Many, many years ago the elves and fairies were just as mischievous as they are today, and yet people loved them just as much and laughed at their merry pranks. Raoul had heard his mother often talk about these little folks and the stories he liked best were the ones told about these charming people. Often when Raoul's father milked, the little lad stood by the pails of milk and watched the bubbling foam. Now and then he would dip in his finger and taste the warm, frothy milk. One spring morning when Raoul's father had milked two brimming pails full, Raoul came running into the cow-yard just in time to see a lot of elves and fairies go dancing away with the foam skimmed from the two pails of milk, and scattering it over the ground. Wherever it fell up sprang a lacy green plant with white foamy flowers, which was the birth of the yarrow or foam flower.

Yarrow or foam flower is a very hardy plant thriving beside the roadside and in other places where dust, neglect and abuse has killed every other living thing. This plant is one of the most common of the wayside flowers and is found throughout North America and in most parts of the world. It grows luxuriantly in meadows and pastures, along the roadside and in waste places and is sometime considered a troublesome weed.

This sturdy wilding with its tenacious life is called by various names in different localities, such as milfoil, thousandleaf sanguinary, bloodwort, nosebleed weed and old man's pepper. Some of these names having been given the plant because of its medical qualities. Our grandmothers considered it one of the most valuable of herbs, and it is still used in medicines; the dried leaves selling for two or three cents a pound. Achellea, the botanical name of the family of plants to which yarrow belongs, was very appropriately named, for it is said that the mighty Achilles used this herb to cure a severe wound at the siege of Troy. The beautiful achiellea or cemetery plant of our gardens, with its dainty white rose-like flowers, is a relative of this wild achillea.

The stems of the yarrow are stout and of a gray-green color, usually being simple but sometimes forking near the top into other branches. The feathery, deeply-cut leaves alternate around the stem and are soft and have a strong, but not unpleasant aromatic odor. Some of our grandfathers used these leaves for tea and thought it was a delghtful and healthy drink.

The flowers of the yarrow appear from June to October in compact, flat-topped clusters at the top of the strong stems. The white flowers turn brown or gray as they get older.

The common, well-known dog fennel or Mayweed is a member of this family, and also has finely divided foliage which is very handsome, but its strong unpleasant odor makes the plant very unpopular. The flowers look like tiny daisies and are quite charming but everyone leaves this striking daisy as it is often called, strictly alone. Cattle, horses and pigs, and even sheep and goats, are not tempted by its flourishing appearance. —Christian Advocate.

THE SUMMER EXCHANGE

Four mothers sat in informal morning conclave on a kitchen porch, discussing summer plans.

"Four weeks more and vacation will be upon us," said Mrs. Martin. "Funny how all our children have rebelled against camps!"

"It's lucky for our family that they have," said Mrs. Brewster. "So much money for one member of the family isn't a fair division of this year's budget. But what on earth we're going to do with Bill! He knows every mountain trail within miles of our home cabin, and all he really wants is the seashore and a chance at learning to sail."

"And here Marcia can sail like an old tar and can swim like a porpoise, and all she talks about this year is mountains to climb and forests to roam in," put in Mrs. Alden.

And then quiet little Mrs. Carter threw the bomb which instantly caused upheaval in four families.

"Why don't we all swap children for the summer?" she asked. "Two of us have seashore summer houses, if you can call our little shacks houses, and two of us have mountain summer homes. Only one child in each family. Two of us have sons, two of us daughters. Not one of us but wishes she had two hopefuls, one of each kind. You give me Peter for the summer and I'll give you Alice." This last remark she put to Mrs. Martin.

Mrs. Martin came to life as if an unexpected electric current had run through her. "How perfectly gorgeous!" she cried. "Then Peter can sail and swim and clambake and have a salt-air summer! And not a worry shall I have over him. And the fun I'll have with a girl in the house all summer!"

The babel of summer plans on that kitchen porch showed no signs of lessening for a good hour. By that time every detail of the summer exchange of children had been skilfully settled. Peter and Alice were to be exchanged, also Bill and Marcia.

"And we're all far enough apart," said Mrs. Martin, "so no child can run home with complaints against his new parents." Understanding laughter, with a note of real hilarity, met this remark.

"Not that we don't all love our children," added Mrs. Martin. "That's just it, you see. You are willing to trust Alice to me for a little while, just because you know I do love Peter. And it's the same with all of us."

"Think how glad we'll be to see our own children at the end of vacation!"

"Think how glad, maybe, they'll be to see their own parents!" More laughter.

The next afternoon two boys and two girls sat in excited conclave on the same back porch where, the day before, their mothers had made their inspired plan.

"Fun!" said Peter. "But I'm sorry for you, Alice."

"Sorry for me, Peter Martin!" said Alice.

"Bet I'll know how to sail as well as you do before this summer's over!" put in Bill. "How'd they ever think up such a ripping scheme?" Unwonted praise for parents rang in his voice.

"How did they?" echoed Marcia, and added, "Does your mother worry a lot about what you're doing, Bill? I mean, if you're off climbing mountains, does she worry till you come back? Think you've sprained your ankle or broken your leg if you're ten minutes later than she thought you'd be?"

"Well," said Bill condidly, "she did, till she found I always turned up safe and sound. If a thunderstorm catches you on the mountain, it's only common sense to crawl into the best shelter you can find till it's over. Mothers learn a lot after a few summers and," he added, "that's one of the best points about this whole summer shake-up."

"What is?" asked Alice.

"Why, no mother will have her own child to worry about. They never worry half so much about anybody else, do they?"

A sound suspiciously like smothered laughter halted the conversation.

Mrs. Martin at this moment appeared in the kitchen door to hand out a heaped plate of fresh-baked cookies. "Here, Alice, do pass them, will you? You might as well begin in daughterly jobs."

"Mother," said Peter, "were you laughing just now? Anybody in the house with you? We thought somebody laughed."

"Nobody's in the kitchen with me except Buffy," said mother, "and you know you can't help laughing yourself when he chases his kitten tail, can you?"

"Who'll have Buffy this summer?" asked Peter with sudden interest. "Do animals stay with the families or go with the children?"

At that, Mrs. Martin sank upon a porch step and gave way to helpless laughter. "They go with the children," she explained when she could. "I hadn't thought out the animals before. I'll have Alice and her dog, and Mrs. Carter will have you and Buffy."

"Bill and I have a dog and a cat, too," said Marcia. "Isn't it funny how it all works out!"

The summer passed and at its end, in four neighboring houses, four remarkably similar family conversations took place.

"Fun!" said Peter, sitting on the sofa between mother and father. "Greatest summer ever! But I'm glad to be home. Mr. and Mrs. Carter are fine. Never cared about sand I tracked in, or any little thing like that. My, I'm glad to get home!"

"Sail!" Bill chattered to his listening parents. "What Mr. Alden didn't teach me! Say, another summer and I'll handle a boat as well as he does. I don't know about another summer, though. Couldn't have been nicer to me, but you miss your own family. Course I wasn't homesick, but it's great to be home. And swim! Did I like it!"

"Not a sail all summer!" Marcia, on her home-coming day, was saying. "Not that I missed the ocean, because haven't I always wanted the mountains? And Mr. and Mrs. Brewster said they appreciated a daughter, so that made it fun doing little things for them. I'm going to do the same things here. Funny how it's more fun to fix flowers in your own house. Gracious, I din't know that coming back was going to be more fun than going away!"

And Alice, last of the four wanderers, held a hand of each parent for fear one might escape her, as she poured out her summer's tale. "Course the summer wasn't too long, and they were just too sweet to me, and I liked being their playdaughter awfully, but I'd rather be a real daughter for most of the year. You did think up the finest summer plans, mum! But the summer was just long enough, oh, no, not a bit too long. My! it's comfy to be home."

The following morning, four happy mothers compared notes.

"Our exchange-children system is much more fun and much less expensive than camps," said Mrs. Martin.

"We've all done each other's children no end of good," said Mrs. Brewster.

"And we've come out strong on the two main points," said Mrs. Alden.

"I knew we should," said Mrs. Carter, real instigator of the scheme. "We're so awfully glad to see our own children and they're so astonishingly glad to see us."

And again those four common-sense mothers went off into peals of hilarious laughter.—Rose Brooks, in Zion's Herald.

Teacher—Johnny, what's the difference between a battle and a massacre?

Johnny—A battle is where a whole lot of whites kill a few Indians, and a massacre is where a whole lot of Indians kill a few whites.—Brooks Field Weekly.





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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A meeting of the Scotland county zone was held on June 3 at St. John's church with full delegations present. Mrs. B. P. Lytch presided. Reports from the annual conference at Rocky Mount were brought by Mrs. J. T. John and Mrs. L. T. Townsend. Interesting talks were made on different phases of the auxiliary work. The music furnished by the children's and young people's organizations was much enjoyed.

The tri-county federation composed of organizations of Craven, Jones and Pamlico met at Oak Grove church, Bachelor, on June 25. Mrs. W. C. Chadwick gave an inspiring talk on stewardship. The juniors gave an interesting number on the program in the afternoon. The October meeting will be held at Hobucken.

Mrs. Henry Faison says: "I have returned from a visit to Manteo, and while there met with our woman's missionary society. These women, under the leadership of Mrs. Ethridge, are doing good work and were an inspiration to me. I do not believe we have throughout our N. C. conference women who are more loyal. Was very sorry I could not stay longer, since my great desire is to visit the other auxiliaries along the coast—Wanchese, Stumpy Point, etc."

Dear Friends:

We, the "Bright Jewels" of Camp Ground Methodist church, Fayetteville district, Fayetteville circuit, wish to speak to you through this medium. We have an enrollment of 28 juniors and 16 members on baby roll. We meet once a month at the church after Sunday school and have our mite box opening regularly at the close of each quarter. We have an increase of ten per cent in both membership and attendance, and are trying and hoping to get on the honor roll this year. Mrs. William H. Owen is our superintendent. Recently we had the zone meeting at our church, and in the afternoon our auxiliary rendered a program which seemingly was enjoyed very much by our parents and visiting friends. We all have a row of corn planted to make our mission money. Some have planned to sell theirs as roasting ears; others in the dry later in the fall. We would be so glad to see in print what other children are doing. Irene Johnson.

More than 100 enthusiastic young people spent July 1 at Old Trap attending the first district meeting of the young people's missionary societies held in the Elizabeth City district. The opening devotional was led by Marjorie Hefern of Hertford. Mr. Baum, pastor of the South Camden charge, extended to the group a very cordial welcome, to which Mrs. Willis and Rev. J. A. Tharpe informally responded. The roll call by the secretary, Mary Leigh Sheep, showed the following societies represented: First church, Elizabeth City; Hertford, Anderson, Kittrells, Moyock, and City Road, our newest society. Very interesting reports of the year's work were given by all groups present, after which Elizabeth Munden and Anne Sullivan gave accounts of the Rocky Mount missionary conference. A lovely song was rendered by the Moyock young people. Then Mrs. Willis led a discussion in which ideas were exchanged and new information was gained. At the close of the morning session there was a short fellowship gathering out in front of the church which helped us to feel that we knew each other better. The ladies of Old Trap had prepared a delicious and bountiful dinner which was thoroughly enjoyed by everybody.

Myrtle Green of Kittrells church led the devotional service for the afternoon session. Mrs. E. C. Pugh and Mrs. Cecil Foster of Old Trap sang a beautiful duet. Then came the most important and outstanding part of our program, a splendid inspirational talk by Mrs. Paul Mallison of Nashville, our new conference superintendent of young people. A prize was awarded for the highest percentage attendance at the meeting. This was "The Girls' Every Day Book," which went to Hertford. The meeting was closed by a short talk on life service by Mrs. H. B. Baum, who had charge of the meeting, and who since the beginning of the year has been helping Mrs. Willis with the young people's work in the district. The benediction was pronounced by Rev. J. A. Tharpe of Moyock. X.

WAYNE COUNTY MISSIONARY FEDERATION

Thompson's Chapel was hostess to the Wayne County Missionary Federation, Tuesday, June 17. There were about 300 present. Sixteen societies were represented by 157 delegates. The morning devotional was led by Mrs. W. H. Brown.

Improvement was shown in the reports. We were so glad to have such a fine report from Mt. Olive. Smith Chapel has organized Epworth juniors. Every society in the federation has a mission study class but one.

The main feature of the day was an address by Rev. Glenn Barden, who has just returned from Africa, where he has been preaching and teaching for the past four years. "A Trip to Africa" was the subject of his address. The rapt attention given him showed that the whole audience took the trip with him. He was eight days in Belgium, where he had to buy clothes to last three years and food for one. He described crossing the African continent 250 miles by Pullman service on a railroad every crosstie of which is said to represent the life of some native who died in the labor of the undertaking, and every telegraph pole representing the life of a white man. The women work the gardens and fields with short handle hoes while the men do the weaving. He told of visiting Chief Wembo Myama's village, with its wide street three miles long which used to be swept every day.

They are very much in need of a hospital. Their church is only a shed covered with grass—holds 750. They go to church at 5:45 a. m. Have from five to six hundred in the Sunday school. Thursday evening is the boys' service. They conduct it themselves. They pray for themselves, for us back at home and for us to send more workers to them.

Mrs. Flora Kendall presented a life certificate to Miss Cora Thompson as a gift from her niece, Mrs. Gertrude Thompson.

Mrs. Mallison and Miss Harding were introduced and honored.

Rev. Mat Gardner conducted the noon day devotional.

A delicious picnic dinner was served.

Mrs. Geo. Butler gave interesting features of mission work in Nicarauga. Mrs. Kendall discussed work pertaining to New Bern district. Mrs. Paul Mallison made a plea for young people's work.

Pageants were presented by Yelverton and Salem churches. Lebanon won the attendance banner. An invitation to hold the next meeting at Stantonsburg was accepted. Mrs. Alex Taylor.

BELHAVEN IS HOSTESS TO MISSIONARY WOMEN

Washington district conference held its annual meeting in Belhaven June 1. Opening devotionals were conducted by Mrs. A. S. Bell, president of Belhaven auxiliary. In a most beautiful and gracious manner Mrs. J. H. Lupton welcomed the conference to Belhaven, Mrs. J. W. Sneeden of Bath responding.

Miss Bessie Harding presided over the meeting. Twenty-four auxiliaries responded to roll call, each making an interesting report, also mentioning an outstanding feature of the work. Many interesting topics were discussed, as (1) membership, (3) honor roll, (3) social service council, (4) Bible women, (5) young people's work, and others.

Briefly yet concisely the secretary's message gave to us valuable information concerning the work in Washington district.

Miss Ida Hankins, a native Carolinian, of Sangdo, Korea, was presented to the conference. Her address was most enjoyable.

"What Can We Do to Make Pentecost Permanent?" was the theme of Mrs. Paul Mallison's noon hour Bible talk.

In the afternoon the program was given by the young people. Miss Verona Lee Joyner of Farmville led the exercises. Mrs. P. E. Mallison, conference superintendent of young people, spoke on the work of this department.

A history of Edgecombe county federation given by Miss Davenport showed the strength of the county organizations.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

DEAR LORD AND FATHER

By Benjamin H. Mobley.

Help us to feel thy presence near,
Thy strength impart and help us bear
The cross of pain and do our part
Of duties stern, with faithful heart.
O give to us that fond intent
Of Christ, who gave with naught of stint,
His life of love and service free,
That He might win mankind to Thee.

Help us through all life's mystic span
To follow on thy wondrous plan,
In faith, in hope, in love, to see
The paths that lead our feet to Thee.
And when shall end earth's transient way—
Its light grow dim and wane its day—
Still upward may our feet be drawn,
Till earth's night breaks in heaven's dawn.

PALM TREE AUXILIARY

By Mrs. G. A. Lee.

The Missionary Society of Palm Tree church on the Belwood charge, Gastonia district, is doing no mighty works, but we are alive at the age of three years with a small band of faithful women who pay dues regularly and attend the meetings unless hindered by sickness.

We have lost no members excepting by death. All of our members are readers of the Missionary Voice. Only those who attend the meetings know and realize the rich spiritual blessings derived from them.

The Gastonia district meeting which was held at Palm Tree early in June was a high day for us. It is no usual thing to be hostess to four or five hundred splendid Christian women, visiting ministers and special visitors, such as Mrs. C. C. Weaver, and have the great pleasure of listening to them as they discuss the many different phases of our work. We were surely inspired and encouraged to rise against all odds and go on bearing the banner of our Lord to victory.

We want to thank the neighboring churches for their fine spirit of co-operation and for the help they rendered in making the day such a success, which we feel was, in a large measure, due to them. Here's hoping to have another such a day in the near future and we wish every one that was present every good wish.

DISTRICT MEETING AT SPINDALE

A fine attendance of delegates, a splendid spirit of fellowship and an enthusiastic interest featured the meeting of zone No. 1 of the Marion district, which was held at Spindale June 12, with the district secretary, Mrs. J. F. Jones as the presiding officer.

In an impressive devotional the theme of which was "Nearness to God," Mrs. Jonas opened this the second meeting for her district for the year, and was followed by a most beautiful and appropriate solo, "There's a Beautiful Land on High," sung in a rich, clear voice by Mrs. Edna Geer Harrell.

As the minutes of the annual meeting were distributed Mrs. Jonas took time to call attention to the record and to insist upon its study by the organizations comprising her district.

The Missionary Voice and the North Carolina Christian Advocate were presented by Mrs. Jonas, who urged an increase in subscriptions to each of these papers, so helpful in the work of our missionary societies. At the roll call it was found that more than 100 delegates were in attendance and as the reports from the various organizations were made we noted as outstanding features of these societies the following attendance, willingness to work, loyalty of members, co-operation, social service activities, faithfulness of the few, allegiance to officers. Testimonials from some of the pastors present as to the value of the woman's missionary society were given. Plans for the organization of circuit societies were discussed and we hope soon to hear of more of these organizations in the Marion district.

An inspirational talk by Mrs. H. A. Duncan, conference corresponding secretary, was enjoyed as she brought out the chief events of the recent Council meeting and reviewed the progress of our work during the past 12 months.

The noon hour devotional was led by Rev. J. W. Hoyle, who chose for his subject "The Pentecost."

After a bountiful luncheon served in the basement of the church, the afternoon session opened with an impressive devotional by Mrs. M. F. Moores, and which was followed by the "children's hour" in charge of Miss Amy Hackney, conference superintendent. A number of songs and recitations by the children from the churches of zone one preceded Miss Hackney's report, which was most comprehensive and interesting.

Mission study was presented by Mrs. W. R. Harris and the taking of the pledges was in charge of Mrs. H. A. Dunham. The closing consecration service was led by Mrs. Harris.

DISTRICT MEETING AT NEWTON

The annual meeting of the Woman's Missionary Societies of the Statesville district convened at Newton June 13 with 25 societies represented and with the district secretary, Mrs. A. D. Abernethy, presiding.

Devotionals were conducted by Rev. R. G. Tuttle, pastor of the local church, while words of welcome were extended by Mrs. Mann, president of the local organization. Mrs. P. G. Moore of Granite Falls was elected secretary.

The district secretary in her message set forth the objectives of this year, laying especial emphasis upon the fact that this is Pentecostal year and that it must begin in the hearts of the missionary women. Unorganized charges of the district should be the center of activity for the year. Mrs. Abernethy stated that all nine jubilee societies are living and accomplishing much. Christian leadership for junior and young people's societies was also stressed. It was announced that Miss Ethel Bost is now being supported by the Statesville district, and is at work in China.

Conference officers present included Mrs. C. C. Weaver, president, Miss Amy Hackney, superintendent of children's work, and Mrs. George Foard, superintendent of supplies.

Mrs. Weaver brought a message in which she told of the goals to reach during the year. In closing she urged each society to remember our Bethlehem House in Winston-Salem and to aid it in every way possible.

During the morning session a beautiful solo, "Sail On," was rendered by Mrs. Glenn Long of Newton. The noontide devotionals were in charge of Mr. Marshall L. Mott, lay evangelist, of Winston-Salem. Preceding his talk Mr. Robert White sang a lovely solo, "Others." Mr. Mott's message made a deep and lasting impression upon all.

At the noon hour a delicious luncheon was served in the hut.

Rev. J. S. Hiatt conducted the devotionals at the afternoon session, after which Miss Amy Hackney had charge of the program. She told of the importance of organizing a junior society in each church. Interesting reports were given by the children from the different junior societies.

One of the most interesting features of the program was the delegates' hour, during which the reports were given showing the progress that is being made on the district. There is a missionary society in each church on the district with the exception of six and plans are being made at present to organize at these places.

Mrs. Harry Courtney of Lenoir presented briefly mission and Bible study and Council credits.

The consecration service was in charge of Mrs. C. C. Weaver, who used as the basis of her remarks the 19th verse of the 4th chapter of Matthew.

Mrs. George Foard spoke on the importance of sending supplies, and asked that the Bethlehem House in Winston-Salem be remembered.

Miss Kate Hayes presented social service and in closing emphasized the importance of reporting.

An invitation for the 1931 meeting was extended by Lenoir and unanimously accepted. Mrs. E. E. Williamson.

"So you and Jack have split up. What was the reason—jealous?"

"Yes, in a way. The wretch was always talking about a girl named Alma Matere."—Christian Advocate, Western Edition.

Sunday School Lesson

JULY 27

By Dr. Frank M. McKibben.

Deborah, Prophetess and Leader

Judges 4:1-10.

The exact details of the story of the struggle of the children of Israel with their surroundings in the days of the Judges is not nearly so interesting and important to us as the type of leadership they developed and the spirit and activity of these leaders. These studies are not concerned primarily with the chronology of historical events but rather with the issues, lives, and contributions of great characters. As elsewhere in history so in Jewish history women enter the lists of the great and famous. In last week's discussion the most common and universal contribution of womankind was commented upon, namely, the mother's love, devotion, and sacrifice for her children. Can there ever come to women any greater opportunity to contribute to the progress and improvement of the world than that of "rocking the cradle," and thus indirectly "ruling the world?" Whatever Providence may have in store for us in the way of the development of "women's rights" and the so-called equality of the sexes, we see a divine wisdom manifested in the provision of the more definite responsibility of women for the nurture and training of children.

Deborah stands out in Jewish and secular history as a type of woman leader of which there has been a considerable number to whom the world owes a genuine debt of gratitude. The conditions which have called forth these feminine leaders have been somewhat the same in each case. A lowering of morale, fearful hearts, insensibility to moral, social, and spiritual needs and issues, the crying need of a daring spirit, some one to sound a note of challenge, to risk all for a cause or a principle; these are the conditions that give birth to heroes and heroines. These were the conditions that brought Deborah to the position of leadership. Some people seem born to greatness. Others appear on the scene at just the opportune moment to ride on the crest of some tidal wave of human action or need. How much the conditions of her day conspired to make Deborah's name famous we do not know. But there can be little doubt that she was a great soul, seasoned, experienced, far-visioned, and brave.

Deborah played various roles. She was at the same time prophetess, leader, judge, "mother" of Israel, soldier for Jehovah, and inspirer of her people. Deborah was doubtless totally unconcerned about "women's rights." Possibly she did not raise once the issue of "suffrage." She may not have had time in her busy life to debate the problem of "equality." By sheer intellectual, moral, and spiritual worth she naturally gravitated to a position of leadership. She placed great issues first and let her position take care of itself. So did Joan of Arc, as did Clara Barton and Carrie Nation and Frances Willard and many other women who have written their names into history. All of these remarkable representatives of womankind made their contributions in the realm of the moral, the social, and the spiritual. Sheer moral worth, righteousness embodied in personality, strong daring spirits, vision-filled people represent crying needs of this day. Women of today have the privilege of "carrying on," of continuing that kind of reform and social and religious regeneration which their outstanding fellow members of the race so nobly inaugurated.

No one knows how much God may be counting on the women of this generation to provide spiritual insight, moral courage, and stirring leadership in the fierce battle between the forces of evil and of righteousness. But enough certainly to give every thoughtful woman serious concern that she render a faithful and good account of her daily opportunities to register firmly on the side of right. The ways of the world, the lesser and more trifling concerns of life, are just as apt to sap the vitality and energy of womankind as of mankind. There are many indications of the need of just such a lesson as this of the prophetess and leader to remind women of the more serious and worth-while interests of life.

Deborah's work was done at a time of national crisis. This generation is facing crisis after crisis. In that long-drawn battle against drink a new crisis seems to face us with each week. Women launched the crusade. Women carried the battle to every front. Women were responsible more than any other group for writing the Eighteenth amendment into the constitution of the United States. If it is to stay there and do its work, women will have to unsheath the sword, sound anew the battle-cry, and rally to help poor weak men to meet this critical hour. No great moral reform of today can be successful without the full support and a generous leadership from women. Whatever else may be in dispute about woman's status in life, there can be no doubt about this fact. Deborah's spirit is needed badly today.—Pittsburgh Advocate.

WHAT THE CHURCH ACTUALLY IS

The church is a divine means to a divine end. Church attendance and church membership are neither of them the end. The goal is the posession of a Christlike character, co-operation with the Christ-purpose, the fulfillment of Christ's ideal for mankind. A goal like this necessitates church membership and church attendance. It cannot be attained apart from Christian worship, instruction, and fellowship. Our church seeks to maintain that point of view and to provide help for every person who is in earnest about the deeper purposes of life.—Dr. J. Stuart Holden.

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NORTH CAROLINA

SKETCH OF REV. FRANK SILER

(Continued from page 11)

At the close of his quadrennium in Asheville Dr. Siler went uncomplainingly to Statesville to build another church, although his heart was stirred with the currents of religious thought that were sweeping around him and he longed for an apportunity to spend more time in the study of the great and inspiring books that were constantly appealing to his mind. After spending two years, 1906-07, in Statesville, he left an elegant, commodious church and went to serve as presiding elder of the Charlotte district during 1908.

The district offered an opportunity for preaching and afforded relief from building and money raising, and he had the prospect of four years of splendid service before him. But his reputation as a builder and organizer had spread far, and in the fall of 1908 he was transferred to the North Georgia conference to become pastor of Wesley Memorial church, which was then in process of erection. Three laborious years, 1909-11, were spent in building up a congregation in the heart of Atlanta, and he was then sent to the quiet old town of Gainesville, where he enjoyed the year of 1912 in preaching, visiting and study.

After heroic service at St. James church, Augusta, during 1913, he began to feel the pull of his native soil so strongly that he asked to be transferred to the Western North Carolina conference. During the years 1914-16, he traveled incessantly as conference missionary secretary, securing a large amount in cash and subscriptions and effecting a substantial increase in payments on the conference collections. In 1917 Greensboro College was in the midst of a building campaign, and during that year he gave his time with characteristic ardor and success as field secretary of this institution.

The years 1918-21, including the period of the Centenary Movement, were spent on the Winston district, and during this quadrennium Dr. Siler threw himself into his work with boundless enthusiasm. He was welcomed everywhere, and the country churches especially felt the power of his appealing messages. While this sketch was being written a young preacher now serving in the Winston district remarked: "The people on my circuit say, Dr. Siler was a saint, if there ever was one."

In the face of 1921 he was put to building again, and during the years 1922-24 he guided the congregation at Hendersonville in the erection of the best house of worship west of the Blue Ridge outside of Asheville. It was during this pastorate that his love of truth and fidelity to his people were most thoroughly demonstrated. In the face of strong pressure of premillenarian views he firmly and candidly proclaimed the larger conception of the gospel as designed to save society as well as the individual, and warned his people against "that most vicious of all dualisms, joyless labor here and laborless joy hereafter."

In the meantime he had built a home at Lake Junaluska, and at the end of his third year at Hendersonville he modestly asked to be sent to the Clyde-Junaluska charge. The four years, 1925-28, crowned his active ministry with success and joy. These were happy, busy years, spent in communion with nature and fellowship with God and in companionship with the plain, sincere people of the soil, while he kept in close contact with the leading spirits of the age through personal touch at the Lake and through the best books and magazines. During his pastorate here a new site for the church near Lake Junaluska was secured, money was raised, and a beautiful new building was begun.

The first half of the year 1929 was spent happily without pastoral responsibilities. After forty strenuous crowded years he was given a breathing spell in which to review the course of events behind, calmly survey the world around him, and contemplate an unending quest with God. His heart had always been full of hope and good cheer. Life was for him a great adventure, never limited to the realm of the seen or by the brief span of years allotted to man in this world. He had never sought ecclesiastical honors, and he was not grieved by the thought that he had relinquished his place in the limelight.

April was filled with the joy of renewed companionship in the Junaluska home with most of the children and grandchildren, among them the little grandson from Tampa bearing his name and christened during the visit by his grandfather. May brought a happy visit to Georgia where many old ties were renewed. On Wesleyan College commencement Sunday he assisted in the service in which Dr. Stuart French, his old college mate and fellow pastor in Atlanta was the preacher.

In early June came the apparently sudden illness revealing a long existing heart trouble. The following months of recurring strength and weakness were met with characteristic cheer, courage, trustful resignation, and marvelous patience. He had been feeling out into the unknown through all the years, and he was ready to launch forth without fear.

On Friday night, February 21, 1930, in the home of his son,Beal Hendrix, in Tampa, Frank Siler took his departure for the heavenly home. Sixty-four years and five months could scarcely be called a ripe old age. But this man was always boyish and buoyant in soul, and if he had lived to be a hundred he would not have seemed old. On Monday, the 24th, the funeral was conducted at Lake Junaluska by the pastor, F. O. Dryman, assisted by the presiding elder, C. M. Pickens, and a brother pastor, W. L. Hutchins. W. B. Davis and A. W. Honeycutt spoke of the benefits that had come to them as laymen through the pastoral oversight of this faithful man of God. On the afternoon of the same day the body was laid to rest in the cemetery at Franklin amid scenes upon which the child had looked in wide-eyed wonder many years before.

The papers wrote appreciatively of his eloquence and power as a preacher, of his ability as an administrator, and of his capacity for inspiring boys and girls to acquire an education. Thousands recalled moments of helpful pastoral contact. No man could look into the honest, brave, kindly eyes of Frank Siler without knowing him to be a friend. One layman wrote: "With all due deference to other ministers—he seemed to me and my family to be the greatest pastor in the world." He understood the cure of sick souls, and he always knew how to help all souls grow.

Dr. Siler was delightful in companionship. Children, young people, plain folk, worldly people, saint and sinner, all felt perfectly free in his presence. His sympathy and candor invited confidence. His mind was always alert and versatile, and he eagerly welcomed discussion and conference, but he had no fondness for argument for argument's sake. Far in advance of his time, he always kept his mind open for new truth and never showed irritation or intolerance.

As a preacher Dr. Siler was earnest, interesting, fresh and vital, and he would have loved dearly to have been able to give his whole mind to maturing and uttering the great truths of religion. Early in his ministry he became aware of the reconstruction that was being carried on in theology and began to acquaint himself with the results of scientific, historical and literary study. But the church demanded his thought and energy for more practical and less congenial tasks. May we not be sure that he is now following his heart's desire, all the happier because he spent the years of this life in performing the duties that lay immediately at hand?

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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THANKS FOR RAIN

The Children's Home has this year over 200 acres planted in growing crops, this acreage being about equally divided between the Home farm and Davie county farm. One week ago today I made a visit to both farms and witnessed the discouraging sight of parched land, dried streams and withered crops. It appeared that most of our expected harvest was already gone. With such a situation facing us it was easy to pray for rain and that is what the Chlidren's Home did. This week the rains came steadily and in such abundance as to not only revive crops but also our spirits. We have reminded our heavenly Father of our grateful thanks.

MAKING HEADWAY

We are making some headway in the matter of reducing expenses at the Children's Home. Every department head, and for that matter, every employee, is co-operating in this project to the fullest extent. Our overhead expenses have already been reduced over $6,000 per year and further savings are in sight. Some things hoped for cannot be accomplished yet but will probably be arrived at in the course of time. We want the Children's Home investment to reach every possible child and to that end much effort will be expended.

But, dear friends, don't forget to remember that a family of 300 children must have food, clothing, medical attention, educational training, religious direction, an opportunity to test out impressions given them and a lot of other things; and all these things cost money. The dry weather, or something else, has dried up our stream of financial receipts, excepting the fifth Sunday offerings, which, thank goodness, are growing in number if not in amounts given. These refreshing little showers will bring the heavy showers later on, we are quite sure.

CALVARY, HIGH POINT

Our singing class, 16 strong, went over to Calvary, High Point, last Sunday afternoon for supper and an evening program in their beautiful new church. Brother E. L. Kirk, the pastor, had everything worked out so well that after refreshing meals our children faced an appreciative audience that more than filled the church, many having to stand throughout the entire program. After the close of the program we spent fully half an hour saying "goodbye" to kind friends. Brother Kirk and his good people are always good to us and we shall see that some of this goodness is returned.

MOTHER'S AID

I am pleased to present on this page the picture of a fine family which is being financed by our mother's aid fund and some supplementary help from Hawthorne Lane, Charlotte, congregation. Miss Spencer, our case worker, speaks of this happy group as "A beautiful mother's aid case," and never fails to get in touch with the good mother on each visit to Charlotte.

A YELLOW SLIP

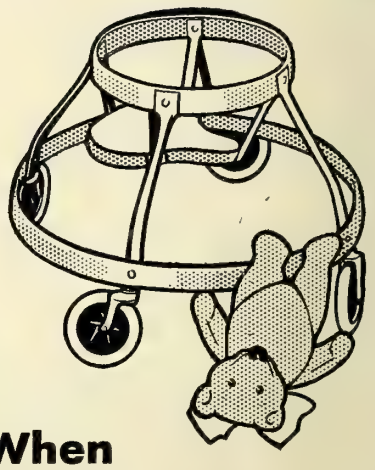
A package came to the Children's Home and when it was unwrapped a beautiful little dress and two pairs of socks fell out. With them came a little yellow slip with the following written on it: "From a class of Primary girls of Central, Spencer, N. C. The children did without ice cream for a week in order to do this. Annie Laurie Felker, teacher." Thanks, Miss Felker, and your fine Primary children.

UNCLE MOSE

Recently a form letter was sent to our pastors and Sunday school superintendents stating that I had hoped to send each one of them "The Home Chronicle," our Children's Home paper, free of charge, but that postal regulations would not allow this and at the same time provide newspaper mailing rates. Many of our friends are replying to our request for the small subscription price asked of them. Here's what Rev. W. A. Newell, better known as "Uncle Mose," says as a foot note to my letter which he returns with some names written thereon: "Pad your little old subscription list with a million Methodists who should know about the Children's Home. Use this little william to placate Uncle Sam." I'm glad we don't have but one Newell, but am powerful glad we have that one.



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Thursday of last week the Methodist Sunday school of Whitakers picnicked on the orphanage campus. It was an unusually rainy morning and only a small group came. We were glad to have them, but sorry that more could not be present.



Group of babies from the Baby Cottage.

They enjoyed the day seeing the children, grounds and buildings. I am sorry that circumstances were such that I could not be with them longer. We appreciate all that this Sunday school does for us.

* * * *

At the regular monthly meeting of the executive committee last week I presented 61 applications for admission of orphan children into our home. Three were accepted and four more conditionally. This means that the remaining 44 must he passed by and left to the cold mercy of the world. It was one of the saddest occasions I have experienced during the past fifteen and one-half years as superintendent. I am wondering if our great church is doing all it might do for the fatherless children of our state?

* * * *

The first Sunday in this month I had the opportunity to preach at Wendell at the 11 o'clock hour. In the afternoon I preached at Mt. Pleasant church, on the Bailey charge. Brother E. H. Davis and his people at Wendell were very cordial to me. I had only a short time with Brother J. C. Williams and his people. They were very considerate of me. These pastors and churches are giving me their moral and financial support. I had the pleasure of taking dinner with Mr. and Mrs. W. L. Wooten at Wendell. I was happy to know them in their home and to have fellowship with them at the noon meal.

* * * *

During the summer I am trying to visit as many country churches as possible. Larger congregations attend church in the country in the summer than other seasons. At this particular season the farmers are not quite so busy and the roads are in better condition. The second Sunday I visited Zion church, Norlina charge, at the 11 o'clock hour, and Shocco church, on the Middleburg charge, at the night hour. The singing class gave sacred concerts at these churches. Before the sacred concerts were rendered I made short talks setting forth the needs and opportunities of our home which is caring for 334 children. At the Sunday school hour I had the privilege of saying a few words to the Norlina Sunday school. I enjoyed dinner with Mr. and Mrs. H. G. Hayes and supper with Mr. and Mrs. Edward Alston. The former attend Zion church, the latter Shocco church. Brothers J. L. Midgette and P. D. Woodall were very cordial and gave me and class a warm welcome to their churches.

Miss Lily Duke and her fine class of women from Duke Memorial church, Durham, visited the Methodist Orphanage Thursday of last week. They did not come just to enjoy a little outing. A higher motive than that prompted their coming. It has been the custom of these noble women to pay our children a visit each year. On these annual visits they bring an abundance of good things to eat. On this occasion they brought all the ice cream and cake our 334 children could eat. It is a rare exception that one ever sees a happier group of children than the group that enjoyed that feast of ice cream and cake last week. Looking on were Dr. W. A. Stanbury, pastor of Duke Memorial church, Dr. M. Bradshaw, former pastor of Duke Memorial church, and our beloved pastor, Rev. P. H. Fields. We are grateful to these true friends for this kind thoughtfulness. For the next twelve months we shall be looking forward with keen interest to their coming again.

* * * *

Banks church, on the Creedmoor charge, is one of the best country churches in the North Carolina conference. For years this church has wielded a powerful influence for good in the southern part of Granville county. In its membership are many choice people. On the second Saturday in this month I attended the quarterly conference of the Creedmoor charge at this historic church. Dr. M. Badshaw was at his best and preached a really great sermon. We have had but few preachers in our conference in his class. There is a note in his preaching that touches a responsive cord in the hearts of those who have fellowship with the Father. The Raleigh district will be loath to give him up at the close of another year as presiding elder. I was happy to see many of my friends from Banks and the other three churches of the Creedmoor circuit. These friends, by their constancy and generosity, have proven their friendship. Not a month goes by that I do not receive checks from Banks, Bullocks and Creedmoor Sunday schools. For such friends I am profoundly grateful.



Baby Cottage of the Methodist Orphanage, Raleigh, N. C

THE ETERNAL CHALLENGE

(Continued from page 13)

he reached the door, however, Inchcliffe rushed to his side and held out his hand.

"Sutcliffe," he said—"Reuben, will you shake hands with me?"

Some said afterwards that among all the events that had taken place in Ben's Cross during the last few months nothing had been so striking as this. The men knew of the way in which Inchcliffe had regarded the other during many years. All men knew that it was through Edgar Inchcliffe that Reuben had been sent to Strangeways Jail in Manchester, as a blasphemer and a stirrer-up of strife. All knew that for years the poles had lain between them in everything that appertained to personal good feeling. And all knew that if Inchcliffe had denounced Sutcliffe as an atheist and blackguard, Sutcliffe had been as bitter in his denunciations of Inchcliffe.

They also remembered that, only ten days before, Reuben had confessed his attempt to murder the other because he had betrayed his sister. What wonder, then, that they looked on eagerly, breathlessly?

Would Reuben be Christian enough to accept the other's hand, and to forgive the wrong that had been done?

Thus all watched anxiously while the young workman drew himself up proudly, and for a few seconds gazed at the other in silence.

"When you do justice to my sister I'll gladly shake hands with you," he said quietly.

Edgar Inchcliffe was a proud man. For years he had held up his head as among the leaders of the district. He was sensitive to the public gaze, sensitive, too, concerning what people said about him, and as he looked round the room and saw many eager eyes upon him, he shrank from the publicity of it. Then he seemed to take a great resolution.

"Mr. Mayor," he said, "have you a private room here where my brother-in-law and I can talk together?"

"Brother-in-law!" gasped Reuben.

The words sounded like a cry of anguish.

"Yes, Mr. Inchcliffe," replied the mayor, "the mayor's parlor is empty. You are perfectly welcome to the use of it."

"Will you come this way—Reuben?"

At this, Reuben Sutcliffe staggered almost like a drunken man; then with a new light in his eyes he followed the other into the room the mayor had indicated.

"Is what you said true?" he gasped, as soon as Inchcliffe had shut the door behind him.

There was passion in his voice, and more than passion; something vibrated in his words which cannot be described.

"I have much to tell you, Reuben, which is not for public ears," replied Inchcliffe. "Yes, I have been all you have said about me. I have been your enemy for years. I have—"

"Never mind about that yet!" broke in the other fiercely. "Is what you said true?"

"Your sister Bella and I were married yesterday," replied Inchcliffe; "I am bringing her home tomorrow."

The other did not at first appear able to believe his ears. He remembered the enmity, the social barriers; remembered, too, the pride that had been one of the mainsprings of Inchcliffe's life. That was why he found it difficult to believe.

"Tell me—tell me everything!" he said hoarsely.

"That's what I want to do. I know you made your confession in Hanover Chapel—yes, I have heard all about it; I knew nothing about it at the time, but I have been told since. Well, on the night you made your confession in Hanover Chapel, Miss Muriel Redfern came to me and told me she had found Bella. At the time I did not know where she was; but Miss Redfern told me. She had gone in search of her, and had succeeded in finding her in Liverpool. She made me feel the cad I had been, the villain I was."

Then he went on to tell Reuben what Miss Redfern had said to him; what he had felt.

"Yes, yes," broke in Reuben hoarsely, "but what did you do?"

"I motored to Liverpool that same night. I felt I must. I could not help myself. For I loved Bella—yes, I did, Reuben, although I planned to sacrifice my love for my pride. I saw the truth as I had never seen it before; saw myself as a mean, paltry, despicable coward. I reached Liverpool that night and I found Bella as Miss Redfern had said. I am unworthy of her, Reuben; I never felt my unworthiness as I feel it now. She had sacrificed everything for love of me. She had believed that she would disgrace me by remaining in Ben's Cross. That's why she left. I had difficulty in persuading her to marry me," he went on; "she was afraid that she was not good enough for me, whereas she is a thousand times too good. We were married yesterday," he added a little tamely.

Reuben Sutcliffe's eyes were shining like two points of fire. Of what he was thinking—who shall say?

"I am going to Liverpool this afternoon," went on Inchcliffe, "tomorrow I am bringing her home. Won't you shake hands, Reuben?"

Reuben held out his great brawny hand and grasped the white fingers of the young manufacturer.

"Great God!" was all he could say, while his whole body shook.

When, half an hour later, Edgar Inchcliffe and Reuben Sutcliffe left the Town Hall together a great crowd had gathered outside. By this time the news had become known that the strike was practically settled. In the main the people were rejoiced beyond measure, but many of the "Reds," as they called themselves, bittterly resented it. They regarded themselves as having been betrayed.

"Sitha!" they muttered one to another. "There's Edgar Inchcliffe and Reuben Sutcliffe."

"Aye, so it is, and they are talking like brothers."

"Well, now that Edgar has married Bella Sutcliffe, they are brothers."

"I'll bet you a quid Reuben knew it all

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TRAVEL INFORMATION

Departure of Passenger Trains from Greensboro, N. C., effective January 3, 1930:

No.	For	Leave
29	Atlanta-Birmingham	12:25 a.m.
112	Raleigh Goldsboro	12:35 a.m.
31	Columbia-Augusta	2:23 a.m.
30	Washington-New York	3:45 a.m.
11	Charlotte-Atlanta	4:30 a.m.
39	Charlotte-Atlanta	6:20 a.m.
9	Winston-Salem-Charlotte	6:40 a.m.
136	Washington	7:25 a.m.
33	Atlanta-New Orleans	7:30 a.m.
1	Winston-Salem-North Wilkesboro	7:40 a.m.
18	Raleigh-Goldsboro	7:55 a.m.
37	CRESCENT LIMITED (Atlanta-New Orleans)	9:35 a.m.
36	Washington	12:05 p.m.
21	Asheville-Cincinnati	12:10 p.m.
45	Charlotte-Westminster	12:11 p.m.
16	Raleigh-Goldsboro	1:20 p.m.
46	Lynchburg-Monroe	3:35 p.m.
135	Charlotte-Atlanta	5:50 p.m.
34	Washington-New York	5:55 p.m.
22	Raleigh-Goldsboro	6:00 p.m.
35	Atlanta-Birmingham	7:22 p.m.
5	Winston-Salem	7:25 p.m.
38	CRESCENT LIMITED (Washington-New York)	9:50 p.m.
12	Richmond-Norfolk	9:53 p.m.
32	Washington-New York	11:00 p.m.
7	Winston-Salem	11:05 p.m.
40	Washington-New York	11:25 p.m.

Through Pullman Sleeping Cars to various points without change and reservations arranged to any place.

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Greensboro, N. C.

the time. That's why he played that religious trick."

"Nay, Reuben is noan that sort. Why should he do it?"

"I tell you he's sold the pass. He's done us in, damn him."

Muttered cries and threats were heard on all hands. Much as the sober element of the town might rejoice at what had taken place, the Bolshevists would rather have turned Ben's Cross into a hell than to concede a single point.

"Traitor!" they shouted after him. "Turncoat!"

Evidently Reuben heard the words, for, stopping in the street, he shook with Edgar Inchcliffe and walked toward the groups of men.

"Sitha!" they exclaimed as they watched him; "fancy Reuben shaking hands with Edgar a fortnight agone! He'll be hand in glove wi't' maisters now."

"Nay, he'll be one of the maiters hisself. He knows which side his bread is buttered, and he's done us in."

Reuben came close to where the men had gathered and stood fearlessly before them.

"Good morning, comrades," he said quietly.

"No, we're noan comrades of thine now, Reuben."

"You have heard the strike is over," he went on; "we have got a fair settlement; we shall have good wages and Ben's Cross will prosper once more."

"Thou'st sold the pass, Reuben," some one shouted. "Thou'st turned blackleg, thou'st betrayed thy old friends."

"No," replied Reuben, "I have done what's best for everybody."

"To hell with that!" was the retort. "Thou'st made up with thy new relation; thou'st joined the gang of blood-suckers, and thou'st deserted those who 'ave stood by thee through thick and thin."

"No," replied Reuben quietly, "I haven't done that and I never shall. Surely," he added, "you will be glad to go to work again?"

"What! work to make money for that gang of thieves! We shall do nowt ut soart. I tell thee I'd have seen every employer i' hell afore I had given away an inch."

"But, chaps—"

"We want noan of your soft sawder. Oh, we know what's going on. You may make money out of it, but we'll pay you out. As sur as you have done the dirty on us you'll be sorry for it."

Reuben saw that he could do no good by remaining any longer, and in spite of the better feeling that had come to the town, he walked somewhat sadly away. He had hoped that he would carry the extremists with him, but he saw his mistake; old evil forces still remained, and black rage filled many hearts.

"But I have done what's right," he said to himself, as with a bright light in his eyes he walked towards his little house. "Besides, God lives."

A little later he reached his cottage and went towards Nellie with outstretched hands.

"Have you heard the news?" he cried.

"Aye, Reuben, I have heard the strike is over, and I am proud of you."

"But have you heard about Bella?"

"Bella!" cried the girl. "No, I have not heard a word! What is it?"

"She's found," and there was a quiver of joy in his voice; "better than that, we can hold up our heads again. Bella was married to Edgar Inchcliffe yesterday morning. He's bringing her home tomorrow."

"Reuben! Reuben!" gasped the girl.

"It's true," replied Reuben. "Edgar Inchcliffe told me so with his own lips not an hour ago."

"Oh, Reuben, it's too good to be true! You are sure it's right?"

"Aye, I'm sure."

"What made him do it, I wonder?"

And there was infinite joy in the girl's eyes.

"God," replied Reuben Sutcliffe.

Early the next morning the buzzers, or, as the people called them, "the hooters," were heard all over Ben's Cross summoning the people to work, while smoke was belching forth from hundreds of mill chimneys. On every hand there were signs of activity and life. The strike, with all the misery it had entailed, all the bitterness it had carried in its train, was over. More than three-fourths of the town rejoiced with a joy that was beyond words, while thousands in discussing the matter declared that what arguments and threats had failed to do Jesus Christ had accomplished; that by the creation of a spirit of brotherliness and goodwill the old dark days had come to an end.

"I wonder what'll happen to Reuben Sutcliffe," many asked. "Will he go to church and will he be hand in glove with the employers?"

"Aye, if he does—"

"To hell with Reuben Sutcliffe!" muttered many darkly. "But for him—"

At midnight on the following Thursday evening, after the second meeting had been held in the Town Hall Council Chamber, a police constable in passing Reuben Sutcliffe's house saw the form of a man lying on the causeway outside his gate.

"It will be some drunk," reflected the policeman, throwing the light of his lantern on the inanimate form.

"By gum, it's Reuben Sutcliffe!" he exclaimed. Surely he can't be drunk."

A few seconds later there was a look of horror on the man's face. He saw the blood that had been bespattered on the causeway stones, saw the pale, lifeless face of the man who had meant so much to the town.

"He's dead!" he exclaimed again. "Murdered!"

(Continued next week)

"Henry, I wish you had better manners. I noticed you dusted the chair at Mrs. Bink's before you sat down, and her little son was watching you."

"Yes, and I was watching him, too. I'm too old a fish to be caught on a bent pin."—New Outlook.



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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

July
Person, Oak Grove, a.m. 26
Rougemont, New Bethel, a.m. 27
E. Roxboro and Jalong, p.m. 27
August
Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

July
Hemp, Smyrna 26-27
Erwin, Black's, night 27
August
Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September
Ocracoke-Portsmouth, Ocracoke, night 5-6
Morehead City, 11 7
Beaufort, night 7
Hookerton, Rainbow, 11 13
Dedication Arapahoe Church, 11 14
Oriental, Oriental, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28
October
Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Straits-Harlowe, Harlowe, 11 11-12
New Bern, Centenary, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26
November
Riverside-Bridgeton, Beech Grove, night 2
Pamlico, Vandemere, 11 9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
THIRD ROUND

July
Lucama Ct., Lucama, 11 27
Kenly Ct., Kenly, 3... 27

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

July
Swan Quarter, Soule's, 11 20
Pantego-Belhaven, Belhaven, 8 20
Mattamuskeet, Bethany, 11 19
Rocky Mount, First Church, 11 27
Rocky Mount Ct., 8 27
Rocky Mount Ct., 3 on Saturday 26
August
Farmville, 11 3
Ayden, 8 3
Robersonville, Arthur, 11 17

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

July
August
Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

July
Faison-Warsaw, Goshen, 10:30 24
Jacks-Richlands, Haw Branch, 10:30 25
Maysville, Pollocksville, 11 27
Swansboro, Midway, 3 27
Burgaw, Trinity (Porter), 3 27
August
Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
THIRD ROUND

July
Unionville, Union Grove, 11 27
Ansonville, Wightman, 3 27

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

July
West End, Gastonia, 11 27
Mount Holly, 8 27
August
Dallas, 11 3
Bessemer City, Concord, 3 3
Smyre, Gastonia, 8 3
Rock Springs Camp Meeting 5-10
Lowesville, Salem, 11 16-17
Lowell, Lowell, 8 17
Bellwood, St. Peters, 11 23-24
Bradley Memorial, Gastonia, 8 24
Crouse Ct., Crouse, 11 30-31
Trinity, Gastonia, 8 31
September
Stanley, Iron, 11 7
Park St., Belmont and Ebenezer, 7:30 7
Polkville, Casar, 11 13-14
Maylo, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28
Ootober
Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26
November
West End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

July
Glenwood, Glenwood, 11 27
Randolph, Hopewell, 3 27
Wesley Memorial, Wesley Memorial, night 27
August
West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

July
Elk Park, Banner Elk, 11 27
Marion, First church, night 27
August
Cliffside, 11, Q. C., 2 3
Spindale, night 3
Burnsville, 11 10
Micaville, Celo, 3 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

July
Draper, 11 27
Spray, night 27
August
Danbury, Davis Chapel, 11 and 2 2
Madison, 11 3
DAN RIVER ZONE MEETING, Madison, 10 4
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31
September
YADKIN RIVER ZONE MEETING, Elkin, 10.... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10....22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28
October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5
JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
THIRD ROUND

July
Harmony, 11 27
Landis, Shiloh, 3 27
Kannapolis, night 27
North Main, night 30
August
Woodleaf, South River, 11 3

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

July
Statesville Ct., Bethlehem, 11 27
Statesville, Broad, night 27
August
Olin, 11 3
Troutman, night 3
Newton, 11 10
Maiden, night 10
Lenoir Ct., Littlejohn's, 3 16
Hudson, Whitnell, 11 17
Lenoir Ct., Colliers, 3 17
Balls Creek camp meeting 20-25
Taylorsville, night 24
September
Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M.... 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28
October
Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26
November
Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
THIRD ROUND

July
Canton, 11 27
Waynesville, night 27
District conference at Canton June 26-27.

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August
Davie, Liberty, 11 9
Forsyth, Mt. Tabor, 11 10
Burkhead, 8 10
Erlanger, 11 17
Linwood, 3 17
Green Street, 8 17
Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31
September
Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21

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CAMPING ALONG BROADWAY

(Continued from page 18)

line-up twenty-five states running from California to Maine were represented; one foreign country, Canada. In the denominational side we find seventeen denominations represented, but the only way you could get this information was at the registration office, for no one discussed his church affiliation. In the first week of the conference the Methodists led, but the registration climbed until the Presbyterians finally led and Methodists came second. In the list of universities and seminaries forty-six were represented. And from it one can clearly see many phases of church life and Christian activity—from various points and angles of service.

Tar Heels in the Conference

There were six Tar Heels in the conference, but not all Methodists. They are as follows: Rev. and Mrs. M. L. Bates of the Disciples church, Kinston; Rev. A. P. Ratledge, pastor Methodist church at Weaverville; Rev. Dwight R. Ware, Methodist church, Lenoir; Rev. J. Frank Armstrong, Asheville, and the writer of this article. The Rev. T. A. Sikes of Roxboro and Prof. J. T. Jerome of Goldsboro were seen in New York but were not registered in this conference.

A Sunday in New York

I have saved the best until the last on purpose. This because I can never forget Sunday, June 29, 1930. No doubt it was a red letter day for many of the men who do not have the privilege of a trip to New York often, and it was a busy day, too—at least it certainly was with this writer. Eight a. m., a communion service in the seminary chapel—40 minutes here; 8:30, Sunday school, in a small chapel of the German Lutheran church, one hour; 11 a. m., preaching, with Dr. Harry Emerson Fosdick, whose church is now near completion on Riverside Drive; 2 p. m., with the studios of the National Broadcasting Company on Fifth Avenue—an hour and a half looking at everything to be seen; 4 p. m., service on the fifteenth floor of the N. B. C. building with Dr. Ralph S. Sockman, who now has the Cadman hour for 20 weeks; he is pastor of Madison Avenue Methodist church and a wonderful speaker. At 8 p. m. came the high spot of the day, for a bunch of us listened to the "final farewell message" of Dr. Chas. E. Jefferson at the Broadway Tabernacle. This was climactic in two ways: First, the brilliance of the man, and simplicity of his message was captivating—but one completely forgot all that, and at once became lost in the spiritual atmosphere of his message. Words simply fail you in any kind of attempt to describe that final service. How I wish I could live under the influence of the ministry of a man like Jefferson! I had heard him before, but it was not a message at all compared with this. But now I'm off Broadway with all its noise and interests, jockeying back to the family and home. J. Vincent Knight.

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IN MEMORIAM

BRAFFORD—William M. Brafford at the age of 77 years was buried at Providence Methodist church June 21, 1930. He left the following living children: W. L. Brafford, Mt. Vernon Springs; M. C. Brafford, Yanceyville; Mrs. Hicks of Bear Creek; Mrs. Floyd Hart Mt. Vernon Springs; Mrs. Addie Gilliland of Seagrove. He left 25 grandchildren and three great-grandchildren. He was one of the pioneer members of Providence church, faithful to the end. We shall cherish his memory. May God bless and comfort those who miss him most.

J. W. Bradley, Pastor.

HUTTO—Following an operation and several days of illness Miss Daisy Dell Hutto of Rocky Mount passed away June 20, 1930, at the age of 19. She was born in Orangeburg, S. C., and joined the Methodist church in that section at approximately eight years of age. She transferred her membership to Clark Street church in March, 1929. There are surviving her, her father, Mr. F. W. Hutto; three sisters, Mrs. G. E. Josey, Mrs. D. H. Morris, Mrs. J. H. Patton; three brothers, Messrs. I. R., F. L., and R. V. Hutto. May our Father comfort the bereaved. J. O. Long.

MAY—On March 8, 1930, Hackney M. May of Youngsville passed to his eternal reward. He was born on October 18, 1885. He leaves behind to mourn his loss his devoted wife, Mrs. Elsie Morris May, to whom he was married in 1913. Other near relatives who survive him are his father and mother, Mr. and Mrs. C. B. May, and two brothers, D. B. and W. N. May. Brother May professed faith in Christ in 1928 and immediately thereafter he united with the Youngsville Methodist Episcopal Church, South, to which he remained faithful to the end.

R. R. Branton, Pastor.

HUGHES — Mrs. Luna Compton Hughes was born at Cedar Grove February 25, 1895, and fell asleep in Jesus May 26, 1930. She was converted when a child and joined Cedar Grove Methodist church. She loved the church and was faithful in attendance and its upkeep. Her beautiful life won for her the love and esteem of all who knew her. Several years ago she married Brother Sam Hughes of Hillsboro where they spent their happy married life. She is survived by her husband and infant son, also her parents, brothers, a sister and a host of loved ones. Farewell, Luna, till we meet you in heaven.

F. A. Lupton, Pastor.

THOMPSON—The subject of this sketch, Mrs. Mary Buie Thompson, was born in Prattville, Ala., November 13, 1848, and died May 14, 1930, at the home of her daughter, Mrs. Archie McLauchlin, Gastonia, N. C.

She was laid to rest beside her loved ones who had preceded her to the grave, in Cross Creek cemetery, Fayetteville, N. C. The beautiful flowers in lavish profusion paid a tribute of love from her many friends. Dr. N. H. D. Wilson, pastor of Hay Street Methodist church, conducted the burial services, reading at the conclusion Sister Thompson's favorite poem, "Sunset and Evening Star."

In young childhood she professed faith in Christ and joined St. Andrews' Methodist church near Fayetteville. On July 11, 1882, she was married to the late Rev. J. E. Thompson of the North Carolina conference, who died in 1913. Much of her time since her husband's death she made her home with her son, Mr. A. L. Thompson, then of Fayetteville, and for 11 years she was a member of the Hay Street Methodist church..

Sister Thompson was of a quiet disposition, unassuming in her piety, but showed she had given the Lord her heart and during her long feebleness she serenely looked forward to meeting him in peace. The Bible was her constant companion. The study of God's word was her chief joy and pleasure. Her greatest desire was to be ready when he called.

"For, though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Thus reads the life story of a faithful itinerant's wife who has gone to rest with her loved ones in glory.

J. D. Bundy.

SNOW—Jordan Hall Snow was born April 10, 1829, and died June 28, 1930, aged 101 years, two months and 18 days. Brother Snow married Laura J. Williams October 21, 1869. To this union were born ten children; nine of them survive. Also he is survived by 31 grandchildren and ten great-grandchildren. Early in life he joined the M. E. Church, South, at Rockford and has remained a consistent Christian. He fought in the Civil War under Generals Jackson and Johnson. His secret of life was: "I have behaved myself." The funeral services were conducted at Rockford by his pastor, assisted by Revs. George and L. W. Burrus, L. B. Abernethy and W. B. Thompson, where was gathered a multitude of people. Elmer Simpson.

ANGEL—Samuel N. Angel was born July 23, 1877. Early in life Mr. Angel professed faith in Christ and united with the Methodist Spiscopal Church, South. He proved his faith by his life and his loyalty to his church was unwavering. He was spoken of by those who knew him as a Christian gentleman. On March 3, 1903, this Christian gentleman was united in matrimony to Miss Elizabeth Guffey and to this union were born eight children to bless the home. One of the children preceded its father to its reward. After several months of severe affliction, although endured patiently, Mr. Angel bid adieu to his companion and seven children on June 25, 1930, and peacefully passed through the valley of the shadow of death to be forever with God. In the presence of a host of relatives and friends, just as the sun was hiding its face behind the western hills, we deposited his body of clay in mother earth at Clark's Chapel cemetery, Franklin circuit. H. C. Freeman, Pastor.

CASHION—Mr. Henry Coleman (Colie) Cashion was born of the flesh on August 27, 1876, born of the spirit August 22, 1914. That which is born of the flesh will die; but that which is born of the Spirit will live forever. He united with the Hill's Chapel Methodist church at Lowesville. In 1920 he moved his membership to Lincolnton church, then in 1927 he moved to Goodsonville Methodist church, where he remained a member until death.

On April 28, 1914, he was married to Miss Margaret Lou Boggs of Cleveland county, who survives him in the happy consciousness of having done what she could to fill his last days with quietness and comfort. To this happy union were born three children, Evelyn Marguerite, H. C. Jr., and Walter Boggs Cashion, all of Goodsonville.

Besides his wife and three children he is survived by his aged father, Mr. W. L. Cashion of Denver, who is an old Confederate soldier. The following brothers and sisters also survive: Messrs. H. A. Cashion, Cornelius; C. D. Cashion, Denver; W. G. Cashion, Mt. Holly; Mrs. Lee Abernethy, Triangle, and Mrs. John W. Sherrill of Davidson, besides a host of otther relatives and friends who mourn their loss.

He passed to his reward March 1, 1930. His death came after a period of long illness in which everything known to medical science was done to restore him back to health and strength. Uncle Colie's going was not sudden, for he had been a great sufferer for six months; but he endured the pain with great patience. You never heard him complain. His answer was, "I am feeling pretty good." His home and his heart were always open to anyone who visited him and his family, and their company was acknowledged with great cheer. He apperciated everything that was done, the little things as well as the big.

He had a large circle of friends whom he loved and who loved him because of his gentle disposition and exalted character. There is an empty place in the home, a vacant place in the business world, and a loneliness in our hearts. Uncle Colie said a few months before his death, "I am happy and ready to die but hate to leave my family." We can't understand, but God knows best.

He was a member of the Woodmen of the World. Having joined the Lowesville camp he later transferred to the Lincolnton camp.

The funeral services were conducted Monday at 11 o'clock from the Goodsonville Methodist church by his pastor, Rev. J. W. Combs, and interment made in Hollybrook cemetery.

The active pallbearers were Messrs. G. B. Goodson, C. L. Goodson, Francis Brotherton, S. R. Warlick, W. O. Johnson and Luther Lineberger. The honorary pallbearers were Dr. J. R. Gamble, Dr. B. C. Taylor, Dr. J. F. Gamble, Messrs. W. A. Lockman, Noah Cline, John Williamson, R. O. Kincaid and R. F. Beal.

The following women of Mrs. Cashion's Sunday school class were in charge of the flowers: Mesdames E. F. Lippe, G. B. Goodson, J. G. Buckhannon, I. M. Lowe, D. N. Crenshaw, J. L. Clippard, C. R. Hartman, J. P. Davis, J. W. Combs and Miss Leona Williamson; also Mesdames W. A. Ruby, Lilly and Cauble, members of the Woodman circle of which Mrs. Cashion is a member.

A large gathering of sorrowing friends attended the last sad rites and he was laid to rest beneath a wealth of flowers.

His niece, Elizabeth Boggs.

RESOLUTIONS OF RESPECT

Resolutions adopted by the Ladies' Aid Society of the McAdenville Methodist church upon the death of our beloved friend and loyal member, Mrs. W. P. McAteer, whose sad death came to us as such a great shock.

Whereas God in his wisdom has seen fit to remove from our midst our faithful and loyal member and worker, be it resolved:

First, That we deeply mourn our irreparable loss. We shall miss her kind and loving face and faithful hand.

Second, That her faithful attendance to the duties of the church she loved so well, as long as she was able, and her pure Christian character will ever be a blessing to our church and aid society. She was a loving and faithful wife, mother, grandmother, sister, and a good neighbor and friend to all, moving along in her true, quiet and lovable way.

Third, That we extend to the bereaved family our heartfelt sympathy, assuring them of our love and prayers, and may our dear heavenly Father watch over and comfort them in this great loss.

Fourth, That a page in our minutes be inscribed to her memory, a copy sent to the North Carolina Christian Advocate, a copy to the daily paper and a copy sent to the family.

Mrs. Walter Roberts,
Miss Mary Grace Ray,
Mrs. George Brymer,
Mrs. George K. Tate.

NORTH CAROLINA CHRISTIAN ADVOCATE

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A Summer Creed

I BELIEVE in the flowers and their glorious indifference to the changes of the morrow.

I believe in the birds and their implicit trust in the loving Providence that feeds them.

I believe in the prayer-chanting brooks, as they murmur a sweet hope of finding the far distant sea to which they patiently run.

I believe in the whispering winds, for they teach me to listen to the still small voice within my feverish soul.

I believe in the vagrant clouds, as they remind me that life, like a summer day, must have some darkness to reveal its hidden meaning.

I believe in the soft-speaking rains accented with warm tears, telling me that nothing will grow save as it is fertilized with tears.

I believe in the golden hush of the sunsets, reflecting a momentary glory of that great world beyond my little horizon.

I believe in the soft-falling dew, revealing the infinite spring of living waters for everything parched and withered.

I believe in the holiness of twilight, as it gives me sense of the presence of God, and I know I am not alone.

And whatever else I believe is enshrined in those abiding feelings that lie too deep for words.

—W .W. Argow.

SPIRITUAL LIFE CONFERENCE AT LAKE JUNALUSKA, AUGUST 21-28, 1930

By Rev. Ralph E. Nollner.

When the ownership of the Southern Assembly was transferred on December 3, 1929, by the stockholders of the former comporation to trustees elected by annual conferences east of the Mississippi river, it was the thought of the mangement and board of control that the coming of the assembly under control of the church should be celebrated by a meeting in which the spiritual mission of our church should be emphasized; and that the newly organized body, now known as the Lake Junaluska Methodist Assembly, should affirm its purpose to serve all the interests of our Methodism.

Accordingly, plans were made to hold here during the summer of 1930 a Spiritual Life conference. These plans were submitted to the special committee of the general conference on Spiritual Life, and have been approved by representative leaders of the church.

The fact that the general conference laid emphasis on a spiritual advance as the major task of the church for the 1930-34 quadrennium, and created a Spiritual Life Commission to devise ways and means for achieving the spiritual goals set by the general conference, makes it especially fitting that the assembly's first season as a recognized and duly constituted agency of the church should have here a great meeting in which the church's need for an evangelistic viewpoint shall be the dominant theme.

August 21-28 has been set as the date for this meeting, and some of the choicest leaders in our own and other denominations have agreed to fill places on the program.

It is desirable that the meeting shall in every way be representative of the territory served by the Lake Junaluska Assembly. At least one layman and one preacher from every charge is the minimum of our expectations. But no limit will be placed upon attendance. In this initial season of our church-controlled Junaluska Methodist Assembly, it is eminently proper that those who have borne so brave a part in saving this institution to the church shall be present and take part in plans for making it increasingly useful to God and humanity.

The program cannot fail to satisfy. The topics and the speakers will bring information, inspiration, and a larger view of Methodism's responsibility for the salvation of the world. Among those who have agreed to deliver inspirational addresses are: Dr. Chas. E. Jefferson, pastor of Broadway Tabernacle, New York City; Dr. J. R. Sizoo, pastor of New York Avenue Presbyterian church in Washington, D. C.; Bishop W. N. Ainsworth, whose last episcopal district was in the Orient, now resident Methodist bishop at Birmingham, Ala.; Dr. Bob Jones, evangelist of Montgomery, Ala.; Dr. M. E. Dodd, pastor First Baptist church, Shreveport, Louisiana; Dr. W. F. Quillian, former president of Wesleyan College, Macon, Ga., general secretary-elect of the board of Christian education with headquarters at Nashville, Tenn.; Dr. R. L. Russell, pastor Druid Hills Methodist church, Atlanta, Ga.; Dr. F. S. Hickman, professor of psychology of religion and homiletics, Duke University; Dr. J. Lloyd Decell, presiding elder of the Brookhaven district, Mississippi conference.

Program topics include themes appropriate to the nineteenth hundredth Pentecostal anniversary, and include such themes as "Ths Need of a World Awakening," "The Prayer Life," "The Instrument by Which We Secure a World Awakening," "The Type of Evangelism Needed for This Age,""Personal Consecration,""Church Organization for Evangelism," "The Evangelistic Passion," "The Baptism of the Spirit," "The First Pentecost," "A New Pentecost," "Winning Men to Christ," "The Dynamic Power for Today's Need," "Redeeming Passion," "Evangelism in My Life's Pastorate," and "The Gospel Meeting the Demands of the Day."

Remember the date, August 21-28, when mountain and lake will be in the full glow of their beauty. And the place—Lake Junaluska Methodist Assembly, property of the Methodist Episcopal Church, South.

HEAT DOES NOT STOP ADVOCATE CAMPAIGN

J. L. Smth

The heat may have been an hundred or more the last few weeks down in old Perquimans, but that did not stop J. L. Smith. He sends in his quota for that big charge and rejoiced in the deed. A man who can get new readers for the Advocate during such dog days as these have been can do almost anything that is really worth while.

R. L. Bass

Whittier is now on the roll. Rev. R. L. Bass said it had to be done and so it was without much effort. The Waynesville district that includes Murphy and the Elizabeth City district that embraces Manteo are running neck and neck for the 100 per cent goal. Perquimans and Whittier are this week added.

O. L. Robinson

Saluda-Tryon has been put on the roll by O. L. Robinson. Brother Robinson is caring for the interests of Methodism in these resort communities—Saluda on the crest of the Blue Ridge and Tryon on the sun-kissed slopes where grow the most luscious grapes in the world.

S. M. Needham

Davidson circuit with only four churches is one of the big charges of the conference and S. M. Needham is giving a good account of himself on that important charge in one of the choice sections of Davidson county. That charge goes to the honor roll as it did last year.

THE ADVOCATE AND MISSIONARY VOICE

We note that many of the missionary societies are appointing a Voice-Advocate agent to look after the circulation of the Missionary Voice and the North Carolina Christian Advocate in their churches. This is very fine. Both these papers should have wide circulation in all our churches. The Voice is one of the best missionary papers in all the land; the Advocate holds a similar place among the Advocates. The woman's pages in the Advocate are necessary to every woman in the missionary society; the same can be said of the Voice. No finer work can be done by our missionary women than the general circulation of these two papers. Were they to give themselves to this for five years they would revolutionize the Methodist church in North Carolina. About the most important woman in a missionary society is the one who circulates the literature. The growth of intelligence means an increase in giving and an enlarged interest in all the nations.

We hope that every woman's missionary society in both conferences will elect a Voice-Advocate agent full of zeal and good works.

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Volume 75 GREENSBORO, N. C., THURSDAY, JULY 31, 1930 Number 31

Worthy of all praise are those devoted women who never let up in their work for missions. On a recent Sunday, when the announcements were being made for the general cessation of church activities during August one came of a different order. In this the call was made for all the children of junior grade to meet for mission study. The seeds were being sown in the hearts of the children—the harvest will be gathered later.

Etude Music Magazine has found by popular vote that the three favorite hymns of the American people are "Abide With Me," "Nearer My God to Thee," "Lead Kindly Light." These are not hymns associated with holy days or church festival, or Christian doctrine. They are simply expressions of the human spirit's fellowship with the Eternal Spirit and the consolation and help derived therefrom. If sermons were upon the same theme it would increase the value of many of them.

Are you planning to get off to college this fall? If so you have 250,000 other young people in this country, according to the statistician, preparing to become your companions in this great adventure. You should in these eventful days of planning make ready for the four years that are just ahead. What are you going to take with you? This is a very important question. Are you going with a big bundle of high purposes and unlimited supply of pluck? Are you prepared in spirit for an unusual amount of hard work? If so let all the neighbors send you off with a shout. But if you are without fixed plans and purposes and devoid of dreams that hang a halo about every difficult task, stop right now and get you a job near home, or if you expect to become a loafer do not choose a college campus for your loafing ground. Your success will not depend as much upon the college you choose, though this is important, as it will upon what you pack—not in your trunk—but in your head and heart.

Bishop Edwin H. Hughes spoke at the opening of the New Room, Bristol, England. In this same building, 1771, Francis Asbury offered himself for work in America. Bishop Hughes took advantage of this occasion to speak of the wonderful work of Asbury in America. Towards the close of his address, with passionate emphasis, the bishop cried: "Men talk of the Nordic race and our Anglo-Saxon blood. It is not our Anglo-Saxon blood that has made us what we are; it is the blood of Jesus; and if ever the white races go back on him and the yellow races turn to him, then the future is with the yellow races. Asbury set out for America with £10, a suit of clothes and God, and right through the years that followed he had no capital to draw upon but God."

In 1771 John Wesley held a Methodist conference composed of 53 preachers in a small room in the city of Bristol, England. At this conference a call was made for a volunteer to go to America. A young harness maker, twenty-six years of age and an applicant for admission into the conference, said that he would go. He was accepted, though inexperienced and of limited education. His name was Francis Asbury. Thirteen years later a conference was held in Baltimore composed of sixty preachers; most of them mere boys in the ministry. At that conference, "The Christmas Conference," Francis Asbury was elected bishop of the newly organized church and became the father of American Methodism as truly as George Washington became "the father of his country." It is well for us to keep in mind that American Methodism is in a striking sense a tale of two conferences—the one in 1771 of 53 members in Bristol, and the one in 1784 of 60 members in Baltimore. At Bristol, Asbury was the boy preacher; at Baltimore he was made a bishop. But without him neither conference would have become memorable. In the approaching sesqui-centennial celebration these two conferences should figure large.

Signs and Questions

The demands for signs and the putting of questions met Jesus at every turn. That generation sought after signs and insisted upon material manifestations to authenticate the divinity of this marvelous teacher. He did not gratify their demands for signs and wonders; neither did he answer them as they could have wished. Jesus came to show them God and to disclose to them the way to God, but he chose a method not in keeping with that which they expected. Instead of finding God in outward manifestations in earth or sky, he threw them back upon themselves by the answers given in reply to their questionings.

The chief priests and elders and scribes asked, "By what authority doest thou these things?" He at once threw them back upon themselves by asking about the authority of John's baptism. A certain lawyer put to him this question, "What shall I do to inherit eternal life?" Jesus at once replied by leading him to make enquiry of his own knowledge of the way of salvation. The fine young man, whom Jesus loved at first sight, came with a similar enquiry. Jesus at once set him to testing out the deepest depths of his own soul by finding that which had first place with him.

Jesus always answered the demands for outward show by turning men's thoughts to the inner recesses where God makes himself known. Better than signs and wonders are inner experiences in the realm of heart and conscience. Peter says, Where are you going? Thomas asks, How can we know the way? Phillip demands, Show us God. In each case Jesus sets the enquirer to testing out his own deepest and most intimate experiences—there to find the answer sought.

The world is slow to get away from the demands for signs and requests for dogmatic replies to the questionings of the anxious. Even the church and the religious leaders generally are slow to find God in the deeper depths as disclosed by the Son of Man, the Son of God.

The Man Without a Vacation

Oftentimes we commiserate the man without a vacation; we are always genuinely sorry for the man without a job. These times he is to be especially pitied because of the few opportunities for him to find employment. Then, too, there is no such a passport to contentment as work. The man who can greet the morning with a smile and go to his task with a song, feeling that he has a worth while job that is both gainful and helpful to others need not envy a king.

But how about the man who never knows a let-up? Every one should be able to get away from his task for some little time that he may return with new zest and renewed energy to take up the work, fresh and unafraid. Such do not belong to that class of idlers who try to relieve their discontent, indulge their love of ease, and minister to their own self-indulgence as they run from place to place on the coast and in the mountains, forgetful of the multitudes who toil on without a holiday. This class of unemployed living at the expense of others' toil, generate discontent and foster the spirit of communism.

Fortunate are they who can know a holiday, especially if they know how to use it to fine advantage. Such can return with fresh enthusiasm to take their places with the multitudes who toil. Heaven's blessings abide in double fullness upon those who can never know a holiday; upon those who in the humble homes, through summer's heat and winter's cold, must toil on to keep the wolf from the door. Fortunate are such if they know the Carpenter of Nazareth.

Repeal of Eighteenth Amendment

Mark Sullivan has in concise terms stated the possibility of the repeal of the much discussed amendment to the constitution of the United States. This well known newspaper correspondent says:

"Let us put it this way: The drys in order to get into the constitution had to win thirty-six states. Now the drys in order to stay in the constitution need only hold thirteen states. That is the drys need only to hold the wets down to thirty-five. The drys have their thirteen states. They have twice their thirteen states. They have close to three times their thirteen states."

Any average American citizen clearly understands this fact. So when a politician appears before a wet constituency urging repeal, that man is only talking buncombe in order to get wet votes. The amendment that prohibits the legal sale of alcoholic liquors will go out of the constitution when the amendment that gives women the right to vote goes out, and not before.

Friendship Better Than Battleships

The big navy men are planning to use one billion dollars the next six years in bringing the American navy on a parity with the British. This is possible under the agreements of the London conference. But what is the use? America has no need for a navy equal to that of Great Britain. The way of England is on the sea; the way of America is on the land. We can live on this continent; England must get her supplies from the ends of the earth.

In this day, when the heart of America is longing for peace and millions are looking for disarmament, would it not be the part of wisdom for us to pursue such a course as to still further win the abiding friendship of Great Britain by allowing parity to remain one of paper rather than to spend a billion dollars to build cruisers that we do not need? The friendship and good will of England gives us greater security than eight inch guns can possibly do. Navy men may dispute over the relative value of six inch and eight inch guns, but the two great English speaking peoples know that their strength lies in friendship and unity of purpose rather than in fleets that meet the measurements of expert gunners. The naked soul of man plays a part in the victories of the world as well as does the weight of guns.

Millions of our land will respond to the words of President Hoover as he signed the treaty:

"With the ratification by the other governments, the treaty will translate an emotion deep in the hearts of millions of men and women into a practical fact to government and international relations.

"It will renew again the faith of the world in the moral forces of good will and patient negotiation as against the blind forces of suspicion and competitive armament.

"It will secure the full defense of the United States.

"It will mark the further long step toward lifting the burden of militarism from the backs of mankind and to speed the march forward of world peace.

"It will lay the foundations upon which further constructive reduction in world arms may be accomplished in the future.

"We should by this act of willingness to join with others in limiting armament, have dismissed from the mind of the world any notion that the United States entertain ideas of aggression, imperial power, or exploitation of foreign lands."

The Family Reunion

Within the last few years family reunions in North Carolina are being held in great numbers. These gatherings are most valuable and full of delightful possibilities whenever careful preparation is made for these gatherings. Aside from the social festivities, valuable facts are gathered and the sense of family unity is fostered. This is much needed. Our pioneer life, with the members of the family scattered everywhere, has resulted in our people knowing little of their ancestry.

Many of our families run back for more than 200 years. It is well to learn something of the part played by our own forbears in the building of this nation. Some of them we would gladly forget; but in almost every family are the doings of men and women which should become an inspiration to the generations following.

It is said by those who have been appointed to gather the facts that some of the boys in the World War did not even know what was their mother's maiden name. Such disregard of those who have gone before is shameful. A little more pride of family would remedy this. Had we been more careful in the past many would have an easier time in qualifying for membership in the D. A. R.

Let the family reunion be used for enriching our family heritage as well as for delightful social fellowship.

The Modern Village Blacksmith

The village blacksmith of former generations was a picturesque figure amid bellows and forge and anvil with the sweaty lines across his soot-covered face as hardened muscles all day long wielded the heavy hammers. But the anvil, the hammer, the bellows and the neighborhood gossips who frequented these social as well as industrial centers of the community are but memories of an almost forgotten day. This is a new age with a new shop.

We let the Chicago Daily News tell of the modern smithy:

Under the spreading petrol pump
The village blacksmith stands,
And passes out hot dogs and pop
With his brawny hands.
And the big fat roll he takes in change
Bursts all his rubber bands.

Over and over again comes to newspaper men the old query, What is news? The paragrapher of the Greensboro Daily News submits this pertinent observation: "The real news item will break when the Senate lobbying committee sends Bishop Cannon a wedding present."

People and Things

"Announcing the birth of a son on June 25, 1930. Weight eight pounds and two ounces; name, James Otho. Rev. and Mrs. J. R. Regan."

Rev. E. C. Sell, Wilmington, N. C., has been critically ill in a local hospital for some weeks. We are glad to note that he has recovered sufficiently to return home. He is still very weak, but is slowly improving.

Rev. A. Max Brandon last Thursday night closed a meeting at Union Chapel, Stanly county, that resulted in 44 conversions and ten accessions to the Methodist church. The others went elsewhere. It is reported to have been a very great revival.

"Rev. R. C. Goforth and 30 Boy Scouts from Mocksville returned last week from an enjoyable mountain trip. They visited Lake Tacoma, Mount Michell, Micaville, Spruce Pine, Linville Falls, The Grandfather, Blowing Rock, etc. They made the trip by motor and were out eight days."—R. C. Goforth.

"Things are moving along nicely on the Hatteras work. We have just closed a revival here in which Bro. C. D. Barclift, Jr., did some very excellent preaching, and which we hope lasting good was accomplished. His messages were of a very high type and forcefully delivered."—I. J. Strawbridge, P. C.

"Rev. E. O. Cole of Charlotte preached for us at Concord on Marion circuit, July 6. He brought us helpful and inspiring message on the subject, 'Pentecost and Stewardship.' Brother Cole won his way in the hearts of the people here and over the district while he was presiding elder."—T. G. Smith.

"The Littleton College Memorial Association will hold its annual reunion and basket picnic at Panacea Springs, Friday, August 8. Former students, teachers and friends are invited to attend. Classes of every half decade beginning with 1890 will hold reunions."—Vara L. Herring, Pres. L. C. M. Association.

"There will be a home coming day at Union church, Wilkesboro charge, the second Sunday in August. All former pastors are invited to be present and take part. Preaching at 11 o'clock by Rev. J. L. Reynolds. Dinner on the ground and other exercises in the afternoon. Revival will begin at same time. Come."—T. C. Jordan.

"We have just closed two good revivals. Bro. W. L. Maness of Roxboro helped me at Shady Grove and Bro. J. A. Russell of Durham helped at Prospect. These brethren did us splendid service and we received a nice class into the church at each place. This week we are holding our meeting at Locust Hill. Rev. W. A. Cutter of the Duke school of religion is helping us. We are all enjoying this meeting greatly."—S. J. Starnes, P. C.

"Revival services will begin at the Methodist church in Old Fort August 3 and extend two weeks. The evangelist will be the celebrated railroad evangelist, the Rev. Harve Stanbury of Asheville. Associated with him will be Mrs. C. L. Steidley, a well known Christian worker in the Methodist church, who will have charge of the music and the work with the women and children. Every one is cordially invited to attend these services and to take active part therein. We give a special invitation to all the railroad men to come out and hear their old comrade."—J. C. Umberger, Pastor.

Rev. R. F. Huneycutt writes: "Our Rock Springs camp meeting will be held this year at the usual time, August 5-10. The indications are that we will have the largest attendance we've had for many years. The presiding elder and preachers of the Gastonia district will do most of the preaching. We will be glad to have any of the brethren of the conference who can to attend."

The children of the late Rev. L. E. Stacy have presented to the Pineville church a beautiful bronze tablet in memory of their father, who during his pastorate in Pineville (1878-1881) built the present Methodist church there. They have asked Rev. W. L. Sherrill to deliver the address August 10 at 11 o'clock and Rev. J. N. Randall, pastor, will make the acceptance speech.

"The third check-up meeting for the Elizabeth City district will be held at Newbegun church on Pasquotank charge September 5. The meeting will open promptly at ten o'clock in the morning. Dinner will be served by Union and Newbegun churches at Newbegun, 12:30 p. m. The afternoon session will adjourn at 2:30. All the pastors, church lay leaders, charge lay leaders, district and associate lay leaders and one representative steward from each church are urged to attend. A very interesting program has been arranged."—O. W. Dowd.

Bishop W. N. Ainsworth has announced to the conferences in Alabama that every effort will be made at the approaching sessions to get exact information from every charge as to the points of progress or decline. The reports on certain important matters from every charge will be exhibited on a screen and studied by the entire conference. He will also have presented a comparative statement of achievement for each district for the quadrennium just closing with the quadrennium which went before. This promises to be both enlightening and stimulating.

The triangle cities, Greensboro, Winston-Salem and High Point in the last decade gained 83,008 in population. This is a greater increase than the entire state of South Carolina, with a gain of 48,547. Greensboro increased 33,692 in the last ten years, Winston-Salem 26,877, and High Point 22,439. The whole state of North Carolina gained 606,098, which makes the growth of these three cities approximately one-seventh of the increase for the entire state. If the triangle cities were to be incorporated into a single municipality, North Carolina would have a city with a population of almost 200,000.

"We have just closed a very delightful and profitable two weeks' meeting at Hiatt Memorial church of Winston-Salem. Our pastor, Brother Jesse L. Ingram, did the preaching in a very satisfactory manner. The congregation increased steadily and on several occasions the church was crowded. There were 25 conversions and four reconsecrations on the part of church members. As a result of this meeting the spiritual life of the church as well as the loyalty of the church has been much aroused. Seventeen members were received as the result of the meeting. Brother Loy D. Thompson, our beloved elder, was with us on Wednesday night of the first week and held our third quarterly meeting. We were also glad to have Brother G. C. Graham, pastor of Hanes-Clemmons, as a visitor at part of these services."—C. M. Smitherman.

The mid-week prayer meeting of the First Methodist church of North Wilkesboro is a thriving and growing service. The average attendance for the present conference year has been 112. During the present hot period there is no diminishing of attendance enthusiasm, the average for this period being 106. J. H. Armbrust is the pastor.

Rev. A. D. Wilcox, pastor at Louisburg, is rejoicing in being able once more to see and to read what he has written with his own hand. His friends rejoice with him in this good hour. Read and ponder his note: "Dear Advocate: This note is written by own hand—my own orginal scrawl—just as good, neither better nor worse than before the blanket of blindness fell over my eyes last summer. Moreover I can read every word of it. Can you? Hallelujah!"

"On last Sunday night we closed a very successful revival at East End, Gastonia. There were between 75 and 100 conversions and reclamations. There were 16 accessions to the Methodist church—13 on profession of faith and three by certificate. About 20 united with the Baptist church and several joined the Wesleyan Methodist church as a result of the meeting. Brother W. Earl Armstrong of the Wesleyan church did the preaching and Brother Ed Powell of the Baptist church led the song service."—T. J. Huggins, Pastor.

"The revival services which began at Oak Forest Sunday morning, July 13, came to a close Tuesday night, July 22. Rev. T. A. Groce from Coburn Memorial, Salisbury, did most of the preaching. Brother Groce preached powerful and timely gospel sermons and the attendance increased as the services continued. As a result of the meeting one young man was reclaimed, two fine girls, Clara Williams and Edna Blanton, joined the church, and the good that was accomplished in the membership of the church cannot be estimated. Both the pastor and people love Brother Groce and are grateful to him for leading us to a deeper, richer spiritual life. The fruits of his earnest and consecrated efforts will be seen in the days to come. We love each other and the Lord better than ever before."—A. A. Kyles.

"We closed a revival on Friday evening, July 18, which was held for the congregation of Mount Vernon Methodist church in conjunction with the people of the historic Stoney Creek Presbyterian church. Our association in this revival with these fine people was delightful in every way. This church has been serving the community for a period of a hundred and fifty-four years, and the effectiveness of its service is attested by the splendid people of God who now compose its membership. Rev. Marvin S. Kincheloe, pastor of the Liberty charge in the Western North Carolina conference, did the preaching for us in this revival. His messages were a delight and an inspiration to Methodists and Presbyterians alike. Rarely has it been my privilege to listen to a series of sermons whose power gripped those who listened to greater extent than did this. The membership of the two churches was greatly stirred and revived. God was present in a real and vital way. Lives were reconsecrated to his service. As a man of God, consecrated and earnest in his life and work, one who is both a charming and deeply inspiring preacher and a wholesome friend and brother, Brother Kincheloe's life and work recommend him. May God bless his labors as he goes to other fields."—L. V. Harris.

"Prof. S. A. Maxwell of Asbury College is engaged for a number of meetings during the summer. He is a young scholar of unusual distinction and a great preacher of a full gospel. He puts in his summers in intense revival work. He has an open date of two weeks beginning August 24. Any one desiring his services for that time, address him Murphy, N. C., at once. He will render excellent service."—H. C. Morrison.

Mrs. T. J. Finch of Trinity makes first gift to the Lucy H. Robertson Chair of Religious Education in the 1930 campaign which the alumnae are putting on to complete the $50,000 for the Robertson Memorial in Greensboro College. An endowment campaign was put on in 1925 and this chair was started then; $64,000 was subscribed at that time, $34,000 of which has been paid and $30,000 is still in the form of unpaid subscriptions. The alumnae are now trying to raise the $16,000 necessary to complete the $50,000 for the Robertson Memorial Chair of Religious Education. Mrs. Finch started the ball rolling with a check for $100. It is hoped that many of the alumnae and friends will follow the example of Mrs. Finch.

Dr. C. C. Jarrell of Atlanta, Ga., secretary of the General Hospital Board of the Methodist Episcopal Church, South, on his way from Duke University to visit the new Methodist hospital at Elkin, which is now being erected, stopped at the Advocate office Tuesday afternoon of this week. Dr. Jarrell says that the new hospital at Duke is a wonder in hospital construction. He reports that this institution which has been open only a few days for the reception of patients already has fifty. Dr. Jarrell very greatly appreciates the work that Dr. Abernethy has done in Elkin in securing a hospital for a section of the state that is greatly in need of a hospital. We enjoyed the visit of this genial Georgian and trust that he may come again.

MISSIONARY WOMEN AT NORLINA

The Vance-Warren group of the missionary societies met on Tuesday of this week at Norlina. Union auxiliary of the Norlina charge was hostess of the day, but the meeting was in the Norlina church because of the more central location. Mrs. Kimball of Union church gave the address of welcome at the opening hour and the lunch at noon gave emphasis to the words of welcome spoken by Mrs. Kimball.

Mrs. John C. Burwell of Warrenton had prepared a program of unusual excellence. She is a presiding officer who works with care and diligence beforehand so that her work becomes easy the day of the meeting. Mrs. J. C. Wooten and Mrs. M. T. Plyler of Durham were the visiting speakers. They received a royal welcome and were given an attentive hearing. Both messages were highly appreciated.

Mrs. J. L. Midgette of Norlina and Miss Amma Graham were the speakers from among the home folks. Others too numerous to mention had some part in the success of the day.

The heat was intense, but the interest was so well sustained that physical discomforts were forgotten by the hundred in attendance.

Rev. J. L. Midgette, Rev. J. A. Martin and Rev. S. E. Wright were present to "do their bit." All in all the day was a fine success.

The Romance of American Methodism

By PAUL NEFF GARBER

The Course of Study

THE pioneer Methodist preachers were not graduates of theological seminaries. Only a few ever matriculated at a college. The majority of the itinerants had attended only elementary schools before joining a conference. That does not mean, however, that the circuit-riders were ignorant. On the contrary (to the surprise of their opponents) these men showed a remarkable acquaintance with the knowledge of their day. This was due largely to the fact that all Methodist preachers were expected to read and study while serving their circuits.

John Wesley endeavored to raise the educational level of the Methodist ministry by requiring that each of his helpers read and study at least five hours a day. He refused to retain any preacher who did not continue to pursue knowledge. He curtly rebuked those who claimed that they had no taste for reading. He attributed the failure of some preachers to their refusal to read. To one minister, Wesley wrote: "Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is likely, but not deep; there is little variety, there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough Christian."

The early American Methodists adopted Wesley's policy. The first Discipline of the Methodist Episcopal Church advised the preachers to rise at four A. M., in order that they might give at least five hours daily to study. "STUDY TO SHEW THYSELF APPROVED UNTO GOD" was the motto on Bishop Asbury's episcopal seal. This was stamped on all of Asbury's letters of credentials and ordination parchments. At the annual conferences the bishops would personally examine the ministers as to their scholarship. The presiding elders also assisted the young preachers along educational lines. Peter Cartwright once said: "We had at this early day no course of study prescribed as at present; but William McKendree, afterwards bishop, but then my presiding elder, directed me to a proper course of reading and study. He selected books for me, both literary and theological; and every quarterly visit he made, he examined into my progress and corrected my errors, if I had fallen into any."

An amazing amount of reading was done by some of the pioneer circuit-riders. Their journals attest that fact. As Alfred Brunson wrote: "We were bent upon the acquisition of knowledge, particularly such as pertained to our profession, and therefore resorted to all honest and honorable means tending to that object; our chief means was in books." Although Jesse Lee during the conference year of 1791-92 preached 321 sermons, he found time to read 5,434 pages, exclusive of the Bible. Over a period of seventeen years William Winans averaged fifty pages of reading a day.

The Holy Bible was the preacher's primary textbook. Early in his ministry Bishop Asbury decided to read daily at least six chapters of the Bible. The ministers not only read the Scriptures but also studied them, marking the important passages. Often their Bibles were marred by the tears which dropped upon the sacred pages. They memorized portions of the Scriptures. Valentine Cook was so acquainted with the Bible that "no passages could be called for that he was not able to repeat, or to which he could not turn in a few minutes." The circuit-riders became known as men who were "mighty in the Scriptures."

The Methodist itinerants pursued their literary labors in places not conducive to study. Although the modern preacher must have a "private study" such a thing was unknown in pioneer Methodism. During winter the circuit-riders were forced to read and write in crowded one-room cabins, where the lighting facilities were poor. Bishop Morris once remarked: "In the winter those whose eyes could bear it, read much at night. If they could obtain a lamp or candles, well; if not, they split boards and old fence rails to splinters, and throwing in a piece at a time, read by the blazing light." Another method was to study before dawn. On one occasion Asbury recorded in his journal: "This morning I ended the reading of my Bible through in about four months. It is hard work for me to find time for this but all I read and write I owe to early rising."

During the summer months the preachers studied under more favorable conditions. They could read more easily as they rode horseback through the country. It was possible to leave the crowded cabins and find a quiet place in barns or in the woods. Bishop Morris, reminiscing about his early itinerant days, narrated: "And in warm weather we took for our study the shade of a tree; or, if the musquitoes became very troublesome, the preacher might be occasionally seen up in the fork, or on a large limb of a beech-tree among the boughs, where these insects suffered him to pursue his studies in peace."

In 1816 a systematic plan of study for the preachers was adopted by the Methodist Episcopal Church. The haphazard method of the first thirty-two years had not proved entirely satisfactory since many of the young preachers did not continue their studies after entering the itinerancy. The General Conference of 1816, therefore, instructed the bishops "to point out a course of reading and study proper to be pursued by candidates for the ministry." To enforce this legislation it was decided that no candidate could be received into full connection until he had satisfactorily passed an examination on the course of study. It took time, however, to standardize the curriculum. It was not until 1848 that an official "course of study" appeared in the Discipline. Up to that time the books assigned varied with the bishops and the conference concerned.

The bishops when they outlined the course of study considered that a knowledge of the Holy Book was of greater importance than that of any theological or secular book. Doctrinal books ranked next to the Bible. The

circuit-riders endeavored to master Watson's Institutees, Fletcher's Checks, and Wesley's Sermons. For the first year of study as outlined in 1848, there were only three non-doctrinal books: English grammar, Mitchell's Geography, and Watson's Life of Wesley. Although grammar, logic and history were studied, yet as Cutshall points out, "during its domination the course may be said to have been Wesleyan, doctrinal and Biblical."

The conference probationers dreaded to be examined on the course of study. The sleep of many a young preacher was disturbed by the thought of the formal quiz which awaited him at conference. Men who could bravely face the rowdies at camp meetings were awed before the conference examiners. Many references to their fear of this ordeal are found in the journals of the ministers. James Erwin, late in life, wrote of his feeling when he faced in 1835 the committee of the Oneida conference: "I don't know how my associates felt in coming before the committee, but no timid school boy ever felt more abashed when summoned before the dreaded pedagogue than I did 'when I to the awful presence came.'" George Coles tells that when at the New York conference of 1820 he announced to a candidate that the committee was ready for him, the young man exclaimed: "O Lord, if I am ever bishop, I shall never forget this night."

The thought of the examination was often more dreadful than the ordeal itself. The nature of the test depended upon the conference. The Troy conference for example had a reputation for strictness. The probationers then met with the committee from nine in the morning until nine at night. The majority of the examinations, however, were simple. It often happened that many members of the examining board were themselves unacquainted with the books assigned, and they therefore were only capable of questioning the candidates superfiicially upon general topics. The examiners because of insufficient knowledge were often confused. When William Milburn asked the chairman of his committee to explain Watson's arguments on the evidences of Christianity, the latter hurriedly replied, "Now, look yer, I want you to understand that I came here to ask questions, not to answer them."

Very few committees rejected a student if because of the duties of his circuit he had been unable to read the books assigned to him. He would be excused on the ground that the Discipline of 1784 stated: "Gaining knowledge is a good thing, but saving souls is better. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul." The preachers who had conscientiously prepared their assignments were often disgusted with the nature of the examinations. After the Genesee conference of 1818 George Peck wrote: "I came away almost vexed. I had studied hard two years, and the books over which I had spent many a day of intense application were hardly named."

Under such conditions it is not surprising that the conference examinations produced strange questions and stranger answers. At the Kentucky conference of 1830 Brother Wolliscroff was asked to explain the difference between the direct and indirect witness of the Spirit. He replied that he did not know unless one was Methodist and the other Baptist. When Brother Brush was asked by the same committee if he had ever read ancient history, he answered that he had read Robinson Crusoe and books of similar historical importance. The chairman of the examining committee at the Oneida conference of 1835 required each candidate to give an example of an hyperbole. Unsatisfied with their answers he explained that an hyperbole was like the story of "a Yankee who described the fleetness of his horse by saying that while in the pasture a streak of lightning came down and chased the horse three times around a ten acre lot, and could not catch him."

Even with its many defects, the early course of study served a great purpose in American Methodism. Men who otherwise might have stopped their education were forced from at least two to four years to pursue standard books of theology, history and grammar. The course of study combined the theoretical with the practical because the circuit-riders had the opportunity of putting into practice daily the knowledge gained from the books. Some ministers, of course, did not study but the majority did. Bishop Marvin declared that as a young man Watson's Institutes were soaked into him. Many of the preachers were like P. D. Gorrie, who although during the year of 1836 received only $68, yet he spent one-third of it to purchase books "so that he might gain the necessary amount of knowledge required by his conference during the year." The course of study was of such importance in early Methodism that Bishop Morris once said: "The consequence of the whole was, many of the Methodist preachers who entered the work with very limited education, became not only grammarians, historians, philosophers, and orators, but what was much better, profound theologians and able ministers of the New Testament."

"Cokesbury College: A Memory" will be the title of Dr. Garber's article next week.

GOVERNOR GARDNER AND HIS PARDON COMMISSIONER

The management of criminals is a fine art, and unless a man has been in the work for a long time, he cannot qualify as an expert manager. Governor Gardner is paroling and pardoning a good many of the men who have been sent to Raleigh for punishment, and he is doing quite a bit of experimenting with the convicts. One wonders if he is building up a reputation similar to that of former Governor Cole Blease of South Carolina. It is true that Gardner did right in removing Wood from the dark cell, but we wonder if a cell in the sunshine and fresh air wouldn't have been just as effective.

Wood will more than likely be re-captured, and in connection with the incident, suggestion is made that Governor Gardner and his pardon commissioner, Mr. Mull, become a bit less active in the management of the prison. One fears that they may do too much for the good of the commonwealth. The two Cleveland county boys down in Raleigh might do lots of damage before they could be stopped.—Stanly News and Press.

The village worthies were discussing the veracity of one of their neighbors, and appealed for the opinion of the oldest inhabitant. "Would I call Bill Perkins a liar?" repeated the old man. "Well, I don't know as I'd go so far as that; but I tell you what—when feeding-time comes he can't get his pigs to stir till he gets someone else to call them for him."

THE METHODIST CHURCH OF MEXICO SET UP

By O. E. Goddard.

The commissioners elected by our last General Conference to organize the Methodists of Mexico into a church met with the commissioners from the M. E. Church and the commissioners from the Southern Methodist and M. E. annual conferences in Mexico, in Mexico City, July 7. Five Mexican commissioners were present from each of the annual conferences of Mexico.

The joint commission declared by virtue of the powers invested in them by the several conferences, that these two annual conferences are merged into "The Methodist Church of Mexico." They adopted a brief constitution, embracing the Articles of Faith, General Rules, Restrictive Rules and a few other matters. They left as much of the details as possible to the General Conference to work out. They called the General Conference to meet in Mexico City September 16. All the active clerical members of the two annual conferences are delegates to the first General Conference, also a layman to be elected by the quarterly conference of every charge whose pastor is a delegate to the General Conference. (As there are four presiding elders in each annual conference, it was further ordered that these elders select at large four laymen from each annual conference to be members of the first General Conference. This gives an equal number of preachers and laymen in this first General Conference. This conference will determine the composition of future general conferences).

The General Conference of the M. E. Church instructed their delegates to maintain organic relations with the mother church. Our General Conference instructed us to set up an autonomous church with some vital relationship to the mother church. Some of us had serious misgivings whether you could have autonomy and organic relationship. The terms seemed to be exclusive. But a plan was submitted, largely the product of the brain of Dr. Diffendorfer, general secretary of the board of missions of the M .E. Church, which seems to reconcile these seeming contradictory terms. In brief the plan is this: A "Council of Co-operation" is organized composed of sixteen members—eight of these to be elected by the General Conference of the Church of Mexico (preachers, laymen and laywomen must be on this council), two by the Woman's Foreign Missionary Society of the M. E. Church, and two by the board of foreign missions of the M. E. Church and four by the board of missions of the M. E. Church, South, two of whom must be women. This council forms the nexus between the Methodist Church of Mexicans and the two mother churches. It is an organized body with a legal entity. Bishop McConnell says it satisfied the demand of the M. E. Church for organic relationships with the mother church.

This corpus—this Council of Co-operation—takes the place of all committees, central councils or any other committee now in existence in Mexico of either church, general work or women's work. It will be the sole means of business between the new church and the mother churches. All the askings, all financial matters except salaries of missionaries, will channel through this council. It will have oversight of all schools, hospitals, social centers. This council will set up a board of trustees or managers for each of the institutions now in existence. But these local boards will be responsible to the Council of Co-operation. This council will also be responsible for the way by which the property now owned by the mother churches shall be held. This is something entirely new in Methodism, but it seems to meet the requirements of the two general conferences as well as meet the demand of the Mexicans for autonomy.

It was perhaps the most harmonious meeting ever known at the setting up of a new church. There was not the slightest indication of antagonism between Mexicans and Americans. There was no lack of harmony between the Northern and Southern members of the joint commission.

LOUISBURG COLLEGE FACULTY

The opening of Louisburg College, September 10, will find several new members on the faculty. Among the new names to appear on the teaching staff of the local institution will be the following:

Miss Robbye Williams of Louisville, Ky., department of voice and glee club. Miss Williams holds her degree in music from Western Kentucky Teachers' College, where she taught some time after graduation, and has also studied under leading private teachers of this country. For the last two years she has taught in Louisville.

Miss Olga Louise Johnston of Batesville, Arkansas, department of expression and dramatic art. Miss Johnston graduated with the A.B. degree from Baker University, Kansas. She also graduated in expression at Curry School of Boston, and has had graduate work in the American Academy of Arts, New York. Last year she taught at Arlington Hall, Washington, D. C.

Miss Edyth Walker of Greer, S. C., department of education. Miss Walker returns to Louisburg College after a year's leave of absence. She has her A.B. degree from Winthrop College, South Carolina, and her M.A. degree from Duke University.

Mr. Henry L. Swint of Nashville, Tenn., department of history. Mr. Swint holds the A.B. degree from Birmingham-Southern College and M.A. degree from Vanderbilt University.

The members of the faculty for last year are spending the vacation season in various activities. Some are spending the time resting at their homes, while others are studying, teaching or traveling.

Miss Lily Letton of the English department is studying at Chautauqua, New York.

Miss Isabelle Ziegler of the modern language department is studying at Ohio State University.

Miss Myra L. Yancey of the modern language department is teaching in the summer term of Florida State College for Women.

Miss H. May Crenshaw, teacher of organ and piano, is studying for the fifth season under European artists.

Miss Mary E. Wood of the department of science is traveling in Europe.

Miss Fern Fontanna, teacher of piano, is studying in Paris, France.

There is a widespread, but, I think, mistaken belief that preaching is the minister's most important function. For most ministers, the practice of the religion of Jesus as shown by their daily acts is better. Living his teachings is, I think, perhaps the only effective way to teach the religion of Christ.—Philip Cabot.



"OLD TRINITY" FACULTY YEARS AGO

Reading left to right—Prof. O. W. Carr, professor of Greek and German; Prof. W. H. Pegram, professor of Natural Science; Prof. C. P. Frazier, professor of German and French, assistant to Professor Carr.

Bottom row left to right—Prof. W. T. Gannaway, professor of Latin; Dr. Braxton Craven, professor of Metaphysics, Rhetoric, Logic; Prof. L. Johnson, professor of Mathematics.

It is a long leap to the present faculty of Duke University.

A LEADING CITIZEN OF GREENSBORO PASSES

Gurney Simpson Boren, one of Greensboro's most useful citizens and a leader in its business, educational, civic and religious activities, died at 6 o'clock last Monday morning at his home, 802 Northridge street, following a heart attack. Mr. Boren was 61 years old.

The funeral service was from the residence Tuesday afternoon at 5 o'clock by Rev. H. Grady Hardin, pastor of West Market Street Methodist church, of which Mr. Boren had long been an active and influential member. Interment was in the family burial plot at Guilford College.

Mr. Boren was a native of the county, being a son of the late Addison P. Boren and Mary Jane Smith Boren of Guilford College. He was born October 13, 1869.

Surviving Mr. Boren, in addition to the widow, Mrs. Martha Jane Cook Boren, are two sons, G. S. Boren, Jr., and Allen Boren, both of this city; a daughter, Mrs. Allan C. Banner of Greensboro; three brothers, W. C., C. A. and R. B. Boren, all of Greensboro; a sister, Mrs. J. A. Bowles, Greensboro; and four grandchildren, Malcolm, G. S., 3rd, and James McRae, children of Mr. and Mrs. G. S. Boren, Jr., and Martha Jane Banner, daughter of Dr. and Mrs. Allan C. Banner.

Brother Boren was a builder of his community in all respects. Finances, education, religion profited by his presence. His family, his city and all who knew him will sorely miss him, but the good influences of his life will abide.

MRS. JOHN W. HANES OF WINSTON-SALEM GIVES $2000 TO LUCY ROBERTSON MEMORIAL

Mrs. John W. Hanes of Winston-Salem has sent from her summer residence in the mountains at Roaring Gap a check for $2000 to greatly augment the funds which the friends and alumnae of Greensboro College are subscribing for the endowment of the Lucy H. Robertson chair of religious education.

This is the largest gift thus far received for the memorial chair in Greensboro College. In another column of this paper is a story of the gift of $100 from Mrs. T. J. Finch of Thomasville. These gifts have been made without solicitation on the part of anyone. They came upon the mere announcement that such a memorial is to be established at Greensboro College.

Mrs. Hanes' gift was made without comment and was unaccompanied by a letter. The donor was a student in Greensboro College during the years when Mrs. Robertson first came into touch with it. Her maiden name was Anna Hodgin.

The example of Mrs. Hanes and Mrs. Finch should be followed by many other friends and devoted admirers of Mrs. Robertson whose life has enriched the lives of so many young women who during the last fifty years have been students at Greensboro College.

THE CHURCH NEEDS THE BAPTISM OF FIRE

When I read the history of the church I wonder that God has not long since spewed the lukewarm thing out of his mouth. Has the church—our church—ceased to be God's great instrument for the redemption of the world? As the gloomy dean suggests:

We have need of just one thing, if a static congregationalism is to become a dynamic Christianity—

We must have a new Pentecost—not a mere celebration of a dramatic event 1,900 years ago, but a present experience of that power. Not a man or woman who feels this need may not repeat the essence of the Puritan and Apostolic experience and then to a degree at least repeat the quality of their living. We have lived in the social gospel of the Sermon on the Mount, there in the soul-cleansing gospel of the Cross, in the Easter gospel of the Resurrection and the deathless life, but there is for us a new Exodus—we must overcome the "paralysis of analysis" and arise and go on to Pentecost and power.

From God with us to God in us.

"Ye shall receive power when the Holy Spirit is come upon you." We have need, O Christ, to be baptized of thee.—W. H. Day, in The Congregationalist.

CAMP FREE, CONNELLY SPRINGS, ANGUST 3-10

A sane, full salvation camp meeting, conducted now just as ever before free from denominational pull or purpose, aiming at a glorious, Holy Ghost revival for all who come. Workers: Rev. John R. Church and Bob Self. Meals $1 per day. For further information address Box 200, Connelly Springs, N. C.

The Bingham sisters to sing. All invited.

D. H. Lawrence never squarely faced Christianity or its founder, because he was instinctively aware that the attempt to decide about Jesus would be truly perturbing to himself.—Middleton Murry.

The Eternal Challenge

CHAPTER XXVI—"THE GREATEST OF THESE—"

Joseph Hocking

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"Will he live, doctor?" Dr. Black shook hs head and looked very grave. "I am afraid I can't hold out any hopes," he replied. "I thought a week ago we might pull him through, but he has become weaker instead of stronger."

"Do you think, doctor"—it was Edgar Inchcliffe who spoke—"that if we got a specialist from Manchester or London it might do any good?"

"Get a specialist by all means," replied Dr. Black; "but I am afraid he would say what I have said. You see, it's three weeks ago now since Dodson found him outside the gate, and he's seldom regained consciousness since. He was terribly maltreated; he was wounded in the head, and there were bruises all over his body. Had he not been a man of extraordinary strength he would have been dead long since. As I said just now, I had hopes a week ago that we might pull him through, but, as you see, he is weaker instead of stronger. He isn't holdhis own."

"Look!" whispered Bella, who stood by Edgar Inchcliffe's side, "he's opened his eyes. Reuben, don't you know me?"

For a few seconds the man on the bed looked steadily at his sister, and then gave a wan smile.

"Bella," he whispered.

"Yes, Reuben, your sister Bella."

"Arta happy, lass?"

"I should be if you only got well, Reuben," the woman sobbed. "I have everything I want but that."

The man breathed a deep sigh as if of contentment and then lapsed into silence again. He was but the shadow of the Reuben Sutcliffe who had lived all his life in Ben's Cross. His face was as pale as death, his strongly marked features were almost effeminate, his lips were bloodless. The voice that had so often rung out in the Market Square in strong, resonant tones was low and quivering. He was as weak as a baby.

For three weeks he had been lying there, helpless and almost inert. After Dodson had found him and roused the inmates of the cottage, he had rushed to Dr. Black's house, and informed him of what had taken place. Dr. Black, who had just gone to bed, immediately dressed and rushed to Reuben's side; a little later, what was called the front room was utilized as a bedroom and Reuben was laid there.

From the first, Dr. Black had held out but little hope of recovery. Evidently the man, or the men, who had done the deed meant to murder Reuben; doubtless they left him with the idea that they had murdered him.

Who was guilty of the attempted murder no one knew, although suspicions were rife. It was believed on every hand that the Bolshevists, maddened at what they called their betrayal, had wreaked vengeance in this way.

"He doesn't seem to want to get well," whispered Bella to her husband. "He's like one tired of life."

Inchcliffe sighed and and shook his head.

"I'm glad that we shook hands," he was heard to murmur.

Edgar Inchcliffe had been a changed man during the last few weeks. His old look of haugthy insolence had gone, and he was more kind, more thoughtful, more gentle. People said it was because he had done his duty to Bella, and brought her back to his home as his wife.

"I'd give my last shilling to see him well and strong as he used to be," he said, with quivering lips. "Doctor, do think of something!"

Dr. Black looked at the motionless form on the bed. Reuben's eyes had closed again; the interest he had manifested a few seconds before had gone. But for the slight motion of his nostrils as he breathed he might have been dead.

"Oh, the pity of it, the tragedy of it!" murmured Inchcliffe.

"Yes, tragedy if you like," replied the doctor, "but after all his death would be a grand finish to what he's done in Ben's Cross these last few weeks."

"What do you mean?"

"I mean that the Bolshevists killed Bolshevism in Ben's Cross when they did that," and he nodded towards Reuben's motionless form. "It seems heartless to say it, but if Reuben had not suffered for what he did, many would have regarded his work lightly, and if they had seen him strong and prosperous, they would have made capital out of it. They would have said that it paid him to be a Christian and to make peace. But he's doing more for peace and the cause for which they tried to kill him by lying here like this, than by speaking at hundreds of meetings. You have no idea how people are talking. They look upon him as a martyr, as one who is dying for the cause he espoused. Life's like that, Mr. Inchcliffe; the world is saved by suffering rather than by success."

"Perhaps you are right," sighed Inchcliffe. "All the same, I'd go through hell to bring back his strength again. I owe it to him," he added. "Can't you think of anything?"

"Your wife's right," replied Dr. Black. "He doesn't seem to want to live. If he did, I should have hopes. But he seems to think his work is done."

"Oh, but it isn't!" cried the girl. "He was never wanted more than he's wanted now. Oh, I wish I could think of something—to—to—but I can't. Now he thinks that Nellie and I are cared for, he seems to have nothing to live for. Oh, I wonder what would rouse him, what would make him want to live!"

The woman knelt by the bedside and kissed her brother tenderly.

"What is it, Reuben?" the others heard her whisper.

A minute later she rose to her feet with a new look in her eyes.

"Stay here! Stay here until I come back, both of you!" she cried excitedly, and then without another word rushed into the passage and into the back room where her sister Nellie was sitting.

For perhaps a minute the two sisters talked excitedly together, then Bella made her way into the street and entered a motor car.

"Drive to Townley Terrace," she said to the chauffeur, "quick! quick!" and in an incredibly short time she stood at the door of a house in what was called the better part of the town.

She was admitted by a girl of perhaps twenty-six years of age who looked inquiringly, first at the motor car in the street, then at Bella Inchcliffe.

"Alice, I want to speak to you. Take me where we can talk alone together."

"What do you want to say to me?" asked the girl. "Is—is it about Reuben?"

"Yes, I want to tell you something."

The girl would have been noticed anywhere if only for her eyes. Large, gray, speaking eyes they were, eyes that told of wondrous things. There was strength of purpose, resolution, loyalty in them; but there was something more; there was yearning, reverence. Her voice, too, was wonderful; deep, resonant, musical.

"What do you want to say about Reuben? Is he better?"

"He courted you once, didn't he?"

The other was silent.

"Look here, Alice Pollard, I'm come on a matter of life and death. Reuben's dying."

"Dying! Oh, no!"

There was agony in her voice.

"He's dying. He'll be dead soon unless a miracle takes place. He courted you once, didn't he? And you—you gave him up?"

"I had to," replied the girl. "He wanted me to marry him, but I was afraid."

"Yes, I know; you were a religious girl and he was an atheist. But you loved him all the time, didn't you?"

"It nearly killed me to give him up."

"Do you love him still?" and Bella's voice was imperious as of old. "You know me, Alice Pollard, know that I am not one to act lightly. Do you love him still?"

"I always shall," replied the girl; "nothing can kill that."

"Of course, you know what's happened?"

"Aye, I know; know everything."

For more than a minute Bella Inchcliffe spoke rapidly, passionately.

"It will save him," she concluded; "if he knows you love him still, it will save him. Come."

For a few seconds Alice Pollard wavered. She seemed to be asking herself questions. There was wonder in her eyes; there was doubt, too; but, above all, there was a great yearning, a great longing.

A minute later they were driving rapidly back to Reuben Sutcliffe's house. When Bella entered the bedroom again she found that her husband and the doctor were still there. She had been away just twelve minutes.

Although the doctor and Edgar Inchcliffe looked at the newcomer in wonder, neither spoke a word. Each seemed to have a deep understanding, although they were ignorant of what had taken place.

There was a movement in the sick man's bed. It might be that something had aroused him. His eyes were opened and he was looking eagerly round the room. The doctor again turned his gaze on the newcomer, and saw that her eyes were fixed on the sick man's bed. She took no notice whatever of the doctor or of Edgar Inchcliffe; she was looking steadily at the face of Reuben Sutcliffe. Then as though moved by some unknown power she went towards the bed and flung herself on her knees beside it.

"Reuben!" she whispered. "Reuben!"

A look of wild wonder was in the sick man's eyes. He seemed to be asking questions, fearing.

"Reuben, I love you!"

"What!"

"I love you, Reuben. I have never ceased loving you."

"Say that again!" There was intensity almost amounting to agony in his voice.

She repeated the words.

"I love you, Reuben. You mustn't die, you must get better for my sake."

The three others left the room, but before they went they saw a great joy in the sick man's eyes, a joy that told of the light of a new life.

On coming from the Town Hall after the first meeting there, Nick Trebartha was strangely silent. The other manufacturers were much excited, and talked eagerly of the great change that had come into the town, and the wonderful things that had taken place. It was not only because the strike had ended; it was because of the meeting between Reuben Sutcliffe and Edgar Inchcliffe that they were excited.

Old Ben brierly, who had been grim and taciturn during the whole of the proceedings, became garrulous and communicative.

"I can believe onything now!" he exclaimed. "All along I've been skeptical, but now I can believe onything. What's happened I doan't knaw, but there wor something mighty powerful to mak' such a change. I thought it wor wonderful when young Trebartha shook hands with Edgar Inchcliffe, but when I saw Edgar and Reuben shake hands, yo' might have knocked me down with a feather. And to think that Edgar has married Bella, too! That to me is more wonderful than putting an end to the strike. There, I give in; aye, I give in!"

"I am glad to hear you say that, Ben. We shall have better days in Ben's Cross now."

"I say nowt about that. We may or we may not. This reconciliation may be permanent or it mayn't; but there's been something mighty powerful at work. I must admit that."

"You can't say that parsons are no good after this, Ben," Melancthon Stuttart said to him.

"I don't know that I believe much more in parsons than I did. Happen it's all a flash in the pan. Still, I can't deny what I have seen and heard."

Thus men talked, eagerly, wonderingly. But Nick Trebartha was silent amidst it all. He had heard that which opened up a world of new possibilities, and yet in his heart of hearts he was afraid.

For the remainder of the day he, like the other employers, was busy making arrangements for the resumption of work, but only half his mind was given to it. Important as the settlement of the strike was, there was something of more importance to him. If Edgar Inchcliffe had married Bella Sutcliffe, then Naomi Shuttleworth was free. But would that make things any better for him? More than once there had come into his heart a hope almost amounting to certainty that she loved him, and yet he could never recall a single instance when she had confessed it. Again and (Continued on page 28)

METHODIST CHURCH AT FUQUAY SPRINGS

The congregation of the Fuquay Springs Methodist church worshipped in their elegant new building Sunday, with a service appropriate to the occasion. Special music was rendered, an appropriate sermon was preached by the pastor, Rev. E. C. Maness, and a short talk was made by Rev. Dr. Plyler of the Christian Advocate, former presiding elder of this district. The congregation filled to the capacity the commodious new auditorium.

The membership of the church is delighted with the progress made on the building, and are justly proud of it, although the Sunday school annex has not been finished.

Beginning last November with a canvass for subscriptions and donations, the congregation has worked loyally and the whole community has co-operated generously in the work. First, material was placed on the ground in December, and actual work on the foundation was begun early in January. Although some temporary delays have occurred in securing material ,the building work has progressed satisfactorily and now the main auditorium, the vestibule and two Sunday school class rooms are ready for occupancy. The concrete floor in the basement has been poured. Though the walls and ceilings there and in the other Sunday school rooms have not been finished that space can be used.

Besides the church auditorium, which has an inclined floor, there are four large Sunday school department rooms and ten individual class rooms, and a large social hall in the basement. Two of the class rooms may be thrown in with the main auditorium by means of folding doors. The Sunday school annex has two floors and basement.

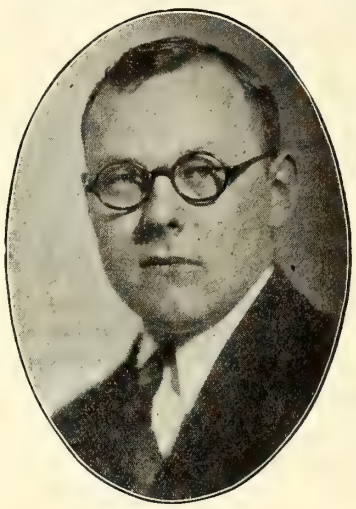
Both the plan and workmanship of the building are good. G. R. Berryman of Raleigh is the architect; A. Y. Hair of Fuquay Springs has been general supervisor of the work for the building committee, while the brick work was sub-let to Z. D. Coats of Durham. The total cost of the building so far is approximately $16,000.

The building committee, members of which have worked faithfully and deserve appreciation of the community, consists of Dr. J. M. Judd, chairman; Dr. W. S. Cozart, J. C. Utley and E. C. Fish.

E. C. Maness.

REV. LAWRENCE LEE AS PIONEER

While in school at Rutherford College the opportunity was given to the young ministers to preach throughout this section of Burke county. Young Lee made a visit to Henry River cotton mill village. There being no organized church the people invited him to preach for them during the summer months. After some consideration he decided to accept the pastorate. Immediately after school closed he went there and made a religious survey and saw that there was a great field for service. A Sunday school program was prepared by Brother Lee, assisted by Miss Dovie Childers, which was given several weeks ago. Plans were made for a two weeks' revival which has just closed. There were 50 conversions, most of whom were old people. The oldest convert was about 70 years of age. Steps were then taken to organize a church, which was successful with about 30 members. It was organized into a M. P. church because the M. E. pastor of the Burke charge, Brother C. S. Plyler, could not give as much attention as would be necessary, due to the fact that he has six churches which require all his time. The church is now under the care and leadership of Rev. L. S. Helms, the Methodist Protestant preacher.



Rev. Lawrence Lee

A GOOD MEETING AT RODENTHE

On July 20 the last service of a series of meetings was held at Fair Haven church, Rodanthe, N. C. This was one of the best revivals ever held in this church. There was a wholesomeness about it that had the folks rejoicing in a sincere way.

Rev. J. W. Dimmette of Graham did the preaching and Rev. E. B. Edwards, our student helper, led the singing. Brother Dimmette said on the first night after he arrived that the Lord had a revival for us if we wanted it bad enough. I think that we did, for it was not long before souls began being saved. This is very gratifying, because there have been no really great revivals on this charge for several years.

The Christian people were greatly blessed, backsliders renewed their faith in God, and many sinners professed faith in Christ. One fine young girl made a profession in her home. On the last night of the meeting we received a fine class of 14 children and young people into the church; 16 others have given their names to join later. Two were received into the church by vows. God still answers prayer.

We had a good meeting. The weather was beautiful, the attendance was good, the preaching was fine, and the results were gratifying. Brother Dimmette and Brother Edwards will long be remembered by their table attainments as well as spiritual blessing to us.

J. R. Regan, Pastor.

IMPROVEMENTS BEING MADE IN WELDON CHURCH

Owing to some very extensive repairs which are being made on the interior of the Methodist church in Weldon, the church will be closed for an indefinite period. Until these are finished the Sunday school and other services will be held at the graded school, which has been kindly offered for this purpose. The pastor, Rev. J. H. Shore, preached in the school auditorium Sunday morning and at the Baptist church at the evening service. The needed repairs were an entire going over. The roof which from some cause has leaked very badly ever since the church was built about 20 years ago was made over early in the spring of this year, and then the removal of the plastering on the interior was begun. The total cost of repairs will amount to about $4,000. The building committee refused to let the contract until the entire amount was on hand. So Mrs. Lee Johnson and her committee went to work to secure the amount. The Woman's Missionary Society gave $1,000, the young woman's society $500, and the membership of the church was expected to raise the balance. This was arranged by individuals pledged in the building and loan association to secure the deficit. So the contract was given to Kidd and Williams of Roanoke Rapids and the work was at once begun. All the plastering on the entire interior of the church has been removed and will be replaced, the woodwork repainted or varnished, the furniture replaced, and all to be carefully restored without damage or injury. This will take about two months at least.

The pastor will have a short vacation with his family who are now with friends near Roxboro. The Weldon people are very loyal and give liberally toward any church enterprise, but only a small per cent do the paying.

Hence this is a heavy burden on those who are interested and want to see the kingdom of God advanced in our midst. Brother Shore and his family are much beloved with us and he is serving his third year on our charge. We hope to have a real revival in our church before very long and many are praying to this end.

Mrs. Ida L. Wilkins.

MEETING OF APPROPRIATIONS COMMITTEE OF BOARD OF CHUHCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Ky., Wednesday, September 10, 1930, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and be in the office of the General Board on or before September 5, 1930. No application will be entered on the calendar after that date.

T. D. Ellis, Secretary.

When pleasure becomes the main show and duty a side attraction, we are outside the kingdom.

SOME REMINISCENCES OF A PIONEER METHODIST PREACHER

Dr. Garber's Romance of Methodism is very interesting, although he writes of men and happenings he knows of only by reading history. I have been thinking for some time that some reminiseences of one who was really on the field would be interesting to at least a few readers of the Advocate.

In the year 1877, when the Holston conference met, the bishop and his cabinet found that there was a dearth of preachers. There were not enough to supply the charges in the districts. The conference prayed during its session, and the people of that territory during the year, for the Lord to send laborers into his harvest.

When the conference met in 1878, at Knoxville, Tenn., 18 preachers applied for admission and 17 were admitted on trial.

I am of the opinion that was the most remarkable class ever admitted into an annual conference. The class turned out one bishop, ten presiding elders, three college presidents, and one missionary to Brazil. Dr. James H. Kennedy is still active; Dr. O. S. Sensabaugh of Texas is still doing effective college work.

As I remember, the largest salary in the Holston conference then was $1800. The average, I think, was about $400. With salaries such as these the charges could not be supplied with pastors until the conference prayed to the Lord to send the men.

I made a rough estimate a few days ago and found that the average salary in the Western North Carolina conference is above $2000. With salaries like these, it is no trouble for the bishops to supply the charges, without bothering the Lord about sending the preachers in.

The writer had the honor of being a member of the class of '78 of Holston. His first year was spent on the Liberty Hill circuit in the Jeffersonville district as junior preacher with Rev. C. E. Wiggins, P. C. His salary was $45.

Next year I was appointed to the McDowell mission, which included the entire county in West Virginia. There were only two denominations in the county, the Methodists and the hard shell Baptists. So I was the only preacher in the county who received a salary. I received the enormous sum of $35, and collected for all benevolent purposes $10. There were 1500 people in the county then. There was not a finished church in the county. Rev. G. A. Oglesby, who preceded me on the mission, had begun the building of a small log church on the Dry Fork of Levisy river; and when I went to the mission the little church was standing by the side of the road unfinished. I began a log church on the North Fork of Tugg river, but left the mission before it was finished. These were the only churches in the county at that time.

I passed through McDowell county a few months ago and found that there are fine churches, schools and other buildings all over the county. I spent a part of two days and one night in the county and found only one person who was there in 1880. In 50 years there has been such great material development in that territory that the Christian churches pay for the support of the gospel multiplied thousands of dollars. One district, I notice, pays to the support of the ministry alone more than $40,000. When we compare the work that is being done today with the work that was done 50 years ago the contrast is almost unbelievable.

I remember an incident in my experience on the McDowell mission which I would not like to pass through again. I had gone one evening to spend the night down in the lower part of the county. The family lived in a log cabin, five or six miles from any other family. When I had put my horse up and gone in the house, I noticed that the children's fingers were standing apart, and I said to myself, "I guess I'm in for it now." When bedtime came they put me in the children's bed between two feather beds without any sheets. I knew it was the children's bed without being told. About ten days later I was holding a meeting in a little school house. Another preacher was doing the preaching. After service one night we were occupying the same bed. He occupied one extreme edge of the bed and I the other. Neither of us could sleep. About one o'clock in the morning he said, "Cook, did you ever have the itch?" I said, "Yes, I have it now." He said, "I have it, too; I was trying not to give it to you." I said, "I was doing the same." When I got home I got some polk berry roots and made some strong tea. I bathed with this and only had the tormenting disease (they call it eczema now) two or three days. There was very little difference in my experiences on my first two or three circuits.

I am wondering what our young preachers just out of college would do with surroundings like these.

I missed only one quarterly conference, one district conference, and one annual conference in 48 years. My average salary during these 48 years was $800.

When I take a retrospective view of my more than 50 years in the itinerancy in the Methodist Church, South, I have no complaint to make at the church because of its dealings with me.

W. Asheville, N. C. J. A. Cook.

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¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

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FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

BIG DOINGS ON ELMWOOD CHARGE

"Just a line to let you and your eager readers to know that the Elmwood charge, and in particular Knox's Chapel, is still on the conference map. We are there in round numbers when it comes to a matter of percentage in Cokesbury school credits.

On Sunday, July 23, some 75 persons gathered at Knox's Chapel for the first teachers' training school in the history of the church and the second for the charge. There were 28 who signed up for credits and 28 will receive certificates. Some may have larger numbers, but we challenge any to make a better percentage. Our percentage was perfect but our number taking credits should have been larger, for our crowds were much larger than the number enrolled for credits, which indicated that they were interested and could have taken credit. But we are not grumbling, for we are happy, and somewhat proud, because of the loyalty and interest of our folk in his their second teachers' school. Perhaps special mention should be made of the fact that seven from Elmwood, driving from four to nine miles each night, took credit. And it might also be of interest to know that 27 of the 28 taking credit are our own Methodists and the other one of the Methodist parsonage but now a Presbyterian.

Now, just one word about Professor Holt is sufficient. As a "mixer," friend, preacher and teacher even Brother Evans can't beat him! "Nuff said."

R. L. Young.

The Linlithicum bill, which proclaims "The Star-Spangled Banner" the national anthem of the United States, will very likely become a law, and there will be one more thing which we may not do without a charge of treason. That one thing is to make the obvious assertion that Mr. Key's music hall ballad, set to a drinking song of the Anacrenotic Society, is one that no musician, patriot, or Christian, ought ever to be asked to sing. But not one but a trained performer or a brass band ever has been able to do it.—Percy Sylvester Malone, in The Churchman.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

IN SPLENDID SPIRIT

"Brother Roy Grisham came to Southport in splendid spirit, devoted himself diligently to directing the sessions of the Cokesbury school, and conducted himself so circumspectly among us that our school immediately showed the stimulating effects of his services. We were glad to have him as parsonage guest, and some of his new-found friends gave him his first glimpse of the Atlantic, where some of his leisure time was beguiled by the characteristic 'fiddler crab.' All the rest Brother Grisham himself will cheerfully reveal."

So writes Rev. R. H. Broom, pastor, in a note that came entirely unsolicited, as the many other letters from pastors about our summer workers and work have come. We like to do our work always in splendid spirit, and such letters do not hinder it a little.

THE GOOD WORK GOES ON

The good work of training, surveying, organizing, and inspiring to more effective and enthusiastic service through the Sunday school goes on unabated as our staff of ten workers move about from district to district over the conference this summer. "Having lots of fun and doing more work each day," as expressed by Rev. Raymond E. Wilson, one of our workers, characterizes pretty well all our workers, according to our information. The Cokesbury training record for the week of July 13-18, with averages and comparisons, is as follows:

Chg-Instructor	Enr'ld	Cdts.	S.S.
Bahama: Gobbel	23	17	5
Carver's Creek: Funk ..	17	17	4
Shallotte: Grisham	19	16	1
Town Creek: Carruth ..	22	14	2
Piedmont Ct.: Council..	23	13	2
Kenansville: Sharp	11	11	1
Longhurst: Wilson	16	10	1
Wallace-Rose Hill Ct.:			
Baker	12	4	3
Total	143	102	19
Average per school...	18	13	2⅔

Total credits for four weeks, 469 out of enrollment of 689.

Mr. Shell and Miss Keene are in a school at Roanoke Rapids which, with a vacation Bible school, is continuing over a period of two weeks; their reports, therefore, will not be completed until the end of this week.

SCHEDULE FOR AUGUST 3-8

Following is our Cokesbury training schedule for the week of August 3-8, showing charges, places where schools are to be held, name of pastor, and in instructor:

Atlantic—Williston; Rev. E. L. Hill; Rev. C. A. Baker.

Ocracoke—Ocracoke; Rev. R. N. Fitts; Rev. J. R. Carruth.

Elm St.-Pikeville—Pikeville; Rev. J. G. Phillips; Rev. R. W. Council.

Oriental—Oriental; Rev. R. E. Atkinson; Rev. S. W. Funk.

Leasburg—Salem; Rev. W. C. Jones; Rev. Roy Grisham.

Leasburg—Salem; Rev. W. C. Jones; Mr. E. M. Sharp.

Dover—Dover; Rev. L. E. Sawyer; Rev. W. F. Shell.

Seven Springs—Beston; Rev. C. W. Barbee; Rev. R. E. Wilson.

GETTING AT ESSENTIALS

Our instructors, certainly most of them, are going to the heart of local problems in their classes and other contacts on the field. They are doing more than teaching courses; they are attempting to help solve problems, set up worthy objectives, and inspire workers to press forward with new zeal and clearer understanding.

CONDUCTING SURVEYS

For instance, aiding in conducting community surveys with a view to discovering, interesting, and reaching the unchurched people is one effective approach to many situations. Rev. S. W. Funk is doing much of this work. Two communities on the Chadbourn, at least one on the Carver's Creek, and two on the Lillington circuit have been surveyed under the direction of Mr. Funk and the pastors, Rev. Freeman Heath, Rev. W. D. Yarborough, and Rev. C. A. Hillman.

ORGANIZING WORKERS' COUNCILS

Establishing regular monthly meetings of the local officers and teachers in what is termed the workers' council is being done in many places with a view to conserving the new impulses and high resolutions created in training schools. Through workers' councils team-work is secured, and many worthy results are achieved with otherwise might fail of achivement for want of attention and collective action. Carrboro, Shallotte, Zion and Bethel on the Town Creek circuit, and West Rockingham, are among the places where councils have been set up.

"IN THE LAND OF THE SKY"

Although delightfully engrossed these sweltering days not so much in the thermometer, as it soars around the 100 mark, as in the warm response made to our summer program, it is, nevertheless, well for us in the lowlands of eastern Carolina to lift up our eyes unto the hills occasionally. It is good to remember the land of the sky and the rich and helpful program provided at Lake Junaluska, making possible a vacation with profit. Training schools, camps for boys and girls, platform lectures and discussion groups, and conferences afford much to enrich one's personal religious experiences and to train for more effective leadership and service. Many in the North Carolina conference might do well to take their eyes off the thermometer and even off their engrossing work for a week or two and point them to the hills.

OUR PROGRAMS OF WORK

Effective guidance on practically all points of Sunday school improvement is contained in the new programs of work. Many of our instructors are interpreting and placing these. Mr. E. M. Sharp at Kenansville, Rev. C. A. Baker at Rose Hill, Rev. Raymond W. Council at West Rockingham and Pee Dee, and Rev. Roy A. Grisham at Shallotte are instructors and places placing and receiving programs of work last week.

WORSHIP AND EVANGELISM

Worship and evangelism are receiving careful attention in practically all our training schools, with special courses being offered in some places in these subjects by Messrs. Wilson and Grisham, Miss Keene, and the writer. Definite, earnest attempts, with some success, are being made to substitute reverent Christian worship for miscellaneous "opening exercises" in Sunday schools and to set officers and teachers intelligently to the task of bringing their pupils into vital experience of fellowship with Jesus.

CLEANING UP CHURCHES

One of the indirect benefits of our summer training schools is that, in some instances, they are preceded and, in other instances, followed by a general cleaning up of the church building and grounds. Much of this sort of work needs to be done.

STANDARD SCHOOLS

Most of our standard training schools for the year were conducted in the first half of the year, for two reasons: first, it was considered the most advantageous season for standard schools and, second, we wanted the summer months for special attention to the circuits. Even so, we shall probably conduct a few standard training schools and standard training classes this fall.

WORK OF A HIGH CALIBRE

"Just a line about Brother Funk and his work with us in our Cokesbury school at Council. Brother Funk while with us in addition to conducting a 100 per cent school, assisted the pastor in taking a religious census of the community, visited the sick, and preached once. His work was of a high calibre as a teacher, preacher, and as a mixer among the people. We do not believe that his character or work will be excelled by any of his coworkers in this field of endeavor. We are deeply grateful to him, and to you for his having come our way."

So writes Rev. W. D. Yarborough, pastor of the Carver's Creek circuit, where Mr. Funk spent a week.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

SCHISLER LEADS THE LOCAL CHURCH

The new board of Christian education, formed by the merging of the Epworth League board, the Sunday school board, and the board of education and headed by Dr. W. F. Quillian, has announced the election of Rev. John Q. Schisler as secretary of the department of local church, and Dr. W. M. Alexander, secretary of the department of schools and colleges. Dr. C. A. Bowen, having been elected by the General Conference as secretary of the department of publication, the organization is now complete as to the personnel of the overhead leaders.

Those who are greatly concerned about the future development of the program of Christian education in the local church and who know the sterling qualities of character and sane leadership of Mr. Schisler are rejoicing that he has been made secretary of the department of the local church.

Mr. Schisler has been for many years participating constructively and continuously in the program of Christian education in the local church. As a pastor, as a conference superintendent of Sunday school work, as assistant in the training department of the general Sunday school board, and for the last four years as head of that department, he has grown with the program thus far with an understanding of its problems and a vision of its possibilities that few possess. He is eminently fitted for the service into which he has been called.

Dr. John W. Shackford, secretary of the general Sunday school board, says of Mr. Schisler: "As secretary of the department of the local church, he will be able to conserve and carry forward without a break the chief values and the most important elements that have already been developed in the church program of religious education. And with the ground work now laid for increasing unity in the program of the local church there is reason for the hope that there is dawning a new day of promise, and that the more effective and more adequate program of which we have dreamed will become an actual achievement."

We feel with Dr. Shackford that a new day is dawning and that our great church is awakening to a clearer understanding of the issues with which she is confronted. With the splendid beginning that has been made up to the present time in Christian education, and with the increasing number of consecrated workers, who have caught a vision and held by a conviction that leads them on toward the prize of their high calling, working together under the wise leadership of Mr. Schisler, we may confidently expect a program in the local church which more adequately and effectively reaches and teaches and regenerates humanity.

To this end may we dedicate anew our best service.

TROUTMAN

The Sunday school workers at Troutman, Statesville district, are at work. They are making decided progress in the reorganization of the entire Sunday school. This forward step having been definitely and persistently undertaken several weeks ago, they are working out the many problems attendant as rapidly as is possible.

The writer was invited to meet with the workers' council recently. It was noted from the reports, the business of the hour and the questions asked that worth while things are being emphasized and that a fine spirit of loyalty and cooperation prevail.

The pastor, Rev. J. E. Cline, is leading his workers to use as guides to greater endeavor and better results the programs of work for the whole school and for the various sections of the school. We congratulate them upon the progress they are making.

NURSERY DEPARTMENT WESLEY MEMORIAL CHURCH

The nursery department of Wesley Memorial Sunday school, High Point, under the capable leadership of Mrs. W. L. Jackson, is doing splendid work.

One particularly fine feature of this department is the mothers' class conducted by Mrs. J. W. Austin. There are about forty mothers of young children enrolled in this class with attendance varying from eight to eighteen, which is very good attendance for mothers of babies not yet four years old. The class keeps in touch with the entire enrollment.

These mothers study and discuss at the Sunday school hour the nature and needs of their children, in an effort to understand better how to provide for them a wholesome childhood that is rich in Christian nurture. The class has studied "Parenthood and Child Nurture" (Baker), and "The Mother Teacher of Religion" (Betts). Now the leader is reviewing "Training the Toddler" (Cleveland), "Childhood and Character" (Hartshorne), "Everyday Problems of the Everyday Child" (Thoms), "How We Can Help Children to Pray" (Mumford), and other books in an effort to determine what text will be most helpful for them to study next.

In the room where these mothers meet a comfortable place is provided for the tiniest tots who come to Sunday school to play, since they do not annoy the mothers so much as they would the older children in the nursery group, and for the further reason that the nursery room is too crowded.

Mrs. Jackson has more babies on roll than she can visit frequently, but she keeps in direct touch with each home through her helpers who visit and report to her each month the "findings" of their visits.

In this department the greater part of the work is done through parent education, rather than through direct efforts at "teaching" the little ones on Sunday. Besides the home visiting and the mothers' class which are so full of possibilities, Mrs. Jackson endeavors to interest these mothers in any helpful literature that is available. In a letter she writes us concerning the new quarterly magazine published by our editors for mothers and teachers of young children she says: "'Childhood Guidance in Christian Living' is most interesting and helpful. I am planning to send in a 'club' subscription for as large number of the mothers as I can get to subscribe." This is a splendid idea.

Mrs. Jackson and her helpers are doing a great work.

LENOIR RESPONDS LIBERALLY

Our good friend and former pastor, Rev. Dwight Ware, greeted us in passing last week with the good news that he had gone after $75 for Sunday School Day offering at First church, Lenoir, and got it.

This is considerably more than former contributions from that church and we thank Mr. Ware and his congregation for their loyal support of the Sunday school work of the conference.

JAMESTOWN

On last Sunday the writer had the privilege of working in the Sunday school and worshiping with the congregation at Jamestown, Greensboro district.

The new Sunday school building is being equipped for the best work and those groups which have not yet secured what they need are being taken into consideration and provided for from the treasury. Mr. R. E. Bundy, the superintendent, said, "Just tell these elementary teachers what they ought to have in order to do better work, and we will get it." A promise like that should always be taken up immediately, so the next day all the elementary workers and the conference elementary superintendent met to determine what equipment is needed for each department, and to discuss other matters relative to their work.

The nursery, beginner, primary and junior departments are each meeeting separtely, which is a progressive move made quite recently. Rev. R. E. Hunt and Mr. Bundy are concerned about the work of the Sunday school, and we expect to see it increase in effectiveness under their leadership.

"Puttin' things off," said Uncle Eben, "somehow mostly applies to duties instid of pleasures."—Church man.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Hillsboro—A. J. Parker 5
Graham—J. W. Dimmette 3
Durham (Lakewood)—H. L. Davis 2
Carrboro—M. W. Lawrence 2
Rougemont—V. E. Chalfont 1

ELIZABETH CITY DISTRICT

◇◇◇◇Williamston—D. A. Petty 15
◇◇South Camden—H. B. Baum 11
First Church (Elizabeth City)—G. W. Perry 10
Pasquotank—W. J. Underwood 8
Perquimans—J. L. Smith 8
South Mills—J. M. Jolliff 6
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2
Edenton—A. W. Price 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5
Elizabeth—C. M. Lance 5

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 25
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

◇Princeton—J. D. Stott 7
Oxford—E. J. Rees 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2
Benson—B. H. Houston 2

ROCKINGHAM DISTRICT

5◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2
Pantego-Belhaven—E. W. Downum 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5
Aulander—S. S. Ellington 2

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Wallace-Rose Hill—Daniel Lane 6
Wilmington Ct.—A. J. Groves 5
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

7◇Hot Springs—R. H. Caudill 17
6◇Oakley (Asheville)—G. D. Herman 12
◇◇Candler—D. V. Howell 12
Henderson Ct.—J. M. Green 5
Flat Rock-Fletcher—R. H. Kennington 4
Saluda-Tryon—O. L. Robinson 1

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 20
◇Spencer Memorial—J .O. Ervin 10
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Mt. Holly—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J. W. Moore 19
N.E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
◇◇Calvary (High Point)—E. L. Kirk 11
Centenary—G. A. Stamper 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
◇Liberty—M. F. Kincheloe 10
Randolph—W. R. Kelly 9
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 8
Randleman—J. H. Brendall, Jr. 8
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 3

MT. AIRY DISTRICT

◇◇Central (Mt. Airy)—C. S. Kirkpatrick 29
◇Jonesville—C. A. Morrison 25
◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Rockford (Mt. Airy)—M. W. Heckard 2
Draper—G. E. White 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 6
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Maiden—R. S. Howie 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 4
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Davidson—S. M. Needham 10
Thomasville Ct.—Seymour Taylor 9
Walkertown—W. R. Ware 8
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
Murphy—H. P. Powell 11
◇◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Sylva—G. B. Clemmer 6
Andrews—C. M. McKinney 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Dellwood—T. S. Roten 4
Whittier—R. L. Bass 3
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT
South Camden ..... H. B. Baum

GREENSBORO DISTRICT
New Hope ..... A. C. Waggoner
Ramseur ..... G. W. Williams

MT. AIRY DISTRICT
Central ..... C. S. Kirkpatrick

ROCKINGHAM DISTRICT
Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT
Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WILMINGTON DISTRICT
Wilmington Ct. ..... A. J. Groves

WINSTON-SALEM DISTRICT
Marvin ..... T. B. Johnson

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August 21-28, 1930

A CONFERENCE FOR PREACHERS AND LAYMEN

Among the speakers will be:

Dr. Chas. E. Jefferson, N. Y. City.
Dr. J. R. Sizoo, Washington, D. C.
Dr. M. E. Dodd, Shreveport, La.
Dr. F. S. Hickman, Duke University, Durham, N. C.
Dr. Elbert Russell, Duke University, Durham, N. C.
Bishop W. N. Ainsworth, Macon, Ga.
Dr. Bob Jones, Montgomery, Ala.
Dr. W. F. Quillian, Nashville, Tenn.

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

COME TO JUNALUSKA!

Several districts have notified us that they are to have delegates or representatives attending the General Epworth League Assembly. This unusually fine program opens on Friday, August 8, with an address by Dr. Frank S. Hickman, Duke University, on the subject, "High Roads of Idealism." The inspiring note sounded by this great man will run through the ten days of study courses, forums, and addresses. Let us have our conference derive the very best benefit from this assembly by having representation from each—yes, each one of our ten districts. If any additional information would be helpful to you or your leaguer friend regarding this meeting. You can get board and lodging at two dollars per day and up; there is an assembly grounds fee of $3.50; if you come on train and begin the trip on the 6th of August you get the one way fare plus one dollar, otherwise ask for the summer tourist rates. Come for fine fellowship with leaguers from all states east of the Mississippi.

PROSPECT

The prospect at Prospect down in Union county is good. We answered Bro. J. J. Edwards call and met with a large congregation of young people at Prospect on Sunday night, the 13th. A good group was present from Bethlehem church also. We expect well organized, effective chapters at both these places. They should add much to the prospective union work in Union county.

INSTITUTE

The first efficiency institute for the new league year is scheduled for the southern end of the Catawba-Caldwell union and will be held in First church, Hickory, the five nights, August 18-22. Plan No. 2 is being followed. The instructors are Rev. A. C. Gibbs, Rev. M. A. Lewis, Miss Elizabeth Bunch, Mrs. Clyde Price, and G. G. Adams. Others wishing credit institutes before Christmas will please get in touch with us to date.

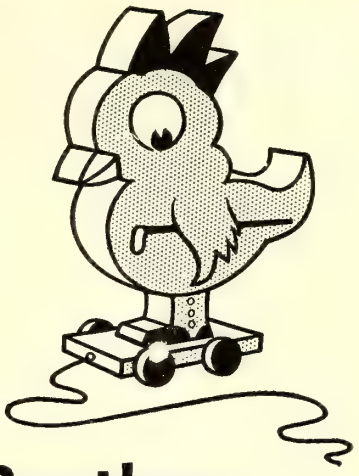
RAMSEUR

Miss Madge Craven, president of the Ramseur chapter, along with several others from her chapter attended the senior assembly at the Lake. They gained much inspiration and information from these days of high spiritual contacts. Upon returning home they have found the several members of the chapters and others of the church eager to aid in any new work for the league. They have, with the co-operation of the Sunday school superintendents, converted four Sunday school rooms into one large room with plenty of space for the monthly socials. No room has been available before. We quote: "We have placed curtains and shades at all four windows, have made cushions for the benches and chairs, have spent several hours cleaning a carpet that has recently been taken from the main auditorium, now have our room floor covered. We are having made the indoor ball game that Mr. Duncan suggested. We have some new mottoes on the wall about Christian stewardship. Nineteen signed the quiet hour covenant cards at our last meeting, and there are several more who are going to sign at the next meeting. We have made a book case that will hold at least 200 books. We have to begin with 65 books: missionary, poetry, biography, clean fiction, and books on the Bible. We are going to organize a book-a-month club next week and hoping to then add many of the approved books of our library. We are ordering this week some copies of a play which we are going to give in about three weeks if possible for the benefit of our budget and general expenses. We have assigned every one of our members to some work in one of the four departments. We have a new piano in our legue room. The league helped buy this about three months ago.

The Asheboro union met with us Monday night with the largest attendance ever—about 160 present. We used for our theme for the devotional "All for Christ." During the business hour Mr. and Mrs. A. W. Craven and Miss Madge Craven told of their trip to Junaluska. We had the social hour out on the lawn. Several proclaimed it the best union meeting we have ever had. Bethany, a new league in our union, invited us to be with them in August for our annual picnic. This league had the attendance banner and took it again this time. They had 37 out of 38 members present. We are very proud of what our leaguers are doing and we hope others of you will help us in every way you can to be a real wide-awake league."

Allspice: "Did I ever tell you about the awful fright I got on my wedding day?"

Sage: "Careful, old fellow. No man should speak that way about his wife."
—Presbyterian Advance.



Restless CHILDREN

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Maj. P. M. Thrasher, Pres. Charleston, S. C.

Children's Storyland



THE LITTLE FIR TREE THAT BLOSSOMED

Once upon a time a little fir tree grew by an orchard. It was the only little tree on the whole hillside, and it was lonely. The big old apple tree noticed how lonely it was. Always when the wind blew it could hear the little fir tree sighing.

"Little fir tree," said the kind old apple tree one day when spring was coming, "I suppose you will soon be blooming now." Of course the apple tree did not understand about fir trees, so it did not know that this remark might seem unkind.

"I—I do not bloom like other trees," answered the little fir tree sadly.

"Oh, do you not?" asked the apple tree. "I did not know that."

"Ho, ho!" came a sharp, stinging voice from the grass at the feet of the two trees. "I knew that."

The apple tree started at this shrill voice, but the little fir tree was not surprised at all, for it had often heard this voice before.

"Who are you?" demanded the apple tree.

"That is the cactus," explained the little fir tree, "the prickly cactus," it added in a whisper so the cactus could not hear it, for it did not wish to hurt his feelings by calling attention to anything unpleasant in his appearance.

"I would hate to let spring go by without any flowers," went on the cactus. "I have the handsomest flowers on the whole hill side."

"Your flowers are beautiful," agreed the apple tree, and the fir tree nodded its head.

After that the apple tree and the little fir tree had many pleasant conversations. The little fir tree tried hard not to let the unkind remarks of the prickly cactus hurt its feelings, but it did not always succeed. The cactus did have such lovely flowers, and the fir tree did wish with all its heart that it could have some too.

Then as the days grew warmer all the fruit trees bloomed out, and so did the cactus. And one day, to its amazement, the little fir tree discovered some tiny white flowers on its own branches.

"Am I blooming?" it gasped in wonder.

Just then it heard a low, pleasant chuckle and looking up saw the apple tree shaking with laughter. It saw something else, too. When the apple tree shook that way, some of its flowers fell to pieces and scattered down. Then the fir tree understood. These were not its own blossoms but a gift from the apple tree. That was why the apple tree was laughing in that pleased way.

"Oh, thank you, good apple tree," cried the little fir.

"Ho, ho! What's that?" scoffed the prickly cactus. "Borrowed blossoms! Ho, ho?"

"Never mind him, little fir tree," said the apple tree. "If you like my petals, I'll share them with you."

So as long as the apple tree had any flowers, it shared them with the little fir tree, sometimes—when the wind blew—sending them down in a perfect shower.

Then winter came. The blossoms were gone from the cactus, and the trees in the orchard waved only bare brown branches.

"You are the only tree that is green now, little fir," said the apple tree. "How pleasant and cheerful you look!"

"Ho—o—o—" came up a cross-grained voice from the dead grass, but the prickly cactus was now so brown and shriveled he could say nothing more.

Then one snowy day two boys came and admired the little fir tree, and after a little they carried it away. Soon it found itself set up in the living room of a farm house. Upon its branches were hanging the most gorgeous things—glittering festoons of tinsel, gleaming balls, all red and yellow and purple, and all along its branches swung little electric bulbs. At the very tiptop was a shining star. Came twilight, then darkness. It was Christmas Eve.

Just then there came a little fluttering sound at the window, and looking out the little fir tree saw three little brown birds on the vines there, each with its little head tucked under one wing, all except one eye. And once when one of them popped open that one little eye spied the Christmas tree just inside the window.

"Peep, peep, peep!" it chirped, crowding over against the other two little birds. "Wake up! Look in at the window!"

"Why," chirped the second little bird, "that's the little fir tree!"

"So it is," said the third little bird.

"And now it is a Christmas tree," said the first little bird. "I am so glad. The little fir tree was always so kind to us."

"Tap, tap, tap," went three little brown beaks on the window pane. "Dear little fir tree," twittered the three little birds, "how beautiful you are."

"Thank you, dear little brown birds," whispered back the fir tree.

Just then one of the little birds discovered a narrow crack at the bottom of the window where it had been left open for air.

"Let's squeeze in so we can see better," he chirped.

And so they did.

And then, oh, such a flying about and such a twittering and chirping! But they did not touch a thing, although the second little bird wanted to peck at one of the shiny red apples.

"Little birds," whispered the fir tree, "take a bit of my tinsel and carry it to the kind old apple tree, will you?"

"To be sure," twittered the little birds, and they lifted off a glittering piece.

"And—" here the little fir tree hesitated just a little, then went on, "take a piece to the prickly cactus, too, will you?"

"Yes, yes," twittered back the birds, "if you wish it, little fir tree. But you know the prickly cactus was always very cross and unkind to you."

"I know," nodded the little fir tree, "but take it anyway. Perhaps the prickly cactus was not really so cross as he sounded."

So the little brown birds did as the little fir tree asked them, and the next summer when the apple tree bloomed out in its pinky-white flowers and when the prickly cactus put on its gorgeous red and gold blossoms, there could be seen upon each shred of shining Christmas tinsel gleaming in the summer sunshine.
—Lilith Shell, in Pittsburgh Advocate.

FROM THE HEART OF A ROSE

"This is such a pleasant, cool place," thought Dorothy, as she dropped down on the soft, green grass. Nearby was the rosebush which was in full bloom, and such lovely roses they were, too—so red and fragrant and large.

"I think I shall rest here until grandma comes out, then maybe she will tell me a story," said Dorothy to herself. So she stretched out on the grass and lay for a long time, just looking at the roses.

Suddenly, and to her great surprise, there stepped right out of one of the roses a real little fairy. Oh, such a tiny, dainty little fairy—far lovlier than any Dorothy had ever read about.

She had the most pleasant little face as she smiled and bowed ever so gracefully to Dorothy. Her dress looked very much like mist or a very thin veil which, perhaps, had been made out of a fleecy cloud, only for the colors, which were white and red and purple. The beautiful, sparkling gems in her hair were also of the same colors. As she moved about from petal to petal, sometimes one color showed more than another. Then at other times all three colors seemed to blend together. Dorothy leaned forward eagerly! She was completely charmed!

"Beautiful fairy," were Dorothy's first words, "tell me, where did you come from?"

"I came from the heart of a rose," answered the fairy, in the most musical tones that Dorothy had ever heard.

"Oh, I thought perhaps you came from heaven, you are so lovely," said Doro-

thy, at which remark the fairy smiled in the most friendly manner imaginable.

"Well," said Dorothy, "if you came from the heart of a rose, you must know a great deal about roses. Pray, tell me, little fairy, where do roses come from?"

"God and the gardener make the roses," softly answered little Fairy.

"Oh, you are joking now, for our gardener couldn't even make a paper rose," laughed Dorothy.

"God gives the sunshine, the rain and the rich soil, but the gardener keeps the weeds away, he waters the bush and protects it from trampling feet. Most of all, the gardener helps by loving the roses," said the fairy.

"Oh, I think I see," said Dorothy, "somebody has to help God make roses like these."

"That is right," replied the fairy, as she turned and seemed about to go.

"Just one more question before you go," pleaded Dorothy. "Please tell me, why is it that everyone likes roses?"

"I see you have been admiring my pretty colors—perhaps it will answer your question if I explain them to you," offered the fairy.

"Oh, please do!" begged Dorothy.

"The white," began the fairy, "is the sign of a pure heart. That is why the rose has sweet perfume. The red tells of love for others. Because of this, the rose is beautiful to see. The purple means sharing one's blessings with others. And that is what makes the rose unfold its petals and grow big."

With that the fairy bowed and smiled ever so sweetly, then gradually vanished again into the rose.

"No wonder everyone likes roses," said Dorothy aloud, "when such good little fairies live in their hearts."

"What did you say, dear?" asked grandma, who was sitting nearby.

Dorothy jumped up with a start, for she had been asleep. She rubbed her eyes as she looked toward the rosebush and said, "Oh, grandma! I have had the most beautiful dream. A little fairy came out of the rose and told me wonderful things!"

"That indeed was a lovely dream," said grandma, after Dorothy had told her all about it. "It is a dream which I hope you will never forget."

"Oh," said Dorothy, "I could never forget the lovely little fairy that lives in the heart of the rose."—Justa Lee Allen in Christian Evangelist.

A customer sat down to table in a smart restaurant and tied his serviette around his neck. The manager scandalized, called a boy and said to him: "Try to make him understand as tactifully as possible that that's not done."

Boy (seriously to customer): "A shave or haircut, sir?"—Pages Gaies(Yverdon).

"Say, mister," said a little fellow to a next door neighbor, "are you the man who gave my brother a dog last week?"

"Yes."

"Well, may says to come and take them back."—Annapolis Log.



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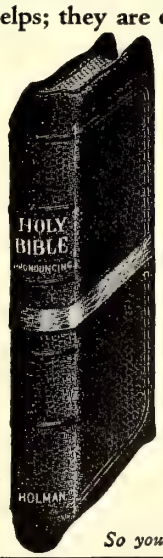
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

"WHAT ARE WE TO STUDY NEXT?"

So many letters are coming to me asking "What book are we to study next?" that it seems advisable to tell you now, even though my instructions have not come from Nashville yet.

All auxiliaries that have had their home mission and Bible study classes may begin on their foreign mission study now if they desire to do so. The textbooks are on sale, but the pamphlets of helps, "Suggestions to Leaders," are not yet ready, I think, as mine, ordered some time ago, has not come. Let me urge you, however, to finish your home mission and Bible study before you take up the new foreign mission study subject.

The book especially promoted for the adult classes is "Trailing the Conquistadores," by Samuel Guy Inman, 60 cents. It is being taught in the summer schools, and at Lake Junaluska the author himself is teaching the course. Dr. Inman of New York, as secretary of the committee on Co-operation in Latin America, and a leading authority on Latin American questions, has given us a marvelously interesting book for our fall study. If you will put real work on this book, looking up references and getting up outside assignments, you will enjoy it more than any we have had in a long time. In addition to the "Suggestions to Leaders," I would suggest that the classes secure for their leaders' use—and their own, too, for help in getting up special assignments—a copy each of "Between the Americans," by Joy S. Stowell, 60 cents, and "West Indian Treasures," by Winifred Hulbert, 75 cents. The July, 1930, number of "The Missionary Review of the World" is a special number on the Caribbean Islands, and contains much that would interest you and help you in your class work. You may order it for 25 cents from "The Missionary Review of the World," 156 Fifth Avenue, New York, N. Y. You will find also in The Saturday Evening Post of July 12, 1930, an interesting article by the Hon. Josephus Daniels, "The Problem of Haiti." You will probably know of other articles on the relation of the United States to certain countries around the Caribbean Sea that have appeared this year in certain periodicals. For additional historical facts, a good encyclopedia will be a help to you—the Americana has much information in most condensed form. If you wish to know of other sources of helpful information, please write to me. There are certain books which you might borrow from your city or school library, or from those of our two universities.

If you desire to "kill three birds with one stone," you may do so by conducting this class according to the requirements of the local church department, thereby winning individual credits towards a certificate in mission study from the board of missions, a special recognition from the Woman's Missionary Council, and both individual and class credit certificates from our own conference. Write to me for the pamphlet of regulations and other instructions concerning it. I hope many of you will do this, as was done in the study of "The Church and the World Parish."

"Trailing the Conquistadores" is to be used in the zone study classes early in September, to demonstrate how a standard class should be conducted, and to instruct the members in the study regulations, methods, and standards of Council and our conference, by example as well as by teaching. Please let me urge those zone study leaders who have not written to me, or heard from me with literature enclosed, to write to me at once for instructions and literature—I have supplied both to all whose names have reached me.

Another book for adult classes, on a different foreign mission subject, is recommended and may be used by any auxiliary desiring to do so, "India Looks to Her Future," by Oscas MacMillin Buck; but since we have no work in India and do have in the West Indies (Cuba), I think our women will find "Trailing the Conquistadores" much more interesting.

The young people and children's classes will use books on India for their fall and their fall-winter-spring study: For senior young people, "India on the March," by Alden H. Clark, 60 cents; for intermediates, "The Star of India," by Isabel Brown Rose, 75 cents; for juniors, "The Golden Sparrow," by Irene Mason Harper, 75 cents; and for primaries, "Bhaskar and His Friends," by Clara G. Labaree, 75 cents.

In Bible study the latest book recommended by Council for adult classes is "Great Souls at Prayer," by Mary De Bardeleben, 25 cents, though any one of the previously recommended books may be used if it is preferred. For young people the book especially recommended by Council for Bible study classes is "Jesus and Youth," by Basil Mathews, 85 cents.

Council recommends also these books for reading circles: "A Cloud of Witnesses," by Eslie Singmaster, 50 cents; and "Place of Women in the Service of the Church," by Council Commission on Status of Women in the Church, 35 cents.

In closing I wish to urge, first, that all classes be properly reported to me—I can not give you credit for work of which I am in ignorance of your having done, and it is only through me that you get credit in conference or Council for your classes. Second, I urge careful study by each auxiliary of the study reports and recommendations in the 1930 conference minutes which will soon reach you. If you do not find yourself somewhere in my report it is because you did not report your work to me. You will find in the minutes not only what you did last year, but what you promised by vote of your delegate to do this year in the study department; the conference standard of excellence for study with the requirements for winning both conference and Council certificates of credit for study; the Council's definition of a standard class; and the list of books recommended by Council for the 1930-31 study year. And third, I urge you to write to me for whatever information or help you may need in this department, for it is my privilege and pleasure, as well as my duty, to give it to you to the best of my ability.

With every good wish for a happy and successful year in all your work, I am,

Most cordially your friend,
Mrs. J. LeGrand Everett,
Conf. Supt. Study.

YOUNG PEOPLE'S MEETING

The Northampton zone meeting of the Woman's Missionary Society was held at Conway Thursday, July 17, with the ladies of the M. E. church as hostess. In the absence of the president the vice president, Mrs. J. A. Worrell, presided. Mrs. Luther Johnson very fittingly read scripture lessons adaptable to children, young people and adults.

Miss Draper of Conway gave a most cordial welcome to the visitors which was appropriately responded to by Miss Copeland of Woodland. During the business session the roll was called by the secretary, and reports given by the represented auxiliaries.

Mrs. C. M. Early of Gates gave a talk that was an inspiration to both young and adults to know in the future what to serve, and how to serve joyously.

Just before the benediction by Rev. Mr. Graham, and adjournment for lunch, Marcus Garris of Sharon's young people's auxiliary sang a selection and Miss Smith played a piano solo.

After a bountiful luncheon the afternoon session opened at two o'clock p. m. with worship led by Miss Lucille Conner, followed by music. The young people of Conway and Milwaukee under the leadership of Mrs. Fred Lewis Johnson very effectively presented a playlet, "Aunt Tilly Learns to Tithe."

Mrs. C. M. Early led a round table discussion from which the leaders received many helpful ideas. Miss Amma Graham presented certificates of merit to auxiliaries in Jackson, Severn, Conway, Rehobeth, and Milwaukee.

The committee on time and place reported an invitation from Jackson for the October meeting after which there was adjournment with prayer by Rev. Mr. Harrell.

Mrs. J. L. Futrell, Jr.,
Reporter.

Mrs. Adrian E. Brown, wife of the pastor of Haw River circuit, and chairman of Chatham missionary zone, organized a new missionary auxiliary at Moncure, June 21. The women were very much interested and feel that the auxiliary will mean much to their church.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WE'RE COUNTING ON YOU

"No matter what others are doing, my dear,
Or what they are leaving undone,
We are counting on you to keep right on the job
Till the very last battle is won.
We are counting on you to be faithful,
We are counting on you to be true.
Yes, others may work or others may shirk,
But remember—we are counting on you."

ANOTHER NEW CHILDREN'S SOCIETY

To Mt. Airy district goes the credit of the most recent organization in the children's department, a society having been organized at Pine Hall during the past week. Mrs. E. C. Roberts is the leader of this enthusiastic band of little folks and the following are the officers: President, Dora Williamson; recording secretary, Joe Carter; corresponding secretary, Marion Gibson; treasurer, Wade Williamson; program leader, Mildred Hanes; vice president, Mrs. L. J. Blackwell.

CONCERNING THE FUTURE OF THE WOMAN'S WORK

In the Missionary Voice of July we find the following from Mrs. Bessie W. Lipscombe, organization secretary of the Woman's Missionary Council, regarding some changes in our woman's work, made at the recent General Conference, which we are sure will be of interest to our readers:

1. "The adult society goes on without any change. It permanently maintains the relationships and responsibilities which it has always had to overhead organizations such as the board of missions, the Woman's Missionary Council, conference missionary societies, and it is at liberty to conduct its work for the future as in the past. As adult missionary societies we shall sustain a co-operative relation to the educational work of the local church which will enable the membership to render a helpful service."

2. "The organization of the children through the junior age into groups of specific missionary cultivation and activity is granted the women which provision insures a continuation of the children's work without hindrance. The Epworth League has no further responsibility for the children."

3. "The young people's societies, when the new plan goes into effect, will be taken care of by the church school and the Epworth League. In the meantime they will go forward along the regular lines. Since, under the new plan, there will be a definite age limit for membership in the young people's department, a great opportunity for recruiting young women into circles of the adult society, as they pass beyond the age limit, is given to the women."

LETTER FROM CONFERENCE PRESIDENT

My Dear Co-Worker:

On May 28, 1930, Mrs. Lucy H. Robertson passed to her reward. No woman in the history of North Carolina perhaps has done more for the church and state than did she during her long and fruitful life.

Five years ago when she surrendered the presidency of the conference, five twenty dollar gold pieces were presented to her by the women of the conference. Just before she passed away she left instructions for these gold pieces which she had kept intact to be returned to her conference. This money will be added to the Lucy Robertson Scholarship Fund, which we propose to enlarge to the Lucy Robertson Memorial Endowment Fund, the income from which will be constantly used for young women who desire to offer themselves for Christian work at home and abroad.

We are sure that Mrs. Robertson would be well pleased with the direction of this money, so this letter is sent with the hope that every member of our great missionary organization will give an extra offering this year on our Lucy Robertson Scholarship Fund. It will be credited on your budget and at the same time help increase our Memorial Endowment Fund, which now amounts to $3000 and which we hope to make $10,000.

You know the last quarter will demand much of our time and offerings for other obligations, so I trust that during this quarter you will be able to secure many extra offerings for this fund. You have always been loyal in trying to do the things that have been asked of you, and I feel sure you will not fail at this time.

The third quarter is also set apart as the time for sending your boxes of supplies. I hope you will send a box of supplies or a cash donation during this quarter to Brevard Institute, Brevard, N. C., or a box of supplies to the Bethlehem House, Winston-Salem, N. C.

Anything that you may be able to do for the memorial fund will be greatly appreciated. Wishing for each one of you a very pleasant summer,

Sincerely, Mrs. C. C. Weaver.

CHARLOTTE DISTRICT MEETING

The inspiration of a large attendance and a program of unusual interest made the 1930 Charlotte district meeting one of the best the district has ever held. Mrs. C. E. Wakefield, district secretary, presided and the opening devotional was conducted by Mrs. H. M. Heath, whose message of the Pentecost drew all closer to the feet of the Master. Prayer was offered by Miss Henrietta Logan. A greeting of cordial welcome was extended by Mrs. C. E. Exum, and response given by Miss Lillie Wood, deaconess of Duncan Memorial church.

Among the visitors present were Rev. and Mrs. S. A. Stewart of Japan and two conference officers, Mrs. H. A. Dunham and Mrs. W. W. Hagood.

After the report of Mrs. Roy S. Smith, former district secretary, Mrs. H. A. Dunham, conference corresponding secretary, brought an inspirational message on what the women of our Southern Methodist Church are doing along missionary lines.

In a most enjoyable talk Rev. S. A. Stewart of Hiroshima Girls' School of Japan gave an insight into the experiences of his early days as a missionary, and was followed by a beautiful vocal solo, "Building for Eternity," sung by Mrs. G. Ray Jordan.

Following a blackboard demonstration on how to make up a budget, given by Mrs. Roy S. Smith, the pledges for the year were taken.

Mission study was presented by Mrs. Mattie H. Stewart preceding the noonday devotional which was conducted by Rev. W. W. Peele, who brought food for the soul in his special message on "Jesus Working Through Us," based on the eighth chapter of Acts. Closing prayer was offered by Rev. G. Ray Jordan.

After a bountiful lunch served in the church hut, the afternoon session opened with an impressive and touching "Service of Remembrance" led by Mrs. W. W. Hagood, in which those who had passed away during the year were honored, special recognition being given to Mrs. Lucy H. Robertson, president emeritus of our conference, who passed away May 28, 1930.

The children's work was presented by Mrs. Edwin L. Jones and Mrs. E. W. Russell. A pageant by the Dilworth juniors and songs and recitations by the children of Harrison church delighted the audience.

In succession the following subjects vital to our missionary work were discussed: "Our Young People," by Mrs. M. P. Coley; Hiroshima Girls' School, by Mrs. S. A. Stewart of Japan; "Happenings at the General Conference," by Mrs. Edwin D. Mouzon, wife of the bishop. The standard of excellence, better attendance, and several other vital subjects were presented in a round table discussion.

The following district appointments were made: Chairman of supplies, Mrs. W. L. Patterson, Pineville; social service, Mrs. Aubrey Davis, Myers Park church; children's work, Mrs. E. W. Russell, Harrison church; Y. P. work, Mrs. M. P. Coley, Dilworth; mission study, Mrs. Walter Robinson, Harrison; Bible study, Mrs. J. E. B. Houser, Waxhaw; finances, Mrs. Roy S. Smith, First church.

"Say, waiter, I ordered strawberry shortcake, and you brought me a plate of strawberries. Where's the cake?"

"Well, suh, that's whut we is short of."

Sunday School Lesson

AUGUST 3

By William G. Chanter.

Naomi and Ruth: A Study in Racial Relationships

And the woman was left of her two children and of her husband.

The character of Naomi is one that shines amid gloom. We meet her when with her husband and her two strong sons she comes to the highlands of Moab to begin life anew. She learns to know the strain of exile, the hardships of the emigrant, the toils of the pioneer. And then her husband sickens and dies, and her two sons one after the other are taken, and she is left alone with her daughters-in-law in a land that has never been home to her. Life has little left for her, and her very name, given her by a mother to whom she was indeed "my sweet one," seems to mock her.

But I do not see in Naomi one who was soured by her misfortunes. Rather she remains unbroken. She refuses to implicate her Moabite daughters in her own loss. They are young, and for them life has new beginnings to offer, and Naomi is not so wrapped up in her own griefs that she forgets that. Too often those whose approaching age is oppressed with sorrow yield to the temptation to lean so heavily on the youth of those about them that they forget that each of us must lead his own life. Indeed, it is not only those who are filled with sorrow who expect their sons and daughters to devote themselves to the task of ministering to age. There are those who never seem able to get over the idea that children are for the benefit of their parents.

Naomi might have been pardoned had she clung to the younger women who went with her on the road to Bethlehem. But in her sorrow there was a noble dignity, which refused to be embittered, which refused to descend to the level of a spiritual pauper living on the sympathy of others. Heavy though her burdens are, she can bear them, and bear them she will rather than impose herself as a burden on these kind souls whose entry into her family has brought them nothing but sorrow.

Whither thou goest, I will go . . . where thou diest, will I die, and there will I be buried.

But of course Ruth is the heroine of this tender story. She is the figure of a loyalty that knows no bounds. Her love is so deep, so genuine, so irresistible that Naomi realizes the uselessness of trying to dissuade her from following her into the land of Israel. Nor would she try when once she knew that this was real love, not mere pity. For Ruth was going with Naomi because to do so was the great desire of her life.

To be loved for one's own sake and to be loved to the end—what more can life bring with it? In the Book of Job there is an imposing picture of a great man whose allegiance to God was not, as the cynical Satan would have had it, due to the flocks and herds and sons and daughters that he had been given. He is a man who, in the midst of loss and pain that seem quite irremediable, still holds to his faith. That, we know, is religion at its best in the Old Testament. Here is a picture of a love that seeks not its own but cleaves with all its might. This is love at its best.

Let me now go to the field, and glean among the ears of grain.

For Ruth has nothing to gain. She goes as a stranger to a strange land, and as a stranger who must earn her own bread and the bread of her mother-in-law. The kindly custom by which the poor were permitted to follow the reapers and to take for their own what was left over gave her the opportunity to toil all day in the heat and dust of the harvest field, and in that opportunity she rejoiced, coming back with the results of her work in humble thankfulness to her mother.

There is something that is truly beautiful in the sweetness with which Ruth accepts the hardship of the lot that she has chosen. It is one thing to make great protestations of love and loyalty, but it is quite another to follow up those great words with the gentle and uncomplaining acceptance of the drudgery that every great service has as one of its elements. Ruth stood this test, and what harder test could there be?

A full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge.

In fact, the loyalty of Ruth to Naomi has in it so much dignity that the words of Boaz are not unwarranted. One who has so much ability to discern and to honor human worth, one who can display such qualities of character, has really made an appeal to the favor of God which is much more powerful than any verbal confession of faith could passibly be. Ruth's love for her mother brought her into contact with her mother's God, and involved a faith that that God was worthy of her own worship.

Ruth was not the first person to be brought into the presence of God through the recognition of worth in the character of some truly good man or woman. I have heard people say that they found God in nature—I remember one sentimental woman who said that she could worship better among the trees than among a crowd of human beings. Well, there is something in that—it represents a genuine religious mood, the desire to be alone with God. But to think that God is better revealed in a tree than in a human being is just nonsense, however well it may sound. On the other hand, there is a great amount of equally nonsensical sentimentality as to the value of humanity. All men are not equally suggestive of the presence of God, and all men are not equally deserving of love.

WOMEN SHOULD LEARN USES OF MAGNESIA

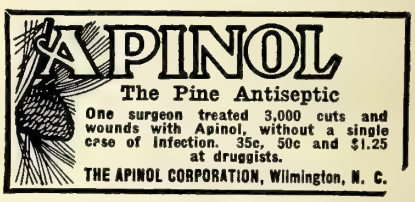
To women who suffer from nausea, or so-call d "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full direction for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doct rs for over 50 years.

"Milk of Magnesia" has been the U. S. Registered Trade Mark of the Chas. H. Phillips Chemical Co. and its predecessor, Chas. H. Phillips, since 1875.



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There are some who deserve rebuke much more than they deserve admiration, and a love that is indiscriminate is not worth much. Ruth's love is a glorious thing because it centered itself around the noble character of Naomi and through that admiration found its way to God.

And, behold, Boaz came from Bethlehem, and said unto the reapers, Jehovah be with you.

But the Book of Ruth should not be read without due attention's being paid to the character of Boaz. He is worthy of the setting in which he finds himself. When he meets Ruth his admiration is at once aroused, and that for the reason that in her loyalty and quiet devotion to duty the sturdy virtues of the man find something to which they are akin.

There is something quite beautiful about the religious life of Boaz. He comes to meet his servants, and his greeting is naturally and unostentatiously religious. Nor is it merely the Oriental speaking. Boaz speaks out of the depths of his own honest heart. To him the world is ruled by God, and its meaning and the meaning of life come from him. And when he thinks of God it is not as a great and mighty King but as a brooding bird under whose wings the unforunate may find a refuge.

The sincerity of his religion is shown by the way in which he seeks to imitate the goodness of God. He prays that God may bless Ruth, but he seeks to answer his own prayer by kindnesses that are gently multiplied.

There is a son born to Naomi; and they called his name Obed: and he is the father of Jesse, the father of David.

It is a beautiful story, the story of three great hearts who found each other and were bound together in love, a love that was dignified with high moral worth and a serene trust in the God of all loyal hearts. But it was a story that was told with a purpose. In its present form it can probably be traced to the days of Ezra and Nehemiah, the days of the struggle for the revival in Palestine of the Hebrew community. They were days, you will remember, when there was intense racial feeling and the very idea of marriage with foreigners was bitterly attacked. They were days when racial bitterness was being fostered in the name of religion, and our story is a protest against that bitterness.

This does not mean that it may not have been an old story. But there are touches here and there which tell us that it was being at least retold for an age in which some of the customs referred to were no longer commonly understood. Those who told it were people of gentle spirit to whom the stern and controversial attitude was quite foreign, and the gentleness and kindness that breathe in the story of Ruth were to them something infinitely precious, a soothing remedy for the hot and savage fever that had seized upon the community at Jerusalem.

Accordingly they republished the little tale, and let it present its own arguments. It told those who read it that loyalty and love were not confined to Israel, and that loyalty and love were the all-important things in life. To Boaz, who did the very thing that the stern reformers were so bitter in denouncing, came the blessing of a happy home life. To Naomi, through the steadfast goodness of a Moabite Ruth, there came the joy of becoming once again a member of a family with a future, a family in which little children were growing up around her knees. And what a future that family had—for out of it came the mighty David.

Gently they told the story, and so confessed their faith—the faith that, wherever men and women are true to their own best ideal, there God is found of them. Hebrew or Moabite, Jew or Gentile—it was all one, so the heart was true. It is a lesson that the world must learn before it can ever become Christian.—Zion's Herald.

The first snake-bite serums were made about 30 years ago in the laboratories of the Pasteur Institute, in France, under the direction of Dr. Calmette, a famous authority on snake venoms. "At that time," says the Popular Science Monthly, "the annual death toll from snake bites throughout the country was appalling. In British India alone, they were responsible for about 25,000 deaths in one year!" The anti-toxins used in the Pasteur laboratories were imported from Cochin China, where representatives of the Institute had studied the methods of the snake charmers and had discovered that instead of the performers' hypnotizing the snakes, as was supposed, they made themselves immune to the bites by inoculation with small quantities of venom.

Prospective Tenant: "I like the rooms, but the view from the front windows is rather monotonous."

Janitor: "Well, o' course, mum, this is a flat, not one of them sight-seein' autos."

Kill dirty roaches!



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To relieve headache, backache and periodic pains, Capudine is the ideal remedy. It's liquid, therefore, acts almost instantly. Soothes the nerves and brings comfort and relaxation. At drug stores in single doses or in 10c, 30c and 60c bottles.

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b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

HALFWAY MARK

The financial exhibit of the affairs of the Children's Home for the first half of the present year as prepared by Mr. Walker, our bookkeeper, shows some improvement in our income over expenses, as compared with the preceding year. At least we have not spent half as much this year as was spent throughout last year. We are carefully watching our expenses as well as our receipts and are at any time able to state by departments what is our financial situation. Our exhibits are shown under the following heads: Administrative, sustenance, housing, clothing, laundry, health, education, wood shop, print shop, plant and maintenance, dairy, garden, farm (Winston-Salem), farm (Davie county), poultry, Winston-Salem and Davie county, manual training, music, hogs, Winston-Salem and Davie farms.

NEW ARRIVALS

Since last report the following boys and girls have become members of our interesting family: Bert Tuttle, aged 12, Winston-Salem; Louise Gardener, aged 9, Marion; J. L. and Melvin Cook, aged 7 and 3 respectively, Concord. We will have other arrivals to report from time to time. The pressure from very deserving applicants is too much to withstand and we are opening our doors to fatherless and motherless children just as long as we can find room for them. We are careful to see that our matrons are not overloaded and that each child has a separate bed. We feel sure that our great host of Methodists well wishers will see that food and raiment are provided. We have sufficient overhead leadership.

FOUR ENGAGEMENTS

Sunday, July 20, was a busy and enjoyable day for our singing class. Arising early we arrived at Kannapolis in time for the opening of their big Sunday school. The good friends there, led by Pastor J. P. Hipps and Supt. R. M. Cochrane, gave our singers a good hearing.

Hurrying on to Central, Concord, we arrived in time for the 11 o'clock service which Rev. H. G. Allen kindly turned over to us. Our children were taken to dinner by the leading members of that good congregation. In the afternoon we had a good time with our friends at Mt. Olivet, on the Concord circuit, where Rev. E. E. Snow and H. A. Scott are getting so much done for the upbuilding of the kingdom.

Then we came back to Concord to be with the Forest Hill congregation at night. Pastor Paul Hardin and Supt. S. J. Sherrill arranged for our children to be placed where they could sleep for a short while and then enjoy refreshments. Thus they were fit for the night engagement which was given to a congregation that packed the beautiful and commodious Forest Hill church. It was my pleasure to enjoy the kind hospitality of Rev. and Mrs. H. G. Allen for dinner and of Mr. and Mrs. S. J. Sherrill for the evening meal. We had a great day. Would like to tell you of the good work being done at the four points visited, but lack of space prevents now.



One of Our Mascots

A CIRCUIT RALLY

Rev. E. P. Stabler of the Welcome circuit, knows how to put across a worth while circuit rally, a rally that rallies things. Thursday, July 23, was the date, and Midway the place, for the all day Welcome circuit-wide meeting. The Children's Home singing class had a prominent part in the morning and afternoon programs and also in the bountiful picnic dinner. The presence and address of Presiding Elder L. D. Thompson added much to the profit of the day. The objectives of the day's proceedings were the emphasizing of the work of the Sunday schools, the support of the Children's Home and the coming together in Christian comradeship. Pastor Stabler was ably assisted by his Sunday school superintendents and other leading officials.

RAMSEUR AND FRANKLINVILLE

Our singing class is just back from an enjoyable visit with our good friends at Ramseur and Franklinville. Our group sang at Franklinville at the Sunday school hour and at Ramseur at the 11 o'clock hour. Pastor G. W. Williams, Supt. Woosley Marley and other good leaders saw to it that our stay with them was made happy and enjoyable. We have no friends anywhere who do more for the Children's Home, proportionally, than those on this charge. We love every one of them. Mr. Bradshaw and I enjoyed the hospitality of Mr. and Mrs. I. F. Craven, old time friends.

MOTHER OF NINE

"Mrs. Marie died yesterday. Hope you can take four smallest children right soon." So reads a telegram just received from Miss Mary Robinson, superintendent of welfare work in Anson county. Mrs. Marie, the mother of nine children, was one of our fine mother's aid cases. While we did our part she did hers most nobly as she worked away on a rented farm. She left six girls under 11 years of age. Her dying request was that the Children's Home take care of her children, children without father and mother, and with only one near relative, this person being at present bedridden.

BLESS THEIR HEARTS

"Enclosed find check for $6.50 covering birthday offerings from the beginner and primary children of Bessemer City Sunday school. Our children get great joy in bringing their offerings so we might send them to the Children's Home to be used for your little boys and girls. We are proud of our 60 little folks, 25 beginners and 35 primaries. Mrs. B. C. Callis." The Children's Home joins Mrs. Callis in this deserving admiration.

BUY SOME

Our boys in the wood shop are making some mighty nice things to sell. Come over to see them and if you like what you see buy some. They have listed the following articles for quick sale:

Six cane bottomed stools, $2.00 each.
Two magazine holders, $1.50 each.
Three tilt top tables, $4.50 each.
Four foot stools, $1.50 each.
Two wall cabinets, $3.00 each.
Two book holders, 75 cents each.

IN THE POOR HOUSE

"We have two children in our county home, a little boy, seven years of age, and a little girl, four years old. Their father is dead and their mother is in the county home with them. She could get out and work were it not for the children. Can you help us out by taking these children?"

Such request comes from a good lady who is serving as superintendent of welfare work in a Piedmont county of our state. We have a number of such requests. In an adjoining county there are five full orphans who are knocking at our doors. Well, we are going to take in some of these children just as soon as they can pass our physical tests, provision for which is being made. We are full, but deserving children can't stay in county poor houses.

WHICH WILL YOU DO?

When disappointments come to you
And the days are dark and long,
Will you mope around in the corner
Just because things have gone wrong?

Or will you, though
Deeply hurt within,
Face it with a smile
And forget how hard it has been?

Edith Marlin.

THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Special invitation from Rev. A. L. Thompson, pastor of the Louisburg charge, to preach for him at Bunn and Prospect on the third Sunday in July was cordially accepted. Fair sized congregations were present at each church. The day was extremely hot. Prospect church is just a few miles from the Green Hill home, a place of historic interest to North Carolina Methodism. When I was pastor on Youngsville circuit I preached at Prospect church and learned to love and appreciate the people of that community. It was my first visit to the church at Bunn. I found several of my old members and former friends whom I knew when I preached at Ingold on the Clinton charge. Mr. Robert Johnson invited me to take dinner with him. I was his father's pastor when he was a boy. His mother, two sisters and a brother, Dr. Byaird Johnson, are living in Bunn and taking an active part in the Methodist church. Fellowship with these friends of other days was very pleasant to me. Good reports came to me about the fine work the pastor, Brother Thompson, is doing on this charge. He is a promising young man and is much appreciated by his members.

My Dear Friends and Readers:

As I look back over the years I have spent in the home, it is with a deep regret and yet with a kind of peculiar joy that I go out from it. It is with sadness that I leave behind the old familiar surroundings and the dear friends I have been so closely associated with; but with joy that I go to fight for myself as a representative of our home.

Although I have lived here only three years, I have learned to love and appreciate the orphanage, for it has become a real home to me. I am sure that the training I have received is absolutely priceless and I am more than glad that it has been my privilege to receive it. To Mr. Barnes I feel that I owe a larger debt of gratitude than to any other one person, for he has been all to me that a real father could have been. I have never seen a man with a kinder heart, for he is deeply interested in his boys and girls, and I doubt if there is even one child in our large family of 334 that he can not call by name. I must thank, also, the officers and teachers for their part in making the home a happier and better place in which to live. But I must not leave out the boys and girls either, for they have played a great part in my life. I can truthfully say I have never seen a family of brothers and sisters who are more loyal to each other and their home than are our boys and girls; and we are brothers and sisters in one sense of the word. I have enjoyed knowing each of them and shall think of them often in the future.

I sincerely appreciate all that has been done for me, but it seems that I have done so little in return. In the years to come, however, I hope to be able to show my gratitude in a larger and fuller way. But just now I want to thank the many friends who have been so kind and thoughtful to us. As it is impossible to mention all of them, I wish to thank especially the doctors of this city, Captain Edgar L. Hart, Mr. Josephus Daniels, and Mr. Frank Brown. Also to the Susannah Wesley Bible class of Elizabeth City do I wish to express my sincere appreciation for their thougthfulness in sending me annually two boxes of clothes.

And now, dear friends, I must say farewell. By God's help and with the high standards of our home as a back ground, I hope to be able to live up to the highest expectations of the friends who are interested in my welfare.

Cordially yours,
Rebecca Winfree.

* * * *

Dear Friends:

This is written to express, in a small way, my appreciation of one of the greatest opportunities that has ever come my way.

For six years I have lived here in the Home, and while that is a much shorter time than many of my classmates have been here, I have learned to love and regard it as a real home.

First, I think I owe a deep debt of gratitude to Mr. Barnes. He has been a real father to us, and has always taken a personal interest in each child among our large family which has steadily increased year by year. He has been a great influence on so many boys and girls here, and those who have gone.

There are so many friends who have been loyal to us that it would be impossible to mention them here, but I want to especially thank Mr. Josephus Daniels who has thrilled the heart of every child here every Christmas for several years, as well as Edenton Street church. Mr. W. H. Burwell of Warrenton also has my sincere thanks for the pleasure he has afforded the large girls in adding beauty to our cottage. I am sure that I voice the sentiment of every child in the Home when I say that I can never express how much I appreciate that loyal support of the doctors of Raleigh and Miss Laura Breeze. They are largely responsible for the glowing health that reigns in our home.

There is never a happier moment than when the children receive their boxes twice a year from different classes. To the ladies' class of White Memorial church in Henderson I extend my appreciation.

As my closing words I will say, "Be it ever so humble there's no place like home." Sincerely,
Alice Beaman.



Group of Methodist Orphanage Children

Oh, Butterflies! You wondrous things,
With tints of opal on your wings;
I wonder from what mystic realm
You pointed your aerial helm,
And sailed to earthly woodland bowers,
Where ports of call are buds and flowers.
Perhaps when Nature smiles in spring
To us you will a message bring.
Pray, when you sleep, where do you lie
To dream you are a butterfly?
—William Thompson, in Our Dumb Animals.

THE ETERNAL CHALLENGE

(Continued from page 13)

again he had told her of his love, but she had repeatedly refused to listen to him.

When he reached Mythamroyd that night he sat for a long time thinking of what had taken place. No wonder the town had been stirred to its very depths, no wonder it was roused to intense excitement. But what did it all mean as far as he was concerned? He might enter into a period of prosperity; he might even become a rich man. But what did that matter? After all, the heart's yearnings could never be satisfied by so-called prosperity.

He remembered the conversation that had taken place between Paul Baron, Arthur Bolitho, Muriel Redfern, and himself. He remembered, too, what it had led to.

"I should not be able to help believing in Christianity if Reuben Sutcliffe were converted," he had said. Well, Reuben had been converted. Some miraculous power had entered his life and it had changed him. But did he, Nick Trebartha, believe in Christianity? Did he believe in Christ? He didn't know.

His mind flew back to nearly a year before, when he had stood with Naomi Shuttleworth on the place called Calvary, the spot on which Christ had been crucified outside Jerusalem. He remembered what the girl had said. Her words rang in his ears even now. But did he believe? He was not sure. But he loved Naomi Shuttleworth. He had realized it that night in Jerusalem, and it had been growing stronger ever since. But did she love him?

"At any rate," he reflected as he went to bed, "she knows that I love her. I have told her so again and again. If there is any hope for me, she will let me know."

Wednesday passed, Thursday came and went. There had been another meeting between the employers and the strikers, a meeting that had apparently satisfied all parties. But Nick was not satisfied. His heart was crying out for something he did not possess. Neither by word nor by sign had Naomi told him anything. He felt sure that by this time Edgar Inchcliffe's marriage must be known to her, but she had been silent.

Then on the Friday morning, he, like the rest of the town, was staggered at the news of what had happened to Reuben. During the days that followed it was more than once said that Reuben was dead, and he had seen strong men sobbing as they spoke of it.

"Aye, Mr. Trebartha," it had been said to him again and again, "the power that changed Reuben Sutcliffe's life was nothing less than divine. In a way his death seems like a great sacrifice for us."

Afterwards he marveled at the joy that came to those same men when they were told that Reuben was not dead. How the man's conversion had changed the town!

Days passed and still he heard nothing from Naomi. More than once he made up his mind to go to her home, but he never carried his determination into effect. He felt sure that if she wanted to see him, or if there was any hope for him, she would let him know. But she was silent.

At the end of a week the strike was a thing of the past. The mills were all in full work, the colliers were employed to the last man. But still Nick Trebartha was a lonely and almost sad man. Reuben Sutcliffe's life, he was told, hung on a thread, and the doctors were hopeless concerning him.

Ten days after the final settlement of the strike was a Sunday, and although he had not thought of it on rising, he determined to go to church. In the morning he made his way to St. Michael's, where Arthur Bolitho was the vicar. Immediately on entering he found that the change in the town was also manifest here. Everything seemed to be throbbing with new life and activity. The church was full to the doors and even the read prayers had a meaning which on his last visit was unknown to him. He was still without faith, and yet when Bolitho offered an extempore prayer in behalf of Reuben Sutcliffe, he felt a great sob come into his throat, and into his heart came a fervent "Amen" to the prayer that had been so feelingly uttered.

"Yes, there must be something in it," he reflected. "Something mighty, something beyond words!"

In the evening he made his way to Hanover Chapel. There also was a multitude of people. How changed everything was from the occasion on which he had visited the church prior to his talk with Paul Baron! Everything was instinct with meaning, with life, with power.

"Great heavens!" he reflected, as more than two thousand people joined in the singing, "the secret of everything lies here! This is the power, the only power that can save the world!"

"Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

How the sounds rose and fell! What a mighty power was in the sanctuary! The words had come real, vital. It was no longer a mere repetition of what a man had written more than a hundred years before. It was something that the people knew to be true! What did creeds and dogmas matter? What did ecclesiasticism matter? What did the difference between church and chapel signify in the face of this great eternal reality? Weeks before many of the people who were now singing this wonderful hymn were breathing out threatenings against their employers, while in their hearts was mad hatred, determination for revenge. While now—

He made his way to the garage where he had parked his car, and drove back to Mythamroyd a new faith singing in his heart.

No sooner had he opened the door than Mrs. Crowther hailed him.

"Been to Ben's Cross, Mr. Trebartha?"

HEADACHE?

Why suffer when relief is prompt and harmless:

BAYER

Millions of people have learned to depend on Bayer Aspirin to relieve a sudden headache. They know it eases the pain so quickly. And that it is so harmless. Genuine Bayer Aspirin never harms the heart. Look for the Bayer Cross stamped on every tablet.

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NEW YORK EXCURSION

Saturday, August 9th

Round Trip Fares from

Greensboro	$18.65
Burlington	18.65
High Point	19.20
Winston-Salem	19.70
Salisbury	20.45

Going ticket good on all trains except Crescent Limited, Saturday, August 9th, and good to return any time until August 30th.

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Railway System

"Yes, I have been to Hanover Chapel."

"Good service?"

"Wonderful," he replied; "Ben's Cross is a new town."

"Aye, that's what every one says. By the way, there's a letter for you on the library table. A boy brought it just after you left. I think it was from the loom factory."

"It will be from Dixon, I expect," he reflected, as he made his way to the room.

"Supper's waiting for you," Mrs. Crowther cried after him.

On entering the library he saw the letter lying on the table. Strange memories stirred at his heart. He eagerly tore open the envelope.

"Why haven't you been to see me? I have been expecting you, waiting for you."

There was no heading to the paper, no signature; but he knew from whom it came. Once before he had seen that handwriting. It was outside the Mediterranean Hotel in Jerusalem.

A minute later, Nick was driving madly to Bancroft Hall regardless of speed limit, sharp corners, and bad roads. He utilized every pound of power that the car possessed, and in an incredibly quick time he was at the entrance of the old house, and had rung the bell.

Silence.

It seemed like a house of the dead. A great fear came into his heart.

"Surely it couldn't be a hoax!" he reflected. "No, it was her handwriting!"

He heard quick footsteps inside, and in another minute the door opened. There in the dim light of the old hall he saw Naomi standing eager-eyed, timid, almost fearful, yet confident. The girl was panting with excitement.

He stood in the doorway, eager to enter, yet afraid. He had been hoping, longing, for this hour. Yet now that it had come, and the portals of Paradise were opened, he was afraid to enter in.

"Naomi!" was all he could say.

"Why haven't you come before—Nick? I have been wanting you."

The words were half a sob.

The fact that they were little more than strangers to each other was as nothing to them. Neither was the remembrance that she had been the promised wife of another man. For nearly a year he had given his heart to this girl—while she—?

"Naomi!" he said again, as he held out his arms.

"I didn't love him—Nick," she could not help saying. "I never loved him! I didn't even like him—after that night—in Jerusalem. Oh, Nick—why haven't you been before? You must have known! You did—didn't you?"

"I know now!" said Nick, with a glad laugh.

"I thought you would have come—I expected you every day—and then I couldn't wait any longer, so I—oh, Nick, you—you don't thing—? I don't know how to say it."

She was no longer the proud, reserved, and somewhat haughty girl whom Nick had known in Ben's Cross. She was just a loving, laughing-eyed girl who gladly accepted her lover's caresses. The old restraint, the old hauteur were gone. She was in the arms of the man she loved; that made all the difference.

"I sent off the letter at five o'clock," she laughed presently. "Then, when mother had gone to church, I sent out the servants. I wanted to let you in myself, and—and—oh, Nick! you don't believe I ever cared for him, do you?"

"I knew you didn't," Nick answered with a glad laugh; "but—but, Naomi, tell me again that you love me."

"That's mother coming from church," cried the girl half an hour later. "Am I an awful fright? You have tousled my hair terribly."

"I'm glad," said Nick. "Just one more kiss, Naomi—just one to give me courage to meet your mother."

"As though you lacked courage!" laughed the girl. "But there!—there! Is that enough?"

"I shall never have enough," protested Nick.

(Concluded next week)

THE HOUNDS OF GOD

The hounds of God across the years
  Are running swift and true.
Far and away they seem to play,
  But they're tracking me and you.

The king is seated on his throne,
  His courtiers all around him,
They see him start and grasp his heart—
  The hounds of God have found him.

At low midnight the wasted wakes
  Afraid upon his bed,
For the hollow sounds of the baying hounds
  Are ringing in his head.

The wicked woman wipes her lips
  And says, "'Tis naught! 'Tis naught!"
Yet the velvet feet of the hounds so fleet
  Whisper behind her thought.

They have torn great empires limb from limb;
  They have conquered the conquerers;
And their teeth have hurt for sins of dirt,
  In plagues that are worse than wars.

They have cruelly taken the old man down,
  They have bitten the babe at the breast;
For there's never a sin of kith or kin
  Can escape their fateful quest.

Before us goes God's angel tall
  Flying upon the wind,
And sweet as the dawn he beckons us on—
  But the hounds of God are behind!

—Frank Crane.

A customer in a Boston animal store was contemplating the purchase of a parrot which so far had evinced no sign of life other than to cock a malevolent eye at her. Finally, she asked, "Does he talk?"

The salesman looked embarrassed. "Yes, ma'am, he talks, but he dosen't wish to be quoted."—Los Angeles Times.



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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
THIRD ROUND

August

Orange and Massey, Massey, a.m. 1
Mt. Tirzah, Hurdle Mill, a.m. 3
Bahama, Ellis Chapel, 4 p.m. 3

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

August

Mamers, Mt. Ariel 2-3
Parkton, Sandy Grove, p.m. 3
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Chowan, Center Hill, 11 7
Edenton, night 7
Currituck, Ebenezer, 11 14
Kitty Hawk, Kitty Hawk, night 14
Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

1. District Check-Up Meeting; Newbegun, 10, Sept. 5
2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August

Asheboro, First Church, night 17
Randleman, St. Paul, 11 24
West Greensboro, Muir's Chapel, night 24
Wentworth, Lowe's, 11 30-31
Carraway, Carraway, night 31

September

Liberty, Liberty, 11 7
Ward Street-Archdale, Archdale, night 7
Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Centenary, Centenary, night 14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

The Greensboro District Preachers' Meeting will convene at Jamestown on Tuesday, September 2, at ten in the morning. This is an important meeting and every preacher in the district is urged to be present. Notify Rev. R. E. Hunt that you will attend.

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September

Ocracoke-Portsmouth, Ocracoke, night 5-6
Morehead City, 11 7
Beaufort, night 7
Hookerton, Rainbow, 11 13
Dedication Arapahoe Church, 11 14
Oriental, Oriental, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Straits-Harlowe, Harlowe, 11 11-12
New Bern, Centenary, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Pamlico, Vandemere, 11 9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

August

Roberdel 17

September

Piedmont, 11 7
Laurinburg, 8 7
Raeford, 11 14
Hamlet, 8 14
Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
THIRD ROUND

August

Farmville, 11 3
Ayden, 8 3
Robersonville, Arthur, 11 17

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

August

Warrenton, Hebron 2-3
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
THIRD ROUND

August

Chadbourn, Fair Bluff, 11 24
Carver's Creek, French's, 3 24

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August

Central, 11 17
Asbury, 11 24
Marshall, Walnut, 11 31

September

Tryon, 11 7
Upward, 3 7
Weaverville Ct., Salem, 11 14
Ivy, Bright Hope, 3 14
Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November

West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Dallas, 11 3
Bessemer City, Concord, 3 3
Smyre, Gastonia, 8 3
Rock Springs Camp Meeting 5-10
Lowesville, Salem, 11 16-17
Lowell, Lowell, 8 17
Bellwood, St. Peters, 11 23-24
Bradley Memorial, Gastonia, 8 24
Crouse Ct., Crouse, 11 30-31
Trinity, Gastonia, 8 31

September

Stanley, Iron, 11 7
Park St., Belmont and Ebenezer, 7:30 7
Polkville, Casar, 11 13-14
Maylo, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

Ootcber

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

West End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

August

West Market, West Market, 11 3
Proximity, Proximity, night 3
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

August

Cliffside, 11, Q. C., 2 3
Spindale, night 3
Burnsville, 11 10
Micaville, Celo, 3 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

August

Danbury, Davis Chapel, 11 and 2 2
Madison, 11 3
DAN RIVER ZONE MEETING, Madison, 10 4
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September

YADKIN RIVER ZONE MEETING, Elkin, 10..... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10.... 22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

Woodleaf, South River, 11 3
First Church, 11 10
Coburn Memorial, night 10
Forest Hill, 11 17
Kerr Street, night 17
Epworth, 11 24
Concord Ct., Rocky Ridge, 3 24
Westford, night 24
China Grove, 11 31
Harmony, night 31

September

Park Avenue, 11 7
East Spencer, night 7
Spencer, 11 14
North Main, night 14
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October

Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

August

Olin, 11 3
Troutman, night 3
Newton, 11 10
Maiden, night 10
Lenoir Ct., Littlejohn's, 3 16
Hudson, Whitnell, 11 17
Lenoir Ct., Colliers, 3 17
Balls Creek camp meeting 20-25
Taylorsville, night 24

September

Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M..... 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5

North Carolina Christian Advocate

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Hickory, First, 11	12
Highland, night	12
Catawba, Hopewell, 11	19
Balls Creek, Pisgah, 3	19
Lenoir, First, 11	26
Hudson, night	26
November	
Elmwood, Knox	2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August	
Murphy Ct., Belview, 11	2-3
Hayesville, Tusquittee, 3:30	3
Judson-Robbinsville, Robbinsville, 11	10
Bryson City, night	10
Whittier, Olivet, 11	16-17
Cherokee, Chapel Hill, 13	17
Andrews, 11	31
Murphy, night	31
September	
Clyde-Junaluska, Clyde, 11	7
Bethel, Bethel, 3	7
Fines Creek, Fines Creek, 11	14
Haywood, Crabtree, 3	14
Jonathan, Shady Grove, 11	21
Dellwood, Maple Grove, 3	21
Sylva, 11	28
Cullowhee, night	28
October	
Macon Ct., Maiden, 11	5
Franklin Ct., Iotla, 3	5
Franklin, 11	12
Webster, Webster, 3	12
Glenville, Cashiers, 11	19
Highlands, Horse Cove, 3	19
Waynesville, 11	26
Canton, night	26

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August	
Davie, Liberty, 11	9
Forsyth, Mt. Tabor, 11	10
Burkhead, 8	10
Erlanger, 11	17
Linwood, 3	17
Green Street, 8	17
Advance, Cornatzer, 3	24
Grace, 8	24
Farmington, 11	31
Lewisville, 3	31
September	
Davie County Meeting, Mocksville, 10	1
Kernersville, 11	7
Davidson, Good Hope, 3	7
Farmington, Bethlehem, 11	13
Lexington, 11	14
Thomasville, 3	14
Trinity, Bethel, 8	14
Thomasville	21
Denton, Clarksburg, 2	21
Cooleemee, 11	28
Mocksville, 8	28

We are not so sure how good the good old days really were, or that they are going to be repeated very soon; but we do know that nobody is going to get back to them or to anywhere else merely by standing around waiting for the stage hands to shift the scene. We think it much more likely that one act of the play is over, the curtain fallen on it, and that a new and different stage is being set on which the drama of American business must be played henceforth.—The Business Week.

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IN MEMORIAM

WRIGHT—The subject of this sketch, Pleas Hardy Wright, was born February 19, 1871, and departed this life July 9, 1930.

Brother Wright had been sick for the greater part of this year, and it was known for some time that he could not live. Hence his death was not unexpected.

P. H. Wright was a successful business man, a good neighbor, and he had been a member of the Methodist church for a long time. He will be missed in the community.

The funeral services were conducted from the home and his body was laid to rest in the cemetery at Raeford, N. C.

Left to mourn his going are his wife, Mrs. Fannie Wright, three sons, Hall, Pierce, P. H. Jr., and three daughters, Carrie, Viola, and Mrs. Willie Peele.

May the Lord bless his friends and loved ones. W. F. Trawick.

LEONARD—R. M. Leonard was born in Davidson county, N. C., October 30, 1869, and died April 7, 1930. In 1890 he moved to Salisbury, N. C. Thirty-seven years ago he made a profession of religion and joined the South Main Street Methodist church (now Coburn Memorial). Brother Leonard at once became active in church work. In the Sunday school he organized the young men's class and was teacher for several years. For 35 years he was an official member; during the building of the new Coburn Memorial church he was treasurer of the building fund. Brother Leonard was a devoted, consistent member and upright citizen. Thus lived and died a useful, honored man. On May 3, 1891, he was married to Miss Laura Graham. To this union were born four sons: Carl, Harry, Clarence and Reuben, all of Salisbury, N. C. The funeral services were conducted by the pastor of his church, assisted by Rev. J. A. J. Farrington, a former pastor. T. A. Groce.

WILDE—Jesse Andrew Wilde was born near Franklin, Macon county, October 22, 1857, in a Methodist parsonage. He was the son of Rev. Bernard John Wilde and Mary Ann. He received his education and then taught school in Macon county for several years. In the year 1880 he moved to Webster, N. C., where he met Miss Juliet R. Buchanan, whom he married September 3, 1885, and to this union five children were born.

On February 7, 1893, Mr. Wilde moved his family to Asheville, transferring his church membership to Haywood Methodist church. Since that time he has been very active in this church. He was soon made a steward and has been a regular attendant at all the services of the church.

He was admired and loved by all who knew him. Especially was he loved by the people of Haywood Street church.

On May 1, 1930, he passed away, closing a life of devoted usefulness to his God and his church. The funeral was held at Haywood Street church. He was buried at Webster, N. C. The many friends present proved the esteem and love held for him. X.

MORRIS—Brother Ananious Robinson Morris was born July 25, 1852, and departed this life July 8, 1930. Had he lived 17 more days he woud have been 78 years old.

Brother Morris was a good man, a good neighbor, a good citizen, and a faithful member of the Methodist church. He loved his church and supported its claims. He will be missed in the church and community. He was a good husband, a good father, and he provided well for his family. Left behind to mourn his going are his widow, Mrs. Lenora Morris, and six sons, Corl, Bruce, Fay, Price, Robert, Jack, and one daughter, Mary.

The funeral was conducted from the Methodist church by his pastor, assisted by Rev. J. H. Miller, pastor of the local Baptist church, and Rev. B. P. Robinson, a former pastor, and his body was laid to rest in the cemetery at Raeford, N. C.

May the Lord bless and keep his loved ones. W. F. Trawick.

IN MEMORIAM

It is with sad hearts that we, the Woman's Missionary Society of the M. E. Church, South, Morehead City, N. C., record the death of one of our most beloved and loyal members, Miss Mildred Wallace—who joined the church in girlhood and was ever faithful to her church and all its institutions, a teacher in Sunday school and a promoter of every good cause.

We loved her; yes, we loved her,
But God loved her more,
And he has gently called her
To yonder shining shore.

We would place upon her grave immortelles as a token of love and appreciation for her life and its sweet influences.

We wish to extend to her father, mother, brother and sister our love and sympathy in their great loss. May our heavenly Father comfort and sustain them in this trying hour.

We wish a copy of this appreciation recorded in the minutes of our society, a copy sent to the family, copies published in the North Carolina Christian Advocate and the Carteret County Herald.

Mrs. A. B. Morris,
Mrs. J. C. B. Morton,
Mrs. J. B. Morton.
Committee.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Concord M. E. Church, South, Bessemer City, N. C., feel keenly the loss of the oldest member of our church and missionary society, Mrs. Mary Jane Mauney (better known as Aunt Molly), whose death occurred Sunday morning, June 15, 1930, just as the sun was sending its first golden rays across the hills.

Her presence among us ever inspired confidence and her memory will ever be a challenge to us to press onward and upward with a greater determination and stronger faith.

She was a consecrated Christian, loyal to her church and a regular attendant upon its services, ever ready to help and encourage any one in need, always in her gentle, unassuming way. Therefore be it resolved:

First, That we humbly bow to the will of him whom she so faithfully served.

Second, That we are thankful for her beautiful Christian life.

Third, That he who binds up brokenhearted comfort her sorrowing ones and help them to live that they too may enter that "house not made with hands eternal in the heavens."

"No matter how great our loss is,
No matter how great our despair,
Does not heaven seem nearer and brighter,
To know that our loved one is there?"

Resolved further, that a copy of these resolutions be spread upon our minutes, a copy be sent to each of the children and a copy be sent to the North Carolina Christian Advocate.

Mrs. Tyre Kiser,
Mrs. Claude Hovis,
Mrs. Rufus Hager,
Comittee.

RESOLUTIONS OF RESPECT

Since our heavenly Father in his infinite wisdom has removed from us a loyal friend and fellow worker, R. M. Leonard, therefore be it resolved by the Coburn Memorial Methodist church quarterly conference:

First, That while Brother Leonard is no longer with us in person his works do and shall continue to abide.

Second, That our church feels a very real sense of loss in the going of this good man.

Third, That we hope and pray that his mantle of official usefulness may fall upon his sons that they may continue to carry on the work of the church and kingdom.

Fourth, That a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy be sent to the N. C. Christian Advocate for publication, and that a copy be sent to the family with our deepest sympathy and most earnest prayers for our heavenly Father's blessings to rest upon them.

S. T. Coburn,
C. H. Deal,
T. A. Groce.

MRS. MYRTLE JOHNSON EVANS

(An Appreciation by O. J. Chandler.)

Soon after moving to Asheville, N. C., in the spring of 1916 the Chandler family came to know Dr. and Mrs. George J. Evans.

The writer of this article being in poor health was put to the necessity of seeking a quiet retreat where he could give a few years to the one business of getting well. So we bought a little home some four miles out of the city and moved to it.

Those years were brightened by the fact that soon Dr. and Mrs. Evans purchased and moved to an estate very near us. In the exchange of visits and experiences in trying to change from city ways to country methods a friendship grew up that was deep and abiding.

The Evanses were charming neighbors and ill health and the inconveniences of forced retirement were almost forgotten in the delightful companionships enjoyed by the two families.

But on the 30th of June I was called back to join Dr. H. B. Trimble, her pastor, in conducting the funeral rites of Mrs. Evans, for though still a young woman maladies that beggared the skill of the best physicians seized her and we had to see her go away. But we know where to find her, for Mrs. Evans lived a beautiful life.

To begin with she was a beautiful woman; the Lord did much for her in her physical being. She possessed a charming personality, sparkling eyes, winsome face, pleasing manners all adorned by beautiful graces of a Christian character.

In her manner of living she was quiet, unobtrusive. She possessed the grace of modesty and the modesty of grace. She was a worthy daughter of a very saintly mother. She grew up in an atmosphere of purity and she never got away from it. She cultivated only that side of life. While she would have graced any social circle, yet she did not seek the public places but was a charming keeper at home.

In her devotion to her husband, her home and loved ones she was faultless. As a member of the church she was a Christian. She lived just such a life as you would like to see prolonged, and we would have been so happy to have kept her if we could had her in health; but since that could not be, we cherish her memory and love to think of her clothed upon with that body that it has pleased God to give her—vigorous in perpetual health, beautiful in immortal youth and radiant in the glory that crowned a life such as she lived.

To her devoted husband and the sweet little girl who came into their hearts and home in babyhood we pledge our sympathy and share in their loss.

NORTH CAROLINA CHRISTIAN ADVOCATE

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The Gold Under the Grass

ONE of the most interesting parables of the Bible is that of the man who, while laboring in the field, found treasures hid in the depths of the earth. The gold was under the grass! Boreham, the Australian minister, speaks of the ancient day when it was customary for men to hide their gold and silver in bags and vessels in the ground. Then all, as they dug in their fields, could be expectant of finding concealed treasures in their own fields and pastures. Their gold was under the grass!

A Persian legend tells of a wealthy landlord who was one day visited by a traveler. This visitor showed the Persian nobleman a massive diamond. The Persian offered to buy it, but was unable to do so. In quest of a similar diamond, he sold his extensive estates, and on the money derived therefrom he wandered through the nations of the earth in search of the gem. Finally, in later years, a ragged, tired, worn traveler stopped at the same ranch house and was shown several massive diamonds as large as the one he had coveted. On inquiring where they had been discovered, he was told they were buried in the bed of the crystal stream running at the rear of one of the stables. This traveler was he who once owned the estate. He had searched the world for his diamond, but all the while it was buried at his back door! His gold was under the grass!

The gold that all men have discovered lies near the surface of their own abilities and capacities. Under the grass of passing opportunities many a man has discovered gold. Pegging away has determined for many whether or not they found gold. With the eye on the goal, through the stress of battle, through the tempest of discouragement, true to the one course, by digging under the grass near by, any man can succeed.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we climb to its summit round by round."

—Basil W. Miller, in The Gold Under the Grass. Cokesbury Press.

MY VISIT WITH MAHATMA GANDHI

By Bishop Fred B. Fisher.

I am glad to interpret to you the personality of Mahatma Gandhi and the meaning of the movement that he is leading in India. Men take sides sharply as they discuss this man; but Gandhi stands for something so fundamental that there are really only two sides to this question: men must be either for him or against him. Either he is right or he is wrong, and men must take sides accordingly. I am for him, for I have a deep conviction that he is right, that he stands for principles that are eternally right.

Americans rejoice that once upon a time Boston had a "Tea Party." Men threw tea into the sea. Something is going on in India which is like that in its essential spirit: men of India are taking salt out of the sea. If you look at just the tea and the salt, it will seem to you that the situations are very different; but if you enter into the ideals of the men in the two situations, you will see that they are united in spirit. In Boston, at the beginning of the American Revolution, men did an illegal thing which, by eternal standards, was absolutely right. And today men in India are doing an illegal thing, but they, too, are in the right. It may seem like an unimportant thing that Gandhi is leading a movement to manufacture, illegally, salt from the sea. But it is a gesture of human freedom, an endeavor to express the eternal right of human beings for the government of their own lives. In America the tea was a symbol. And in India the salt is a symbol. Salt and tea are different; but the ideals are the same. If we look at the things, we miss the meaning of both the situations. We must look at the ideals involved in these events; and then we shall understand. This gesture of Gandhi expresses the aspirations of more than three hundred million people for some form of self-government; not as a political plan, but as a moral ideal. They seek, not merely the economic advantages of self-government, but the spiritual meaning of guiding the destinies of their own lives.

People say that the situation is ominous and that Gandhi's ideas are drastic. Yes, they are drastic; but revolution must be drastic, and India seems to be on the verge of revolution. I have been asked over and over again, since returning to this country: Is Gandhi a fanatic? Is the government of India imperialistic? Can the supremacy of the white race in India be permanently maintained? I answer that Gandhi is not a fanatic, but a wise leader of an aspiring people. Great Britain should loosen her hold on Indian affairs. I do not say that she should give India complete independence; and I hasten to say that Gandhi, and the people whose aspirations he is voicing, are not asking for complete independence—not yet. If Great Britain is wise and will loosen somewhat her hold on India, she will give the people of that land a chance to grow.

No, Gandhi is not a fanatic. He was born and brought up in a sect in India which does not take life, which believes that life is inherently sacred, that in life there is something essentially divine. As he was growing up, Gandhi learned the English language—but he learned it first by learning to read the New Testament. He delighted in the Sermon on the Mount and recognized in the Christ who preached that sermon a spirit akin to the spirit of his own native faith. He read with insight the parables in the Gospels, and he interpreted the teachings of Jesus as being summed up in the words, "Do no harm; and lift up others." Thus, in the Gospels, he read the utterance of his own native faith. He accepted the teaching of Christ without making any surrender of his earlier religion: he became two men in one, continuing to be a Hindu but becoming also a Christian. Having acquired a knowledge of the English language, he went on to brilliant educational achievements. He won, with distinction, his degree in arts and then his degree in law. In London he passed brilliantly the examinations in law, even though he must use what was, to him, a foreign language. He developed a prosperous law business and received a large income and seemed destined to a brilliant career in law.

Then came the Great War; and, like hundreds of thousands of other men, he was swept into it. He did valiant service for England and her allies. He helped in the great contribution made by men of India to the final victory of England.

Gandhi saw the horrors that are inseparable from war, saw the terrible sights on battlefields in Belgium. His experiences revealed fully to him the meaning of the horrible destruction of life involved in war. Then he had time to compare these things with his early religion and with his understanding of the teaching of Christ. He had time to repent of having had a share in this work of destruction. He gave up his career in the law, gave up his remunerative work, and gave himself to helping India to redeem her own soul.

I have made many visits to Gandhi. I have sat and talked with him for many hours and at many times. How can I describe him so that you will see not merely his physical figure but his real personality? He is a little man, a very slight figure, weighing only about one hundred and twenty pounds. Try to imagine him as he sits, like a figure of Buddha, with his feet crossed under him, physically almost motionless, but with a wonderful animation in his countenance. When you look at him you see his eyes, and you are very conscious of those eyes. Indeed, you have the impression that Gandhi is all eyes. The very fire of his ardent flaming soul comes out of his eyes. There he sits, physically insignificant, and in the utmost poverty of dress. But you must look beyond his outward appearance; you must see the soul of Gandhi.

If we look just at his ways of living, and his chosen means for the declaration of his ideals, and at the old inherited customs of his land and of his life, we shall not understand at all what Gandhi is doing or the things toward which his people aspire. But look within these things which, to us, seem so strange and so foreign. Let us see in Gandhi the soul of a patriot. We should certainly be able to understand such a soul. We who cherish ideals and patriotism and who feel the power of aspiration—can we not see in Gandhi the soul of a patriot, whose gesture expresses the aspirations of a great people?

So sure am I that we can see this, so confident am I that we are able to understand the essential things in Gandhi's leadership, that I make fearlessly the prediction that the time will come when Britain, though now blundering, though now resisting this moving tide—I say I make the prediction that the time will come when Britain will be glad that the people of India dared to stand on their feet, that Britain will rejoice that these people had the courage and the persistence to declare that they will not be slaves.—Zion's Herald.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Associate Editor and Business Manager

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The Rev. F. W. Bradley of Gastonia, N. C., leaves in his will $2000 to Rutherford College, $2000 to the Bradley Memorial church, Gastonia, and $2000 to the General Board of Missions. This is a tidy sum for a Methodist minister to leave the institutions of his church and it will be greatly appreciated by the several beneficiaries thereof.

Why talk of the trappings of war or sing of its glory? Some man whose name is unknown to us tells what war really is:

"War—a dirty, loathsome, servile, murder-job;
Men lousy, sleepless, ulcerous, afraid;
Men stunned to brainlessness and gibberings;
Men maimed and blind; men against machines;
Flesh versus iron, concrete, flame and wire;
Men choking out their souls in poison gas;
Men squelched into the slime by tramping feet;
Dead bodies used to build a trench again."

The most serious weakness of much of the present day preaching is the failure to bring men to the bar of conscience and to cause them to realize just what it is to give an account for the deeds done in the body. The result is slack living and little concern about the final issue. Immorality of life and formalism of worship follow such a social and moral order. This generation needs nothing more than to realize that we must all stand before the judgment seat of Christ.

What has Boston to say about the following story carried by the Sheridan Post-Enterprise, Wyoming. That paper says: "In an out-of-the-way corner of a Boston graveyard stands a brown board showing the marks of age and neglect. It bears the inscription, 'Sacred to the memory of Eben Harvey, who departed this life suddenly and unexpectedly by a cow kicking him on the 15th of September, 1853. Well done, thou good and faithful servant.' " Has Boston bestowed praise upon any other of its dutiful cows that have rid the community of undesirable citizens?

Some years ago the Charlotte Observer carried for weeks contributions from certain epicures setting forth the "ten best things to eat." We do not recall the end of the discussion and the final vote rendered; but we are ready to submit a few things these hot summer weeks that should not be ignored. How about peaches and cream, red ripe watermelons, or ice cold cantaloupes? They hit the spot in the good old summertime.

Bishop Edwin H. Hughes of the Methodist Episcopal Church in his fraternal address a few weeks ago before the Wesleyan Methodist Conference in Leeds, England, made the following keen observations concerning John Wesley and George Washington: "They both married widows—George Washington a widow with a comfortable fortune, and John Wesley a widow with an uncomfortable temper. (Laughter). After he was married he itinerated more than ever. (Laughter). Both were childless—but God compensated by making one the father of his country and the other the father of his church. He was proud to say that the first denomination to present an address to George Washington was the church of John Wesley."

Big farms, big factories, big schools, big cities are our standards of value. The very extent of our territory left an abiding impress upon the pioneer and taught him even when a cabin in the wilderness or a sod-hut on the plains was his place of abode to think in terms that set a seal of approval upon whatever bulked large. The very length of the rivers, the height of the mountains and the broad expanse of treeless plains spoke a language that was almost divine. Nature taught our ancestors to worship quantity. Hence we erect sky-scrapers and think in terms of millions and persuade ourselves that the bigger the college the better. We are only proving that life's early lessons have not been wasted upon us Americans.

The Farmers at State College

Last week more than a thousand farmers and their wives met at State College, Raleigh, in their annual convention. The Farmers' and Farm Women's Convention has become a feature in the country life of North Carolina. Many of our people are not mindful of the far-reaching work of State College upon the life of our own people. This convention is only one of the many efforts to help the farmers.

The preachers have their institutes each year and the teachers attend the summer schools to better prepare themselves for their work. Why should not the men and women on the farms come together, receive instruction, exchange ideas and plan for better work in the country? Groups gather on the campus in open conference, in the halls and at special luncheons to hear and swap views about many and varied things. Better homes, better schools, better library facilities for the children of the country places and better farms enlist the interest of the hundreds gathered from all parts of the state. Thousands gather in Pullen Hall to hear eminent speakers such as the governor of the state and the president of the state university discuss problems of vital concern to all the people.

To indicate the practical turn of affairs given by these men and women from the country places, it may be well to reproduce the press reports of the variety of dresses made by their own hands and displayed to more than 1000 women in Pullen Hall:

Miss Willie Hunter, under whose direction this work was done, rose to observe that dress making is largely a state of mind; that by taking a little thought one's stature may not be increased, but one's wardrobe can be very materially changed with the exercise of a little mentality. Good dressing, she said, is more a matter of thought than of cost. She then presented the 85 dresses. All of them were worn and displayed on women who have come here as delegates to this convention. These creations made an astonishing impression. A great deal of this cloth was made by North Carolina factories and all of it was made up by North Carolina women. Some of the dresses cost less than 75 cents in material and required only an hour in making. More elaborate costumes cost more in money and time, but a few hours and a few cents, with an artist to use both, always worked a miracle.

Texas and the Bishopric

The ambitious young pastor may ask what move to make in order to become a bishop. The answer is easy. Move to Texas. Our own Bishop Mouzon a long time ago moved to Texas. Bishops John M. Moore and Hiram Abiff Boaz both said goodbye to their old Kentucky homes and, walking by faith like Abraham of old, pitched their tents in Texas, the land of promise. Bishop Samuel R. Hay had the foresight to get up from his Tennessee birthplace and journey to the "Lone Star State." Arthur Moore was taken out of Georgia into Texas and there he was put in the running for bishop, just as Bishop Hoyt M. Dobbs of Alabama had before him in Texas received the anointing. Paul Kearn has been elected bishop, but first he went to Texas.

And in order that there might be no evidence of partiality between the native born Texan and those who migrated thither, the last act of the Methodist electorate in Dallas last May was to choose A. Frank Smith, a native son, as bishop, while not many years before Bishop Seth Ward, another native son, was called to the episcopacy. All of which goes to show that Texas is the "Promise Land," and the young man with the episcopal bee in his bonnet can take up the old refrain, "I am bound for the promise land, Who will come and go with me?"

The Advocate and the Farmer

No class of our people makes a more continuous and urgent appeal to us than those men and women who live and move and have their being out in the wide, open country. We are ever mindful of those devoted and hard working people who till the fields and gather their families under the trees and around the hearthstones of the country homes situated along the side roads and near the highways of travel. In many of these the North Carolina Christian Advocate is a welcome visitor, read from week to week by these, the very bone and sinew of the land.

Before us march a great company of devoted men and women, of promising boys and girls who give strength and fill with promise the future of the churches of the open country. From these, we know, are to come the preachers, the mission workers, the Sunday school teachers, the fathers and the mothers of the future. Many of these boys and girls are gathering from the literature read no little of the vision and the inspiration of the years ahead. So, we count it a rare privilege to enter these homes each week with a contribution to the boys and girls whose footsteps devoted parents follow with deepest solicitude as prayers go heavenward in their behalf. Our only regret

is that we do not have access to many more of these homes in which there is such an abundance of youth and high hopes.

Let the hard working farmers who are doing the best they know for their children—to them more precious than their own heart's blood—know that the Advocate is evermore mindful of them and anxious to make some little contribution to them in these momentous days.

Who Is to Rule the World?

Thirty years ago we heard Benjamin Kidd say that Russia was destined to rule the world. This was at the time his "Social Evolution" was attracting so much attention. It was also about the time that we were getting into the Philippines, and world problems enlisted our interest. Mr. Kidd, speaking at the vesper service of the University of Chicago, said: "I desire to make two suggestions for you to think about. First, the food supply of the future is destined to come from the tropics. Second, Russia is destined to rule the world."

Speaking before the Farmers' Convention at Raleigh last week, President R. H. Wright of Greenville asserted that Germany is destined to rule the world. The intelligence and economic advance of Germany lie back of this conviction.

Some twenty years ago men were saying Germany was in the forefront of progress and that she had already conquered the educational world. Then came the World War and the collapse of imperial Germany, with all the horrors associated with the Huns. Now we are once more beginning to talk about world domination.. Truly the "world do move." It may be that no nation will so embody the ideals that give dominance so as to rule the world.

"The Eternal Challenge"

"The Eternal Challenge," a serial story that began in January of this year, closes with the present number of the Advocate. Nick and Naomi are soon to be off on their bridal trip, the industrial problems raised in the story have been settled on a Christian basis and the readers of the Advocate have followed the fortunes of the men and women who appear in the story with an interest that in numerous instances could hardly await the end of the dramatic story. In fact we ordered the book from London, England, for some of our subscribers who failed to get the start of the story or desired to have a copy for their libraries. The book cost $1.50, which is more than the subscription price of the Advocate over the period this story appeared as a serial.

We have made a contract with Joseph Hocking, the author, for another story of his to begin early this fall. In the opinion of Mr. Hocking the story is superior to "The Eternal Challenge" and will cost us more money, but our readers must have it.

"There Shall Be Showers of Blessings"

Only people who have lived in the open, under the hot skies arching a thirsty land, and are acquainted with the smell after the rain can sing with the spirit and with the understanding of the showers "the thirsty land refreshing." City people know something of the refreshing coolness following the rain, but they can never enter into the feelings of country folks who long for the showers of blessings. These dwellers in the open know something of the feelings of those orientals of the parched Bible lands who broke into singing of "rivers of water in a dry land."

The people who live along the wide ocean and are accustomed to the experiences of those who sail the seas can sing of the "storm tossed" as no residents of the hills can do.

How fervent have been the prayers for rain and how genuine the rejoicing of those refreshed in the parched fields these hot summer days! What these have known is the experience of the thirsty soul that receives the showers from above. During these weeks out in the open country may there be showers of blessings across all the land.

They got Gandhi in jail. He preached "liberty without violence." He swore all his followers to "truth and constant poverty." He wanted nothing for himself, not even ordinary comforts. He believed in "prayer and renunciation." Naturally, a man that's holy couldn't run at large these days. They figured that a crazy man like that was liable to get other people to wanting those fanatical things. The whole thing gives you a pretty fair idea of what would happen to Jesus if he would come on earth today. Why, say, he wouldn't last near as long as he did then. Civilization has got past "truth and poverty" and all that old junk. Throw those nuts in jail!—Will Rogers.

People and Things

"Home coming day will be held at Pleasant Grove church, Bailey circuit, on the fourth Sunday in August. All former pastors and friends are cordially invited to be present."—J. C. Williams.

Rev. J. H. McCracken and family are spending a while at Lake Junaluska. His young people and their friends from Washington are attending the Epworth League conference at the Lake.

Rev. W. A. Newell, the presiding elder of the Greensboro district, announces that the pastors of said district will meet in Jamestown Thursday, September 4, instead of September 2 as previously announced. Ten o'clock is the hour.

"Sunday, August 17, is the home coming at Colliers church on the Lenoir circuit. All former pastors are especially invited to be there. There will be preaching in the morning, dinner on the ground. In the afternoon the presiding elder, Brother Hiatt, will dedicate the church." Roy T. Houts, Pastor.

"It has been my pleasure and privilege to be associated with Rev. S. J. Starnes and Rev. W. L. Maness on the Yanceyville and Person circuits. These are unusually fine works and it has been an inspiration to be allowed to work on them. Both of these men are efficient, thoughtful and thorough in their work and both enjoy a fine reputation with their people. It has not been my pleasure to have been associated many times with two finer spirits. We have had six good meetings with great interest, large attendance and gratifying results. Anything that I could say in appreciation of these men and their generous and fine-spirited people would be inadequate. It has been a great summer."—Walter H. Cutter.

The number of divinity students is again on the rise in Scotland. Last year there were 99 men entering, the highest for a long time, Trinity College, Glasgow, having the largest entering class in its history of nearly three-quarters of a century. These figures are for Scottish universities and the former U. F. theological seminaries, their total students (not counting graduate students) being 244, as compared with 151 four years ago. The Free Church College, Edinburgh, also boasts of eight candidates for the ministry. Two more young ladies are to study for the ministry in the Congregational College, it is said. These figures are gathered from the Christian Century. A survey in this country would doubtless show a striking increase.

"Our protracted meeting at Mt. Tabor on the Granite Quarry circuit came to a close last Sunday at eleven o'clock, August 3. This was a very fine meeting. There was such a good spirit among the members. The church was very much revived, and the people of other churches who attended entered heartily into the same and seemed to have enjoyed the meeting. There were many from other churches who attended. Some 12 or 15 made profession and so far eight have given their names for membership. Rev. R. L. Forbis of Shelby circuit did most of the preaching. He is a strong gospel preacher. Our people were delighted with him. He is fine help. The children very much enjoyed his snake sermon. This week we are in our meeting at Bethel. Dr. H. C. Sprinkle, presiding elder of the district, is doing the preaching. The meeting has started off nicely and bids fair to be a real good one." —E. N. Crowder, P. C.

The Alabama Christian Advocate announces that Dr. Robert Eugene Goodrich has been appointed pastor of First Methodist church of Birmingham to succeed Bishop Arthur J. Moore, who was elected bishop at our recent General Conference. Dr. Goodrich has been pastor of First church, Shreveport, for seven years. Some of the other important churches he has served are Austin Avenue, Waco, Texas; Frances Street, St. Joseph, Mo.; St. Luke's, Oklahoma City, Okla.

That picture of the old Trinity College faculty which we carried in last week's Advocate created well nigh a sensation in the newspaper fraternity. Among the papers that gave choice space to the picture of Braxton Craven and his co-laborers of a former generation were the Charlotte Observer and the News and Observer. And the emphasis of both these commentators was placed upon the big whiskers of those Trinity Professors. All those teachers rejoiced in hirsute adornment of the physiognomy while the safety razor has done its work at Duke.

"Our last revival closed Sunday at Shiloh. The pastor preached on pentecostal themes seeking a real revival. Fine audiences filled the house. Hot as it was we had a most satisfactory series of services, receiving at the close a class of seven, and listing six other names for membership. An old fashioned Children's Day service last Sunday, July 27, at Ogburn was featured by a special and original program wrought out by faithful workers, which was presented at the evening hour and drew a packed house. It was a good day, and a nice offering was raised for the Sunday school cause. So Ogburn reports progress."—O. P. Ader.

"Now, Mr. Hoover being a business man, I bet you he takes that Senate and House of Representative space in the Capitol building and turns it into miniature golf courses. Would you believe it, there is thirty-five hundred of 'em in the city of Los Angeles. Then people ask what's the matter with this country. Nothing, only there is millions got a 'putter' in their hand when they ought to have a shovel. Half of America is bent over. In two more generations our children will grow upwards as far as the hips, then they will turn off at right angles, and with their arms hanging down, we will be right back where we started from. Darwin was right."—Will Rogers. May we ask how about this tree sitting and that monkey business of Darwin?

The first Sunday in August was the annual home coming at Maroney's church in Chatham county. This is one of the oldest churches in all this section, having been a camp meeting ground before the Civil War. It is thought that Francis Asbury visited this point. Lorenzo Dow preached here. Sunday morning Rev. L. M. Chaffin preached a sermon that would have delighted the fathers of Methodism seventy-five years ago. More of such preaching in this day would be of fine advantage in bringing men to the bar of conscience and it would make for better citizenship and for a more vigorous church life. Brother Chaffin is beginning his meeting to be aided by Rev. J. H. Buffaloe of Carthage. The dinner spread under the great old oaks and the fellowship met every demand. Rev. M. T. Plyler and a half dozen of the "home-comers" who had returned for the day gave interest and variety to the exercises of the afternoon. The entire day was of interest to the people of this church and community.

THE OPTIMISM OF THE NEGRO

By H. H. Smith.

The Negro has many commendable traits. He is, as Bishop Lambuth said, "good-natured, humorous, kind and generous, loyal to his friends, and devoted when religious." But above everything else one is impressed by the irrepressible cheerfulness of the Negro. Meet him wherever and whenever you may, and regardless of his circumstances, you will almost invariably find him cheerful and good-humored. The Christian Register says: "What the Negro endures, and how he endures, is the theme of a recent article by Robert R. Moton of Tuskegee Institute. In the face of all his difficulties, the Negro thrives. Dr. Moton says: 'Segregation, disfranchisement, prejudice, injustice, lawlessness—in spite of them he prospers. Above it all his voice rises singing, and the note of his joy has become the symbol of our modern America. Whatever he hides in his heart, whatever he may think in the back of his head, he turns to the world a smiling face, and in spite of itself the world, when it turns to look, is captivated by the smile; when it stops to listen, is thrilled by that song. And all the while he presses steadily onward, determined to let no man, no movement, drag him down so low as to make him hate his fellowman.' "

During the World War, someone asked a Negro working the roads in France, "How are you getting on over here?" He grinned and replied, "I'm trying to do mah best to make the world safe for de Dimocrats." He may not have known what the war was all about—and who did?—but he cheerfully did his part.

It is said that a Negro inmate of a Mississippi jail used to sing this song:

"Rich man live in de brick house,
Yaller gal do de same;
Poor nigger live in Columbus jail,
But it's a brick house jes' the same."

What race but the Negro is capable of such irrepressible cheerfulness under all circumstances? There are some bad people among all races. Why should a few of the vicious sort indict a whole race? Because a few criminal characters who have forfeited their right to live in a civilized society, some people are so unreasonable and unjust as to brand a whole race as utterly bad. Let us look with admiration upon the good qualities of the Negro race, and upon these worthy qualities help him build a worthy character. The spirit of our religion demands nothing less.

CANADIAN RUMRUNNING STOPPED

Why has not the great news agencies that furnish the dailies of this country so many stories of rumrunning across the Canadian border failed to get hold of the following facts that are presented in the Michigan Advocate, published in Detroit and familiar with what is going on up there?

Rumrunning from Canada to the United States, the border traffic in liquor, has, according to Colonel Pickert, United States Collector of Internal Revenue at Detroit, "been whipped to a standstill all along the line." Investigating officials on the Detroit river say they have not seen a liquor-running boat for weeks. The United States is not relaxing its vigilance, however. Thirty new coast guard boats have been ordered built for the Great Lakes service.

Our thanks are due to the Dominion government of Canada, whose action in stopping clearances for rumrunning boats has put a quietus on that business. An instance of how that works was furnished recently, when four men were arrested at Windsor, while trying to smuggle over a truck load of bottled goods having a bootleg value of $20,000. They were arrested by the provincial police, their goods seized and their efforts thwarted. For six weeks, we are told, not a drop of Canandian liquor have the rumrunners been able to get across the border.

The further interesting fact is revealed that when the rumrunners found their traffic to the United States blocked by the action of the Dominion government in refusing clearances, they planned to carry on their trade through the small French islands of St. Pierre and Miquelon, off the coast of Newfoundland. Of course they could not from there operate on the Detroit river border, but into the eastern part of the United States. But a protest was lodged by the United States, and with fine courtesy the French government has ordered the local government in the islands named to search all outgoing vessels and refuse clearance papers if their object is to smuggle liquor into the United States.

To be sure, eternal vigilance is the only price of liberty, but it really looks as though the rumrunning into the United States from Canada had become a thing of the past.

TRUE THEN; TRUER NOW

Some thirteen years ago, the Chicago Tribune uttered, editorially, the sentiments printed below. They were true then; they are still truer today:

"If the secret records of brewing and distilling industries were ever brought to light, they would tell a story of social and political corruption unequaled in the annals of our history. If the veritable narrative of the American saloon were ever written,it would make the decadence of Rome look like an age of pristine beauty in comparison. . . . If these men have not made a practice of committing murder and arson, it is because these crimes did not seem immediately profitable. . . . The liquor business has been the faithful ally of every vicious element in American life. It has produced criminals, it has fostered the social evil, and it has bribed politicians, juries, and legislatures."

The liquor trade did all that, not such restrictive laws as were then in operation. And the liquor business is doing it now. Nobody blamed high license then; why blame prohibition now?—Northwestern Christian Advocate.

"CURIUS CHRISTIAN DOOTY"

James Russell Lowell has this to say of war:

"Ez for war, I call it murder—
There you have it plain and flat;
I don't want to go no furder
Than my Testyment for that.

"'Taint your eppyletts and feathers
Make ther thing a grain more right;
'Taint a-follering your bell-weathers
Will excuse ye in his sight.

"Ef you take the sword and dror it
And stick a feller thru;
Guv-ment aint to answer fer it,
God'll send the bill to you.

"Wut's the use of meetin'-goin'
Every Sabbath, wet or dry,
Ef it's right to go a-mowin'
Feller-men like oats and rye?

"I dunno but what it's pooty
Trailin' round in bobtail coats;
But it's curius Christian dooty,
This 'ere cuttin' folk's throats."

The gospel of the church is a comfortable gospel only in the sense that it insures peace and tranquility of mind. It is an uncomfortable gospel in that it cuts across tendencies and practices and habits that are out of consonance with the highest expression of Christian character. —Bishop James E. Freeman.

The Romance of American Methodism

By PAUL NEFF GARBER

Cokesbury College: A Memory

JOHN WESLEY, the founder of Methodism, was not only an educated man but he also believed in the training of the masses. He did not agree with the current opinion of eighteenth century England that it was a bad policy to educate the poor people. Wesley, furthermore was convinced that lofty spiritual life was incompatible with ignorance. It was that reason that caused Wesley twelve months after his heart had been "strangely warmed" to lay the cornerstone at Kingswood, England, for the first Methodist educational institution in the world. Once when Wesley was asked what would become of Methodism after his death, he answered, "That will depend on the education and religious instruction of the children of the Methodists." On another occasion he declared in immortal words: "The Methodists may be poor, but there is no need they should be ignorant."

Wesley's greatest disciple, Francis Asbury, was the first champion of Methodist education in America. Such an attitude on his part was very singular because Asbury himself never attended school beyond the thirteenth year of his life. Of his early training Asbury remarked: "My master by his severity, had filled me with horrible dread that with me anything was preferable to going to school." By private study, however, Asbury overcame the educational deficiencies of his youth and became a learned man. Before his death he had mastered the Greek and Hebrew languages. Duren says of him: "His Journal shows an amazing range of study, covering practically the whole field of literature and scientific investigation of that day. History, biography, science, theology, sermonic literature and physics are included in his list; and his observations show that he was not just a casual reader." In order to be better acquainted with educational methods, Asbury made a study of the Quaker and Moravian schools in Pennsylvania, and consulted with Presbyterian educational leaders concerning their programs.

Even before the organization of the Methodist Episcopal Church, Asbury as a humble itinerant had taken steps toward founding a Methodist educational institution in America. In 1780 while visiting on the Roanoke circuit in North Carolina, Asbury, with the aid of John Dickins, drafted plans for a Methodist school. On July 19, 1780 he wrote in his journal: "Rose about five o'clock. Brother Dickins drew the subscription for a Kingswood school in America;—Gabriel Long and Brother Bustian were the first subscribers which I hope will be for the glory of God and good for thousands." This first project for an educational institution never materialized, but Asbury's action presaged future accomplishments.

The arrival in America of Dr. Thomas Coke gave an impetus to Methodist educational endeavor. Coke, a graduate of Oxford University, had lofty ambitions for the creation of a great Methodist college in the new world. Although Asbury favored the founding first of secondary schools, he co-operated with Coke on this larger project. When the ministers assembled at Baltimore for the Christmas Conference, Coke and Asbury had already drafted plans for the college and had secured some contributions.

The preachers who organized the Methodist Episcopal Church supported the educational proposal of the two superintendents. On New Year's Day, 1785, it was voted that a college should be erected and in addition those sixty itinerants at the Christmas Conference, whose salaries were not more than sixty-four dollars a year without traveling expenses subscribed five thousand dollars towards the support of the proposed institution. Because one-third of all the American Methodists lived in Maryland, it was decided that the college should be located at Abingdon, Maryland. The institution was given the name of Cokesbury, in recognition of the interest shown by Coke and Asbury.

The building of Cokesbury College began immediately after the Christmas Conference. On June 5, 1785, Bishop Asbury preached the sermon at the laying of the cornerstone. He wrote in his Journal: "I stood on the ground where the building was to be erected, warm as it was, and spoke from the seventy-eighth psalm, verses 4-8. I had liberty in speaking, and faith to believe the work would go on." When the building was only partially completed a preparatory school was started. On December 8, 1787, the college was formally opened with three professors and twenty-five students. In 1791 the enrollment had increased to seventy. The General Assembly of Maryland gave Cokesbury College a charter permitting it to confer such degrees "as are common to England and America."

The Methodists chose an excellent site for their first college. After visiting Abingdon for the second time Bishop Coke wrote: "The place delights me more than ever. There is not I believe a point on it from which the eye has not a view of at leeast 20 miles; and in some parts, the prospect extends to 50 miles in length. The water front forms one of the most beautiful views in the United States; the Chesapeake bay in all its grandeur with a fine navigable river, the Susquehanna, which empties into it, lying exposed to view through a great extent of country." The three story building that overlooked this beautiful scene was described as "in dimension and style of architecture fully equal, if not superior, to anything of the kind in the country. It was one hundred feet in length and forty feet in width. Forty-thousand dollars, the most part of which had been solicited by Coke and Asbury, was expended in its erection.

Lofty aims dominated the educational program of the pioneer Methodists. This is seen in the advertisements prepared by Coke and Asbury for Cokesbury College. Among the classes of students to be receiveed were poor orphans, ministerial students, and the sons of Methodist ministers. Cokesbury existed primarily to train the students along religious lines. "Our first object," stated Coke and Asbury, "shall be to answer the

design of Christian education, by forming the minds of the youths, through divine aid to wisdom and holiness; by instilling into their tender minds the principles of true religion, speculative, experimental and practical, and training them in the ancient way, that they may be rational, Scriptural Christians."

Spartan discipline was adopted at Cokesbury. Games and amusements were forbidden. Rule 18 stated: "the student shall not be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety; for those who play when they are young will play when they are old." The following regulations show that work and study were to substitute for play at Cokesbury:

"1. The students shall rise at five o'clock in the morning, summer and winter, at the ringing of the college bell.

2. All the students, whether they lodge in or out of the college, shall assemble together in the college at six o'clock for public prayer.

3. From the morning prayer till seven, they shall be allowed to recreate themselves as is hereafter directed.

4. At seven they shall breakfast.

5. From eight till twelve they are to be closely kept to their respective studies.

6. From twelve to three they are to employ themselves in recreation and dining; dinner to be ready at one o'clock.

7. From three to six they are again to be kept closely to their studies.

8. At six they shall sup.

9. At seven there shall be public prayer.

10. From evening prayer till bedtime, they shall be allowed recreation.

11. They shall be all in bed at nine o'clock, without fail.

12. Their recreation shall be gardening, walking, riding and bathing without doors; and the carpenter's, joiner's, cabinet-maker's, or turner's business, within doors.

Despite the hopes of the bishops it must be admitted that the Methodist attempt at higher education at Cokesbury proved a failure . The college was involved in trouble from the very beginning. A mistake was made in the selection of the first faculty. On August 10,1788, Asbury wrote in his Journal: "Today I received heavy tidings from Cokesbury; two of our teachers have left, one for incompetency, and the other to pursue riches and honors: had they cost us nothing, the mistake we made in employing them might be the less regretted." After a visit to Cokesbury in 1792 Asbury declared: "All is not well there."

Financial difficulties arose. That is not surprising since all poor boys were taught and boarded free of charge. Even clothes were furnished gratis to some of them. In 1793 the college was $2,500 in debt. One year later the indebtedness of Cokesbury was $5,000. By 1794 the situation there became so crtical that it was found necessary to close the college department and maintain only an English free-day school.

The death blow to Cokesbury, however, came on December 7, 1795, when the building was burned to the ground. The fire, supposed to have been of incendiary origin, destroyed everything. Furthermore, since no insurance had been placed on the college, there was no basis for any financial redress. The fire was a severe blow to the Methodists. The labors and sacrifices of ten years appeared to have been in vain. When Bishop Asbury heard in Charleston, South Carolina, of the destruction of Cokesbury, he gave vent to his feelings. "We have now" he wrote, "a second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of 10,000 pounds ($50,000) in ten years. If anyone should give me 10,000 pounds a year to do and suffer again what I have done for that house, I would not do it. The Lord called not Mr. Whitefield, nor the Methodists to build colleges. I wished only for schools—Dr. Coke wanted a college. I feel distressed at the loss of the library."

"The Lord called not—the Methodists to build colleges!" Would the hope of Methodist education be buried in the ashes of Cokesbury? Would the pessimism of the discouraged bishop permeate the entire church? Would the Methodists be satisfied with only academies ? The many Methodist colleges and universities in twentieth century America bear witness to the fact that the fiasco at Cokesbury did not daunt the educational ambitions of Methodism. That, however, is another story in the romance of American Methodism."

"After Cokesbury" will be the title of Dr. Garber's article next week.

SOME GREAT DECISIONS

By W. P. Watkins.

Paul—A Preacher's Decision

I Cor. 2:2: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

In reaching Corinth Paul had come upon the cesspool of his day. Sin in its grossest forms confronted him there. Unrighteousness reigned within the church and without. A lecture on comparative religions might do in Athens, but only the gospel could move Corinth. Paul determined to narrow down his message.

Every minister of Jesus Christ sooner or later comes to Paul's decision if he senses aright the need of the world. We hear the great apostle of modern times, Stanley Jones, saying, "When I first went to India I was trying to hold a very long line. . . . There was no well-defined issue. Then I saw that I could, and should, shorten my line, that I could take my stand at Christ and before that non-Christian world refuse to know anything save Jesus Christ and him crucified. My task was simplified. But it was not only simplified—it was vitalized."

There are those who can lecture on art and literature better than the average minister. The scientist knows more of science, the historian knows more of history and the professor of comparative religions knows more of the faiths of mankind. But there is one thing upon which every minister can and should be an authority and that thing is the gospel of Jesus Christ. There comes a time in every man's ministry, when confronted by sin and worldliness, in the church and out of the church, if he does not possess that gospel and that gospel does not possess him he is powerless in the face of the world's deepest need.

Blessed indeed is the minister who has been so driven back upon Christ that he learns to depend upon him and upon him alone for his inspiration, his motive and his message to the hearts of men.

Henry Ford has purchased an ancient popcorn wagon in Georgia for his museum of yesterdays.

THE ECUMENICAL CONFERENCE

The Rev. Wilfrid L. Hannam presented the report of the International Committee of World-Wide Methodism (Eastern Section), dealing with the Ecumenical Methodist Conference to be held at Atlanta, Georgia, in October, 1931. In moving the appointment of the delegation representing the conference, Mr. Hannam said how important it was at the present time for the American people and ourselves to meet as constantly and as cordially as possible. It was not going too far to say that the whole question of the relationship between East and West depended very largely on the quality of the relationship existing between England and the United States.

The conference approved the appointment of a delegation of 86 members, including 14 representatives of foreign missions and the following ex-officio: Dr. Workman, general secretary of the Eastern Section; the Rev. Wilfrid L. Hannam, assistant secretary; Sir Robert W. Perks, treasurer for the Wesleyan Methodist Section of the Ecumenical Conference fund, with Mr. R. Malcolmn Perks as deputy; the Rev. E. Aldom French, representing the Methodist Union committee; the Rev. D. Gwynfryn Jones and Mr. Arthur R. Price, representing the Welsh Assembly.

The remaining members of the delegation were to be elected by ballot in the usual way, and the conference directed that not less than twenty per cent of the ministers elected must be from among those who have "traveled" not more than twenty-five years. This would ensure not less than seven of the younger ministers being elected.—The Methodist Recorder (London).

NAME PLATES FOR ALL BAPTIST CHURCHES IN NORTH CAROLINA

Herman T. Stevens, associate director of the Baptist Centennial Fellowship Week, is leading in a movement to have the name of every Baptist church in North Carolina posted for the information of the public.

In having over 2000 of these plates made by one company, a plate that singly would cost $3.00 has been secured for $1.00—a marvel of cheapness. These plates are of iron painted a battleship gray. The letters are black and large enough to be read at a great distance.

We have seen some of these plates and they are very attractive, and the wonder to us is how they can be sesured for one dollar.

Our Baptist brethren are setting hereby a fine example that all other churches, especially in the country should follow. Most town and city churches are already supplied with some form of designation. We trust that the Methodists will make haste to follow the example of the Baptists. It is especially needed in this day of the automobile when visitors from afar pass almost every country church and wish to know what church it is.

ANOTHER FIRST FOR GREENSBORO COLLEGE

North Carolina won first prize in the Southern Club at Columbia University for a five minutes stunt in which Greensboro College girls featured Friday night, August 1.

The Southern Club at Columbia University was organized by Dr. Kilpatrick twenty years ago, and has grown rapidly in size and importance.

On stunt night each state is supposed to present a stunt lasting five minutes. Stunts are judged according to how well they represent the states and how well they are presented.

North Carolina won first prize! There were three former Greensboro College girls on the committee—Miss Augusta Sample, assistant in spoken English and dramatic art at Greensboro College, was chairman. There were four former Greensboro College girls in the stunt—Misses Sample, Mae Kinsland, Pauline Conley and Myrtice Barrington.

The idea was good, the stunt was well written, and the acting and stage management superb!

STATEMENT FROM COMMISSION ON SPIRITUAL LIFE

The bishops, in their address to our recent General Conference, called upon that body to formulate plans for an advance movement in the spiritual life of the church during the present quadrennium. The call received the hearty endorsement of the conference. A special commission on spiritual life was appointed to serve during the entire quadrennium. This commission has held two meetings, and is now making its first statement to the church.

We declare our conviction that the only hope for the world's salvation is the Gospel of Jesus Christ proclaimed and experienced in the power of the Holy Spirit. "It is not by might nor by power but by the Spirit saith the Lord." We recognize the fact that the church could not begin its great task until the disciples were filled with the Holy Ghost. Our gospel comes not in word only, but in demonstration of the Spirit of power. But it is well to remind ourselves in the words of Dr. Stanley Jones: "We have inherited from those early Christian centuries a vocabulary of power, but not the fact of power." The fact of power must be obtained by each man and each generation; it cannot be inherited. It is a gift, the gift of God which he alone can bestow upon "the upright heart and pure."

Our credentials are from above. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and all Judea, and in Samaria, and unto the uttermost parts of the earth." There is no limitation of race or place or time or previous condition. The universal quality of this gift of power is shown again when the Spirit fell upon the Gentiles: "God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between them and us, purifying their hearts by faith." There is no difference—all must be purified by faith.

The conditions of spiritual life have not changed. Singleness of heart, abiding love, and unity in Christ are supreme. There must be unity of purpose. The Spirit works through the church, the body of Christ. "They were all with one accord in one place" when the Spirit descended upon them. Christ must be exalted above all private interests, and his will must rule in our hearts. Love must drive out carping criticism, and the possession of conscious salvation must conquer ambition and worldly lusts.

Not the least of the things that are before us is the need for the honest application of the principles of Christ to all our personal and social relations. Life in the Spirit demands the common interests of all men in the one brotherhood whose head and center is Jesus Christ.

The promised gift of the Holy Ghost, the great commission, and the experience of the apostolic church alike testify that the Pentecostal power is for the church in its

collective character. It is therefore imperative for the entire church to prepare the way of the Lord. It must be a united movement. We must be in agreement as to our willingness to meet the conditions.

The need is great. The world is filled with unrest. The conflict between the spiritual and material concerns of life is intense. In pagan lands social and political upheavels cry aloud in testifying that men are without God and without hope. In Christian lands a ceaseless rush for wealth and pleasure likewise testifies that men are drifting from the one foundation. The world is without peace, and peace is the great need.

The challenge of our times is for experience. Science demands the experimental test and is more than ever ready to accept the test of experience as a witness to the reality of religion. The hungry souls of men cry out for a real experience that can fill the heart with joy and peace and power to live. The demand must be met by the victorious life, which has ever been the witness to our sonship. The promises are "to him that overcometh."

We call upon all of our people to wait before God in prayer. Our only way to a forward movement is to begin on our knees. It is prayer that will enable us to discover our greatest need, and prayer alone can lead us to the source of supply. The church needs to unite as a great prayer league girdling the globe.

The first call is to the ministry. A praying ministry will awaken and lead a praying people. Let the pulpit ring out with the call to prayer—prayer that will awaken prayer, prayer for purity of heart, prayer for mightier faith, prayer that intercedes for all men.

Let there be a revival of the message of the Cross. The Cross is the center of the Gospel. A bloodless Gospel means a lifeless church. Here in America we need to stress redemption through the blood of Christ. Faith must be grounded in the one life given for us, upon Jesus Christ, whose cross is the power of God unto salvation. And this must be followed by the crucified life. Men must turn their hearts from getting to giving. The power of the Holy Spirit abides only in a sacrificial church. Where minister and members are chiefly concerned for their own material well-being there can be no spiritual power. The call is for a self-denying crusade for the salvation of sinful men.

Let all our people be exhorted to take part in a campaign of personal evangelism. The world cannot be won by the sole efforts of the ordained ministry. The work is personal. Fathers and mothers must lead their children to Christ, not merely getting them to join the church but pressing upon them the personal question of a personal faith.

The Sunday school as an institution will labor in vain if its workers do not press the question as an individual issue. Our members in all the walks of life must see that men cannot say that "no man cares for my soul."

To secure these ends, we urge that all of our conferences sound a positive evangelistic note. Let bishop, presiding elder and preachers give themselves to this business, so that every conference shall send men forth baptized with power from on high.

And let there be a call to all our people to live the principles of Christ in all their social, commercial and political relationship so that all men may see that holiness rules in our lives. The abundant life cannot come nor remain unless Christ shall abide in our daily life. The hungry must be fed, the weak defended, the enslaved liberated, justice must flow as a river, and all men must be treated equally as the children of our Father in heaven.

God wills his church to be victorious. His presence with us insures the ultimate supremacy of righteousness. The triumphal march has just begun. A new Pentecost will restore the contagious enthusiasm, prophetic fervor and spiritual daring of early Methodism. Let ministers and members gird themselves for this great adventure with Christ in his redemptive mission.

For the General Conference Commission on Spiritual Life.

Arthur J. Moore, Chm.

George L. Morelock, Sec.

REV. F. W. BRADLEY

Rev. Francis Williams Bradley was born November 16, 1847, in Gaston county. He was a son of a family that carried the traditions of noble blood. His great-grandfather was Capt. Francis Bradley of Revolutionary fame. Captain Bradley married Abigail Alexander, sister of one of the signers of the Mecklenburg Declaration of Independence. The subject of this sketch wore the honors of his family well and added to the rich heritage of his forebears by his own contribution of genuine fidelity to the religious and patriotic ideals of his age.

He was converted early in life and joined the Methodist Episcopal Church. More than fifty years ago he was licensed to preach and joined the Blue Ridge conference, being ordained deacon in 1884 by Bishop Bowman, ordained elder in 1889 by Bishop Isaac W. Joyce. He traveled for 16 years in that church, until 1896 he transferred to the Methodist Episcopal Church, South, and served the following charges: 1897, Hayesville; 1898, Polkville; 1899-1900, Gold Hill; 1911, El Bethel; 1902-03, Concord circuit; 1904-05, Monroe circuit. In 1905 at his own request he was granted a location. He made his home in West Gastonia, where he helped to pastor Franklin Avenue church. No service was withheld from this church that he could render, and the church is now happy to be called Bradley Memorial out of regard to his great service given it. His preaching and official leadership was that of fervent evangelical flavor productive of splendid results. After the infirmities of age kept him from active participation in the work of the church he maintained a keen interest at all times in its progress.

He was generous with his means. While he lived he was constantly giving to all worthy causes. In his will he made a bequest of $2000 to Rutherford College and like amounts to the general board of missions, and to Bradley Memorial church.

He was married three times. First to Miss Nancy Jane Pearson. To them were born eleven children: Mrs. Mollie Paulina Journey (deceased), J. W. Bradley, Mrs. Martha J. Tomlin, Francis J. Bradley, T. Wesley Bradley, Mrs. Nancy Rhoda Mooney, E. Simpson Bradley, Miss Lessie A. Bradley, Edgar B. Bradley, Mrs. Mamie A. Hooper, and Esther J. Plyler. After his wife's death he married Mrs. Virginia Holbrooks, with whom he lived four years. In 1905 he was married to Mrs Minnie Lowry of Anson county, who survives him.

In his 83rd year last Sunday, July 27, surrounded by members of his family he breathed his last and entered into rest. Funeral services were conducted by the writer, assisted by Rev. T. H. Swofford of Smyre. Interment was in Oakwood cemetery, Gastonia. A. C. Swofford.

The Eternal Challenge

CHAPTER XXVII—HOW THEY SETTLED IT

Joseph Hocking

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Three weeks later Nick Trebartha made his way from his loom factory to Reuben Sutcliffe's cottage. He found Reuben sitting in an armchair near the fire. He was still pale and thin, but was evidently on the high road to recovery. His cheeks were filling out, his eyes shone with a bright light, and there was a smile on his lips.

"Aye, Reuben," cried Nick, "this is splendid! Just splendid! It's as good as a day by the seaside to see you."

"Yes, thank you, Mr. Trebartha, I am getting stronger every day. Thank you for calling so often," he added.

"I have been glad to come. I suppose you have been inundated with visitors."

"Aye, a good many have called," replied Reuben. "I didn't know I had so many friends."

"I have heard great things about you," laughed Nick. "It is said in the town that you are going to be married."

"Who has dared to say I have been as foolish as that?" Reuben asked, with a merry twinkle in his eyes.

"Foolish! Why, people say that she's the grandest girl in Ben's Cross."

"Aye, and she is, too," responded Reuben fervently. "It all seems like a dream to me, Mr. Trebartha. I tell myself it's too good to be true. I have loved her for years and—well, for a time we were as good as engaged. As you may have heard, Alice is the leading contralto in the Hanover choir, and she sings like an angel. She was always a religious girl, too; taught in the Sunday school and did no end of work for the church. I, on the other hand—well, you know what I was.

"But she loved me in spite of my atheism, and my blasphemy, and I almost believe she would have married me in spite of her father. But one day—I was more than ordinarily bitter, I remember, because of what had happened in the town. I said things that shocked her and made her afraid. As I told you, she was only a simple Christian girl. Then she told me that she could never marry an atheist. Of course, this made me more bitter than ever and—well, we parted. At first I thought we should make it up again; but we didn't and then I went father and farther away from her."

He passed the back of his hand across his eyes like one trying to wipe away a tear.

"Aye, Mr. Trebartha, God only knows what I suffered, for I loved her like I love my own life. But what could I do? I couldn't pretend to believe what seemed to me at that time so much hopeless rubbish. Besides, I was embittered by what so-called religious people had said and done; so we kept apart."

This was followed by a short silence, during which Reuben seemed to be thinking deeply.

"You know what took place afterwards, Mr. Trebartha," he went on; "know about the great change in me. She hadn't married; but I thought she had ceased to care for me, and so, in spite of everything, there was something lacking in my life. Then, as you know, those chaps tried to murder me. In fact, they nearly did murder me. Dr. Black says it was touch and go with me."

"Don't think about that now, Reuben," laughed Nick. "You are better, and will soon be strong again."

"Aye, but I want to think about it. It's all been so wonderful! It was this way, Mr. Trebartha. As you know, Edgar Inchcliffe married Bella, and that relieved my mind more than words can say. It made the world a new place, for after that there was no stain upon our name. Then, to comfort me, Bella promised to look after Nellie; said that she would never want for home or love while she lived. I was as weak as a baby at the time, and when I saw that my sisters would be well looked after I said to myself, 'What have I to live for? I have done my work, the strike is at an end. Now let me die and have done with it.' I didn't know then how much people wanted me," he added a little plaintively.

"But that's what I thought. Then one morning, some weeks ago, Edgar and Bella came to see me while Dr. Black was here. I hardly had interest enough to listen to what they were talking about. Then I saw that Bella was crying, and I knew by the way that Edgar spoke that he was suffering terribly. I heard Bella say, 'Oh, he doesn't want to live! If I could only think of something to rouse him!' Then she came and knelt by my bedside. I had just enough strength to whisper a few words in her ear.

" 'Bella,' I said, 'will you go to Alice, and say goodbye to her for me, and tell her that I love her still?' "

Reuben laughed a little at this as though he were relating a joke.

"Aye, it does me good to tell you!" he went on. "Bella has a quick mind, and she saw what I was thinking. She went away then and there and fetched Alice here, and no sooner did I see her than I felt that if she loved me I should live. Need I tell you more, Mr. Trebartha? No sooner did I feel her lips on mine than I said to myself, 'I'm not going to give in to death. I'm going to live for my lass.' "

"Thank God you did, Reuben!"

"Do you know her?"

"I have seen her; but I don't know her."

"But you shall know her. There's not another lass like her in the world. You know Harry Lauder's song about the lassie he loved. He said that she was an angel every Sunday, and a jolly lass on Monday; but Alice is an angel every day, and a jolly lass every day, too. I'm the happiest man in Ben's Cross, Mr. Trebartha."

"No, you are wrong there, Reuben. I claim that distinction."

Reuben laughed again, this time almost loudly.

"Yes, I'v heard about that!" he cried. "She's a grand young lady, too. One of the finest that ever lived, and I rejoice in your happiness. I always said in my heart—"

He lapsed into silence. Doubtless he was thinking of the past.

"When are you going to get wed, Mr. Trebartha?"

"Soon," replied Nick. "As soon as ever it can be arranged. But I want to talk about you, Reuben; when are you going to get married?"

"It can't be for a bit, Mr. Trebartha. You see, I have no brass. I shall have to go to work and save up as soon

as I am strong enough. By the way, I hope you will give me my old job as soon as I am able to work."

"That's partly why I came to see you this morning, Reuben. I thought you would want to be talking about your future."

"Well?" asked Reuben anxiously. "I hope my old place will be open for me."

"No," replied Nick. "Another man has taken your job."

"But—but—"

"It's no good, Reuben," and still Nick spoke gravely; "it's impossible."

For a minute Reuben's eyes hardened, and disappointmen came into his face; perhaps more than disappointment.

"Well," he said at length, a little proudly, "I think I can get a job in Ben's Cross."

"A hundred, Reuben, a hundred. There isn't a better workman in the town, and a score of masters would be glad to have you."

"Still, I should like to have gone back to the old factory, and to the old job."

He spoke thus like one communing with himself, and there was sadness in his voice.

"No, Reuben, you are not going back to the old factory. At least, not in the old way."

"What do you mean?"

"I mean this. Tom Dixon has disappointed me, and after this week he will no longer be manager of the loom factory. I shall want a new manager, Reuben. Will you take Dixon's place?"

"What?"

Incredulity, astonishment were in his voice.

"I have come to offer you Dixon's job," went on Nick. "Do you think, after all that has taken place, I'd have you go back to work under him? Will you take it?"

Reuben had only partially recovered his strength, and as he rose to his feet he staggered. Tears started to his eyes, and his lips quivered.

"No—no—Mr. Trebartha! I—I—"

His words ended in a sob.

"You won't refuse, will you, Reuben? I have been depending on you." Nick was almost as moved as Reuben. "I want you, old man; you won't let me down, will you?"

"Let you down!" and he spoke like the Reuben of old times. "I'll work night and day for you. And, by gum, I'll make things hum!"

"Is it a bargain, then?" And Nick held out his hand.

"A bargain! But there—"

The two men shook hands.

"Aye, I was frightened!" Reuben said later. "I couldn't bear to think of working under any one else but you."

"But, mind, Reuben, you have got this job only on one condition."

"What condition?" asked the other wonderingly.

"Do you remember that morning when you came to me first of all, and told me it was your father's invention that made my uncle's fortune?"

"Aye, I remember."

"I made up my mind then, Reuben, that I would look into the matter, and that, if it was as you said, I would do justice to your father's children. As you know, I have not said a word about wages. I have kept that back for a purpose. I have kept that back, because as far as the loom factory is concerned you and I are to be partners. No, no, I want no 'ife' and 'buts,' and I want no thanks. It's your right, old man, and that's the only condition upon which I am going to admit you into the factory. We will talk about details later, and I can promise that those details shall be satisfactory to you. You accept, don't you?"

Reuben Sutcliffe was a typical Lancashire man, and typical Lancashire men do not say much under strong emotion. Often when they feel most they are silent. For some time Reuben had difficulty in suppressing his emotion. Tears rolled down his cheeks, while words refused to come.

"You shall never regret this, Mr. Trebartha," he said presently.

"Regret?" laughed Nick. "I am doing the best day's work I ever did in my life. And there's something else, too, Reuben. I told you I was going to get married as soon as I could."

"Aye," replied the other.

"I was knocked about in the war, Reuben, and for years I was as limp as an empty sack. When I came to Ben's Cross I had partially recovered, but I've had a hard year."

"You have, indeed!"

"The doctor tells me I need another holiday, a long one."

"Aye, I have seen that."

"But here is my difficulty, Reuben. There is not only the loom factory, but there is the spinning mill and the colliery. Who's to give them general oversight if I go away for a long holiday? Jim Crawshaw is all right for the colliery, as far as he goes; but, as you know, he is little more than a working man, and he needs some one over him. Then there's Henry Thornbury. He also is a very capable man, but he needs a master. I have had to carry the whole three places on my back during this whole trying year and, while things are doing well now, all three places need general oversight. Will you get well quickly, Reuben, and take my place?"

"You don't mean that?"

"It's hard on you, I know, that you should have so much responsibility thrown on you so suddenly. But there's no man in Ben's Cross so fitted to take it on. Will you get well, quickly, Reuben, so that I can marry soon, and take a holiday?"

"Get well! By gum, I wish I could start tomorrow morning!"

"Say a month," laughed Nick, "and then you and I can get married on the same day, and at the same place."

"Aye, that would be grand, and I would love it beyond anything I can think of, but Alice will get married in no place except Hanover."

"Well, Hanover is good enough for me," replied Nick with another hearty laugh, "and Paul Baron is a splendid chap. Shall we regard it as settled? I don't know what to say about remuneration, but—"

"Remuneration be hanged!" And Reuben's voice was loud and resonent as he spoke. "Aye, but won't Alice be glad!"

That night, up at Barcroft Hall, where Nick had visited daily ever since that Sunday he had received Naomi Shuttleworth's letter, Nick told of what had taken place, while Naomi listened with tear-dimmed eyes.

"It's a splendid arrangement," remarked Mrs. Shuttleworth.

(Continued on page 25)

BROTHER J. H. BRENDALL HAPPY IN HIS NEW WORK

Since my superannuation last fall I have made my home in the western suburbs of Greensboro in what is known as the Muir's Chapel community. These good people took me into their hearts and I have learned to love them.

Shortly after my arrival they gave us a pounding, which was a pleasant surprise, as I thought when I was superannuated that I would be pounded no more.

A few weeks ago my Bible class, the Centennial class, presented me with a splendid summer suit of clothes made of the finest Merino wool. The presentation was made by Mr. Newton Baxter and Mr. Dick Boren with the warning that I was not to flirt with the flappers. It is an inspiration to teach this class, and I might add that it is altogether profitable.

The ladies of circle No. 1 of the missionary society, resolving that they would not be outdone by the Bible class, presented my wife with a nice new electric iron. The circle held its meeting with us on last Monday, and during this meeting Mrs. Lee Smith of Guilford College made the presentation speech with the wish that their gift would help smooth out the wrinkles and rough places in Mrs. Brendall's life. We both greatly appreciate these tokens of love and fellowship.

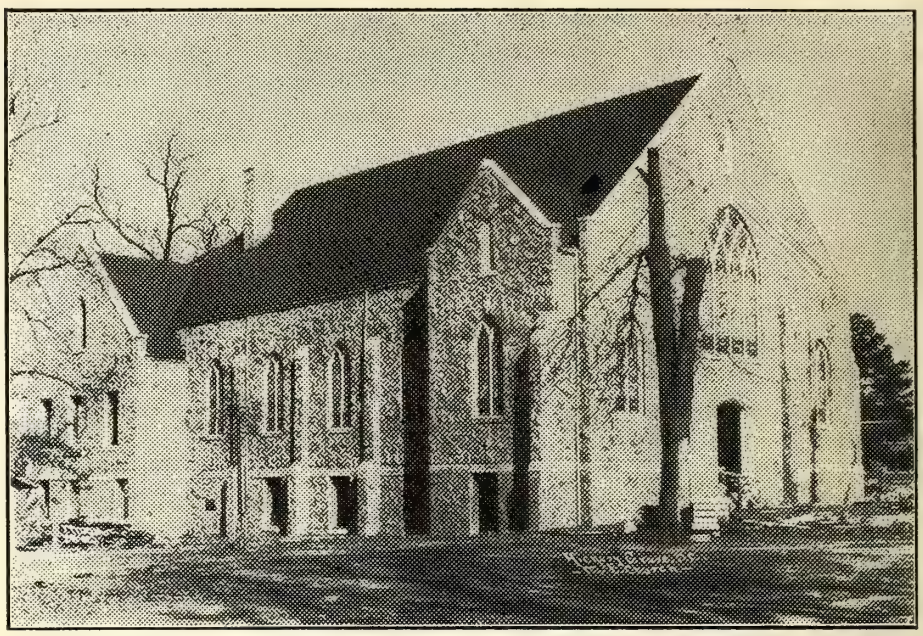
My association with the pastor, Rev. W. T. Albright, has been delightful. Under his leadership the church and Sunday school are moving forward. The members of Muir's Chapel are remodeling and brick veneering the church, and we shall have one of the most attractive churches in the rural sections of the county.

When I gave up the regular ministry I feared that my services would be ended and I would rust out, but instead of that I have filled the pulpit for Brother Albright a number of times, have preached for my son in Randleman, and filled the pulpit for Bro. T. J. Rogers in Kernersville. Best of all I am still good for a few more sermons! J. H. Brendall.

THE NEW HICKORY GROVE CHURCH

Sunday, July 27, was a great day for Hickory Grove, when for the first time we worshipped in our beautiful new auditorium. The church was crowded to capacity for the morning and afternoon services, and good congregation for the night hour. The pastor brought the message at 11 o'clock, Dr. W. W. Peele at three and Dr. R. S. Trusdale at eight.

The completion of this the most beautiful church in the country in North Carolina at this time is nothing less than wonderful. When I came to the work last November I found the people in the midst of a campaign to raise a $3300 debt. Some said it could not be done, but it was. Early in December we celebrated the paying of this debt and set ourselves to the completion of the church. It has not been an easy task, but the church is now completed and the Hickory Grove people have a right to be proud and happy; for they have a church that is not only beautiful, but one that is equipped to do modern church work, a plant well worth forty to fifty thousand dollars. We are looking toward the future with faith in God that he will use this church for the advancement of the kingdom in our midst. We invite you and all our friends to come to see us and inspect our building. Elzie Myers.



The new Hickory Grove Methodist Church near Charlotte, N. C.
Rev. Elzie Myers, Pastor.

THE GOSPEL OF FIFTY YEARS AGO

The gospel as preached by the Methodist preachers 50 years ago differed in many respects from the gospel preached by the Methodists of today. The quarterly meeting in Holston conference 50 years ago was looked forward to, by pastor and people, with great interest.

The pastor had announced at each church in his charge that Friday would be a day of fasting and prayer for the quarterly meeting. Then on Saturday morning the whole grounds around the church where the meeting was to be held was alive with people coming from each church of the charge—in wagons, buggies, on horseback and on foot. All were anxiously looking for the arrival of the presiding elder, and if not providentially hindered this wonderful man appeared not later than 11 o'clock. When the worship began in the church, the presiding elder usually announced the opening hymn, reading two lines at a time, the congregation joining in the singing, being led by an old-time singing master with tuning fork in hand. The presiding elder then, after prayer, preached a great sermon. There were four or five subjects discussed at each quarterly meeting, such as the conviction of sin, repentance, the new birth, justification by faith, adoption, the witness of the Spirit.

The program of a quarterly meeting in that day was as follows:

Preaching by the presiding elder Saturday, 11 o'clock and night. Love feast Sunday morning at ten o'clock, followed by a sermon by the presiding elder; then the administration of the Lord's supper, and a collection to supplement the amount raised for the support of the ministry. Then the presiding elder preached again Sunday night. Frequently there were as many as six or eight conversions during the quarterly meeting.

If we had more preaching like that these days, and quarterly meetings like we had then, we would not be looking for Pentecost. Pentecost in those days continued the year round.

My last charge in Holston conference, before coming to Western North Carolina, was the Elk Creek circuit, which was the largest circuit in the Holston conference—12 churches, 1200 members. I could reach any church I had on the circuit on horseback in three hours. There was no other denomination in the territory of the charge. The circuit was spoken of as a solid block of Methodism. There were 130 members of the quarterly conference present at the quarterly conference as many as 80 members. There were 28 local preachers and exhorters. During my two years on the charge there were 400 conversions. It was not uncommon at a protracted meeting to see as many as 50 men and women bowing on their knees at the mourners' bench.

With our great improvement along many lines I fear that we have fallen behind on spirituality. I think there should be more preaching on the witness of the Spirit. J. A. Cook.

DR. COPELAND HOLDS REVIVAL

The following item from the Texas Christian Advocate will be read with interest by many people in North Alabama where Dr. Copeland, now one of our leading evangelists, was reared. For a number of years he was a member of the North Alabama conference, but for the past several years his home has been in Dallas, Texas.

"Beginning on June 8 and closing on Sunday night, June 29, the people of Blooming Grove experienced a wonder-

ful revival. Dr. Theodore Copeland, general evangelist of Dallas, Texas, did the preaching in a most acceptable manner. He is full of vigor and is possessed with a consuming desire to be a blessing. He is safe and sound in all of his preaching. He ties people on to the church. He helps the pastor in every way, and above all, sinners are saved under his marvelous preaching. He is personally popular and is in great demand. He uses all his power for the development of the Christian life.

"Dr. Copeland has a unique way of drawing people to hear him. He loves people into the kingdom. People came from far and near to hear this great man of God. Our presiding elder and wife, Rev. and Mrs. A. W. Hall, were here for the closing service.

"The influence of this good revival will abide through the years, and the young life going out from this meeting is destined to carry a blessing wherever they may go.

"The services were greatly appreciated by the Blooming Grove citizenship and by the pastors. Eternity alone will reveal the results of this fine meeting.—T. G. Story, P. C."

MY CREED
Article III.

By Zadok Paris.

Of the resurrection of Christ. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day. No man can believe the Bible and doubt the resurrection of Jesus Chrsit. The first witnesses we call to the stand to prove the resurrection of Jesus Christ are angels (Matt. 28:5). These angels were of good moral character, and selected by God to witness the resurrection of Christ and take the news back to heaven, and also to notify the good women who went to look after the body.

The second witnesses are the guard. The Roman guard usually consisted of 60 soldiers. These men were not allowed to go to sleep on duty. If they did, they forfeited their lives. They reported to the proper authorities that Jesus had risen from the dead, and the chief priests bribed them to say that his disciples had stolen his body while they slept. This could not be so. Sixty men liable to be put to death for it would not all go to sleep at one time, and if they did, how did they know what became of the body?

Third witnesses were the women. These women had been with him about three years, and knew him when they saw him, and they took him by the feet and worshiped him.

Fourth witnesses were his disciples. When the women told Peter and John they had seen him, they ran to the sepulchre and looked for themselves, and found the tomb empty and the clothes in which Jesus was burried, lying in the sepulchre, folded by themselves. The two going to Emmaus recognized him at the end of the journey, when he blessed and broke the bread; and they returned to Jerusalem and reported to the ten in the upper room. And the doors being shut he entered the room and had the ten to handle him and see that it was his real body; and Thomas was absent, but when he saw him at the next meeting he recognized him as his Lord. Seven at the sea of Galilee ate with him, and 500, men and women who had known him in his boyhood, saw him and identified him; and when he had spent 40 days with them, after his resurrection, he led them out as far as Bethany. He told them all power had been given him by the Father, and he gave them the great commission to go into all the world and preach the gospel to every creature; and then he ascended into heaven to make intercession for us till he returns at the last day to judge all men. And so we worship a living Christ and not a dead one; and while Confucius, Mohammed, Gantama, and founders of other religious are sleeping in the dust Jesus lives, reigns, and supervises his church. That is the reason why Christianity will conquer the world.

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PROTECTION AGAINST OLD AGE

Carpet grass is succeeding in pastures in Rowan county reports W. G. Yeager, county agent, though this county is thought to be rather far west for this particular type of grass.

Apple growers of Wilkes county report about 50 per cent of a crop in the mountain orchards, but say the quality of the fruit so far is above the average.

GOD A LIAR!

By W. W. Fulcher.

God never made anything bad or evil, did he? Nothing ever came from him but good. He made you, did he not? And he made you good! (Why in heck couldn't you stay that way?)

If God can create only good, then you should be not only sensible enough, but also fair enough to him, to freely admit that he has nothing to do with any badness in you.

The Spirit of God **within you** acknowledges itself the most powerful force in creation. But the influence of the devil and worldly interests which are constantly and incessantly fighting against him to dominate and control you are unceasing and untiring in their unholy ambition to prove God a liar! And every time you permit the forces of evil to overcome you, you in substance and in fact play right into the devil's hands, and call God a liar! In other words, in your own weakness is your personal admission that the devil is stronger than God! (How can you dare!)

Do you realize that in every act of your life you are **expressing yourself?** That in every action you are materializing the **thought** that motivates such action? Such is literally the case.

It is a human weakness to establish justification for any personal wrong doing as effectively and convincingly as the resources and ingenuity of the wrongdoer may contrive. Where the only true standard of judgment (conscience) will immediately stamp the act with condemnation, establishing its actual status with unimpeachable certainty, the unworthy forces behind the act itself will reiterate in demoniac insistence that it **was** justified, or, at least, unavoidable.

The devil is the liar!

Seeking extenuation of his deviations from perfect rectitude, it is regarded as natural that the individual willingly embrace any means of escape from responsibility that self-interest may dictate or devise. I say in the foregoing that he will invariably "accept release from responsibility" for wrong-doing on the assumption that the particular evil was excusable under the circumstances which prompted it—but such statement must be qualified in saying that, as the responsibility is solely his, and that deliberate, conscious evil is excusable under **no** circumstances, the sum total of what he does is simply to slug his conscience with a self-destroying barrage of lies that is nothing short of a denial of God's laws and an insult to his divinity.

You may argue that the flesh is weak and the temptations many. I have no intention of denying the absolute truth of either proposition; but no man living can absolve himself from blame through any plea of human weakness in the face of his failure to rise triumphant over all weakness in the exercise of the God-willed strength which all the subtleties of hell are powerless to prevail against!

So, it is only by casting the devil overboard can we walk the waves in peace with Jesus!

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

OUR COKESBURY RECORD

Forty-one Cokesbury training schools have been conducted in the North Carolina conference in the past five weeks, and exactly 41 more are scheduled for the next five weeks. In those just conducted a total of exactly 100 Sunday schools have been represented, with 572 persons earning certificates of credit out of an enrollment of 829. Approximately 1200 people have attended. The record for the past week is as follows:

Chg-Instructor	Enr'ld	Cdts.	S.S.
Parkton: Grisham	22	22	4
Person (Concord): Sharp	24	20	3
Lillington: Funk	22	20	3
Goldston (Asbury):			
Council	36	18	3
Spring Hope: Baker	9	7	1
Roanoke Rapids: Keene	9	6	5
Shell	7	6	
Leasburg (Bethel):			
Carruth	11	4	1
Totals	140	103	20

SCHEDULE AUGUST 10-15

Nine Cokesbury training schools will be conducted August 10-15, as follows.

1. Cary-Apex charge, Cary; Rev. F. B. Joyner, pastor; Miss Georgia Keene, instructor.

2. Zebulon charge, Wendell; Rev. E. H. Davis; Rev. Cecil Baker.

3. Mt. Tirzah charge, Hurdle Mills; Rev. J. W. Autry; Rev. J. R. Church.

4. Andrews charge, Andrews; Rev. D. R. Hunt; Rev. Raymond Council.

5. Stem charge, Stem; Rev. J. A. Gist; Rev. S. W. Funk.

6. Rougemont charge, Rougemont; Rev. V. E. Chalfant; Rev. Roy Grisham.

7. Yanceyville charge, Shady Grove; Rev. S. J. Starnes; Mr. E. M. Sharp.

8. S. Alamance charge, Saxapahaw; Rev. J. L. Rowland; Rev. W. F. Shell.

9. Haw River charge, Bynum; Rev. A. E. Brown; Rev. Raymond Wilson.

A TYPICAL DIARY

More or less typical of the round of duties and list of accomplishments of our Cokesbury instructors is the following diary of a week of one of them:

"1. Preached at Supply at 11 o'clock.

2. Made 28 visits in interest of Sunday school work.

3. Introduced Program D and sold copy for workers' council to use. (There are now six classes, and they are contemplating the adding of three class rooms).

4. At 3 o'clock on Friday I met with the pastor, officers and teachers, and organized and held first session of workers' council. Date of next meeting set for 6:30 p. m. on the second Sunday in August. I believe this was one of the most profitable services of the entire week. It was an inspiration to see the interest taken by most of the officers and teachers.

5. At the above meeting among other things we discussed the survey. After the class they asked that 150 survey cards be sent to them.

6. Part of Cokesbury record system will be used beginning with the first of October. I explained the system to the secretary and officers on Friday.

7. Still fish, melons, and sand fiddlers."

MUCH GOOD WAS DONE

J. W. Johnson, superintendent of Asbury school, Goldston circuit, joins in the chorus of expressions of appreciation of the work being done in Cokesbury training schools, as follows:

"Our training school closed last Friday night, I am sure much good was done, a good number got credit, and several others got a great deal out of the school.

"Mr. Council, I think, is a fine man, and a very splendid instructor. We enjoyed having him in our homes and learned a great deal because of his able efforts.

"We appreciate very much having the school at Asbury, and feel like we can go forward with better success now. Two other Sunday schools joined us."

PASTOR AND PEOPLE INSPIRED

Rev. N. P. Edens of the Kenansville circuit, volunteers the following inspiring account of the help given his churches by two of our fine assistants:

"Possibly you would like to hear a word from me regarding the two Cokesbury classes which have just closed on the Kenansville circuit.

"Rev. Raymond W. Council began a class at Friendship church July 6. Notwithstanding the fact that our folks were very busy in their tobacco, we had between 35 and 40 in attendance every night. There were 26 enrolled with 15 taking credit: 12 by instructor, two by office, and one by examination. This was the first training class of any kind ever held at Friendship with the exception of mission study class. We may have better classes in the future at Friendship, but I don't think we will ever be able to better the first instructor. Some of the constructive work done during this class besides the instruction: The school adopted the new program of work D; workers' council to be orgainzed July 27; helped to discover some valuable teaching material; created a keener interest and enthusiasm in the Sunday school and its work; put before the officers and teachers the true aim of the Sunday school. We are grateful to you and the Sunday school board for the services of Mr. Council. The Friendship folks voted unanimously to have another Cokesbury class next year or earlier.

"Mr. E. M. Sharp began a class at Kenansville church July 13. There were many things that interrupted and kept this class from being what we had hoped for. However, we had 11 enrolled and 11 credits. Mr. Sharp did a fine piece of work with us. Some of the constructive work accomplished: School adopted new program of work D and furnished each teacher and officer with a copy; created a new enthusiasm among the officers and teachers of the school. We appreciated the services of Mr. Sharp. He is a fine young man with a great future before him.

"These young men have inspired the pastor to try and become an approved instructor for some of the Cokesbury courses. I would like for you to send me the information necessary for me to become an approved instructor for the course in 'Worship in the Sunday School' and also the course in 'The Small Sunday School, Its Plans and Work.'"

OUR CONFERENCE LEADS

The North Carolina conference leads all conferences of Southern Methodism in the number of training awards reported by our Nashville office for the month of May. A total of 893 awards were earned by workers in our conference. The Holston conference ranks second with 756, the Northwest Texas third with 679, and the Western North Carolina fourth with 677. It should be noted that this is merely a monthly comparison and does not represent the entire year—only one month. Our total of 893 were made up of 874 standard units, and 19 Cokesbury, earned as follows: in colleges 794; in standard schools 77, in Cokesbury classes 19, and by correspondence 3.

It is further noted that most of our college credits were issued through Duke University. This number represents only units to students who are residents of our conference, hardly half of the total awards to Duke students. To attempt to name the persons would be to copy a large portion of the roster of students in an institution whose motto is "Eruditio et Religio." To Duke University not only our conference but a large portion of Southern Methodism is greatly obligated.

NUMBERS ATTENDING

Numbers attending our training schools are much larger usually than the number enrolled, for only the regular attendants are reported as enrolled—only such persons as attend at least half of the time. For instance, as Rev. N. P. Edens states, in one of his training schools in which 26 were enrolled, there were 35 or 40 in attendance each night. Which means that whereas there were 829 officially enrolled in our schools conducted in five weeks there were approximately 1200 or more in attendance. At this rate we should serve between 2500 and 3000 persons during the ten-week period this summer.

Freddy—What is an iceberg, daddy?"

Daddy—Why, it's a kind of permanent wave, son.—Boston Ttranscript.

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

OUR BOYS

Our best way to really check up on the results of our great Cokesbury training school program is through our instructors and those instructed. I shall, from time to time, quote from them as to what they think of the schools. My quotations this week will be from the instructors.

It is a real joy to me to work with these Duke boys. Every one of them is full of enthusiasm and common sense, and no job is too difficult for them to tackle. They have tackled these jobs in such a splendid way that praise is coming in from all sides for them for the good work they are doing. When one reads Dr. Garber's book, "Fighting Spirit of Methodism" and then works with these young men, he will be obliged to say, "They have it." It is not an unusual thing for them to preach twice on Sunday, in addition to teaching two 45-minute class periods, and they do this without any complaint whatever. In one case I found the teacher was preaching to a large congregation in the afternoon on a week day. He, in his class work and association with the people during the week, had won his way into their hearts so much that they had insisted on his preaching to them, and he did it—just another instance of that old "fighting spirit."

FROM THE BOYS

The first of each week I look forward to the letters that come to me from each of the five instructors and I am going to quote some of these letters without permission of the writers. This will give our readers a little insight of the type of boys we have working in our midst.

"We had an unusually good school at New Salem, Cool Springs circuit, where 31 people enrolled and all of them did the work for credit. That was good, don't you think? They were a splendid group of people and seemed intensely interested in the work.

I was certainly sorry that I missed you yesterday on your round. Would like to have talked over some things with you. I was, however, a good distance back in the country eating fried chicken and playing horseshoe."—Bowles.

"We closed the school at Pine Hall, Danbury circuit, last night with 14 credits. The stay there was very enjoyable. Brother and Mrs. Hartsfield both took the work for credit and they are very much interested in the work."—Stafford.

"We had a very fine school at Whitnel, Hudson circuit, last week, with hearty co-operation on the part of the pastor and the people. We had 20 to enroll for the course and 14 of these earned credit."—Greenwood.

"We came out fine at Marvin church, Taylorsville circuit, last week, and I really hated to leave. The people certainly were nice to me and, as you know, it makes the work a lot easier when the people seem to appreciate it. We had a 100 per cent class, all 24 receiving credit. The written work was excellent. I'll stack some of the papers up against any papers received in any training work—even in standard courses."—Bowles.

"Our school at Knox Chapel, Elmwood circuit, is going fine. If it does not rain us out, we will have a great school. We had 50 people out last night and they seemed to be intensely interested. Brother Young is great. Too much cannot be said about what he is doing on the Elmwood circuit. I am having a good time with him."—Holt.

"We had a fine school at Hopewell, on the Polkton circuit, last week. Prospects at this place for future schools are very fine indeed. There are more young people at Hopewell than any place I know. We had more than 50 present the last two nights. The people seemed pleased with the school and I believe they will carry out their resolve to organize workers' councils and improve the Sunday morning sessions. The Poplar Hill people will secure teachers' helps and reorganize some of their classes."—Shuller.

"We closed our school at Salem, Mt. Airy circuit, last night with a whole sheet full of credits, 19 of them. Everybody is proud of it. Credit for the success of the school is due Rev. H. M. Wellman and Rev. G. F. Hood, his helper. They boosted the school in a fine way. What a pastor can do when he tries! These folks are looking forward to another school next year. They want to make an annual affair out of it."—Stafford.

"Opened the school at Grace Chapel, Dudley Shoals circuit, yesterday afternoon with an enrollment of 18. Think possibly there will be some new ones to come in tonight.

I don't believe you told the half about the people with whom I am staying, Mr. and Mrs. Yount. They are wonderful people and are making my stay here very pleasant. I am having a wonderful time and can certainly endorse everything you said about these people. Brother Poe is fine, too. Will go to his home today for dinner and supper. The missionary society is looking after my entertainment and they are doing an excellent job of it."—Greenwood.

"I preached twice yesterday besides teaching two class sessions; and believe me, I din't need any rocking to put me to sleep last night. I am delightfully situated this week. Don't even have to rise with the chickens."

Some men wake up and find themselves famous, but most of us just wake up and find ourselves late.—Life.

TWO WEEKS' TRAINING REPORT

The week of July 6-11 we conducted six Cokesbury training schools, the report of which is as follows:

Place-Instructor	Enrl'd	Credits
Gold Hill: Shuller	38	34
Stough	13	12
New Salem: Bowles	31	31
Pine Hall: Stafford	17	15
Whitnel: Greenwood	20	14
Helton: Schofield	34	11
Shepherd's: Holt	13	10
Nease	10	9
Totals	176	136

Shuller leads the boys in the above report, with Bowles a close second. Bowles, however, leads in the percentage, having a 100 per cent class.

The week of July 13-18 five schools were conducted, report of which follows:

Place-Instructor	Enrl'd	Credits
Knox Chapel: Holt	28	28
Marvin: Bowles	24	24
Salem: Stafford	19	19
Polkton: Shuller	21	18
Grace Chapel: Greenwood	23	11
Totals	115	100

This week, you will notice, Holt has jumped out into the lead in number of credits earned, with Bowles and Stafford tying in percentage, giving us three 100 per cent classes.

WARMING UP

There is nothing more pleasing to one who is working at a job than to see consistent gains made, and I am pleased at this point to call attention to the nice gain in the work of our splendid Cokesbury instructors. We got off to a somewhat slow start, but believing that there is room for growth, the boys set resolutely to the task of gaining. Through the most excellent co-operation of the good pastors where these boys have been, they are happy in that each week has placed them farther up the ladder of average credits per class. The average number of credits per class for the past five weeks is as follows:

First week	12
Second week	14.6
Third week	17
Fourth week	20
Fifth week	21.5

Watching these rapid gains in number of credits per class makes one believe that when the boys really do get warmed up we will have some interesting things to give the readers of the Sunday school page. We are now on the home stretch of our ten weeks' schools and indications are that the ending will be much more glorious than the beginning.

A humorist, responding to a toast at a recent dinner, suddenly declared that Columbus was not merely a discoverer, but also a prophet.

"Why a prophet?" asked a friendly heckler.

"Well," replied Leacock, "when he first sighted America, didn't he shout, 'I see dry land?'"

THE UNUSUAL DEATH OF A METHODIST PREACHER IN WILKES COUNTY, N. C.

In a book written in 1848 by Leroy M. Lee, D.D., a kinsman of Jesse Lee, the following reference is made to Rev. John Lee, brother of Jesse Lee:

In the latter part of this year Mr. Lee received the melancholy intelligence of the death of his brother John. This mournful event occurred in Wilkes county, North Carolina, on the 6th of October, 1801. Mr. John Lee was born on the 12th of March, 1770; converted July 13, 1787; was admitted into the traveling ministry September 12, 1788; and labored with great zeal and usefulness for several years. In 1788 he labored with his brother on Flanders circuit. Here he was instrumental in "turning many to righteousness." In 1789 he traveled Long Island circuit, in company with Wm. Phoebus. After spending some time on the island, he was transferred to Rochelle circuit, and thence in due order to labor with his brother in Connecticut. At the New York conference in 1790 he was appointed to New Haven circuit; but his own declining health, and the intelligence of the death of his venerable mother, determined him to "return to his father's house," and he was never again in circumstances to admit of his traveling a circuit. He subsequently settled in Petersburg, and maintained his integrity as a Christian minister until he was called to a better and more enduring inheritance in heaven. In the summer of 1801 he entered upon a tour through the mountainous district of his native state, seeking, but vainly, to recruit his waning health. During this trip his letters breathe patience of spirit, and are full of holy resignation. In one of them he says: "I thank God that I delight in resigning myself to him, and wish with all my heart—

'His pleasure to fulfil.'"

"I long to be like Him, and to suffer with Him, that I may reign with Him." In this happy frame of quiet and holy feeling, he continued gradually to descend to the house appointed for all living. His death was singular in its external characteristics, as it was glorious in its triumph over the fear of the last enemy. The subjoined simple but affecting record of his departure out of this world is copied from the brief memorial of his life, written by his brother, Jesse Lee: "While yet journeying, he was sensible the time of his departure was just at hand. Late in the day on which he died he reached the residence of Mrs. Brown, a pious widow, accustomed to entertain strangers. He had not been long there before he informed the family he expected to die during the night. This greatly surprised them, especailly as he was then walking about the floor. He then went out to his servant, Ezekiel, who was feeding the horses, and told him to take good care of them for he should never see them fed any more. He asked Ezekiel to sit down on a log by him, and told him the ulcer on his lungs had broken, and he should die that night. He complained of shortness of breath but no pain at all. He gave Ezekiel some of his most valuable papers and told him what to do with them. He also gave him instructions about going home, etc. He then said: "I shall die tonight; and when I am dead I want you to go down into Surry county and get Brother Moss and Brother Parks to come and bury me." All this time he talked with the utmost composure as though nothing was the matter with him, or as if he were giving directions about the death of another person. He continued the conversation until it was nearly dark and then returned to the house. On entering the house he asked for water, bathed his feet, and said: "I am sure I am about to die." He asked some of the family if they could sing, and being answered "Not well," he asked if any of them would pray? But all were silent. He then kneeled down and prayed aloud for some time, and begged the Lord to give him patience, and take him to heaven. As he arose from prayer he said: "My work is done." He then said to Ezekiel: "Give my love to everybody, and tell my friends not to mourn or grieve after me, for I am happy and sure of heaven." After a while he again knelt down and prayed a second time; and then getting up, walked about and told the family he was now about to die. He knelt a third time and prayed, till his servant, perceiving the failure of his voice, took hold of him and said: "Master John, get up"; and lifting him up he placed him in a chair and sat by him. Being in a profuse sweat, he said: "Ezekiel, wipe my face." After performing this last office, he took him in his arms and laid him on a bed. He just stretched himself and died in Jesus without a struggle or a groan. The weary wheels of life stood still. What a tranquil close of a quiet and holy life! Much of his life had been spent on his knees, and he wished to ascend from them to the place of his rest, where he should stand erect and free forever. The sympathy of his servant prevented the consummation of his hopes, but could not hold him back from the multitude of worshippers "before the throne of God and the Lamb." So closed a life that in early youth had been consecrated to its Creator, and every period of which had been replete with simplicity and purity. "Precious in the sight of the Lord is the death of his saints." Funeral sermons, in commemoration of this departed servant of Christ, were preached by Bishop Whatcoat at the place of his burial, on Psalms cxvl 15; by his brother at his father's, on Daniel xii 3, and by Bishop Asbury in Petersburg, his place of residence, on Phil. ii 20. These facts will serve to show the estimate in which he was held while living. He was a burning and shining light; and, for zeal, affection and devotion to the duties of the ministry, his career, brief as it was, was full of promise to the church. But, in the midst of his usefulness he was taken to the more congenial employment of the temple service in heaven.

(Note: From "The Life and Times of Rev. Jesse Lee).

(Con. on page 31)

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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Rev. E. C. Crawford, Mt. Gilead, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

Western North Carolina Conference

RESOLUTIONS

Whereas, the 1930 annual assembly of the Western North Carolina Epworth Leagues has been of a very high type and enjoyed by all in attendance, be it resolved:

First, That we express our gratitude to the Sunday school board for the use of their buildings; the Southern Metholdst Assembiy for the use of the grounds, especially the auditorium and the lake which added much to the pleasure of our stay at Junaluska; the program committee who planned for us a most beneficial as well as enjoyable program; the faculty by whose untiring efforts the program has been carried on successfully; all conference officers, especially our president who has been our guide for this year, and our secretary who has worked so faithfully; Rev. G. G. Adams, our field secretary, and his wife, both of whom have given their time in working for the Epworth Leagues of Western North Carolina conference; Mr. Joe D. Thompson, who as treasurer has worked faithfully in securing our funds; Mr. Long, Mr. Pim and Mr. Hedgepath, who have been an inspiration to us by leading morning watch, vespers and devotions; various committees that have worked faithfully, thereby contributing largely to our success; various districts who gave us high standard of stunts, thereby adding much to our entertainment.

Second, That we express our appreciation to the members of the family of the late Rev. L. A. Falls for the beautiful loving cup given in his memory. May it be a true inspiration to each leaguer to try to follow more closely the beautiful example he lived for us.

Third, That we express our appreciation, not only to those mentioned here, but to every one who has contributed in any way to the success of the 1930 assembly.

Fourth, That no officer serve over two years in succession. We do not say this because of inefficiency on the part of any one, but because we wish to train leaders.

Fifth, That we, the senior leaguers, desiring to encourage the Hi-Leaguers in their first conference and those in the future years, pledge them our hearty cooperation.

Sixth, That we, the senior leaguers, adopt the Hi-Leaguers' custom, which is to meet in prayer groups at taps.

Be it further resolved, that a copy of these resolutions be spread upon the minutes of this assembly, and a copy be sent to the North Carolina Christian Advocate, and the management of the Southern Methodist Assembly.

FIRST CHURCH, CHARLOTTE

The Epworth League of First Methodist church started something new in their league Sunday evening, July 20. At 6:30 a light supper was served, consisting of sandwiches, salad and ice tea, which proved to be a successful 30 minutes of fellowship together before going into their regular devotional service at seven o'clock. Twenty-five leaguers gathered for this get-together meeting, and several visitors, including Miss Clyde Fallin, Misses Mary and Cornelia Garrison, Dowd Helms and others. At seven o'clock the leaguers met in the league room for their service. A very spiritual and helpful program had been arranged. Miss Garrison gave a special solo number, accompanied on the piano by her sister, Cornelia Garrison. Probably other leaguers have had the pleasure listening in over WBT radio station, Charlotte, to Miss Mary Garrison, who sings quite often over WBT. Miss Clyde Fallin gave a most interesting and helpful talk on the subject, "Love and Service." Fifty leaguers enjoyed this program. The leaguers of the First church say: "As we sat around the table for this light supper, we felt just like one big family enjoying a quiet 30 minutes' heart-to-heart chat around the supper table."

This league will have charge of the prayer meeting service on Wednesday evening for Dr. W. W. Peele. John Wolfe, one of the leaguers, will preside over this service. The First church league feel that they are fortunate in having one of their own league members serving as president of the Queen Charlotte Epworth League Union, which is composed of ten chapters, and this member is John Wolfe, who is a wide-awake league worker in the Charlotte district. At the July union meeting which was held at Matthews, John read a letter which was in the form of an invitation from Mrs. Joe Jacobs, president of the Gastonia district, inviting the Charlotte union to meet with them the first Friday night in August, which is the first day of August, and the union voted unanimously to accept this invitation to hold a joint devotional and social hour with the Gaston leaguers. We are going to have a glorious time. Leaguers of other districts try something like this.

Miss Callie Lee, who was elected president of the First church league in June, is also a wide-awake leaguer. You can find none better. Leaguers, come to visit our league at your convenience.

Applicant (for position of office boy): "I may say I'm pretty smart. I've won several prizes in cross-word and word-picture competitions lately." Employer: "Yes, but I want some one who can be smart during office hours." "This was during office hours."—Epworth Herald.

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Children's Storyland



"BROWNIE"

By Madlyn Jones, Age 13, Salley, S. C.

Has any one seen a little brown dog
With a white spot over his nose?
His hair is long, his tail is short,
And he's minus two hind toes.

I've lost him, I don't know where,
Or maybe he's lost me,
But he and I were top-notch pals
And I'm sad as can be.

He doesn't belong to any breed
That I've seen or can recall;
Guess it was hard for him to choose,
So he's a little bit of 'em all.

But whatever he is or isn't,
There's one thing I can say,
He was loyal when all friends failed—
The same true pal each day.

Not at all did "Brownie" care
Were I honored or in shame,
He watched me still with faithful eyes,
And adored me just the same.

Yes, "Brownie" is just a dog,
Without any pedigree,
And he'll never win a ribbon
For he has no family tree.

—Our Dumb Animals.

LITTLE MOSSBACK AMELIA'S PICNIC

(A True Story)

More than fifty years ago the little seven-year-old girl whose name was Amelia walked eighteen miles through a pathless forest in northern Michigan to live in the woods. Her father led the way, carrying a pack on his back and a hatchet in one hand. With the hatchet he blazed a trail to be followed by the mother, who carried a baby boy in her arms, and little Amelia trudging along behind.

The father had been a landlooker and could find any spot in the woods, north, east, south, or west, as easily as any Indian. He had become the owner of many acres of land eighteen miles from what was then the little hamlet of Petoskey. There he made a three-sided shelter for his family, in which they lived all summer, until the new log cabin was built and finally made comfortable.

Thus it was that little Amelia became a mossback. She had no chance to go to school, and for years her only playmates were one little Indian boy and his papoose sister. But this same little girl quickly learned all the ways of the woods and of the creatures that made the woods alive and interesting. She was not even afraid of bears, and often picked blackberries with them during her very first summer in the woods, she on one side of the bushes and the bears on the other.

When little Amelia was nine years old there were two more children in her family; so that now she had two small brothers and a baby sister. By this time the little girl had learned to help her mother with the work inside the cabin and her father with his work outside. He earned a living for the family by cutting down his great trees and getting logs out to the mills to be made into boards.

One day when the baby sister had grown big enough to go on long walks through the woods, little Amelia planned a picnic. Five miles from their cabin was Walloon Lake, now a famous summer resort. Then it was a solitude of wild beauty, where flowers bloomed along the shore and deer went down to drink the crystal water. Amelia loved all beauty, and she had heard her father and the Indian boy tell so many stories about the lake that she longed to take her family there for one merry day.

So Amelia planned a picnic, and was delighted when her mother promised to go with the children for a day at the lake.

Then one morning a far-distant neighbor called at the cabin in the woods and said that his wife was ill, perhaps dying, and there was no one to take care of her and their flock of little children. Amelia's mother straightway said good-bye to her family and went home with the neighbor to save another mother's life.

The next day Amelia's troubles began. It was hard for such a little girl to cook the meals for so many and keep the cabin clean and in order. But it was harder because the boys were suddenly bad and the baby sister was fretful. Worst of all, her father was cross. One morning little Amelia said to her brothers:

"Will you turn around and be good if I can manage a picnic at the lake, even if mother is away?"

The boys said of course they'd be good. They would keep the wood box filled, they would bring in kindling, they would go for water, they would churn the butter, and they would keep their faces and hands clean if only they could go to the lake. That very hour they stopped being bad and told the baby to be good and help her big sister, so maybe she could manage to get a picnic.

That night the mossback father listened to little Amelia when she told him that her mother had promised to take them on a picnic, and that if he would only go with them instead of mother, it would make them all so happy!

Father liked picnics himself. The only reason why he stopped to think a minute before he said, "Yes, we will go," was because he could not easily spare a day from his work. After that the brothers and the baby sister were as good as pie, as they used to say in the backwoods.

Then a new trouble faced the picnic manager. She discovered that the boys had no clothes good enough for a picnic. They were wearing their only little shirts and trousers, and they were so soiled that Amelia said the boys were not fit to be seen away from home. She didn't think of such a thing as putting the boys to bed and washing their suits. You see, she was only nine years old herself.

But there had to be a picnic. Amelia remembered that her mother had planned to make new outfits for the boys the very day she had been called away from home. The last time the father had walked to Petoskey for supplies, he had brought home a few yards of cheap unbleached muslin, called "factory cloth." This material Amelia's mother had dyed a beautiful blue. She did it with dye made from the bark of soft maple trees, after the Indian fashion. The shirts were to have been made from the dyed muslin. For the trousers, the mother had dipped old canvas grain-sacks in the dye, turning them from dingy white to the same matching shade of beautiful blue.

The little girl consulted her father. He was surprised, but assured Amelia that her mother would certainly allow her to try her skill at cutting shirts and trousers. So she found her mother's patterns and went to work. She cut out and made the outfits for the two little brothers, and her father was proud of her work.

The morning of the picnic day Amelia was proud herself when she saw how fine those two scrubbed, barefooted little boys looked in their new suits. With their help she packed slices of brown bread and butter and chunks of deer meat for the nicnic dinner. Then she dressed herself and her little sister in their other dresses, clean and starched, and told her father his children were ready to start.

They were all barefooted, and as happy as the birds singing in the woods. Five miles they trudged, with happy talk, to beautiful Walloon Lake. They enjoyed every step of the way. Father carried the baby part of the time, but she walked, too, hand in hand with the boys.

On reaching the lake, Amelia and her brothers waded into the clear water, splashed about, skipped stones, and had gay times, until a well-dressed stranger appeared. They hoped that he would walk on, for they were a bashful little flock. But instead of walking on, the next they knew the stranger and their father were talking about old times. Amelia's father called his daughter and said to the stranger:

"This is my little girl, and," with a wave of his hand toward her brothers,

who were then climbing trees to get out of sight, "those are my boys."

Amelia did wish that her father's old friend would go away, but he stayed and stayed, until father invited him to share their picnic lunch. Now Amelia knew that the lunch was not exactly right for a picnic with a fine stranger present, but the gentleman was so full of fun and stories that she soon ate brown bread and a chunk of deer meat in great content.

Early in the afternoon the stranger asked Amelia what she would wish for, if she could have a wish, to make her picnic perfect.

Amelia laughed and answered promptly: "If I could wish a wish and get it, I would wish for a steamboat ride for the boys on this lake."

"Did you or the boys ever have a steamboat ride?" inquired the gentleman.

"No indeed, sir," was the merry answer. "We never even saw a steamboat, and of course there will never be anything but Indian canoes on this lake."

"Please call the boys and come with me," said the gentleman. Then he led the way around a point of land, and there at a little landing was a perfect steamboat.

"It is mine," the gentleman explained. "Hop in, and we will go for a ride."

Amelia's father was as delighted as the children when he helped them into the boat and climbed in after them.

Then away went the steamboat, puff-puff, puff-puff-puff, ding-dong, ding-dong, out into the lake! Amelia believed that she must be in fairyland as they steamed on and on past gorgeous scenery, seven miles to the end of that lake, and back again.

Five miles home to their cabin, the quiet children walked after that blissful day, bathed in the glory of the setting sun. There was smoke curling from the chimney of their cabin. Mother had returned.

Thus ended little Amelia's great adventure, but the memory of that happy day has left a bright trail down through the years of half a century, and may never be entirely forgotten.—Frances Margaret Fox, in The Congregationalist.

Who Thou art I know not,
But this much I know:
Thou hast set the pleiades
In a silver row;
Thou hast sent trackless winds
Loose upon their way;
Thou hast reared a colored wall
Twixt the night and day.

Thou hast made the flowers to bloom
And the stars to shine;
Hid rare gems of richest ore
In the tunneled mine.
But chief of all thy wondrous works,
Supreme of all try plans,
Thou hast put an upward reach
In the heart of man.

—Harry Kemp.

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

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CHAP. 3.

13 ¶ Then cometh Jē'sus from Găl'i-lee to Jôr'dăn unto John, to be baptized of him.
14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer *it to be so* now: for thus

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-sā'jas the prophet, saying,
15 The land of Zăb'u-lon, and the

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

JESUS: THE DISCOVERER OF WOMANHOOD

From every point of view the New Testament is an amazing document; but, considered in relation to its attitude towards women, it is amazing in a truly superlative degree. In what other manuscript of the period could you find stories like the story of Mary the Mother of Jesus, the story of the sisters at Bethany, the story of the woman which was a sinner, the story of the woman who touched the hem of his garment, the story of the woman of Syro-Phoenicia, and all the others? At this point the New Testament is absolutely unique: it is a lily in the midst of thorns. Those who have read Madam Claire, by Susan Ertz, will remember that Madam was a lovely little old lady who used to pray to the God who understood women. There is such a deity. How do I know? He was manifest in the flesh. In his Ecce Homo, Sir John Seeley declares that "the female sex, in which antiquity saw nothing but inferiority, which Plato considered intended to do the same things as the male only not so well, was understood for the first time by Christ. His treatment brought out its characteristics, its superiorities, its peculiar power of gratitude and self-devotion." Jesus was the discoverer of womanhood. He revealed its dignity and elicited its charm: and the history of all subsequent religious activities is the history of the way in which the women of the ages, responding to his divine discernment and generous appreciation, have washed his feet with their tears and wiped them with the hairs of their heads.—F. W. Boreham, D.D.

Fuquay Springs has a consecrated group of 22 members. Mrs. J. K. Sessoms, the president, reports that the auxiliary has been carrying on in missionary activity as well as making a large contribution on the handsome new church building, Mrs. P. T. Farrabow has recently conducted a study class, using "Seven Times Seven." Fuquay has eight subscribers to Missionary Voice.

Weldon district has two in missionary service: Miss Josephine Dameron, teaching at Ewah College, and Miss Blanche Spivey, who is at present training for a missionary nurse. After graduating at Scarritt College, Miss Spivey taught one year at Vashti School.

Wilmington district has three of her own daughters serving as missionaries: Miss Ida Hankins, at present on furlough; Miss Ethel Sugg, doing special work as missionary nurse in Mexico; Miss Elizabeth Sneeden, who is now doing graduate work after receiving her diploma from Scarritt College in same.

Durham district has five in missionary service: Miss Lillie Wood, deaconess at Duncan Memorial church, Charlotte; Miss Mary Freeman, superintendent of Virginia K. Johnson Home at Dallas, Texas; Miss Mary Nichols in Shreveport, La.; Miss Blanche O'Briant in Chihuahua, Mexico; Miss Ruth Henderson is a student at Scarritt College.

After operating for half a century, the Woman's Missionary Society has made an investment of $23,000,000 in world redemption.

There are in round numbers 8000 adult members in the Woman's Missionary Society of the N. C. conference. Of these, there are 1976 subscribers to the Missionary Voice. Let's run up our figures.

A clear thinker has said: "We are not tired because we are overworked, but because we are undermotived. People who have a pure flame of unselfish motives are able to tap unlimited resources and there is no end to what they can do without weariness."

THE VANCE WARREN GROUP MEETS AT NORLINA

Tuesday, July 29, was a hot summer day, but about a hundred gathered at Norlina and enjoyed a well prepared program from 9:30 to 1:30 p. m., the luncheon hour coming at the close of the session.

Mrs. John C. Burwell of Warrenton is chairman of this group and Mrs. J. W. Nowell of Macon secretary. Miss Amma Graham spoke on "Conference Aims," Mrs. J. C. Wooten on the work embraced by the children's department, and Mrs. M. T. Plyler on Pentecost.

Miss Lillie Belle Dameron delightfully entertained the group by reading several letters from her sister, Miss Josephine Dameron of Ewah College, Korea.

The reports from the various auxiliaries with a membership of 350 showed persistent and consecrated effort. There are 78 subscribers to Missionary Voice.

Littlejohn auxiliary has 29 subscribers out of a membership of 40. This seems to me to be the highest percentage of any auxiliary in the conference.

However, Mrs. J. L. Midgette reported a study class at Norlina of 26 members when the auxiliary membership is only 20. This is startling, but if our readers could hear Mrs. Midgette tell how she conducts her study classes, then the mystery would be solved. First, Mrs. Midgette gives unlimited time and thought to her subject. She uses posters to show what the book tells about. She makes the mission work real and she has a way of getting people to feel a responsibility.

There were other interesting items mentioned in the reports, but suffice it to say that the women of this group are devoted and the work is progressing.

E. S. P.

NEW ORGANIZATIONS IN DURHAM DISTRICTS

Durham district is happy to report the organization of six new missionary societies for 1930, with a possibility of one or two others before the end of the year.

Durham zone, under the leadership of Mrs. J. C. Dailey, leads with three new ones. Mrs. Dailey organized two of these and Mrs. W. F. Craven assisted in the third. They are as follows:

Bethany auxiliary: Mrs. A. P. Abrams, president; Mrs. B. C. Stanfield, vice president; Mrs. Dale Miller, recording secretary; Mrs. D. H. Parker, corresponding secretary; Miss Ethel Wheeler, treasurer; Mrs. John Westmoreland, assistant treasurer; Mrs. T. W. Roberts, social service superintendent; Mrs. M. E. Parker, program leader; Mrs. W. R. Gattis, membership chairman. All these addresses are Durham, Route 2.

McMannen's Chapel: Miss Eva Neal, president; Mrs. B. C. Bridgers, vice president; Mrs. J. W. Cole, recording secretary; Mrs. Cecil V. Pickett, corresponding secretary; Mrs. Walter Brown, treasurer; Mrs. H. A. Neal, assistant treasurer; Mrs. J. W. Neal, social service superintendent; Mrs. M. L. Neal, superintendent of children's work; Miss Jessie Leathers, superintendent of publicity. These addresses are Durham.

Mount Sylvan: Mrs. W. K. Dennis, president; Mrs. I. B. McKay, vice president; Mrs. T. G. Sexton, corresponding secretary; Mrs. W. D. Andrews, treasurer. The president is from Route 2, Durham, and the others from Bahama.

Caswell zone, under the leadership of Mrs. J. Ernest Murphy, has one new society this year, and a new one last year. The new one this year is at Semora, with the following officers: Mrs. Laura Barker, president; Mrs. Tom Barker, vice president; Mrs. W. F. Long, recording secretary; Mrs. P. T. Stephens, treasurer; Miss Gladys Barker, primary superintendent; Miss Alma Fullington, junior superintendent and study leader; Mrs. L. B. Griffin, young people's leader. The president, vice president, secretary and Y. P. leader are from Route 1, Milton, and the others from Semora.

Orange zone, under Mrs. L. R. Sturdivant, has one new society, Hillsboro, with the following officers: Mrs. W. E. Steward, president; Mrs. J. L. Roach, recording secretary; Mrs. N. W. Brown, corresponding secretary; Mrs. J. J. Ward, treasurer; Mrs. Jeff Turner, Voice agent. All are from Hillsboro.

Person zone, under Mrs. S. F. Nicks the past three years, has a new one at Jalong, with the following officers: Mrs. Mary Robertson, president; Mrs. Mary Walker, corresponding secretary; Mrs. O. J. Blue, recording secretary; Miss Martha Dixon, treasurer. All are from Jalong.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ANOTHER NEW ORGANIZATION FOR MT. AIRY DISTRICT

Mrs. J. L. Woltz writes us of a new adult organization on her district at Bethany church, with ten members and the following officers: President, Mrs. A. J. Houck; vice president, Mrs. W. R. Houck; recording secretary, Mrs. R. D. Houck; corresponding secretary, Mrs. G. W. Edwards; treasurer, Mrs. J. L. Houck. Postoffice address of all the officers is Baldwin, N. C.

We congratulate both Mrs. Woltz and the new auxiliary and our best wishes are for them.

GROWTH IN SOCIAL SERVICE WORK

Our conference superintendent of social service brings us the good news that she is greatly encouraged over the rapid growth of her department. Now that the reports for the second quarter have been received, she finds that Greensboro district led in number with Winston-Salem second; Statesville, Asheville, Gastonia, Mt. Airy, Charlotte, Waynesville, Marion and Salisbury following in the order named. Statesville district showed the largest increase in number of classes.

ASBURY MEMORIAL HOLDS INTERESTING MEETING

The Asheville Citizen of July 31st carries the following interesting account of a recent meeting at Asbury Memorial church in Asheville:

An event of more than ordinary interest to the members of the Asbury Memorial Methodist church was the meeting Tuesday evening in which a program was given celebrating the closing of the "Mile of Pennies" campaign which the Woman's Missionary Society of the church has been conducting for several months.

Mrs. R. C. Stevens presided over the meeting, which was opened with a song, "Jesus Calls Us," followed by the twenty-third Psalm and the Lord's prayer in unison.

The work of the missionary society was presented in a most interesting report given by Mrs. Elmer Carter, which showed that for the past year the work of this organization had been highly gratifying. Not only has it met all the requirements as a missionary society, but through its local department has contributed to the beautifying of the church grounds, making necessary repairs to the parsonage, and in building a driveway to the pastor's garage, in all these things laboring with one accord and untiring endeavor.

"The Pentecost" was the subject of a talk by Mrs. W. R. Harris to whom the congregation gave its undivided attention, and which was followed by a most impressive reading, "Now Abideth Faith," by Miss Hiawatha Neal.

Rev. Dr. O. F. Chandler of Boone, former beloved pastor of the church, made the chief address of the evening, using as his subject, "The Consecration of the Little Things of Life," and stressing the importance of using aright the things which God has entrusted to each one.

Several most enjoyable musical numbers were contributed by a trio composed of Miss Emma Chandler, violinist, Mr. Roberts, cellist, and Mr. Elwood Roberts, pianist.

As the pennies, which had been contributed, were counted, it was found that Mrs. Thomas R. Byrd had secured the greatest number and she was presented with a crystal water pitcher, which she presented to Mr. Claude Felmet of the board of stewards to be used in the church.

Following the splendid program the audience repaired to the basement of the church and were served refreshing punch and home-made cookies. During the refreshment hour a comedy, "Samantha and Josiah Allen Spend a Day in the City," was most effectively presented by Miss Hiawatha Neal and Miss Helen Creasman.

SALISBURY DISTRICT MEETING

The annual meeting of the Woman's Missionary Society of Salisbury district was held in Central church, Albemarle, on July 23, and in spite of the threatening weather a large crowd was present. The opening devotional was conducted by Dr. T. F. Marr, pastor of Central church, who gave a most inspiring talk.

In a few well chosen words, Mrs. W. H. Whitley welcomed the visitors and a response was given by Mrs. E. H. Nease of China Grove. Following this came a report of the year's work by the district secretary, Mrs. Z. V. Moss, the presiding officer, who after thanking the women of the district for their loyalty and support, gave a comprehensive report of the past year. After splendid reports of the delegates, Mrs. H. G. Allen of Concord gave a report of the annual conference at High Point in which she spoke at length of Miss Dora Jane Armstrong and her work in Africa.

An inspirational talk was given by Mrs. C. C. Weaver, who also conducted the noonday devotional, using as her subject, "Pentecost of Today." Mrs. P. N. Peacock discussed finances and took the pledges. Ae beautiful solo was sung by Mrs. Hobart Morton of Albemarle.

After a bountiful luncheon, served by the ladies of Central church, a most impresive consecration service was conducted by our former beloved secretary, Mrs. J. F. Shinn. The consecration prayer was led by Mrs. A. R. Lazenby of Salisbury, followed by the singing of "Take My Life and Let It Be."

Miss Amy Hackney had charge of the children's hour, and after reports from the children she gave a most interesting and helpful talk.

Other subjects discussed during the afternoon were: "The Young People's Work," by Mrs. A. C. Dayvault and Miss Jenn Coltrane; "Social Service," by Mrs. A. R. Lazenby and Mrs. L. L. Parker; "Mission Study," by Mrs. L. D. Coltrane; "The Missionary Voice," by Mrs. Strider. Special music was furnished by the ladies' quartette of Albemarle Central. Among the visitors present were three ministers, Revs. H. G. Allen of Concord, E. H. Nease of China Grove, and P. L. Shore of Norwood ,and Mrs. Maude Fausell of the Presbyterian church of Albemarle. Mrs. Fausell added much to the interest of the program.

THIRD DISTRICT MEETING FOR MARION DISTRICT AT SPRUCE PINE CHURCH

The Spruce Pine Methodist church was the scene of a very enthusiastic district missionary meeting a few weeks ago, when good delegations from the Mitchell and Yancey counties' societies gathered for their annual meeting. The services opened at 10:30 o'clock and closed promptly at three o'clock, adjourning one hour for dinner which was served in the Sunday school department of the church.

Mrs. J. F. Jonas of Marion, district secretary, was present and presided over the meeting. The Rev. J. L. Reynolds, pastor of the Burnsville Methodist church, conducted the devotional, followed by an address of welcome by Mrs. W. C. Young of Spruce Pine. After an introductory talk by Mrs. Jonas regarding the work in the district, and the presentation of a number of suggestions for future meetings, Mrs. H. A. Dunham of Asheville, conference corresponding secretary, was introduced and made a most inspiring address along the line of woman's work in the religious field. A musical program was presented, the first number being a trio, entitled "Before the Sun Goes Down," by Mrs. F. R. Shaffer, Mrs. Jason B. Deyton and the Rev. J. W. Roseborough, with Mrs. George Greene as accompanist. The second number was a violin solo, "Barcarolle," by Hofman, rendered by Miss Mildred Price, accompanied by Miss Carolyn Young at the piano. The Rev. E. W. Fox of Marion, presiding elder of the district, was present and made a short talk, commending the women upon the work being accomplished before dismissing the congregation for lunch.

The afternoon session was taken up principally with the discussion of children's work with Miss Amy Hackney of Asheville as leader. A short program of entertainment presented by a number of children from the Burnsville and Spruce Pine churches was followed by the announcement of pledges from the presidents of the various societies represented.

One reason why we stopped playing golf was because we could never lose the ball in a shady place.—Dallas News.

Sunday School Lesson

AUGUST 10

By William G. Chanter.

Hannah, a Godly Mother

Sam. 1:9-18, 24-28; 2:19.

Then I will give him unto Jehovah all the days of his life.

Foolish? Well, perhaps. But this much is true—that the disposition to see the element of justice in the attacks that others make upon us is not without value. In the case of Hannah it led her to make a great vow, and the fulfilment of that vow meant that Israel was given a great prophet.

But this raises the question of how a mother can give her son to Jehovah. How many mothers since the time of Hannah have secretly dedicated their sons to the service of God, and how many of them have been disappointed! It was all very well for Hannah to vow that her son would be the Lord's all the days of his life. But you can't deliver sons like so many parcels of goods.

She took him up with her . . .

Well, for one thing, she had given herself to God first. And when she brought her son to the temple at Shiloh she did not send him, she took him with her. No mother can give her son to God unless in the deepest meaning of the word she has first given herself to him. When a woman has a deep experience of God, so that her life is filled with the sacred sense of his presence, it is possible for her son to feel by a kind of spiritual contagion that his Father's house is the noblest place in all the world, and that he must indeed be about his Father's business. But if it is hard for a woman to give her son to God, it is impossible to send him to God—Hannah took the only possible way. She brought the boy with her.

Moreover his mother made him a little robe, and brought it to him from year to year.

Moreover, yes, for there is something more than a once-and-for-all delivery of a boy to the temple. It was a strange place, this Shiloh. All that was best in Israel centered there and also all that was worst. And it was a good thing that the deeply simple religious experience of the gentle Hannah followed her son year by year. That little robe, a trifle larger every year, wrapped around the growing boy by hands that every year were a bit more wrinkled but never less tender—how deep a pledge of love it was! How it bore mute testimony to a mother's faith and hope! I am sure that many a time the hot temptations of the shrine that was served by the base sons of Eli pressed hard upon Samuel, the pressure of that homespun garment stiffened the boy's will and gave him the strength to say no.

And then one anniversary came when there was no robe and no gentle and adoring mother visitor. But Samuel never forgot. I like to think that as an old man he sometimes fumbled about to find a worn-out robe, and get from it the homely feel of it in his hand the inspiration to keep true to his mother's faith and give her God the best that he had. It is a great business, this following a boy through life so that he never feels that he is being constrained from without, and yet never lacks the guidance that he needs.

And the child did minister unto Jehovah before Eli the priest.

But no mother can give her child to God save as she is able to inspire in the child himself the will to enlist in the service of the heavenly King. For God can use no conscripts. In his service there is and there must always be perfect freedom. The time had to come when Samuel for himself made his choice of a career and so became God's man, making his mother's dedication his own.

Yet, while this is true, it is also true that if there are few who take the way that Samuel took, it is due to the fact that there are few mothers like Hannah. Given a large number of homes in which there is found a sincere appreciation of the greatness and power of the religion of the living God; given parents who deeply feel that nothing could be better for their sons and daughters than a whole-hearted consecration to the service of God; given these conditions, there will be no lack of candidates for the armies of the kingdom. This does not mean that all the boys and girls who are offered in their parents' prayers and hopes will come to make the parental choice their own. It does mean that many of them will do so, and it certainly does mean that it is not often that children who grow up in homes where the service of God is looked upon merely as a poorly paid profession will elect that service as their life work.

This is a truth that the Protestant churches will do well to ponder. For it gives at once the explanation for the falling off in the number of candidates for the ministry in all its forms, and the remedy for such a condition. That remedy is not an easy one, for it involves a far-reaching revival of spiritual religion, which will produce a new generation of praying mothers and fathers who together will make homes in which an atmosphere of devotion to the kingdom of God will be breathed by the children who there grow up. It is in such an atmosphere that the child's capacities for noble living find opportunity for development.—Zion's Herald.

Out of 500 books that are to be presented to the White House, 20 are volumes of detective and mystery fiction. This shows sympathetic discernment. Most presidents are fond of mystery stuff, and the kind that appears in the Congressional Record has a certain sameness.—Spokane Review.

THE SIXTH ECUMENICAL METHODIST CONFERENCE

By Rev. A. J. Weeks, D.D.

The last Ecumenical Methodist conference (London 1921) elected a continuation committee of 48 members equally divided between the Eastern and Western sections. This committee is charged with the duty of setting up the next Ecumenical conference. Inasmuch as the next conference is to meet in the territory of the Western section this duty largely devolves upon the committee of that section.

The committee of the Western section met in Washington, D. C., early in February and organized with the following officers: Chairman, Bishop Wm. F. McDowell; vice chairman, Bishop E. D. Mouzon; secretary, Dr. T. D. Ellis; treasurer, Dr. James R. Joy. An executive committee was appointed with Bishop W. N. Ainsworth, chairman, and Mr. Elmer L. Kidney, secretary. A program committee was appointed with Bishop F. D. Leete, chairman, and A. J. Weeks, secretary.

October, 1931, was agreed upon as the time for holding the sixth Ecumenical conference, the exact date to be fixed after conference with the committee of the Eastern section. Selecting the place of meeting was referred to the executive committee with unanimous agreement that the territory of the Methodist Episcopal Church, South, was entitled to it.

The two committees, executive and program, met in Washington March 20.

Cordial and attractive invitations were presented by a number of cities of the South, but definite action was deferred to a subsequent meeting. The program committee discussed the general form of the program and appointed a sub-committee to bring recommendations to the next meeting.

The two committees met again in Louisville, Ky., on June 13. The executive committee selected Atlanta, Ga., as the meeting place of the next Ecumenical conference. The program committee adopted the first draft of the program. While no publication of any part of it can be made in its present unfinished form it is not amiss to say that there appears to be perfect agreement that Methodism ought to be courageous enough and Christian enough to frankly face and discuss the problems with which a widely extended Christian communion is concerned in a world like this in an hour like this.

Five Ecumenical Methodist conferences have been held as follows: 1881, London; 1891, Washington; 1901, London; 1911, Toronto; 1921, London.

The last conference was composed of 550 delegates representing 22 Methodist bodies with a combined church membership of more than ten millions. From the Eastern section were 220 delegates and from the Western 330. Approximately the same number will compose the next conference at Atlanta.

When we met in London in 1921 the world was covered with wounds and a

melancholy accent crept into every spoken word. When we meet again next year we will meet in a changed world, but we will find that the challenge of a world in need will be just as fierce as it was ten years before.

Occasionally one hears the complaint that these gatherings accomplish very little. Not a great deal could be accomplished by a conference meeting once in ten years with scarcely any contacts in the years between the meetings. My own observation convinces me that far more has been accomplished than anyone could in fairness expect. More ought to be accomplished and with proper effort and direction can be. Somehow a plan ought to be devised that would help the millions of Methodists over the world keep step together and keep their faces turned in the direction Wesley was constantly looking.

Because of its history, its strength, its spirit, and because of world needs, Methodism has an evangelistic obligation unequalled by that of any other religious communion on earth.

We of the South rejoice that this world conference of Methodists is to meet in our section. We doubt if any other religious bodies have greater influence in the South than the Methodist have. There is no large area in the South unreached by us. As the Methodist hosts from many far places and from every section of our own country gather in Atlanta it will be a high privilege to see them and hear them. Georgia is the only one of our states visited by the Wesleys. It is our hope that arrangements will be made for the members of the Ecumenical conference to visit Savannah, the scene of their labors and sorrows.

THE ETERNAL CHALLENGE

(Continued from page 13)

"Splendid!" cried Naomi. "Why, it's wonderful! It's just—just—"

"Then you consent to being married a month from today?"

"Isn't that rather soon?" asked Mrs. Shuttleworth. "You have been engaged only three weeks."

"No, a year!" cried Nick. "I engaged myself to Naomi a year ago on that night I left her outside the hotel in Jerusalem. Where shall we go for our honeymoon?" he added.

"Where would you like to go?" asked Naomi.

A far-away look came into Nick's eyes—a look that told of infinite things.

"Our trip to the East was cut rather short, wasn't it?" he asked presently, and he laughed a little nervously.

"Oh, Nick, you don't mean it, do you?"

"I think I should rather go to Galilee than any other place in the world," said Nick quietly. "I should like to roam over those hills above the lake again, and drink in the wonder of it all. It means so much to me—now," he added.

"I should love it above all things," responded the girl.

(The End)

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

OUR FAMILY

With the exception of chicken pox, which has right of way in one of our cottages, and a few instances of cuts and bruises which are being nursed in the hospital, our family is enjoying good health and is apparently happy. This gives us cause for rejoicing rather than given to despondency because of the severe drought which is cutting short our garden and farm products. Our children have enough to eat, sufficient clothes to wear, plenty of work to do and ample time for play and recreation. Our swimming pool has served us mighty well during the hot days of this summer. In less than a month school will start again, but till then our family will go about its work and play in a wholesome way, with the assurance that 145,000 Methodists stand between them and need.

OUR COWS

Our cows continue to give milk, plenty of milk, plenty of good milk, the kind that registered jerseys produce. Our heard is a member of the Forsyth-Davidson-Davie cow testing association, which association lists each month the five best milk producers in the larger herds of the three counties. Our cows took all five honors in June and four of the five in July. I wish our Sunday schools would give fifth Sunday offerings like our cows give milk. It may be well to form a Sunday school testing association.

DWIGHT WAS RIGHT

Rev. R. Dwight Ware, pastor of First church, Lenoir, wrote me some weeks ago, just as he was leaving for New York City to spend his vacation in study, which vacation and trip were provided by his loyal congregation, that his good people had made a Sunday School Day offering of $75. He further wrote that on the next Sunday, a fifth Sunday, this same group would give "painlessly" a similar amount for the Children's Home. This splendid offering has since been received, for which our cordial thanks have been extended. Our good Lenoir friends paid their ten per cent assessment of $400 long ago. There is something going on at Lenoir.

TWO IN ONE

"I have made a quilt for the children of the Children's Home and am sending it to you. I did not know until after I made it that you desired small ones for single beds, but you can fold the ends together and it will the be like two quilts. I want you to have it before cold weather so it will cover some of those many children you have. I was an orphan myself but never had the blessings of an orphanage, but have been well blessed. The Lord provides." So writes Mrs. Fannie A. Livengood, a mighty good Salisbury lady. Mrs. Livengood can rejoice in the fact that on cold nights somebody's child will be warmed by it.

NEW ARRIVALS

Our new children for this week are from Kernersville and Mooresville. From the former comes Edith Stanley, aged 9, and who will enter the fourth grade this fall. From the latter come Beatrice and Billie Sherrill, aged 6 and 3, respectively. Beatrice will enter school for the first time this fall and Billie will play and grow with the other little fellows at the Baby Cottage.



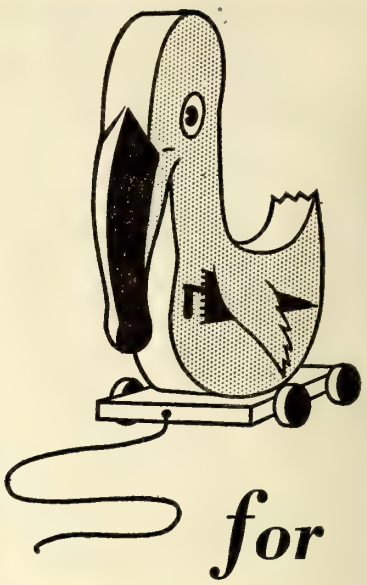
Burk and Mary Helen

LAST YEAR'S RECORD

According to the conference journal for last year $52,626 was raised on the ten per cent assessment for the Children's Home. I wish that were true. As a matter of fact only $43,894 reached the Home. It may be that some of the brethren include their fifth Sunday offerings in the amount reported raised for the Children's Home. This should not be done, since such offerings are included in the amounts raised in the Sunday school. Only amount raised on the ten per cent assessment should be included in figures for table No. 3 in the conference journal.

But taking the figures as they were reported by our pastors, which figures are $8,732 too much, we have the following record by districts. First figures are for assessment, second for amount reported raised, and third for percentage of second on former.

Asheville	$5100	$4095	83
Charlotte	7585	5537	73
Gastonia	6632	5988	93
Greensboro	7221	7627	106
Marion	4565	2493	55
Mt. Airy	4522	2918	65
Salisbury	6017	5250	87
Statesville	5516	6917	107
Waynesville	3560	2083	57
Winston-Salem	7227	9763	135



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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Dear Friends:

There is a time in every one's life when a great change is made. It may bring sorrow or it may bring happiness. In this particular case of mine happiness and sorrow both were realized. I was saddened by the thought of leaving this beautiful home. Happiness came at the thought of getting out in the world and showing what I had learned at this big home of happiness.

I wish to take this opportunity of thanking the members of the Methodist Church for making such a home as we have possible. I may not be able to pay you for what you have done. I will try my best to show to others what the good Methodists of North Carolina are doing for orphaned children. I think that you good people have gone a good long way for us, and I try to show my appreciation by upholding the high ideals taught us at this home.

Next I wish to thank all the officers of the orphanage for what they have done for me. I can hardly express the gratitude I wish to bestow upon them. They have taught us the way to live and I think it is our duty to carry on from where they put us.

I also want to thank the Asbury Sunday school on the Bath charge for supporting me for the past several years. They have been a great help to me and I appreciate their kindness very much.

Gilbert Farmer.

* * * *

Dear Friends:

I am very glad of this opportunity to express my appreciation for what the people of North Carolina have done for me during the past seven years.

I will never forget Mrs. Mattie Jenkins who was head matron when I first entered the orphanage. She was a kind and gentle mother to us and treated us as if we were her chilren. We lost the best friend that we ever had when we lost her.

Next to Mrs. Mattie is Mr. Barnes. He has looked after us and taken care of us just as well or better than any father. No other man could fill his place here as he has.

I also appreciate what Miss Gray and Mrs. Smith have done for me. The matrons and teachers also have been very kind to me and I will miss them when I am gone.

Mr. Pridgen and Mr. Barksdale have done much to add to our pleasure and I will never forget them.

I want to thank the trustees for what they have done for me, too, especially Mr. Daniels and Mr. Joseph G. Brown. Mr. Daniels gives us a happy Christmas in addition to numerous other gifts. Mr. Brown was one of the best friends that we ever had and it seemed as if something was missing after he died.

I want to thank the people of Edenton Street church who have contributed to our happiness by giving us a big Christmas tree every year.

And last but not least I want to thank Mrs. Waters and Mrs. Ross and their class in Washington, N. C., for what they have done for me. Every spring and fall for the past four or five years they have sent me one of the nicest boxes of clothes that anybody ever had. I cannot express my appreciation in words, but I am sure that they know that I do appreciate it.

One last word about the home. There could be no better place for a fatherless boy or girl than right here. I have lived here seven years and I know of no other place I had rather be.

Your friends, Emmitt Dunham.

* * * *

Dear Friends:

For six and one-half years I have lived at the Methodist Orphanage. These six and one-half years will always remain as a memory of some of the happiest years I have ever spent. Although there have been dark days as well as sunny days, life here has been a joy and an inspiration. The time is now drawing near for me to leave this home and enter some other field of activity, and by the means of this letter I would like to express my love and appreciation for the many things which have been done for me while here.

To Daddy Barnes, who has tried always to be a father to us, understanding our cares and perplexities and always ready to lend a helping hand, I wish to extend my sincere love and appreciation. No one could quite take his place in the heart of every boy and girl. To Miss Laura Breeze, our infirmary nurse, I wish to try in some way to express my love and gratitude for all of her goodness and kindness to me. She has always been so understanding and sympathetic in all our cares and problems. I must also thank every teacher and matron for their great interest and care.

To the doctors of Raleigh I also wish to extend my appreciation and gratitude for the service they have rendered and are still rendering to all of us here. Twice each year, for the past four years, circle No. 3 of Edenton Street Methodist church has presented me with a box of beautiful clothes. To these people I owe a debt of gratitude which I shall never be able to repay.

I also wish to thank the Sunday school of Roanoke Rapids for the support and interest they have shown the home and me. There will always remain a warm spot in my heart for each one of these dear friends. Each Christmas the heart of every boy and girl is made glad by the mysterious Santa Claus from Edenton Street Methodist church who brings us such lovely gifts. This fact makes me love and appreciate the dear people of Edenton Street more and more.

Last, but not least, I wish to thank the North Carolina conference for making it possible for us to have such a beautiful home. I shall always love it and feel proud that I have been a child here.

In closing, may I say that every boy and girl who leaves the Methodist Orphanage owes it and the people who have made it possible a debt of gratitude. It is our reasonable due to repay this debt, in livinga life which will be an inspiration and blessing to the home that has moulded our own lives and characters from the beginning.

Sincerely yours, Irma Lee.

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The Southern Desk Company

EDUCATION VERSUS TRAINING

By J. F. Winton, Supt. Brevard Institute.

One of the major problems that confront the church today is that of appropriating to its ends and purposes the spiritual power of youth. The mental energy of any generation is sufficient for the solution of its problems, both social and moral. The difficulty lies in the realm of the spirit. The available mental energy needs directing so that it will be motivated by the sacrificial principles of altruism and brotherly love, rather than by the normally operative ones of selfishness, greed, and desire. The problem presents itself for solution to the educational as well as the evangelical agencies of the church.

In our religio-political arrangement whereby we operate under a jealously guarded separation of church and state, the church originally pioneered in all forms of education. With the assumption of these prerogatives on the part of the state, there has been an attempt, to a large degree successful, on the part of the secular authorities, to compel all educative agencies to conform to the methods, practices, and standards which they have set up. This is not to criticise the efficiency of the state systems, but it needs to be pointed out that the state is very little concerned in the cultivation of spiritual attitudes and motives.

What we ordinarily refer to as education can be designated only as training, and there is a radical difference between the two.. Training is largely mechanical. A dog is trained to jump through a hoop; a horse to work on the off side. A man is trained to operate a machine or a knife. All of which requires a background of intelligence and certain acquirements of knowledge. Training may enable one to make a living by building motors or keeping books, but at the broadest it can only be described as the importation of knowledge requisite to bring about performance of a certain type in response to given stimuli.

Education More Than Training

Education is more than training for automatic response. It is the process of drawing out the latest powers and capacities which results in the development of personality; and personality is that by which man orients himself in his relations with his fellows and with the Divine. Education should be the means of developing in the man the capacity for living—in contrast with that for making a living. Education is development in self-expression; through it the man becomes personalized. Like the Prodigal Son who became educated in the school of experience, he comes to himself, discovers himself. True education is character development, and it is crooked thinking when we talk of "getting an education." Education is not a matter of "getting" but of "becoming." It is very closely related to, or at least a prerequisite of the idea that Jesus had in mind when he said to Nicodemus "Ye must be born again." Education along the proper lines leads to a renewal of spirit, a growth into something more than highly developed mentality. "Religious training" is a misnomer, unless as applied to the very small child. "Religious education" is the correct term, and, while in its accomplishment, precept may be important, environment, example, and influence largely determine the result.

Root of the Matter

Herein lies the root of our contention. If the church is to have adequate leadership, and a response on the part of the rank and file of its membership, then it behooves us to throw off the complacency with which we are accepting the formula which regards the chief end of education as the ability of the subject "to make a living."

The Child is a bundle of capacities. Like the proverbial frog, left to himself, it is impossible to say which way he will jump. It is essential that during the plastic period he be accorded proper direction, be given every encouragement to jump in the proper direction. The church has always recognized the necessity of educating its own leadership, and this is becoming increasingly evident as the state assumes the prerogative of training our youth. It has already been admitted that we cannot draw a distinct line of demarcation between state school training and religious education, for the spirit of man will not be static, and various influences enter in as, for instance, that of individual teachers who are endowed with vision and are interested in the full development of the whole man. There are many such teachers in the public schools, but as the church finds it harder and harder to recruit leadership in adequate numbers, it comes to realize that the development of personality along lines of moral and religious interest is not the primary concern nor result of the public school type of instruction.

World Needs a Physician

The world is sick. There can be no argument there. It needs a physician, but the physician is of no avail unless the patient is able to respond to treatment. Therefore we need a physician in the form of intelligent leadership, but also we need a body of followers sufficiently sensitive, spiritually, to respond to such leadership. The cry is not only for prophets ,but for resources in the form of quickened perceptions and spiritual power among the masses, in order to an accomplishment of the ends in view. The church needs control of vast stores of spiritual energy to bring the world to terms with spiritual ideals. The conflict between the material and the spiritual is on and will not be brought to a conclusion without a struggle on both sides. Social maladjustment, which is rife, will not yield to any half-hearted suggestion on the part of the enlightened few. The present difficulties with prohibition well illustrate the fact that great reforms and moral advances cannot be successful except as they are accorded popular sympathy and support. To say

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that such are not matters for the church to interest itself in, is to mistake the purpose and **modus operandi** of the church, but the church itself must recognize that righteousness comes not by legislation alone, but by building a moral reserve and devotion to ideals into the minds and consciences of the masses of its constituency.

Church Must Educate

The conclusion we reach then, is that the church must continue to engage in the education and development of its leadership; but it must also persevere, and expand its efforts to create a following as extensive as possible, that shall be in sympathy with the ideals of the church and the program that lies ahead of it. This is the only reason, in fact, for the church to continue the expenditure of large sums in competition with the state in the cultivation of youth. The need is not for religious education only, that is, as applied to those who will find professions in the field, but, through the various agencies of the church, to promote increasingly a program of education that is religious, designed to supplement the training of the secular schools in the development of a religious and moral insight in the masses, such as will eventually result in a public conscience in matters of social and civic conduct. The state may approximate this to a degree in its appeals to patriotic devotions, but it cannot act as interpreter in matters of disputed moral import and religious significance. The secular state, even in its highest functions, never has been and never will be the authoritative spokesman of the mind and will of Christ in the world. The storm of indignation aroused during the last presidential campaign, when certain religious leaders insisted upon exercising the right of interpretation of particular moral aspects of the situation, very well illustrates the lack of clarity in the thinking of many intelligent and conscientious people as applied to the place of the church as interpreter of moral issues.

A Body of Followers

We need a continually re-enforced but not less do we need a spiritually enlightened and sensitive body of followers.

As a church we are today, I think, making fairly adequate provision for the training of leadership. We are fairly well supplied with A-grade colleges and with seminaries, most of which are apparently on a satisfactory footing financially. We need them, and they do an important work. More power to them. Given a sufficient supply of raw material, they should provide us ample generalship for the future. But the general is of little use without the army. And even the supply of generals may in time run short, unless we find another method than the present hit or miss fashion by which a few of our youth are recruited to religion as a vocation. Are we not, educationally, a bit top-heavy?

We are coming to the time when we will be compelled to undertake a more serious cultivation of proper motives and attitudes in the life of our boys and girls at the time when they are most susceptible to suggestion in these things. If we are to have available the great resources of spiritual energy required for the work of the future, the supply must be tapped near its source. We cannot now depend on the home even to the extent that was formerly the case. Few children in these times are dedicated at birth to the ministry and related callings, with a following-up nurture that leads them eventually to accept it as their own choice. The task evidently must be assumed by other agencies.

Larger Program for Secondary Schools

The logical conclusion is that if we are going to cultivate attitudes while they are cultivable, we cannot entirely turn our boys and girls over during that period to an agency that is not especially concerned in these things. We should adopt a larger program for our junior colleges and secondary schools. Too many of these schools are struggling along with utterly inadequate support, and many with noble records for accomplishment are every year falling by the wayside. "True," someone will say, "but the state has taken over the field." The state also engages in higher education, and with an adequate program, backed by ample support, and emphasized before the people as an integral and essential part of our educational and evangelistic program, we could still attract many boys and girls during those years when impressions are most easily made. Patronage of such schools could and should be encouraged. The private secondary school is by no means a thing of the past, but unfortunately it is now practically beyond the reach of any except the wealthy who can afford to pay a fee sufficient to maintain a school run for a profit.

Of course most children will always attend the public schools in their own communities. This compels us to find other means for the cultivation of this group, for they must be reached unless we are content to see the major portion of our potential power going over the falls unutilized. The responsibility here will of necessity fall upon the agencies of the church operating in the community—that is, the church school or Sunday school, the young people's organizations of various kinds. There are many ways and plans for developing and vitalizing the contacts of these organizations, and reorganization and expansion should be pushed; for a half hour on Sunday morning is certainly inadequate to the molding and directing of a life, especially when there is no way of controlling attendance. But that is not my field, and discussion would best be left to someone more familiar with it.

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North Carolina Conference

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
THIRD ROUND

August
Stedman, Bethany 9-10
St. Paul's, Barker's, p.m. 10

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September
Chowan, Center Hill, 11 7
Edenton, night 7
Currituck, Ebenezer, 11 14
Kitty Hawk, Kitty Hawk, night 14
Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October
Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November
Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences
1. District Check-Up Meeting; Newbegun, 10, Sept. 5
2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August
Asheboro, First Church, night 17
Randleman, St. Paul, 11 24
West Greensboro, Muir's Chapel, night 24
Wentworth, Lowe's, 11 30-31
Carraway, Carraway, night 31

September
Liberty, Liberty, 11 7
Ward Street-Archdale, Archdale, night 7
Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Centenary, Centenary, night 14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

The Greensboro District Preachers' Meeting will convene at Jamestown on Tuesday, September 2, at ten in the morning. This is an important meeting and every preacher in the district is urged to be present. Notify Rev. R. E. Hunt that you will attend.

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September
Morehead City, 11 7
Beaufort, night 7
Hookerton, Rainbow, 11 13
Dedication Arapahoe Church, 11 14
Oriental, Oriental, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October
Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Straits-Harlowe, Harlowe, 11 11-12
New Bern, Centenary, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November
Riverside-Bridgeton, Beech Grove, night 2
Pamlico, Vandemere, 11 9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

August
Roberdel 17

September
Piedmont, 11 7
Laurinburg, 8 7
Raeford, 11 14
Hamlet, 8 14
Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October
Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November
Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August
Robersonville, Arthur, 11 17
Grimesland, 8 17
Washington, 11 24
Bath Ct., Asbury, 7:30 24
Clarke Street, 11 31
South Rocky Mount, 8 31

September
Fairfield, 11 7
Stumpy Point, 7:30 7
Fremont, 11 14
Stantonsburg, 7:30 14
Greenville, 11 21
Wilson, 8 21
Aurora, 11 28
Vanceboro, 3 and 7:30 28

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
THIRD ROUND

August
Warren, Shady Grove, 11 10
Norlina, Jerusalem, 3 10

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August
Central, 11 17
Asbury, 11 24
Marshall, Walnut, 11 31

September
Tryon, 11 7
Upward, 3 7
Weaverville Ct., Salem, 11 14
Ivy, Bright Hope, 3 14
Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October
Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November
West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August
Rock Springs Camp Meeting 5-10
Lowesville, Salem, 11 16-17
Lowell, Lowell, 8 17
Bellwood, St. Peters, 11 23-24
Bradley Memorial, Gastonia, 8 24
Crouse Ct., Crouse, 11 30-31
Trinity, Gastonia, 8 31

September
Stanley, Iron, 11 7
Park St., Belmont and Ebenezer, 7:30 7
Polkville, Casar, 11 13-14
Maylo, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

Ootober
Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November
West End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
THIRD ROUND

August
Reidsville, Main Street, 11 10
Highland, Highland, night 10
New Hope, Pisgah, 11 17

MARION DISTRICT
E. W. Fox, P.E., 29 North Fort St., Marion, N. C.
THIRD ROUND

August
Burnsville, 11 10
Micaville, Celo, 3 10

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

August
Ararat, Hunter's, 11 10
Mount Airy, Rockford Street, night 10
Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September
YADKIN RIVER ZONE MEETING, Elkin, 10..... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10.... 22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August
First Church, 11 10
Coburn Memorial, night 10
Forest Hill, 11 17
Kerr Street, night 17
Epworth, 11 24
Concord Ct., Rocky Ridge, 3 24
Westford, night 24
China Grove, 11 31
Harmony, night 31

September
Park Avenue, 11 7
East Spencer, night 7
Spencer, 11 14
North Main, night 14
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October
Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

August
Newton, 11 10
Maiden, night 10
Lenoir Ct., Littlejohn's, 3 16
Hudson, Whitnell, 11 17
Lenoir Ct., Colliers, 3 17
Balls Creek camp meeting 20-25
Taylorsville, night 24

September
Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M..... 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October
Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November
Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August
Judson-Robbinsville, Robbinsville, 11 10
Bryson City, night 10
Whittier, Olivet, 11 16-17

North Carolina Christian Advocate

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Cherokee, Chapel Hill, 13 17
Andrews, 11 31
Murphy, night 31

September

Clyde-Junaluska, Clyde, 11 7
Bethel, Bethel, 3 7
Fines Creek, Fines Creek, 11 14
Haywood, Crabtree, 3 14
Jonathan, Shady Grove, 11 21
Dellwood, Maple Grove, 3 21
Sylva, 11 28
Cullowhee, night 28

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August

Davie, Liberty, 11 9
Forsyth, Mt. Tabor, 11 10
Burkhead, 8 10
Erlanger, 11 17
Linwood, 3 17
Green Street, 8 17
Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31

September

Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

THE UNUSUAL DEATH

(Continued from page 18)

The historians of Methodism seemed to have forgotten this man. In all the literature of the church I have seen but one other reference to Rev. John Lee, brother of Jesse Lee, and that is in Francis Asbury's Journal where you will find the following: "By appointment in Petersburg I preached John Lee's funeral sermon. My text was Phil. ii, 22 v. (He gives the plan of his sermon). (1) The Excellency of the Gospel. (2) The Service of the Gospel. (3) The Proof of Timonthy—his pious parents; his education; conviction; conversion; call and ordination; his ministry; his obedience as a son with a father—in mutual love—in mutual confidence—in mutual service. I showed the excellency of patriarchal or family government in the church. I paralleled John Lee's character with Timothy's in his manner of living, laboring and death." W. L. Hutchins.

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IN MEMORIAM

DAVIS—In the death of C. A. Davis our community has lost a kind and loving friend, our church a devoted member and steward, our state a splendid and patriotic citizen. Born and reared here near Beaman's church, he was brought up under her influence and trained in her service. He loved her much and did all he could to promote her welfare. He was born June 17, 1871, and died October 17, 1929. X.

BEASLEY—William Henry Beasley was born in Bertie county near Colerain, N. C., September 15, 1862. November 13, 1890, he was married to Miss Annie Douglas of Wallaceton, Va. To this union was born one son, Douglas, who died at the age of nine years, the writer of this officiating at the burial of a loving, dutiful son. Brother Beasely joined the Methodist Episcopal Church, South, at Colerain in the summer of 1892 and continued faithful till death, April 2, 1930. He was a faithful steward, a loving father and devoted husband. To know him was to love him. His acquaintances and friends were many and we shall miss him, but not for many years. His body rests in the church yard at Colerain. Funeral services were conducted by his pastor, Rev. B. O. Merritt, assisted by the writer, Rev. B. C. Thompson.

GAITHER—At nine thirty June 22, 1930, the death angel quietly stole into the home of Mrs. Baxter Thompson and called her grandmother, Mrs. Mary A. Gaither, to her reward. She had reached her ninetieth birthday, and up until two weeks before her death she had been enjoying good health for one of her years. She fell a victim to double pneumonia. Mrs. Gaither was the oldest and one of the most beloved members of the Elmwood Methodist church. Although her form had become somewhat stooped, her steps halting and her eyes dim, we believe she was able to see through the eyes of faith beyond the darkness of death to a land that "is fairer than day." Mrs. Gaither is survived by a large number of relatives and a host of friends, who mourn their loss, but rejoice in the assurance that heaven is richer because she has entered its portals.

B. L. Young.

RESOLUTIONS OF RESPECT

Whereas, for our friend and brother, E. Gayle Burkhead, who was a true and loyal friend, an active worker in our council, Sunday school and church, and a kind, loving and provident husband and father in his family, the hour has struck, and he has slipped out from among us; and

Whereas, we, his co-workers, appreciating his earnest and energetic work, and his genial and compelling fellowship, and desire to make a permanent record of same, together with our sincere appreciation of the magnitude of our loss in his passing;

Therefore be it resolved by the Sunday School Council of Hay Street M. E. Church, South, in meeting assembled:

First, That the Sunday school council of Hay Street church, as well as the whole Sunday school, church and community have sustained a severe loss in the death of our friend and brother.

Second, That we extend to his bereaved wife and children and loved ones our heartfelt sympathy in this their great bereavement, and commend them to the loving power of him who has promised to sustain them if they will only cast their cares upon Him.

Third, That a copy of these resolutions be spread upon the minutes of our council, a copy sent to the family, and a copy be sent to the N. C. Christian Advocate for publication.

H. L. Hedgpeth,
C. G. Carter,
R. W. Herring.
Committee.

RESOLUTIONS OF RESPECT

Whereas, death has entered our midst and taken from us our friend and brother, Lucas H. Hawks, ever active in every movement that tended to the upbuilding of the church, faithful in every duty devolving upon him. His influence and presence will be greatly missed. Therefore be it resolved:

First, That we bow in humble submission to the will of him who makes no mistakes, and we feel that our loss is his gain.

Second, That we extend to the bereaved family our love and sympathy.

Third, That a copy of these resolutions be sent to the family and a copy be spread upon the record books of the class.

S. A. Tudor,
W. A. Delbridge,
J. F. White,
Committee.

RESOLUTIONS OF RESPECT

Whereas, Almighty God in his wisdom, infinite love and mercy, has seen fit to remove from earth to heaven our friend and brother, James E. Wilson; and whereas, in the death of Brother Wilson his church and the Bible class of the Norlina Methodist Episcopal Church, South, has lost one of its most loyal and faithful members and our community one of its most lovable, honorable and upright citizens, and that we, as a Sunday school class, desire to extend to his children, relatives and friends our heartfelt sympathy and point them to the loving heavenly Father, whom he delighted to serve, for consolation in this their hour of grief. We feel that heaven has been made richer and earth poorer by the going away of our dear brother. As a class and as individuals we shall miss him.

Therefore be it resolved, that a copy of these resolutions be spread upon the minute book of the class and a copy sent to his children.

J. H. Rose,
J. C. Hardy,
R. M. Saunders,
Committee.

A Bird's Eye View of Davenport College

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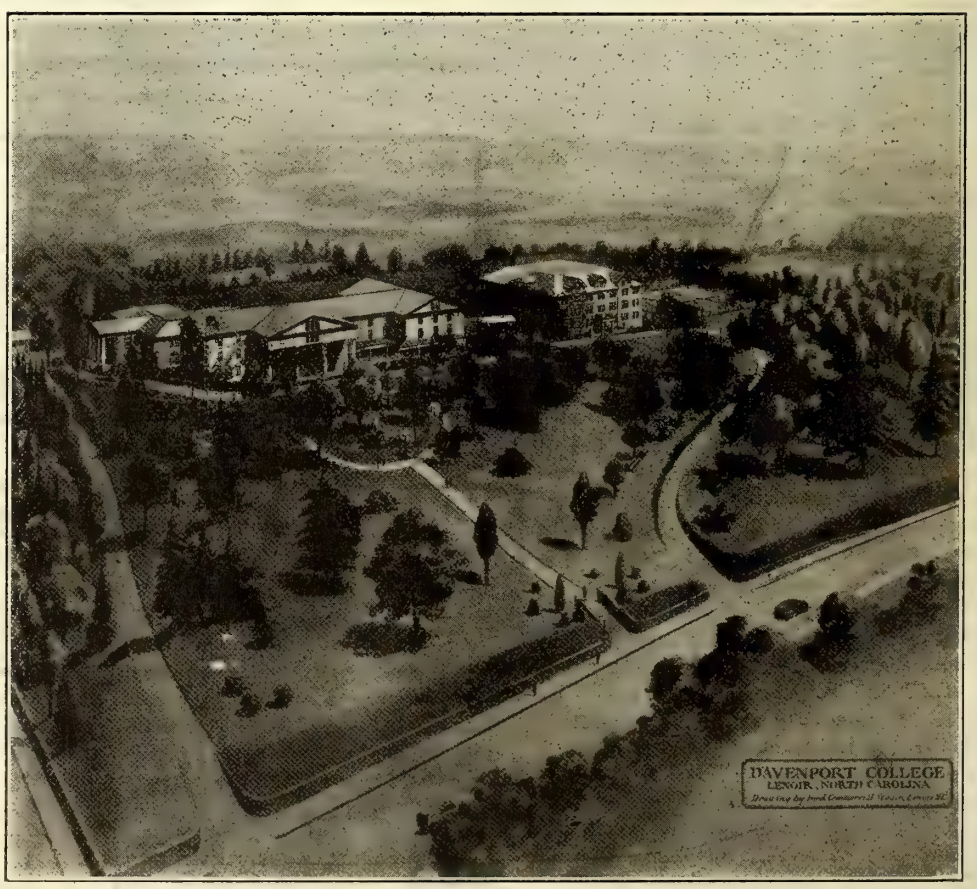
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John Masefield, England's New Poet Laureate

The reasonable expectation is that he will be the poet of the English people and not of royal family and the army and navy. For he announces his subject and he calls it a "consecration":

Not of the princes and prelates with periwigged charioteers
Riding triumphantly laurelled to lap the fat of the years—
Rather the scorned—the rejected—the men hemmed in with the spears;

The men of the tattered battalion which fights till it dies,
Dazed with the dust of the battle, the din and the cries,
The men with the broken heads and the blood running into their eyes.

Not the ruler for me, but the ranker, the tramp of the road,
The slave with the sack on his shoulders pricked on with the goad,
The man with too weighty a burden, too weary a load.

Others may sing of the wine and the wealth and the mirth,
The portly presence of potentates goodly in girth—
Mine be the dirt and the dross, the dust and scum of the earth.

Theirs be the music, the color, the glory, the gold;
Mine be a handful of ashes, a mouthful of mould,
Of the maimed, of the halt and the blind in the rain and the cold—
Of these shall my songs be fashioned, my tales be told.

STATEMENT FROM THE BOARD OF CHRISTIAN EDUCATION

The recent General Conference adopted legislation which will have far-reaching effect upon all the educational life of the church. Steps are being taken to carry out the provisions of this new plan just as rapidly as is possible under the circumstances. In order that there may be complete understanding upon the part of the church at large the following statement is submitted as the first of a series of papers that will be published in the church press in order that all our people may be fully informed regarding the development of the movement.

1. The new Board of Christian Education met in called session in July at Lake Junaluska and organized for business. The secretaries of the department of the local church and the department of schools and colleges and the treasurer and business manager were elected. All standing committees were nominated. In line with the method of procedure adopted by the General Conference the board will take over the assets and functions of the three existing boards which are being united on September 1, 1930, or as soon thereafter as possible.

2. The old boards will go out of existence on the above date and their work will be carried on by the officers of the new board. This does not mean that the programs of work formerly under the direction of these boards will cease. It means that the responsibility for carrying forward the work will have been transferred to the new board. In many instances the same personnel will be in charge, in others new leaders will appear but the work will go on without interruption.

3. Special emphasis should be laid upon the fact that the Board of Christian Education cannot possibly submit to the church at this time a new and elaborate program of education in the local church, the conferences and the colleges. The plans now in existence must be carried on in every instance until the full program is developed and submitted to the church. The General Conference did not adopt a program of Christian education; it adopted legislation requiring the creation of such a full and unified plan as the needs of the hour require. To the building of that plan we are devoting our energies and our time.

4. All our people are urged to carry on to the fullest and last detail the program they now have rather than delay or stop while waiting for the new program. Infinite loss would result from such a policy of confusion. Keep the program going until a new program is published.

5. The task upon us is both large and difficult. We are laboring incessantly and prayerfully that it may be done speedily and well. Give to your new executives in education your hearty co-operation and confidence. Under God a new day in Christian education for our church is dawning. Throughout the church there is great enthusiasm over the new program. Everywhere we are meeting with encouragement and pledges of loyal co-operation. Let the church be patient under the promise that nothing must be done in haste but with that thoroughness which is demanded by the momentous issues that are involved. For we are dealing not with the mechanics of organization but with the enduring values of human lives, the personalities of boys and girls and men and women. We, therefore, urge that you give us your confidence and prayerful co-operation in this difficult but inspiring task.

(Signed) E. D. Mouzon, Pres. Board.
Wm. F. Quillian, Gen. Sec.

CROPS IN EASTERN NORTH CAROLINA

This year has been most favorable to the farmers and they have made good use of their opportunities. It began early. In February and March I passed from Elizabeth City to Wilmington on the coast and up the state to the foothills along all the leading highways, thus covering the flat lands of the east and the undulating hill country of the Piedmont. Never before had I seen so much land ploughed at that season and such diligence displayed by the men in the fields. Activity characterized the people everywhere. The farmers got an early start in preparing their land, and the stringency of the times was such that no great outlay could be expected for the year. The time merchant refused to take the risks of other years and money could not be had. Many who owned automobiles could not operate them because of their inability to buy tags and gas. So, not a few cars stood under the sheds or out in the open, while the owners worked in the fields. All this tended to make possible a cheap crop, cultivated with the least possible outlay of money.

In April and May during the district conference season I covered most of the state again, this time going beyond the Blue Ridge, only to see the fine promise for the future resulting from the fine start made, aided by the favorable seasons up to that time. All the way from Tyrell county on the east to Watauga on the west, the promise of an abundant harvest greeted one on every side. A more recent trip through Halifax, Northampton, Hertford, Gates, Pitt, Johnson, Wake, Chatham and Orange confirmed the promise of the earlier months of the year.

Whether the farmers have as much money as they could wish, they are quite sure to have abundance of the necessities of life. Somehow, whenever a people have enough for man and beast the farmers are apt to be able to get on. The country smiles.

Taking eastern and Piedmont Carolina in the large, the indications along all the highways give assurance that the farmers are having one of the best years they have known. This statement is set down with the mental reservation that we are to leave out those years following the World War when the whole country had lost its head. We were all on one glorious spree from which we have not yet fully recovered.

The crop this year, however, will be made for less and it will meet the needs of the people in such a way as to render them largely independent of the fluctuations of the money market. Though many will continue their cry of hard times, as they magnify the things that dishearten, still the facts constrain the farmers of eastern North Carolina to be glad that they are so well favored. Times will be far better and the outlook will be far more favorable if they will only be careful not to crowd the highways and byways with new cars bought on a credit—half of the purchase price being a future liability.

I am thoroughly convinced that we have much to be thankful for in the "Old North State," as all rejoice in the promise of the harvest time. We ought to come to our national Thanksgiving Day with genuine rejoicing. The people of eastern Carolina need to count their blessings one by one.

M. T. P.

One of Emerson's principles of efficiency for business adminstration is "planning ahead." In commenting on this, a teacher explained that it meant doing your after thinking beforehand.

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Volume 75 GREENSBORO, N. C., THURSDAY, AUGUST 14, 1930 Number 33

The peach crop of the sand hill country is a thing of the past, but the melons are with us still. The seasons have been most favorable for an excellent quality of fruits and berries this year. The east has yet to rejoice in the coming of the scuppernong. What the huckleberry is to Sampson, the scuppernong is to all eastern North Carolina.

August will soon be gone, vacation days will soon be a thing of the past, the schools will be calling to the youth, and the stress and strain of life will press anew upon adult life. Fortunate will it be for us if we know something of the zest and enthusiasm that presage victory. If we can come to September and October days not wholly unprepared we may be able to greet the mornings with a song.

The committee in charge doubtless will be able to care for the crowds that will gather at King's Mountain in October when President Hoover comes to speak at the celebration. The one point at which these gentlemen are most liable to fail is in securing a man to present the President who has a proper sense of the proprieties of the occasion. Would it not be fine and most pleasing to the guest of honor could a man be found who would "do the honors" in five sentences?

In terms that are strikingly impressive some one has declared: "Calvary is God's eternal heartache, manifest in time, revealing the truth that God is suffering vicariously for men. Here is the King of eternity, toiling up the hill of time, his feet are bare, his locks are wet with the dew of night while he cries, 'O Absalom, my son—would that I could die for you.' " And in this connection comes afresh the triumphant cry of Isaiah: "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Oh, for the faith that goes to meet
The future with unshrinking feet,
Remembering that the sorest rod
Blooms with the patient love of God!

Dear Lord, whose mercy veileth all
That may our coming days befall,
Still hide from us the things to be,
But rest our troubled hearts in Thee!

—Harriet McEwen Kimball.

The Byrds have been prominent in Virginia for more than two hundred years. Dick Byrd is the best known of them all because of his conquests in the air about the poles, but Harry, ex-Governor of Virginia, is not to be forgotten. The last suggestion is by the governor of North Carolina in naming him as a candidate for the presidency in 1932. This is in keeping with the proprieties, for his ancestor, William Byrd, was most intimately associated with the two states when the line was run between Virginia and North Carolina in 1729.

The evolutionists have been insisting that tree-sitting is only reversion to type, that the old monkey habit of a far off ancestry has returned. But the News and Observer of Raleigh, N. C., insists that sitting in trees originated fifteen years ago in an insane asylum. Here is the story: "Under the delusion that he was a bird, one of the inmates of Dix Hill climbed a tree late one afternoon, insisting that that was where he belonged and where he would stay. And stay he did during an entire night, since authorities were afraid to send a man up the tree after him for fear he would carry out his threat to 'fly' to another tree, and actually make the attempt. The next morning, however, Raleigh's fire department was called into action, and by spreading nets around the tree and bringing into play the aerial ladder, Raleigh's original tree sitter was brought safely to the ground, after checking up a record of around 12 hours."

Care for That Tree

"Woodman, spare that tree," is the old injunction. But we have come to a more far-reaching consideration when we deal with the trees of the forests. Care and cultivation go along with preservation. Our reckless destruction of the fine forests of America is our shame and it will yet prove our ruin unless we give more care to our woodland. Not many of our people appreciate the reckless way in which we have laid waste the glorious forests that have been centuries in the making. Especially true is this in the vast reaches of hill and valley east of the Mississippi.

Even here in North Carolina it is becoming plainly evident that something must be done to save us from the destruction being wrought by fire and the reckless hand of man. Many of the counties will not make a slight expenditure to save their lands from the ravages of fire by providing fire wardens.. We are always much pleased in traveling along the highway to read the markers indicating the residence of a fire warden. Would that these were in every county! What a saving it would be from the desolation of forest fires.

Will we ever come to appreciate the necessity of caring for our pine lands of the east and our hard woods of the west? The water oak is a tree of such symetry and beauty as to render eastern Carolina one of the most beautiful lands under the sun were we to use it to best advantage. Vast stores of wealth and fine possibilities of landscape glories are wrapped up in our timber lands were we only wise enough to make the best posssible use of these vast stretches.

Duke University has announced a department of forestry. Other efforts are being made looking to the same ends. Is it too much to hope for a better day in the care and culture of our forest lands? Is it possible for us to stop the wanton destruction which has been so widespread and serious for more than an hundred years?

Historic trees since the days of Abraham under the oak down to these present decades have taken deep hold upon the heart of man. Some of these trees are most dear to us and render sacred the scenes of our childhood. We are prepared to sympathize with Harry Williamson when he writes in the Progressive Farmer:

"Now I believe in capital punishment. For a long time I opposed the practice. The current 'crime wave' caused me to weaken, but now I am an out-and-out advocate of the death penalty—somebody has cut the shade trees from the yard of my old home place.

"The big walnut that stood so majestically in the corner of the yard, under the shade of which the family used to gather at the noon hour or in the evenings, has been sold for lumber. The old white mulberry out from the kitchen door beneath whose branches we played marbles, ate watermelons, and prepared the vegetables for cooking and canning, has been cut for wood and the space around it, once shaded, put into a garden. The fruit trees, the cedars, and all the others are gone, and in their places there is nothing but bare, sun-stricken earth."

Consolidation of Country Churches

We have talked much, and no little has been written, about the consolidation of country churches, but not much real serious effort to this end has been made. More than this. No great deal will be done until men are willing to lay themselves out with unrelenting persistence. It is not easy to build churches anywhere, either in town or country; it is still more difficult to consolidate existing congregations —especially so in the country.

In the city men do not find local attachments so strong as they do in the country places where all is more stable and fixed and into which the feelings of a people enter so largely. The city order is one of change and the people are much more on the go. In the country the trees, the familiar scenes and the sacred places become objects of tender concern. The old country churches have a peculiar sanctity and the associations of the years render them almost sacramental in the religious life of the people. So, whenever mention is made of disturbing these by transfer from their local habitation and former associations, all the memories of the years and of the generations gone come trouping in with stubborn protest. The old country church is a veritable ark of the Lord not to be touched by violent hands. Many will not even hear of a transfer or consent to have any readjustment made.

Then, too, the difficulty of gathering together groups widely separated must be overcome. This adds no little to the difficulty of the enterprise. So, in most places the work of building a new church in which several congregations are to be consolidated is a heroic job. Not many are willing to set themselves to the task in a way to win. Sweat and blood, prayers and infinite patience, are essential to the consolidation of our country churches. We have made a slight start, but most of the work

is still ahead of us. Can we find men of such high devotion and so determined a purpose that we will be qualified to do this much needed work? We should lead the way in North Carolina. If we are not able to do this needed work, with our resources of men and money in this changing social and industrial order, not much need to be expected of others. This one enterprise is going to test the measure of our efficiency and disclose our ability to win.

The Hid Chagrin

"So, the little lady grew silent and thin,
Paling and ever paling,
As the way is with a hid chagrin."

Such is the decline of the sweet, glad Duchess as portrayed by Robert Browning in "The Flight of the Duchess." The Duke, her husband, "out of whose veins ceremony and pride have driven the blood, leaving him but a fumigated and embalmed self," made life unbearable for the active, alert little body, so full of life and fire, with such a generous soul-life. The fossil conventionalism and mediaevalism of the rough old Duke with his stress upon inherited authority made life unbearable for the little lady. Nothing remained for her but to escape the life of the rough northland.

In the deeper meaning of this poem Robert Browning indicates the long and painful discipline through which the soul must pass in its development until it comes to know "how that love is the only good in the world."

The "hid chagrin" is the burden of life that so often becomes too heavy to be borne. Human strength is not sufficient to carry the load. Often back of a brave front and a smiling face is a breaking heart, enduring a hidden sorrow—an unknown grief—that persists in the darkness and in the light, day in and day out, with never an easement. The world does not care and the perplexities of life only confuse. The soul must bear its burdens alone unless the Unseen Presence has become real and abiding in the trying ordeals through which the soul must pass in a world too hard for us to explain and in fellowship with a God who at times seems to forget.

How God leaves us to ourselves just when we need him most, and we are forced to drink the cup to its dregs, is one of the perplexities in the midst of which we grope. Fortunate are we if faith can make for us a contribution —a faith that enables us to continue the venture. Oh, the pathos of the "hid chagrin!"

How full of comfort is the blessed assurance that there is One who understands and the conviction is ours that he will be with us to the end. Even so, this does not arrest the ravages of the anguish hours of life. The early strands of white, the premature lines in the face, the loss of vivacity, the silent and thin and pale form, tell the story. This is the way of a hid chagrin that too often must be endured alone unless the presence divine be with us. In the anguish hours of his earthly sojourn the Man of Sorrows could say, "I am alone and yet I am not alone."

"A Brass Hat in No Man's Land"

Such is the title of a book by Brigadier General F. P. Crozier, a trained military man of Brittain whose family tradition of military service runs back to Harry Hotspur. He says, "Churches are the finest blood-lust creators we have." How do you like that, you who profess to follow the Man of Galilee, who is the "Prince of Peace"?

"How does the church," says one, "like that tribute to its patriotic service in making war a sacrament and waving the flag while others beat the drum."

If you do not like it deny it out of the history of the Christian churches, the Quakers being a conspicuous exception. The time has come when the Christian churches in their attitude toward war must dare to be Christian.

The Healthiest Girl in the United States

Miss Florence Smock, 18 years old, of Eustis, Florida, won the title of the nation's healthiest girl in a national contest in which 400,000 competed under the auspices of the agricultural departments. Miss Smock gives her recipe for good health which is, in brief, outdoor exercise, plenty of vegetables and citrus foods, meat only once a week, nine hours sleep each night and no tobacco and no alcohol. She was proclaimed 98.7 per cent perfect by physicians, nerve specialists and experts in mental and social poise. Special comment was made on her composure and ease of manner, says the United Presbyterian in presenting the foregoing facts.

Florida should find Miss Smock a good press agent for that land of sunshine, and the citrus fruit growers should make her an effective advertisement of oranges and grapefruit.

People and Things

"We are in the midst of a gracious revival at Lewiston. Brother Wm. Stewart of Burlington is assisting us with great messages daily."—S. S. Ellington.

"On the fifth Sunday in August home coming day will be observed at Alexander Chapel church, Weaverville circuit. All former pastors and presiding elders are cordially invited to be present."—H. R. Cornelius.

The new church at Winton in Hertford county is closed in, with the finishing work well under way. Rev. W. C. Merritt is expecting to be holding services in this not later than October. This is an enterprise much to be prized by the Winton congregation.

"We are having fine congregations each Sunday. Brothers John Church and George Hawkes helped us in our revival in May, and since that time we have received 20 into the church and baptized 25 infants and children. All our folks enjoy the Advocate."—E. J. Harbison.

"We will dedicate the Dobson Methodist Episcopal Church, South, August 24 at 11 a. m. Rev. W. E. Poovey, our versatile presiding elder, will preach the sermon. All former pastors are cordially invited to attend."—Elmer Simpson, Pastor.

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added to the long list of languages in which the Scriptures have been printed by the society. This is the first of the society's publications in this dialect spoken by 3000 Cheyenne Indians in Montana and Oklahoma.

"Rev. Lacy T. Edens has been appointed pastor of Ararat circuit for the last three months of this conference year, taking up the work where the late Rev. W. A. Thomas left off at the time of his translation. Brother Edens will get his mail at Mount Airy."—W. E. Poovey, Presiding Elder.

The fifth Sunday, August 31, will be the fortieth anniversary of South Main Street, now Coburn Memorial Methodist church, Salisbury. Dr. G. T. Rowe will preach at 11 a. m. and 8 p. m. All former pastors are invited and will find a hearty welcome, as well as all former members and friends. Dinner on the grounds.

William Jesse Weeks of Southport, N. C., after protracted and painful affliction passed peacefully away August 2, 1930, and his funeral was held at the altar of the M. E. Church, South, of which he was a faithful member. Brother Weeks was buried with the honors of the Junior Order of United American Mechanics.

"Rev. J. J. Boone preached for us for ten days at Elevation church on the Benson charge. He brought forceful messages from day to day which brought conviction to the hearts of those who heard. The church was revived, the backslidden reclaimed, the lost found Christ—withal a splendid meeting. Ten have been received on profession of faith."—B. H. Houston.

Mt. Olivet church, Davidson charge and community will hold its regular bi-annual home coming Wednesday, August 27, 1930. There will be an all day service with dinner on the grounds. Every one is invited—all former residents with their families and friends and anyone who has had connections with the community. Former pastors and their families have a special invitation to return. This will be a day for renewing old friendships and acquaintances and making new ones. Be sure and come. You will not regret the visit back to the old home church.

The following suggestive and much appreciated note from Dr. L. R. Wilson of Chapel Hill will be of interest to all our people: "The churches and colleges of London and Oxford stir the imagination. Oxford is a place of wonderful beauty and charm. It is good to think that we are creating beauty in North Carolina today to bless youth in the future."

Rev. J. T. Stanford is giving himself without reserve this summer in building the new church and parsonage at Gates on the North Gates charge. This is a $16,000 building project and involves the consolidation of Kittrell, Hebron and Gates churches into one. This is a most commendable undertaking and the response is fine. The church and parsonage are side by side and are to be of brick veneer construction.

"During the week of July 27-August 1 Brother B. P. Robinson of Hamlet was with us in a revival meeting at St. John's. We feel that St. John's was indeed fortunate in having this consecrated servant of God in our midst. He preached excellent sermons and his stay with us was a great blessing to both church members and non-church members. The series of services will long be remembered as one in which the Spirit of God was at work among the people."—Edgar B. Fisher.

Revs. W. H. Willis, J. W. Campbell and I. L. Roberts, and O. V. Woosley, after two days of enjoyable croquet playing at the Children's Home last week, organized the Western North Carolina Conference Croquet Association, W. H. Willis acting as president, O V. Woosley, secretary. In addition to the foregoing charter members, Revs. G. W. Clay, M. A. Osborne, W. R. Harris and T. B. Huneycutt were elected to membership in this association. Additional members will be considered on application. The next tournament will be held at the Children's Home, or some other selected place, soon after the next meeting of the annual conference.

"We have just finished our three meetings on the Welcome charge. The pastor did most of the preaching. He was assisted by Rev. M. D. Nifong, and Rev. H. S. Sanford, student helper, who led all the singing in a wonderful way. We received 34 on profession of faith, five by letter and one by restoration. All the people enjoyed the song services so much. We are resolved to go forward and do better work. The officials of the churches voted the pastor a two weeks' vacation. So we expect to go to the mountains and visit some of our former members and to Lake Junaluska. We praise the Lord for the rain and all other showers of blessings."—E. P. Stabler.

"Home coming day at Rainbow church on the Hookerton circuit on the fifth Sunday in August, to which all former pastors and members are invited. We shall be glad to have you and your friends will be glad to see you. We expect Rev. M. T. Plyler to talk at 10:15, Rev. J. M. Ormond to preach at 11:15, and Rev. A. S. Barnes and the singing class from the orphanage to have the afternoon for a religious concert and talk on the orphanage. Former pastors present will be given time for words of greeting. Dinner will be served in the grove and good fellowship enjoyed by all. This will be the beginning of our revival at this old church, now more than a hundred years old. Rainbow church is on the hard surface highway No. 12 from Snow Hill to Kinston and is located about six miles from Snow Hill."—J. C. Humble.

Dr. John William Smith of Trinity church, Durham, preached at the union service in Chapel Hill last Sunday morning. All the churches of Chapel Hill unite during the month of August for services to be in charge of some prominent minister of different denomination each Sunday. Dr. Smith was the Methodist minister this summer. At the same hour Rev. C. E. Rozelle preached at Trinity church. His sermon on the "Higher Intolerance" was thoughtful, discriminating, incisive, and calculated to do good. It was much enjoyed.

"The celebration of the hundredth anniversary of the organization of Olivet church will be held at Marietta, N. C., the last Sunday in August (the 31st). We extend to all former members, former pastors, former presiding elders and those to whom the church has a tender association through the ties of family or friendship, a cordial invitation to be present. The morning service will be held at 11 o'clock. The sermon will be preached by Rev. J. H. Shore. Those who attend will bring lunch and we will spread it together during the noon hour. After a few hours of renewing old friendships there will be a short afternoon session. This will be featured by history and reminiscenses."—Helen Oliver, for Committee.

"We have just closed a very successful revival campaign at Gardner's Chapel, with 12 additions to the church and the church itself greatly revived. The pastor did the preaching, and was assisted by Brother O. B. Reeves who led the singing and Miss Mildred Cade who presided at the piano. Miss Cade is an accomplished pianist, and to her we owe a great debt of gratitude for her solos and other specials which were rendered under her direction during the campaign. This meeting closes our special revival seasons for the year, but we are trying to keep the revival fires burning all the time. We have had 51 additions to our church this year, with more to follow. To God belongs all the praise."—R. J. Lough, Pastor.

"On Tuesday, August 19, beginning at ten o'clock in our South Lenoir church, the Lenoir circuit wide missionary society will hold their quarterly meeting. We expect to have with us that day Rev. and Mrs. Kennedy and little son, missionaries from Brazil ,and the two Miss Dawseys, also from Brazil. All those who attended our last similar meeting at the parsonage will need no urging to be present. All that is needed is the opportunity. We give a very cordial invitation to all the preachers and laymen and lay women of the Statesville district to come and be with us. The people of Lenoir are invited to get the benefit of this meeting. We are planning to have dinner on the ground, so bring some eats, and come ahead."—Roy T. Houts, P. C."

Almighty God, thou hast made us, and not we ourselves. Let it not be for a day only! thy purpose is boundless. Help us to believe that there is a life in reserve, an opportunity yet to be disclosed. May we live in the light of that brighter day, in the joy and hope of that immortality which is in Christ Jesus—a living service that knows no end nor weariness. Whilst we look forward to that wider, nobler life, may we remember that there are but twelve hours in this little day of earth and diligently improve them. Teach us what we ought to do, and teach us how to do it, that with simplicity, fidelity and godly sincerity we may execute our mission upon earth and become prepared for the greater mission now unknown.—Joseph Parker.

REPORT OF GOLDEN CROSS FUNDS SENT TO REV. E. O. COLE, TREASURER, 1101 PLAZA, CHARLOTTE, N. C.

Previously reported	$ 918.68
Charlotte district—	
Rev. H. F. Duncan, Duncan Memorial	5.00
H. B. Simpson, Treas., First Church, Charlotte	106.75
Gastonia district—	
Rev. T. J. Huggins, East End, Gastonia	8.75
Greensboro district—	
Miss Jessie Pilloe, Mt. Pleasant, E. Greensboro	7.00
Miss Bonnie Shepperd, Bessemer, E. Greensboro	6.10
Marion district—	
Rev. J. D. Pyatt, Marion Ct.	3.00
Mrs. A. T. Abernethy, Rutherford College	9.00
Mt. Airy district—	
Rev. M. B. Woosley, Leaksville	9.50
Rev. S. D. Schofield, Warrenville Ct.	2.00
Rev. J. W. Campbell, Walnut Cove	20.25
Salisbury district—	
Rev. E. Myers, Long Street, East Spencer	9.00
J. B. Henderlite, Park Avenue, Sailsbury	14.50
Statesville district—	
D. H. Chandler, Vanderburg	6.00
Rev. I. L. Roberts, Highland-Rhodhiss	10.25
Dr. T. C. Blackburn, First Church, Hickory	23.80
Winston-Salem district—	
Rev. J. F. Moser, Burkhead, Winston-Salem	29.00
Rev. A. R. Bell, Farmington	9.35
Total	$1197.93

METHODIST UNION IN ENGLAND

The Wesleyan conference of 1930 concluded its session last Tuesday afternoon. Unlike some of its immediate predecessors, the conference had before it no burning question. Yet attendance has been fully up to the average and the interest of the proceedings has been well sustained throughout. Two features are worthy of note. First, the remarkable change in sentiment regarding Methodist union. The conference now takes union for granted; opposition seems to have entirely ceased; there are no last-ditchers. Two years ago not even the most convinced advocate of union would have taken the risk of submitting a proposal to invite a minister of the United Methodist Church to a vacant place in the foreign missionary secretariat. But this year, when this very proposal was made, it was cordially adopted with practical unanimity. Indeed, the only feeling of impatience the proposal awakened was directed towards the solitary speaker who seemed to demur. The result of the vote to consummate union, which the conference of 1932 will be called on to give, is a foregone conclusion.—Methodist Recorder.

CALIFORNIANS CALLED TO THEIR KNEES

Editor Nelson of the Pacific Methodist commiserates Editor Rowland of the Richmond Christian Advocate for having to pass through the recent dry, hot spell in northern Virginia, with the mercury 110 in the shade and 128 in the sun on July 27, as the said red-headed Rowland traveled 130 miles by auto. Nelson calls on all who dwell in California to get down on their knees three times a day and thank the Lord they are not as other folks are. They will do this standing, but never on their knees will those Californians be found.

The Romance of American Methodism

By PAUL NEFF GARBER

After Cokesbury

AFTER the failure of Cokesbury College Methodism turned its attention to the building of academies, for as Bishop Asbury had explained, he wanted "schools" not "colleges." Asbury realized that the first generation of American Methodists were unable to support colleges; that elementary and secondary schools would far better fill their educational needs. Until his death therefore Asbury invested time and energy in the erection of institutions which did not aspire to be colleges. Cokesbury School in North Carolina, Ebenezer Academy in Brunswick County, Virginia, Bethel School in Kentucky, Union School in Uniontown, Pennsylvania, and Bethel Academy in Newberry County, South Carolina, were started through the efforts of Asbury. Some of these schools had been projected even before the destruction of Cokesbury College. Asbury organized many other academies but they existed for such short periods of time that their names are found only in Asbury's Journal. One historian has characterized Asbury as the first "Commissioner of Education in the United States" since he founded one or more elementary or secondary schools in each Methodist annual conference.

The educational efforts of Asbury however produced very few lasting results. Asbury found it as difficult to manage academies as it had been to supervise Cokesbury College. Not a single one of Asbury's schools became a permanent institution. Many were the factors that account for this. The majority of the first generation of Methodist laymen did not realize the need of schools while many of the itinerants stressed conversion and sanctification at the expense of education. A great mistake was also made in locating the schools. In order to shield the students from the temptations of crowded centers, the academies were built in out-of-way places. The result was that there were no local population to support the institutions. The financial factor however was the most serious handicap. "We have the poor" declared Asbury, "but they have no money; and the worldly, wicked rich we do not choose to ask."

Cokesbury College burned and Asbury's academies gradually disappeared but a spark of educational ambition remained among the Methodists. "No failures, however, no discouragements," says Stevens, "could obliterate from the mind of the denomination the conviction of the responsibility for the education of the increasing masses of its people." There were always some leaders who stayed loyal to that educational injunction of Wesley: "The Methodists may be poor but there is no need they should be ignorant."

The poverty of the first generation of Methodists was only temporary. Soon wealthy members were found in the church. When the Methodists, however, became financially able to educate their children, they discovered that practically all the colleges were under the control of the Calvinists. That presented a serious problem because a Methodist student in a Calvinistic institution was in danger of either being proselyted or derided. The Methodists, therefore, faced the alternative of seeing their children leave the Methodist fold, or of establishing colleges of their own.

In 1820 the Methodist Episcopal Church took a step which resulted in the founding of the historic schools of American Methodism; institutions many of which are still in existence. One action of the General Conference of 1820 regarding education was to change the Discipline so that the bishops could appoint traveling preachers as officers and teachers in the colleges. Up to that time the Church frowned upon a preacher leaving the itinerancy to engage in educational work. Another move of far reaching importance was the decision of the General Conference that Methodist education should be controlled by the various annual conferences. Instead of having colleges supervised by the entire church, the General Conference advised that all the annual conferences "establish as soon as possible, literary institutions, under their own control, in such a way and manner as they may think proper." The bishops were urged to execute this recommendation.

The majority of the annual conferences heeded the advice of the General Conference of 1820. During the next twenty years there occurred the great college building era of American Methodism. The first college to be chartered under the legislation of 1820 was Augusta College, which began in 1822 under the control of the Kentucky Conference. The Pittsburg Conference organized Madison College in 1827. In 1828 McKendree College was started at Lebanon, Illinois and in the same year the Virginia Methodists established Randolph-Macon College. The New England Methodists founded Wesleyan University in 1831. In 1833 Dickinson College at Carlisle, Pennsylvania and Allegheny College at Meadville, Pennsylvania, came under the supervision of the Methodists. Emory College at Oxford, Georgia, began in 1836. Emory and Henry was founded in 1839. Duvall estimates that between 1830 and 1860 the Methodists started more than two hundred schools and colleges.

The founders of these colleges were men who dreamed dreams and saw visions. They had great faith in the future of their institutions. In 1841 a committee representing the Ohio Methodists went to Delaware, Ohio, to inspect property which had been offered to the Methodists as a college. The members of the committee were so poor that only one of them had money enough to pay the carriage rental, yet their enthusiasm was not dampened. Charles Elliott, the spokesman for the committee, informed the citizens of Delaware that the Methodists would erect there an institution of more than ordinary grade. "Yes, gentlemen," said Elliott, "we will bring New Haven here, even something greater than New Haven." In 1848 the officials of Ohio Wesleyan College were so enthusiastic that they sold scholarships amounting in all to 25,000 years of free tuition.

It should also be remembered that many Methodist colleges are in existence today only because of the support of the early circuit-riders. The free tuition given

by the schools to sons of preachers was a wise investment. Many ministers stinted themselves in order to help their conference educational institution. At the Rock River Conference of 1840 twenty-five preachers gave one hundred dollars each to the Rock River Seminary. McKendree College was kept in existence one year because a presiding elder traveled through his district begging food for the faculty and students. An example of the work of the ministers is seen in a letter Peter Cartwright sent on June 24, 1847, to the president of McKendree College. Cartwright wrote: "After toiling hard, begging and complaining long and loud to the scattered remnants of the Bloomington District, I have collected five dollars more for the support of the professors in 'old M'Kendree' and I inclose it in this scrawl, but I confess I am heartily ashamed of the little pitiful sum, and I am determined to keep the subject before the church, and will 'torment them before the time.'"

Honor is due the presidents and teachers of those early institutions. It was not a sinecure to be a professor in one of the pioneer Methodist colleges. The salaries were extremely low and even then were not always paid in full. Henry Bascom as professor of Augusta College received during six academic sessions only one-fifth of his salary in money. For a number of years President Paine of LaGrange College contributed more than half his salary in order to keep the college alive. In 1844 the president of Ohio Wesleyan College received only $400 a year. Yet those noble men remained loyal to their denominational schools. Wilbur Fisk was once offered a large financial inducement to become professor at the University of Alabama. Although his salary at Wesleyan University was very small, Fisk declined the invitation, saying it "would build up Wilbur Fisk, but it would not build up Methodism." Braxton Craven, when president of Trinity College, was offered an excellent position by the Federal Government. He replied: "I would rather stay at Trinity and make men than go to Washington and make money."

Various types of persons aided those early Methodist colleges. Laymen who had never attended a secondary school were taught to contribute their small mite. Some of the pioneer trustees were a queer lot. Charles F. Deems relates that when he asked Moses Brock if he were a trustee of Randolph-Macon College, the latter replied that he had been but that he had resigned. Brock's reason for retirement was that when "the chief duty of a trustee was to carry a surveyor's chain around the old fields in Mecklenburg county to stake out the campus of a college, he felt himself sufficiently endowed by nature and grace for a duty of that sort; but when they called upon him to sign his name to a Latin diploma he felt that common honesty compelled him to resign his trusteeship."

When the Methodists began to build colleges they did not overlook the education of women. In this field the Methodists were pioneers. A Methodist institution, Elizabeth Female Academy at Washington, Mississippi, was the first school for the education of women in the Southern states. It was chartered by the legislature of Mississippi in 1819. Of far greater importance, however, was the founding in 1836 of the Wesleyan Female College at Macon, Georgia. It had the unique distinction of being the first woman's college in the world that granted the degree of Bachelor of Arts. When Catherine E. Brewer received her diploma on July 18, 1840, "she little realized at that moment that she was the first woman in all the wide world to be graduating from the first college for women and to receive the first diploma, but such was the case."

Strictness of discipline was an outstanding characteristic at those Methodist schools for women. The rules enforced at Elizabeth Female Academy sound strange to the modern girl. The following regulations are typical:

"2. No pupil shall be permitted to receive ceremonious visits.
4. All boarders in common shall wear a plain dress and uniform bonnets.
5. No pupil shall be permitted to wear beads, jewelry, artificial flowers, curls, feathers or any superfluous decorations.
6. No pupils shall be allowed to attend balls, dancing parties, theatrical performances or festive entertainments."

Vital religion held first place at the pioneer Methodist colleges. The educational leaders of the second generation of Methodism retained the viewpoint of Bishop Coke and Bishop Asbury that the objective of education was to produce rational, Scriptural Christians. Chapel exercises played a prominent part in the activities of each day. Religious revivals were annual events. The majority of the faculty members were ordained ministers. The colleges proudly advertised the number of ministerial students enrolled. From 1833 to 1873 one-third of the graduates of Wesleyan University became preachers in the Methodist Episcopal Church. In 1844 the Western Christian Advocate could write concerning Indiana Asbury College: "The moral influence is so strong that most wild boys who go there are naturally awed into a sober deportment by the silent, yet efficacious religious and moral influences which surrounds them from the faculty and sober students."

"Schools of the Prophets" will be the title of Dr. Garber's next article.

GOD GIVE ME JOY

God give me joy in the common things:
In the dawn that lures, the eve that sings.

In the new grass sparkling after rain,
In the late wind's wild and weird refrain;

In the springtime's spacious field of gold,
In the precious light by winter doled.

God give me joy in the love of friends,
In their dear home talk as summer ends;

In the songs of children, unrestrained;
In the sober wisdom age has gained.

God give me joy in the tasks that press,
In the memories that burn and bless;

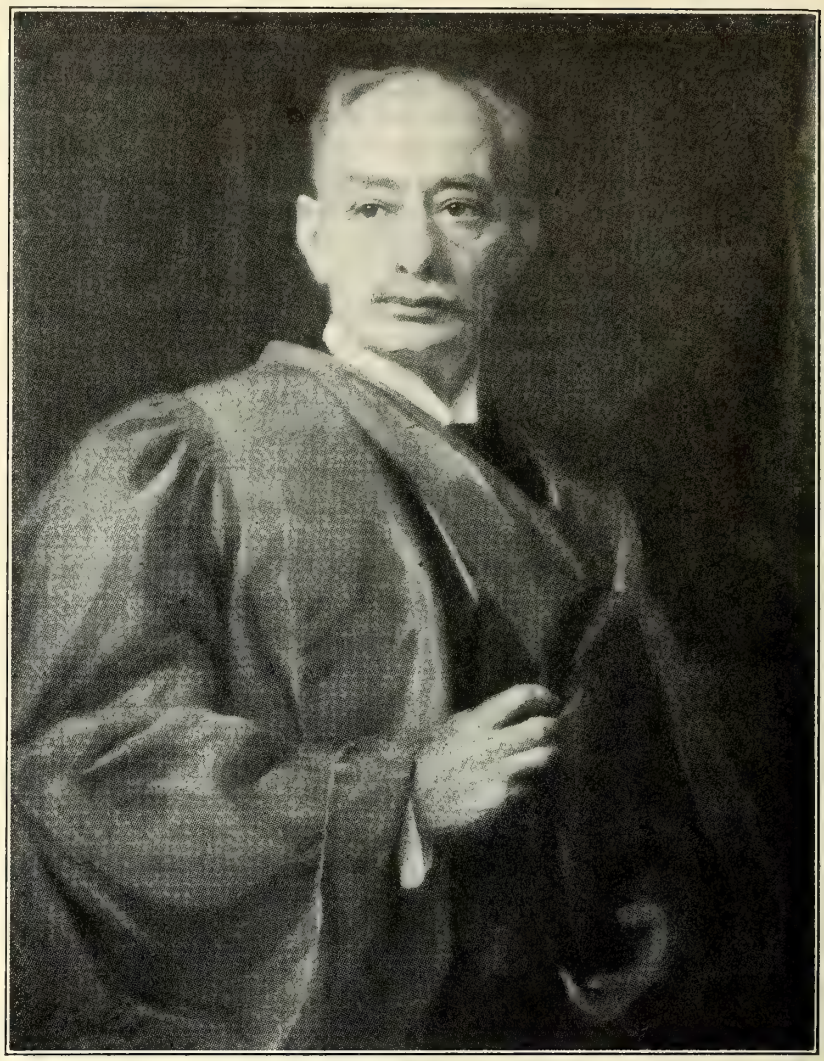
In the thought that life has love to spend,
In the faith that God's at journey's end.

God give me hope for each day that springs,
God give me joy in the common things!

—Thomas Curtis Clark, in the Christian Century.

Girls of the True Light Middle School, in Canton, China, finance a school for poor children, in which there are fifty pupils.

CARY CELEBRATES SEVENTY-FIFTH ANNIVERSARY OF BIRTH OF WALTER PAGE



WALTER HINES PAGE, 1855-1918

Friday evening, August 15, at 8 o'clock in the Cary high school auditorium exercises commemorative of the seventy-fifth anniversary of the birth of Walter Hines Page in Cary will take place. The following notable North Carolinians have expressed the intention of being present and giving expression to their sentiments on this occasion: Walter D. Siler, Assistant Attorney General; Fred A. Olds, historian; Congressman William C. Hammer, and George M. Pritchard. Communications appraising the substantial contribution of Mr. Page to the intellectual and spiritual growth of our state have been received from Governor Gardner, Congressman Charles A. Jonas, William C. Hammer, Lindsay G. Warren, and Senator Lee S. Overman. It is probable that Dr. W. P. Few, president of Duke University, will also participate in the exercises. And expressions are expected from other notables, one of whom is Dr. Edwin A. Alderman, president of the University of Virginia.

Seventy-five years ago in a house that still stands near the center of the little town of Cary, N. C., Walter Hines Page was born. He died in Aberdeen, December 21, 1918, a casualty of the World War. Not a victim of the battlefield, yet none the less one who had laid down his life in the cause of humanity. As our ambassador to the Court of St. James, Page felt that he could not quit until the war was over.

Parting from Page at Waterloo Station, Balfour said: "I loved that man. . . . I almost wept when he left England."

Sir Edward Grey, the British foreign minister, cherished a high estimate of the American ambassador as a man and as an official of a great government. In a letter to Page as he was leaving England, Sir Edward wrote: "I am grieved to think that you are going. There was not a word of eulogy in the Times article that was not under rather than overstated; and, reflecting thus, I thought how rare it is in public life to have an occasion that justifies the best that can be said. . . . If the United States had been represented here by any one less decided as to the right and the wrong of the war and less firm and courageous than yourself, the whole of the relations between your country and ours would have been in peril; and if the two countries had gone apart instead of coming together, the whole fate of the world would be very different from what I hope it will now be."

Page wanted to do big things for humanity; "work on a world plan" was one of his sayings.

A letter written early in life, replying to a letter from an old friend, discloses the man the world came to know later. A few sentences ran thus: "Why do you not write about things that I really care for in the good old country —the budding trees, the pleasant weather, news of old friends, gossip of good people—cheerful things? I pray you don't be concerned about what any poor whining soul may write about me. I don't care for myself; I care only for him; for the writer of personal abuse always suffers from it—never the man abused. . . . Write me about the wonderful educational progress. And write me about the peach trees and the budding imminance of spring, and about the children who live all day out of doors and grow brown and plump. And never mind that queer sect, 'The Excoriators,' they and their stage thunder will be forgotten tomorrow."

Walter Hines Page was not appreciated by his own people in those early days when he was anxious to bring in a better day for North Carolina, but all that had changed before his worn and weary body found its last resting place among his own people.

It is always risky to assume the roll of prophet and attempt to set forth what will be the final verdict of history. However, we are more and more inclined to the conviction that Walter Hines Page and James Buchanan Duke are ultimately to take first place among the great North Carolinians. Born in adjoining counties, Page in Wake and Duke in Durham, they both reached manhood in Reconstruction days and, in the stirring days following, both passed out to become citizens of the world.

Mr. Burton J. Hendrick, Page's biographer, sends from New York this most interesting and illuminating letter which will be prized by citizens of this state:

I greatly regret that I can not come to Cary on August 15 to pay a personal tribute to the memory of Walter Hines Page. I am most impressed by the fitness of observing this anniversary. The fact that Walter Page spent his early years in your community should always be an inspiration to good citizenship and the highest per-

sonal and political ideals. I realize, perhaps better than most, what his life in Cary meant to him. Among your people he absorbed many of the conceptions and purposes to which he subsequently devoted his life. It was to Cary that in his last illness in England his thoughts constantly returned. His one desire was to return again to the scenes of his childhood, to see once more the places that, in spite of all his wanderings, he still regarded as his home. The world now claims Walter Page as its citizen. In England he is held in an affection that is seldom accorded to one of British birth. These Northern states in which he passed his years of maturity, regard him almost as a native son. All these sympathies Page returned, yet, in the deepest recesses of his heart he was a southerner and a North Carolinian. In your anniversary, therefore, I hope Cary will keep this loyalty of Page to his native soil foremost in mind. What the little town of Cary did for him, and meant to him should never be forgotten.

Very sincerely yours,

Burton J. Hendrick.

LAST SUNDAY MORNING AT LAKE JUNALUSKA

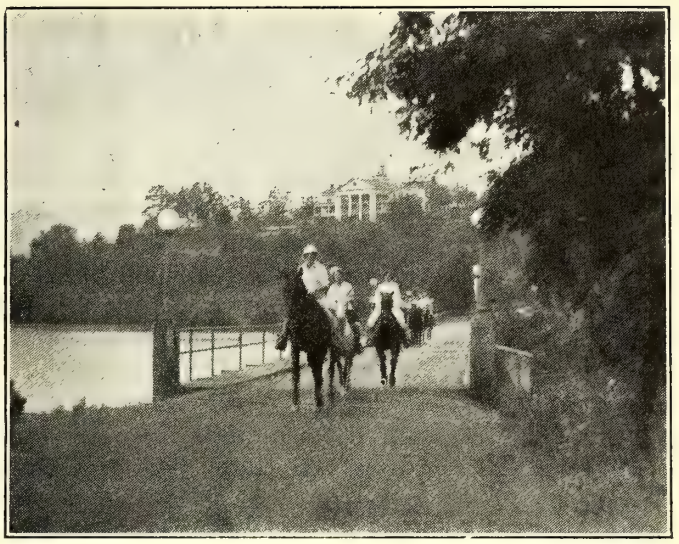
As an index to what is going on at the Lake we mention last Sunday morning's service at the auditorium. The quartette of the First church, Atlanta, Ga., was a feature of the service, as it had been of all evening meetings of the week. Mr. and Mrs. J. B. Ivey had provided great vases of dahlias for the platform and these dahlias were of a size and quality that made them appear even more beautiful than the best products in other years of the "Dahlia King" of North Carolina. The trustees of the assembly were seated in a body on the platform and practically all the seats of the big auditorium were accupied when Dr. W. E. J. Gratz, editor of the Epworth Herald, Chicago, began the message of the hour. "How Big" was the speaker's subject and his conquest of his great audience was complete. Seldom has it been our privilege to hear a speaker so easy to listen to, or one who could spring so many delightful surprises in emphasizing his ideas, or make so many delicate and delightful appeals to the tenderer sentiments and to one's sense of humor. It is safe to say that he will have an overflowing audience next Sunday morning when he appears again on the same platform.

SPIRITUAL LIFE CONFERENCE AUGUST 21-29

Dr. F. S. Hickman, that platform prince and matchless preacher of Duke University, will deliver the opening address of the Spiritual Life Conference at Lake Junaluska Thursday evening, August 21. This conference will continue one week and the indications at this writing are that there will be a record attendance.



The Cross with Mission Building in Distance, Lake Junaluska



Lake Junaluska Scene

Among the other speakers will be Dr. Chas. E. Jefferson of New York City, and a man who has been an outstanding figure among the other eminent Christian ministers of that metropolis. Dr. J. R. Sizoo of the same city and pastor of New York Avenue Presbyterian church is also among the speakers, with our own Bishop W. N. Ainsworth and numerous other speakers whose names have already appeared in the announcements of this great conference where the spiritual life of the church will be the one great theme.

It is well to remember the date, August 21-28; the place, Lake Junaluska, and plan to attend the whole week if possible.

LAKE JUNALUSKA ASSEMBLY TO ASK FOR NEXT GENERAL CONFERENCE

The trustees of the Lake Junaluska Methodist Assembly in annual session last Monday morning appointed a committee to take steps to secure the next General Conference of the Methodist Episcopal Church, South. This among other things will require that the auditorium be inclosed as well as improvements be made in some of the hotel facilities. Such improvements as these will make Lake Junaluska the ideal place for an occasional session of the Western North Carolina conference, a thing that Dr. J. W. Moore, pastor of Wesley Memorial church, High Point, has been urging for the last several years.

WHERE IS GOD?

There is no reason to chide the Jew because he thought of God as being located in this wonderfully wrought box we call the Ark. God was in the Ark. His will, as made known to Moses, was recorded on the tables of stone; this was but a record, but behind the record, in vivid experiences, was the manifestations of the Divine with his people. To human experience God is not in all places in the same sense; localizing is a necessity to the human mind. We may believe that God is in every place, but we cannot sense him everywhere like we sense him somewhere; hence things and places bring a larger significance to the human mind. To some a growing flower has more suggestiveness of the divine than does a flaming star. To Moses the burning bush localizes the Almighty; the very fact of experiencing God brings him to some place in particular. —Selected.

Can the Preacher be Saved

By John B. Scotford

AT PRESENT religion is in better repute than preaching. The popular magazines have discovered that it pays to print discussions dealing with faith. The playwright who can handle spiritual themes in a skillful way enjoys much prosperity. In college dormitories and over the teacups of society, people are prone to argue about their beliefs and their disbeliefs. Never before did religion provoke such widespread discussion.

But the preacher does not share in this popular interest. The majority of the people who delight in arguing about religion rarely go near a church. They can air their views without the assistance of a professional coach. The preacher is commonly regarded as an heirloom out of the past. Instead of paying him honor, society extends to the man in the pulpit a lukewarm toleration.

Smothering the Preacher

In recent years several movements in church life have tended to smother the preacher. Twenty years ago the minister was exhorted to go in for social service and cure the ills of society through the ministries of the institutional church. His pulpit appearance was but an incident in a week of strenuous activity. Ten years ago the church undertook to save the world by means of religious education, and the progressive preacher attempted the role of glorified schoolmaster. Neither of these movements was entirely successful—and now the church is riding the hobby of beautiful worship. The most modern path to the presence of God is through architecture. Our cities are suffering from an epidemic of million dollar churches. The popular minister of the moment is the fellow who understands both music and liturgies, who loves his organist, and who can put together a service which will soothe the soul of even a high pressure salesman. The preacher is in danger of being transformed into a leader of worship. Often the sermon is little more than an interlude between the prayers and the responses.

Several circumstances have conspired to discount preaching.

No longer does the preacher pursue a definite and clearcut purpose. In the days of our fathers a sermon was designed to save souls. The minister was primarily an evangelist charged with the responsiblity of converting sinners. But that day is done. The preacher is no longer a salesman for salvation. The pulpit has ceased to ask for definite decisions in the pew. Religion has lost its dotted line. The sermon suffers from an indefinite aim. Neither the preacher nor the congregation take it as seriously as in the past.

The pulpit has lost its authority. Once men got their weekly ration of intellectual food from the preacher, but now their minds are assailed on every hand. Formerly the preacher's voice echoed far; now it is only a faint whisper against a background of clamoring tongues. As an exponent of ideas the church faces an abundance of competition.

The preacher no longer monopolizes the privilege of public speech. To the uninitiated the task of talking coherently before an audience looks like a most difficult undertaking—but after one has made a speech or two he discovers that it is little work and much fun. Thanks to our schools and the multiplicity of our social organizations nearly everyone has tried his hand at public speaking. We no longer honor a man merely because he has the courage to stand up in front of a congregation and talk. The public has taken a peek into the preacher's bag of tricks. Knowing how empty are many of its own words, it no longer takes the fulminations of the pulpit too seriously.

To many people listening is becoming an increasing bore. Never were there as many assaults upon our ears as at present. Of public meetings and luncheon clubs there are no end, and few occasions are complete without the inevitable address. Even during our moments of relaxation the phonograph, the radio, and now the talkie get in their deadly work. Many of us find that we can think faster than most people talk, and we are frankly bored by their halting words. We prefer to gather our ideas from the printed page, where we can travel at our own pace.

Era of Skepticism

Thanks to the alleged statesmen who involved us in the late war, and the multitude of pliticians who have endeavored to make words do duty in place of deeds, we live in an era of profound skepticism. At great cost the public has learned not to believe everything which it hears. And to the modern mind the preacher has no credentials of authority. People feel perfectly free to ask if he really knows what he is talking about. Quite frequently the man in the pew is as well informed as the man in the pulpit. His characteristic mood is that of incredulity. Instinctively he refuses to take the preacher very seriously.

And yet the preacher will probably survive. Two aspects of his work have a perennial attraction for the minds of men. Preaching has been well defined as "Truth through personality." The man in the pulpit undertakes to tell men the truth about God. This is the most intriguing theme that has ever haunted the human mind. The congregation may question the authority of the preacher and yet be eager to share the guess of a sincere man on these high themes. We like to know how the other fellow reads the riddle of life. But the method of the pulpit is as fascinating as its theme. The real preacher offers his own soul upon the altar. No man can open his mouth in public without revealing much concerning himself. Every congregation derives both interest and inspiration from the study of the personality of the man who stands before them. Whenever preaching is really "truth through personality" there will be some one on hand to listen.

Ways of Salvation

Yet preaching as now practiced is far worse than is necessary. There are several ways in which the preacher may save himself from his present low estate.

The quantity of preaching should be severely reduced. In the past church people seem to have felt that somehow good would miraculously come from even the sorriest sermon. Anyone who wanted to was encouraged to preach. The minister was extolled for bravely exhorting the empty pews on Sunday nights. In a more practical day we are coming to see that the only worth of a sermon is the effect which it produces upon those who listen. Judged by this

standard, Protestantism is guilty of a profligate waste of words. Multitudes of ordained ministers might well be discouraged from preaching at all. Those who have real gifts should be encouraged to produce a few good sermons rather than double the number of poor ones. If preaching were not so common men would pay more attention to it. A more rigid censorship of the men permitted to speak from the pulpit might produce a larger population in the pews. Happily the trend of the time is in this direction. We are getting both fewer churches and better and also fewer services and better. A fifty per cent reduction in preaching would be a great gain for everybody.

The preacher needs to look at himself and his work in a new light. In the past he has been a propagandist; in the future he will be more of an artist. Yesterday the preacher was a man with a plan of salvation, a reform, a slogan for righteousness. Tomorrow the business of most preachers will be to enhance our understanding of life and thereby increase our enjoyment—which is the end of all true art. The world is weary of being harangued, but it is hungry for the interpretation of existence.

The Preacher As Artist

Years ago a prominent and successful minister in New York City made the remark, "Whether we care to admit it or not, the closest kin of the preacher is the actor!" But this statement might be broadened. The truly great preacher comes of the same brood as the poet, the novelist, the sculptor, the artist. His business is to look out on life with clear eyes and then to tell others in an effective way that which he has seen. And for the man who starts from the Christian point of view there is certainly much of beauty and of interest to be discovered in the world about us.

When the preacher becomes an artist his calling takes on a new dignity both in his eyes and in those of the people. Then will he be given a new liberty in at least two directions.

The preacher-artist will refuse to be cumbered about much serving. The average American community has an abundance of talent for administrative work without drafting the minister into service. Others should run errands, manage the finances, direct the institutional features of church activity. No real artist is much of a business man. The great preacher has always needed some sort of a guardian angel in the shape of a wife or a secretary to look after his mundane affairs. The man who is very good at one thing is commonly not so good at others. In the future the church is going to pay more heed to the Pauline and therefore orthodox doctrine of the diversity of gifts. No longer will it attempt to make plow-horses out of its prophets. The preacher of tomorrow will be encouraged to find inspiration wherever it is to be had. Every artist must live close to the life about him, and so will the preacher. If he is wise, he will fathom as much as he can of the lore of the Bible. But he will also drink deeply of music and art and literature. No one would dare to prescribe the intellectual diet of a poet—and neither should there be any fences round about the interests of the real preacher.

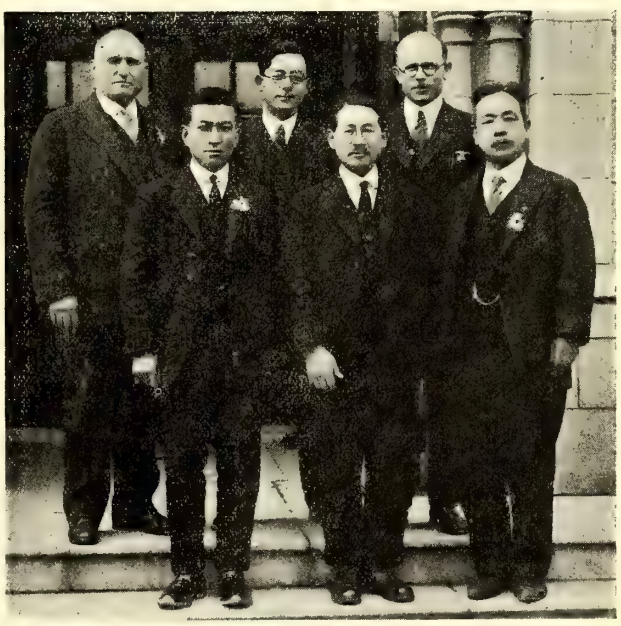
A Proper Setting

One way of transforming the pulpit from a reading desk into a throne is to give it a proper setting. In the past and even today the average preacher is hopelessly damned by his surroundings. It takes a brave spirit to cast pearls before a small congregation assembled in an ugly meeting house. Many and many a preacher has never had a chance to show what he could do with an expectant group of listeners assembled in a beautiful place. But in the future the preacher will demand the accessories which he needs in the way of architecture, music, and atmosphere. Call it "stage setting" if one must, but it is a marvelous help to the man in the pulpit.

The United States is just now passing from the crudities of the frontier to the refinements of culture. In the past we have probably had the rough and ready sort of preaching which best suited both our tastes and our needs. But if the preacher is to be saved, in the future he must rise to the level of his environment. Because of universal education and the wide dissemination of the refinements of life and people of this country are both going to demand and secure the finest preaching the church has yet known.—Christian Century.

SIX DUKE ALUMNI IN FAR-OFF JAPAN

The above cut was made from a photograph of six Duke alumni in Japan, taken when the twenty-third annual conference of the West Japan Methodist Church was held in Hiroshima, from March 6 to 11. The following description of the various individuals in the photograph was furnished the Register by Kuni Kodama, '26:



Left to right. (Front row): Rev. I. Tonaka: Much beloved pastor of the Second M. E. church. He was for some years a teacher of Bible and psychology in the Hiroshima Girls' School, but his burning passion for souls was too strong to reject and he again entered into a missionary work two years ago. He is still suffering from a nightmare of Lit. II.

Rev. Z. Hinohara: Now a resourceful principal of the Hiroshima Girls' School in succession to Rev. S. A. Stewart, but until quite recently, an eminent pastor of the Kobe Central M. E. church for 15 years. He is still small, yet big in vision for service.

Rev. T. Kugimiya: Successful pastor of Toyonaka M. E. church and renowned evangelistic campaigner. Also an editor of a Christian paper. Great is his body and great is his work.

(Back row): Rev. G. W. Frank: Missionary at beautiful Uwajima and worthy daddy of Mrs. Margaret Frank Heath, John P. Frank, and Grady C. Frank. He was a special student in the School of Religion during 1927-1928.

Prof. Kuni Kodama: Teaches English in the Hiroshima Girls' School. Sincere cherisher of the Duke memories. Humble student of the poetry of Browning.

Rev. I. L. Shaver: Superintendent of Matsuyama circuit and loving husband. He still retains his old Duke pep and I once saw him coaching the "Ra, Ra, Ra!" stuff to the students of Fraser Institute, Hiroshima. He is very proficient in Japanese to the great pride of the Columbians. He and his wife are loved by every Japanese.

GOOD MEETINGS ON SEABOARD CHARGE

We have just closed two very successful meetings on the Seaboard charge. The first of these meetings was held at Pleasant Grove church, where Rev. F. B. Brandenburg of Lake Landing, N. C., did the preaching very acceptably and effectively. Brandenburg is a storm center, and if he continues to study and work as he has been doing for the past three years he will be heard from, especially in the work of evangelism. He is good help and I very cordially recommend him. We had 12 additions on profession of faith as a visible result of this meeting.

Our second meeting was held at Sharon church and the preaching was done by Rev. C. D. Brown, who is my helper during the summer, from Duke University. Brown was a surprise to me and the congregation as well. When we first began our work after his arrival he was a bit timid, but has improved steadily in his preaching. In my meeting at Sharon I gave him right of way and he did the preaching forcefully, acceptably and to the edification of all of us. He has a promising future. In this meeting we had seven accessions on profession of faith and two reclamations. Brown will help me in my meeting at Concord beginning the fourth Sunday in this month. Our meeting at Seaboard will be held from October 1 to 12. Mrs. Steidley is scheduled to be with us in this meeting.

Our work on the Seaboard charge is moving on very well in every department of the work except the subscriptions to the Advocate. We hope for improvement here. R. R. Grant, P. C.



Lake Junaluska

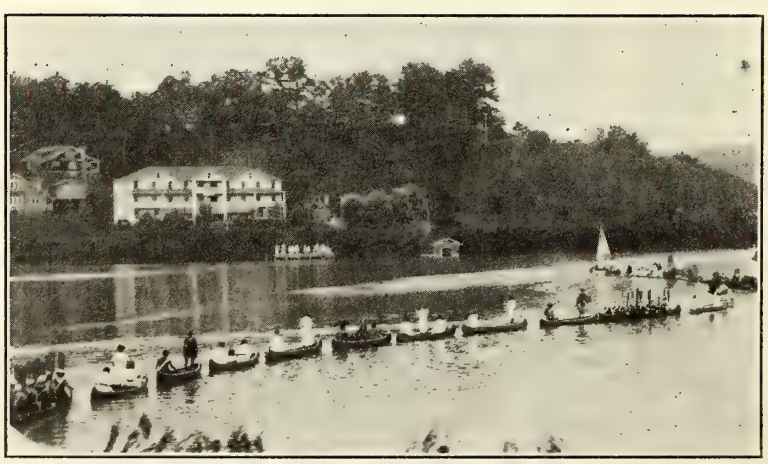
NULLIFICATION THE REAL OBJECTIVE OF THE LIQUORITES

Your editorial, "Repeal of Eighteenth Amendment," in July 31 issue: Mark Sullivan's logic as to the almost impossibility of repealing the 18th amendment is so satisfying to the drys as to prove an anesthetic to conscience and need for tremendous activity as to the handling of the liquor question—if the liquor forces, which include the Roman Catholic Church, do not effectively "draw the teeth" of the laws enacted to enforce the 18th amendment, while we sit idly by anaesthetized with the satisfaction and feeling that it will not be possible to repeal it With the laws repealed the 18th amendment will be nullified. The campaign of the liquorites, or wets, is staged along both lines—repeal of the 18th amendment, and nullification of the 18th amendment.

Under cover of agitation of repeal the wets are carrying on very vigorously the campaign for nullification. The former, repeal is quite likely recognized as impossible by the wets, but by directing attention of the drys to the campaign of repeal, the attention of a large number of drys are centered on that particular phase of the liquor question, many of whom sit by in complacence with the feeling that "it can't be done," while at the same time the wets, directing their campaign against municipal and state laws at strategic points, belittling, ridiculing and minimizing them and in some instances are getting them repealed, so that in this way their campaign of nullification is bearing for them fruit and building up wet sentiment. The young people of today can see only the conditions "as is" now. They are unable to see or understand the tremenrous contrast in the better conditions now and the drunken, vile and immoral conditions existing under barroom regime. Nor, it seems, do many of our older people remember the efforts of the liquor interests to control the police and sheriff's departments and other officials, nor the studied and oft successful efforts to violate every law made to control the handling of liquor.

Government control of liquor, as the wets want it, means nothing else save government in control of liquor. Your editorial of June 26 that official document of British government issued June 6 as to 500 per cent increase in rural district crime and more than double increase in cities, etc., is worthy of repetition and amplification in view of wet's argument that there is no crime there.

N. Buckner.



Boat Pageant on Lake Junaluska

A GOOD MEETING AT TRIPLETT

On Thursday night, July 24, the meeting closed at Triplett church, Mooresville, N. C. The pastor, Rev. W. G. Pilcher, was assisted by Rev. Roy T. Houts, who did the preaching, and by Mrs. Houts and two boys, Tom and Jack Houts, who helped with the music. Mrs. Houts sang and played the piano and the boys played other instruments. The Houts family are all talented for good music and singing.

Mr. Houts did some powerful preaching which was a delight and full of inspiration to all. He got a firm grip on everybody. Both Mr. and Mrs. Houts took a very interesting part in the young people and children, which brought them closer together in Christian fellowship and made them love Mr. and Mrs. Houts very much. Love and friendship abide in the hearts of the members of Triplett church for them.

A great blessing came to the Christian people, blacksliders rejoiced, and sinners were brought into the fold. There were between 35 and 40 conversions and reclamations, and four joined the church by vows.

Rev. Mr. Houts and family will long be remembered by the people of Triplett church. We shall never forget them. We hope that they will come back to us some time. May God's richest blessings abide with them always.

Epworth League of Triplett Church.

Frank Seagles of Lincoln county reports a yield of over 300 bushels of wheat from ten acres of land this year. The grain weighed 63 pounds to the measured bushel.

THROUGH THE WICKET GATE AT WHITWORTH

By Rev. Joseph A. Smith, M.A., Pastor
Brookhaven, Miss.

"Pshaw, that wasn't hard! I feel relieved."

"No, it wasn't difficult, but it made you think about yourself in seven unknown tongues."

"It surely did accelerate the old brain currents, but it was interesting—and terribly revealing. I feel like a feminine version of Sherlock Holmes."

"Well, at any rate, I'm fond of the subject of inquiry-myself. I love interrogating myself, measuring my intelligence, discovering my aptitudes, testing my abilities, classifying my habits, recording my achievements, charting my moods, or what have you! The fact is, I got so well acquainted with myself today, I fell in love with me!"

This fragment of conversation was overheard as two Whitworth freshmen, just twenty-four hours old in campus sophistication, emerged gayly from an interesting period of achievement and personality tests. It was just another mystic degree in a sort of academic initiation into the values and adaptations of college life.

These happy young lassies were unknowingly but willingly and joyfully, passing through the "wicket gate" at Whitworth College. By a novel, facinating and educationally sound process they were becoming aware of their own characteristics and possibilities, the new relationship and responsibilities of college, and the larger and richer meanings of student life.

Whitworth College has discarded the provedly unfair and nerve racking entrance examinations, and has substituted a system of constructive tests which measure the students' abilities and aptitudes.

These tests begin before the student reaches the campus. Whitworth selects her students carefully. A questionnaire filled out by every applicant furnishes the administration and faculty with some informing data as to the intelligence, character, interests and accomplishments of prospective students. But this is just the beginning of the inquiry and analysis—the path that leads to the wicket gate.

When the new student reaches the campus the real work of investigation, preparation and inspiration begins in earnest. Everything in the life of the college is a part of the system designed to create the atmosphere and furnish the guidance necessary to produce a wholesome, happy mental set in the newcomers. The cordiality of the committee that meets the train, the friendliness of administrative officers, the courtesy and graciousness of matrons and monitors, the convenience of the schedule, the preparation and service of meals, the announcements, chapel talks, and bulletins of information, the personal contacts and friendliness of faculty members, the methods of classification and guidance, the student activities and recreational and cultural programs, all serve toward this desirable end. These pleasant associations, engaging interests and busy activities are integral parts of the administration's strategy for banishing homesickness and stimulating wholesome reactions on the part of new students. This mental act of contentment, interest and desire to achieve is no mean factor in the education of youth.

Then comes the intelligence test, and the achievement test and finally the personality. These tests are conducted in such a way as to secure the maximum beneficial results with the minimum outlay of time and energy. They are not fatiguing or boring. They stimulate to the points of quickening imagination and will. The students become intensely interested and feel the zeal of discovering fresh insights and deeper harmonies.

The tests include forms of self-examination and self-estimate and self-adjustment which not only acquaint the students with many new facts, but tend to create new attitudes and to cultivate new habits. The total effect is to unlock doors into rewarding experience and to magnify and enrich the personality.

The data from these tests are carefully preserved and are analyzed and used by the administration and members of the faculty in ministering to the needs of each individual student and of the student body as a whole. Through the results of these tests the individuality of each girl is emphasized, her intelligence, scientifically measured, her character appraised, her achievements appreciated. her ambition stimulated, and her needs definitely revealed. And in the light of these findings, the character-building and cultural influences of the college are intelligently guided and rendered effective.

So they pass through the wicket gate at Whitworth—the gate of self-knowledge, self-examination, and self-control —into greater realms of freedom and possibility.

Annuity --Bonds--

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¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

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J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

MY CREED

By Zadok Paris.

Article IV.—Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with Father and Son, very and eternal God.

Our church at this time is placing special emphasis upon Pentecost. Pentecost was one of those epochs in the history and life of the Christian church which marked the passing of the Jewish church, and the ushering in of the Christian church. It was caused by the descent of the Holy Ghost. Jesus promised when he left that he would send the Holy Ghost to continue the work which he had begun. And we have no stronger proof of the resurrection of Jesus and of his ascension than the descent of the Holy Ghost. When the Holy Ghost descended, it was evident that Jesus had ascended. The body of Jesus is seated at the right hand of God, while his Spirit, which is also the Spirit of the Father, is everywhere, doing the work that Jesus could not do in the flesh. The body of Christ could be only in one place at the same time; but the Spirit of Christ can be everywhere. He is a divine personality, equal in every respect to the Father and the Son. While he exerts an influence, like the Father and the Son, he is more than an influence, he is a person. He was associated with the Father and the Son in creation (Gen. 1:2); in the formula of holy baptism (Matt. 28:19); and in the apostolic benediction (2 Cor. 13:14). He is always represented as a person, and as an influence; and therefore should never be called it. The work of the Holy Ghost is so essential to the redemption of the world that the functions of the Holy Ghost can not be dispensed with. It was he that begot the Son of God in the womb of the Virgin Mary (Matt. 1:18). The Bible was not spoken and written by the will of man, but holy men of God spoke as they were moved by the Holy Ghost (2 Pet. 1:21). He guides us into all truth (John 16:13). He reveals Christ to men (1 Cor. 12:3). He convicts us of sin (John 16:8). He gives us spiritual birth (John 3:5). He witnesses to our birth into the family of God (Rom. 8:16). He leads the children of God in the way of life (Rom. 8:16). He revives us and strengthens us (Rom. 8:26). He reminds us of things taught by Jesus (John 14:26). He comforts us in time of trouble (John 14:26). He may be had for the asking (Luke 11:13). You cannot buy the Holy Ghost; Simon Magus tried that and failed. The Holy Ghost is given to every one that asks for him. And after you receive him you can grieve him (Eph. 5:30). How? By misbehavior. You can drive him away (Psa. 51: 11). You must possess the Spirit of Christ.

North Carolina Sunday School

L. L. GOBBEL, Editor. Durham, N. C.

WEEK'S TRAINING RECORD

Ten Cokesbury training schools were conducted in North Carolina conference the week of July 27-August 1, as follows:

Chg.-Instructor	Enrl'd	Cdts.	S.S.
Warren (Bethlehem): Council	35	29	1
Warren (Providence): Sharp	32	22	1
Bladen (Deems Chapel): Shell	27	18	2
Garner (Hollands and Zion): Clegg	19	17	4
Scott's Hill (Hampstead): Funk	14	14	3
Cedar Grove (Walnut Grove): Wilson	10	10	2
Halifax: Keene	20	9	2
Bailey: Caruth	12	9	2
Garner: Cunningham	13	6	2
Battleboro-Whitakers (Whitakers): Grisham	9	6	2
Totals	191	140	21

SCHEDULE FOR AUGUST 17-22

Following is our Cokesbury training schedule for the week of August 17-22, showing charges, places where schools are to be held, name of pastor, and instructor:

Boys' camp at White Lake; Rev. L. M. Hall, Rev. C. A. Baker.

Grifton, Sharon; Rev. I. S. Richmond, Rev. J. R. Carruth.

Lucama, Lucama; Rev. J. G. Johnson, Rev. R. W. Council.

Bethel, Bethel; Rev. J. R. Edwards, Miss Georgia Keene, Rev. S. W. Funk.

Vanceboro, Epworth; Rev. W. N. Vaughan, Rev. Roy A. Grisham.

Leasburg, Leasburg; Rev. W. C. Jones, Mr. E. M. Sharp.

Fremont, Fremont; Rev. K. F. Duval, Rev. W. F. Shell.

Mattamuskeet, Watson's Chapel; Rev. F. B. Brandenburg, Rev. R. E. Wilson.

GOOD RESULTS

Council gives a good report of the school at Bethlehem church on the Warren circuit, saying:

"As a result of the school the people have decided to reorganize the Sunday school and are preparing to order the literature. Committees have been appointed to care for the worship through November. They intend to get a new record system. They want this in order to have class records for all the classes. They intend to set a definite date for the workers' council as soon as they can confer with the pastor."

SHARP AT SWANSBORO

Rev. T. B. Hough has the following to say about the school held on his charge:

"Mr. E. M. Sharp conducted a very successful Cokesbury school at Queen's Creek last week. Mr. Sharp opened his class on Sunday night, the 6th of July, with about 45 present. He put himself into the work from the beginning and showed himself 'a workman that needeth not to be ashamed.' He surely showed us ways to build up our Sunday schools. His teaching did not stop with the lectures each evening:, but he was continually answering questions and showing us better methods of conducting a church school. All who attended the class were highly impressed with Mr. Sharp and his splendid manner of teaching."

WHOLE COMMUNITY HELPED

"Just a few words to let you know how much we appreciated having Brother Roy Grisham with us last week.

"I believe the whole community has been helped, as well as the ones he so ably taught in our Cokesbury training school.

"He is a fine young man, and his work as teacher and Christian will inspire us to greater things."

The foregoing from Rev. W. J. DuBois, pastor, Shallotte circuit, speaks for itself. Such reports are not infrequent but are nevertheless gratefully received and acknowledged.

SERVICES OF HIGH ORDER

Rev. C. D. Barclift, Jr., of Jalong, writes as follows concerning the Cokesbury training school conducted in Longhurst school recently:

"We wish to thank you for the Cokesbury school recently held at Longhurst. That it was very much worth while is not doubted by any one who attended. The services of Mr. Raymond Wilson were of high order."

FINE SERVICE RENDERED

Rev. C. A. Hillman of the Lillington circuit is very much pleased with the way his Cokesbury training school was conducted; he says as much in the following words:

"Mr. F. B. Peele has said it. I want to check and double check. This I do with the greatest of pleasure. We had an A No. 1 school and to Mr. Funk goes the credit.

"I wish to thank you and the Sunday school board for this very fine service rendered the Lillington charge."

SELMA AND CLAYTON ACTIVE

Selma and Clayton churches, with Rev. D. M. Sharp and Rev. E. D. Dodd as pastors and Rev. Moody Smith as special worker for the summer, are not slowing up on account of hot weather. In fact, their summer programs are full.

At Selma has just closed a vacation Bible school which had an average attendance of about 60 people. Clayton is now beginning a similar school, with Mr. Smith, who assisted in the Selma school, assisting also in this.

The training of teachers is also receiving attention. Mr. Smith plans to conduct a local training class at Clayton, using perhaps Chappell's "Evangelism in the Sunday School" as the textbook. Later Mr. Smith may assist Mr. Sharpe in a Cokesbury class at Selma Mill.

IN SPITE OF HOT WEATHER

Rev. Leon M. Hall of Roanoke Rapids favors us with the following concise account of some fine work at Roanoke Rapids:

"Our daily vacation Bible school and teacher training school came to a close last Friday night. I think it was a success in spite of the hot weather. The enrollment for the Bible school was 260 with an average attendance of 196. The training school issued 12 certificates, nine of them, I think, from my church and Brother Thrift's. The other denominations did not rally to this feature as much as I had hoped they would. I feel that we made some real progress, and that we laid a good foundation for community Bible schools for years to come. Miss Keene and Mr. Shell did most excellent work, and I personally wish to thank you and the board for their services."

LOCAL TRAINING CLASSES

Rev. Harvey Hardin, assisting pastors of the Roper and Columbia circuits, reports good results from local training classes conducted this summer. He reports briefly:

"This short note is to let you know about the three Cokesbury schools I have held. At the Mackeys church on the Roper circuit I taught "Worship in the Sunday School" and 14 people finished the work for credit. At Gum Neck four people finished the work for credit, and the same number finished the work for credit at Fort Landing, known as Alligator. The people at Gum Neck are taking individual credit now.. I taught "The Small Sunday School" at the last two places; both are on the Columbia circuit. This was the first school either of these churches had ever held."

REV. W. F. ELLIOTT BLUE SEAL

To Rev. W. F. Elliott, Millbrook, was awarded in May a blue seal diploma covering eight general units of credit in the standard training course. Mr. Elliott lacks only one specialization having his gold seal. In fact, he has four specialization units in administration already, but one of them happens not to be one of the required units.

FIRST DIPLOMA IN BIBLE

To Miss Patsy McKay of Durham goes the honor of earning the first diploma in the standard course in Bible study. This covers twelve units of Bible study. Miss McKay is the daughter of Professor and Mrs. McKay. Professor McKay is superintendent of Mt. Sylvan Sunday school, Bahama circuit, and for a number of years taught in some of our standard training schools.

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

A GREAT LEADER

Rev. Walter J. Miller, pastor of the South Fork circuit for the past four years, has done a most remarkable work in leading his people. I do not know of any circuit in our conference that has made more rapid gains in all lines of church work in four years than the old South Fork circuit under the leadership of this fine and noble young minister. He has given himself unreservedly to ministering to his people and his untiring efforts have brought about splendid results in a number of ways. In his four years' stay with these people he has driven thousands of miles to see sick people; he has had wonderful results in bringing people into the kingdom of God through his revival meetings; he has led all Southern Methodism in getting his people interested in Cokesbury training work, during his four years' work more than 1,000 credits having been issued to the workers on his circuit. He works consistently at every phase of the church work and in so doing has magnified the work of his Master on this good charge. In fact, he is a great shepherd.

Mrs. Miller, his partner in business, comes in for a share of praise in this great work. She has stood by him like a true matron of the parsonage, and has proven a great help to him in his ministry.

SOUTH FORK SCHOOL

Sunday afternoon, July 20, at three o'clock I was privileged to open the fourth Cokesbury training school on the South Fork circuit. It would be a pleasure to anyone to open a school like this with over 200 people who are striving to know the best possible way of carrying on their work. We had 215 people to officially enroll in this school and 204 of these did all the required work necessary to earn certificates of credit. There were 12 Sunday schools represented in the list of credits as follows: Wesley Chapel 36, Palm Tree 33, Plateau 33, Zion 27, Ebenezer 22, Mt. Vernon 17, Russell's Chapel 11, Bethel 10, Trinity 8, Sardis 3, Beulah 2, Macedonia 2.

The good people on this circuit had some mighty fine things to say about the values coming from Cokesbury training schools, some of which will probably be quoted at a later date. They say that they are not going to be satisfied until the school reaches the point where 250 credits can be issued each year. The remarkable way in which they have supported these Cokesbury schools has placed this circuit before all Methodism as a leader. They have agreed that if anyone ever breaks their record it will have to be they themselves.

Another added feature to this school is the royal way that Miller and his good wife take care of the instructors. Each year they take the instructors into their home and make real home folks out of them. We thoroughly enjoyed our stay with them.

LOWESVILLE SCHOOL

Under the leadership of Rev. J. O. Cox, one of our great circuit riders, the Lowesville circuit has stepped out into the lead. It is a great pleasure to work with Brother Cox because of his fine spirit of co-operation. Some time before the opening date of his school I wrote him that we were pretty hard pressed for finances and that if he did not mind I would just send one teacher to his place instead of two. I had a reply by return mail in which he stated that it would be perfectly all right to send just one teacher. In the place of letting up because he was having only one teacher, he stepped on the gas a little harder and as a result of his good work Brother Charles P. Bowles conducted one of the largest one-teacher Cokesbury schools ever conducted in our conference. In this school 72 people did all the required work and earned certificates of credit. Our hats off to Brother Cox and his co-workers!

The following is a quotation from Brother Bowles' letter relative to the Lowesville school: "We believe that we have broken a record on the Lowesville charge for a one-teacher Cokesbury school. There were 72 credits issued to members of four Sunday schools on the charge, and several to members of other Sunday schools. The people seemed intensely interested in the work and as one fellow put it, 'It looked more like a revival meeting than a Cokesbury school.' Our attendance ran as high as 145 some nights.

We had another feature in our school that I believe is unique for Cokesbury training work. The superintendent of Rock Hill colored Methodist Sunday school attended the school and received credit. The name of the superintendent is Alf Morrison, and he is a wide-awake church worker who is not only respected for his fine Christian character by the members of his own race, but by the whites as well. We were glad to welcome him to our school and feel sure he is going to put into practice the things he has learned. I think the people of the Lowesville charge and their splendid pastor, Rev. J. O. Cox, should be congratulated for the fine showing they have made. May the good work continue."

PEACHLAND

Rev. P. H. Brittain led 32 of his Sunday school workers in a Cokesbury training school the week of July 20-25, and 19 of this number earned certificates of credit. Brother Brittain is one of our great supporters in this work and we extend to him and his workers our hearty congratulations. Some good things were said in our last week's notes about this school. Rev. E. R. Shuller was the instructor, and he spoke in high terms of the future prospects at Peachland.

PINE GROVE

Rev. G. R. Stafford taught "The Small Sunday School, Its Plans and Work," to the Sunday school workers of Pine Grove church, on the Avery circuit, the week of July 20-25. In this school 18 were enrolled, 14 earning certificates of credit. Brother E. E. Yates, in this school, gave us our first look-in on the Avery circuit with a Cokesbury school. We are looking forward to a school with him next year.

SOUTH LENOIR

On Sunday, July 20, Rev. L. H. Greenwood began a Cokesbury training school at South Lenoir, using as his text, "The Small Sunday School, Its Plans and Work." In this school he had 27 to enroll and 19 of this number earned certificates of credit. Brother Greenwood thinks a great deal of good was accomplished in this school and he gives credit for the large number of people taking part in the school to Rev. Roy Houts, pastor of the charge, and his helper, Rev. Mr. Highfill. According to Brother Greenwood's letter, great things are being done on the Lenoir circuit this year.

THE SCORE BOARD

..I am giving below the work done by the boys during the weeks of July 20-25, and July 27-August 1. These two weeks have been very fruitful.

July 20-25

School-Instructor	Enrl'd	Cdts.	S.S.
South Fork: Holt	84	76	12
McFarland	58	56	
Hoyle	45	45	
Stough	28	27	
Lowesville: Bowles	73	72	7
S. Lenoir: Greenwood	27	19	1
Peachland: Schuller	32	19	2
Pine Grove: Stafford	18	14	4
Totals	365	328	26

July 27-August 1

Weddington: Shuller	72	64	6
Stough	13	13	
Littlejohn: Greenwood	27	26	2
Crabtree: Holt	18	15	2
Jonas Ridge: Stafford	18	9	2
New Hope: Bowles	10	8	3
Totals	158	135	15

During the first six weeks of our ten weeks' schedule of Cokesbury training schools, 1025 people have enrolled in the schools and of this number 864 have done all the required work and have earned certificates of credit.

Mrs. Newlywed: "I'm going out to buy a book." Her Friend: "A book!" Mrs. Newlywed: "Yes, my husband bought me the most adorable reading lamp yesterday."—Porkshire News.

WHAT IS THE MATTER WITH THE CHURCH?

Will Rogers: "Then people ask what's the matter with this country. Nothing, only there is millions got a 'putter' in their hands when they ought to have a shovel."

My own reflections: "What is the matter with the church? Nothing, only there are preachers with golf clubs and fishing poles in their hands and they ought to have Bibles."

"What is the matter with the church? Nothing, only there are preachers planning vacations when they ought to be planning for revival meetings."

"What is the matter with the church? Nothing, only there are preachers in their automobiles and before their radios when they ought to be in their studies."

"What is the matter with the church? Nothing, only there are preachers who lecture on science, philosophy, sociology, and morality when they ought to be preaching Jesus Christ."

"What is the matter with the church? Nothing, only there are preachers who ignore sin when they ought to be renouncing the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same and the carnal desires of the flesh."

"What is the matter with the church? Nothing, only the laymen have their eyes on the stock markets and business when they ought to be looking at the moral and spiritual conditions of America."

"What is the matter with the church? Nothing, only the women are more interested in cosmetics, dresses, parties, etc., than they are in the salvation of the world."

"What is the matter with the church? Nothing, only mothers and fathers are more interested in educating their children than in their having Christian characters."

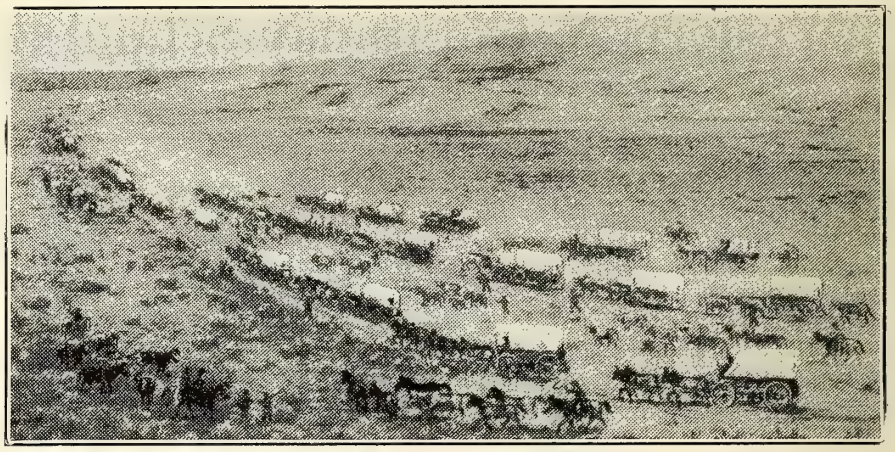
"What is the matter with the United States? Nothing, only we are following the devil rather than God and his Son Jesus Christ." L. A. Watts.

CONFERENCE REPORT BLANKS

At the last General Conference legislation was passed calling for pastors' reports by churches instead of by charges, so that each church could have its work recorded. Upon inquiry the manager of the department of books and supplies at Nashville, Tenn., advises me that the new report blanks will not be ready for use this autumn. Hence the N. C. conferences will have to use the circuit blanks one more time. The two conference secretaries will distribute the blanks as usual, and it is hoped the presiding elder may insist upon a complete record and every pastor of a circuit with two or more appointments will fill out and turn in with other reports these important blanks.

Last year's report was not complete. Some pastors failed to get their blanks in and hence the history of their churches is not recorded for that year. It is hoped that there will be no omission this fall.

J. M. Ormond.



THE OREGON TRAIL

Two hundred wagons, rolling out to Oregon
Breaking through the gopher holes, lurching wide and free,
Crawling up the mountain pass, jolting, grumbling, rumbling on,
Two hundred wagons rolling to the sea.

From east and south and north they flock, to muster, row on row
A fleet of ten-score prairie ships beside Missouri's flow.
The bull-whips crack, the oxen strain, the canvas-hooded files
Are off upon the long, long trail of 1600 miles.
The women hold the guiding-lines; beside the rocking steers
With goad and ready rifle walk the bearded pioneers
Through clouds of dust beneath the sun, through floods of sweeping rain
Across the Kansas prairie land, across Nebraska's plain.
Two hundred wagons, rolling out to Oregon
Curved around the campfire flame at halt when day is done,
Rest awhile beneath the stars, yoke again and lumber on,
Two hundred wagons, rolling with the sun.

Between the barren buttes they wind beneath the jealous view
Of Blackfoot, Pawnee, Omaha, Arapahoe, and Sioux.
No savage threat may check their course, no river deep and wide;
They swim the Platte, they ford the Snake, they cross the Great Divide.

They march as once from India's vales through Asia's mountain door
With spear and shield on Europe's plain their fathers marched before.
They march where leap the antelope and storm the buffalo
Still westward as their fathers marched ten thousand years ago.

Two hundred wagons, rolling out to Oregon
Creeping down the dark defile below the mountain crest,
Surging through the brawling stream, lunging, plunging, forging on
Two hundred wagons, rolling toward the west.
Now toils the dusty caravan with swinging wagon-poles
Where Walla Walla pours along, where broad Columbia rolls.
The long-haired trapper's face grows dark and scowls the painted brave;
Where now the beaver builds his dam the wheat and rye shall wave.

The British trader shakes his head and weighs his nation's loss,
For where those hardy settlers come the Stars and Stripes will toss.
Then block the wheels, unyoke the steers; the prize is his who dares;
The cabins rise, the fields are sown, and Oregon is theirs!

They will take, they will hold,
By the spade in the mold,
By the seed in the soil,
By the sweat and the toil,
By the plow and the loam,
By the school, and the home!
Two hundred wagons, rolling out to Oregon,
Two hundred wagons, ranging free and far,
Two hundred wagons, rumbling, grumbling, rolling on,
Two hundred wagons, following a star!

[Taken by permission from Guiterman: I Sing the Pioneer, published and copyrighted by E. P. Dutton & Co., Inc., N. Y.]

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

Enthusiasm is running high in league work now. We thought hard times had come—that the few who would be able to attend the Louisburg conference would tell us of more hard struggles. We thought mission pledges would be lowered, and the leaguers would forget some of their high idealism. But not so! Christian youth never fails. We had a record crowd of 350. More people were interested in the Epworth League than ever before. We are growing, expanding and reaching out our hands to clasp those of our fellow leaguers while silently our hearts say "All for Christ."

Those of you who were there remember the many familiar faces without which our conference is not complete. Mr. Grant, the gracious president, helped us to smile at all times and especially when the assigned work of the faculty became difficult. Mr. Larkin, our vice president, was ever ready to help the leaguers find their way to classes whereby they could secure league education. And there was Mr. Hillman, our dean, upon whom we rely for inspiration and ambition. Our secretary, Miss Blanche Barringer, and our treasurer, Mr. Gehrmann Cobb, whose work was so invaluable to the league conference. And there were other friends, many of them, and our faculty whose untiring efforts made this year's conference the best ever. Next year, leaguers, more of you must come to the League Assembly and get to know these great friends of league work.

Our league conference was very much aided also by some of our friends from different Southern States. You all know Mr. E. O. Harbin from the Central Office. His name is synonymous with "phunology." He just taught us how to play the "stock market" over in the old gym. It was fun, too. Only one person wins. You see it isn't a mixed up affair as Wall Street, and there isn't half the worry. But that wasn't all. You leaguers who couldn't get to Louisburg this year must come next, and we'll tell you some more about Mr. Harbin's songs and games.

Dr. Gilbert T. Rowe was there, too. You know him, the gentleman with the broad smile. He gave us a picture of life we'll never forget. We shall ever be seeking to guide our conduct by faith. There were whole sermons in many of his sentences.

Mr. Glenn Barden was also present to tell us thrilling stories of African missionaries. Our hearts will long feel the need of those folk, and our hands will desire to help them because of Mr. Barden's messages.

Mr. R. G. L. Edwards led most impressive vespers out in the quiet of each evening in front of the inspiring columns of Louisburg College. Mr. Nat. G. long of the Central Office brought us valuable thoughts on the greatness of life.

Leaguers, we must all meet at Louisburg next year and band ourselves together in a stronger union to realize the christianization of youth.

DART BASEBALL THE MOST POPULAR CONFERENCE GAME

A board fifty-two inches square made of soft wood with a few markings as first, second, third, fourth bases, etc. (all the regular baseball plays in fact), set beside a tree caused much interest and excitement at the conference. Darts made of a steel point and carrying turkey feathers in their tails were hurled swiftly through the air. The lucky player made a home run. Leaguers, you'll like this game. Any number can play. It is cheaper to have the boards made by a local carpenter. The darts may be secured from The Apex Manufacturing Co., Norristown, Pa., for $1 per dozen. For more exact information concerning the board write to J. G. Phillips, Recreational Director, Pikeville, N. C.

WASHINGTON DISTRICT WINS THE STUNT

If suddenly you should see great tall sunflowers growing out of the ground in North Carolina, and there should grow on those plants brilliant yellow flowers whose centers were likened to "pickaninnies" in the "ole plantation days," then you would recognize the Washington stunt. Songs of mellow strain came from the familiar black faces and small feet danced to the soft music. That pleased us all, even the judges, and Washington won the stunt.

Please pardon the late report of the conference. Ye editor left for a vacation, as editors sometimes do, to visit the middle west immediately after the conference. It is good to get back to North Carolina, where grasses are green and the corn blows gently at the sigh of the breeze. The middle west is just as dry as Hoover says it is.

Western North Carolina Conference

W. N. C. CONFERENCE EPWORTH LEAGUE POLICY

1. Each district shall hold at least one efficiency institute during the year, and whenever possible each county union shall hold an efficiency institute.

(a) Isolated local churches, the handbook course.

(b) One -day rally institutes in sections not now touched by union work.

2. A pledge from every chapter for conference expense fund; and, due to special emphasis on missions this year, the number and amount of pledges should be increased.

3. Special emphasis shall be laid on the observance of Epworth Era Day on the second Sunday in January; and Anniversary Day the second Sunday after Easter.

4. While striving for highest efficiency in league work, let a devotional and evangelical spirit be kept prominent in observance of the 1900 anniversary of Pentecost.

5. We recommend the continuance of fresh air camps wherever feasible by unions.

6. We recommend that all recreational leaders correspond with the conference director for helpful suggestions.

7. Our conference officers will continue to direct and further promote Hi-League work, as well as sponsor the camp or assembly.

8. We commit ourselves to the "Program of Work" for the Epworth League for 1930-31, and urge each chapter to follow the outline by Central Office for each month of the year.

Submitted by the Conference Cabinet, July 4, 1930.

Each item discussed and the policy adopted by the (business meeting) assembly.

HIGH POINT UNION MEETING

One of the largest crowds ever to attend a meeting of the High Point Epworth League Union was present at the regular monthly business session held at Archdale M. E. church. Main Street chapter won the attendance banner. The total number present was 150.

The devotionals were conducted by Rev. E. L. Kirk, pastor of Calvary church. He made a very interesting talk, using as his main thought, "The Voice of God Talking to Young People."

After the devotionals the meeting was turned into a business session. The new president, Robert Byrum, presided over the meeting. The minutes of the last meeting were read and approved and the roll called. All chapters were well represented. The following report of the union for last year was read:

Average attendance at each monthly meeting 102.

Total visitors for the year 40.

Average attendance for Archdale chapter 20½.

Average attendance for Calvary chapter 16¾.

Average attendance for Main Street chapter 20½.

Average attendance for Trinity chapter 17.

Average attendance for Wesley Memorial chapter 2½.

Average attendance for Ward Street chapter 20.

A policy for the union, which was drawn up by the cabinet members, was read, discussed and adopted as submitted with the exception of item nine which was changed from "Strive to have an average attendance of one hundred at each meeting" to "Strive to have as near

(Continued on page 27)

Children's Storyland



RABBIT ROUND

"It has been a long time," said Mother Rabbit, "since I have seen a Fairy." The little Rabbits, Bun, Son, Fun, Hon, Run, and Little One, all wiggled long, soft ears, hoping to hear more.

"They will never come unless there is a Fairy Ring," said Mother Rabbit.

Not a little Rabbit had ever heard before of a Fairy Ring, but all sat up straight and still.

"Rabbits are the only creatures in the world that can make a Fairy Ring," announced Mother Rabbit.

The ears of all the little Rabbits flopped down, for not one knew how to make a Fairy Ring; so how could a Fairy Ring be made?

"If Dad Rabbit will help us, we shall make a Fairy Ring tonight," asserted Mother Rabbit.

Every little Rabbit's ears went right up; for whatever Mother Rabbit promised was done, and surely Dad Rabbit would help!

When the moon rose—a small and curved new moon—Dad Rabbit came home with a hop.

"Yes, indeed," said Dad Rabbit when Mother Rabbit asked him if he would lead that night in making a Fairy Ring. Did not the Rabbit Family know how to make Fairy Rings? Were not the Fairy Rings made by the particular Rabbit Family of which he came the best and roundest of Fairy Rings? Was this not just the time to make magic circles when spring was here with breeze, sunshine, and new life?

Hours passed, and though every little Rabbit tried not to nod, everyone had fallen fast asleep and had had a good nap when Mother Rabbit went the rounds of her little family and touched everyone with a soft, furry paw. By nature and training every little Rabbit knew how to wake at less than a word and how to be alert on the instant; so up at a touch they were.

Wide-awake all, away they started, Dad Rabbit in the lead. He called each little Rabbit by name in the order he wanted them to follow him: "Bun, Son, Fun, Hon, Run, and Little One." Mother Rabbit brought up the rear. With a hop, skip, and jump the procession went toward the deep woods. They went further and further, till Dad Rabbit brought them to a place in the forest where the trees left a spot bare and sunny enough for grass to creep in and grow. There Dad Rabbit stopped short in his tracks. Mother Rabbit stopped short in her tracks.

"Here," said Dad Rabbit, "we shall make the Fairy Ring."

"You could not have chosen a better place," approved Mother Rabbit.

Every little Rabbit wondered how they were to make a Fairy Ring, but Rabbits are no great talkers; so as Dad Rabbit and Mother Rabbit had sat down on their haunches to rest, every little Rabbit did the same. They sat as still, only now and then wagging a long, soft ear. They sat quite still until every little Rabbit's four legs, the short forelegs and the long hind legs, felt rested and ready to run.

Then suddenly Dad Rabbit jumped to the midst of the open space in the forest, where grass might creep and grow, and called: "Follow me!"

Around he ran, making in the middle of the open space a perfect circle. He called his children by name in the order in which he wished them to follow him: "Bun, Son, Fun, Hon, Run, and Little One!"

Every little Rabbit jumped to his place as called, all following right in the tracks of Dad Rabbit. Swiftly, swiftly they sped, as swiftly as the wheels of cotton gins fly in ginning season.

"Dame Dew, gentle one, help us!" breathed Dad Rabbit as he sped.

Every little Rabbit and Mother Rabbit breathed the same words. Round and round they sped. No bird could fly faster than these Rabbits ran.

"Rider Wind, help us!" whispered Dad Rabbit. Every little Rabbit whispered the same request to the strong one.

"Drummer Rain, help us!" murmured Dad Rabbit. Every little Rabbit echoed the murmur to the noisy one.

"Last Autumn Grass, busy one, help us!" pleaded Dad Rabbit. Every little Rabbit repeated that plea.

"Sister Sunshine, merry one, help us!" conjured Dad Rabbit. Every little Rabbit made the same entreaty. None



ANN WAGSTAFF LARKIN

Daughter of Reverend and Mrs. L. C. Larkin, unanimously adopted as the North Carolina Conference Epworth League baby.

paused a moment or made a misstep as they spun round the circle. Not till Rabbit paws and claws had made the ground of that Ring so loose and as carefully prepared as if hoe and spade had prepared the soil for sowing of seed therein did Dad Rabbit stop. He stopped as suddenly as he had started. Out of the circle edge he leaped. Out of that Ring every little Rabbit and Mother Rabbit leaped, just as Dad Rabbit had done. With a hop, skip, and jump all came in a bunch together under a spreading Live Oak tree, and there they sat to rest after the running till going-home time.

Dame Dew did help to make the Fairy Ring, for she sent up drops clear as crystal to dampen the circle edge that Rabbit claws and Rabbit paws had made. Last Autumn Grass helped, for it loosened the seed it had made in summer and had held all winter. Rider Wind helped—he came rushing along and seized the seeds Autumn Grass now so lightly held and scattered them in the pulverized Ring of earth. Drummer Rain helped—he came tumbling from the sky and beat the scattered seed firmly into the circle of soil made soft. Sister Sunshine did her part—she warmed the seed and the earth where Rain had beaten them.

Later, there in the open space in the forest where grass could creep and grow, there was to be seen by any and all who passed that way a circle of green, green grass; greener, oh, much greener, than any other grass in the whole world! Any and all who passed and saw that circle cried: "A Fairy Ring!"

Did the Fairies come to dance therein? Did the Rabbits see the Fairies dancing there? Ah, who can tell? But anyone can tell that after the Rabbit Round grows green, there is no more snow that year.—Martha Young, in The Congregationalist.

"I DUNNO"

I sometimes think I'd rather crow
And be a rooster than to roost
And be a crow. But I dunno.

A rooster he can roost also,
Which don't seem fair when crows can't crow.
Which may help some. Still I dunno.

Crows should be glad of one thing, though;
Nobody thinks of eating crow,
While roosters they are good enough
For anyone unless they're tough.

There are lots of tough old roosters, though
And anyway a crow can't crow,
So mebby roosters stand more show.
It looks that way. But I dunno.

—The Globe Review.

English Prof: "Correct this sentence: 'Before any damage could be done, the fire was put out by the volunteer fire department.'" Anyone: "The fire was put out before any damage could be done by the volunteer fire department."—Malteaser.



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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from Găl'i-lee to Jôr'dăn unto John, to be baptized of him.
14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer *it to be so* now: for thus

A. D. 26.

CHAP. 3.
e ch. 2. 22.
f Dan. 9. 24.
g Mark 1. 10.

13 And leaving Năz'a-rĕth, he came and dwelt in Ca-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lim:
14 That it might be fulfilled which was spoken by Ē-şā'jas the prophet, saying,
15 The h land of Zăb'u-lon, and the

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Mrs. S. H. Scott, New Bern, has the conference minutes of 1930. If you have not received a copy and want instruction concerning the conference work send for a copy. It is well worth your perusal.

The minutes are dedicated to Mrs. Harvey Boney, who was conference corresponding secretary for 15 years. Mrs. Boney is talented and well trained and the conference greatly appreciates the services she so gladly gave. Her photograph appears as a frontispiece.

The minutes also contain a pleasing likeness of our conference historian and superintendent of mission study, Mrs. L. LeGrand Everett, who is always anxious to assist anyone in building up a department of mission study in the auxiliaries. If there is some one who doesn't know all about the study work, Mrs. Everett does and she is always ready to help.

Mrs. Graham Sawyer of South Camden writes: "Our August meeting was held at the parsonage at Old Trap, Mrs. E. C. Pugh presiding. She had prepared an interesting program on 'Our Work in China.' The report of the reading circle showed that every member had read one or more books during the past month. Many of the books read are those borrowed from Mrs. J. C. Wooten's library. It was decided to purchase a Friendship treasure chest for the children to fill and send to the Philippine Islands. Plans were made to begin a Bible study class, using 'Great Souls of Prayer.'"

Congo Belge, Africa, May 18, 1930.

Dear Mrs. Faison:

Just a note to tell you how grateful we are in Africa for the money you have sent for our starving little orphans. I wish you could see one I have here by my side now—he is four weeks old. His mother died when he was born, but his people did not bring him to us until he was three weeks old. He has had nothing but sugarcane juice, so of course he is nothing but skin and bones. Your milk shall help save his life. Poor little fellow!

I am coming to America in six months, and I hate to leave the little babies more than anything; they are so sweet.

Thanking you many times for the money, Sincerely yours,

Helen M. Lanier.

N. B.—The above letter tells something of what Faison auxiliary has been doing.

The North Carolina conference is indeed glad to have within her borders two of her own missionaries—Mrs. Elizabeth Davis Borches of Brazil and Miss Blanche O'Briant of Sanatorio Palmore, Chihuahua, Mexico. We extend a warm welcome to these two who are laboring so valiantly to bring Latin America under Christian influence.

A MOVING PICTURE FILM FOR OUR FALL STUDY CLASS

In this week's Christian Advocate I read a letter from the governor of Porto Rico, Theodore Roosevelt. He says:

"Porto Rico is a very important part of the United States, but curiously enough there is an extraordinary lack of information concerning it in this country. Letters come to me addressed in the most extraordinary fashion: Porto Rico, Cuba; Porto Rico, Central America, etc. Just yesterday an intelligent and quite prominent individual asked me when I would be going back to the Philippine Islands.

"Porto Rico is an island community with a population of a million and a half who are American citizens. At the present moment we, in the island, are passing through a phase of adjustment which to me seems one of the most interesting there is in the world at present. We are suffering from all kinds of drawbacks coincident to disease and poverty; but our people are intelligent, adaptable, industrious. Though we are confronted by many problems our future is bright. We have a university which, I believe, will in time expand into Pan-American significance, for it embodies the Spanish culture and the northern culture. Aside from all this, Porto Rico has a charm of its own: great natural beauty and romantic history, and has some of the finest historical monuments of the hemisphere.

"With the idea of acquainting our people of the United States with Porto Rico and what it means, we undertook the production of a two-reel picture called 'Porto Rico.' It is now complete. I believe that as nearly as twenty minutes of time devoted to the subject can give a perspective on the island's future, past, and the problems it must confront, this picture does it.

"We have arranged with the Motion Picture Bureau of the Y. M. C. A., offices at 120 West 41st Street, New York City, and 111 Center Street, Chicago, Ill., to distribute the picture. It may be had without other cost than that of express charges."

The future of this picture is to increase the spirit of frendliness between the United States and Porto Rico through more intimate acquaintance. And that is an objective in the study we have before us this fall.

I have had a talk with the manager of the moving picture theatre here, and he seemed quite pleased to show this picture for us on a date agreed upon without charge to us. It occurred to me that your movie manager would do the same thing for you, so I am encroaching upon this page again to tell you about it. If you will try to secure it you would better make your arrangements at once. I am writing today to make my "booking" for the week of the class in my auxiliary, hoping it will add much interest to the class.

With every good wish for you in all your work, I am,

Mrs. J. LeGrand Everett,
Conf. Supt. Study.

HOW MANY SUBSCRIBERS TO MISSIONARY VOICE?

The beginning of missionary study should be the reading of the Missionary Voice and the Woman's Page in the North Carolina Christian Advocate.

The Missionary Voice gives an acquaintance with missionary news in many lands. It keeps us in sympathetic touch with our missionary workers in every place and informs us as to the living conditions of our neighbors, both near at hand and abroad. A careful reading of the Voice means the spiritual cultivation of the reader.

Then it is necessary to read the Woman's Page to know our conference program of work; to get instructions from conference officers; to know the status of our conference society; to ascertain whether our conference is measuring up to its full responsibility in meeting our obligations in the service of humanity.

A careful reading of these two periodicals gives a broader intelligence in missionary work and a finer appreciation of the mission and Bible study courses because it brings about a perfect harmonious effort. The work of the Woman's Missionary Society has many ramifications, yet every branch is inter-related so that a perfect understanding of the whole is essential to the development of any department.

What percentage of subscribers has your auxiliary? This is the responsibility of the publicity superintendent. We want the conference to know how the auxiliaries and districts stand; so we shall try to keep this information on our Woman's Page.

Let all auxilary superintendents send to your editor the number of members and the number of subscribers to Advocate and the Missionary Voice. These will be published in our columns.

E. S. P.

One of the most successful mission study classes ever held by the woman's auxiliary of Steele Street Methodist church of Sanford was held during the month of June in the ladies' parlor. Fourteen were enrolled and an attendance of more than 75 per cent each day. Mrs. M. D. Foister is superintendent of mission study and conducted the devotional exercises. Mrs. C. M. Reeves taught the class in an exceptionally able manner and the discussions were unusually interesting. "Studies in Prophecy" was the book studied for three afternoons and on the last "It's Modern Application" was considered.

Mrs. C. H. Campbell, Secretary.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MISS CALLAHAN AT HOME ON VISIT

Friends in the conference of Miss Ola Callahan, missionary to Mexico, will be interested to know that she is spending a few weeks' vacation at her home city, Greensboro, where she arrived on Friday, August 1, from Durango. During her stay she has been the recipient of many social courtesies extended her by numerous friends, and on Monday afternoon of the past week, she was one of the special guests of the Margaret Foster Missionary Society of West Market Street church, sharing this honor with Miss Graham Rowland, another Greensboro girl who is doing educational work among the Indians of Arizona.

Both of these visitors made splendid talks which were of great interest to their hearers. Miss Callahan, appearing in an attractive ensemble of red, white and green, the type of costume worn by the Mexicans on national holidays, reviewed the customs of the Mexicans, referring to a number of pleasant courtesies which had been extended to her by the natives. She also told of the eagerness of the people to acquire greater knowledge and of the high degree of intelligence found among Mexican students.

Miss Rowland, who is a daughter of Rev. C. H. Rowland, pastor of First Christian church of Greensboro, recounted a number of interesting experiences which had come to her through her work in Arizona.

The devotional program of this interesting meeting was in charge of Mrs. Richard T. Wills, and the meeting was presided over by Mrs. Marvin M. Boyles. A vocal solo by Miss Nell Clapp was a delightful feature of the afternoon.

FARMINGTON MISSIONARY SOCIETY

Through Mrs. A. R. Bell, superintendent of publicity, we are glad to have good news from the Woman's Missionary Society of Farmington, on the Winston-Salem district. "The July meeting," Mrs. Bell tells us, "was held at the home of Mrs. West, one of the enthusiastic and loyal members of the society. The chief feature of the program was the 'Echoes of Annual Meeting' in High Point, presented by Mrs. T. C. Redmon in a most original and unique manner. Each member represented one of the conference officers and brought out the things of vital importanec and interest in the reports of these officers."

This society is composed of a "fine lot" of women and under the efficient leadership of Mrs. Frank Bahnson are doing a good work. At the close of the afternoon delicious refreshments were served by the hostess.

The chairman of the committee on young people's work of the Farmington society and of the social service department, had charge of a recent daily vacation Bible school, which closed with an enjoyable picnic on the church lawn, and which was attended by a larger number of children. "The Jewels the Giant Dropped" was most interestingly presented by Mrs. Redmon, after which games were played and refreshments enjoyed.

The following splendid paper which came to us several weeks ago and which we have been compelled to "lay over" for want of space, was read at the third zone meeting of the Greensboro district early in July at St. Paul's church in Randleman where, in spite of the intense heat, 46 were present from the seven churches of the zone. Other features of the program was a round table discussion led by Miss Lake Brown, and a talk by the district secretary, Mrs. A. L. Thompson.

Mission Study an Inspiration to Greater Work

By Mrs. J. Ed Albright.

The development of the literature of Christian missions is an indication of a deepening interest in the greatest work in which men and women can engage. And this literature is one of the important factors in promoting the missionary enterprise. The best missionary book in all the world is the Bible. It reveals God in Jesus Christ. It tells of his transcendent mission of salvation. It presents God's program for his kingdom and commissions disciples to declare the gospel of salvation to people everywhere.

In full accord with the spirit and teaching of the Book of books many informing, inspiring auxiliary missionary books are being published and widely read and studied. Missionary periodicals, the standard of which appears to be steadily improving, are gaining in circulation and influence.

Is it not essential to a heart-deep interest in missions, to a motive which will move to activity in the midst of difficulties and discouragements, and the allurments of a life of ease and selfish gratification, that much time and attention be given to mission study? Must not the progress, the needs, the opportunities of mission fields at home and abroad be known? Do we not require the incentive of the consecrated, self-sacrificing, heroic lives of the missionaries of the cross?

To the end that we too may be furnished unto this good work, is not a purposeful, systematic study of missions one of the essentials? Is not more needed than a mere casual reading of mission notes or news?

When a local church has a mission committee (and none should be without such a committee) the Woman's Missionary Society and this committee make the best kind of co-operants in carrying on among adults and, even more important, among the children, appropriate and effective courses of instruction in mission work.

A group of open-minded, earnest Christians, with one purpose, with mind and heart intent upon increasing their motive for the best service of life, becomes a genuine radiating center of influence. A mission study class of children, directed by a leader with knowledge and zeal, cannot fail today and tomorrow to count mightily in kingdom work.

Not infrequently, growing out of a study of missions, comes the inauguration of wiser, more systematic methods of giving and working for this cause. The every member canvass, regular monthly giving, co-operation of a wholesome sort with other churches and denominations in Christian endeavor can, I feel sure, be often directly traced to influences which these mission study classes I am here commending have set in motion. I rank them among God's great agencies for extending his kingdom and close this article with the exhortation: Help to promote their organization in your church.

GASTONIA DISTRICT Y. P. MEETING

Among the number of interesting meetings of the young people's societies of the various districts which were held during the last week of July none was more interesting than the joint meeting of the Charlotte and Gastonia districts which were held July 24 at King's Mountain. This meeting was called to order by the district secretary of Gastonia district, Mrs. A. J. Owen, and the devotionals were led by a representatives of the Hawthorne Lane society, after which words of greeting were extended by Rev. J. R. Church, to which Mrs. W. W. Hagood responded.

A helpful talk on "Youth's Part in the Program of World Service" was given by Miss Tyce of Wadesboro, and followed by a vocal solo by King's Mountain representative.

The reports for the year's work were most encouraging and the pledges assumed for this year were most gratifying in that all made an increase in amount pledged last year.

Miss Julia Lake Stevens, Council representative of Y. P. work, gave a very informing and inspirational talk on "The New Program of Work for Our Young People." Mrs. J. Frank Spruill, conference superintendent, in her appeal for a successful ending of the year's work was so enthusiastic that her enthusiasm was contagious and we feel sure that her appeal made all present determine to complete the year's work in every detail.

Mrs. W. N. Jeans gave words of helpful advice and encouragement and a beautiful poem, "Live and Let Live," was read by one of the Belmont young people. About 80 young people were present to enjoy this splendid meeting, which closed with a consecration service led by Mrs. Plato Miller of Lincolnton, and benediction by Rev. J. R. Church. A picnic lunch was served on the church lawn at the noon hour and the social part of our program was a huge success.

Janie C. Tucker, S--

Sunday School Lesson

AUGUST 17

By F. B. Stockdale.

Saul: A Man of Great Possibilities Who Failed

1 Sam. 8.11; 13; 15; 16:4-23; 19:912; 28; 31.

Saul, the first king of Israel, is the most pathetic figure in the Old Testament. Unfortunate in himself, he was also unhappy in his friends. The most friendly relation he held was with one of his father's servants, and that was before he was anointed king. He is a very lonely figure. He could not see eye to eye with his own lovable son Jonathan. When he charged Jonathan with being in league with David, the proud uprightness of the son refused to notice such aspersions; the refusal was not understood by Saul, who took council of his own dark thought and broke with his own son, one of the bravest and lovable of men.

Fine to Look On

If ever a man was built for a soldier that man's name was Saul. Physically he was of giant proportions. Not another man in Israel that was tall enough to do more than reach to the shoulders of Saul. He must have been nearly seven feet in height. He was the kind of a man whose appearance men admire. The old prophet himself was not proof against the ingratiating winsomeness of this towering son of Kish. With Samuel it was love at first sight and the pity of it is that the love did not last. A fine physique is a poor basis for loving friendships. Prophets themselves are not always proof against the appeal of the eye.

This is the place where many of the tragedies of life occur. We act on first impressions and the glory of that impression does not last. Whether the fault is with the object at which we look or in the beholder we are not able always to say. In many cases the first impression was warranted but human nature seems incapable of maintaining its virgin reaction. The most wonderful things of life lose their charm to our eyes when we view them too often. Saul was just as good looking when Samuel had come to despise him as he was when Samuel first laid eyes on him. If we could learn the lesson that the outside of life never makes a lasting basis for the friendship of life we should be saved a great many heartaches. It would be a very wise arrangement to scrutinize first impressions with merciless care and a wiser arrangement would be to see to it that these impressions are kept alive. If we are to form the friendships of life on our first visions let us see to it that our looking never grows stale. Most of the losses in this realm come from a waning appreciation of that which rightly impressed us when first it dawned upon our vision.

Saul was never capable of sharing praise. He not only wanted the first place in the procession, but he must have the loudest applause as he went by. Success was a thing he could not share. He was as capable of reading treason into the actions of such a life as that of his son Jonathan. He embittered his own life by crediting to his friends the dark forebodings of his own mind. Most of his foes were spectres of his own mentality. He could never comprehend that fidelity was possible outside of himself. It was impossible for men to serve him and retain his friendship because place had first position in his mind. His first concern was to keep the throne of his family. He never rose to the dignity of disinterestedly serving Israel. When a man gives himself to maintaining his position he has a moral malady that shows in mental attitude. Jonathan he never understood, and David he never came to know. He had no eyes for men because position loomed so large in his thinking. He knew so much that he was incapable of knowing better when it waited at his feet.

This is not only a dangerous but a very common malady. One of the easiest things is to imagine that we embrace all that is possible to life; that those who differ from us must be wrong. Saul could not comprehend disinterested service because he was not himself disinterested. To him David's music was not intended to charm but to rob. To the near-sighted eye of this man's mind no one sought to help him in his task because maintaining himself on the throne was before that for which the throne had been created. One of the most dangerous things to the mind is to be swallowed up with the idea that you must maintain your position. The fact is that you must do your work and leave your position to take care of itself. Defending his place is too small a task for the man who might be building a state. Defending oneself in any place is too small a business for a big man. Defending anything, but one's right to serve, belittles the defender. The best defense of service is not in justifying it but in its rendering. Had Saul sought first to serve the state he never would have lost his throne. The best defense of position is in its forgetting.

Saul's selfishness so isolated him that he became incapable of friendship. Saul is not the only man whose mind has been twisted by the position he has achieved. When maintaining a position becomes the first business of life it incapacitates the mind so that it becomes impossible to recognize the generous in others. When men have something to maintain, even a creed, they become blind in their visions and judgments of other men. Nothing incapacitates the mind sooner and more fully than self-interest; the subject of that interest makes no difference in its action on the mind.

Causes of Failure

It is unfair to put all the blame of Saul's failure on Saul. Samuel was by no means a faultless friend. To assume that the prophet and priest are always

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right is foolish. Samuel wanted a king that would be a rubber stamp to his will. The trouble with Samuel's retirement from the leadership of Israel was he did not retire; he filled and emptied the kingship at his pleasure. He wanted his own way to such lengths that he wished a man to wait for him even when he was tardy in keeping an appointment. Samuel's treatment of Saul was not all that could be desired. The one outstanding fact is that Saul arrayed himself against the religious leadership of his times; was the cause of his failure. One questions whether any man can do that and succeed. Religion and policies must go together if either are to come to full fruition.—The Christian Advocate.

THREE REVIVALS

We have held three of our five revival services so far and the other two will not be held until September.

On June 30 we began at Thompson's Chapel and ran through July 6. Our congregations were small, as tobacco curing had commenced. There is no chance for an increase in members in this community, so our meeting was for the church and a fine spirit was manifested. The pastor did all the preaching.

July 13, the hail of the 9th having destroyed all the tobacco and everything else our people around Daniel's Chapel had, we began our meeting out there. We ran here for ten days with good congregations and a deep interest all the while. Our young people, led by Miss Gladys Harrell with Mrs. Ben Adams at the piano, did all that we could wish them to do in the way of singing. They were indeed a great help and inspiration to the pastor. We received two into the church by vows and two by baptism. The pastor did the preaching for ten days in this meeting.

Our meeting at Salem began July 28 with Bro. L. L. Smith of Mt. Olive with us to do the preaching. Here we were in the height of the tobacco curing season, so we never had a real congregation until Sunday, August 3. But Brother Smith's strong preaching had its effect and by the close of the Sunday morning service there had been three conversions. Sunday night the pastor preached to a large congregation and there were two conversions. At the conclusion of the night service we received three fine boys, one girl and one young mother into the church by baptism. Our people were delighted with Brother Smith.

Being pretty well jaded I went fishing this morning for a little recreation and my friend and I caught fifty nice fish. Next week I go off for a few weeks' rest.

W. H. Brown.

Chairman (finishing eulogistic speech): "Our dear old friend here has lived among us for forty years, is living with us now, and, he says, hopes to live among us for many years to come. Gentlemen, I can only add that we are looking forward to burying him here."—The Outspan "Australia).

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O. V. WOOSLEY, Editor

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A COMPARISON

There are less than half as many Presbyterians in the North Carolina Synod as there are Methodists in the Western North Carolina conference, and yet these twice as few Presbyterians pay twice as much to the support of their fatherless and motherless children at Barium Springs Orphanage as our Methodists pay for the support of their children at the Children's Home. The Presbyterians last year raised $95,096 on their budget of $107,000. Western North Carolina Methodists raised $43,894 on their assessment of $52,626. Is this predestination or just plain old free moral agency?

NEEDS STRESSING

I like to have folks say things for me; they are so much better said. Read what C. W. Hunt, Charlotte, a hewer-to-the-line, has to say:

"I have just read your page in the Advocate, and note that you are attempting to put the Children's Home on its feet financially, as well as to increase its usefulness. I have known a greater part of my mature life that a lazy man has about as much business being at the head of an orphanage as an ignoramus. It takes work and continuous work to make it go. I have always worked for the Home in my church and Sunday school, Hawthorne Lane and then Myers Park. I know you can't get a fine response by merely mentioning the fifth Sunday offering on that Sunday. It needs stressing at least the Sunday before. You do not get more than half from these offerings you are entitled to, and can have, if more time is given to the matter."

AT COLLEGE

Some members of our family desire to go to college after completing their work with us and we have the concern of many families as to how this going can be financed. Kind friends in Winston-Salem have helped us greatly in this respect. Next year we will have three girls at Greensboro College, two at Davenport and one at Duke. Three boys will enter Rutherford and one the University of North Carolina this fall. One of our girls graduated at Duke this spring after having done the four years' work in three. She will enter the teaching profession. Another completed the work at Brevard Institute this summer and will become secretary to the president of the institution. A recent letter from Miss Letha Brock, registrar at Greensboro College, lists the following statement: "We are very proud of our Children's Home girls. We find them among the very best citizens of our college community."

DOT

Somewhere on this page will be seen the likeness of Dorothy Mull, better known to us all as "Dot." This little girl came to the Children's Home at a very early age and when she grew older it was found that she could not hear, and therefore could not talk. When she reaches the age of seven effort will be made to place her in the School for the Deaf at Morganton. Dot is a favorite among us, especially with Mr. Bradshaw, in whose car she is posing.



DOT

PICNICKERS

Mt. Olivet Sunday school, on the Davidson circuit, so ably presided over by Rev. S. M. Needham, and so splendidly completing a most commodious religious educational building, came over one afternoon this week and picnicked on our grounds. Supt. R. W. Zimmerman brought over a good company of about 150 of our good friends, many of whom are our own kinfolks. We were so glad to have our Mt. Olivet friends with us and will welcome other delegations as they may want to come from time to time.

TRUE BLUE

"The True Blue class of First church, Lexington, mailed you recently a box of clothes for Leontine Westall, for whom you sent garment measurements. We enjoyed making these clothes very much and we hope Leontine will enjoy wearing them. We are always glad to do anything we can for the children of your Home, and we hope to send another box soon. We are enclosing check for $2.35 for the shoes. Our class wants to come over to see Leontine and the other children real soon." So writes Inez Henley, who is now working in a bank but only a short while ago, it seems, was in the first grade of Lexington schools. Thanks, Inez and company, and come to see us.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

We are earnestly endeavoring to enlist all the Sunday schools of our conference in the matter of making a fifth Sunday offering each fifth Sunday in behalf of our Methodist Orphanage. The last fifth Sunday many Sunday schools responded to my fifth Sunday appeal. Here is hoping that more will take free will offerings on the fifth Sunday in August than they did on the fifth Sunday in June. If the officers and teachers, backed by the superintendent, will call the attention of their schools and classes to the August 5th Sunday offering at least on the fourth Sunday in August, therewill be many who will be glad to give what they can to aid and encourage the noble work which we are striving to do. Let everybody fall in line and do our "bit" in this time of need.

* * * *

One of the most delightful trips I have taken with the singing class was the Sunday I spent on the Bahama charge the fourth Sunday in July. Brother W. F. Craven, one of the truest and best men in our conference, made the day not only an enjoyable one but a most profitable one. We were at Mt. Tabor in the morning and at Mt. Sylvan in the afternoon. A big old fashioned picnic dinner was served on the ground at Mt. Tabor after the singing class gave the sacred concert. At each place I spoke for a few minutes giving some facts in connection with our work. The people heard us very attentively for the cause we represented. A liberal free will offering was taken at each church which is sincerely appreciated these "hard times." We are under renewed obligations to Brother Craven and his good people for the courteous, generous way they treated us.

W. N. C. LEAGUE

(Continued from page 19)

100 per cent attendance at each meeting as possible." The policy was as follows:

1. To have twelve devotional meetings a year.
2. To organize a league in every church where possible.
3. To conduct one city efficiency institute during the year.
4. To hold a union banquet annually.
5. To have a definite recreational program.
6. To see that each chapter makes a pledge to conference dues and mission special.
7. To see that our union is represented at the Epworth League conference at Lake Junaluska.
8. Strive to have an attendance of as near 100 per cent at each union meeting as possible.
9. To hold some form of contest at each meeting.
10. To take a free will offering at each meeting.

Robert Byrum gave a very good report of the Epworth League Assembly which was held at Lake Junaluska June 30 through July 4. He reported one of the best assemblies ever held. A singing contest was held between Main Street and Archdale chapters with the latter winning the singing banner and Main Street chapter challenged them to sing at the next meeting. Wesley Memorial chapter invited the union to meeting, which will be held August 21.

After the league benediction a social hour was enjoyed in the church grove.

An elderly Scotsman, after voting year after year against the Union of the Kirks, suddenly went over into the Union camp. He was twitted with inconsistency. "No," he said, "I'm no' inconsistent. I still believe Union is wrong. I believe it's wicked. But it's the Lord's will."—Churchman.

Unbrotherliness is a wall; regard for others is a window.



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TWENTIETH CENTURY YOUTH

By Rev. Allen P. Brantley.

The twentieth century youth has been set on a pedestal by editors, writers and educators. Youth has been changed from a common boy and girl blossoming with aspiration and ideals to a super-inflated egotist by some psychologist. This young aspiring genius has been charged and surcharged to the nth degree with high volted selfishness by indulgent parents. This same potential candidate for manhood and womanhood has often become mesmerized to a hyper-sensitive degree of wholesale indulgence, with narcotized free thought and superficial self-assertiveness, dispensed by bootlegging idealists who claim to be prophets of a new order. These would-be seers in sheep's clothing ardently advocate wrenching the traditional faith from the Puritanic strongholds; loosening all bonds of propriety; free to sail through as a frail and untried bark upon an uncharted sea, without moorings or holdings.

This is a composite picture, including the various angles, profiles and frontages both conservative and extreme, but it is more especially the popular picture that is constantly portrayed before youth as an eternal reminder of license without restraint.

Of course no one agent of this wholesale free-lancing order would advocate all of the above. One course given in broken doses is not so bad, says the advocator; true, but not one course is given alone. Youth finds himself in the midst of irresistible snares and the further he goes, the deeper he gets into the labyrinthine throes of circumscribed forces and powers almost beyond his control. This is an average picture of modern youth in a modern age.

The critic of modern day youth must be ready for immediate indictment, not only by youth himself, but by an incalculable number of adults who preach license without restraint, for the youth, to cover up a multitude of sins for himself. Youth has not been so aggressive in launching his attack on his critics; he has often admitted a mild degree of justification on the part of the forward looking advisor. It is the adult, who in a cowardly manner hides behind youth, that launches the first drive against the prophet of the moral order.

This is not the outlook of a pessimist, it is merely one who takes the teachings of Jesus literally when he says, "Judge a tree by its fruits." Here is some fruitage of our 1929 harvest; be your own judge. We have in the state of North Carolina 12,062 boys and girls in college and preparatory schools (not including grammar or high schools). We also have in this same state 14,388 people in prisons and convict camps—2326 more in prison and convict camps than we have in colleges and universities. In juvenile penal institutions such as Jackson Training School and Samarcand there are 1018 boys and girls from 9 to 16 years of age. In 1929 there were 7000 North Carolinians in prison in other states. Of the total number 14,388 imprisoned, 82 per cent were white and 18 per cent colored. Of the same total 73 per cent or 10,504 were male and 27 per cent or 3,884 were female. The state expended $788,229.18 to keep these prisoners last year. Fifty-eight new jails were built, enlarged or improved during the past year. Already 14 new jails have been contracted for 1930. (The above statistics taken from Mr. J. S. Kuykendall's findings).

A recent report in crimnology reads: "15,000 people died last year from murder. Three billion dollars worth of property stolen; 50 per cent of the crime committed was done by boys not yet 25 years of age; 71 per cent of the hold-ups were done by boys 21 years of age and under; 80 per cent of the cars stolen were by boys 18 years of age and under."

Let's now take a review of our harvest in the field of "divorcedom." The government statistics on divorce for the year 1929 have not as yet been given to the public. The last report we have, however, shows an increase of more than 6000 divorces over the preceding year, the total reaching approximately a quarter of a million divorces, or one divorce in every seven marriages. In our last state report (N. C.) we have 1591 divorces listed, showing a 2.8 per cent marriage decrease and a one per cent divorce increase.

This marriage decrease and divorce increase is not a state affair, it is a national affair. The last federal government report shows 19 states with a marriage decrease and 32 states with a divorce increase. In Forsyth county with a population of 150,000 we now have 40 divorce cases pending. Twenty cases have started since January 1, 1930, and seven cases have been granted.

It is unfair, of course, to lay all blame for divorces on the young people; for people of all ages participate in this most hazardous matrimonial irregularity. However, it is quite generally conceded that most divorces are granted to people during the first ten years of married life. The practice of divorce, therefore, is most common among the younger married couples. This is indeed an undesired harvest; nevertheless, as we sow we shall reap.

This inventory of our young life, together with their doings and misdoings, are exceedingly disappointing. The question involuntarily arises, "Are we facing moral bankruptcy among the young life of today or is it that youth is merely swinging from one extreme to another and they will soon find the happy medium?" Shall we indifferently, and in a complacent manner, excuse ourselves by saying that youth is only adjusting himself to his newly found freedom? This can surely be no panacea for the present conditions of moral disorder.

It is surely of little value to condemn youth and try to whip him in line after having been on this wild rampage of life so long. The only antidote that remains to subsidize this moral bankruptcy is a process of moral persuasion, religious education and a gradual readjustment and orientation of youth's ambitions, de-

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sires, aims and goals. Too many adults have been satisfied with fanning the flames of youth's desires and ambitions into action. Youth should also be shown the consequence of unrestrained desires and glorified ambitions together with a realization of the responsibility of the results of a course pursued.

But as long as we have platform speakers, writers, editors and phychologists who continue to propagate the Watsonian theory of license without restraint or "going the limit" in modern phraseology and excusing the faults of youth as merely the over-bubbling of enthusiasm; and as long as we have indulgent parents who pet up, cover over, and excuse the faults of youth, so long shall we have this unwanted and undesired harvest of moral bankruptcy among the twentieth century youth.

STRAIGHTENING INTERROGATION POINTS

By H. H. Smith.

In one of his stirring addresses, Dr. E. Stanley Jones used the expressive phrase, "Turning question marks into exclamation points." It is a very suggestive thought for these days. This is an age of invention and discovery, and we are asking many questions and striving to solve many problems. The spirit of research and investigation is commendable, for without it the world would make no progress, and Christianity welcomes light from every source. But in our religious life today there are too many question marks and too few exclamation points—too many queries as, "How can these things be?" and too few exclamations, "My Lord and my God!" We are not putting the emphasis upon experimental religion that we did a generation ago, and the result is that we have many in our churches who have very little religious life. The Christian religion means knowing God and knowing that we know him. Christianity means life, eternal life, experienced here and now, and no one should be satisfied without this assurance. It brings not only peace but also power—power to witness for God in a most convincing manner. Dr. David Smith, in his book, "The Historic Jesus," gives an incident which illustrates this point. He says: "It chanced to me once to witness an encounter between a skeptical physician and a young woman poorly educated but taught of God. Regardless of the dictates of chivalry, he plied her with his infidel arguments. Her feeble attempts to answer these only exposed her to his mockery, and at last her eyes filled, and she said: 'Well, doctor, I cannot argue with you; but there is one thing I am sure of; I have found peace. Have you?' His face fell, and he kept silence and troubled her no more." In the realm of spiritual realities, the learned physician, who could only ask such questions as, "How can these things be?" was no match for the unlearned woman whose religious experience enabled her to exclaim, "My Lord and my God!" When some skeptic asked another good woman how she knew that Jesus Christ rose from the dead, she replied, "Because I talked with him a half hour this morning."

When we think of those who go through life without an abiding Christian experience, we are reminded of this story: A gentleman once planned a trip abroad, and being in straitened circumstances tried to make the trip as inexpensive as possible. He provided himself with a liberal supply of canned goods, cheese, crackers, etc., for his meals. After eating dry lunches for several days, he chanced to pass the dining room and caught the odor of the savory dishes being served. He felt that he could stand it no longer, that he must partake of the tempting hot dinner regardless of cost. Approaching the steward, he asked, "What would it cost me to go in there and get my dinner today?" With a look of astonishment, the steward replied, "Why, man, it will cost you nothing, your meals are all paid for in your ticket." And because they do not "possess their possessions" many go through their Christian life hungry, and lean and joyless. Even the Psalmist, in his remote day, cried out, "O taste and see that the Lord is good!" And Paul exhorted, "Rejoice in the Lord always." The time may come in our lives when we shall not want to be mocked by interrogations but comforted by exclamations. When that great Christian surgeon, Dr. Kelly of Johns Hopkins, who had performed so many operations upon others, was himself laid upon the operating table, he was the calmest person in the room. Noticing some nervousness among the nurses, he quietly assured them that there was nothing to cause alarm, that if he did not awake in this life he would awake with his Saviour in heaven. Yes, the time may come when we shall desire above everything else to have spiritual assurance. Dr. Jowett tells of visiting one of his parishioners, a good Christian man, who was dying of cancer. Though greatly afflicted, he was always bright and cheerful, and it was a blessing to the pastor to visit him. As the disease progressed and reached his vocal organs, making it impossible for him to speak, he greeted his pastor with a smile and wrote on a slip of paper, "Bless the Lord, O my soul, and all that is within me, bless His holy name!"

Stanley Jones has brought the Christian world in his debt by many startling sayings, and not the least helpful of these is the one urging us to turn our question marks into exclamation points.

The argumentative town councilor was on his feet, bent on pulverizing his opponents. "Mr. Chairman," he said, "Councilor Jones says this is a case of six of one and a half-a-dozen of the other. But I say no—most emphatically, no! It is exactly the contrary."—Tit-Bits.

A doctor says some people are apt to get dizzy when walking by the sea. They see people swimming before their eyes. —Passing Show.



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Statesville, N. C.	3.65	4.20
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Marion, N. C.	7.20	8.10

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Presiding Elder's Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Currituck, Ebenezer, 11 14
Kitty Hawk, Kitty Hawk, night 14
Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

1. District Check-Up Meeting; Newbegun, 10, Sept. 5
2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

August

Pittsboro, Chatham 30-31
Goldston, Goldston, night 31

September

Bladen, Windsor 6-7
Hay Street, night 7
Elizabeth, Trinity 13-14
Fayetteville Ct., St. Andrews, p.m. 14
Jonesboro, Jonesboro 20-21
Lillington, Lillington, night 21
Sanford 28
Hemp, Tabernacle, p.m. 28
Carthage, Carthage, night 28

October

Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Bladen and Elizabeth at Elizabethton, 2 p.m.....27
Siler City and Goldston at Goldston, 2 p.m.....28
Haw River and Pittsboro at Pittsboro, 2 p.m.....29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m..... 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m..... 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September

Morehead City, 11 7
Beaufort, night 7
Ocracoke-Portsmouth 10-11
Hookerton, Rainbow, 11 13
Pamlico, Vandemere, 11 14
New Bern, Centenary, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September

Jenkins Memorial, 11 7
Epworth, night 7
Princeton Ct., Princeton, 11 14
Cary-Apex, Apex, night 14
Benson Ct., Benson, 11 21
Clayton, night 21
Oxford Ct., Salem, 11 27
Oxford, 11 28

October

Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

August

Roberdel 17

September

Piedmont, 11 7
Laurinburg, 8 7
Raeford, 11 14
Hamlet, 8 14
Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August

Roberson[illegible]rthur, 11 17
Grimesland, 8 17
Washington, 11 24
Bath Ct., Asbury, 7:30 24
Clarke Street, 11 31
South Rocky Mount, 8 31

September

Fairfield, 11 7
Stumpy Point, 7:30 7
Fremont, 11 14
Stantonsburg, 7:30 14
Greenville, 11 21
Wilson, 8 21
Aurora, 11 28
Vanceboro, 3 and 7:30 28

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

August

Aulander 31

September

Ahoskie, Powellsville, 11 3
Battleboro-Whitaker, 11 7
Enfield, p.m. 7
Garysburg, Shiloh, a.m. 14
Halifax, p.m. 14
Conway, Severn, 11 21
Seaboard, Concord, 3 21
Henderson, First Church, 11 28
White Memorial, City Road, 8 28

October

Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August

Central, 11 17
Asbury, 11 24
Marshall, Walnut, 11 31

September

Tryon, 11 7
Upward, 3 7
Weaverville Ct., Salem, 11 14
Ivy, Bright Hope, 3 14
Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Lowesville, Salem, 11 16-17
Lowell, Lowell, 8 17
Bellwood, St. Peters, 11 23-24
Bradley Memorial, Gastonia, 8 24
Crouse Ct., Crouse, 11 30-31
Trinity, Gastonia, 8 31

September

Stanley, Iron, 11 7
Park St., Belmont and Ebenezer, 7:30 7
Polkville, Casar, 11 13-14
Maylo, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

Ootober

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August

Asheboro, First Church, night 17
Randleman, St. Paul, 11 24
West Greensboro, Muir's Chapel, night 24
Wentworth, Lowe's, 11 30-31
Centenary, Centenary, night 31

September

Liberty, Liberty, 11 7
Ward Street-Archdale, Archdale, night 7
Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

The Greensboro District Preachers' Meeting will convene at Jamestown on Tuesday, September 2, at ten in the morning. This is an important meeting and every preacher in the district is urged to be present. Notify Rev. R. E. Hunt that you will attend.

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

August

Wilkesboro, Union, 11 17
Moravian Falls, Ferguson, 3 17
Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September

YADKIN RIVER ZONE MEETING, Elkin, 10..... 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10....22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

JULY IS ADVOCATE MONTH.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

Forest Hill, 11 17
Kerr Street, night 17
Epworth, 11 24
Concord Ct., Rocky Ridge, 3 24
Westford, night 24
China Grove, 11 31
Harmony, night 31

September

Park Avenue, 11 7
East Spencer, night 7
Spencer, 11 14
North Main, night 14
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October

North Carolina Christian Advocate

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Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

August

Lenoir Ct., Littlejohn's, 3 16
Hudson, Whitnell, 11 17
Lenoir Ct., Colliers, 3 17
Balls Creek camp meeting 20-25
Taylorsville, night 24

September

Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M. 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August

Whittier, Olivet, 11 16-17
Cherokee, Chapel Hill, 13 17
Andrews, 11 31
Murphy, night 31

September

Clyde-Junaluska, Clyde, 11 7
Bethel, Bethel, 3 7
Fines Creek, Fines Creek, 11 14
Haywood, Crabtree, 3 14
Jonathan, Shady Grove, 11 21
Dellwood, Maple Grove, 3 21
Sylva, 11 28
Cullowhee, night 28

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August

Erlanger, 11 17
Linwood, 3 17
Green Street, 8 17
Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31

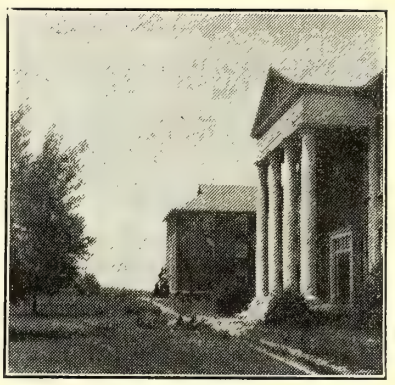
September

Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

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IN MEMORIAM

HARRISON—Mrs. Mary C. Harrison, 67, widow of the late Rev. Z. T. Harrison, died Wednesday morning, July 23, in a hospital at Rocky Mount. Funeral services were conducted from the residence of her daughter, Mrs. H. E. Benson, Nashville, N. C., Thursday morning, July 24, Rev. L. T. Singleton, pastor of Nashville Methodist church, officiating. Her remains were interred in Forest Hill cemetery, Nashville. Mrs. Harrison is survived by one brother, B. F. Johnson, Winston-Salem, and the following children: T. W. Harrison, Wilmington; Rev. E. N. Harrison, Mount Olive; Sergeant B. M. Harrison, Raleigh; Z. T., B. F. and F. R. Harrison, Winston-Salem, and Mrs. H. E. Benson, Nashville, N. C.

MOORE—Ella Lee Boone was born 1879 and died February 3, 1930. Twenty-eight years ago she married Norman S. Moore. To them were born four children. Three of them preceded her into the great beyond. The husband, one son, Howard, her father, two brothers and five sisters remain to mourn her going. For almost two years she was confined to her bed, yet through it all she bore her suffering with Christian patience and fortitude. Early in life she joined the Methodist church and lived a faithful Christian life. In her going the church has lost a faithful member, her family a devoted wife and mother and the community a faithful friend and neighbor.

L. T. Singleton, Pastor.

JENNINGS—William Ned Jennings was born April 22, 1910. His days, although not so many, has been spent among you. The life speaks for itself. Before he entered the valley of the shadow of death he professed faith in Christ and gave to his friends the assurance that if it was God's will he was ready to go. He was faithful to his work in Sunday school and was loved by all. On July 29, 1930, just as the sun was hiding its face behind the western hills Ned, as he was affectionately called by those who knew him, peacefully passed over the valley of death to receive his reward. He leaves to mourn his departure a father, mother, two brothers, two sisters and a host of friends.

Farewell, our son and brother, for a season. We expect to meet you on that beautiful golden shore where sorrow and partings are no more.

H. C. Freeman, Pastor.

IN MEMORIAM

The following is an abridgement of an obituary of Mrs. Mary J. Green, read at the funeral at Camp Free, Sunday, July 20, 1930:

Mrs. Mary J. Green was born May 1, 1865, and died July 18, 1930. She was born and spent her early life in Yadkin county. Before she was 16 she married James T. Green, also of Yadkin county, and they moved at once to Ashe county to make their home. To this union nine children were born: Rev. James H. of St. Louis, Mo., Rev. Joseph M. of Hendersonville, Mrs. Cora L. Stokes of Rutherford College, George W. of Greensboro, Rev. John H. of Albemarle, (Lily May and Grover C. Green, deceased), Cyrus F. of Greensboro and Mrs. George Bryant of Asheville. She has 32 grandchildren and two great-grandchildren, and was a widow about 30 years. Converted in childhood and at different periods of life attained new heights of spiritual life, and ever lived up to the best she knew. She joined the Methodist church in Ashe county under the ministry of Rev. A. J. Burrus and later moved her membership to Rutherford College, where she spent the rest of her life. She was a woman of rare natural ability and common sense. Being left a widow with the care of a large family, in the midst of poverty, she kept hold of God and so directed the affairs of the family that she brought them up through sacrifice and prayer until their lives have all been transformed by God's love. Eternity alone can reveal the full meaning of such a life. During her last illness she talked often to the members of her family and her pastor of the heavenly world, and said nothing was between her and the Saviour. One afternoon she gathered all her family in the sweetest service, placing her hands on each head by turn, and praying for each one as an individual and blessing him in God's name. She said that in a dream or vision she saw one going this way and another that way, etc., but finally they all came together over yonder, and added, "O, I feel the touch of angels' wings." Then after two days of unconscious suffering she passed in great peace.

W. L. Scott.

RESOLUTIONS OF RESPECT

We, the members of the Lucy Closs Parker Missionary Society, deeply feel the loss of one of our most beloved members, Mrs. Florence Brame Perry, who died June 26, 1930. Mrs. Perry was a faithful member and was ever ready to do her part if her health permitted. She lived a consistent Christian life and had an unshaken faith. Truly we feel that she has heard the welcomed words, "Well done good and faithful servant, enter thou into the joys of thy Lord." Be it resolved therefore:

First, That we acknowledge God's supreme will and wisdom in taking her from our midst.

Second, That our society has lost one of its truest members and that her presence will be greatly missed.

Third, That we extend to her family and loved ones our deepest sympathy and may they find sweet assurance in the fact that she is at rest with Him whom she loved and served so well.

Fourth, That a copy of these resolutions be entered upon the society records, a copy sent to the bereaved family, to the North Carolina Christian Advocate, and to the Daily Dispatch.

Mrs. R. C. Gary,
Mrs. W. T. Cheatham,
Mrs. S. T. Peace,
Committee.

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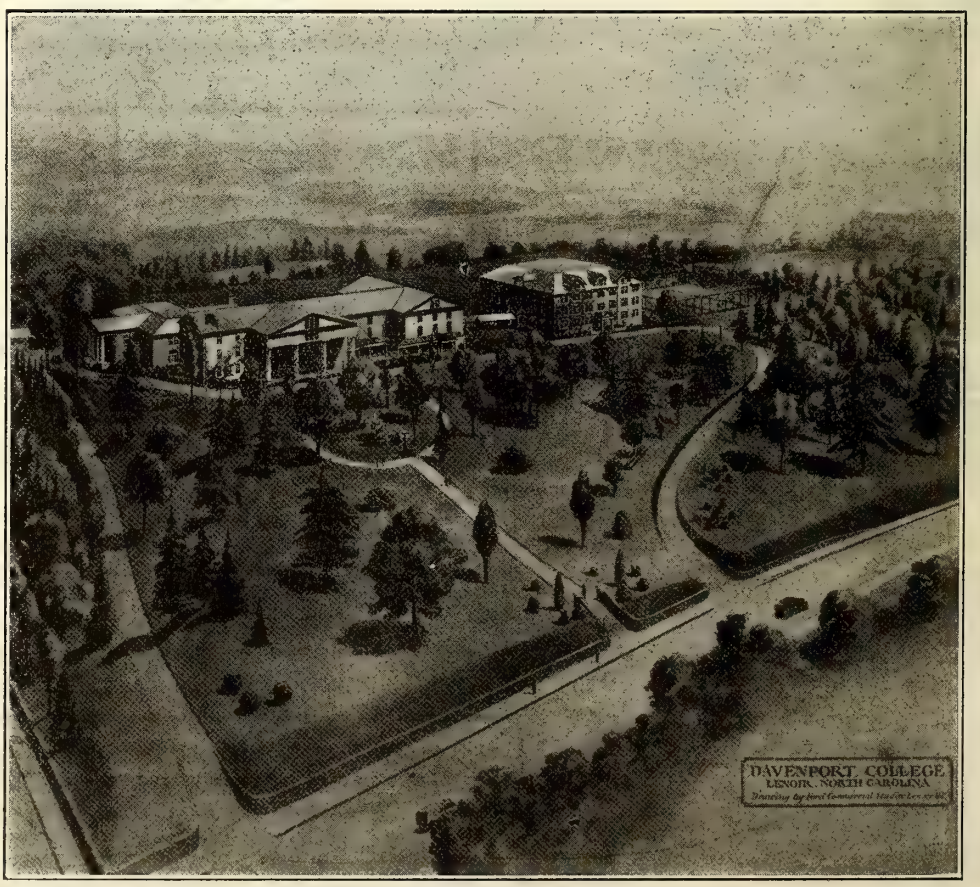
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Volume 75 GREENSBORO, N. C., THURSDAY, A[illegible]T 21, 1930 Number 34

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Liquor Costs Canadians Heavily

WHILE from the social reformer's viewpoint the consumption of liquor is the most important fact, economists stress loss to business from the diversion of buying power because of the money paid for liquor. Canadians are spending for intoxicating liquors an annual sum that, capitalized, would pay off the entire national debt in eighteen years. This expenditure is by far the largest in the history of the nation. Leaving illicit sale entirely out of the calculation, even though the amount be not inconsiderable, and summing up what the liquor sold in Canada costs the drinkers in the government-sale provinces, we have the following: British Columbia, $17,484,563.10; Alberta, $13,742,-956.85; Saskatchewan, $14,067,805.68; Manitoba, $9,852,088.28; Ontario, $57,567,514.82; Quebec, $75,029,309; New Brunswick, $4,511,365.11; total, $192,619,602.84. The gross net debt of Canada in 1929 was $2,215,504,705. The present value of an annual payment of $192,619,602.84 at five per cent for eighteen years is $2,-251,643,588.

By way of illustration let us assume that the Canadian liquor systems became operative in the United States and estimate the population of the United States to be twelve and a half times that of Canada. There would be established immediately under private ownership 313 distilleries manufacturing 210,203,896 proof gallons of spirituous liquors annually, 1075 breweries manufacturing 825,467,625 gallons of malt liquor, and an immense number of wineries, while the people of the United States would spend for intoxicating beverages $2,407,745,033. Into the blood of the citizenship of the United States there would enter 52,423,375 gallons of absolute alcohol, poisoning "body germ plasm, mind conduct, and society."

Let it not be thought that under the Canadian liquor systems, any more than under license or prohibition, illicit sale has been abolished. On the contrary, it flourishes. It must be remembered that the illicit sale of liquor is not peculiar to prohibition. It has been present under every liquor system.

—National Methodist Press.

ADDRESS OF REV. WILLIAM L. SHERRILL AT THE UNVEILING OF THE LUCIUS E. STACY MEMORIAL TABLET IN THE PINEVILLE METHODIST CHURCH, AUGUST 10, 1930

My friends, we are assembled here today to pay tribute and honor to one of our saintliest men, the late Rev. Lucius E. Stacy, who for 52 years from 1873 to 1925 was a useful and consecrated minister of Christ and member of our Western North Carolina conference, and from 1878 to 1881 the pastor of the Pineville congregation under whose leadership this building was erected.

Measured by its influence, its responsibility and its possibilities, there is no position in human society so great as that of the preacher of righteousness. It is first among all callings and yet there are some who would place the secular before it. Many years ago a worldly man told me that preaching was a poor business, not that he opposed the church, but was absorbed in money making.

The late Mr. James B. Duke, a mighty captain of industry who spent most of his life building up a great fortune, never saw the beauty and joy of living until he caught the vision of human need and gave generously to its relief. His greatest business transaction which brought to him the most of satisfaction was the investment of forty millions for the benefit of mankind, and when he did this he placed before all others the teacher, the healer and the preacher as the three best prepared to lay the foundation for human betterment. He was too wise to think that preaching was a poor business, but rather the chief business.

The making of money is commendable only as the means of acquiring it are lofty and the purposes for which it is used are noble. Making money is not necessarily success. It may develop a miser and failure, or it may develop a philanthropist and be a glorious success.

We should all be busy like the ant or the bee, and as frugal, for he who has not learned to do without things has failed to learn the first lesson in self-denial.

It is great to be a money-maker if the aim is noble, but to make money for its own sake is so sordid that it dries up the well spring of generosity and human sympathy. Wesley said: "Make all you can, save all you can, give all you can," and practiced it and out of a salary of $150 lived on $30 and gave all the balance away. Russell Sage, a millionaire tight wad, is now almost forgotten, but George Peabody the philanthropist will be ever remembered for what he did for the education of the poor.

What is good business anyway?

It is the investment of time, talent, mind and soul for human betterment.

The greatest men have not been money getters. Moses, Elijah, Paul, Wesley and Asbury thought little of money, except to use it for good purposes, and they will live forever in the memory of men. But who remembers the captains of industry who lived in Germany and England in the age of Martin Luther and John Wesley? Preaching is not only a great business but infinitely greater than any other business.

If the end was salary it would be contemptible, but when the aim is the development of human character, it is the greatest business in the world and its value can not be expressed in figures.

While Luther, Wesley and Asbury were poor and not fully appreciated in their day they so served mankind that they all now occupy high niches among the immortals. They were best business men for they so conserved their talents as to render to humankind the largest measure of service.

The difference between cannibal savages and we who are here today, is the difference between our teachers and preachers and their teachers and preachers. This should give us a conception of the greatness of the business of preaching.

The greatest business man is he who accomplishes the most with his talents in unselfish service, and materially speaking, he who produces the most with the smallest capital. According to that rule, he whom we this day honor, proved himself a financier of the highest order, for during his active ministry with an average salary of little more than $600 a year he reared, fed, clothed and educated a large family of children and kept out of debt while he did it. In his home where the income ranged from $275 to $950 (the lowest and highest salaries he ever received) economy had to be practiced. Plain living and high thinking was their rule and from that parsonage came a group of sons and daughters trained in self-denial and religion, who in various fields of worthy endeavor are rendering valuable service to the world and bringing honor to their parents at the same time.

Brother Stacy, after the Civil War, with a background of Christian training felt the call to preach and to get ready to preach, and it was his good fortune to come under the influence and tuition of a great teacher, the late Dr. R. L. Abernethy, and then in 1873 entered the ranks of the Methodist itinerancy. It was also his good fortune while a student at Rutherford College to find his first wife, who too was reared in a Christian atmosphere and who for twenty years till her death was a worthy helpmeet.

This preacher, in season and out of season, for four decades was constant in his ministry, preaching a fervent and searching gospel which thousands heard and believed unto salvation.

He visited from house to house, baptized the children, married the young people, comforted the sick, sympathized with the distressed, prayed with the dying and conducted the last sad rites at their graves, thus sustaining an intimate relation with his people in all their joys and sorrows.

He was a serious minded, earnest Christian, whose noble example was recognized by saint and sinner alike. He was not so widely known as Wesley or Asbury, but he was loved and honored where he was known, for he loved his people and was loved by them. The far-reaching results of such a ministry can never be reckoned in silver and gold, for such service is of spiritual and eternal value.

His children loved and honored him and today, with us, are paying tribute to his memory and have given to me the high privilege of presenting to this congregation, in their name, this beautiful memorial tablet, that it may have a permanent place on this wall and from time to time, as the people assemble here for worship, be a reminder of his godly life and faithful ministry for long years after we all may be forgotten.

According to the American minister at Copenhagen, the only airplane in Iceland is used to locate schools of fish, especially herring, on the northern coast. The airplane method has proved so successful that two more planes will probably join in the work now being carried on.

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Volume 75 GREENSBORO, N. C., THURSDAY, AUGUST 21, 1930 Number 34

Few people really understand the heavy burdens carried by the true and devoted man of God in the ministry who enters into the trials and sufferings of his people. So many hearts are breaking and so many lives are overburdened, the sorrows of which he must bear. Their agonies and cares are his. He becomes one with them. Such a man discloses to his people the Man of Sorrows.

Even the English see the humor that was not intended. The Methodist Recorder, London, tells us about it as follows: "Conference has its humorous side, and its happiest moments are often those when the lighter vein is unexpectedly introduced. One would not expect, for example, that conference would provide a specimen of unconscious humor in the advertisement columns of the Yorkshire Evening Post. The services at one of the leading Leeds chapels for the second conference Sunday were advertised in that journal, however, as follows: 10:45 a. m. Rev. Dr. Workman (president of the conference). Anthem, 'Thanks be to God.' 6:30 p. m. Rev. S. Wilcox Stocker. Anthem, 'Save us, O God.' "

John D. Rockefeller, Jr., is restoring old Williamsburg, the first capital in this country. This is a marvelous piece of reconstruction work that is being done. It is announced that the government will build a two hundred foot boulevard—the eighteen miles—to connect Jamestown and Yorktown. This will pass through Williamsburg. What a historic and interesting drive this well be! It is to be hoped that those grounds at Jamestown will be thrown open to all. It is too bad for the public to be held up at the gate for a fee on the grounds where the English made their first permanent settlement. This is not a Virginia enterprise. It should be free to every American citizen. Every school child should be allowed to go here without let or hindrance.

The memorial gateway erected by the United States government on the site of Sir Walter Raleigh's ill-fated colony was dedicated last week. This point on Roanoke Island is of interest as the birthplace of Virginia Dare as well as the spot where the English race first settled in the western world. Dr. Archibald Henderson delivered the dedicatory address. A better selection could not have been made.

The Central Christian Advocate thinks that the union of the Methodist Episcopal Church and Methodist Protestant Church is near at hand. Note these words: "There are strong indications that there may be completed union of the Methodist Protestants and ourselves at the General Conference of 1932. To achieve that desirable goal, and so set the wheels of unification actually in motion, is something most desirable. For twenty-five years we have witnessed all sorts of near unifications, all sorts of approachments and courtships, but when the moment for the nuptials has arrived, the bride and groom did not present themselves. Just more funeral meats, more embarrassments, that's all."

One of the most beautiful and eloquent tributes ever paid the negro slaves of the South was by Henry W. Grady when he said: "History has no parallel to the faith kept by the negro in the South during the war. Often 500 negroes to a single white man; and yet through these dusky throngs the women and children walked in safety, and the unprotected homes rested in peace. When the master going to a war in which slavery was involved said to his slave, 'I leave my home and loved ones in your charge,' the tenderness between man and master stood disclosed. We rejoice that when freedom came to him after years of waiting, it was all the sweeter because the black hands from which the shackles fell were stainless of a single crime against the helpless ones confided to his care."

Preaching: A Declaration of Certainties

Certainties proclaimed with personal assurance need not necessarily consist of dogmatic utterances. For there is a species of dogmatism that has no basis of certainty and rests not on personal assurance. It is one thing to roll off a string of cock-sure declarations; it is something else to speak that we do know and to testify to that we have seen. Doubts always flee before certainties that arise out of personal experience. Too often we preach our doubts instead of proclaiming the few things that we are sure of because of their having become a vital part of our own being.

It is the business of the preacher to know some things that the average man knows not and to make known to the less fortunate the things of which he is really sure. Some preachers speculate so often over the non-essentials and make such a show of their wealth of learning that they arouse doubts instead of stabilizing the uncertain. In spite of such preachers with their learned sermons some of the saints are able to hold fast to the profession of their faith. Jesus said: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables." As Moffatt puts it, "The open secret of the realm of God is granted to you, but these outsiders get everything by way of parables."

Jesus spoke with authority in a language intelligible to the oriental mind, and then the common people heard him gladly. He spoke to them in parables. But it was expected of the favored that they should know the secrets of the kingdom so as to speak with assurance. The true minister is the favored and knows the open secrets so as to give them to the people in a way that they may understand and become convinced because of the assurance that wins a conviction of certainty.

Much has been made in these last times of putting the gospel in modern forms of thought and speech so that it may be intelligible to this scientific age—this age so far removed from that known to our fathers. Well and good! But what is the use of all this modern speech and these many new schools of thought if there is no ringing conviction of certainty back of it? Could we get the clanging cymbals out of the pulpits and in their place put a message of warmth, of conviction, of ringing certainty many would hear and understand and be saved.

Somehow the man with a heart aflame will have such a yearning to win men and to promote the cause that he will find a way to express the passion of his soul and to make known the open secret of which he has been made a custodian. Sloven rounds and lazy ways will give place to diligence, intelligence and success. The outsiders all about him will be made to understand because he has not spoken in an unknown tongue nor has he lived an unchristian life among his fellows.

A Methodist bishop years ago was accustomed to say, "Some preachers always succeed; some always fail; and others simply hold on until the successful man gets there." Most men could discern the secret of their failures were they as exacting of themselves in seeking the flaws as they are successful in disclosing the source of failure in their fellows. Most young men make a fine start in the ministry. Why does middle life find so many wrecks by the way? The vision splendid and the note of certainty are no more.

A Coffee Shop or Ice Cream Parlor?

The advocates of the repeal of the Volstead act and the 18th amendment in the same breath declare that the saloon must not return. But if we have liquor we must have a place of sale. Shall we sell it in a coffee shop or an ice cream parlor? Very good. But will these places remain coffee shops and ice cream parlors? To ask the question is to answer it. A goat pen never fails to smell like goats. A place where liquor is sold will invariably become a breeding place of lawlessness, of profanity, of ribald song, and loafing bums, no matter what name it bears.

They tell us the English know how to drink. And we agree that the English with their life long training in the observance of law are not so prone to become lawless under the influence of drink, but, nevertheless, the ale house and "pub" in England is a duplicate of the old American saloon. In London they occupy the choice corners as they did in Chicago and New York. In the smaller towns and cities one can see what was to be found thirty years ago in Asheville, Salisbury, Wadesboro and Wilmington. The writer two years ago was in scores of these places in London, in Bedford, in Oxford and elsewhere, to see if the red nosed bum, the semi-intoxicated and those who had dropped in for a drink were to be found there. And

they were all on hand just as in other years they gathered in the saloons of this country. And like conditions prevail in Scotland. We know from personal observation.

The only constructive measure that we have heard proposed for handling liquor with its legal return is the dispensary of Canada. That was tried by South Carolina as a state measure in the days of Tillman. Various communities tried it in North Carolina. Greensboro, Waxhaw, Monroe and many other towns gave it a trial. But there never was any method of handling liquor that was quite so unsatisfactory as the dispensary, both with the man who drank and the man opposed to drink. Whenever the state or town puts Presbyterian elders and Methodist stewards to managing the liquor business with the hope that it may be redeemed from sin, the devil then can laugh as he has not been able to do since he fell from heaven and took up his abode in the bottomless pit. Fallen angels and fallen men only grin when a dispensary is proposed as a method of handling liquor.

Do You Wish You Were a Bachelor?

The United Presbyterian in defense of some utterance of that good Presbyterian paper has written an ode to the bachelor which should set every old heart of the bachelor fraternity to singing. The bachelors should endow this paper not because what it says makes their low estate easier to bear but because the writing sounds so good. Listen:

> Largely in a spirit of fun we wrote an item some weeks ago on the taxing of bachelors, and recently received a letter from an aggrieved member of that noble tribe. Far beit from us to cast any stones at bachelors, for we belonged to that fellowship for many long and lonely years. Among them are some of the noblest souls of life. Many of them have denied themselves realization of life's sweetest dream, the felicities of ideal companionship, children, home, the full development of character, the nameless, attendant riches of a divine contentment, a love which builds in man's heart God's holiest, sweetest shrine, in order that the happiness and dreams of others close to them might not be sacrificed. They have denied themselves; they have turned from mental images which, like angels strayed from paradise, beckoned them; they have turned away from Eden's gate that others whom they loved might enter in.

Why the Earthquakes in Italy?

The cardinals of Naples, Genoa and Milan have said it was "a visitation of God on the sinful people for their corrupt morals and immodesty of dress." If that be true the American continent is due severe earth tremors as a a judgment for "shameless fashions and abridged bathing suits." The scientists of Italy explain the earthquake by geological facts and forces. And to us it appears that the better of the argument is with the scientists, since the sufferers were mainly in the villages where the sins complained of were not as great as in the resort towns and the great centers of population. It does not appeal to our sense of justice to punish people clad in mediaeval garments for the sins of those who are ultra modern in dress.

A Greensboro Child Preaches a Little Sermon

A bright little five-year-old of Greensboro attended for the first time the church services at the 11 o'clock hour. She was greatly interested, especially in the communion service which was held that morning. The child went to church again the following Sunday when the pastor preached, but she still remembered the communion as subsequent events showed.

After she returned from church her father asked her what the minister said in his sermon. The child was greatly interested again and with emphasis replied: "Daddy, he told how the people wasted their money, and he got so mad that he stamped his foot and pounded the bench and forgot to feed the people."

This little sermon is, of course, to preachers. Are we feeding the people or are we just stamping our feet, pounding the pulpit and talking loud about irrelevant matters?

A Farmer and Grand Opera

To be a grand opera star is about the top in music. Marion Talley after a short but remarkably successful career in grand opera deserted the footlights for a Kansas farm. The world wondered. But the Kansas drought, without the Kansas grasshoppers, has turned the feet of Marion toward the foolights again. It is our guess that one Kansas farmer has quit for good.

And why not? The grand opera stars are not abundant. That is one field where there is an abundance of room. The notes of an opera singer never gets down below a dollar a bushel like Kansas wheat. There is always room at the top and grand opera is at the top. Farming is not. We rejoice that Marion Talley has about decided to sing again.

People and Things

Next Sunday will be home coming day at Holt's Chapel in the eastern suburb of Greensboro. Former members and friends of the church are cordially invited to attend.

During a recent sermon on the text, "Man looketh on the outward appearance, but God looketh on the heart," sixty-four women were counted powdering their noses. —John A. Holmes.

Rev. W. G. Farrar will be with Rev. J. G. Johnson at Lucama in a series of meetings beginning Sunday, August 24. This is a fine team. We trust Lucama may enjoy a genuine revival.

Pineland College at Salemburg, N. C., opens September 3. The enrollment is large and the outlook fine. The college is expecting girls from a large part of North Carolina and from other states.

"On the fifth Sunday of this month, August 31, we are having a home coming at Knox's Chapel. All former pastors and their wives and all present and former members are urgently requested to be there on that day."—R. L. Young.

Our campaign report has gone over for two weeks. It is crowded out again this week. Mention is made just here of the quotas sent in by Rev. R. H. Brown of Southport and by Rev. T. A. Groce of Coburn Memorial, Salisbury. The full report will appear later.

Rev. W. G. Farrar and C. M. Johnson were in the office Tuesday a. m. They were in attendance at State Council Jr. O. U. A. M., representing their council at Clinton. Mr. Jay Murdock of Statesville who is attending the council also gave us the pleasure of a call.

Rev. W. L. Sherrill of Charlotte, who has been for several days in a hospital where he underwent an operation, returned home Tuesday of this week and expects to be well in a little while. The doctors reported that the operation was successful and the trouble entirely removed.

"We are in the midst of a great revival at Liberty church on Davie circuit. To date we have had 85 professions, pastor doing the preaching, singing is being done by local choir and led by local leader, G. W. Everhardt. Pray for us. We have four other meetings yet to hold." —A. G. Loftin, P. C.

Rev. C. B. Culbreth of Dunn will be with Rev. J. F. Starnes at Newton Grove in a series of services following August 24. Prayer and song services are being held this week. A census has been taken and literature is being distributed. Emphasis is being placed on the need of Pentecostal power.

A dispatch from Burlington, N. C., says that August 14 was the sixty-eighth birthday of Rev. H. H. Jordan, retired Methodist minister of the Western North Carolina conference, who has preached more than 45 years, and who has been confined to his home ill the past several weeks, a part of which time has been spent in Baltimore and in Duke hospital. For the day the entire family came and spent the time with their parents, making the day an outstanding one to the invalid. A sumptuous dinner was served at one o'clock, one item of the feast being a beautiful birthday cake. Many useful and attractive gifts were presented Rev. Mr. Jordan, and many cards and letters from old friends and former parishioners were received during the day.

Dr. T. F. Glenn writes: "On a recent Sunday there appeared in the West Asheville Methodist church by a singular coincidence a Fox and a Hawk, but our pastor assured the congregation that there was not cause for alarm as both were under bond (Bond). Like his predecessor our preacher is gifted with humor. He is quite popular with our Appalachian Highlanders and is rapidly developing into one himself."

"Rev. M. S. Kincheloe of Liberty was with us at Central Falls in a meeting closing August 11. His preaching was superb and there was a steady increase in attendance at each service. We believe the influence of the meeting in that community will be lasting. Kincheloe is a Duke student and hails from the Holston conference. We predict for him a great future. Ten people, mostly adults, took a definite stand for Christ. Three have joined our church."—M. G. Ervin, Pastor.

The Children's Home offers an attractive and well equipped young lady with three years of college training, a graduate of the business department of North Carolina College, as a candidate for office and stenographic work. This young lady is a member of our Children's Home family, who following her graduation here continued to do well in college. Interested parties will serve themselves and a deserving girl by writing the Children's Home, Winston-Salem, N. C.

"Rev. R. E. Pittman has been holding very successful meetings on the Tar River circuit this year. The meeting at Plank Chapel was truly a revival. The inspiring messages by the pastor made a profound impression upon his hearers. He was led by the Spirit throughout. That was a season spent with God. The music, under the able direction of Mr. Pope of Williamston, was a vital part of each service. A number of people joined the church and many reconsecrated their lives as a result of the services." —G.

"It may be of interest to publish certain facts concerning our good Sunday school in Southport, Wilmington district. Splendid system is used in conducting the school, and the efficient superintendent, Mr. Robert W. Davis, and the capable Bible class teacher for men, Mr. C. Ed. Taylor, are successful lawyers. Further, these brethren regularly attend preaching, and earnestly give their pastor their sincere moral support. Also, when Judge E. H. Cranmer can be at home on the Lord's Day, he heartily gives these same helpful encouragements."—R. H. Broom, Pastor.

"Among other things the China Grove church is busy making the parsonage more beautiful and more comfortable. Last November before the new preacher came in the Woman's Missionary Society bought some new furnishings for the parsonage. Not to be outrun the men's Bible class modernized the plumbing and installed new bath room fixtures. In return the Woman's Missionary Society through the local department decided that the inside of the parsonage had to be painted. This was started. While the pastor and his family were away at Lake Junaluska the painting on the inside of the parsonage was completed, and the men's Bible class painted the outside of the parsonage. When we returned from our vacation we hardly knew where to stop. This is not all that is being done to make this charge more desirable; but this is my first year and not my fourth."—E. H. Nease.

The unveiling of a memorial tablet in the Methodist church at Pineville, N. C., to Rev. L. E. Stacy who was pastor at the time the church was built proved to be an unusually interesting event. These services were held Sunday, August 10. The church was packed. Rev. W. L. Sherrill delivered the address. Rev. J. N. Randall, the pastor, in an appropriate speech accepted the memorial. Dr. Sherrill's address appears elsewhere in this paper.

The cornerstone of the new Muir's Chapel church will be laid next Sunday afternoon at 3 o'clock. Revs. W. A. Newell, the presiding elder, and W. T. Albright, the pastor, will be in charge of these ceremonies. Rev. W. A. Newell and Norman Boren will be the speakers. The public is cordially invited to attend the laying of the cornerstone of a church that will be the joy of that good congregation. Brother Albright and his people are to be congratulated upon the success that attends them in this enterprise.

"Bethlehem camp meeting begins next Sunday with three services as follows: 11 a. m., 2:30 and 7:30 p. m. This schedule will continue throughout the entire meeting of eight or ten days. We extend a hearty invitation to all the neighbor pastors, with as many of their flocks as may be able to attend, to come and join with us in the endeavor to make the meeting a success. Rev. B. C. Reavis of the Asheboro church will be the principal preacher, but we hope others will favor us with their services at various times during the progress of the meeting."—J. T. Ratledge, Pastor.

"Rev. J. A. Dailey has just closed a wonderful revival at Mt. Zion church, Pittsboro circuit. Brother Dailey was at his best and he preached as in the presence of God. The weapon upon which he depended for the success of his preaching was the Word of God, the Sword of the Spirit. The souls of Christians were supremely happy in God. Many were reconsecrated to God and every one felt the presence of God. The meeting closed last Friday evening with a delightful testimony meeting and with an old-time revival service, singing songs that our dear parents and their forefathers used to sing."—Mrs. W. W. Stedman.

"For a solid month I have been engaged in revival meetings on the Morganton circuit. We thank the Lord for that which we have seen and for that which our hearts have felt. We began our meeting at Mt. Pleasant the 20th of July. We had a good meeting—many revived and built up in the faith, one profession and one accession. Then we went to Salem for a week, having there good interest—a revival with five professions and three accessions with some old fashioned experience meetings. We began our meeting at Bethel the first Sunday in August. Here we had fine success and resulted in a great revival in every sense of the word, having 23 professions and restorations. Then we began at Zion on August 10, and here had a glorious meeting and a great revival—24 converts and 18 accessions. Many who were already church members came to the altar, repented of their sins and were powerfully blessed. Brother W. J. S. Walker of Elkin was with me two weeks and did fine work. The day of old fashion revivals are not gone but the Lord can save today if we will pay the price. Nothing but the blood of Jesus can save our people from their sins and this modernistic and new kind of religion that so many seem to be satisfied with. Many in the church are dead in sins and trespasses. The Lord will forgive and abundantly pardon if we will surrender."—D. S. Richardson.

"I have held two revival meetings recently. We had a fine time at Manteo with Brother Walters and the people there. Walters has things in fine shape in Manteo and made it possible for us to have a most successful meeting there. A large class was received into the church and a number of reconsecrations were made. Last week we held our first meeting in Hyde county—at Fairfield for Brother Hardesty. We enjoyed staying at the parsonage home with Brother Hardesty and his good mother as well as the unparalleled hospitality of the fine people of Fairfield. Brother Pope of Williamston led the singing and was of much help in every way in the meeting. Several were received into the church on profession of faith and the membership responded well to the call for rededication. It was a delightful pleasure to help both these brethren."—Wm. P. Watkins.

It was the writer's privilege and pleasure to preach last Sunday morning at Central church, Mt. Airy. Brother C. S. Kirkpatrick has had his tonsils removed and while able to attend church and direct the services could not preach. Next Sunday Rev. O. W. Dowd, presiding elder of the Elizabeth City district, will preach for him and he then expects to be able to take up the work for the fall and winter. It is with delight at all times that we visit this congregation where 80 copies of the Advocate enter the homes of the people. Every member of the board of stewards gets it. Besides, some of the business men of Mt. Airy patronize the Advocate Printing House. We wish others over North Carolina would follow their good example and get first class printing done at a moderate price and thereby enable us to give our people even a better Advocate. Mrs. Plyler and the writer very greatly enjoyed the hospitality of Mr. and Mrs. Kirkpatrick.

THE JUNIORS IN SESSION

The Junior Order United American Mechanics State Council met in Greensboro this week. Four hundred representative citizens from every section of North Carolina were assembled in council. The city felt honored in having a group that does so much in fostering the spirit of good citizenship.

All honor to the Juniors for the stress they put upon the flag, the public school and the Bible. They have rendered a fine service in causing the flag to float above the school house in which they had placed the Bible. It is well to keep these three in their rightful relationship. May the Juniors be able to continue their fine work with unabated zeal.

WINSTON-SALEM DISTRICT MEETING

There will be an important social and business meeting of the Winston-Salem district ministers and their families at the Children's Home, Winston-Salem, September 1, at 11 o'clock a. m. Let the ministers come prepared to give a resume of their work and state their problems.

The wives of the pastors will have special matters to consider in separate assembly. There will be a picnic dinner with each family bringing a well filled basket.

Write this down in your calendar: Children's Home, Winston-Salem, Monday, September 1, 1930.

Loy D. Thompson, P. E.

One of the hardest things about a worth while task is keeping at it; the saints are presevering.

The Romance of American Methodism

By PAUL NEFF GARBER

Schools of the Prophets

JOHN WESLEY desired an educated ministry. At the first Methodist conference ever held he asked his preachers this question: "Can we have a seminary for laborers?" The answer was, "If God spares us till another conference." The proposed divinity school never materialized, but at almost each succeeding conference until his death Wesley made mention of it. Wesley did not consider theological education foreign to the genius of Methodism.

The American Methodists, however, did not follow Wesley's leadership in this direction. It was sixty-three years after the Christmas conference that the first Methodist theological seminary in America made its appearance. The alma mater of the early Methodist preachers was "Brush College," the popular designation for a large circuit. Of Brush College, John Strange, a pioneer circuit-rider once said: "Her curriculum is the philosophy of nature and the mysteries of redemption; her library is the word of God, the Discipline, the hymn book, supplemented with trees and brooks and stones, all of which are full of wisdom and sermons and speeches; and her parchments of literary honors are the horse and the saddlebags."

The pioneer preachers considered the ministerial education furnished at "Brush College" or "College of Horseback" to be sufficient. They believed that the practical experience received there was of far more importance than formal theological instruction. The Methodists became so satisfied on this point that they were hostile to any proposed change. They declared that there was no place in Methodism for "priest factories."

The Methodist leaders contended that it was sinful to waste time in ministerial preparation when the fields were ripe unto harvest. The church officially adopted this position in 1784 when it advised the preachers never to allow the pursuit of learning to interfere with soul saving. "If you can do but one," stated the Discipline, "let your studies alone. We would throw by all the libraries in the world, rather than be guilty of the loss of one soul." When William Capers as a young man desired to make further literary preparation before entering the conference, his presiding elder warned him:—"and if you are called to preach, and sinners are falling daily into hell, take care lest the blood of some of them be found on your skirts."

Theological schools were counter to the Methodist theory that God furnished the preacher's message. It was believed that no amount of education could supply the divine call to preach. The circuit-riders pointed to the fact that theological training was not required in apostolic Christianity. One of Peter Cartwright's best arguments against divinity schools was that "Christ had no literary college or university, no theological school or Biblical institute, nor did he require his first ministers to memorize his saying or sermons, but simply tarry at Jerusalem till they were endued with power from on high, when under the baptismal power of the Holy Ghost, should be brought to their remembrance all things whatsoever he had commanded them." Once when William Taylor, later Bishop Taylor, met a theological student, he said to him, "That's right, get all the light you can, but don't neglect the heat. Light without heat is of little worth in the Christian ministry."

History aided the Methodists in their fight against theological seminaries. They could truthfully declare that the Wesleyan movement had made phenomenal progress under the leadership of unlearned men. Peter Cartwright wrote: "It is true we could not, many of us, conjugate a verb or parse a sentence, and murdered the king's English almost every lick. But there was a divine unction attended the word preached, and thousands fell under the mighty power of God, and thus the Methodist Episcopal Church was planted firmly in this Western wilderness, and many glowing signs have followed, and will follow to the end of time." The logical conclusion to such an argument was that divinity schools were not needed at any time.

It must be admitted that on the American frontier the graduates of Brush College triumphed over the theologically trained men of other denominations. Peter Cartwright insisted that the illiterate Methodist preachers set America on fire while the educated preachers "were lighting their matches." Alfred Brunson explained that he was opposed to schools of prophets because of having seen "the effects of them in other churches, from which some learned dunces and third rate preachers had come forth." "I do not wish to undervalue education," said Cartwright, "but really I have seen so many of these educated preachers who forcibly remind me of lettuce growing under the shade of a peach tree, or like a gosling that has got the straddles by wading in the dew, that I turn away sick and faint."

Another argument against an educated ministry was that only unlearned men could really sympathize with and understand the lower classes of people. This attitude was shown when William Capers joined the South Carolina annual conference. Since Capers was the first college trained man to join that conference, many preachers and laymen predicted that Capers would fail because his education would render him haughty and proud. In 1840 Elias Bower wrote in the Christian Advocate and Journal: "All history shows that the church invariably declines in spirituality in the same proportion as her ministry became distinguished for their general popularity as eloquent and learned divines."

It was popular in early Methodism to make jocular and even sarcastic remarks about the ministers who were graduates of colleges and theological schools. When Stephen Olin, an alumnus of Middlebury College, joined the South Carolina College in 1822, he was characterized by one member as a "hic, haec, hoc scholar," who could not be of any value to the Methodist itinerancy. On one occasion when a presiding elder in New York was asked by a bishop to explain the type of man desired for a certain place, the former could not resist the temptation to attack educated ministers. He replied: "Two years ago we had a professor of chemistry; last year we had a professor of Greek; now we want a professor of religion." One pio-

neer preacher declared: "I have heard of a wonderful thing under the sun. I have heard that men take the pure gospel seed and carry it to a 'theological mill' and get it ground to fine flour, and then sow it over the people, and wonder why it doesn't spring up and bear fruit."

The modern Methodist minister may be amused by the arguments used by the circuit-riders against theological education, but in many ways those early Methodists were correct in their views. Pioneer Methodism did not necessarily need a trained ministry. No great educational demands were made upon the Methodist itinerants. The people with whom they worked were uneducated. The frontiersmen understood better the simple message of a circuit-rider than they did a scholarly address from a Yale or Princeton graduate. Methodism did not stress doctrine, and therefore did not need theologians in the pulpit. The circuit system made more possible the use of uneducated preachers, for when a minister spoke at a different place each day of the month no large number of prepared sermons were required.

As Methodism grew older there came, however, a changed attitude toward theological training. Laymen of wealth and education began to demand preachers who were intellectually equal with those of other denominations. Trained ministers were said to be needed to attract the cultured people of the cities. It was contended that scholars were needed to reply in the press and on the platform to the opponents of Methodism. Stephen M. Vail, in contending for theological education said: "Shall we, for example, permit Dr. Judson's successors in India to go on as he did, translating the Greek term baptizo, to immerse, and then permit them to make Baptists of these teeming nations of the East?" The division of the large circuits into smaller units destroyed the influence of Brush College, for then the junior preacher could no longer be trained under an old and experienced minister. Such conditions caused outspoken opponents of theological education to change their attitude. Brunson before his death said: "In view of all the circumstances of the case, the change from the circuit to the station system—the elevated state of society, and the wish of our people to have educated men—and in view of the influence mere tinsel of this kind has upon outsiders in attracting them to our places of worship, it is probably best to have such institutions." Even Peter Cartwright accepted an honorary degree from a college.

When the sentiment for theological training began to gain ground, it was thought by many that the existing Methodist colleges could provide the instruction. Arguments in favor of the control of theological education by the colleges were that no additional buildings would be required; the prospective could pursue in addition to theology other courses of study; and that the presence of ministerial candidates on the campus would have a good influence upon the other students. As a result of this viewpoint a number of colleges began to organize departments of Biblical literature. Some leaders felt that such action had solved the problem of theological training.

There was one preacher, however, in the Methodist Episcopal Church who refused to be satisfied with this compromise. That man was John Dempster. While presiding elder of the Cayuga district of the Oneida conference Dempster saw that although educated men were converted under Methodist preaching, many of them united with the denominations that had educated ministers. Dempster, therefore, appealed to Bishop Hedding to send better trained men into his district. The bishop replied, "We have no such men to spare." Thereupon it became Dempster's great aim in life to establish schools that would furnish the needed men. With the exception of a few years spent as a missionary in South America, Dempster gave the remainder of his life to the cause of theological education. With the aid of friends he was finally able to found at Concord, New Hampchire, in 1847, the Methodist General Biblical Institute, the first theological school of American Methodism.

Dempster was not satisfied with one Methodist divinity school. He desired to organize three such institutions, one in the East, a second in the Middle West, and a third on the Pacific Coast. As soon as the institution at Concord was firmly established, Dempster took steps to start his second school. He arrived in Chicago at a very opportune time, for he found that Mrs. Eliza Garrett had made provision in her will for the establishment of a Methodist theological seminary near Chicago. Dempster was chosen as the president of this institution which opened in 1855 under the name of Garrett Biblical Institute. Dempster was making plans for his third divinity school when he died in 1863.

Thus by 1855 the Methodist Episcopal Church, which had for so many years opposed ministerial education, possessed two schools of the prophets. They represented in a large degree the work of John Dempster who realized that the time had come in Methodism when trained leaders were necessary. Although today John Dempster is honored as the father of theological education in American Methodism, yet during his life he was severely criticised. He had to pay the price for championing what was then an unpopular cause. In 1856 he wrote to a friend: "For the last twelve years I have from an overwhelming sense of duty, been occupied in an enterprise in the face of fierce opposition on the part of at least two-thirds of our entire ministry. Some of the highest dignitaries of the church have exerted official influence to embarrass and subvert the enterprise. Many friends of my tenderest remembrance forsook me for having allied myself to this cause, and even transferred their hostility from the cause to him who advocated it."

"They Also Served," will be the title of Dr. Garber's article next week.

THE CHURCH'S FIRST GREAT WORK

By the Rev. George Jackson.

"Progress in religion, as in some other things, seems only to be secured by a series of zigzags. Human nature, Martin Luther once said, is like a drunken peasant: you put him up one side of the horse and he falls off on the other. Our minds pass for a time under the sway of some great truth or set of truths, to the complete temporary neglect of opposite and complementary truths. Presently reaction sets in, and we turn once more to that which we had despised and rejected. The 'note' of early evangelicalism was its supreme concern for the salvation of the individual; that secured, it too readily assumed that everything would come right of itself. The watchword of the last generation has been rather social salvation. But we are also coming to see again, what eager apostles of social salvation sometimes forgot, that the church's first and greatest work, upon which in the long run all else must depend, is the redemption of the individual, or, to speak more simply, the making of good men and women."—Manchester Guardian.

FIGURES THAT PASTORS SHOULD STUDY WITH CARE

Reported on Profession of Faith for Country Churches For Year 1929

DISTRICTS IN N. C. CONFERENCE	Country Churches in the Districts	Additions on Profession of Faith	Churches with no Additions by Faith	Percentage of Churches with None	Average per Church	Membership Average
Durham	41	334	13	31%	7	.04
Elizabeth City	64	213	24	37%	3	.03
Fayetteville	83	404	27	32%	5	.032
New Bern	74	249	37	50%	3	.027
Raleigh	56	241	13	23%	4	.028
Rockingham	54	351	15	28%	7	.04
Washington	37	184	8	21%	5	.03
Weldon	61	347	17	28%	5	.034
Wilmington	89	246	34	38%	3	.03
Totals	559	2569	188	32%	4	.029

Reported for Station Churches

DISTRICTS IN N. C. CONFERENCE	Number of Station Churches	Received on Profession of Faith	Average per Station	Membership Average
Durham	14	199	14	.025
Elizabeth City	7	96	14	.033
Fayetteville	3	48	12	.02
New Bern	5	63	12	.016
Raleigh	9	258	28	.044
Rockingham	7	128	18	.037
Washington	8	209	26	.05
Weldon	3	46	15	.028
Wilmington	6	82	14	.03
Totals	62	1131	17	.03

I am not asking that this exhibit be published with a view to hurting but helping. Four months from now I hope we may show a better view of all our churches. By careful, prayerful, persistent, personal effort in evangelism, many country churches may have additions on profession of faith, which last year reported none.

May we not place a larger emphasis the remainder of the year on the spiritual life of the church? There should be intensive cultivation in all our churches. The individual must receive our best attention. We may think of mass movements, but "the way to save the masses is to save the individual in the mass." My earnest prayer is that not one of our country churches in the North Carolina conference shall fail this year to report accessions on profession of faith. All stations are expected to show as good if not better records. O. W. Dowd.

MRS. JAMES CHRISTOPHER WILSON

Saturday evening, June 28, while twilight was deepening into shades of night a solemn stillness hovered over the home of Mrs. Z. W. Evans, for death was entering to claim her mother, Mrs. Gertrude Banks Wilson. The end had come to a long, useful career at nine-twenty o'clock. The funeral was conducted by Dr. Luther Rice Christie, pastor of Ponce de Leon Baptist church, Atlanta, Ga., assisted by Rev. F. E. Dixon, pastor of Evans M. E. Church, South, on Monday afternoon, June 13, from the residence. Interment was in the Wilson family cemetery in Perquimans county near Hertford.

Courageous in life, she was equally so in death and the vast tomorrow held for her no fear. To her death was a transition to a richer, fuller, more perfect life in the spiritual kingdom.

Gertrude Banks Wilson, daughter of Pheraba Hollowell Banks and Ambrose Banks, was born December 22, 1856, at Simmons Creek, Pasquotank county. Very early in life she joined Oak Grove Methodist church at Chapanoke, N. C., for life long service. She attended Belvidere Academy in Perquimans county, a school of outstanding merit operated by the Friends.

April 26, 1878, she was married to James Christopher Wilson. Soon after marriage they went to Woodville to live until the home was broken by the death of the husband June 14, 1920. To this union fourteen children were born, two of whom died in infancy, two reached the ages of four and seven years, and ten survive.

To those who knew her best her life will be a benediction. For her loyalty to her home, her country, her God, she will be an inspiration. Her devotion to their children is evidenced by the opportunities she gave them to develop into the finest sort of men and women. A very lovely woman of charming personality, she leaves a wonderful heritage to her family.

The following children survive: Mrs. Luther Rice Christie, Atlanta, Ga.; Mrs. Z. W. Evans and Mrs. B. Warner Evans, Edenton; John Wilson, Weeksville; James C. Wilson, Chapanoke; Frank Wilson, Elizabeth City; Dr. Brickhouse Wilson, Independence, Mo.; Dr. Tiffany Wilson, Savannah, Ga.; Trim Wilson, Hertford, and Jesse Wilson, Cleveland, Ohio.

A LETTER TO GREENSBORO COLLEGE ALUMNAE

Dear Alumnae:

I have finished re-reading the bulletin of Greensboro College dedicated to Mrs. Robertson. It brings to mind the last time I saw her. It was in the auditorium of Odell Memorial building. The occasion was the observance of Founders' and Benefactors' Day. In his address Dr. Newell paid a beautiful tribute to Mrs. Robertson in connection with what he had to say about those whose lives had influenced the college community. As I passed from the building I paused to congratulate Mrs. Robertson. She gave me a smile and a warm handclasp saying: "Such words are certainly appreciated."

Weeks later I sat among her friends in dear old West Market Street church. They had come from all sections of the state to pay a last tribute of love and esteem. The chancel was filled with beautiful blossoms. The auditorium could not have held all the flowers that would have been there if all her friends had had the time and opportunity to express their emotions in this way. I am wondering if some would not like to express themselves now in some tangible way. The Lucy Robertson Endowment fund is only partially complete. It is fitting that it be dedicated this year. This cannot be done until about $13,000 is raised.

If you would like to send your flowers in money now, I believe that it would add just as much beauty and fragrance to her memory as if a wreath had been placed upon her resting place on the day that she was placed there.

Martha Dozier Flagge, Second Vice President,
Greensboro College Alumnae Association.

Because of the collapse of a cathedral transept in 1599 the burial places of the kings of Navarre, ancestors of Henry IV of France, have long been unknown. They have now been identified at the old cathedral of Lescar, in Basses-Pyrenees.

WHEN THE "ENDURANCE" TEST STRIKES THE CHURCH

Endurance tests have been raging in this good country where every freak idea can always find enough promoters to push it along. Airplane refuelers, Marathon dancers, tree-sitters, and others contend for notoriety, as they try to outdo their competitors. In order to gain money and a little notoriety, many are willing to endure hardships and even to suffer severely. If church members should enter an endurance contest to see what they can endure for the advancement of the kingdom of God, we should hear some wonderful reports from the churches. Pastors would fill the columns of the church papers similar to this:

"Rejoice with us! Every cent of our $50,000 church debt is paid, and the mortgage has gone up in ashes! You ask, How was it done? Well, as strange as it may seem the church members, not to be outdone by the world, put on an 'endurance' test. Brother A said he could 'endure' to forego that trip abroad which he had planned, and gave $1500; Brother B said he could 'endure' to use his automobile a year or so longer, instead of buying a new one as he had anticipated, and gave $1000; Brother C said he had just realized $500 profit from the sale of a piece of property and that he could afford to give it to the church, and not to consider that he had 'endured' anything by so doing. Well, these are just a few of the 'major endurers.' When it comes to the 'little endurers'—I beg their pardon, they deserve as much credit as the others, only they had less to give, not less to endure—well, they endured nobly. One brother said that his father never owned an automobile in his life, but rode to church in a farm wagon, and that he thought he ought to cut down his gas bill at least a dollar a week, and gave $50; another brother said he could 'endure' to give up a little pleasure trip he had planned to take, and gave $75; another said that while he and his wife had intended to spend $100 for some things for the house, they were really not badly needed, and 'endured' to give that amount; 'We can give nothing, with the outlook so dark,' said a man and his wife, but after thinking it over they decided to cut ten cents from the cost of each meal for a year, and gave $100. And so it went on until everybody was astonished at what was being accomplished. When it came to the 'sister endurers,' well, the women outdid the men. Their endurance contest involved pretty much everything touching a woman's wardrobe: furs, coats, suits, hats, etc. They frankly admitted that it was surprising how much could be saved by buying only what they really needed instead of what they wanted."

This is not a wild flight of the imagination. Things similar to these would occur if church members "endured" for the church what many worldlings "endure" for fame and wealth. And by the way, this word "endue" is a Bible word. Look it up in your Concordance. The Master said, "He that endureth to the end shall be saved." Paul said, "Endure hardness as a good soldier of Jesus Christ, and the Revised Version puts it, "Suffer hardships." With so many church members spending many times as much for the movies as for the church, it is time to talk about enduring something for the Gospel's sake. A. B. C.

The gospel is not good advice. The gospel is good news. It is news so good that when we take it home life is changed down to its very depths.—George H. Morrison.

DUKE MOVES TO THE NEW CAMPUS

Last Saturday morning, in company with President W. P. Few, we made a brief visit to the new campus of Duke University. Visitors who drive around the grounds note the steady progress being made on the grounds and buildings. One must go within to find the real advance that has been made in getting ready for the opening within the next thirty days.

We entered the law building to find Dean Miller busy in his office. Books and filing cases around the wall, a large desk in the center of the room, with other necessary office fixtures, indicated that the school of law is ready for business. The large law library is in place, with the librarian and his secretary giving careful attention to every detail.

Passing from this to the university library—only a door separates these—we found that the entire library, with the exception of newspapers stored in the basement, had been transferred from the old campus to the new. Viewing the situation from without, one would never imagine such a transfer had been made.

A similar surprise greets one in the new Union. All the equipment is placed in this vast building; it is expected to begin the use of this building by September 1.

President Few and Dean Wannamaker expect to move their offices to the administration offices within the next few weeks. This means that the other offices of administration will follow.

The hospital is having all and more than it can do to care for the patients that apply. Dean Davison has his hands more than full in getting the hospital under way and at the same time lining up all the forces for the opening of the medical school October 1.

All that we could gather from observation and the statements of President Few leads to the conclusion that everything will be ready by the opening the last of September. This does not mean that all the buildings will be finished, for the chapel will be more than a year yet in the building.

In addition to the auditorium there will be three chapels, the big chapel, the memorial chapel, and the chapel in the school of religion, which for a better name at present, we will call the Asbury Chapel. This and the auditorium are practically complete; the other two will not be ready for use before 1932.

Near the main entrance to the university grounds the residences of President Few, Dean Wannmaker, Dr. R. L. Flowers and Chief Engineer A. C. Lee are being built. Six faculty houses are also under construction along the private boulevard which connects the old and the new campus. Mr. Lee has already moved into his; others will move before the opening in September. So those who were fearful lest the university would not move to the new campus this summer may now dismiss their fears.

Until now almost all parachutes have been made of silk imported from China, Japan, and Italy, but the Bureau of Aeronautics has developed a cotton substitute for parachute silk. The two-ply cotton yarn is chemically treated. The new material, untreated, treated before weaving, and treated after weaving, will be made into parachutes and tested in comparison with the present silk models by dropping the different types "loaded with a 180-pound dummy, from an airplane traveling 100 miles per hour at an altitude of 1000 feet."

OBERAMMERGAU—THE PASSION VILLAGE —1930

By T. C. Badley.

It is called a "play," but in reality it is the passionate fulfillment of a sacred vow, in a manner so sincere, so unaffected, so whole-souled that every aspect of the life of the charming village cradled in the embrace of the lovely Bavarian Alps is permeated with the ennobling effects of devotion to an obligation undertaken three hundred years ago.

Many special trains from Munich and other railway junctions, as well as scores of motor busses from Innsbruck, Bolzano, and other centers poured a constant stream of visitors from all parts of the world into Oberammergau for several days preceding Sunday, May 11. One marveled at the capacity of the town to afford hospitality to the five thousand and more guests who were to assemble in the new auditorium just completed.

As the visitors arrived at Oberammergau, spellbound with the beauty of the great snow-capped encircling mountains, they were further thrilled by being met by quaintly dressed young men and boys, with hair down their shoulders and faces radiant with kindliness, eager to carry the hand baggage and pilot the visitors to the homes in which they were to be entertained. Interest was heightened upon learning that these helpers were to take part in the Passion Play.

For the past eight years the men, women, and children of the village have been preparing for this day. Virtually all the homes have been tastefully painted, within and without; every available room in the village has been prepared for guests; new supplies of bedding, linen, and tableware have been provided, and every home has been assigned its quota of tickets for admission to the performance, truly a community enterprise in which every member takes a wholesome interest and bears a responsible share.

Not Commercialism

The villagers and housewives must have made large investments to insure the comfort of their guests, but if the home of Eduard Schmid is typical of the other homes in Oberammergau, no trace of "commercialism" is noticeable and the guests are conscious only of a most genuine desire to make them "feel at home" and as comfortable as possible. Open-hearted friendliness and a desire to serve—not as of necessity but as a high privilege—created an atmosphere in the home which was a fitting prelude to the spirit which animated the presentation of the life of Him who came to be the servant of all.

The guests assigned to the home of Guido Mayr, who represented Judas in such a masterful manner, were served at the table by his daughter, a charming, unassuming girl who sang the leading soprano parts in the chorus. Thus from nearly every home came one or more members who participated in the performance. And herein lies the fascination of the presentation; their parts on the stage were enacted with the same simple grace and fervor and lack of professionalism, and in the same spirit of humbly and thankfully fulfilling a sacred obligation, as was the service rendered to the guests in their homes.

An offer of twelve million dollars from one of the leading moving-picture corporations of the right to screen this production was resolutely declined as being out of harmony with the original intention of the play. Every effort to commercialize the performance has been resisted, and this serious purpose to maintain the spiritual integrity of the performance and to hold to the ideal of discharging a sacred mission, seems to inspire the villagers and to give dignity, grace, and spiritual fervor to the participants.

"As the Hour Comes"

The morning of the first performance, Sunday, May 11, was rainy and cold. Cushions and rugs were required for the comfort of those who were to sit in the semi-open auditorium for eight hours. But physical discomforts were soon forgotten as the soul-stirring drama was introduced with the prelude and the chorus interpreting the first tableau. Then Anton Lang, who for so many years has held the admiration of the world for his remarkable representation of the Christ, stepped from the center of the semi-circle of forty-eight uniformly robed members of the choir, and in clear, well-modulated tones extended a "welcome to all whom here the tender love of the Saviour united," closing the prologue with the earnest request to all to "pray with us, as the hour comes, when the debt of our sacred vow we pay to the supreme God."

The inclement weather continued throughout the day and as the front of the stage was open to the sky, and since many of the scenes were represented as being out-of-doors, the elements had a marked, though at the time almost unnoticed, effect upon the spectator. After being dark and rainy during the judgment scenes, the sunlight streamed forth in brightness upon broken-hearted Peter, as though symbolic of the Master's forgiveness and the brightness of the faith and courage which were to distinguish his discipleship in days to come. Rain failed to disconcert the choir, or those whose parts took them onto the open stage. All of them stoically continued the performance without a suggestion of hesitation. Clouds, rain, and wind came as a natural accomplishment of the crucifixion scene and heightened the sombre effectiveness of the stage setting. Thus the weather, as the music, wove itself harmoniously into the great theme and seemed eager to make its contribution to the earnest efforts of the humble actors in their passionate desire worthily to fulfill their vow.

The music, which is furnished by an orchestra of fifty pieces and a choir of forty-eight voices, is one of the outstanding features of the performance and suitably carries forward the movement of the drama in a dignified and impressive manner. Technical training has not been allowed to rob the voices of the charm of naturalness, and the choral pieces show the effects of careful training. It is remarkable that musical talent of such exceptional quality should be available in so small a community, and that musicians should be found in that remote valley capable of adapting and composing music so effective in its appropriateness and simplicity.—The Christian Advocate.

It used to be said that whenever a Scotchman got to London he never went back home—except to fetch his brother. The notion is out of date, according to Lord Dewar, who remarked recently, "There are not nearly so many Scotchmen traveling down to London as there used to be. They get born in London nowadays to save the fare."—Boston Transcript.

My experience of life does not at all support the proposition that as a man grows older he grows wiser."—Augustine Birrell.

THE MINISTRY OF DONALD McDONALD: A RUGGED HIGHLAND PREACHER

An excellent account of Prince Edward Island appeared in the December issue of the American Magazine, written by W. S. Dutton. He pays tribute to the great churchmen who did their work on the Island. He says: "The most remarkable of these was Donald McDonald, a powerful, rugged Highlander of fiery zeal and eloquence. He made Presbyterianism the dominant Protestant creed of the Island and swayed people as did no Islander before his day, or since.

"Donald McDonald would stride into the pulpit, throw off his coat, roll up his sleeves, and tear open his collar. Poising the big pulpit Bible upright, he would strike a hand downward into the pages. Wherever the Book opened he would find his text and blaze forth into a sermon that held his followers spellbound for two hours.

"For forty years he stormed up and down the Island in periodic sorties from his stronghold at Belfast. His was a religion of old-fashioned intensity, with the fires of hell lashing in the foreground to consume the sinner and to spur the righteous. At times, in the midst of his exhortation, he would stop abruptly, plunk his silver watch down upon the pulpit, and command five minutes for silent communion with God. A minute would pass, without the stir of a muscle, without a sound other than the breathing of the worshippers, and, suddenly, from out the silence, Donald McDonald's great voice would boom with terrible portent: 'It is now one minute past eleven o'clock. Every man, woman and child is one minute nearer to eternity.' And then, later: 'Two minutes have passed!' Then, 'You are three minutes nearer to your God.' He held them in the hollow of his hand. The Island still talks of him—of the sinners who fell prostrate upon the floor, moaning and crying out for forgiveness, of the conversions he made, of the good done by him.

"Mr. Nash of the Patriot told me: 'Donald McDonald's influence is still felt. For more than thirty years after his death he was a living power here, you could pick up any Island newspaper years after he had gone and still find his name in the paid death notices of his followers. The item would announce the death of a person in the usual way, but at the bottom would be this line: Converted by the ministry of Donald McDonald.' "—The New Outlook.

GOD WITH US

Do we believe in the Holy Ghost—in God present and active within us, supplementing our weakness, enlightening our ignorance, moulding our wills, keeping us in unity with lovers of Christ everywhere and equipping us with every grace and gift we need to make our world Christian if we let him? Are we merely God-seekers, or are we God-possessed, God-led, God-empowered? To believe in the Trinity is to live with Father, Son and Spirit, and to know what God is to those who trust him. As life advances we grow up into an appreciation of the dwelling-place of our spirits. Heinrich Heine, born a Jew, has put this developing experience into a chapter of autobiography. He writes:

"Ah, my child, while I was yet a little boy, while I yet sat upon my mother's knee, I believed in God the Father, who rules up there in heaven, good and great; who created the beautiful earth, and the beautiful men and women thereon; who ordained for sun, moon and stars their courses.

"When I got bigger, my child, I comprehended yet a great deal more than this, and grew intelligent; and believed on the Son also, who loved us and revealed love to us; and for his reward, as always happens, was crucified by the people.

"Now, when I am grown up, have read much, have traveled much, my heart swells within me, and with my whole heart I believe on the Holy Ghost. The greatest miracles were of his working, and still greater miracles doth he even now work. He burst in sunder the oppressor's stronghold, and he burst in sunder the bondsman's yoke. He heals old death wounds and renews the ancient right. All mankind are one race of noble equals before him. He chases away the evening clouds and the dark cobweb of the brain, which have spoilt love and joy for us, which day and night have lowered on us."

This is one man's exploration of his soul's home. One never knows what a house is like until one lives in it. Jesus lived in God and has enabled thousands in every century since to live with him in God. He and they, down to ourselves, have found fatherhood there. "Master, where dwellest thou? He saith unto them, Come and see!" There is sonship as well as fatherhood in our spiritual home, one Son in whom the Father is completely manifested, and who gives himself as the Elder Brother to all God's other children to lead us into his sonship with the Lord of earth and heaven.—Henry Sloane Coffin.

THE CHURCH'S GREATEST HANDICAP—LACK OF COURAGE IN PULPIT

By P. O. Lee.

The pulpit coward is the greatest handicap from which the church of God suffers today. Men too timid to speak on the great ethical and social problems of this hour; men who are unwilling to roll up their sleeves and cast the devil out of the movies, the press, literature, business, politics, public opinion, diplomacy, are unworthy of the man who died upon the cross because he refused to keep still and be silent. Jesus admired and demanded courage. "Don't be afraid." This exhortation was ever on his lips. I fail to see how we can be true followers of Christ if we are afraid of men and the institutions of men. Courage, courage, courage, in ministers, is what the church needs today if it is to lead the world out of the wilderness of social sin and political corruption. In time of war everybody knows that cowardice is contemptible and unpardonable. The preacher is always on the battle front. He is always firing and being fired upon, and the extent of the opposition to him is measured by the force which he brings to bear against those who love the evil. If the preacher whispers and soft peddles, and practically sells out to the would-be rulers of the community, he may escape the institutional guns. But if the minister lifts his voice in no uncertain tones as the prophets of old did, he is doomed to be shot by the rebels. Christ cries out in the midst of the battle: "If any man will come after me let him take up his cross and follow me"—let him take upon himself some extra burdens for my sake, some burdens which could have been escaped. These words were spoken to every Christian, and especially for preachers. The church of Christ is cursed by cowardice in the pulpit and in the pew. The long delayed reformation will never come until we have more heroes in the pulpit and in the pew. Let us all pray for courage of conviction and courage of action. May the Lord give us a balance of common sense and courage in the pulpit and the pew.

GREENSBORO COLLEGE SCHOOL OF MUSIC: YESTERDAY, TODAY, TOMORROW

Since the opening of Greensboro College in 1846, the department of music has been one of the chief attractions of the institution. Both instrumental and vocal music were taught from the beginning. So marked was the interest in this department that in the year 1860-1861 there was a professor of music, six lady assistants, and a teacher of guitar, with an enrollment of one hundred and fifty-eight pupils in piano and twenty-seven in guitar. There were private and class lessons in voice, in addition to a chorus in which everyone was required to take part at the weekly practice and at the chapel services held morning and evening. Each young lady was required to have a copy of the song book used. The chorus classes received careful instruction in the rudiments of vocal music, special attention being paid to reading at sight. There were also lectures on harmony, theory, and history of music.

A statement from the bulletin of 1889-1890 reveals the standing of the school of music at that time. "For many years it has enjoyed a reputation unsurpassed by any female college in the South. It still holds its place in the front rank among those institutions which aim at the higher education of women." The physical equipment of the school at that time consisted of a cabinet organ and eighteen pianos.

The private recitals held fortnightly were a feature of college life. Pupils of all grades were required to take part, and the interest was sustained "by making piano duets, quartettes, singing by the chorus girls, recitations by the elocution pupils and dialogues in French and German, as well as the singing and playing of solos, a part of the program." The attention given to ensemble playing was quite unusual. Professor Hahr, director of music for several years during the presidency of Dr. Jones, employed as many as six square pianos on the stage at one time, having three or four pupils at each piano, and he, instead of directing with the baton, would play the violin along with them. At these concerts the auditorium was always filled to overflowing, and finally it became necessary to issue tickets of admission.

In 1922 the school of music moved into its new quarters in the splendid Odell Memorial building. Mr. J. A. Odell of Greensboro made a generous contribution toward the erection of this building. Ample room and facilities have been provided for the growth and development of all phases of music education. A three-manual Pilcher organ, also a gift from Mr. Odell, is housed in the auditorium which seats over twelve hundred people. Thirty-five studios, recitation, and practice rooms are all provided with the most modern pianos and equipment.

It has been truly said that men and women, and not buildings or other material resources, make an institution that is truly great. And so, while it does not claim greatness as a goal attained, yet because of its high ideals in scholarship, and its artist faculty of character and attainment, the school of music may rightfully claim to have impressed and to be impressing somewhat its stamp upon the thoughts of the young women who have come and will come under its influence.

The courses offered in the school of music are thorough and comprehensive and designed to meet the needs of the varied types who are seeking instruction in music today. Courses of study leading to the bachelor of music degree are offered to those who wish music as the major subject in their college work. Students who are sufficiently talented may elect a major and minor in practical music, such as piano, pipe organ, violin, viola, cello, and voice. For those who plan to teach music, courses are offered in public school music methods and in piano normal training. All students who are working toward the bachelor of music degree must take four years of theory, since a solid foundation of theoretical knowledge is a requisite for any musician. Graduates in music who have fulfilled the professional requirements of the State Department of Education are eligible to receive a grade A certificate, which enables them to teach in the public schools. The administration of the college has effected arrangements making it possible for students in the music methods courses to do their practice teaching in the Greensboro city schools.

The course in piano normal methods is offered to junior and senior piano students. Here they study principles of teaching advocated by Dr. Frank Damrosch, director of the Institute of Musical Art, New York City; by Clarence G. Hamilton, professor of music at Wellesley College, and other prominent teachers and virtuosi of the present day. They study the psychology of the child mind and learn to deal with the different types of pupils in different ways to bring forth and develop the best each possesses.



TOP—The Greensboro College Glee Club.



BOTTOM—College Orchestra.

Much teaching material for use of all ages and types of pupils is studied. The students have practical experience in applying teaching principles by giving under supervision, both private and class lessons to children, beginners in the study of piano.

The small pupils in the demonstration class have many advantages. In the two weekly private lessons they are concerned chiefly with learning to play. In the one weekly class lesson, using methods of Julia Lois Caruthers and W. Otto Miessner, specialists in the training of children, they are taught rhythm, ear training, notation, scales and chords, and how to use the elements of music in original and interpretive work. They hear much good music, therefore their minds and ears are trained to appreciate and understand the best and most beautiful in music. The history of music then becomes an interesting subject when good music can be appreciated.

The school of music boasts of two organizations of which it may well be proud. The Girls' Glee Club enjoys a reputation second to none for an organization of its kind in the state. It is made up of about twenty-four voices selected by tryout and welding into a singing unit by careful rehearsing. The glee club takes several tours each year into the various parts of the state. At Asheville in April, 1929, it took first place in a triangular contest sponsored by the Women's Music Clubs of the state. In June of the same year the glee club appeared before the Federated Women's Clubs at Boston.

The college orchestra was first organized in the fall of 1927. It is made up of students in the music ensemble classes, faculty members, and musicians residing in Greensboro. In this organization players may learn the principles of ensemble playing and also become acquainted with some of the wealth of orchestra material which is available for use. The orchestra plays for the dramatic club productions and has made many appearances before the student body in chapel. It also appeared before the Collegiate Press Association meeting in Greensboro in May, 1929. In commenting upon one of the public appearances of this organization the Greensboro Daily News said: "This orchestra ranks with the best that Greensboro has ever had."

In reviewing the present and past achievements one is prone to forget the future. Today and tomorrow: how inseparably are they linked together. And therein lies promise. One of the best omens for the future is the increasing part that music is playing in our everyday life. Musical values are becoming more recognized every day. The growth of music training in the public schools and the part that music plays in every gathering or congregation of people are strong evidences of this fact. Of all the fine arts, music is unique in that it must be recreated to be heard. Also the nature of music must be understood for it to be thoroughly enjoyed. The first requirement involves a high standard of musicianship in performance, while the second involves a knowledge of familiarity with great works of musical art. Therefore, the function of a school of music should be to train young people with both of these ends in view, and in so doing it is adding its contribution to the good in life. Surely there can be no higher purpose.

A NEWS LETTER FROM BROTHER J. B. TABOR

Rocky Springs church will have their annual home coming the fifth Sunday in August. All former pastors and members are invited to be with us.

Last Saturday night lightning struck Pisgah church, one of our best churches on the Hiddenite work, and now our congregation is left without a shelter. The Baptists have offered us the use of their church for regular preaching and Sunday school and we have gladly accepted the offer. We hope to secure a tent for our revival meeting which is to begin the third Sunday in September with T. C. Jordan doing the preaching. Pray for us and when we mature plans for rebuilding send us a donation.

After five weeks of rambling, crossing 22 states and recrossing three, we arrived home in fine physical condition, traveling in all 8,000 miles. The next day after reaching home I went to Rocky Springs to the protracted meeting that had started on Sunday, Young Benfield, a ministerial student at Asbury College, doing the preaching, and George Hawks of Cornelius leading the singing. The preaching, singing and congregations were good, but no revival resulted. J. B. Tabor, Jr., preached one sermon.

On Saturday George Hawks, J. B. Tabor, Jr., and myself went to Bethel, Anson county, where we began a meeting on Sunday. Notwithstanding the extreme hot weather of that sandy country and the severe electric storms most every night we had a very good meeting. Six fine young men rededicated their lives to God and three bright girls gave their names for membership in the church. This week we are in a meeting at Liberty, where Brother Winkler of Granite Falls is doing the preaching.

J. B. Tabor.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

FRANKLIN CIRCUIT PUTS ON RED LETTERS

In many respects this year has been and is being a red letter day on the Franklin circuit. At the very beginning of the year our members pledged themselves to strive to lead one person to Christ during this years, that is each member win one. Therefore we adopted the slogan, "Each One Win One." This has been working admirably. The entire year so far has been a season of revival. We have had special services at three of the points and have four yet to conduct. Our people are in harmony with God and man.

In the way of preparation for leadership training we do not claim to know it all, but we are students. As an evidence of this statement we produce the following facts: Sixty-one credits in the Cokesbury training course have been earned and received by the people of the circuit this year. And to add to that, at our third quarterly conference the official board voted their humble pastor a six weeks' leave of absence with salary paid in order that he might attend the summer school offered for pastors at Emory University. And I am writing these lines as I sit in my room in Winship Hall, Emory University.

About our building program, on the second Sunday of April we dedicated our new building at Snow Hill, which consists of main auditorium and three Sunday school rooms. We are at present engaged in erecting a plant at Clark's Chapel, consisting of main auditorium and six Sunday school rooms. This building is being erected of native stone at an estimated cost of $10,000.

But if you say, how is all this being done? I reply, by the help of the mission and Sunday school board, the Duke Commission, a group of people who have the spirit of the Master, a Methodist preacher's wife, and last but not least the hand of our heavenly Father. As to our standing in the Advocate jubilee effort, you only have to look on its pages. If we may be of service to you in the kingdom, you need not hesitate to call on the people of the Franklin circuit. Pray for us that we may be soul winners.

H. C. Freeman, Pastor.

Making a name for yourself should be secondary to honoring Christ.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

WEEK'S TRAINING RECORD

During the week of August 3-8 seven Cokesbury training schools were conducted in the North Carolina conference as follows:

Charges-Instructor	Enrl'd	Cdts.	S.S.
Atlantic (Williston):			
Baker	40	11	2
Dover: Shell	17	11	1
Ocracoke: Carruth	26	17	2
Oriental: Funk	15	11	1
Leasburg (Salem): Sharp	26	18	2
Pikeville: Council	15	12	3
Seven Springs (Beston):			
Wilson	15	13	2
Totals	154	93	13

SCHEDULE FOR AUGUST 24-29

The following schools which will be held the week of August 24-29 will complete the summer's schedule of work of the eight young men furnished us by the Duke Endowment:

Milton at Semora; Rev. H. E. Lance, pastor; Rev. C. A. Baker, instructor.

Brooksdale. Brooksdale; Rev. S. F. Nicks, Rev. John R. Carruth.

Durham, McMannens; Rev. B. E. Stanfield, Rev. Raymond W. Council.

McKendree, Pinetops; Rev. B. F. Boone, Rev. S. W. Funk.

Bath, Asbury; Rev. J. W. Sneeden, Rev. Roy A. Grisham.

Pink Hill, Woodington; Rev. W. J. Freeman, Mr. E. M. Sharp.

Rocky Mount, Red Oak; Rev. William Towe, Rev. W. F. Shell.

Fairfield, Fairfield; Rev. W. R. Hardesty, Rev. Raymond E. Wilson.

GOOD REPORTS

Rev. L. E. Sawyer of Dover writes: "We had a good school last week. Seventeen enrolled with 11 working for credit. Brother Shell gave us good service and we all enjoyed him. We tried to give him a good time, and he fully sustained his watermelon reputation."

Mr. Carruth has the following to say about his work at Ocracoke: "We had a fine week with extra good attendance. The workers' council was brought to life, and I believe it will function. Also, I feel sure that a supply of the new Cokesbury Record System will be ordered soon. The pastor certainly did cooperate in a wonderful way."

IN SPITE OF

A fine report comes from the school held at Stem last week. Mr. Gist, the pastor, and Mr. Funk, who was teaching in the school, were in the office and gave the report. Thirty-seven persons were enrolled, every Sunday school on the charge being represented, and each superintendent attending as a credit student. This is a fine report in spite of the fact that the people were very busy the first of the week putting tobacco in the barns. Mr. Gist had feared a small attendance because of this, but he and Mr. Funk went out on Monday and Tuesday where the people were at work and stressed the importance of getting through and getting to school, and the result was a good school.

Hurrah for Gist, Funk and the people of the Stem charge!

GARNER CHARGE

Rev. W. L. Clegg in reporting the Cokesbury school which he held for Hollands and Zion churches says: "In the three years I have been pastor of the Garner circuit 12 Cokesbury courses have been offered within the bounds of the circuit. None have been more successful than this one. The schools represented in this class have already gone to work making a survey and they have worked out good programs of evangelism for the year and for the immediate future."

He also adds this about Mr. Earl Cunningham's work: "Mr. Cunningham is doing his usual high type work in teaching his course on 'Worship in the Small Sunday School.' He has taught this course at Ebenezer and Garner."

There has been no finer work done in our conference than that done by Messrs. Clegg and Cunningham on the Garner charge. For several years Mr. Cunningham has been assisting Mr. Clegg each summer, and they have supported the church's program of evangelism and training in a splendid way. Twelve Cokesbury schools have been held on the charge in three years. Vacation church schools have been held and many other fine things done under the leadership of Mr. Clegg ably assisted by Mr. Cunningham.

SCOTT'S HILL

Rev. S. W. Funk sends in a good record from the school held at Scott's Hill and says: "The pastor and his people kindly expressed their appreciation for the services that Duke University and the Sunday school board rendered through me in their Cokesbury school. Furthermore, their faithfulness in attendance and generous hospitality extended me bear testimony to same. They expressed their desire for a school next year."

CHILDHOOD AND YOUTH WEEK

One of the important items on the Sunday school calendar for fall is Childhood and Youth Week which should be observed in October. Now is the time to begin planning for this event. The purpose of this observance is to lift to the fore for parents, teachers and the church as a whole, the religious needs of the growing lives for which they are responsible. It should challenge the adult to greater activity in behalf of the boys and girls in the home, the church and community. Leaflets, pageants, posters, and all materials needed for the observance are furnished by your conference office without cost to the local church. Write Miss Keene for further information if you are interested in this important observance.

WESLEY CLASS REPORTS

The following Wesley classes have made application or annual reports since the last list was published in these columns:

True Heart Wesley, Carr Sunday school, Durham; Mrs. Y. E. Smith, teacher; Miss Delia L. Copley, president.

Bert Hawkins, Hertford; Mrs. Sardle White, teacher; Miss Josephine Hefrin, president.

Willing Workers, Mt. Olivet Sunday school, Manteo; Mrs. G. F. Westcott, Jr., teacher; Miss Marjorie Baum, president.

Fanny Crosby, Trinity Sunday school, Fairmont; Mrs. A. Byron Holmes, teacher; Miss Emily Cole, president.

Senior-Young People's Wesley Department, Centenary church, New Bern; Miss Grace Swinson, president; Mrs. Gertie Matthews, counselor.

VACATION SCHOOL

Miss Bettie Lee Sanders of Smithfield sent in an interesting report of the vacation church school which was held there during the month of June with a total enrollment of 104 and an average attendance of 63.

Mrs. L. T. Royall supervised the work of the beginner and primary pupils and Mrs. J. D. Bundy and Miss Sanders the junior group. The school closed with the pageant, "Makers of Our Flag."

TRAINING CLASSES

Mr. Charles E. Vale, one of the Duke students who is helping Rev. T. E. Davis, Wanchese, and Rev. W. F. Walters on the Manteo charge this summer, has conducted training classes at Manteo and Wanchese. He taught "The Life of Christ." Mr. Vale in writing for examination questions reports splendid interest on the part of members of the classes.

GOOD WORK AT HATTERAS

Rev. I. J. Strawbridge of Hatteras was in the office a few days ago and gave us a report on the fine work Mr. E. B. Edwards is doing on his charge. He has taught two classes on the Hatteras charge. The people are pleased with him and his work and already workers' councils have been organized and other improvements planned.

MR. TILLEY EARNS DIPLOMA

Mr. Charles Tilley of Durham has received a standard training diploma, having completed at least four units in the standard course.

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

41.5 INSTEAD OF 21.5

Due to an error our fifth week's Cokesbury training record was not given full justice. In the paragraph headed "Warming Up" I stated that the average number of credits per class for the past five weeks was as follows: First week 12, second week 14.6, third week 17, fourth week 20 and fifth week 41.5. The fifth week was quoted in the Advocate as 21.5. This is just to make correction in order that the boys may receive due credit for the work they are doing.

SCORE BOARD

The good readers of this page will note from the score given below on the score board that our boys are still delivering the goods.

August 3-8

School-Instructor	Enrl'd	Cdts.	S.S.
Azalea: Shuller	42	34	4
Iotla: Holt	31	27	6
St. Peters: Bowles	24	23	2
Bethel: Greenwood	21	17	2
Bakersville: Stafford	13	10	2
Total	131	111	16

During our first seven weeks of Cokesbury schools 1166 people have been officially enrolled, that is attending six or more of the 12 class sessions, and of this number 975 have arned their certificates of credit.

GOOD NEWS

Since writing the above I have received a letter from Rev. Roy J. Barnwell, Gilkey, N. C., one of the Duke students helping Rev. J. W. Parker, stating that he conducted a class at Mt. Herman August 3-8, in which 37 enrolled and 37 earned certificates of credit. Hurrah for Brother Barnwell in this great work. He also states that he has taught two other courses, "The Life of Christ" at Gilkey, July 6-11, in which 25 were enrolled and eight credits, and "The Small Sunday School" at Centennial, July 13-18, 16 enrolled and 14 credits. This will all be checked over and added to our summary.

COKESBURY DIPLOMA

Honor for earning the first Cokesbury diploma in the Western North Carolina conference goes to Mrs. H. C. Freeman, Franklin, N. C. Quite a bit of work in earning this diploma was done by correspondence. Mrs. Freeman earned the last unit of credit necessary for this diploma in the school at Iotla last week in which Mr. Holt was instructor.

It might be said also that Mrs. Freeman has proven her worth as a leader in this training work. Rev. H. C. Freeman being away at Emory University studying rural conditions Mrs. Freeman took charge of the school at Iotla and made a wonderful success of it. Too many good things cannot be said about Mrs. Freeman, who looks after her home and in addition to that helps carry on the great work her husband is leading in. I take this opportunity to quote from one of Brother Holt's letters relative to the school at Iotla:

"Everything opened up here splendidly. We have 30 enrolled and everybody seems to be intensely interested. Mrs. Freeman has put this thing over. She is the most enthusiastic preacher's wife I have found. She reminds me of some of the great generals as she marshalls her cohorts. She is really a great, consecrated, enthusiastic worker."

After the school:

"We really had a great school at Iotla on the Franklin charge. Mrs. Freeman gave the whole work a spirit of enthusiasm."

MISSIONARY OFFERINGS

The missionary offerings of the Sunday schools to the dual special are listed below. We are indeed thankful to the Sunday schools in our conference for the support they are giving to this worthy cause. I fully believe that the many contributions to this cause will bring back rich dividends in the developing of Christian character. As a matter of fact the contributions made by our Sunday schools to this cause have helped our needy rural and industrial churches to put on a real constructive program. May your prayers accompany your offering each month.

Asheville District

Asbury Memorial	$ 5.40
Saluda	2.68
Acton	2.55
Emma	2.15
Fruitland	1.70
Tabernacle	1.62
*Saluda	1.41
Avery's Creek	1.17

Charlotte District

First Church, Charlotte	75.00
Hawthorne Lane	32.75
Central, Monroe	27.55
Chadwick	9.00
Myers Park	8.35
Matthews	5.49
Morven	5.46
Belmont Park	5.00
Bethel	3.88
Waxhaw	2.32
Weddington	1.64

Gastonia District

Clover Hill	7.32
Stanley	6.47
Polkville	6.38
*Polkville	4.36
Trinity	4.10
*St. Peter's	3.78
Kadesh	2.86
Denver	2.00
*Fallston	1.50
Goodsonville	1.16

Greensboro District

Bethel	20.00
College Place	17.92
Centenary	9.80
Gethsemane	5.00
Randleman	3.50
*Naomi	3.00
Center	2.44
Friendship	2.43
Ebenezer	2.25
Summerfield	1.30
*Friendship	1.30
Whitsett	.90

Marion District

First Church, Morganton	19.21
*First Church, Morganton	10.30
Bethel	3.37
Nebo	2.70
Zion	2.00
*Bethel	1.57

Mt. Airy District

Mariah's Chapel	2.00
Draper	1.32
*Mariah's Chapel	1.04

Salisbury District

Norwood	109.46
First Church, Salisbury	12.76
Central, Albemarle	10.00
Central, Concord	9.69
Gold Hill	5.63
Liberty	3.45

Statesville District

*First Church, Lenoir	23.00
Rose's Chapel	9.46
Hudson	5.89
Granite Falls	5.00
New Salem	3.62
Triplett	3.28
*Ball Creek	3.00
Hopewell	2.00
Williamson's Chapel	1.14
Cool Springs	1.05
St. John's	1.02

Waynesville District

Long's Chapel	6.24
*Long's Chapel	6.07
Union	2.50
*Union	1.94

Winston-Salem District

*Centenary-West End	185.56
Prospect	20.00
Bethlehem, Farmington Ct.	13.50
Linwood	11.55
Cooleemee	10.00
Sedge Garden	9.92
Fair Grove	7.15
*Midway	6.30
Macedonia	5.59
Midway	5.25
Cotton Grove	4.00
Farmington	3.16
Brookstown	3.01

*Should have been reported last week.

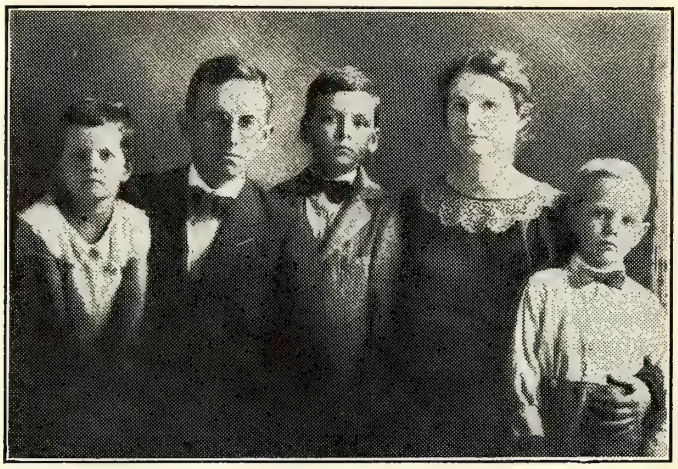
Book agent (to farmer): "You ought to buy an encyclopedia, now that your boy is going to school."

Farmer: "Not on your life. Let him walk, the same as I did."

The human brain is a wonderful organ. It starts working the moment we get up in the morning and doesn't stop until we get to the office.—Hardware Age.

MISSION WORK IN THE BRAZILIAN FIELD

Last week and two days of this week I spent in Tupaceretan (the name is Indian, though there are now no Indians about), holding a meeting and organizing a new Methodist congregation, or society, using the strict term of the Discipline. Tupaceretan means "The Great Spirit Passed by Here." A more gracious revival I think I never attended. I am sure I never took part in another like it. Our hall has a seating capacity for only 80, but it was filled every night, and when the weather permitted there were quite a number on the outside. The second night I did not call for "seekers" but for "decisions." Every person in the hall came forward, except those who are already Christians. The Holy Spirit's presence was intensely manifest, not only that night but all through the campaign. Before I left we organized a "society" with 21 members who received the communion, and 24 probationers, besides a host of persons manifestly interested but not yet ready to sign up as candidates for membership.



Reverend Daniel Lander Betts and family, Presiding Elder Cruz Alta District, South Brazil Conference, M. E. Church, South

The work here in Cruz Alta is going nicely also. Easter Sunday I received a class of 12 members on profession. All Holy Week we had services in the Central church and also in the chapel out on the edge of town. Our Wesley Brotherhood (the second one in this state) is doing excellent work evangelizing in certain suburbs and also at the jail. Next Sunday they are going to make an excursion (by auto) to St. Luke's, where we have a large rural congregation and where I was water-bound, as I wrote you, on your birthday, September 22.

(The above letter dated May 22, 1930, is from Rev. Daniel Lander Betts to his father, Rev. W. A. Betts, Bartow, Fla. D. L. B. is presiding elder of the Cruz Alta district and preacher in charge of Cruz Alta circuit, South Brazil conference. In the autumn of 1920, on the three weeks' ocean voyage from New York to Rio, he fell in love with Miss Frances Scott of Anderson county, S. C., going out under auspices of the W. F. S. Within a year the woman's board gave reluctant permission and Bishop John M. Moore joined them in holy wedlock. Their children, John Nelson, William Harper, and Joy speak with equal fluency the Portuguese and their mother tongue).

DARE I PASS BY?

If I could see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have that I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I kneel to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

—Anon.

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Further Announcement on this Page Next Week

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

CHRIST IN MODERN POETRY

The poets of old and modern writers alike find in Christ thoughts which they immortalize in poetry. Possibly no other person who has ever lived has had more poems written in his honor than the "Man of Galilee." Christ, to the poets, lives. Many a head has bowed in adoration and worship to find a thought which might make others pursue the Christ-like road. No other man has had the artists of all years thrill with the undertaking of putting into the face of Jesus on canvas the qualities of his being. Christ today is vibrating the whole field of world thought. In our league topic next Sunday we study some of the great poems produced by modern writers in appreciation of our Lord. Such books as "The Radiant Tree," edited by Marguerite Wilkinson, "Christ in the Poetry of Today," compiled by Martha Foote Crow, and "Contemporary Poetry," edited by Marguerite Wilkinson, will furnish ample material for the league program for Sunday as outlined in the Epworth Era. The following poem by Stevenson expresses thoughts which are worthy for us to ponder upon:

THE CELESTIAL SURGEON

"If I have faltered more or less
In my great task of happiness,
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on sullen heart in vain;
Lord, thy most pointed pleasure take
And stab my spirit broad awake."

BUG PARTY: A WHOLE EVENING OF FUN

This game is suitable on a warm summer evening for a league party and has proven most popular in leagues in the Western States. Take an art gum or a small square wooden block. On the sides of the cube put the following letters: B, H, L, T, F, E. The letters on the cubes stand respectively, as B, body; H, head; L, legs; T, tail; F, Feelers; E, eyes. Each player in turn throws the cube. If a B appears on top, a round circle is drawn on a piece of paper representing the body of the bug; or if an H is thrown a head may be drawn. In case neither a B or an H appears the player forfeits his play and the next player tries. An H or a B must be thrown before H, T, L, or F counts as a bug must have a body or a head on which to rest his appendages. Each player tries to complete the drawing of a bug. If the game is played with partners the partners work together to draw a complete bug. The game may be played in progressive stages, allowing the partners with the most complete bug to move from table to table at the ringing of a bell at given intervals. The game may be continued for an hour or more. The parners drawing the most complete bugs win.

WAYNE COUNTY ACTIVITIES

The Wayne County Union meeting held at Mt. Olive recently was most interesting. A printed program was given each leaguer with the responses, songs, poems, prayers and talks for the meeting. The material of the whole program was arranged around the topic, "Serving God by Helping Others." This union has been very active during the summer months. Regular meetings have been held, interesting programs have been put on, and the meetings have been well attended. Next month this union plans to put on a social at the Mt. Olive Country Club.

Western North Carolina Conference

GENERAL ASSEMBLY

We could give a full write-up of the frame work or mechanics of the General Epworth League Assembly of 1930, but it is impossible for us to convey to you on the printed page the real values of this ten days of fellowship just closed at Lake Junaluska. We rejoice that our state and our Western North Carolina conference had a much larger representation this year than formerly. There were eleven registered from the North Carolina conference and thirty from our Western North Carolina. Only two received credit, however, from North Carolina and twenty from W. N. C. The Upper South Carolina conference led our conference in number of credits, they receiving twenty-seven. There were twenty-two conference representatives including Central Brazil. One of the dearly loved members of the faculty was Mrs. Induk Kim of Korea. This was really an international Epworth League assembly. High spots of spiritual significance were: the Start-Rite period each day led by Brother Mulliken of South Carolina, the vespers as led by Mrs. Kim, the sermons as well as the forum by Dr. W. E. J. Gratz, editor of the Epworth Herald, the message by Dr. Hickman, climaxed in the good-nite, candle-light prayer groups. The spiritual tone was also felt in the various study groups and classes. The usual forms of recreation were entered into with fine co-operation. Two excursion trips were made on the big boat Cherokee, a trip was made to Blue Ridge and Montreat, the Rainbow Trail hike was one afternoon, and the Eagle's Nest hike another. The leaguers entered boats in the annual Junaluska boat pageant. The three beautiful boats represented Faith, Hope and Love. The leaguers won the silver loving cup for having the most beautiful entry. The leaguers also entered heartily into the beautiful coronation ceremonies when Miss Christine Quillian of Georgia was crowned Queen of Junaluska for 1930. Miss Winslow of North Carolina, queen of 1929, placed the crown upon the head of the newly elected queen. Miss Nancy Knight of Statesville was North Carolina's candidate. She won second highest number of votes. Delegates from our conference were from the following districts: Asheville, Gastonia, Salisbury, Statesville, Waynesville, and Winston-Salem.

CARRY ON

Having had opportunity while attending the general assembly at the Lake for receiving reports and information from the several chosen leaders in the new work of the newly created General Board of Christian Education, we beg to report as follows for the benefit of the workers and leaders in the local church. It will be impossible for the new detail plans of correlation of the work of the Sunday school and the Epworth League to take shape and be perfected so as to be offered the local church workers before the passing of much time and needed service on another year's activities. Hence we are requested and urged to continue all work of both organizations just as they are, making no changes whatever until this new board instructs us to do so. The Epworth League including its activities in the local chapter, the union, the district, and the conference is to carry on as formerly throughout this present league year, which as you know runs to May 30, 1931. One special item we must keep clear on is the Epworth League's obligation through the mission special. The General Conference accepted the promise of the General League Board to contribute the $100,000 to missions. This must come the usaul route through pledges from the local Hi-League and senior league chapters: remitted as usual through the league conference treasurer, Joe D. Thompson, Mooresville, N. C. No unified pledge through an attempt to be up-to-the-minute on the correlation idea is authorized or sanctioned by those charged with working out for us these new things. The first column of the first page of last week's Advocate said this same thing of course, direct from the new board, but perhaps you did not read it. It would be helpful to re-read it also. Let us all remember the opportunities and responsibilities of the Epworth League are to be even greater under the proposed new plan. Remember all we do is under our motto, "All for Christ," and not primarily for the sake of the organization. One challenging opportunity added to the Epworth League is the work of the young people's missionary formerly sponsored by the Woman's Missionary Society. This also must not be done hastily but with definite plans which conserve goals already attained.

The dynamite of faith can blow up mountains of doubt.

Children's Storyland



APPLE MAGIC

Mr. Barnes, buyer for an Eastern fruit concern, sauntered through the Martin apple orchard in Hood River, Oregon, looking over the prospective crop, before making an offer for it. Mr. Martin sauntered at his side and Peter Martin followed at their heels.

"I'll trade jobs with you," said Mr. Barnes, suddenly. "I'll wager you don't half appreciate your neighbors."

"Neighbors?" Mr. Martin sounded puzzled. "There are always neighbors, wherever you live."

"Not thousands of feet high. Not white and dazzling."

"Oh, mountains!" said Mr. Martin, looking first at Mt. Hood towering at one end of the valley, then at Mt. Adams, sentinel beyond the Columbia river. "You think we shouldn't miss them? Little do you know what they stand for to us!"

"I know what they'd stand for to me," said Mr. Barnes. "Part of every man's natural education, to live with mountains. A lucky lad," he added, turning to Peter. "Mountains to climb, orchards to lounge in, horses to ride—"

"Lounge!" laughed Peter. "I guess an orchard's the last place to loaf in. I pick and pack and haul and—"

"That's your luck," said Mr. Barnes.

"But I did climb to the top of Cooper's Spur last summer," went on Peter. "Rode Rufus to the snow line and hobbled him to browse, while I climbed the Spur. What do you s'pose I found on top?"

"Pieces of blue sky, dropped down from above."

"Ladybugs!"

Just before noon, the three walked into the packing house. Unlocking his desk, Mr. Martin opened his order book and carefully wrote the directions that Mr. Barnes gave him.

"That's all for the company," said Mr. Barnes. "Now for a few personal orders." He gave the addresses of four friends to whom he wanted a box of Spitzenburgs sent, and ended with: "Master Dan Fox, Beacon Street, Boston, Massachusetts."

"Nephew of mine, about your age," said Mr. Barnes to Peter. "But he is as near being my own boy as I can get, because I haven't a boy. And Dan and I are friends, real ones. If I were like you, I'd be a happy uncle, and Dan would be a happy lad. But Dan's mother thinks his brains, and he's got some, ought to lose no time in getting him to college—"

"Whew!" Peter whistled his envy. "Don't I wish I were Dan!"

"You want to go to college?" demanded Mr. Barnes.

"Do I!" said Peter.

"Well, Dan wants to go to college, too, but he and his mother don't see that his growing body ought to have a better chance, or what good'll college do him? It's school all winter, and it's going to be summer school, summers; and what does he know, really?"

"Why," said Peter, "he must know a lot."

"Has he ever picked and packed apples and nailed 'em into their boxes and hauled 'em to the freight station? Has he a horse to ride when the spell is on him? Has he woods to ride in? Has he mountains to climb?"

After a good five minutes, during which Mr. Barnes' mind was on other things, Peter said quietly:

"I'll pack Dan's box of apples myself, Mr. Barnes."

That fall a box of apples was delivered to Master Dan Fox in Boston.

"Hurrah! Apples!" shouted Dan, coming in on the heels of the expressman. "Uncle Bob said he'd send me a box from Oregon. You wait."

Returning with a hammer, he pulled off the cover of the box and handed the expressman an apple wrapped in white paper.

"Do 'em up in style, don't they?" said the expressman. "Whew! what a beauty! Hello, what's this?"

On the white wrapper he had spied a message printed large and black. "Cut a thin slice (complete cross-section) from middle of this apple. Hold thin cross-section to light and you'll see the outline of the apple blossom from which this apple grew."

"What does he mean? Do you believe it? Where's a sharp knife?" Dan dragged the expressman after him into the kitchen, sliced the apple as directed, and held the thin slice to the light.

"My eye!" said the expressman. "There's the outline of an apple blossom, sure's I'm born!"

That evening Mr. Barnes came to dinner, urged, entreated, implored by Dan over the telephone.

"I's that box of apples you sent me," was Dan's excited message, "and every apple's wrapped, and every wrapper tells you something, I mean tells me something, about apple blossoms in apples, and ladybugs, millions and thousands of 'em on top of Cooper's Spur, and—"

"Cooper's Spur! Ladybugs! Don't tell me any more. I'm coming."

"Here's the last apple!" said Dan, fishing it from the box. "What do you s'pose is on its wrapper?"

"It's Peter himself!" said Mr. Barnes, looking at the snapshot of a smiling, sturdy boy on horseback which was pasted to the wrapper. "Finest boy you ever saw, Dan!"

But Dan was busily reading the message underneath the picture.

"If you like your apples, come on out next summer. My father says you can work for your board. We mean it, my father and I. The things I've told you on the wrappers are jokes, compared with all the things I can't tell you about, because I don't know the words to put 'em in. I never thought much about 'em till your uncle told me I was the luckiest boy he knew. But I guess you're the lucky one, because your uncle says you're going to college."

"College!" gasped Dan. "Does he want to go to college? When he's got all that!" Dan waved at the scattered wrappers with their little wonder legends.

"Just what Peter is saying about you. 'He's got all that,' meaning books and schools and all your Eastern happenings."

"I wish—" began Dan, after a pause.

"Just what I've wished a long time!" Uncle Bob finished for him. "Yes, sir, and Peter has turned the trick with his own apple magic. Hasn't he made you wild to get out there next summer?"

That evening it was all settled between Dan and mother and Uncle Bob.

And the next summer two boys in overalls worked in the Martin orchard, two boys rode the forest trails, and two boys scaled Cooper's Spur.

Every apple in the orchard must have worked its own magic that glorious summer, because by autumn two sturdy lads boarded the eastbound train.

"Well," said Mr. Martin in the last few minutes before the train pulled out, "let's call you two lucky lads. School for both of you in the East, winters, and all outdoors for both of you in the West, summers!"

"It was all Peter's magic," said Dan. "He packed that box of apples."

"Oh, but I never thought of any magic," protested Peter. "I just wanted you to come West, because your uncle seemed to want you to."

"Then," said Dan, "the apples worked the magic, on the way East."

"And that's the way of magic," said Mr. Martin. "It always works far beyond whatever you could dream!"—Rose Brooks, in Zion's Herald.

Mother: "Why did you strike your little sister?" Young Bobby: "Well, we were playing Adam and Eve, and instead of tempting me with the apple, she ate it herself."—Vancouver Province.

Schoolmaster: "This makes the fifth time I have punished you this week. What have you to say?" Youth: "I am glad it's Friday, sir."—Carlisle Journal.

WAYS OF THE GRAY SQUIRREL

A few years ago I had a pile of nice yellow corn lying on the ground in the barnyard. I was surprised when I returned to it, after having done some work I was anxious to get out of the way, to notice how the pile had shrunk in size. I wondered what had become of much of the corn I had husked for the hens, the cow and the horse. While still trying to solve the mystery I chanced to look towards the pasture, and there beneath an oak I noticed an ear of corn. I picked it up, then noticed a second ear near another tree, then another and still another. Soon I had all the corn I could carry. I took it back to the pile, after which I picked up many additional ears from the pasture, the barnyard and trees in the neighborhood. I knew then that the squirrels had been getting the better of me, carrying off my corn. No doubt some or all of the sly rascals were even then hiding behind the trunks of the nearby trees, waiting for me to go back to work, then they would carry off the rest of the corn. But I secured a basket, picked up the corn and carried it to the shed. The squirrels, I figured, had gotten enough for one time.

Gray squirrels are usually to be found living in regions covered with a good growth of oak trees, since one of their chief foods is the acorn, but they also like hickory nuts, walnuts, hazelnuts and a number of other things, nice yellow corn, for example!

Sometimes these little animals make their homes in hollow trees, but more often they live in nests near their tops. The nests are made of twigs and small leafy branchlets, and they usually are built in forks or crotches where they may be safely anchored. Sometimes a nest is built in a hollow tree so that the owner can scurry into it when safety so demands.

Squirrels often climb trees quite a distance from the home tree and make their way from one tree to another until they reach their nests. They seem to know just what trees will enable them to reach their nests by the branch route, for they seldom, unless hard pressed, climb one from which they cannot reach another. Apparently they have well defined highways through the tree tops, by means of which they do considerable traveling. Still, when not frightened, or looking for food, they also travel on the ground, from the base of one tree to that of another. Unless on the verge of starvation they never go far from trees. When chased by a dog they at once take to a tree, running up and around it in such a way as not only to get up out of reach, but to get the trunk between them and the enemy.

Gray squirrels bark, queer little growling barks, when angry, frightened or excited. They are very playful and are often to be seen playing tag and chasing one another up and around the trunks and branches of trees. Not long ago I saw one that was having a good time all by himself. He had found a dead oak branch that forked, the two branches beyond the fork curving and forming a circle six or eight feet in diameter. The squirrel ran around this aerial race track, first one way, then the other. Occasionally he ran to the trunk of the tree, turned around and then hurried back as fast as he could to the curved branches.

Squirrels have their troubles. In the fall of the year they are hunted by men, and all year long they are preyed upon by dogs, foxes, weasles, other animals and birds of prey. A few years ago I heard strange cries coming from the oak grove a few rods west of the house, which I thought were made by young woodpeckers. I walked to the grove, then stood still and listened. Soon I heard the cry coming from the ground near me, not from a hollow tree as I had expected, and discovered a young squirrel. I picked it up and again heard the cry. Near the base of an oak I found another young squirrel and later two more that were nearly dead from exposure and starvation.

We took them to the house, where we gave them some water, then put them to bed in a box of leaves and dry grass. They crawled feebly about, or slept in a furry mass, their heads tucked under them and their legs sticking out in all directions. Later we diluted milk with water which we offered them. The little fellows, however, were doomed, for all our efforts to save them were in vain.

The following evening a great horned owl made its way to the trees beneath which I found the young squirrels and their ruined nest, where it spent some time looking around as if hoping to find something upon which to pounce. Its actions were so suspicious that we concluded, rather naturally, that it was responsible for the tragedy.

Gray squirrels are very common here in western Wisconsin, living mainly on acorns and corn—yellow corn when I have it—and nesting near the house. In autumn they come to the yard for the seeds of the box elders, sometimes even making their way in on the porch. Last fall I nailed ears of corn for them to their favorite box elder, and incidentally secured pictures of some of them when they visited us.—Alvin M. Peterson, in Our Dumb Animals.

"Well, you've got one of them ear things for your deafness at last. That's what I've been telling you to do for five years."

"Oh! That's what you've been telling me for five years, is it?"—Punch.

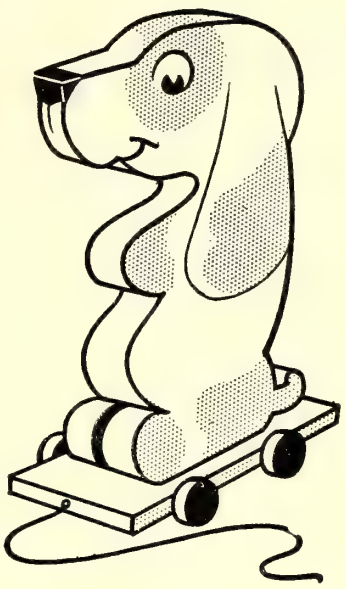
Tramp—Can you spare me a pair of very old shoes?

Lady—But those you have on look like new.

Tramp—I know, ma'am, and that's what's ruining my business.

Four Scotsmen had dinner in a restaurant. When it came to paying they disagreed. Finally, they decided that the waiter should be blindfolded, and that the first one he touched should foot the bill.

They are still at large.—Tit-Bits.



WHEN CHILDREN FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

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Durham, N. C.	2.65	3.00
Elkin, N. C.	4.00	4.50
Gastonia, N. C.	5.55	6.25
Goldsboro, N. C. 4N...NN	6.25	7.00
High Point, N. C.	.75	.85
Lynchburg, Va.	5.40	6.05
Raleigh, N. C.	3.95	4.40
Salisbury, N. C.	2.40	2.70
Selma, N. C.	5.30	5.95
Statesville, N. C.	3.65	4.20
Thomasville, N. C.	1.10	1.20
Winston-Salem, N. C.	1.40	1.60
Marion, N. C.	7.20	8.10

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

THE DIVINE PROVIDER

And I will trust that he who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads
And stains these mosses gree and gold,
Will still, as he hath done, incline
His gracious care to me and mine.

—Whittier.

Carr church, Durham, has 25 subscribers to The Missionary Voice and 30 women read it regularly as some of the subscriptions are double. The auxiliary has only 20 members. Littleton auxiliary has 29 subscriptions out of a membership of 40.

Mrs. Flora Kendall is spending her vacation in the mountains of western Carolina.

All mission study books may be ordered from Lamar and Whitmore, Richmond, Va.

The Durham district is expecting a delightful day of mission study at Memorial church on September 10. Mrs. J. LeGrand Everett has promised to conduct a model study class on this occasion and preparation is being made to have it all in the best form possible.

There will be a zone meeting of the Duplin-Sampson Federation of the Methodist missionary auxiliaries in Clinton M. E. church on Thursday, September 4. The pastors of the Wilmington district who live in this zone and all women members of the church are invited to attend this meeting.

Mrs. W. D. Clifton, Leader.

I was glad to mail copies of the 1930 conference minutes on August 14 (which were delivered to August 12) to every auxiliary president and zone chairman, also to superintendent of young people's work. Should you fail to receive them please notify me at once.

Mrs. S. H. Scott, Supt. Literature,
New Bern, N. C.

Miss Blanche O'Briant, after two years in Sanatorio Palmore at Chihuahua, Mexico, is spending her vacation at her home in Durham. Sanatorio Palmore is the only training school for missions in the state of Chihuahua. It was first recognized by the Mexican government in 1928. Miss O'Briant is a skilled nurse, whose chief desire is to bring healing to the sick and unfortunate. In a country where the majority are underprivileged there are many demands for her soothing touch. One of her patients had been a full-blooded Indian boy who was paralyzed as a result of wounds received in battle. He was deeply grateful for all that was done for him at the hospital. On returning home he sent the nurses an armful of sugarcane. There is no denying that it was "sweets to the sweet." Miss O'Briant gives special instruction in ethics, surgical nursing and bandaging.

A NEW ORGANIZATION IN THE DURHAM DISTRICT

Durham district has another new missionary society to register, making a total of seven new ones this year.

The newest one is the one organized at Haw River M. E. church last evening, when an interested delegation from the Graham society went over and met with the Haw River ladies and perfected the organization which was recently launched by the pastor, Rev. Paul Cook.

Mrs. Dora Purcell, newly elected president, presided and conducted the devotional service, assisted by Rev. Mr. Cook. Miss Florine Robertson, district secretary, then made a short talk telling the purposes and aims of the organization and encouraging the women to cooperate and make the society one of much value.

Mrs. J. W. Dimmette, Alamance zone leader, made a talk congratulating the ladies upon their organization, asking for their best efforts and pledging the help and co-operation of every woman in the county and district. Miss Lily Wood of this county, recent Scarritt College graduate, who has been in religious education work at Duncan Memorial church, Charlotte, also made a few remarks and told the ladies that this step is one of the most important they have ever taken.

Talks of encouragement and inspiration were made by Mrs. J. D. Lee, Mrs. J. E. Wicker and Mrs. W. T. Ezzell of Graham, who have fostered this organization.

The organization was completed by the election of the following officers: Mrs. Dora Purcell, president; Mrs. W. E. McCracken, vice president; Miss Thelma Cates, recording secretary; Mrs. Margaret Varley, corresponding secretary; Mrs. J. M. McClure, treasurer; Mrs. E. L. Perry, superintendent social service; Mrs. J. W. Thompson, superintendent mission study; Miss Bettie Best, Voice agent; all of Haw River. The president made a short talk saying she feels her unworthiness to lead the society, but she pledged her best work and begged all to give their hearty co-operation.

WHAT ACTIVITY IN SOCIAL SERVICE?

As the cooler days come the leaders in all forms activity begin plans for a definite understanding. With the approach of autumn the schools open and thousands of little feet and hundreds of thousands of older boys and girls will be directed to the public schools of our great commonwealth. The state has spent millions to provide adequate buildings, good equipment and well trained teachers and our schools are filled to overflowing. Every child is going to school—those of all races and tongues have a share in the common expenditures for intellectual development.

Out of this great investment in money and personal resources are the results just what is desired and expected? Too much time, too much money and too much effort are never spent in the cultivation of good citizenship if children are profiting by the outlay. But alas, for the leakage! Everywhere in our schools there is a large percentage of children who have all sorts of handicaps, but most of these arise from lack of nourishment. Several days ago the principal of a certain grammar school in one of our best towns remarked: "Of only 258 pupils in my school, only 50 measure up to the standard; there is retarded development throughout the school chiefly from lack of nourishment."

What better social service project could an individual or society choose than to bring one of these children to health and to the full capacity of its personality? This will set in motion forces that will continue from generation to generation.

On the other hand, the loss from an underprivileged childhood is never recovered. There is the deprivation to the individual and the loss to society.

God meant that every child should have the inherent right to enjoy this beautiful world of ours, reveling in the sunshine and living with the birds and blossoms. There are many sad-eyed children shut out from childish joys and higher privileges.

Jesus said: "Whoso shall offend one of the least of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

The Department of Commerce has made public the estimate that Japan producers more feature motion pictures than any country in the world. Almost 800 feature films were produced in Japanese studios in 1928. More than half the pictures produced are based on national classical dramas. The rest consist mostly of tragedies of modern Japanese life and incidents in recent Japanese history. Few comedies are produced. "The climate of Japan lends itself to motion picture production and the pictures taken of outdoor scenes are usually of technical excellence." Almost all the films are sold to Japanese theatres for they do not appeal to foreigners. In the Japanese Empire there are more than 1000 motion picture houses, with a total seating and standing capacity of almost 800,000. The attendance during the year 1927 reached 164,000,000 and the average admission price was fifteen cents. It is expected that in the new theatres being built in Tokyo there will be equipment for producing sound pictures.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

FATHER, TO THEE WE PRAY

Father, to thee we pray,
Mighty yet lowly,
Pure and most holy;
Hear from thy starry throne our prayer.
O let thy love with sweet control
Force all hatred from my soul.
Let the world and all its care
Retire from every breast.
Ever be near us, O Father;
O guide our mortal footsteps
Till we come to dwell with thee,
Till we all thy glory see.

—Selected.

CHILDREN DONATE TO MISSIONS

More than three thousand children from one hundred and fifty Sunday schools in the Protestant Episcopal Diocese of New York participated in a pageant at the Cathedral of St. John the Divine, at which they presented $40,896.58 for the support of missions at home and abroad. This offering represents the contents of the mite boxes to which the children contributed during the Lenten season. It is an increase of nearly $500 over the amount raised last year.—Missionary Review of the World, from New York Times.

WORLD OPEN TO CHRISTIANITY

In an address before the Federal Council of Churches of Christ in America a few weeks ago, Dr. John R. Mott said: "Never were the doors of entry into other lands so wide open to Christianity as at present. I have never been so impressed before by the tide of inquiry that is sweeping over all countries. We, in America, think there is a flood of literature abroad, but we have nothing in comparison with other lands. Tokyo, for example, has miles of book shops. The press is reaching millions today that never knew anything beyond the borders of their own little communities only a few years ago. All this means that the doors of opportunity for Christ are equally wide open. The barriers of age-old custom and prejudice against the foreigner are now down; faith and expectation on the part of the Christian church are all that is necessary for the evangelization of the world."—Missionary Review of the World.

MEETING OF MISSIONARY SOCIETY AT JEFFERSON

Mrs. Ora B. Sells writes us that the Woman's Missionary Society at Jefferson is growing in interest and in numbers and that they are working for larger accomplishments this year. The August meeting which was held at the home of Miss Eula Todd was most enjoyable and was well attended.

The program subject for the afternoon was "Japan and Education," and interesting talks were made by Mrs. Ed Johnson and Mrs. Joe Worth. A leaflet, "The Voice of God Is Calling," was read by Miss Todd, and was followed by an impressive devotional by Mrs. Worth, president of the auxiliary, who spoke on "Reality in Worship."

A special feature of the program was a talk by Miss Todd, who is a teacher in the Appalachian State Teachers' College of Boone, who discussed in a most convincing manner Christian stewardship. The meeting closed with prayer by Miss Todd.

REPORT OF THE CHILDREN'S DEPARTMENT

The second quarter report of the Children's Department of our Missionary Council which has been issued by Miss Constance Rumbough, leader of the children's work, through an illustrated leaflet with pen and ink sketches representing the activities of the children for the first half of the year, is most attractive and altogether interesting. There we find the treasure chest carrying good will greeting to the Filipino children from the children of America, 146 of these beautiful, well-filled chests, now speeding on their way to the Philippines. Then the piano for the African children made possible by the contribution of 75,044 pennies from our Southern Methodist children. When Miss Armstrong sails for Africa in the fall, along on the ship with her will go this ant-proof $750 piano, "to put a song on the lips and joy in the hearts of the boys and girls of the Congo."

This leaflet brings the good news that "from the East and from the West, from mountain, city and country 9,937 girls and boys have come into our children's department for the first time the third quarter." It is interesting to note that North Carolina leads with 1,214 new members and 75 new divisions, with North Alabama holding second place with 1,084 members and 53 new divisions.

Topics for junior programs for the last quarter of the year are Manchuria and White Russia, and beginning with the September number of "Juniors" the superintendents' pages will be given over to special instruction on these fields. Miss Rumbough was assisted in the production of this interesting illustrated leaflet by Miss Maymie Griffin, her assistant secretary and artist.

The Woman's Missionary Society of Central church, Asheville, has been greatly bereaved during the past month in the passing of three of its members, and as an expression of their love and esteem of these sisters a special service was held in connection with the August missionary meeting on Monday of last week. Mrs. S. H. Bryan, president of the auxiliary, read a most appropriate Scripture lesson from Revelation, after which the tribute which follows was read by Mrs. W. R. Harris, and was followed by a most fervent, impressive and beautiful prayer by Mrs. M. B. Wheeless.

In Memoriam

It is with deepest sorrow that the Woman's Missionary Society of Central Methodist church of Asheville, N. C., records the deaths of three of its faithful and loved members: Mrs. O. M. Whitfield, Mrs. G. J. Evans and Mrs. W. T. Buttrick, each of whom was loyal to her church and a faithful attendant upon its services, ever ready to help any one in need, always in a gentle and unassuming manner.

These members of the missionary society were consecrated Christians. Their presence among us inspired confidence and the memory of their consistent lives will ever be a challenge to us to press onward and upward with a greater determination and a stronger faith.

Upon their newly made graves we would place immortelles as tokens of our love and appreciation of their beautiful lives and the influences emanating therefrom which will live on and on.

"No matter how great our loss is,
No matter how great our despair,
Does not heaven seem nearer and brighter
To know that our loved ones are there?"

We wish to extend to the bereaved families of these dear sisters our love and deepest sympathy in their sorrows, and we pray that he who binds up the broken-hearted may comfort them and help them to live that they too may enter that "house not made with hands eternal in the heavens."

THE CHURCH OF MY DREAMS

This is the church of my dreams. A church adequate for the task; the church of the warm heart, of the open mind, of the adventurous spirit; the church that cares, that heals hurt lives, that comforts old people, that challenges youth, that knows no division of culture or class, no frontiers, geographical or social; the church that inquires as well as avers, that looks forward as well as backward; the church of the Master, the church of the people, the high church, the broad church, the low church, high as the ideals of Jesus, broad as the love of God, low as the humblest human; a working church, a worshipping church, a winsome church; a church that interprets the truth in terms of its own times and challenges its times in terms of the truth; a church that inspires courage for this life and hope for the life to come; a church of all good men, the church of the Living God.—John M. Moore.

Carteret county Irish potato growers report an average price of $4.25 a barrel for their crop this season and say they made some money. They lost heavily, however, with cucumbers and snap beans.

Sunday School Lesson

AUGUST 24

By F. B. Stockdale.

Jonathan and David (A Noble Friendship)

1 Sam. 18:1-4; 19:1-7; 20; 2 Sam. 1:17-27.

Today our lesson is a study in friendship. The relationship of Jonathan and David is the article with which we are mentally to deal. Because there are so many relationships that pass under the name of friendship we pile words on words in our attempt to tell what the real thing is like. When we come to the friendship that existed between Jonathan and David we say, "A noble friendship." All friendships are noble: exalted in quality; choice; indicative of virtue. All the relationships between humans that are not friendly are selfish, mean, narrow, mercenary. The friendship between Jonathan and David should be the normal friendship among men today.

Emotional and Mutual

Friendship is not only a state of mind but an attitude of feeling: it is not only a mental state but a state of affection. It is also a mutual thing: the love of each for the other. You must have two for a friendship. One can be a friend to anybody but one cannot create a friendship. It is a mutuality that proclaims a sameness of attitude one to the other so that if you know how one feels you know what the other feels. The soul of friendship is not only feeling but mutuality of feeling. Friends do not have to think alike, speak alike, act alike, but they do have to feel alike. The emotions of each must vibrate in the same key; the two strings make but one sound. The only difference when you sound one or both is not in tone but in tempo; not in quality but in volume. You can have friendship only when two sets of emotions vibrate in harmony.

A Friend Is a Defender

Our lesson leaves do not print one of the references the lesson contains, 1 Sam. 19:1-7. If you will read these verses you will find that David had a great defender in Jonathan. The story informs us that in times of danger David acted more wisely and with greater success than any other of Saul's officers, so that David became greatly beloved of Israel. The only way for Saul to keep his place in front was to kill the man who was getting before him. Saul gave orders to all his officers, including Jonathan, to kill David on sight. How fortunate it is for friends that enmity is short-sighted. If Saul had left Jonathan out in this command it is quite likely he might have had his command fulfilled. Jonathan was David's friend, and so informed David of the danger that threatened him. This was a friendship that hid nothing the one from the other. Jonathan not only informed but advised David; telling him to hide on the morrow until he could try and turn Saul's displeasure. On the morrow Jonathan spoke to his father about David. He informed him that thus to sin against David would be not only to sin against innocence but against loyalty also. Jonathan pointed out that David had been loyal to Saul. The service David had rendered Israel when he had fought with Goliah had been at the risk of his own life and that the great victory that had come to Israel had come by the hand of David. Jonathan made Saul to see that to strike David was to smite loyalty.

If you will analyze this plea of Jonathan's you will find that his friendship with David rested on an ethical basis. Jonathan and David loved each other because David and Jonathan were both lovable fellows. Their friendship was not a passing fancy but an answer to the nature of each by a nature like unto that to which it was an answer. All friendship must be, in some respects, an answer to the nature of a friend. Disinterested friendship is not possible; unselfish friendship is. There is a mutuality not only of emotional value but also a correlation of natures. Friendship apart from a basic sameness is not possible. It is only when we come to know the experience of sons of God that we can have fellowship, friendship, with the Son of God.

That Jonathan succeeded in David's behalf illustrates the fact that the ethics of life can be trusted. He who rests in the nature of things dwells securely.

The Refuge of Friendship

The friendship of Jonathan and David illustrates all a friendship shows. It is in ancient dress. To bring it to date you do not change the friendship but only the garb it wears. Dress it in the form of our own day and it would fill those forms as completely as it filled the forms of Jewish life and ancient times. If these two were in our day and David came to borrow all that Jonathan had David would get what he came to secure. A man who holds a throne lightly because he has a friend would not balk at the size of the check his friend needed. These men were friends to the limit.

Some things stand out so suggestively that you have to notice them. One of them is that when things grow desperate David goes to Jonathan. To whom else should he go? Pity the man who, in the dark hours that come, has no friend to whom he can turn. Thrice pity the man who has a friend and is too proud to go to him in time of need. David turned to Jonathan as naturally as a flower turns to the light. This was a friendship that neither would damage by not using. As the sin against God is not to turn him to account in our lives, so the sin against friendship is in not wearing it when needed. Neither of these men ever thought of neglecting the friendship of the other. Sometimes we hear of wearing friendship out. Friendship is hurt far more by not using than it is hurt by

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its abusing. When things grow desperate David goes to Jonathan with the trouble that is David's. The way of this going is illuminating.

When David had to flee his home in the night he made his way to Samuel at Ramah. The messengers Saul sent after David were caught by the spirit of God and they joined the prophets. The same thing happened to other messengers Saul sent and the same thing occurred to Saul when he went in person. Read the story in chapter 19 of I Samuel. Driven from Samuel, there was only one other man in all Israel to whom David would go and that man was Jonathan.

Apparently Jonathan was depending on the oath of his father not to kill David. The point here to be noted is that Jonathan listened to David and followed his plan. A friendship that will not listen and make the effort is not a copy of the friendship of Jonathan and David. Read chapter 20 and see how Jonathan listens to and figures out how he can help David his friend.

The Departed Friend

It seems to be the tragedy of life that no friendship is too sacred to be broken by death. Let it be understood that the breaking of this friendship was neither the divine will nor of God's ordering. The lesson we should learn from this incident is a lesson of war. This is a case of how men had learned to treat each other. Every time we kill a man in war we kill somebody's friend and leave the living to mourn. That life makes these friendships only for the breaking one can scarce believe; nothing could be more diabolical than such a fact. God would have to be a fiend to make it true. "It is better to have loved and lost than never to have loved at all" may be true, but it does not satisfy. I like rather: "Life is ever lord of death and Love can never lose its own.—N. Y. Advocate.

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Go with us, though our way be far or near,
Encouraged by thy kindly care so dear.

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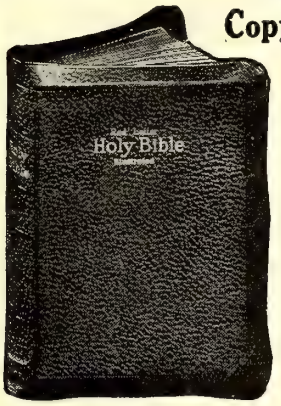
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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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CHILDREN'S HOME DAY

August brings us another fifth Sunday, and the Children's Home is looking to its friends for liberal offerings. Our Home is now taking care of 250 children. We are also supporting 60 additional children who are with their mothers, thus making a total of 310 children under our care. Since our farms have been very seriously hurt with droughts which have extended throughout the entire summer, thus cutting short our farm and garden products at least 50 per cent, we feel sure that our friends in more favored sections will feel like making their contributions to us more liberal.

It is our pleasure to state that our Sunday schools are helping us more liberally this year than last. The total fifth Sunday offerings last year amounted to $9,797. The two offerings of this year have amounted to $6,506. If the next two, the August offerings and the November offerings, hold up as well as those of March and June, we will have cause for rejoicing. The Children's Home is confidently counting on its friends.

NEW ARRIVALS

Three boys and seven girls, all fine youngsters, arrived at the Children's Home this week to join our large and happy family. Our newcomers are as follows: Ernest Morgan, Badin, age 11; Jack Barker, Asheboro, age 9; Polly Ann Barker, Asheboro, age 5; Donald Welborn, Lexington, age 9; Myrtle Welborn, High Point, age 7; Betty Welborn, High Point, age 5; Minnie and Ida Maree, age 9; Blanche Maree, age 4, and Bernice Maree, age 3, all of Wadesboro.

PICKNICKERS

On Thursday of last week the Children's Home was favored with two picnic groups, each numbering well over a hundred happy people. The first group came from Bethel on the Hanes-Clemmons charge, and the second from Green Street, Winston-Salem. Our Bethel friends reported that this was their first visit to the Children's Home. We were glad to have them.

CHURCH GROUP

Our church singing class has filled three engagements since last report. On Sunday night, August 3, we were with Rev. T. B. Johnson and his large Mt. Tabor congregation. Brother Johnson is one of the valued members of the Children's Home board of trustees.

On Sunday, August 11, we had a great day at Mt. Airy, our class singing to a large and appreciative congregation at 11 o'clock at Central. Rev. C. S. Kirkpatrick and his good workers gave us royal entertainment. After an afternoon of sight-seeing, we arrived at five o'clock at Rockford Street, where Rev. M. W. Heckard and Supt. W. R. Kiger took our group of 20 in charge for rest and sumptuous meals. At night our class sang to an audience that overflowed the church, standing room being at premium. Our children had a great time at Mt. Airy.



Play Time

GOOD NEWS

Dr. S. B. Turrentine, president of Greensboro College, sends us the following good news: "I am pleased to announce that the West Market Street board of stewards, Greensboro, have agreed to continue for another year the payment of $400 on the scholastic expenses of Miss Frances Mitchell. I hope that Miss Mitchell is recovering well from her appendicitis operation and will be entirely able to resume her studies with us in September."

AT THE HOSPITAL

The second group of twelve children operated on for the removal of tonsils and adenoids have recently been discharged from our hospital and are now back at work and play, thus giving us a chance to feel good and to celebrate. We still have about twelve others who are to have three pesky annoyances removed. Next week our children will have their teeth treated, thus clearing the way for the opening of school.

LITTLE FRIENDS

A constantly increasing number of Sunday school classes are contributing to the needs of our boys and girls. Mrs. Annie McCracken, teacher of a class of little children at Zion on the Haywood circuit, has recently sent us a package with the following information: "Our Sunday school class of little folks is mailing to you today a package containing a little dress and a pair of socks. Please give these to some little girl who has the least attention. The package comes from the class of beginners at Mt. Zion."

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

I wish to remind our friends and Sunday school classes that we are counting on them to meet their obligations. Quite a goodly number have promised to send so much each month for the support of some child or the regular work. Without these "specials" we cannot begin to meet our heavy financial obligations. I want all classes and individuals to know that their contributions mean much to us and are sincerely appreciated.

* * * *



* * * *

About a month ago we issued another of our Methodist Orphanage annuity bonds to a good friend. If our people only knew how attractive these bonds are they would take scores of them. We pay from six to eight per cent on these bonds. Parties with money would do well to take some of our Methodist Orphanage annuity bonds if they want the highest rate of interest. Hon. R. N. Page, Aberdeen, N. C., president of our board of trustees, will explain all details to inquiring friends. Mr. Page is one of the state's leading business men and can vouch for the safe investment of these bonds.

* * * *

Sunday week will be a fifth Sunday. I am asking all the Sunday schools, which do not give a regular monthly offering, to take a free will offering the fifth Sunday in this month for the benefit of our 334 children. If all the Sunday school teachers and superintendents will announce on the fourth Sunday that the fifth Sunday is to be orphanage day it will go a long way toward securing a special offering from all of the Sunday schools of the North Carolina conference. I am leaning hard on our Sunday schools for financial support. So far I have never been disappointed. Here is hoping that all will respond to this urgent appeal. I am not expecting at this season a "big" offering from the Sunday schools. All I am asking is that each Sunday school do the best it can for our home on the fifth Sunday in August.

* * * *

About 75 of our smaller boys and girls spent three days at the Boy Scout camp. Upon their return 75 of our larger boys and girls took their places at the camp. They had a grand, glorious time, and were loath to come home. More than 100 of our boys and girls are away from the home now, either visiting relatives or friends. Our workers have not uttered a word of complaint about the interruptions caused in the various departments because of the absence of so many of the children. On the other hand they were glad for our children to have an outing. There are some orphanage workers who are more concerned about maintaining the organization than they are about the happiness of the children. Such workers have no business being connected with an orphanage. It is important that all the departments function properly, but more important that the children's happiness be of first consideration. Our boys and girls will be better prepared to render service after their vacation.

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WANTED, every woman reader of the Christian Advocate to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Siva full fashioned pure silk hose, 42 guage, 7 strand, with silk top and lisle sole, selling in retail establishments for $1.50 to $2.00 per pair, at little more than half the average retail price for this quality.

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EVANGELIST M. L. MOTT CLOSES SUCCESSFUL UNION MEETING AT MOCKSVILLE

The most widespread revival held here in the memory of its citizens, with Evangelist Marshall L. Mott of Winston-Salem doing the preaching, came to a close on Sunday evening after being in progress for three weeks. The meeting was a union one in which the Baptist, Presbyterian and Methodist churches of the town took part, and began on July 20. It was attended by hundreds of people from all over Davie and adjoining counties.

For two weeks beforehand committees were working on the plans and cottage prayer meetings were held. The services were held in a huge tent that Mr. Mott brought with him and that was erected on the school grounds. A room in the schoolhouse was fitted up as a nursery with a committee of ladies in charge, which enabled many mothers to attend the services. Boy Scouts assisted the ushers in seating the crowds.

Mr. Mott was ably assisted by Horace Eason of Shelby as choir director, and both Mr. and Mrs. Eason did fine work every morning in giving the children instruction in songs and Bible verses, which they repeated at the evening services. Mr. Mott's sermons were of a high spiritual order and were delivered with much zeal and power. He is a deeply consecrated man whose greatest desire seems to be to carry the true gospel message to all the people he can. He possess a brilliant mind and has been well trained in legal battles, and this greatly enables him to present his arguments for the cause of Jesus Christ.

Great throngs filled the tent to overflowing at every service, and deep interest was shown, over 300 being converted, while the Christians feel that their spiritual life has been strengthened.

On Saturday afternoon a severe electric storm blew down the tent, doing much damage. Fortunately this is the last tent meeting of the season for Mr. Mott, and he will ship it at once to the factory to see if it can be repaired. The high school auditorium was used for the services Saturday evening, and the Sunday afternoon and evening services were held at the Masonic arbor, large crowds being present each time. Sunday was a wonderful day for Mocksville, about 76 additions being made to the local churches, while the country churches also have gained in membership. Both on Sunday afternoon and evening Mr. Mott preached strong sermons from the text: "What shall I do with Jesus which is called Christ?" and held his hearers spellbound with his powerful appeal, a number responding to the call.

A marked feature of this union meeting has been the splendid spirit of harmony and co-operation among the denominations who were all working for a common cause. The atmosphere of many homes has been changed, and it is felt that lasting good has been done. An evangelistic club will be organized here under the direction of Mr. Mott.

Mr. Mott will begin a meeting at Sparta on August 17 that will last two weeks, and on September 7 he will begin one at Boone. His numbers of friends throughout Mocksville and Davie county wish him great success in these meetings.

ONE YEAR IN THE MINISTRY

Very early in life, when I was about ten years of age, I felt that God was calling me to do service for him. I did not seem to know just what it was that he wanted me to do, but before many years I seemed to feel sure that he wanted me to preach his gospel. I remember how, very hesitatingly, I broke this news to mother, urging her of course to keep it entirely as a secret. I feared that maybe it would be impossible for me to carry out my plans and I didn't want anyone to know that I had ever anticipated entering the ministry if I never did. I have ever loved my mother better than I do myself and I feel that I could tell her what I should not like others to know. I never had a father to confide my plans to, since he died on Christmas day in the year 1902 and I was not born until the ninth day of April following. I rejoice in that God spared me a mother in whom I could feel free at all times to open up my heart. Mother helped me much in those early years, and if she ever doubted the future which I was planning not once did she intimate such to me. Always she was hopeful and optimistic even though many times the road seemed far too steep.

The call which I felt in early life never waned, but it seemed to grow on me with more and more conviction. By the time I was 15 or 16 I felt that I just couldn't wait until I had prepared myself educationally, and yet I never had the desire to enter the ministry unprepared. I wanted to at least finish a four-year college course before I entered the ministry. I kept promising myself that I shouldn't enter until I had done so. But many times it seemed impossible to hold off that long. Great aspirations and deep spiritual feelings kept sweeping over me. At times I just felt that I was compelled to preach. Some of those high-water experiences came when I was out in the field by myself; again they came when I was in the class room, or still again while I was attending a worship service. I seemed to be able to feel his hand as he extended it to me and to hear his voice as he spoke to me saying, "Feed my sheep." I did finish my college course before I entered the active service of the ministry, though I had been trying myself out a little before.

I have now been in the active ministry a little over a year, and I want to say that all the aspirations and dreams of those early years of my life, all the imaginations and yearnings that welled up in my breast have been gloriously magnified, even in this one year which I can hardly realize has been that long. I had ever believed I should be happy in the ministry, for it is the only thing I have ever really wanted to do in life. I have been working with that objective alone

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in view almost as long as I can remember. And I have always felt that nothing could prevent my preaching the gospel, despite the fact that there has hardly been a year since I started to school that I could anything like see my way through that year. Many times I couldn't even see a week ahead, since I was married just before I entered college and in about twelve months had the responsibility of a family on my hands. Three precious children were born to us before I finished college, but I remained in school nevertheless all the time during the winter months and part of the summer months.

I am realizing all the while the great privilege that is mine in being allowed to stand before people and preach in my feeble way the unsearchable riches of Christ my Lord. There comes to me each time I try to preach his Word a new joy that words however refined are inadequate to express. I am extremely happy in the ministry. There is absolutely nothing that could take the place of it in my life. Each day I experience a new joy as I go in and out among people rubbing shoulders with all kinds and classes, and trying to point them to a higher and better life. I am persuaded to believe as Sam Walter Fess expresses it in his Higher Catechism: "The greatest joy of joys shall be the joy of going on."

L. A. Tilley.

DO PEOPLE GO TO CHURCH?

The writer listened, recently, to a fine sermon on the above subject. The minister criticised the American people for not attending their church services, for automobile riding and theatre going. We noticed that he had a large audience for the size of his church. We also noticed a large electric fan going, and we were convinced that the preacher had something to say. We believe that is where the trouble is located. The churches that make it pleasant for the people by a friendly spirit and a comfortable building will have fewer empty pews. The preacher who gives his people a well prepared sermon that not require more than 20 to 30 minutes to deliver will have an audience to preach to.

We are living in a fast age—the day is past when people will come out to the church and sweat over a two hour sermon that has too much repetition and that could be delivered in 30 minutes if well prepared. No! People will stay at home and listen to their radio first.

Speaking of young people and their attitude towards the church: young people are disgusted many times to see the unfriendly rivalry between denominations. The question naturally arises in our minds: How are the Methodists and Baptists going to live peaceably in the same heaven? The writer is not just referring to these two denominations, but he is referring to the excess of not too friendly rivalry among the 400 denominations of the country.

We would like to hear from the churchmen on this subject.

Glen T. Hickman.



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Presiding Elder's Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

1. District Check-Up Meeting; Newbegun, 10, Sept. 5
2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

August

Pittsboro, Chatham 30-31
Goldston, Goldston, night 31

September

Bladen, Windsor 6-7
Hay Street, night 7
Elizabeth, Trinity 13-14
Fayetteville Ct., St. Andrews, p.m. 14
Jonesboro, Jonesboro 20-21
Lillington, Lillington, night 21
Sanford 28
Hemp, Tabernacle, p.m. 28
Carthage, Carthage, night 28

October

Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Bladen and Elizabeth at Elizabethton, 2 p.m. 27
Siler City and Goldston at Goldston, 2 p.m. 28
Haw River and Pittsboro at Pittsboro, 2 p.m. 29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m. 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m. 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September

Morehead City, 11 7
Beaufort, night 7
Ocracoke-Portsmouth 10-11
Hookerton, Rainbow, 11 13
Pamlico, Vandemere, 11 14
New Bern, Centenary, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September

Jenkins Memorial, 11 7
Epworth, night 7
Princeton Ct., Princeton, 11 14
Cary-Apex, Apex, night 14
Benson Ct., Benson, 11 21
Clayton, night 21
Oxford Ct., Salem, 11 27
Oxford, 11 28

October

Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September

Piedmont, 11 7
Laurinburg, 8 7
Raeford, 11 14
Hamlet, 8 14
Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August

Washington, 11 24
Bath Ct., Asbury, 7:30 24
Clarke Street, 11 31
South Rocky Mount, 8 31

September

Fairfield, 11 7
Stumpy Point, 7:30 7
Fremont, 11 14
Stantonsburg, 7:30 14
Greenville, 11 21
Wilson, 8 21
Aurora, 11 28
Vanceboro, 3 and 7:30 28

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

August

Aulander 31

September

Ahoskie, Powellsville, 11 3
Battleboro-Whitaker, 11 7
Enfield, p.m. 7
Garysburg, Shiloh, a.m. 14
Halifax, p.m. 14
Conway, Severn, 11 21
Seaboard, Concord, 3 21
Henderson, First Church, 11 28
White Memorial, City Road, 8 28

October

Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Norlina 2
Warren, p.m. 2
Northampton, New Hope, 11 9
Littleton, p.m. 9

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August

Asbury, 11 24
Marshall, Walnut, 11 31

September

Tryon, 11 7
Upward, 3 7
Weaverville Ct., Salem, 11 14
Ivy, Bright Hope, 3 14
Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November

West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Bellwood, St. Peters, 11 23-24
Bradley Memorial, Gastonia, 8 24
Crouse Ct., Crouse, 11 30-31
Trinity, Gastonia, 8 31

September

Stanley, Iron, 11 7
Park St., Belmont and Ebenezer, 7:30 7
Polkville, Casar, 11 13-14
Mayle, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

Ootober

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August

Randleman, St. Paul, 11 24
West Greensboro, Muir's Chapel, night 24
Wentworth, Lowe's, 11 30-31
Centenary, Centenary, night 31

September

Liberty, Liberty, 11 7
Ward Street-Archdale, Archdale, night 7
Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

The Greensboro District Preachers' Meeting will convene at Jamestown on Tuesday, September 2, at ten in the morning. This is an important meeting and every preacher in the district is urged to be present. Notify Rev. R. E. Hunt that you will attend.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

August

Marion, First Church, 11 31
Glen Alpine, night 31

September

Rutherford College, 11 7
Morganton, First Church, night 7
Table Rock, Oak Hill, 11 14
McDowell, Bethel, 3 14
Bakersville, 11, Deyton's Bend, 2:30 21
Spruce Pine, 11 28
Avery, Linnville Falls, 2:30 28

October

Broad River, Wesley's Chapel, 11 5
Bostic, Salem, 2:30 5
Forest City, night 5
Table Rock Q. C., Oak Hill, 10:30 7
McDowell Q. C., Bethtel, 3 7
Old Fort Ct., Bethel, 11 8
Burnsville, Bald Creek, night 8
Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q. C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

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Unless notified to discontinue the Advocate will not be stopped at expiration of time.

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

August

Dobson, Siloam, 11 23
Yadkinville, Boonville, 11 27
North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September

YADKIN RIVER ZONE MEETING, Elkin, 10 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10 22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

Epworth, 11 24
Concord Ct., Rocky Ridge, 3 24
Westford, night 24
China Grove, 11 31
Harmony, night 31

September

Park Avenue, 11 7
East Spencer, night 7
Spencer, 11 14
North Main, night 14
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October

Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

August

Balls Creek camp meeting 20-25
Taylorsville, night 24

September

Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M. 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August

Andrews, 11 31
Murphy, night 31

September

Clyde-Junaluska, Clyde, 11 7
Bethel, Bethel, 3 7
Fines Creek, Fines Creek, 11 14
Haywood, Crabtree, 3 14
Jonathan, Shady Grove, 11 21
Dellwood, Maple Grove, 3 21
Sylva, 11 28
Cullowhee, night 28

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August

Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31

September

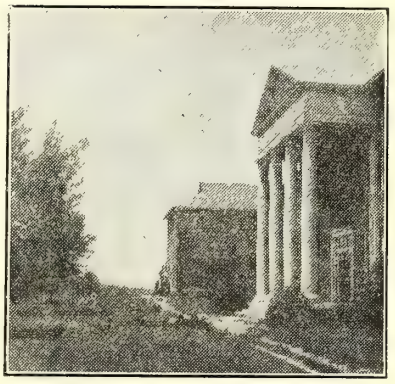
Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

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IN MEMORIAM

GOFORTH—J. M. Goforth was born November 16, 1850, and died April 117, 1930. He was born in Rutherford county. When a young man he settled at Dysertsville in McDowell county, at which place he spent his life. He was an active member of the Methodist church since his boyhood. He was an official in the church the most of the time since he was grown. He lived to see all his children active members of the church. He was a leader in the church.

Surviving are the widow, who was Miss Harriet Anna Giles, and seven children, Mrs. T. B. Landis, Mrs. J. L. Spratt, Misses Mamie and Lona Goforth and J. C. Goforth of Dysertsville, N. C., Mrs. G. D. Taylor of Nebo, N. C., and Mrs. J. Ray Denton of Atlanta, Ga.

Funeral services were conducted by the writer, assisted by L. D. Stimpson. His body was laid to rest at his home church in Dysertsville. D. C. Ballard.

MORRIS—John R. Morris was born September 1, 1854, and died March 18, 1930, age 75 years, four months and 17 days.

He was twice married. First in 1883 to Mary Elizabeth Thompson, and in 1900 to Celia Ingram, who survives him. To the first marriage were born six children, three of whom are still living—W. F. Morris of Clayton, Mrs. Chisholm Bescher of Denton, and Miss Tula Morris of Greensboro. To the second marriage was born one daughter, Mrs. Hill Lassiter of High Point. He became a Christian in early life and united with Salem church. His membership was at one time moved to Concord church, and again to Asheboro when he made his home there; but on moving back to this section of the county he again moved his membership to Salem, to which church he remained loyal until death. He leaves a widow, four children and 11 grandchildren. He was an honest, upright Christian man. May the God of all grace comfort the sorrowing ones.

J. A. Howell, P. C.

UNDERWOOD—On July 11, 1930, God in his infinite love called home the spirit of Mrs. J. P. Underwood. She was born November 7, 1864, having thus reached the age of 66 years.

The funeral services were conducted in the home by her pastor, Rev. J. C. Williams, and the Baptist minister, Rev. Mr. Arnold, of Middlesex. A large crowd attended the services and the room was completely filled with flowers as a tribute of love to one who was a friend to many.

Several years of Mrs. Underwood's life in childhood was spent in the Oxford Orphanage. She loved this home, and before her death one of her many unselfish requests was that an offering be sent there instead of being spent on any floral offering for her grave. Her family, her Sunday school class and friends of her daughter of Lucama have contributed to the orphanage in memoriam of the beautiful life which she lived.

In 1885 she was married to Mr. Underwood and to this union were born nine children, all of whom still survive: J. P. Underwood, Jr., Harvey Underwood, Samuel Underwood, and Mrs. R. M. Meacums of Bailey, N. C.; Mrs. S. E. High of Lucama, Mrs. E. V. Morgan of Wilson, John Underwood of Durham, Dr. R. L. Underwood of Greensboro, and Alvin Underwood of Rocky Mount. These she wonderfully blessed with the lessons and virtues of a God-fearing woman and the tender love of a mother's heart.

Mrs. Underwood had suffered for a long time, but through all her trouble she manifested patience and cheerfulness. Though suffering in body, she enjoyed the assurance of a home where suffering never comes, and her last moments of peaceful joy. Her last words were in effort to save a soul. Mrs. Underwood loved her family and friends and leaving them was her only regret in having to go. Her first thought was always of others, and in her kind and gentle way she did much for humanity. Her life of quietness and simplicity was beautiful. She was meek—one of those who inherit the earth.

Mrs. Underwood became one of God's followers in childhood. She was a loyal member of Bailey Methodist church, in which her saintly influence will ever be manifested. Among young and old throughout the entire community you hear these words being spoken, "She was one of the best women who ever lived." Everybody believed in her Christian life. She lived the truths she spoke. For many years she was teacher in the Sunday school, sowing seed which bring forth an abundance of good fruit.

Mrs. Underwood's prayers and efforts for years were for a new Methodist church building in Bailey and a baby cottage at the orphanage. She lived to see these prayers answered. Through sacrifice and toil she gave the first donation toward a new church building here—a gift of ten dollars on Christmas five years ago. No trumpet proclaimed her deeds. Her heart and hand resopnded to the impulses within.

Well done, faithful servant,
Thy glorious warfare's past,
The battle's fought, the race is run,
And thou art crowned at last!

J. C. Williams, P. C.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom has called from among us one of our faithful members, Anna Mae Russell Bonds, be it resolved:

First, That we deply feel the loss and shall long cherish in our memories the faithful attendance, kind and helpful suggestions and cheerfulness. A place has been made vacant that only God can refill in all her church activities and retionship.

Second, We realize our loss is her eternal gain, therefore we bow in submission to the will of God and pray for his comforting spirit in this sad hour.

Third, Our deepest sympathies go to the bereaved family, and we pray the blessings and guiding Spirit of God upon them in this trying hour.

Fourth, That a copy of these resolutions be recorded in our minutes and one sent to the North Carolina Christian Advocate for publication.

Mrs. Reece Sedberry,
Mrs. G. L. Wilkinson.

IN MEMORIAM

The death angel visited our community on Wednesday, June 11, 1930, and took our relative, neighbor and friend, Mrs. Angelina Cotton Gibbs. She suffered long and much and neither medical skill nor loving hands could relieve her. Born November 8, 1885. She joined the Methodist church in early life and was married to Mr. Preston Gibbs on November 23, 1910. She leaves a husband and son, an aged aunt who bore rather the relation of mother, and many relatives and friends. She was a loyal wife, a devoted mother and a Christian woman.

Resolved, that a copy of this tribute to our friend be sent to the family of the deceased and to the N. C. Christian Advocate and one spread upon the records of the Ladies' Aid Society.

Mrs. Biney Weston,
Miss Eunice Mann,
Mrs. Julian Mann,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to release from labor one of our most faithful and loyal members of the quarterly conference and widow of a beloved minister of the North Carolina conference, Mrs. J. D. Pegram, who for many years served the church most faithfully as chairman of the board of stewards of the Jonesboro Methodist church, president of the Woman's Missionary Society, and teacher in the Sunday school, and who through all these years by her spotless character and her consecration to the cause of Christ, has wielded an influence the value of which only eternity will reveal; therefore be it resolved:

First, That we, the members of the quarterly conference of the Jonesboro charge in our third session, wish to pay a loving tribute to her memory.

Second, That as we cherish the memory of one who was so completely consecrated to the work of the kingdom, we seek to emulate her example.

Third, That we extend our deepest sympathy to the bereaved family.

Fourth, That a copy of these resolutions be spread upon the quarterly conference records, a copy sent to the North Carolina Christian Advocate and the Sanford Express, and a copy be presented to the family.

L. L. Thomas,
B. R. Avent,
J. L. Covington,

COMBS—Rufus Reid Combs was born in Iredell county January 30, 1856; died in Long's Sanitorium in Statesville following two weeks' illness, July 23, 1930, at the age of 74 years, five months and 24 days. Funeral services were held at the Stony Point Methodist church by the pastor, assisted by Rev. W. B. Shinn, pastor Central church, Mooresville, and Rev. J. B. Pearson, pastor of Stony Point A. R. P. church. The body was laid to rest in the Stony Point cemetery. Mrs. Julia Troutman Combs, wife of the deceased, preceded him in death by little more than three years. Eight children survive: Mrs. W. W. Sherrill, Mrs. J. E. Hoover, Mrs. J. D. Lentz, W. R., H. C. and M. T. Combs, all of Iredell county; Mrs. H. E. Hoover, Leaksville, and Mrs. Emma Kiger, Lenoir, N. C. Mr. Combs joined the Methodist church in early boyhood and remained a loyal and useful member until his death. He served his church as Sunday school superintendent and was a steward for more than forty years. He will be greatly missed by his church and the community where he spent his entire life. It may truthfully be said of him, "He wore out" and did not "rust out." He was active to within two weeks of his death, notwithstanding his ripe old age. May God bless and comfort the bereaved family and raise up other men of the type of father and grandfather.

R. E. Hinshaw, Pastor.

RESOLUTIONS OF RESPECT

Whereas, God in his wise love and mercy has deemed it best to call from this to a more abundant life our beloved member, J. B. McKeel, age 15 years. We, the Powellsville M. E. Sunday school, hereby resolve:

First, That in the death of J. B. we have lost a most faithful member and capable secretary, one who was ever ready to render service to his Master.

Second, That we are confident that our loss, though we feel it keenly, is heaven's gain and he is now a member of God's angelic band, bidding us to a higher, richer life.

Third, That we extend our deepest sympathy to the bereaved family and commend them to the God of all comfort, whom he served.

Mrs. J. E. R. Perry,
Mrs. L. F. Evans,
Mrs. L. R. Sessoms,
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, AUGUST 28, 1930 Number 35

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The Road to Victory

IT was when Christianity was in the catacombs as a despised and feared minority that it had its most glorious period in history. When it stopped being the faith of a minority, so deadly in earnest that they had to live underground, and became the superficial and conventional faith of a majority, the church lost its distinctly Jesus-like character. Then began a series of accommodations, the heritage of which rendered it almost powerless in the face of war, of social waste, of individual exploitation and personal ostentation, of all the elements in our civilization in fact which rendered it definitely anti-Christian. Our most urgent task is not the extension of Christianity as a conventional majority faith; it is rather the preservation of its essential Christian quality and purpose, the preservation of the power to look at the world with realistic eyes, see where our ways of life deny the validity of Christ, and then to fling ourselves against these pagan forces. It would cost terribly! It will lead us along the way of the cross. But where else could a road with Jesus lead?

—Luccock, in *Christian Century*.

CORNERSTONE LAID AT MUIR'S CHAPEL LAST SUNDAY

The cornerstone for Muir's Chapel's fifth building was laid Sunday afternoon by Rev. W. A. Newell, presiding elder of the Greensboro district, assisted by the pastor, Rev. W. T. Albright, and a number of visiting ministers. Oscar Schuler, Lee S. Smith and R. B. Boren, Sr., trustees of the church, placed the stone.

The pastor conducted the services, which began in the Centennial hut, erected in 1923. The congregation sang "I Love Thy Kingdom, Lord," and Rev. O. L. Brown of Greensboro led in prayer. Mrs. Richard B. Boren, Jr., sang as a solo, "Out of the Ivory Palaces." The presiding elder, Rev. W. A. Newell, of Greensboro delivered the address of the occasion.

Brother Albright, the pastor, read a brief history of the church. This showed that the first service was held at that place in 1822. The following year, after a revival meeting held under Rev. Jeremiah Dodson, Rev. Thacker Muir was assigned to the charge. Mr. Muir on June 9, 1823, dedicated the church which was named for him. The land for the church was given by "Uncle Tommy" Edwards, according to the deed. The original church was built of logs. It stood until well past the 1870's, services being held in it every year except 1865. In 1902 a new church was built on the old site. In 1922 the church dedicated a fourth building which is called the Centennial Hut. This is a replica of the original log church. It is used for the Sunday school.

To Methodism at large in North Carolina and Virginia, Muir's Chapel is best known as the home church of Dr. John E. Edwards, so long a leading member of the Virginia conference and author of the "Old Log Meeting House." A granddaughter of Dr. Edwards is the wife of Dr. John William Smith, pastor of Trinity church, Durham, she being a daughter of Dr. W. E. Edwards of the Virginia conference. Members of the Edwards family are still members of Muir's Chapel.

Guilford College is about two miles from the site on which for so many years stood the log house about which gathered the story told by Dr. Edwards. It was there long before Guilford College was even thought of.

The "hut," made of logs, is the most attractive church hut we have seen anywhere. The new church of brick, situated between the school house and the hut and surrounded by the trees that have stood through the years, make a situation of which any people may be proud.

Visiting ministers who took part in the ceremonies included Rev. Albea Godbold, pastor of College Place church, Greensboro; Rev. G. A. Stamper, pastor of Centenary church, Greensboro; Rev. O. L. Brown, pastor of Bethel church, Battleground road; Rev. W. S. Nicholson, Guilford College.

A GREAT DAY IN GATES

The cornerstone laying of the new Kittrell's church at Gates, on the North Gates charge, last Sunday was an event unique and notable. It was really a placing of four cornerstones in one building, so as to make this occasion both historical and symbolical. For in this act three churches are being merged into one.

Kittrell's church, which has stood for more than a century; Hebron, which was organized thirty-five years ago; and Gates, started eleven years ago, are being consolidated at this central point, Gates, and a new church and parsonage are being built. The new church takes the name of the old mother church—Kittrells.

The cornerstones from the three old churches were placed side by side and on top of these three was laid a larger stone with the inscription, "Kittrells—1930." In each of these stones were copper boxes in which were deposited articles appropriate to each, the members of each of the congregations being allowed to take part in the exercises. Each congregation was separated from the other by ropes until the final stone was placed, then the ropes were severed and the groups merged into one.

Rev. J. T. Stanford, the pastor, desired to make this cornerstone laying a time of historic and symbolical significance—and right well did he succeed.

The church and parsonage of brick veneer construction will cost about $15,000. The North Gates charge will then be a three point circuit—Kittrells, Savages and Parker's—all in easy reach of the parsonage.

Rev. J. T. Stanford, pastor, Rev. M. T. Plyler, Rev. B. O. Merritt, a former pastor, and Rev. Mr. Roberts of the Christian church, took part in the exercises. More than four hundred people showed keen interest in this notable occasion. Brother Stanford is working hard and the people are co-operating finely in this work. He announced the revival to begin in the new church in October.

The writer greatly enjoyed the privilege of preaching at the morning hour and of speaking in the afternoon to this appreciative people. He most of all rejoices in the great future that belongs to the new Kittrells.

Such a merging of congregations as that which is taking place in Gates county should be fostered in many places that are suffering from too much division. The little struggling groups, whether of the same denomination or of different faiths, can make no headway in this day. Larger churches capable of being organized for work and having sufficient strength to command the situation are a necessity. We must get together. Four cornerstones in one is a good idea. Let the work go on.

RECONCILIATION

If there is one word that sums up the world's need more than another today it is surely the word "Reconciliation." Disruption and dislocation are to be seen everywhere, and the only way to bring about reconciliation is to preach that God was in Christ reconciling the world to himself. It is a delicate business. It is easy to fight. All you have to do is to hammer away until your enemy is on his knees and then impose your terms on him. In the international and in the industrial world this has been done again and again, but it never brought lasting peace. As I talked with my "Jeries" in those days after the Armistice, and as I tried to get the viewpoint of the French soldier also, and perhaps even more when I have talked to the miner and the mechanic in city, town, and countryside have I felt how difficult is the work of reconciliation.

In the world, the church, and the home the minister is called to this work of reconciliation. It is love that reconciles.

As a working man said to a minister some time ago: "We despair of the politicians; we despair of our own leaders; we are not looking for too much from the church as they are, but we do believe, Mister, that in Jesus Christ there is a secret, and if we could learn it together, we could change the world."—Rev. J. E. Williamson, Lancashire, England.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, AUGUST 28, 1930 Number 35

A brother says: "Your plan of giving the Advocate 12 weeks for 25 cents is great. You may count on me to the last ditch. I want every family to get a taste of the Advocate. All of mine must come to know what a fine paper we have."

The alert pastor will send in his list of trial subscribers to the North Carolina Christian Advocate early. In so doing he will greatly aid the office and he will also stimulate the work. Furthermore, he will enjoy the honor of marching in the vanguard.

All reports indicate that we are far more favored than the rest of the country. Our crops are for the most part the best we have known. Why not rejoice over this and set ourselves against the calamity howler? He is a citizen to be kept in the background. His tale of woe may be the result of habit, or it may be for a purpose. Some Methodists are always on the way to the poorhouse as pay day draws nigh. These of course belong to the one-mile religion crowd. The two-mile crowd are marching with joy upon their lips. They are sons and not servants. Hirelings always have a hard time whether they are in the pulpit or in the pew.

Stewards are now in the testing time. Much hard and systematic work is to be done. The Methodist steward who is not ready to give himself without stint in closing up the conference year ought to have enough manhood to see that the fourth quarterly conference leaves him off the board. How we do suffer in the work we are set to do because of the indolent and ineffective man set in the place of leadership! One real live man to every hundred members is far better than the group of dead heads that too often are named to act as stewards. The more indolence we get together the worse off we are. One of our sorest needs is to develop more intelligent and devoted stewards in all our churches—in some the need is urgent.

This is the day of endurance tests—tests in the air; tests on the water; tests in the trees. Some of these tests are of value; many of them count for nothing. The general idea of endurance is a fine one. Would that we might have a new emphasis on endurance in the church. The old preachers were accustomed to ring the changes on enduring to the end. The crown of life was promised all such. The notable saints endured.

During the next month serious consideration will be given by many parents to the matter of school and college this next year. The hard times will cause many to draw back from the venture of sending the boys and girls away from home. These are indeed testing times. Sacrifices will have to be made. The earnest and the heroic will find the metal of which they are made. We trust the decision may be in favor of the boys and girls. These are their days of preparation.

President Hoover assures us all that he will be on hand at the King's Mountain celebration in October. That a great multitude will gather for this sesqui-centennial celebration goes without saying. But how many know just what we are celebrating? Let's listen to George Bancroft, the eminent historian, as he gives us the results of the battle. Bancroft says:

"The victory at King's Mountain, which in the spirit of the American soldier was like the rising at Concord, in its effects like the success at Bennington, changed the aspects of the war. The Loyalists of North Carolina no longer dared rise. It fired the patriots of the two Carolinas with fresh zeal. It encouraged the fragments of the defeated and scattered American army to seek each other, and organize themselves anew. It quickened the North Carolina legislature to earnest efforts. It encouraged Virginia to devote her resources to the country south of her border. The appearance on the frontiers of a numerous enemy from settlements beyond the mountains, whose very names had been unknown to the British, took Cornwallis by surprise, and their success was fatal to his intended expedition. He had hoped to step with ease from one Carolina to the other, and from those to the conquest of Virginia; and he had no choice but to retreat."

On a Level With Your Neighbor

To live on a level with one's neighbors is not just the same as "running with the crowd," but they are somewhat akin. There is more of the community life and of the demand for becoming a vital part of the group in the one than in the other. One may be a part of the crowd and hold fast to the old adage, "when in Rome do as Rome does," without making manifest the community spirit in a vital way. Those who run with the crowd are not inclined to commend themselves for any special achievement. Indeed, the tendency is to drop to a lower level and to live a life of abandon in the baser rounds of life. On the other hand, someting of approval and self congratulation comes to those who keep on a par with their neighbors. They are keeping pace with life about them and they are showing themselves a part of the community, ready to do their part in all the every day demands.

Some folks in the church think they have reached an exalted Christian standard when they are willing to "do their part." The look of assured content and the air of exalted attainment that often comes across a church official's face when he declares, "Whatever is my part, I will take care of that," is fine evidence of our failure to know just what Christian standards are. Jesus never allowed the standards of the religious classes of his day—the standards of the Scribes and Pharisees—to set the pace in his kingdom. He came to lift up and to lead on. The level set by their neighbors whether among the Jews or among the heathen Gentiles did not come up to the measure set for those who were to turn the world upside down. The two mile religion never stops with the standards set by "them of old." The victorious Christian can not settle down to the level of his neighbors.

We Americans are anxious to have something more, to dress a little better, to ride in a finer car, etc., as we outshine our neighbors; but when it comes to the real service rendered, to the moral standards set, and to the spiritual uplift exerted, we are content to move on a dead level with those about us. To live and to love and to serve in a way that will prove an inspiration to the best about us and to rebuke the selfish, the slothful and the worldly is not the dominant desire of the average man, even among those who claim to follow him who went about doing good.

Just here is the danger of many of these mass movements for social betterment and for religious advance. Our common humanity and our social reforms are evermore tending to strike the dead level. The world does not go forward this way. Personality is the only force that puts the world forward. This is the only progress that we can know. Our advances do not come out of the transformation of energy. By being lifted up Jesus was going to lift up the world. Upward and onward is the way that Jesus went. This is the course marked out for all who will come after him. Not by living on a dead level with one's neighbors, but by following the methods and by embodying the spirit of the Christ are we to redeem the world and to save our humanity.

Can Methodists Do Team Work?

Our campaign for 10,000 trial subscribers to the North Carolina Christian Advocate will require some real team work to secure these new subscribers, many of whom after these months will become permanent subscribers. We are going to depend on the preachers and the devoted readers of the Advocate to put this over.

Fifteen minutes of good conscientious effort at a favorable hour by every pastor in each of his churches will get results. Some good team work for the next four weeks would mark a new day for our paper in the two conferences. We must get into the homes that do not know the advocate if we are to make real advance in the work of the church and in the circulation of literature that the people need. Why not every pastor call his leaders together and place this matter before them? A board of stewards that shows no interest in such a cause as this can hardly be expected to do much in promoting the things for which the church stands and to which it is committed.

This present effort will test our metal. It will disclose our ability to do team work. Our Conference papers can live only by the finest and the fullest co-operation on the part of all. Here in North Carolina if we are going to win we must more and more work together in all the efforts of the Methodists Publishing Company. This is an institution that cannot live with a large part of our printing business going to other concerns. The future of the Advocate and all that is connected with it depends on our ability to do team work—team work that extends through the years. Let us show the way in this special effort for the next few weeks.

"Flaming Youth"

We are accustomed in recent years to hear quite a bit about "flaming youth." Perhaps no where so much as in the Church of God is this a demand for youth that is aflame for the things that are really worth while. To be more specific, the pulpit cries out for the presence of youthful enthusiasm.

We speak of the fathers who gave us American Methodism. Lets see about this—of the eighty-two preachers in America when the church was organized only eleven were married.

Bishop Asbury was under forty years of age when he was consecrated superintendent of the Methodist Episcopal Church. Of the eighty-two in the itinerancy at that date, only sixteen had served as much as five years in the Methodist ministry; twenty-three were still in the two-year probation period; and eighteen had only been received into full connection that year, 1784.

These young men, boys we may say, laid the foundation of American Methodism. These young men, and others like them fired with an ambition to take this continent for God wrote our church history in letters of fire.

A young man in the pulpit devoid of the fires of youth is a pitiable object. The people expect and have a right to expect in the young preacher evidences of youthful enthusiasm. He may have a handful of degrees or he may have none at all, the thing of supreme moment remains, is he on fire with his subject and burning with enthusiasm for his high and holy task?

This is the natural order. "They that wait upon the Lord, shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." The young are to move on eagle wings, the old go on their feet.

Fear not the young preacher who is a holy roller, but shun him who is an iceberg of indifference or conceit.

Bringing in the Sheaves

In the glow of youth, lustily do they sing that we shall come with rejoicing, bringing in the sheaves. The present touch of September that is in the air reminds us once more of the approach of the harvest time. In Methodist circles, as conference approaches, the imminence of the autumn time crowds upon us. Are we going to come with rejoicing? Much depends on the next two months. Vacations are a snare unless they send us back with renewed energies and a fresh determination to make the most of the days ahead.

The dead pace of the monotonous round kills. A people unable to respond to enthusiastic leadership are to be pitied; a people who do not have leaders able to call them to high and persistant endeavor are the more to be pitied. Not much can be expected of a people who are left with no heroic souls to undertake great things for God and for humanity. Zeal and enthusiasm give assurance of victory in the face of seeming defeat. How often churches close the year with victory, rejoicing as they come bringing in the sheaves; others, fully as capable and with resources a plenty, come in the silence and sorrow of defeat! It is the difference between the spirit and determination of those who are set in the place of responsibility.

It becomes the preachers and officials in all our churches in our North Carolina Methodism to make memorable these next few weeks. In saying this we plead for the long look and the heroic effort that has to do with the years. Our efforts should be of a significance not measured by the report we happen to make at conference. This is only an incident by the way. Next year's harvest is dependant upon the sowings of this.

We are expected to be husbandmen in God's fields with one harvest time following another, rather than hirelings that loiter by the way. These are the real testing times; these are the days in which we will disclose the character of our stewardship.

"Give an account of thy stewardship for thou mayest be no longer steward."

Micah Modernized for Americans

F. F. Goodsell gives in the Christian Century a paraphrase of a familiar passage in Micah which runs as follows:

"How shall I enter the Eternal's presence?
How shall I worship the God of the Universe?
Shall I come to him with vested choirs, with elaborate ritual and with stately ceremonies?

Would the Eternal rejoice in temples of stone or in highly perfected church organizations?
Shall I offer my choicest automobile or speed boat, the fruit of my toil for the guilt of my soul?"

"O American, your conscience tells you what is good.
What does the Eternal ask of you
but to be just and kind,
and to live in unbroken fellowship with your God?"

People and Things

"Mr. W. E. Stewart of the Epworth church at Concord is a 'live wire' among the young men. His Sunday school class has grown from seven in number to 30 since has was chosen teacher. His whole class is catching the spirit of service."—Young Men's Class.

"On Sunday, August 31, Presiding Elder J. S. Hiatt will preach the dedicatorial sermons of Catawba at 11 o'clock and Claremonth at 3 o'clock. All former pastors of the Catawba charge are cordially invited to be present."—E. D. Ballard, Pastor.

Mrs. Jim Green is spending the school year at Asbury College to put their children in school. She has room for a few N. C. boys who may wish to attend Asbury College and board in their home. Address Box 200, Connelly Springs, N. C., for next two weeks.

"Our district check-up meeting for the Elizabeth City district will be held at Newbegun church on the Pasquotank charge Friday, September 5, beginning at 10 a. m. Dinner will be served by Union and Newbegun churches. Rev. W. C. Benson will preach at the noon hour."—O. W. Dowd.

The wording of the invitation to the Olivet centennial celebration at Marietta on Sunday, August 31, we are afraid, has conveyed the wrong impression. Visiting pastors, presiding elders and other guests from a distance will not be expected to bring dinner. The home church is preparing lunch and expecting many friends to attend.

The church at Epworth, Concord, is progressing nicely under the leadership of Rev. J. E. McSwain, the pastor. The good people are anxiously looking forward to the first Sunday in September, at which time a special revival meeting begins. Dr. J. H. Barnhardt of First church, Salisbury, will do the preaching. His coming will mean much to the whole city.

The executive committee of the Conference Board of Church Extension will meet in the pastor's study of Centenary church, Winston-Salem, Tuesday morning at 10 o'clock, October 7. Applications to both general and conference boards will be graded and passed on at this meeting. Application blanks may be secured by writing G. B. Howard, Secretary, Spindale, N. C.—J. S. Hiatt. Chm.

"Home coming day at Palm Tree church on the Belwood circuit on the fifth Sunday in August, to which all former pastors and members are inviteed. We shall be glad to have you and your friends will be glad to see you. Rev. Ernest Wright of Warrenton, N. C., will preach at 11 o'clock. Dinner will be served on the grounds in picnic style. The afternoon will be given over to former pastors and members for words of greeting. Everybody is invited."—L.

That Methodist cathedral in Winston-Salem is now going up at a rapid pace. Mr. Marshall, who directs the work, told us last Sunday afternoon that they expected to have it under roof by November. It is a massive structure of steel, cement and Indiana building stone. The church in its dimensions reminds one of the $2,000,000 Duke University Chapel being erected at Durham and the educational and social sections of the building appear to be adequate for all demands. It is a joy to see that these Winston-Salem Methodists have secured a piece of ground of such ample proportions and so favorably situated upon which to erect their great church building, one without an equal in all this section of country.

"There will be a social and business meeting of the Winston-Salem ministers and their families September 1 at 10 o'clock at the Children's Home. Picnic dinner will be served."—Loy D. Thompson.

"Our meeting at Pisgah on the Bethel charge was successful. Much interest was manifested, attendance was good and many were benefited. One bright young lad was converted to join the Baptist church. We begin at Clark's Chapel August 29 and at Harmony Grove September 14. Brother Kiker from Webster will assist me at Harmony."—G. N. Dulin.

The formal opening of Bethel church on Hickory circuit will take place at 11 o'clock September 7. On the same day at 3 p. m. Fair Grove church on the Hickory circuit will be dedicated. The presiding elder, Rev. J. S. Hyatt, will preach at both of these services. All former pastors are invited to attend both of these services. Dinner will be served after the morning sevices at Bethel.

Dr. Paul H. Vieth of Chicago has been appointed visiting professor of religious education in the Duke University school of religion for the second semester of the next academic year. At present superintendent of educational administration and director of research of the International Council of Religious Education, Dr. Vieth is also a member of the editorial staff of the International Journal of Religious Education.

Among prominent laymen and ministers from North Carolina attending the Spiritual Life conference at Lake Junaluska were W. P. Few, Josephus Daniels, G. R. Combs, H. G. Hardin, H. M. North, H. B. Porter, Walter Patten, R. G. Tuttle, F. S. Hickman, G. T. Rowe, Harvie Branscomb, Elbert Russell, E. H. Neese, W. A. Cade, W. R. Surratt, Z. Paris, B. B. Adams, W. I. Cranford, J. A. Jones, E. A. Cole, J. B. Ivey, H. G. Allen, C. M. Pickens, F. S. Aldridge, W. I. Glass, E. W. Fox, J. T. Mangum.

The Ecological Society of America, in co-operation with the Duke University Press, has announced the establishment of a new quarterly journal to be known as Ecological Monographs. Publication will begin with the December number under the editorship of Dr. A. S. Pearse, profesor of zoology in Duke University. Ecological Monographs will be the fourth quarterly of scholarly interest to be published at Duke. Others are The South Atlantic Quarterly, Hispanic-American Historical Review, and American Literature.

Of interest to friends in the city and throughout the state is the announcement of the marriage of Miss Myrtle Florence Lough of Fayetteville, N. C., and Mr. Elwood Belmont Parker of Rocky Mount, N. C., the marriage having taken place here Thursday evening, August 14 at 8 o'clock, the ceremony being performed by Rev. J. O. Long at the Clark Street Methodist parsonage. Due to illness in the bride's family the marriage was a very quiet affair, being witnessed by only a few intimate friends of the couple. The bride is the attractive daughter of Rev. and Mrs. R. J. Lough of Fayetteville, N. C.. The groom is the oldest son of Mr. and Mrs. L. J. Parker of Norfolk, Va. Immediately after the ceremony Mr. and Mrs. Parker left by motor for a week's trip to interesting points in Virginia, including a stay at Virginia Beach and a visit to the home of the groom in Norfolk. They will make their home in Rocky Mount.

Last Sunday morning at 11 o'clock Bishop W. N. Ainsworth of Birmingham, Ala., was the preacher at Lake Junaluska. "The Foolishness of Preaching" was the subject of his sermon and it made a profound impression upon his huge congregation. Many who had heard him frequently declared that the bishop surpassed himself.

"We had a great union meeting in Mocksville, conducted by Marshall L. Mott, the lawyer evanbelist of Winston-Salem. The meeteing closed on August 10. On the last three Sundays 60 members have been added to the Methodist church, most of them on profession of faith. With the 12 that joined on Easter Sunday this makes 72 who have come into our church for the conference year. Great meetings are being held in the country and many are being added to the church."—Rev. R. C. Goforth.

"We closed a good meeting at Hickory Grove on the Ruffin charge July 25. There were 25 professions. We had a Bible school for the children in connection with the revival. There were 90 in attendance, all doing fine work. There was such a good spirit among us that we felt like doing something worth while for the kingdom; so during the last four days of July (that weather that most folks called hot weather) we put 140 cubic yards of stone on the ground for a new church."—J. W. Bennett.

"We have had a great revival at old Brown's Chapel, on the Pittsboro circuit. Our beloved pastor, Rev. J. A. Dailey, laid the foundation in a sermon Sunday morning, August 17, on the subject, Home Building. Sunday night a real service of song and prayer was led by Bro. I. W. Durham, a former faithful member. Monday, Rev. J. A. Russell of Carr church, Durham, began a series of sermons. He preached most faithfully and fearlessly twice a day through Friday. These made such an impression as to win highest praise. We would not forget the efforts put forth by our pastor in song, prayer and exhortation. Our church was built up andn 12 additions made. We closed with old time experience meeting."—Member.

Ground has been broken for a new church for the Methodist congregation at Yadkin, two miles from Spencer, and work is progressing nicely. Rev. E. Myers is leading. The work will be pushed vigorously during the coming months. This church was organized some years ago and the congregation has been worshiping in the school building. The location is on a commanding knoll, the highest ground in the thriving town of Yadkin, overllooking the broad Yadkin and the Dukeville Lake of hundreds of acres. When completed the congregation will have a most desirable place of worship. The people of Yadkin, the officials of the North Carolina Finishing Company and the heads of departments in the Western North Carolina conference are much interested.

"We have just closed a good revival at Rural Trinity. There were 54 conversions. Twenty-four have joined the church; five and perhaps more will join next Sunday. The church has been greatly revived and blessed through this revival. Rev. M. A. Osborne did the preaching and did it well. He preached the old time gospel, faith and religion. It is what we need today, and I know it will work when it is given the right of way. If we preachers talk religion and preach it, people will be glad to come to the altar in the old fashion way to get it. People don't want to come into the church the back way. They want to come in the front door, and they don't want part of the ritual obligations left off either. Let's preach old time religion like the woods are on fire."—J. B. Fitzgerald.

Mr. Earle Godbey and Miss Margaret Albright were married Saturday afternoon, August 23, by Dr. S. B. Turrentine. Mr. and Mrs. Godbey sailed from New York on S. S. Transylvania bound for Scotland. They expect to return by October 1. The Advocate desires to extend every felicitation and to wish for this new bridal couple every joy in the "old country" and on the "long walk" through the new and untried land.

"Our revival season at Beaver Dam and Ledbetter came to a close on yesterday. We were expecting Rev. D. A. Clarke to be with us, but conditions were such that he could not come. The pastor had to preach and he did his best. Our congregations showed a steady growth. Four of the churches on the charge were represented. A father and a young lady united at Ledbetter on profession of faith. Others are expected to come. Our church at Roberdel has spent more money on its building program this year than the entire charge paid its preacher last year. We could not get help from the Duke fund, therefore our people "raised" their own money. We are hoping to be returned to the Roberdel charge."—M. C. Ellerbe.

NOW FOR THE ADVANCE

Every regular reader of the Advocate will detect at once that this week's paper is calling for an advance. The one burden of the office is to get the paper into more homes. The special price named and a united effort on the part of all should do the work. The power press of the shop and the mails of Uncle Sam can work a revolution in many families if the Advocate can only become a regular visitor in many homes where boys and girls are growing into manhood and womanhood.

If the men and women who are interested in the young life of the church will do their best to put 10,000 new names on our rolls, we will do our best to help hold them there. We can then certainly reach them through the mails; now we cannot even get a postal card to them. Names on a roll are of some value. Do the best you can for us.

Ten minutes given to the Advocate in every Methodist church of the state will be valuable time well spent. Let the names roll in; let the advance be made. The day of march has come.

HARD TIMES AND GOING TO COLLEGE

Dr. Harry Clark, president of Judson College, rings the bell: (1) Education costs less then, because your fellow students spend less then, and it is easier to "keep up with the crowd." It will cost less to go to college the next four years than at any future time in your life. (2) By the time you will graduate from college in 1934, prosperity will have returned, and you will have the advantage over those who dropped their education, and who will be unprepared in 1934. (3) A time like this when wages are low and positions scarce is the very time to go to college. It is the best use of your time. In 1934 when wages are high you should be ready to take advantage of returning prosperity. Profit by the depression.

Although required Bible study is forbidden in Persian schools, the students are allowed to form volunteer classes for the purpose. At the American Girls' School in Teheran there are two such classes, made up of Moslems, Armenians, and Jews.

The Romance of American Methodism

By PAUL NEFF GARBER

They Also Served

"WE often think," says James Erwin, "of the trials and privations of those early circuit-riders with deep sympathy, and admire their perseverance and courage, but seldom give a thought to the noble women who suffered with them, spending their days in loneliness and want, living often in poor tenements, on coarse and scanty fare, struggling with privations and suffering without murmur, in watchings, in fastings and in earnest supplication that their husbands might be successful in preaching the Gospel of Christ in a perishing world."

It is true that those noble women of pioneer American Methodism have been overlooked by historians. The contributions of the circuit-riders were so spectacular that it has been easy to forget the women who inspired and helped those men. The fact also that a majority of the early preachers were single, and if they did marry, located, accounts further for the lack of historical attention shown to their helpmates.

There was, however, as Methodism grew, an increasing number of men who refused to locate when they married. The church was consequently forced to adjust itself to a non-celibate clergy. The laymen at first objected to this change. They claimed that it was impossible for them to support a preachers's wife and children. Their arguments, of course, were fallacious. Methodism did not suffer because the ministers married; it was rather the wives of the preachers who were forced to sacrifice.

Methodist laymen demurred at building parsonages. "Why should special houses," they asked, "be erected for the minister's family when all the homes on the circuit were open to them?" Why could not the wife and children "board around" among the people as did the circuit-rider? This suggestion was actually followed for a number of years, and, as a result, many embarrassing situations arose. It worked a great hardship on the preacher's family. The wife was made to feel that she was not welcome in some homes. Parsimonious laymen hinted that she was an added expense to the church and a serious handicap to the work of her husband. The following testimony of John Stewart is typical. While on the Madison circuit in Indiana in 1822, Stewart wrote: "My wife was especially anxious to enjoy more privacy for study and devotion and better opportunity for educating her boy than she could have mixing in with so many family circles, some of whom took their turn keeping the preacher's family rather in the light of duty than otherwise. But we made the best we could of our circumstances and tried to do the best we could for the cause of God."

Methodism slowly came to realize that homes must be provided for the married preachers. As early as 1780 Bishop Asbury had written: "We spoke of a plan for building houses in every circuit for preachers' wives, and the societies to supply their families with bread and meat, so that the preachers should travel from place to place as when single." It was not, however, until the General Conference of 1800 that any official action was taken. That conference recommended that each circuit provide a parsonage which was to be furnished "at least" with heavy furniture. If this could not be done, the stewards were directed to rent a house for the preacher. Even that legislation did not bring immediate results. As late as 1812 there were only three Methodist parsonages in North Carolina, South Carolina, and Georgia, and only one of which (according to Bishop Capers) was fit to be used. By 1840, however, the parsonage building era of Methodism had begun. Eighteen years later the Methodist Episcopal Church was erecting on an average of one parsonage for every two days in the year.

The term "parsonage" connoted many different things in pioneer Methodism. When William Capers took his bride to the Methodist parsonage at Wilmington, North Carolina, it consisted of "two rooms eighteen by twelve one above the other, with a sort of stepladder on the outside to go to the upper story, and a shed room attached to serve for a bedroom if necessary." The Methodists at Boardman, Ohio, not being able to provide any other house for their preacher, "cleared out and fitted up a small building, which had previously been occupied—the lower part for a hog pen and the upper part for a corn house." In 1840 Clairborn C. Trussell was sent to the Telfair circuit in the Georgia Conference. When he arrived there with his family he found no home. The stewards decided to build at once. According to the record, they "cut and peeled pine poles and built a shanty with dirt chimney, unplaned plank floor, no ceiling overhead, and only one door. In this shanty good patient Sister Trussell and her four children lived, cooked, ate and slept in the same room, while Brother Trussell rode the circuit." The preachers often found other inhabitants in the parsonages. One minister described the house furnished him as "a dirty old wooden building, flat in the mud, worst of all, when the walls were warmed, the original inhabitants—ten thousand strong, sallied forth from behind beds and chairs and through cracks and crevices to possess the land."

In such places the minister's wife and children lived the greater part of the time. The Methodist circuit system required the preachers to be continually absent from home. Joshua Soule, for example, when twenty-three years of age, was appointed presiding elder of the Maine district. During the first two years on the district, he spent only three weeks with his young wife. Preachers often became strangers in their own home. All the responsibility for the education and care of the children, therefore, was placed upon the mother.

The preacher's wife had to be very circumspect, for the qualities demanded in her were many. In order not to hurt the work of her husband she had to be the model of tact. She dared not criticise anybody and anything connected with the circuit lest she be informed that if conditions were not satisfactory that she and her husband could go elsewhere. She was forced to do all her house work regardless of circumstances or be criticised as being extravagant. The laymen might refuse to pay the quarterage if they believed the preacher's family was living in ease and luxury. As the hostess of the parsonage, the

minister's wife had to entertain extensively. When the women on the circuit came to town, they considered the parsonage as the center of hospitality. Did they not feed and lodge the preacher when he came to their homes? The minister's wife could not be reserved lest she be considered proud and haughty. She dared not be talkative lest she be charged with gossiping. She was expected to be the leader among the women in all religious work. If she failed at this point the members would criticise her husband for not ruling his own household. Yes, the requirements of a Methodist circuit-rider's wife were many. John Wesley once remarked that a "preacher's wife should be a pattern of cleanliness in her person, clothes, and habitation. Let nothing slatternly be seen about her; no rags, no dirt, no litter. And she should be a pattern of industry; always at work, either for herself, her husband, or the poor."

Bishop Asbury realized that the helpmates of his preachers had many vexing problems to face. Although Asbury was opposed to the marriage of the circuit-riders, yet no minister's wife had a better friend and adviser than Bishop Asbury. "He had great concern," says Jacob Gruber, "about the preachers' wives, that they should be examples like holy women of old, helpmeets, and labor with their husbands in the gospel, in the work of faith, the labor of love, and the patience of hope. He sometimes in time of conference invited the preachers' wives to meet him at some convenient place and then gave them such directions and instructions as he thought necessary or proper, that they might not by their example pull down what their husbands built up by preaching."

Although the circuit-rider's wife at all times had to sacrifice and suffer, her condition became acute at the death of her husband. She was then not only separated from her work to which she had given her life, but she also had no home or financial support for her children. The annual conferences endeavored to aid the widows and orphans of deceased itinerants by giving them an annual contribution, but the amount raised was very small. In 1849 the Ohio conference had $1410.10 to divide among forty-seven claimants. The following were some typical grants:

"Sister C. and children $29.89
Sister F. and children 34.75
Sister C. and children 34.75
Sister F. and children 37.97
Sister A. and children ..... 37.97"

It was a great sacrifice for a woman to marry an early Methodist itinerant. It is not surprising that most parents were opposed to their daughters engaging themselves to "wandering Methodist preachers." Many ministers, like T. M. Eddy, hesitated to ask a woman to bear with him the hardships incident to the itinerancy. Eddy in a letter to his sweetheart, Anna White, wrote: "Dear Anna, while I write a feeling of subdued joy plays round my heart. I have joy in the knowledge that I am loved; yet when I see the life which awaits you in the itinerant service, as a homeless wanderer, as subject to severe trials, I am almost led to accuse myself of selfishness in demanding or requesting the sacrifice of you."

Yet to their everlasting glory the wives of those pioneer preachers not only braved the hardships of the Methodist ministry, but they also inspired and encouraged their husbands. They were such a noble group of women that Bishop Foster once remarked that "most Methodist preachers seem to meet with surprising success in the choice of their wives." Those women refused to stand in the way of their husbands' work. J. O. Andrew, later Bishop Andrew, once had decided on account of financial reasons to locate. He remained in the ministry because his wife said to him: "No, husband, no; I married you as a traveling Methodist preacher. I believed God had called you to that work; and you shall never cease without my consent. I can work to help you along; and God will never suffer us to want, if we do our duty and trust in him." By the "earnings of her needle at midnight's weary watch," Mrs. Andrew kept her husband in the itinerancy and thereby gave to American Methodism the first bishop from the Southern States. The following excerpt from the diary of E. F. Newell of the New England conference not only bespeaks the heroism of the itinerants' wives, but it also tells in part why Methodism succeeded in America: "July 13, 1822. Left my dear companion sick with consumption, and unable to sit up but little, to go and preach the gospel. When I asked her opinion about leaving her she replied, 'I think it your duty to go, for you may do good in the name of the Lord, and the Lord will take care of me; if I die I shall go to rest and hope to meet you in heaven."

"In Cultured New England" will be the title of Dr. Garber's article next week.

SOME GREAT DECISIONS

By W. P. Watkins.

Daniel—A Young Man's Decision

The courage of the young man Daniel and the strength of character which he evidenced in the great decision he made in Babylon remains as one of history's most eloquent tributes to the value of a good home and a careful training. This Jewish youth was many miles away from home, in a foreign land and among a strange people. Everything was different at the court of Nebuchadnezzar from what he had been used to in his humble home in Palestine. There was all the glamour of a great city and the seduction of a heathen land. Moreover, Daniel's position was made more difficult by virtue of the fact that he was specially favored of the court. He had been chosen for the high honor of being trained to serve the person of the king. Therefore he was under special obligation to Nebuchadnessar.

Under these circumstances then Daniel was confronted with the choice of yielding to the king's bidding in the matter of eating the king's meat and drinking the king's wine or of refusing to do so because he had been taught that it was wrong to eat and drink these things. It is beside the point to argue whether or not these things were wrong in themselves. The point is that Daniel's religion and home training condemned them as wrong and he could not partake of them without surrendering his convictions. But Daniel's religion did not hold sway in Babylon, his God did not rule there and his home was far away now. He was confronted with the temptation to "do when in Rome as the Romans do" and "to follow the crowd."

What did Daniel do? "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." And because Daniel had the courage of his convictions and listened to the still small voice within and followed the things he had been taught at home, God blessed him above all others. Daniel lost nothing by obeying God. Nor does any man.

CONSOLIDATION OR THE HIGHWAYS AND HEDGES, WHICH?

By John R. Church.

Today we are hearing a great deal of talk about the consolidation of churches, and bringing together small congregations to make one strong one. I am ready to admit that there are many benefits to be derived from such a procedure, and in many cases such a course of procedure is advisable, but I fear that there is a danger of overdoing the thing along this line. There are other sides to the question that should be taken into consideration before the final step is taken. There are times and places where the thing that is needed most is to get out and establish new works rather than to abandon churches that are already established.

It seems to be somewhat the fashion on the part of our wealthy congregations in our large cities to unite several congregations and build large imposing buildings that cost hundreds of thousands of dollars, and sometimes even a million. Now such a course may have its attractive features, and may please the vanities of people who want to make a big show before the world, but I wonder if the kingdom of Christ will be advanced as much by such a plan as it would if another plan were followed. Take for instance the case of several congregations coming together and building a large imposing building that costs a million dollars, and has a budget that runs into the thousands of dollars, let us suppose that that million dollars was split into ten parts, and ten one hundred thousand dollar churches were located in the same town at strategic places, and the budget of that large church distributed among these ten churches. It seems to me that a great deal more would be done in ten years' time by these ten churches than would be done in 25 years by the one large church. The trouble is, that when you develop these large congregations with costly churches and paid workers, it means that you will have a large number of people who would make very capable leaders if they only had the chance for development, but as it is they are nominal members of the large church but are never called upon to do active work for the Lord.

We are also hearing a great deal being said about the consolidation of country churches. Often it is true that this is necessary and advisable, but there are other cases where it is out of the question. I have had a good deal of experience in preaching in the mountain section of North Carolina, and I know that there are many places where it is out of the question for the people in the remote coves to get to the consolidated churches on the highway. Many times the roads are bad, and these people have no means of transportation. That makes it impossible for them to get out to these consolidated churches. It is true that we can leave these people and take care of those who are able to reach the church, but in doing so we are going to leave a very needy field and many people who really need the gospel.

Of course I know that the main argument for consolidation is that it is impossible for a pastor to properly care for so many churches scattered over so large an area, but there is a remedy for such a situation as I see it. The Baptists are following it and they are walking all around us when it comes to the evangeliization of these remote sections. In most every mountain community you will find at least one local preacher of the Baptist church who makes his living by farming or in some other way, but saddles his horse on Saturday or Sunday and sets out to preach the gospel in one of these little churches hid away in the mountain coves. Often these men are ignorant and butcher the King's English, but they are very much in earnest and often hold great revivals and have scores converted under their preaching. Often these people leave the mountains and move to our cotton mill communities, and after some training in church work make good members of our town churches and they always remain members of the Baptist church; and they have reason to do so, for the Baptist church has been the one that gave them the light and the gospel in their mountain homes.

There was a time when the Methodist church had a large number of men just like this who went out into the byways and worked for the Master because of their love for him and a desire to save souls. Today that is almost a thing of the past. Our local preachers get very little encouragement from our church and at times are even advised not to seek licenses to preach. We have set our educational standards so high, and have placed so much emphasis upon an educated ministry until many men who would make very effective soul-winners are discouraged and drop out and never do anything for the Master. Now I would not for one single moment underestimate the value of educational training. I believe that we need all the training that it is possible to get for the work of the ministry. On the other hand, I believe that there are many men who are limited in their educational advantages and yet they could be used as mighty instruments of God in preaching the gospel to the people in our of way places. Methodism is in danger of losing sight of the fact that her great founder started with the miners and the outcast of his day, and when we cease to cultivate these people we are missing a great opportunity for service. It seems to me that it would be a fine thing, if we had five hundred local preachers out every Sunday in the year, preaching the gospel to those people who can't be reached by the regular preachers who are appointed to the regular charges. We not only need men who can preach to the educated and the cultured, but we also need men who can go out and get down on the same level of thought and sympathy with the most illiterate man in North Carolina. We not only need high-steeple preachers, but we need some men who can preach in the backwoods and in the school houses, and even under brush arbors. In the western part of our state I believe that I will be safe in saying that the Baptists have three churches to our one. You will find the Meethodist church along the railroads, but the Baptist churches are stuck in every mountain cove. It is true that much of the preaching that they hear is very poor, but it is better than none at all and is often very effective in the conversion of souls.

Most men who are at all familiar with the conditions and customs of the people in our mill communities will tell you that it is hard to get people to go from one mill village to another for Sunday school and church, and certainly it is almost impossible to get those who need the gospel most to go to our up-town churches. What shall our church do about such a situation as this? Shall we say, Well, the church is here for them if they are interested let them come, and if not let them stay away? We may be able to get along without them, but we certainly are leaving a vast number of children to grow up without any spiritual training who may become a menace to our civillization later on. I am more and more convinced that the only solution to the problem is to establish a Sunday school in each village, and develop the leadership in

that community to work in the service of the Master. If you think that there are not people who are capable of such leadership, then just make a survey of each community and you will be surprised to find so many capable people who are doing nothing in the church.

I can tell you of communities in the mountain section of North Carolina with several miles in area that are not touched at all by the Methodist church. In fact, I know of one whole county in western North Carolina that is only visited by a Methodist preach each month for preaching service, and in that same county, the last I heard from it, there were only three preachers of any denomination living in that county, and these three men were practically uneducated. (Let me say in passing if some big-hearted layman, who has the money, and would like to spend some of it for the Master—if such a man as that will agree to give $1500 a year for a term of four years, I will agree to go there and do my best to show what an old fashioned circuit rider is like. I am not jesting. I really would like to go there and give four years of my life in service for my Master in trying to win souls for Christ. It would be no trouble to find one to fill my place here, but it seems that there are not many who are willing to go to such fields as that. Here I am, send me.)

I might go on indefinitely along this line, but I hope I have already said enough to cause some one to think seriously about the untouched fields all about us. Which shall it be, consolidation or the highways and hedges?

P. S.—If some laymen who reads this feels that he would be interested in investing some of the Lord's money in this county that I speak of, write to me and I will be glad to give you more information. There are no strings to this offer I make. The only thing that I want is to be assured of enough money to care for my family. I now make $2,500 a year salary, but am willing to make some sacrifice if some one else will help. My address is King's Mountain, N. C.

THE BIBLE AND THE AGES

"The Bible and the Ages" is a new book by Bishop Horace M. DuBose. Testimony of archeology, including recent discoveries in Palestine made by Bishop DuBose and Professor Ernest Sellin of the University of Berlin, is included in this work of compelling interest. Bishop DuBose makes a valuable contribution in behalf of the reliable record of the Bible.

By a careful reading of this new book one can heartily endorse the following statement of the publishers:

"A noteworthy book, marked by strength, adequate scholarship and rare assurance. In seeking grounds for a sound, conservative position regarding the Scriptures, Bishop DuBose has had recourse to the repositories of testimony. Within the lines of a continuous plan, his volume develops the voices of history and of fact in support of the Bible, through the various ages of the world, and crowns the whole fine study with an unswerving allegiance to the Christology of the New Testament, declaring with unfaltering voice, for what is by far the most important article of the Christian faith—the Godhead of our Lord."

The work deserves a large sale and is adapted to be read with real pleasure and profit.

Revell Price $2.50.

The sale of ginger ale, a distinctly American beverage, has increased 70 per cent in the last ten years.

TRINITY, DURHAM, LEADS THE VANGUARD

The advance is on. Tuesday morning's mail brought from Trinity church, Durham, a list of 40 names, with check for $10 enclosed, on the trial subscriptions for the Advocate which has just been announced—the paper 12 weeks for 25 cents. This is a great beginning. Trinity church had already sent in 15 new subscriptions this year. This put them on the diamond jubilee honor roll. A fine showing for this church! A congregation that has 135 copies of the Advocate going into its homes each week is to be congratulated.

How many of our big churches can beat this? Trinity has done well in starting the special campaign. Why should not our big churches lead? They are well organized and have the resources. The pastor of a big city church has a big opportunity and a hard job! He should make the most of his position and set a fine example to the less favored.

Dr. J. W. Smith cares for every interest at Trinity—but he does not try to do all himself. Mrs. P. T. Elliott, who is in charge of the Advocate's interests, did this job while Dr. Smith was on his vacation. A fine achievement at an opportune moment.

REV. J. J. EADS PASSES TO HIS REWARD

This good brother was at church Sunday morning; at 2:30 Monday morning he was gone. Quietly did he pass, August 25, 1930, at the age of 70, having been a Methodist preacher for 34 years in the active work and four years a superannuate. A faithful, conscientious man of God rests from his labors.

Our brother was buried at Midway church, in Davidson county, Rev. C. S. Kirkpatrick in charge of the funeral services.

A native of Randolph county, he joined the Western North Carolina conference in 1892 and was given his first charge in that year. Coming to Mount Airy in 1924, he served the Ararat circuit two years before being retired.

He is survived by his wife, who before marriage was Miss Sally Eller of Davidson county; two daughters, Mrs. Harold Click and Miss Ruth Eads of Elkin; a son, Joseph, Jr., of Richmond, Va., and a sister, Mrs. M. N. Queen of Mill Springs.

THE MOTHERS RETURN

By W. S. Surratt.

The Gold Star mothers are coming home again.

They are leaving the slim green graves across the sea, where red poppies are blown by the careless breezes, and small white crosses keep their lonely vigils.

They are watching the coast of France blur into a blue-gray haze, as the low hills disappear, and the fishing boats with their colored sails grow mellow from many winds and rains, slip back into the harbor.

Some of the mothers stand on the deck until the cool damp winds have blown the darkness everywhere and a light or two is shining far, far back where a boat or two goes home.

These mothers have not said goodbye to warriors, though they have kept their tryst as mothers of the sleeping soldiers. They have said their long farewells to the little boys they used to know. Tousle-headed, bright-eyed youngsters who licked the frosting bowl, banged the door, and enjoyed the bread and butter and jelly that mother made.

The Advocate in Every Home 12 Weeks for 25c

This remarkable offer to send the Advocate for the price of a postage stamp a week is made to allow all our people to have their church paper.

The Pastors are Expected to Lead in this Effort to Secure 10,000 Trial Subscribers

Send list with names and post office. Cash with order.

Special list will be kept and paper will stop at end of 12 weeks unless renewed.

12 WEEKS FOR 25 CENTS

Another of Joseph Hocking's Great Stories for the Advocate

"THE GAME AND THE CANDLE"

Will Begin in First Issue of October

"The Eternal Challenge," serial story by Joseph Hocking, attracted such attention of Advocate readers that we have secured another story by this same author. Mr. Hocking regards "The Game and the Candle" as superior to "The Eternal Challenge."

The Hour for Action has Struck!

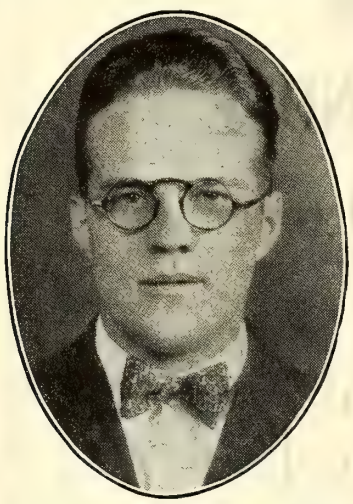
Let Sunday School superintendents, teachers of Bible classes, Woman's Missionary Societies, and all other church organizations help in securing trial subscribers for the Advocate.

Get the Story from the Start

FAIR GROVE AND BETHEL CHURCHES ON THE HICKORY CIRCUIT

At this time with the dedication of Fair Grove and the formal opening of Bethel churches September 7, it may be of interest to give a few figures.

First, Fair Grove. From the time that the first efforts were made to get subscriptions till the completion of the church only six months intervened. The actual cost of the building was $7,437.46.



Rev. M. A. Lewis

The debt of $1100 which I found on the church last fall upon my arrival was speedily wiped out. Today we have around 125 active members in the church and Sunday school. We also have a wide-awake Epworth League. The revival at Fair Grove was held from August 10-17 with Brother R. G. Tuttle doing the preaching. The attendance and interest were very gratifying and were in keeping with the splendid work The Duke Foundation gave $1250 of this amount and the Board of Church Extension gave $200.

The building committe was composed of L. M. Bollinger, chairman; J. F. Punch, P. H. Punch, L. M. Sigmon.

Bethel: Building committee, B. L. Marlowe, chairman; J. R. Akee, E. H. Akee, Guy Fry, J. Park Whitener, W. P. Winkler.

There are about 140 active members in the church and Sunday school at Bethel. The league is also well and growing.

Brother A. C. Gibbs of First church, Hickory, helped in the revival at Bethel May 18-29. Twenty-three joined on profession and three by letter.

Bethel's new building is valued at $15,000 and there is now a remaining indebtedness of $2000.

M. A. Lewis, P. C.

MEETING AT CAMP FREE

Camp meeting at Camp Free for 1930 has passed into history to be remembered as one of the best ever witnessed here.

No human mind can ever describe the blessedness of divine grace and power and joy experienced here on Sunday, August 10. For three hours at one time the Holy Spirit held sway. Oh, who present can ever forget it! Holy power, joy, love, freedom, melting and victory. We yet feel its glow. Praise God for it.

All financial needs were met early and easy. Many souls went home with new experiences and heavenly hopes. The chief preacher was Rev. John R. Church, whose scriptural, logical, sane, definite preaching marks him as one of the invincible and leading young preachers of the South. Then for the other chief preacher we had Rev. R. V. Self of West Asheville. He is unique. There is none like him. He is unclassed. Rich in common sense, powerful in prayer, unlimited in faith, guileless in spirit, unequaled in originality and a preacher of mighty, heavenly power. His ministry will never be forgotten. The children's work was led by Miss Edith Crouse of Greensboro. This feature of the camp work has had phenomenal growth of recent years. The gifts, grace and success of Sister Crouse can hardly be found. Any church in North Carolina would be fortunate to secure her for children's work. The special music was made by J. C. Green and the Bingham sisters, who did fine work.

God's leading seems clear, the camp's future seems bright. For next year we aniticipate some new building and great attendance and blessing.

Jim Green, Mgr.

THE ALBEMARLE CIRCUIT NEWS

Our third year on the Albemarle circuit is proving so far to be the best one. For the first time we paid our full quota on the missionary maintenance. We have had some 45 additions to the church this year and about 40 of these on profession of faith. We are hoping to increase this number to yet larger ones, for we have two revivals yet to hold.

We are having splendid revivals. Our meeting at Tabernacle in May resulted in 14 additions on profession of faith. Our meeting at Union Chapel resulted in ten additions on profession of faith with the church much revived. We are now in our meeting at Pine Grove, Rev. J. W. Combs doing the preaching. He is having unusual power in winning souls. Some of the older members say this is the best revival Pine Grove has ever had. Nineteen have already given their names for membership. Interest is at its climax.

Sunday. August 24, we began a revival at old Stony Hill church with Rev. John Green doing the preaching and the Bingham sisters having charge of the music. This meeting will close Sunday, August 31, which will be home coming day. We take this opportunity to invite all former pastors and friends of the church to come and enjoy the fine spiritual food as well as the fine dinner which is always in evidence at Stony Hill.

The new parsonage for the Albemarle circuit is now under construction. The old parsonage in town has been sold and the new one is rapidly going up at Union Chapel, one of the fine future prospects of the Albemarle circuit. This new parsonage will be a six-room cottage with bath, and is to be refurnished and ready for the new preacher this fall. The new preacher's home will have access to electric lights and telephone, and a fine space for gardening. Within a short time water and sewer accommodations are to be added by the installation of an electric pump.

One of the very fine young men from Duke (Fred H. Shinn) is here to help with the work, and he is making himself useful in every department of the church and especially with the young folks. He has organized two Epworth Leagues and will perhaps organize one more before leaving for school at Duke. Shinn is a great thinker and fully consecrated to his work. J. O. Banks.



Fair Grove Methodist Church on the Hickory Circuit

RESOLUTIONS AS TO EIGHTEENTH AMENDMENT

Whereas, the Eighteenth Amendment to the Constitution of the United States was duly and legally adopted by forty-six of the forty-eight states of the Union—the greatest majority any amendment to the constitution has ever received; and

Whereas, we believe that the observance of the Eighteenth Amendment to our constitution is essential for the protection and preservation of our beloved nation from the evils of the liquor traffic; and

Whereas, the wets of the nation are organizing their forces and spending millions of dollars to spread wet propaganda, trying to influence the voters to elect wet senators and congressmen, and to create sentiment against the Eighteenth Amendment looking to its annulment. Therefore be it resolved:

That the General Board of Lay Activities of the Methodist Episcopal Church, South, in its session in Lake Junaluska, North Carolina, on this July 11, 1930, does most heartily favor and endorse the Eighteenth Amendment and the Volstead Law, and urge all of our laymen and members to aid in every way possible the duly constituted authorities who are charged with the enforcement of our prohibition laws.

Resolved further, that we urge our laymen and ministers to support by their influence and means the organizations in the states where they live, which have for their purpose the education of our youth on the evil effects of alcohol, and for the enforcement of the prohibition laws.

G. L. Morelock, General Secretary.
J. E. Crawford, Associate Secretary.
Bishop H. A. Boaz.
Bishop A. Frank Smith.
Dr. R. E. Goodrich, Louisiana Conf.
Dr. Dana Dawson, S. Arkansas Conf.
Dr. F. P. Culver, Central Texas Conf.
Dr. Harry C. Smith, N. C. Conf.
Dr. J. G. Akin, Louisville Conf.
Dr. C. K. Wingo, Holston Conf.
S. H. Blan, Alabama Conf.
M. L. Walton, Jr., Baltimore Conf.
W. J. Baker, Central Texas Conf.
C. D. Freeman, Denver Conf.
Douglas Bailey, Florida Conf.
J. N. Hillman, Holston Conf.
S. W. Barnes, Illinois Conf.
W. S. Lester, Kentucky Conf.
G. W. Pardee, Little Rock Conf.
T. W. Holloman, Louisiana Conf.
J. H. Dickey, Louisville Conf.
F. T. Randle, Memphis Conf.
J. M. Sullivan, Mississippi Conf.
Martin E. Lawson, Missiouri Conf.
C. E. Mead, New Mexico Conf.
A. L. Hutchins, N. Arkansas Conf.
W. P. Few, N. C. Conf.
Harvey W. Cox, N. Georgia Conf.
J. G. Houston, N. Mississippi Conf.
E. D. Jennings, N. Texas Conf.
Victor P. Moses, Northwest Conf.
Boyd M. McKeown, Northwest Texas Conf.
C. C. Stephenson, Pacific Conf.
Will A. Ruggles, St. Louis Conf.
J. C. Guilds, South Carolina Conf.
J. M. Rogers, S. Georgia Conf.
W. W. Thomas, Southwest Mo. Conf.
Littell Rust, Tennessee Conf.
H. F. Banker, Texas Conf.
D. R. Anderson, Virginia Conf.
M. A. Beeson, West Oklahoma Conf.
J. W. Pittman, West Texas Conf.
Charles H. Ireland, W. N. C. Conf.
E. C. Watson, Western Va. Conf.

TRUTH TABLETS

Whenever, wherever God, in sin-avenging wrath, and the unpenitent went, there the inner's tormenting hell begins. Why? Because God is holy and the sinner unholy, rebellious, vicious and God hating. Do we not read: "For our God is a consuming fire," to all who are not hid in Jesus Christ. Heb. 12:12-29.

No natural force that God has created can be more potentially present anywhere, everywhere, than God himself. Radio for instance. This is beautifully and impressively written in Psalm 139; 1st to 12th verses:

1. O Lord, thou hast searched me, and known me.
2. Thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off.
3. Thou compassest my path and my lying down, and art acquainted with all my ways.
4. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.
5. Thou hast beset me behind and before, and laid thine hand upon me.
6. Such knowledge is too wonderful for me; it is high, cannot attain unto it.
7. Whither shall I go from thy Spirit? or whither shall I flee from thy presence?
8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
9. If I take the wings of the morning, and dwell in the uttermost parts of the sea;
10. Even there shall thy hand lead me, and thy right hand shall hold me.
11. If I say, Surely the darkness shall cover me; even the night shall be light about me.
12. Yea, the darkness hideth not from thee; but the night shineth as the day.

Attitude in prayer: The writer of Psalm 95, says: "O come, let us worship and bow down: let us kneel before the Lord our maker." Kneeling is an unusual attitude of worshippers but kneeling is the best expression of dependence upon God. Worshippers of idols not only kneel but prostrate themselves. Shall we who worship the one and only true God do less?

Methodists have almost abandoned kneeling in prayer; especially is this true in our cities and larger towns. I wonder if families that keep the home altar fires burning, kneel, or stand before the altar? The thought of standing in family worship seems ridiculous. Then it seems even more ridiculous to think of one going into the place of private, shutting the door, and standing in prayer. Is it not worthy of serious thought that the habit of standing to pray in public worship and the decline of family worship and private prayer have come upon us in time of wide-spread declining spiritual experience and power. To your knees, O Israel! Think of Jesus standing in prayer when alone, or when praying in Gethsemane.

Matthew says Jesus "fell on his face." Mark says, "Jesus fell on the ground." Luke says, "he kneeled down and prayed." Jesus "being in agony" prayed. The deeper our distress the more humble our attitude.

Grief postrates the suppliant before the house. Then "come let us worship, and bow down; let us kneel before the Lord our Maker."

D. H. Tuttle.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

A SHELTERED LIFE

By Helen Harris Banner.

Oh, to be strong, life's tests to meet,
Whate'er thy way may be!
But envy, hate, and petty strife,
The things that shrink and mar a life,
From these, Lord, shelter me!

I would not shirk thy chast'ning hand
Should that lead best to thee,
And join at last the victor's song
Of right triumphant over wrong,
A soul from sin made free!

The ridge method of cultivating tobacco is growing in popularity all over eastern Carolina. Some growers report that the method has become general in their communities.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

FIVE COKESBURY SCHOOLS

Nine Cokesbury training schools were conducted in the North Carolina Conference the week of August 10-15. From five of these reports are available at this writing, and if the results in the other four approach those in these five, our record for last week is the best of the summer. Here is the record for the five:

Chg-Instructor	Enr'ld	Cdts.	S. R.
S. Alamance—Shell (Saxapahaw)	40	34	8
Stem—Funk	39	34	3
Rougemont—Grisham	23	20	2
Yanceyville—Sharp (Shady Grove)	17	14	1
Zebulon—Baker (Wendell)	10	7	1

To these totals of 129 enrolled and 109 credits will be added those in schools conducted by Messrs. Council, Carruth, and Wilson, and Miss Keene. The week's record complete will be given next week.

OUR SUMMER SERIES CLOSING

With nine Cokesbury training schools being conducted in as many circuits this week our program for the summer training work is almost a matter of history. A total of over 80 charges have been served directly, and over 2,000 people have been enrolled in a week of intensive study and training. Not only this, but surveys have been conducted, workers councils organized, homes visited, and helps of various kinds have been given. It is our purpose to give a summary of the summer's training work in a week or two.

ONE OF CHOICEST PLUMS

Rev. V. E. Chalfant, of Rougemont, contributes not a little to our happiness by his kind words following a week of training for this charge in which 20 persons earned credit and many more received encouragement and help. He writes:

"We are feeling at Rougemont like we have had the pleasure of one of your choicest plums of the Cokesbury Pie. Roy Grisham gave us a splendid class, one in Evangelism that has placed our church in a better position for our revival service which begins August 24. I'm also sure that this effort will be productive in our Sunday school. His visits among our homes left wholesome effects.

"Our only regret is that conditions were so that we could not have as large a class as we had expected.

"We truly appreciate the good work you and your staff are leading this and the other young workers to produce."

STANDARD TRAINING CLASS

Steele Street, Sanford, will be the host to the first Standard Training class to be conducted in the North Carolina Conference, with Prof. H. E. Spence offering the course in "Religious Education in the Local Church," August 31-September 5. Training classes, of course, have been in Sanford and hundreds of other places before as parts of training schools. This class at Sanford, however, is unique in that it is the first to be conducted in our midst under the new regulation of the General Board permitting credits to be awarded in the one-teacher Standard class. It is expected that Steele Street people will be joined by those of the Jonesboro circuit and neighboring places. Rev. S. A. Cotton, the pastor, and J. W. Gilliam, superintendent, are making plans for the week.

STUMPY POINT AUGUST 31

Stumpy Point, Rev. W. T. Cheek, pastor and C. E. Payne, superintendent, will be served by a Cokesbury training school during the week of August 31-September 5, when Miss Keene will teach the course in "Worship in the Sunday School."

DUAL EXTENSION OFFERINGS

During the month of June, July and the first part of August the following offerings have been received from schools observing the fourth Sunday as Missionary Day:

Washington	$50.00
Centenary, New Bern	20.00
Trinity, Durham	18.14
Steele Street, Sanford	18.07
Hay Street, Fayetteville	17.13
Queen Street, Kinston	16.28
Queen Street, Kinston	15.19
Steele Street, Sanford	14.42
Hay Street, Fayetteville	13.38
Warrenton	12.50
Oxford	12.08
McMannens, Durham	12.50
Parkers, North Gates	11.82
Wilson	11.22
Kenansville	9.95
Clark Street, Rocky Mount	9.92
Steele Street, Sanford	9.64
Englehard	9.50
Whiteville	8.04
Whiteville	7.10
Chapel Hill	7.05
Chapel Hill	6.70
Macon	6.55
Gatesville	6.00
Burgaw	5.94
Newland, South Mills	5.90
Macon	5.88
Clayton	5.65
Philadelphia	5.58
Newland, South Mills	5.50
Wesleys, Columbia	5.40
Apex	5.00
Mt. Olivet, Manteo	5.00
Hamlet	5.00
Hamlet	5.00
Banks, Creedmoor	5.00
Mt. Olivet, Manteo	5.00
Banks, Creedmoor	5.00
Hamlet	5.00
Mt. Olivet, Manteo	5.00
Prospect, Yanceyville	4.79
Holly Springs	4.64
Leasburg	4.40
Clark Street, Rocky Mount	4.33
Concord, Person	4.13
Rocky Point	4.00
Englehard	3.53
Hillsboro	3.50
Wesleys, South Camden	3.48
Concord, Person	3.47
Richlands	3.47
Englehard	3.37
Concord, Person	3.33
Trinity, South Mills	3.21
Trinity, South Mills	3.15
Ledbetters, Roberdel	3.05
Rowland	3.01
Daniels Chapel	3.00
Millbrook	2.95
Trinity, South Mills	2.92
Nashville	2.86
Whitakers	2.81
Clayton	2.80
Rowland	2.70
Rowland	2.68
Richlands	2.68
McBrides, South Mills	2.60
Burgaw	2.51
Leasburg	2.50
Whitakers	2.46
McBrides, South Mills	2.20
Whitakers	2.11
Cool Springs, Glendon	2.10
Bladen Springs	2.00
Halls, Roseboro	2.00
Ocracoke	2.00
Arcola	2.00
Daniels Chapel	2.00
Winton	2.00
Ocracoke	2.00
Halls, Roseboro	1.96
Beach Grove, Riverside-Bridgeton	1.87
Creedmoor	1.85
Mt. Zion, Elm City	1.85
Mt. Bethel, Bahama	1.85
Richlands	1.83
Bayboro	1.83
Morris Chapel	1.78
Scotts Hill	1.77
Thompson's Chapel, Goldsboro	1.75
Winton	1.75
Winton	1.75
Scotts Hill	1.65
Walnut Grove, Cedar Grove	1.65
Arcola	1.65
Bullocks, Creedmoor	1.60
Kings, Faison-Warsaw	1.56
Wadeville	1.56
Amity, Mattamuskeet	1.55
Sharon, South Mills	1.54
Selma	1.54
Mt. Zion, Elm City	1.50
Scotts Hill	1.42
Amity, Mattamuskeet	1.40
Lemon Springs	1.37
Lemon Springs	1.34
Kings, Faison-Warsaw	1.30
Millbrook	1.30
Bullocks, Creedmoor	1.20
Clarks Bethel	1.00
Clarks Bethel	1.00
Bullocks, Creedmoor	1.00
Angier	.87
Broadway, Jonesboro	.70
Angier	.66
Browns Chapel, Pittsboro	.50

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

THE CRISIS

In the beginning of this conference year, which is now fast coming to a close, the Sunday School Board planned to give every Sunday School in our conference a chance to have or attend a training school, either Standard or Cokesbury.

As far as I know there has not been a single instance thus far in our conference year where a school has been refused to those charges applying for it. All this has drawn very heavily upon our financial resources and we find ourselves at the close of the year unable to definitely promise the remaining Sunday schools, which are pleading with us for a trainig program, because of a lack of funds. Our only hope of completing this great program is through Sunday School Day offering and these offering are coming in to our conference treasurer, E. O. Cole, Charlotte, N. C., rather slowly.

Brother Sunday School Superintendent, if you have not already observed Sunday School Day with a program and an offering will you kindly remember us by taking an offering in your Sunday School and sending it to our treasurer? In some instances we have found that the Day was observed, the offering taken, but due to an oversight on the part of the treasurer, the offering was still in the hands of the church's treasurer instead of the Sunday School Board's treasury. If there are other Sunday Schools having a case similar to this we would appreciate very much your looking into it and getting the offering into the proper treasury.

If your charge has already had an opportunity of attending one of these training schools will you please help those remaining charges to have the same opportunity you have had? Our Sunday Schools have never failed to stand by us in our program and we are quite sure we can depend upon you in helping us out of the present crisis. Our only hope is a liberal Sunday School Day offering.

STOP! LOOK! READ!

The question often comes to me, "Are the people in our rural areas really interested in this Cokesbury training program you are putting on?" I am thoroughly convinced that they are intensely interested in preparing themselves for better service for the master.

In a number of schools where I have taught I have had people to walk as far as three and one-half miles and some to drive as far as twenty miles to the school and back home in order to "study to show themselves approved," but I think one of the most outstanding instances of genuine interest was brought out in the school at Iotla, over in Macon County recently. During this school two girls walked from the Cowee Mountain to Iotla, a distance of eight miles, and earned their certificates of credit. Think of that! I doubt seriously if this has been paralleled in Southern Methodism in Cokesbury work. I care not how far back into our remote areas you may go, when you find people this much interested in religious work, better things must happen in their church. This is a most outstanding instance of a will to learn and may God's richest blessings rest upon these two young ladies who are so much interested in promoting the work of his Kingdom in their local community.

The last night of the Cokesbury School Brother Holt states that more than 65 people were present and that if he could have run the school another week he was quite sure that 50 to 60 credits would have been issued. Iotla gets a school again next year.

1,054

At the end of the eighth week of our ten weeks' campaign of Cokesbury training schools we are pleased to note that we have already passed the one thousand mark in certificates of credit earned in these schools. Although in our eighth week we failed to get as many credits as we did in previous schools, it was no fault whatever of our Duke boys. They probably did the hardest week's work up until this time. I have nothing but the highest praise for the way each and every one of these five young men have acquitted themselves this summer. They are pure gold.

I am giving below our regular weekly report of the work of these boys:

August 10-15

School Instructor	Enrol.	Cred.	Sch'ls
Cherryville Ct.—Bowles	21	20	5
McFarland	14	11	
Webster—Schulles	22	16	1
Henderson Ct.—Holt	13	13	2
Penland—Stafford	12	10	2
Collier's—Greenwood	18	9	1
Totals	100	79	11

Total enrollment for the entire eight weeks 1,266. Total credits 1,054.

AN EXAMPLE

There is nothing that means more to the layman in his church work than for his pastor to lead out in the things he would like for his laymen to do. There are times in our training schools when it is impossible for the preacher to earn a certificate of credit along with his workers, but Rev. Roy T Houts, pastor of the Lenoir circuit, shows how it can be done. Brother Houts, having engagements which were made prior to our Cokesbury training school engagements, could not attend the school, but he writes in to this office and asks that examination questions on "The Small Sunday School, Its Plans and Works" be sent to him. This fine minister, though extremely busy, is not going to ask his Sunday school workers to do anything that he would not do along with them. Congratulations to this preacher for his wonderful leadership. May others follow his example in this great training work.

FROM LOWESVILLE

Rev. J. O. Cox, pastor of the Lowesville Circuit, has the following to say about the Lowesville school, "I rejoice to say that the school was larger and better in every way than we had anticipated. The success of the school was due to the fine spirit and wonderful leadership of Brother Bowles and the splendid cooperation of the four churches of the charge. Seventy-two enrolled for credit and did the required work, but many more attended each night and shared in the benefits of the school. Among the outstanding features were the fine fellowship, the enjoyable recreation periods between classes and the splendid instruction. Our's was a 100% school for we played and worked and everybody 'passed'. Charles is a fine teacher and we are grateful for his splendid work in our midst."

Brother Cox, if he had not been so modest, could have told us more about his work in promoting this school. To him goes a large share of the honor for this grand and glorious school. He is the one who prepared the way, a thing that is necessary in every successful school.

REV. O. J. JONES

Rev. O. J. Jones, pastor of Bryson City charge, is by no means asleep on the job. I dropped into his home last week to check up on some matters relative to the Cokesbury training school and found him in the church working out plans whereby he could use some waste space for class rooms. I also found that in one room were some little chairs for the Beginners and Primaries still unpacked. Brother Jones, believing in relgious welfare of his entire constituency, had led his workers to see the importance of comfortably seating the small children.

He had also been working diligently to create an interest on the part of the people of Bryson City in the Cokesbury training school which was to begin in his church, August 17th. I am this morning in receipt of a letter from Rev. D. D. Holt which gives a double check on the good work this splendid pastor did in promoting the school.

"The outlook for a great school here is splendid. Brother Jones is not only interested himself, but he has transferred this interest to his congregation. We had more than 30 present for our first class session and the enthusiasm was running high. Brother Jones is a prince. He is cultured, refined, courteous, sweet-spirited and a Christian gentleman. The people of Bryson City are fortunate in having him as their leader."—Holt.

Most of us do not need more brains, but the will to use them more.

FROM THE FRENCH BROAD PLATEAU

I have been browsing during this torrid season in Butler's Analogy of Religion. I have mixed his profound philosophy, however, with The Romance of Methodism, The Eternal Challenge and the editorial paragraphs. Butler was the peer of Bacon, Newton, Locke and our American philosopher and theologian, Dr. A. T. Bledsoe. It is said of this great philosopher that "once and once only, he courted the muses, having indited a solitary acrostic to a fair cousin, who for the first and, as it seems, the only time, inspired him with the tender passion. But, as one of his biographers says, we have no great reason to lament the loss of this fragment of his poetry. Like John Wesley, Dr. Butler was noted for his frugality and benevolence. The revenues from his see were lavishly expended in the support of public and private charities. One of his biographers declares that "no prelate ever owed less to politics for his elevation, or took less part in them." Prelates everywhere would do well to follow the example of this great man.

It is said that the bishop rode a pony and that he rode very fast. It must have been very amusing to see the dignified philosopher of Durham galloping along the streets of the city on a pony like a cowboy. This anecdote is reported by his domestic chaplain, Dr. Tucker. Once while walking in the garden at Bristol with his chaplain he stopped suddenly and asked the question, "What security is there against the insanity of individuals?" Again he asked, "Why might not whole communities and public bodies be siezed with fits of insanity as well as individuals?" "Nothing but this principle can account for the major part of those transactions of which we read in history."

His biographer says a singular anecdote is recorded of his last moments: "When the bishop lay on his deathbed, he called for his chaplaint and said, 'Though I have endeavored to avoid sin, and to please God to the utmost of my power; yet, from the consciousness of perpetual infirmities, I am still afraid to die.'

" 'My lord, said the chaplain, 'you have forgotten that Jesus Christ is a Saviour.' 'True,' was the answer, 'but how shall I know that he is a Saviour for me?' 'My lord, it is written, Him that cometh unto me I will in nowise cast out.' 'True,' said the bishop, 'and I am surpised that though I have read that Scripture a thousand times over, I never felt its virtue till this moment; and now I die happy.' "

T. F. Glenn.

WORK IN ROBBINSVILLE

I am closing the ten weeks of work here in Robbinsville with the feeling that a start has been made toward the spiritual restoration of a long neglected portion of our church's work. Robbinsville is surrounded by mountains and can boast of some as beautiful mountain scenery as western North Carolina possesses.



Robbinsville Vacation Bible School

We've just closed the first daily vacation Bible school ever held in Robbinsville with an enrollment of 45 pupils. The children enjoyed the school thoroughly and expressed their desire to have another one next summer. As you can see from the picture the children here are as bright and intelligent looking as any average group of children.

The Methodists have only one church in Graham county and it is located here in Robbinsville. There is a splendid field for us here to work in and much work needs to be done. I am hoping our church will follow up the work begun and give this section the attention needed.

Jesse G. Wilkinson.

MY CREED

By Zadok Paris

Article V

Of the sufficiency of the Holy Scriptures for Salvation.

Holy Scriptures containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or thought to be requisite or necessary to salvation. In the name of the Holy Scripture, we do understand these canonical books of the Old and New Testament, of whose authority was never any doubt in the Church. Of the names of the Canonical Books. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Eclesiastes, Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

There are 39 in the Old and 27 in the New; making 66 in all. I accept the recognized Authors of these Books. First, because my Church has always accepted them. Secondly, because the most scholarly men of biblical research accepted them. Thirdly, because these authors were recognized, shortly after the books were written. Fourthly, because the scholars who accepted these authors received their information from the successors of the apostles and if these who were on the ground, could not select the proper authors, it is impossible for me 2,000 years away to do it. Fiftly, because modern critics, who will not accept these authors have not been able to furnish satisfactory substitutes. One of the greatest Bible scholars in the world came from London to New York and spoke 5 days to the men attending Columbia University, trying to prove that John did not write the 4th Gospel, and at the end of the 5th day he said, "Gentlemen, I am not prepared to admit that John wrote the Book, but I am more convinced than ever before that he did. Time wasted by him and the Preachers who had no time to lose. I have no patience with such; and I am perfectly willing for God and the people to say who has done the more good in the world, the men of my type, or the men who have questioned the authorship of the Books of the Bible. I believe in the inspiration of the Bible. I believe that Holy Men of Old, spake and wrote, as they were moved by the Holy Ghost. Pet. 1:21). I believe that the Bible as we have it today, expresses the mind and will of God. I believe with St. Paul that the Gospel of Christ is the power of God unto salvation, to every one that believeth. The men who translated the Bible from the Hebrew and Greek Language, into the English, might have found some difficulty in finding words to express the literal meaning of every Hebrew or Greek word, but they never used a word that expressed any doubt about the things that pertained to the salvation of men. And, not a miracle is recorded that God could not have wrought; and of all the demands made upon man, there is not one that man cannot meet.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

THE GENUINE LIFE

The theme for next Sunday's Epworth League program is "The Genuine Life." There is no more important subject than that which is chosen for Sunday. Christ has been admired, loved and worshipped for many things, but no characteristic has proven more desirable than his genuineness. In reviewing the life of Jesus Christ on this occasion we will find how he scorned every shallow thought, all selfishness, and meaningless ambition. The very thought that our lives might even bear a semblance to the Master if we but seek his genuineness thrills our being. Our young people in the Epworth Leagues may actually become more Christ like and lead a genuine life because of this study in our leagues. Let's make this Sunday's program really helpful to our leaguers. Helpful material for this program may be found in the biographies of great men as well as in the New Testament.

TREASURER'S REPORT TO THE N C. EPWORTH LEAGUE CONFERENCE

Balance on hand June 30, 1929	$1316.10
Received for missions	1656.29
Received Anniversary Day	143.80
Received Epworth League Board	2000.00
Received Registration fees, 1930	296.00
Received other sources	51.71
	$5372.90

Disbursements

General expenses	$1979.38
Mission special	1808.51
Anniversary Day	148.44
	3936.33
Balance on hand July 10, 1930	1436.57
	$5372.90

In spite of the financial depression during the past year the amount given to missions and the contribution on Anniversary Day were substantially the same as last year. It is a fine attitude which the leagues have taken to provide financial support at a time when it is hard to do so. Let's remember the causes for which our league money goes and be generous in the financial support of the league.

JOINT MEETING

On Sunday, July 27, the senior league and Epworth-Hi league of West Durham church held a joint meeting at which the counselor for the Hi-League announced the change of name from the West Durham Epworth-Hi League to the Robert E. Brown Epworth Hi-League.

Rev. Mr. Brown has not only captured the hearts of the older folks of the church but has also made a lasting impression in the heart of every young person.

The enthusiasm shown by the young people since the coming of Rev. Mr. Brown to West Durham church is remarkable and the progress being made is unequal to any in the history of the church.

A new charter has been issued in the name of the Robert E. Brown Epworth-Hi League. This charter has been framed together with an enlarged photograph of Mr. Brown. The leaguers are proud of their new name and have pledged themselves to be worthy of the name of their pastor.

RUTHERFORD COLLEGE

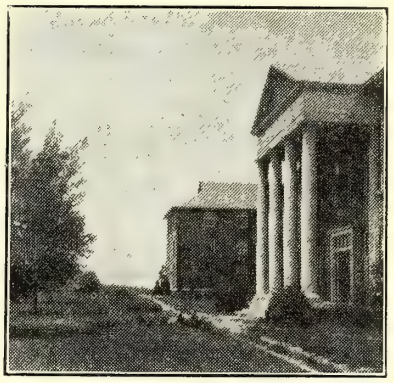
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Children's Storyland



THE TALE OF A TAIL

Perhaps you do not know it, but in Bunnyland there lives a great-grandfather bunny. His real name is Bobby Bunny, but he is known to all the bunnies, great and small, as Great-grandfather Bunny.

Of course he is quite old and very grey; almost as white as the cotton in his tail has always been. His frolicking days are over and he is content to sit still, and the rest of the bunnies see to it that he has the softest, cushionary arm chair to sit in.

Because Great-grandfather Bobby's teeth are not so good as they used to be, all the choicest morsels of corn and cabbage and carrots and bark are saved for him. Eating so much and sitting quiet have made him quite plump and even the very strongest chair in Bunnyland goes crickety-creak as Bobby Bunny carefully lowers his round, sleek body into it.

In the winter he sits by the open fire and nods and naps and tells stories. In summer weather his chair is placed in the shadiest corner of the north piazza where he nods and naps and tells stories. In fact, his silky, grey head seems to be just crammed with the jolliest stories.

And how all the bunnies love Great-grandfather Bobby and his tales, and no one ever tires of the rabbit lore of bygone days.

When Great-grandfather Bobby wakes in the morning and hears the pitter-patter of the rain on the roof he knows he will have a busy day of story-telling, for just like you, the bunnies who do not want to play in the rain must stay indoors, and they like rainy-day stories and games, too.

Except when the dear old fellow actually drowses off in the middle of a story—they never wake him—there is seldom a time when his chair is not the center of a group of listening rabbits—big rabbits, middle-sized rabbits and teeny-weeny rabbits—all with long, shining ears, tilted eagerly forward.

Everyone knows that Great-grandfather Bobby is—oh, very wise, and all quarrels are brought to him. Whatever he says is quite all right.

Being very old, Great-grandfather Bobby has many odd habits. When a matter is laid before him he always reaches for his pigskin case and puts his great, bowed, bone-rimmed, owly spectacles on his smooth, twitchy nose. And always he looks square over the top of them!

When thinking deeply he pulls his long, silky right ear down, tucks the tip of it into his mouth and chews it. That is the beginning of every story; and when his soft paw goes up every bunny who is near flip-flops his ears and twinkles his pink nose in expectation, and bunnies come scampering from all quarters to hear what Great-grandfather Bobby has to say.

The baby bunnies call Great-grandfather Bobby's ear the hi-ki-yi, which is rabbit for story book. You see, they have no books as you have, and they believe that Great-grandfather Bobby gets the tales in some strange way from his ear.

"Great-grandfather Bobby," one will ask, "why is it that my tail is so very short and my ears are so very long?"

Up goes the paw and down comes the hi-ki-yi. Great-grandfather Bobby has told the story a hundred times, but he does not seem to mind repeating it.

"It was this way, Sonny Bunny—he always begins the same way, except when it is a little girl bunny he says Sis Bunny instead of Sonny Bunny.

"It is just because the very first bunny who came hippity hop into Bunnyland was too vain.

"He had long ears like yours and his tail was bushy and long and flat; that is what caused all the trouble; it was such a splendid tail that Buster Bunny—that was his name—began to boast to his neighbors about it.

"Next door to him, in Hollow Tree House, lived Squinky Squirrel, who was just the same color as Buster, but of course he was much smaller and had neat little ears and a tail to match.

"We was a good-natured, happy little fellow, and went whisking, frisking about his work and play. He and Buster became good friends, but always Buster teased Squinky about his short ears and tail to match!

"Why didn't he have a long, handsome tail such as he had? And Buster would hippity hop away through the woods to show off his graceful tail.

"One day Squinky got real angry; he had heard quite enough about his neighbor's fine ears and tail. Besides, it made him feel badly; he had always longed for just such a long, curling tail but had never made himself unhappy over it. Now, no matter where he met Buster he was reminded of his homely, stumpy tail.

"With a shriek of anger he darted at Buster—and if ever Buster needed all the hippity in his four legs it was right then!

"Away they went toward Bunny Bungalow. Squinky was no longer his happy, whisking, frisking self—he ran with all his might, determined to punish his boastful friend.

"My, but Buster did get tired, darting over rocks and logs and through bushes. But always Squinky was near his heels. He had to keep his precious tail laid flat on his back to keep the angry Squinky from tweaking it!

"When he thought he could not go any farther or faster Buster would remember vividly that Squinky's teeth were sharp enough to crack nuts with and that his paws ended in the pointiest sort of claws, and he would keep hopping and panting. By that time the hippity was all gone from his legs.

"Seeing he was nearly home he dashed madly around a rough stump, and as he went on, felt a great twinge of pain, but he never paused until he heard a queer, glad-sounding shout from Squinky.

"His tail was hurting him and he wanted to see what made Squinky so happy. Turning his head he was shocked to see only a bit of his tail and it was white as the snow he loved to play in!

"He forgot his weariness and hipped and hopped this way and that, to get a better view of himself—but his handsome tail was gone!

"His big, round eyes grew bigger and rounder, when, in answer to Squinky's eager voice, he beheld the beautiful, bushy end of his tail being borne triumphantly off by his neighbor with the despised stump of a tail.

"Then he knew just what had happened; in passing quickly around the stump, his flat tail had become wedged tightly in a crack and in his wild effort to reach his door, it had been jerked rudely off!

"It was a sorry bunny that, over his shoulder, regarded the remaining homely stump of his once boasted bushy tail, and a sorrier one still who, in a week later, was greeted by his neighbor Squinky, proudly wearing his own lovely, long tail!

"Now he thought he knew how his friend had felt before, but it was too late to mend matters.

"Squinky had carefully and gleefully carried home the severed tail, and though it hurt him badly, had coaxed his mother to sew it to his own poor one. Mother Squirrel had tacked it firmly with a thorn needle and a fibre thread. It was there to stay, Squinky said.

"You may be sure there was no more chaffing about tails after that, for the new owner of the tail felt sorry for Buster."

"And why are our tails regular cotton balls?" begs Sis Bunny, though she knows quite well.

"Buster always said he thought his fear of Squinky that day had turned it—white—as—as snow!"

Every bunny, with his finger on his lip, tiptoes softly away.

Great-grandfather Bobby is fast asleep!

—Christian Guardian.

STOVE AND PIPE

May Evelyn Skiles

"My, but I'm growing rusty!" cried the Stove. "I've been in this woodshed so long."

"They will take you into the house some day. Never mind," piped Stove Pipe. "We'll go together. That's some comfort."

"But you don't seem rusty," said Stove, with iron determination to burn again some time.

"No; but just look at the soot on me! You've been cleaned since I have, Stove. I smoked so. That is why they took me down. All I needed was just a little cleaning."

"But you can't expect people to look on the inside of us," protested Stove. "It's what they see on the outside that counts with people."

"That is true enough, Stove, but sometimes we need a little help for the inside of us."

"Even my eyes are full of dirt," sighed Stove.

"You can keep your lids down," said Pipe comfortingly, with a sly little smile.

"I'm not much good without you, Pipe. That you know."

"Well, of what use am I without you?" asked Stove Pipe. "A pipe must always have a stove to back it. As I said before, one of us will not go without the other."

"Don't you think anyone lives in the little house now?" asked Stove Pipe, trying to smooth out her joints.

"I'm sure I don't know," replied Stove disconsolately.

The next day Stove startled Stove Pipe by saying: "As sure as I am alive, Stove Pipe, some one is opening the woodshed door!"

"Oh, it's the man who dumped us in here!" said Stove Pipe.

"He's coming toward us," whispered Stove, excitedly.

The man stopped to look at Stove Pipe.

"My, how I creak in my joints!" murmured Stove Pipe, as the man picked her up.

Stove raised his lids.

"Full of ashes;" said the Man. "But I can soon clean you out, Stove. I never thought I'd need you again."

"He's lifting me," said Stove. "I'm going to leave you, Stove Pipe."

"Not for long," said Stove Pipe, cheerfully. "He'll come back for me, once you are on your feet."

Stove and Stove Pipe looked at the door. In the doorway a woman stood smiling.

The Man passed through the door, carrying Stove, the Woman holding the door open for him.

The Man came back for Stove Pipe, and the Man and the Woman entered the cheerful little kitchen. Stove was there, waiting eagerly for Stove Pipe.

"When I closed the house, I thought I would never need Stove and Pipe again," and the Man put his arm, black with soot, about the Woman.

"She doesn't seem to mind the dust," said Pipe.

"No; it is because she is so happy," said Stove softly.

"Happiness hides many things, I guess," said Stove Pipe thoughtfully. She could feel the smoke passing through her.

"I just love to feel smoke," she said gratefully. "People don't seem to like it when it gets into the air of a room."

"Everything has a place, Stove Pipe. The smoke doesn't choke people when you take care of it."

"Listen, Stove! The Woman is glad because the Man has asked her to come back to the house."

"I didn't know I needed you so much," the Man said tenderly to the little Woman. "It is the same way with Stove and Pipe. One could not be of much use without the other. Isn't it cheerful with them in the kitchen?"

Stove choked a little, but soon roused himself.

"Just listen to the fire cracklin in the Stove!" cried the Woman.

Soon Stove made the kettle boil merrily.

"I'll never get rusty again, Stove Pipe."

"Usefulness always keeps one from getting rusty," returned Stove Pipe, happily.

The Woman's face was wreathed in smiles. The Man bent over and kissed her. Then he laughed heartily. He had kissed a speck of soot that had lodged on her cheek.

"How streaked your face is!" cried the Woman.

The two grown-ups laughed merrily.

"That smudge came from me." said Stove Pipe.

"Or from me." said Stove, glancing down at his apron, which was far from spotless. He even smiled at the ashes in the grate. "I'm grateful," he whispered to Stove Pipe.

"Don't shake me too hard with your laughter, Stove," warned Stove Pipe. I'm none too secure yet."

The Man gave Stove Pipe a little shove to straighten her, but she did not mind in the least.

Stove fairly shone. The Woman had managed to give a rub here and there. Pipe really looked almost like new.

The Man and the Woman sat down to eat.

"I guess we have done some good," said Stove. "They seem very happy."

"No happier than we are," said Stove Pipe, sleepily.

Then Fire died down, and Stove and Stove Pipe must have fallen asleep, for they made no sound.

—Pittsburgh Advocate.

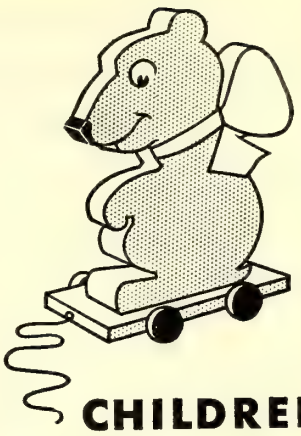
"What did Donald's father do for him and his bride when he got married?"

"The old Scot bought them railway tickets for their honeymoon."

"Well, that was decent of him, wasn't it?"

"But the happy pair didn't discover until after they got away in the train that they had only one-way tickets."

We gaze at with awe as we roam
Is snobbishly standing, attention demanding,
In front of a three-mortgaged home!



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When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

STUDY TRAINING DAY FOR DURHAM DISTRICT

The third quarter special training day for mission study leaders, for Durham district, will be held in Duke Memorial church, Durham, Wednesday, September 10, beginning at 10:30 a. m. and lasting until 3 or 3:30 p. m.

Every president, study leader or study teacher, and zone leader in the district is expected to attend. Mrs. LeGrand Everett, conference study superintendent, will be present for the day and teach the first chapter of the fall book, "Trailing the Conquistadores," in the morning. The afternoon will be given to a round table discussion on study problems, led by Mrs. Everett.

Each lady is asked to bring her book, pencil and note book, and a light lunch. An interesting program has been arranged and a good day is anticipated.

WHY STUDY MISSIONS

"The aim of mission study is that of training intelligent Christians devoted to the extension of the Christ spirit throughout all the world and all the areas of human thought and action."—Gates.

"The study of missions keeps one in contact with the most momentous issues of the times. It helps one to be a true internationalist in spirit.

"The study of missions is profitable for the culture of one's spiritual life. It is the supremely unselfish undertaking of the ages. More than any other, it calls for earnest, intense living. It carries its influence to the deepest places of religious life. It quickens and expands the sympathies. It pushes back the horizons of prayer. It evokes a more loyal attachment to the church as God's chief agent for the spread of his kingdom."—L. Lovell Murray.

The Bible, church history, and mission study are the continuous record of the kingdom from the beginnings until now of the religious experience of the world, the three links in the chain of religious history.

Mission study is our extension course in the Bible and church history. Much that is recorded in the annals of modern missions would have been in the Acts of the Apostles had it occurred in the first century. Great missionary leaders like Francis Xavier, Cary, and Morrison of the last few centuries would have been included in the eleventh chapter of Hebrews had they lived and labored for the kingdom before the sacred record was closed. The plea for peace and good will, the demands for the rights of childhood, the denunciation of injustice to the under privileged set forth in the mission study courses of today are truly prophetic in their import.

PERSON ZONE MEETING

Person county zone meeting was held at Webb's Chapel, Brooksdale circuit, August 17, at 2:30 p. m., Mrs. Nicks, the zone leader, presiding.

The meeting opened with hymn "Forward Through the Ages," and Mr. Nicks conducting the devotional, reading and talking on Psalm 94, and leading the prayer.

Mrs. C. S. Puckett gave a hearty welcome to all attending.

Reports were read from the societies represented showing good work for the second quarter.

Miss Robertson, the district secretary, gave an inspiring talk on missionary societies, what they are and what they are doing.

Miss Word, deaconess at Charlotte, talked about Scarritt College, her school life and the work there, which was a beautiful talk and much enjoyed. She then told of her work in Charlotte at Duncan Memorial church, which was very interesting.

Mrs. H. K. Sanders of Roxboro told of the Bible study class at Edgar Long Memorial church.

They studied the Gospel of Mark three successive afternoons, led by different members.

Miss Mary Nichols before beginning telling of her work in Shreveport, La., asked everybody to sing one verse of "Happy Day."

Miss Nichols' talk was beautiful and interesting.

She then closed with the devotional taken from July Voice, "Reality in Worship," which is a big and beautiful lesson.

The next zone meeting will be held at Mt. Zion church, the date not being fixed.

Hymn "Stand Up for Jesus" was sung, and Mr. Nicks dismissed with prayer and benediction. Mrs. G. A. Duncan, Sec.

WORSHIP AND MEDITATION

By Dr. Paul B. Kern.

Pentecost Then and Now: The Afterglow of Pentecost

"And there were added unto them in that day about three thousand souls."—Acts 2:41.

Many times it happens that a highly emotional experience such as that of Pentecost results in a disastrous reaction. Having dwelt on the heights in the rare atmosphere of the mountain top, the saints become sluggish when they must descend to the heavier atmosphere of the plains and the valleys. But it was not so in this case. The end of the experience was but the beginning of the program and Pentecost transformed the church into an aggressive, fearless, spirit-filled band of adventurers.

What do we find as the afterglow of Pentecost?

First a new passion to witness about Jesus. Simon Peter seizes the opportunity to preach to the multitude, and his message goes home to their hearts and consciences until they cry out, "What must we do to be saved?" Three thousand of them are baptized and received into fellowship. And on the next day Peter and John have time to stop and heal a lame man at the gate of the temple. Salvation comes not only when we preach to the multitudes but when we are interested also in the individual man and woman who is at last the unit in bringing in the kingdom. The man was healed not only in soul but in body and the evangelism of the future will be more effective because we deliver the total personality of Jesus Christ upon the total personality of every human life.

The second afterglow is a new joy in experience. The world was growing old, and nothing could make it young again, said Mommsen of the Roman Empire of this time, but the disciples had found the springs of new life; they had discovered a new joy. Their never-ending refrain is "Rejoice, Rejoice." Paul and Silas break the stillness of the night in the Philippian jail with the songs of the morning. The world is hungry for joy. They are seeking it in every imaginable way but they are not able to find it until they find it within. We have the secret. Joy is an inner thing born out of the heart's thrilling experience of God. It is what makes the face of the missionary shine with a strange and beautiful light which the children of this world do not know and cannot possess.

The afterglow brings also a new note of confidence. There is no more hesitation, no more fear. They can but speak the things they have seen and heard. Paul voices their conviction when he declares, "I know whom I have believed." We need this note of certainty in our day. Modern philosophy is bringing into our thinking new question marks, and many are substituting culture and knowledge for religious certainty. I may not know that two and two make four or that it is over two trillion miles from Neptune to the sun. I must make this on somebody else's authority, but I do know beyond a doubt that Jesus Christ has forgiven my sin and that I love him. We need to face the world with this certainty. Spiritual knowledge has just as much right to stand in the court of truth as scientific knowledge.

The last mark of the Spirit's presence at Pentecost is a new spirit of adventure. Simon Peter has a hard time breaking over his prejudices and taking in the Gentiles but the love of Jesus was enough to break down the walls of his prejudice.

When Christianity begins to dig in it begins to die out. The spirit of adventure is our hope. Modern industrial and social and international problems are insistent. They are challenging the vitality and power of our faith. Let us go forward with God, for he is standing on the ramparts of the future, beckoning us to follow.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

COMMUNION

I feel thy gentle touch, O Lord,
Because I know that thou wilt care
For those who love thee, day by day;
That angels will be waiting there
To guide my bark, where dangers lay.

My earthly sight grows dim,
But faith in thee is deep and strong;
So keep me near thy loving heart,
And help me to avoid the wrong.
Distance shortens when fears depart.

My bark has cleared the dreaded bar!
I hear thy voice, I see thy shore!
O glorious joy to know thou art near,
And I'm with thee forever more.
Sweet is the faith that hath no fear.

—Sarah E. Epps, in Christian Herald.

"Love is the only wealth. Labor is love's highest creation. Love is the highest creator, the perennial revolutionist. And love is ever the allay of labor. Love alone gives cohesiveness to society; in fact, what I mean by society, is love expressed. Social economics is determined by the depth of love. Its credit, system, its exchanges, its investments, its traffic, its communications, its productions, its consumption—all are determined by the depth of love. Love rejuvenates society; with love, let us purify. Love is the eternal revolutionist."—Toyohiko Kagawa.

MISS RUTH WYCHE VISITS MISSIONARY SOCIETY

One of the most interesting features of the August meeting of the Woman's Missionary Society of Central church, Asheville, was the splendid talk given by Miss Ruth Wyche of Waynesville, student at Scarritt College, who has been spending several weeks in Asheville with relatives. Miss Wyche had for her subject "My Impressions of Scarritt" and she stressed especially the great inspiration that Scarritt had been to her; told of the religious influences exerted there; how the presence of the missionaries who had been in the field and were there taking special courses, encouraged and inspired those who are looking forward to being missionaries; spoke of the deep consecration of the faculty members and stressed the advantages to be abtained there, feeling that it was an unexcelled opportunity for anyone to have the splendid training offered at this splendid institution of which Southern Methodism is so proud. Miss Wyche is a most delightful speaker, and her message was most inspiring, instructive and helpful. She will return to Scarritt in the fall and we are sure the prayers and best wishes of the Woman's Missionary Society of Central church will go with her. She is preparing herself for work in the home field.

THE KINGDOM OF GOD IN JAPAN

There is going on in Japan one of the most significant movements in the history of the Christian church—a movement known as the Kingdom of God Movement. Toyohiko Kagawa is its originator and leader, and the goal is "A Million Souls for Christ" and the slogan, "The Land of God's Country." From the August leaflet of the Woman's Section of the Department of Education and Promotion of the Board of Missions, we quote the following with reference to it:

"This movement was inaugurated early last November, after a great deal of preparatory organization work, by a national conference on evangelism. Fifty cities and districts in Japan have entered into this movement, and there has never been such unanimous action on the part of the churches of Japan. Since the visit of Dr. John R. Mott in 1929 almost all the denominations are represented as never before in the united effort for the Kingdom of God movement. Meetings have been held from the northernmost part of Japan to the southernmost islands attended by more than 300,000 persons, more than 20,000 of whom have signed cards to become disciples of Christ. Forty-five centers are now organized for this movement. Kagawa, around whom the movement centers itself, says: 'It is easy to preach the gospel in Japan now. All the villages and cities and towns are open to us. Probably nowhere else in the world is there such a ripe field for Christ at present. Japan is waiting for Christ and Christ will win in Japan. The Christianization of Japan means the Christianization of the Orient. It will radiate to China, Korea and India.'"

Y. P. DISTRICT MEETING

By Clyde Norcom.

The joint meeting of the Winston, Greensboro, and Mount Airy districts was opened Friday morning, July 24, at New Burkhead church, Winston-Salem, with the singing of "Our Youth to Thee We Bring." The morning devotionals were conducted by Mrs. C. C. Weaver, who based her message on the Master's call, "Follow me."

At the conclusion of the devotionals Mrs. A. L. Thompson introduced the conference officers: Mrs. C. C. Weaver, Mrs. S. H. Isler, Mrs. J. Frank Spruill. From the Council she introduced Miss Julia Lake Stevens. Following this the district reports were made for Winston by Miss Evelyn Powell: Mt. Airy by Miss Nonie Gordan, and Greensboro by Mrs. W. C. Robinson.

Miss Frances Long of College Place, Greensboro, then spoke of "Youth's Part in a Program of World Service." This talk was followed by an inspirational message from Miss Stevens. Her challenge to the young people was that they might show the world that Christ has changed life in the United States in such a fashion that others may behold him in all the beauty and fullness of life. Miss Stevens also emphasized the departmental work of the auxiliary and closed with an explanation of the recent legislation enacted at the Central conference in regard to the Sunday school, Epworth League, and Young People's Missionary Society.

A special message in song was then brought by Miss Ruth Clark. She sang "O Master, Let Me Walk With Thee."

By roll call it was revealed that 31 chapters had representatives. Before adjournment for lunch Mrs. Spruill made a short detailed talk on the new plan of unification adopted at General Conference. We were then dismissed by Rev. Mr. Brantley.

The afternoon session was opened by the singing of "The Church's One Foundation," which was followed by the devotionals led by Mrs. Mary Henry Robinson of Park Place, Greensboro.

The message of the afternoon session was brought by Mrs. Spruill. In her talk she gave sidelights on mission study classes in the society, mentioning important books; on using the standard of excellence in the chapter; on the literature in the conference, and on the part of finances in the chapter and conference.

Pledge for the coming year were made by chapters. In the discussion on ways of raising money that followed, Miss Stevens presented the idea of the love chest. At the same time other suggestions were heard from leaders and various societies.

Following this a paper on the "Importance of Mission Study for Young People" was read by Mrs. J. E. Albright of Park Place, Greensboro.

The first of the challenging facts from fareign fields as presented by representatives from the Mt. Airy district was given on "Latin America" by Miss Louise Vernon of Stoneville. Miss Katherin Cooke of Mt. Airy had as her subject, "Do You Know What Is Going on in India?"

Questions for discussion that were asked by representatives present were then answered by Miss Stevens.

The closing feature of the day's program came as a culmination of all else, for the pageant, "In the Name of the Cross," presented by the North Wilkesboro young people, carried a message that mere words might have failed to convey. The meeting was closed by the benediction said by Rev. Mr. Brantley.

First Convict—Well, now that I've got this hole dug through the wall, I'm going home to my wife.

Second Convict—Better take your tools with you, in case you want to break back in!

The announcement that Rin-Tin-Tin, the dog film star, has retired, disposed of the expectation that he would perform for the barkies.—Punch.

Sunday School Lesson

AUGUST 31

By Dr. Frank M. McKibben

Amos

Amos 1. 1; 7. 10-15; 2. 11, 12; 3. 7, 8

Amos is familiarly known as the Old Testament preacher of righteousness and social justice. He stands foremost among those who constitute the long line of social reformers. The evils, social ills, and personal injustices which Amos attacked are so common to human life and society that Amos is closely identified with many of the modern warriors for social justice and equality. The book of Amos therefore takes on meaning and has definite significance for modern times. It is important to note that this early reformer carried on his work against the background of a belief in God of justice and righteousness. It seems that the prophet's sense of fairness and equality was born of his convictions concerning the nature of God and the expectations this God holds of man in his relations with fellowmen.

This is a fact that is overlooked by many modern reformers and social prophets. It causes one to wonder if there can be the same deep passion underlying efforts at social betterment that do not rest back upon a belief in God that characterizes the work of a crusader for the kingdom of God. Jesus seems to have given us a basic conception of the pattern of social as well as individual life toward which to strive. It does seem that the Christian crusader for social justice has a surer foundation upon which to base his work than is to be found anywhere else. It is a pertinent question for us to raise in our day as to whether or not it does make any real difference in social reform work as to whether or not one is engaging in such activity as a follower of Jesus Christ, is motivated by a strong conviction with respect to the kingdom of God as the ultimate form of social life toward which we are all to work. It must be borne in mind that there are many who are interested in social work, who fight militantly against social evils, who lack that point of view and who do not share that conviction. To many it makes all the difference in the world to identify such work with Jesus' dream of a coming knigdom of heaven. Thus to identify it means that one is working openly and avowedly with the God of Jesus.

Perhaps, a more basic question to be raised in Christian circles is that of the extent to which followers of Jesus are awake to the problems of social justice and righteousness which confront the kingdom of God forces today. Many of these issues and problems constitute most serious menaces to the advance of the kingdom which Jesus envisioned and attempted to establish. It is generally held that the most fundamental conception advanced by Jesus was that of the worth of a person, the sacredness of personality. A casual glance about in modern life will quickly convince even a superficial student that there are a great many forces and influences that are set dead against the development of personality and the preservation of a sense of the value of the individual. These must become the immediate and direct concern of all who share Jesus' hope of establishing a real kingdom of heaven upon earth.

There is, of course, constant progress being made in refining ideals of social living and in bringing practice into conformity with these ideals. A survey of the last few centuries of history will quickly reveal a story of progress that is most gratifying to read. But there is perennial danger that Christian will come to feel that the crusade is ended, that the kingdom of heaven is near at hand. There is constant need of refining conceptions of social living, of critically evaluating present forms and practices in industrial, economic, political, and international life. In most of these realms Jesus did not give detailed instructions concerning the solution of twentieth-century problems. But most of us are of the conviction that He did present fundamental principles of life and conduct which hold within them the basis of an adequate solution to practically all of our problems of individual and social living. There remains the important task for us to find by earnest study and courageous experimentation the solution of these problems.

There is altogether too little of this earnest thought and this daring experimentation. Far too many Christians are content with the status quo. Too many find their lives sufficiently comfortable to be concerned to bring about any significant changes in the current social practices. Such effort is costly of peace of mind and personal comfort. Here and there the voice of a modern Amos, a true disciple of the lowly Nazarene, is raised in protest over some social conditions, is raised to champion the conception of social life embraced in the Kingdom program. But for the most part nothing of a serious character is being thought or done by many prophets of God and by multitudes of Christian disciples. Luxuriously rich and desperately poor live side by side, both claiming to belong to the kingdom of brotherly love and social equality. In a multitude of churches of Christ vast numbers of those whom Jesus came to seek and to save would not feel welcome. Christian disciples serve the same business or industrial concern, one barely getting a living wage, the other living in great luxury. To multitudes of people with whom Jesus would undoubtedly indentify Himself as children of the same heavenly Father are denied the opportunities that should be theirs to develop their personalities and to enjoy life in its fullness. The question naturally arises, how can these things be in a so-called Christian era? Something is desperately wrong somewhere. Can we discover what is wrong, honestly face the facts, and courageously and

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sacrificially set ourselves to bringing social and industrial life into full harmony with the ideal of the kingdom of heaven in which we believe and for the coming of which we pray?

There is not an alert Christian anywhere who does not face problems similar to those confronting Amos and many another prophet of righteousness. The conditions surrounding us may differ in individual cases, but who lives in an environment that is entirely in harmony with the will and purpose of God? With one person it may be the working conditions in near-by factories. With another the slum districts in which children must live and grow. With many it may be the unequal distribution of the profits of industry. With still more it may be the profiteering and chicanery in politics and city government. Others may be impressed with and disturbed over the indifference, unintelligence, the selfishness of ruling classes. With others the problem of race prejudice and distinction may seem to be defeating the very purpose of God in the brotherhood of man. The Church of Christ must become alive with prophets of righteousness and social justice. —Pittsburgh Advocate.

A DAY

William L. Stidger

What does it take to make a day?
A lot of love along the way:

It takes a sunrise splashed with gold,
And crimson heralds, swift and bold;

It takes a robin caroling,
A thousand things that laugh and sing;

It takes a morning and a noon,
A father's voice, a mother's croon;

It takes a plot of flowers and grass,
Sweet winds that whisper as they pass;

It takes some task to challenge all
The powers that man may call

His own: the powers of mind and limb;
A whispered word of love; a hymn

Of hope—a comrade's cheer—
A baby's laughter and tear;

It takes a dream, a hope, a cry
Of need from some soul passing by;

A sense of brotherhood and love;
A purpose sent from God above;

It takes a sunset in the sky,
The stars of night, the winds that sigh;

It takes a breath of scented air,
A mother's kiss, a baby's prayer.

That is what it takes to make a day:
A lot of love along the way.

—Zion's Herald.

Sympathizer: "How's your insomnia?"

Incurable: "Worse and worse. I can't even sleep when it's time to get up."—Answers.

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THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā'brā-hām.

15 And Ē-lī'ud begat Ē-le-ā'zar; and Ē-le-ā'zar begat Măt'than: and Măt-than begat Jā'cob;
16 And Jā'cob begat Jō'seph the husband of Mā'rў, of whom was born Jē'sus, who is called Christ.

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GREENSBORO, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

NO ROOM

There are twenty-five children selected from a long list of applicants whose needs are such as to convince those in charge of the Children's Home that they should be admitted into our Home, but because of our in-take limit having been reached, these children are forced to be kept on our waiting list. Nearly half of these children are in county poor houses. Every day brings additional inquiries and persuasions for admittances. Our Home should be enlarged just as soon as finances will permit.

SCHOOL DAYS

At present our boys and girls are thoroughly enjoying the athletic tournament arranged by Mr. Bradshaw and the captains of the teams, the Yankees, the Giants, and the Pirates. Following this tournament there is only one week until the opening of school, and our boys and girls are looking forward to the return to study with enthusiastic anticipation. The rest from study, attended with various lines of activity, has whetted their appetites for the return of school days.

GROUND HOG

Rev. O. B. Mitchell, pastor of Mills River circuit, has sent our boys an honest-to-goodness ground hog, thus increasing the number and diversity of our pets. If this little animal can change our weather, we would feel like building him a special house and then feed him on the fat of the land. Brother Mitchell, the friend of our children, writes as follows: "I am this morning shipping the little weather profit I wrote you about. He does not look very good now, since the boy I got him of has recently sheared him. But when his hair grows out he will look better. He is a young hog and will grow to be much larger. Feed him like you would a rabbit. He likes vegetables and fruits best. Hope the boys and girls will enjoy him."

LIBERTY GIRL

A fine class of young ladies at Liberty, taught by Mrs. M. S. Kincheloe, a matron of the parsonage, has decided to clothe one of our little girls. We will call this little girl our "Liberty girl." Kindly read what Mrs. Kincheloe writes:

"Our class of young ladies, Wegfaf class (name taken from motto which is 'Where every girl finds a friend'), has decided to clothe a girl in the Children's Home. We want one about four years of age, and will leave it to your good judgment to make the selection for us. We hope to begin work on the fall allotment of clothes for our little girl at our next class meeting. We shall be glad to send the money for her shoes and hat, as suggested."

We are very grateful to Mrs. Kincheloe and her class, and trust that many other classes will do likewise.

THE FAULKNER WAY

Supt. W. Z. Faulkner of Central, Monroe, Sunday school writes to his department superintendents in the following good fashion. Let others do likewise.

"Mr. Woosley has brought to my attention very forcibly the needs of our Children's Home and reminded me of the severe drought through their section, cutting their farm and garden products at least 50 per cent. He calls upon us to make our fifth Sunday offering just as liberal as possible, and I am asking that you please bring this to the attention of all classes and pupils in your department next Sunday, and ask them to bring a more liberal offering for their fifth Sunday contribution. Ask them to remember these little ones who are not as fortunate as they are."

WORK AND PLAY

No school sessions have been held at the Children's Home during this summer. For two months we have encouraged our children to work with a vim and play with satisfaction. Those in charge tell me that a finer working spirit has not been witnessed at the Home. Most of our working boys have been granted camping trips as a reward for their fine endeavor. Over half of our larger girls have enjoyed wholesome camping outings. In all probability our camping plans will be enlarged by another year. It is better to reward for good behavior than to punish for bad behavior.

Polly Wray, age ten, one of the most industrious and attractive children of the Children's Home, died in a Winston-Salem hospital Saturday, August 23, following a week's severe illness. Polly was brought to the Children's Home from Greensboro when only two years of age. She was a member of Centenary-West End church. The funeral was conducted Sunday afternoon at the Children's Home auditorium by Dr. C. C. Weaver. Interment followed in the Children's Home cemetery.



Happy Days at the Children's Home

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HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

This month has found us busy planting our fall and winter vegetables. We have planted turnips, both root and salad kinds, carrots, spinach, kale, snap beans, and late roasting ears. We are hoping to have more fall and winter vegetables than we have ever had during previous falls and winters.

* * * *

At this writing the Baptist and Methodist Sunday schools of Bunn are having a union picnic on the Orphanage campus. When I preached at Bunn a month ago I rejoiced to see the brotherly spirit manifested among the Methodists and Baptists in that good community. This is as it should be in all communities. We are doing what we can to make the friends from Bunn enjoy the day in our midst.

* * * *

I wonder sometimes if the churches and pastors know the extent of the duties and responsibilities of the superintendent of their orphanage. He is expected to be a father to 334 children, financial agent, principal of orphanage school, write orphanage notes for Advocate each week, preach somewhere each Sunday, attend the district conferences, investigate all applicants for admission into the orphanage, supervise a 20-horse farm and live in peace with 25 workers on the official staff. This incomplete summary will serve to indicate some of the many and varied duties that devolve upon me as the official head of the Methodist Orphanage. With these facts before my readers I feel that they will be very charitable toward me.

* * * *

Since coming to Raleigh I have preached frequently at Jenkins Memorial and Epworth churches. A few weeks ago I supplied these pulpits while Brothers E. M. Hall and P. H. Fields were supplying for Dr. F. S. Love at Edenton Street church. The day being extremely hot, the congregations were exceedingly small. These two churches are good friends of our home. They never forget our needs and do what they can to help us meet our heavy financial obligations. The pastors are faithful and efficient leaders. Both churches are badly hampered because of their inadequate physical equipment. Most of the other denominations in the city of Raleigh have made great forward strides in church buildings while Methodism has barely held its own. I am hoping that our church will see the day of its opportunity and bestir itself and take its rightful place of moral and spiritual leadership in our capital city.

* * * *

"It is a self-evident fact that one of three things must result, either we must reduce the number of children in the orphanage, face financial indebtedness, or increase our fifth Sunday offerings. Which shall it be?

If we reduce the number of children cared for, where shall they go? And who will be responsible?

If we incur indebtedness, how shall we meet it? Where will the money come from?

If we increase the August fifth Sunday collection, will every Sunday school join in the movement? And what will be your part?

It is our orphanage, our children and our obligation. What shall we do about it? There can be but one answer, and that is for each Sunday school superintendent to line up with every other superintendent in N. C. conference and appoint an orphanage committee who shall arrange some simple practical program in the interest of the orphanage which shall meet the need in your particular school for the August fifth Sunday. Will you do it? Your record will be your answer."

* * * *

I do not want to send out a S. O. S. call, but I do want to emphasize the necessity of all our Sunday schools giving the orphanage as liberal an offering as they can on the fifth Sunday in August which is right at hand. Judging from the reports from our sister orphanage, The Children's Home, Winston-Salem, the churches of the Western North Carolina conference, through their Sunday schools, are giving more generally and liberally than the Sunday schools of the North Carolina conference. I rejoice over the splendid response the Sunday schools of the Western North Carolina conference make to the appeal of the superintendent, Brother Woosley. I want and expect our churches and Sunday schools to be as loyal and generous toward our beloved Methodist Orphanage as the churches and Sunday schools of Western North Carolina conference are to their Methodist orphanage at Winston-Salem. All together for a united fifth Sunday offering! In the event the fifth Sunday is a bad, rainy day, then I want to ask and urge that the first Sunday in September be set apart for the free will offering for our home which is caring for 334 fatherless children.

"Statistics show that marriage is a preventive of suicide."

"Yes, and statistics also show that suicide is a preventive of marriage."

A home is a little-used building that usually stands on the same lot with the garage.—Florida Times Union.

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LITTLETON COLLEGE ALUMNAE PICNIC AT PANACEA

At Panacea Springs near here 100 students and friends of Littleton College from various parts of North Carolina, Virginia, Maryland, New Jersey and District of Columbia met Friday for their fourth annual picnic and reunion.

At 12 o'clock, when cordial greetings had been exchanged and good fellowship reigned, began a feast of good things, the first of which was delicious watermelons furnished by Mr. and Mrs. N. G. Pitts. Next followed a sumptuous lunch, spread on tables beneath the spreading trees near the Spring House. Then on rustic seats, and the steps of the Spring House the throng rested while the program of the afternoon was rendered.

Miss Vara Herring of Raleigh, President of the Littleton College Memorial Association presided and brought greetings and love from many former students who were not able to be there. She also gave an interesting outline of the accomplishments of the association during the past year, announcing that the association now numbered 250 members. The group paused in silence for a few moments, paying tribute to the departure of one of its members, Mrs. Evelyn Matthews Newsom, Winton, N. C., who died during the year.

Mrs. L. L. Draughan read a letter of greeting from Mr. and Mrs. Rhodes, former President and his wife, who are living in Winter Haven, Fla. Mr. Rhodes celebrated his 80th birthday in April, and says he expects to live to celebrate his one hundredth. Mrs. Rhodes and daughter Lillian Bridges are happily engaged in an abundance of church and community work.

The classes of every half decade 1890 to 1915 held reunions,each, save one, furnishing several representatives who made impromptu speeches.

Mrs. E. Y. Crews of Oxford gave an interesting account of a play that she had written and sponsored, the giving of at the Granville County Farmer's Convention held at Oxford in July. As a reward for the outstanding merits of the play she was presented a beautiful silver mesh bag.

The little daughter of Mrs. O. E. Cullers (nee Eunice Crews) of Baltimore, recited the speech that she gave at the annual meeting of the North Carolina Woman's Society of Baltimore.

Miss Elizabeth Whitaker, class of 1905, very proudly exhibited the first edition of the college annual "The Pansy," stating that her class which was holding its reunion that day had the distinction of publishing it.

Mr. John P. Leach was introduced as having the honor of being the only male student ever enrolled at Littleton College. He produced a great deal of laughter when he told of his first week in school.

Among those present were the following former students: Mrs. J. S. Nowell (Emma Thornton), Macon; Mrs. Jasper S. Gay (Mollie Taylor), Margarettsville; Miss Annie B. Thorne, Littleton; Miss Vara Herring, Raleigh; Mrs. N. R. Newsom (Lillian Rogers), Littleton; Mrs. N. G. Pitt (Elizabeth Rue), Littleton; Mrs. Thomas Miles (Mamie Jenkins), Littleton; Mrs. J. F. Hunter (Mattie C. Davis), Arcola; Mrs. Beaufort Scull (Beaufort Davis), Arcola; Mrs. Guy Tripp (Vera Stewart), Washington; Mrs. C. C. Credle (Mary Swindell), Oxford; Frances T. Abernathy, Raleigh; Mrs. C. S. Puckett (Lizzie Bumpass), Virginia; Mrs. J. Y. Crews (Annie Crews), Oxford; Mrs. L. L. Draughan (Florence Rux), Whitakers; Mrs. R. A. Burt (Ella Stanfield), Raleigh; Miss Georgia Biggs, Raleigh; Mrs. R. S. Cutchin (Annie Mann), Whitakers; Mrs. D. C. Lawrence (Mamie Thornton), Sanford; Mrs. Wm. O. Roop (Emma Taylor), Atlantic City; Miss Ruth Rogers, Littleton; Mrs. M. J. Benton (Gertrude Hale), Littleton; Mrs. Morris (Mabel Leach), Littleton; Mrs. J. M. Cutchings (Emma Avent), Whitakers; Mrs. J. M. Person (Rosa Avent), Enfield; Mrs. C. C. Skillman (Lula Hunter), Arcola; Mrs. Chas. V. Sharpe (Selma Thornton), Burlington; Mrs. W. C. Williams (Hope Thompson); Mrs. E. L. Whitaker (Blanche Newsom), Littleton; Mrs. H. F. Gregory (Boyd Thorne), Halifax; Mrs. Cora P. Newsom (Cora Pullium), Littleton; Mrs. D. W. Kellogg (Nita Boyce), Wilson; Mrs. J. A. Pitchford (Mary Williams), Littleton; Mrs. R. B. Parker (Sarah Myrick), Enfield; Mrs. A. E. Bell (Lilla Mann), Mooresville; Mrs. Willie Dickens (Alice Barham), Halifax; Miss Elizabeth Whitaker, Littleton; Mrs. J. C. Williams (Nina Newsom), Franklin, Va.; Mrs. A. B. Douglas (Katherine Bryce), Rocky Mount; Mrs. L. R. Gorham (Mary Bryan), Rocky Mount; Mrs. C. C. Cullers (Eunice Crews), Baltimore.

WHY THE INCREASE IN CRIME?

To those who believe prohibition has increased crime in the United States it will be illuminating, no doubt, to learn that crime has also increased in England and Wales where there is no prohibition.

This is explained in an annual report issued July 6 of this year by the British government entitled "Home Office Criminal Statistics; England Wales 1928," presented to parliament, obtainable from His Majesty's Stationery Office, Kingsway, London W. C. 2.

The report lists increases in certain crimes since the period just preceding the World War as follows:

Housebreaking, 72% increase.

Shopbreaking, 129% increase.

Attempts to break in, 110% increase.

Entering with intent to commit felony, 123% increase.

Obtaining money by false pretences, 134% increase.

Fraud by agents, 177% increase.

Falsifying accounts, 149% increase.

Other frauds, 195% increase.

The British police attribute these increases exclusively to the "motor age." The report declares:

"It cannot be doubted that crime against property with violence has increased most in country districts outside



Felt Weak and Faint

"I was feeling very weak and very nervous and I took fainting spells. My side also gave me a lot of trouble. Someone recommended your medicine and I got me a bottle of Lydia E. Pinkham's Vegetable Compound and took it. I feel a lot better in every way. I sleep well because my nerves are better and I have a very good appetite. I will answer letters and recommend the Vegetable Compound to other women who suffer."—*Mrs. Jessie Cook, R. No. 2, Box 88A, Murphy, North Carolina.*

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the great towns. . . . And that the increase in this class of crime is therefore due to the incoming of the motor age. . . . The motor car enables the criminally minded in great towns to travel faster and farther afield into regions where they are not known and the chance of interference . . .are less."

GREAT SUNDAY SCHOOL RALLY

The Sunday School Rally at Helena, Mt. Tirzah Charge the tenth of August, was equal to our expectations and more. Things moved forward in a splendid way. The day was fit, the exercises well rendered, and the co-operation of the people was all that one could wish.

The Farrell Brothers Quartette, from South Alamance Charge, coupled with a quartette of girls from the same charge, furnished the large congregation with delightful music throughout the day. I never heard better singing than these girls did, with Mr. Clapp at the piano. At the noon hour the dinner was such as to please the most exacting epicurean.

Rev. J. R. Carruth, of Duke University gave the address at the eleven o'clock hour. Carruth was at his best, winning the hearts of the people.

Sunday night at Hurdle Mills, the Cokesbury Training School began, continuing through the week. Mr. Carruth conducted the class. If it had been left to me to choose a man for this work, I could not have choosen a better leader. He is a consecrated young fellow, getting the attention of all who were present at the school. It was a successful undertaking.

In spite of tobacco curing, sickness and one very sad death, all of which materially detracted, we had awarded to Mt. Tirzah sixteen credits. I believe we would have had twenty-four or five credits to our force had it not been for the hindrances above mentioned.

J. W. Autry.

HER PRAYER

I prayed a prayer for you last night with
wondrous words,
While pale faced stars looked down
And leaves of gold and green were swaying o'er a robins nest,
I wondered if God hear.

I prayed a prayer for you last night
with lovely words,
While children slept behind wolve's
Doors and bearded men toiled on
With heavy arms and honest sweat,
I wondered if God heard.

I prayed a prayer for you last night with
mighty words,
While bended knee of every land
Rose from it hallowed spot of rest,
To greet a brother, traveler, friend
I wondered if God heard.

I prayed a prayer for you last night with
childish words,
I slept and dreamed of trees and things,
Of childrens' toys and gentle wings,
I heard the song-note of a bird,
I prayed again—with silent lips,
God heard.

Lucile Oakes Sparger.

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The captives enquire of fasting. **ZECHARIAH 7, 8.**

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

8 ¶ And the word of the LORD came unto Zĕch-a-rī'ah, saying,
9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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Greensboro, N. C.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

September
Burlington Ct., Shiloh, a.m. 7
West Burlingtn, p.m. 7
Front Street, a.m. 14
Webb Avenue, p.m. 14
Leasburg, Bethel, a.m. 21
Mebane, p.m. 21
Milton, New Hope, a.m. 28

October
Cedar Grove, Walnut Grove, a.m. 5
Carrboro, p.m. 5
Hillsboro, a.m. 12
Yanceyville, Prospect, 4 p.m. 12
Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November
Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September
Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October
Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November
Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences
1. District Check-Up Meeting; Newbegun, 10, Sept. 5
2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

August
Pittsboro, Chatham 30-31
Goldston, Goldston, night 31

September
Bladen, Windsor 6-7
Hay Street, night 7
Elizabeth, Trinity 13-14
Fayetteville Ct., St. Andrews, p.m. 14
Jonesboro, Jonesboro 20-21
Lillington, Lillington, night 21
Sanford 28
Hemp, Tabernacle, p.m. 28
Carthage, Carthage, night 28

October
Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November
Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October
Siler City and Goldston at Goldston, 2 p.m. 28
Haw River and Pittsboro at Pittsboro, 2 p.m. 29

November
Dunn, Erwin, Lillington at Erwin, 7:30 p.m. 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m. 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September
Morehead City, 11 7
Beaufort, night 7
Ocracoke-Portsmouth 10-11
Hookerton, Rainbow, 11 13
Pamlico, Vandemere, 11 14
New Bern, Centenary, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October
Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November
Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September
Jenkins Memorial, 11 7
Epworth, night 7
Princeton Ct., Princeton, 11 14
Cary-Apex, Apex, night 14
Benson Ct., Benson, 11 21
Clayton, night 21
Oxford Ct., Salem, 11 27
Oxford, 11 28

October
Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November
Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September
Piedmont, 11 7
Laurinburg, 8 7
Raeford, 11 14
Hamlet, 8 14
Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October
Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November
Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

August
Clarke Street, 11 31
South Rocky Mount, 8 31

September
Fairfield, 11 7
Stumpy Point, 7:30 7
Fremont, 11 14
Stantonsburg, 7:30 14
Greenville, 11 21
Wilson, 8 21
Aurora, 11 28
Vanceboro, 3 and 7:30 28

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

August
Aulander 31

September
Ahoskie, Powellsville, 11 3
Battleboro-Whitaker, 11 7
Enfield, p.m. 7
Garysburg, Shiloh, a.m. 14
Halifax, p.m. 14
Conway, Severn, 11 21
Seaboard, Concord, 3 21
Henderson, First Church, 11 28
White Memorial, City Road, 8 28

October
Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November
Norlina 2
Warren, p.m. 2
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September
Wallace-Rose Hill, Providence, 11 7
Clinton, Clinton, 8 7
Ingold, Epworth, 11 14
Magnolia, Trinity, 2:30 14

October
Wilmington Ct., Wesley's, 11 5
Carvers Creek, Carvers, 2:30 5
Town Creek, Bethel, 3 12
Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November
Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

August
September
Thrift-Moores, Moores, 11 7
Wesley Heights, night 7
Trinity-Derita, Trinity, 11 14
Hawthorne Lane, night 14
Prospect, Prospect, 11 20
Prospect, Prospect, night 21
Weddington, Weddington, 3 20
Weddington, Weddington, 11 21
Peachland, Hopewell, 11 28
Marshville, Smyrna, 3 28

October
Polkton, Polkton, 11 5
Ansonville, Ansonville, 3 5
Wadesboro, night 5
Waxhaw, Bond's Grove, 10 12
Unionville, Oak Grove, 3 12
N. Monroe-Icemorelee, N. Monroe, night 12
Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 19
Matthews, 11 26
Monroe, Central, night 26

November
Pineville, Harrison, 11 2
Hickory Grove, 3 2

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

August
Marshall, Walnut, 11 31

September
Tryon, 11 7
Upward, 3 7
Weaverville Ct., Salem, 11 14
Ivy, Bright Hope, 3 14
Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October
Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November
West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

North Carolina Christian Advocate

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GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

August

Crouse Ct., Crouse, 11 30-31
Trinity, Gastonia, 8 31

September

Stanley, Iron, 11 7
Park St., Belmont and Ebenezer, 7:30 7
Polkville, Casar, 11 13-14
Maylo, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

Ootober

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August

Wentworth, Lowe's, 11 30-31
Centenary, Centenary, night 31

September

Liberty, Liberty, 11 7
Ward Street-Archdale, Archdale, night 7
Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

The Greensboro District Preachers' Meeting will convene at Jamestown on Tuesday, September 2, at ten in the morning. This is an important meeting and every preacher in the district is urged to be present. Notify Rev. R. E. Hunt that you will attend.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

August

Marion, First Church, 11 31
Glen Alpine, night 31

September

Rutherford College, 11 7
Morganton, First Church, night 7
Table Rock, Oak Hill, 11 14
McDowell, Bethel, 3 14
Bakersville, 11, Deyton's Bend, 2:30 21
Spruce Pine, 11 28
Avery, Linnville Falls, 2:30 28

October

Broad River, Wesley's Chapel, 11 5
Bostic, Salem, 2:30 5
Forest City, night 5
Table Rock Q. C., Oak Hill, 10:30 7
McDowell Q. C., Bethtel, 3 7
Old Fort Ct., Bethel, 11 8
Burnsville, Bald Creek, night 8
Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

August

North Wilkesboro, 11 31
Laurel Springs, Laurel Springs, 3 31
Elkin, night 31

September

YADKIN RIVER ZONE MEETING, Elkin, 10 1
Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10 22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

August

China Grove, 11 31
Harmony, night 31

September

Park Avenue, 11 7
East Spencer, night 7
Spencer, 11 14
North Main, night 14
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October

Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

September

Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M. 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

August

Andrews, 11 31
Murphy, night 31

September

Clyde-Junaluska, Clyde, 11 7
Bethel, Bethel, 3 7
Fines Creek, Fines Creek, 11 14
Haywood, Crabtree, 3 14
Jonathan, Shady Grove, 11 21
Dellwood, Maple Grove, 3 21
Sylva, 11 28
Cullowhee, night 28

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

August

Advance, Cornatzer, 3 24
Grace, 8 24
Farmington, 11 31
Lewisville, 3 31

September

Davie County Meeting, Mocksville, 10 1
Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

RESOLUTIONS OF RESPECT

In the death of Mrs. John G. High the missionary society of Holden Memorial church, Kenly, N. C., has lost a most faithful and useful charter member. By her remarkable faithfulness to her church, her gentle manner and sweet spirit, she has shown forth the marks of a true disciple of our Lord. Therefore be it resolved:

First, That while our hearts are heavy at her going we are comforted, knowing that all is well with her, for "He giveth his beloved sleep."

Second, That we bow in humble submission to the will of the heavenly Father, giving thanks unto him for her life of inspiration among us.

Third, That we offer her bereaved family and mourning friends over whom sorrow has hung her mantle our heartfelt sympathy and pray that God may bring speedy relief to their burdened hearts.

Fourth, That a copy of these resolutions be recorded in the minutes of our society, a copy sent to the family, and copies sent the Advocate, the Missionary Voice, the Smithfield Herald, and the Wilson Times.

Mrs. J. H. Frizelle.
Mrs. J. W. Darden,
Mrs. G. T. Whitley,
Committee.

FOR WOMEN ONLY

WANTED, every woman reader of the Christian Advocate to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Siva full fashioned pure silk hose, 42 guage, 7 strand, with silk top lisle reinforced and lisle sole, selling in retail establishments for $1.50 to $2.00 per pair, at little more than half the average retail price for this quality.

These hose are service weight, but due to fine gauge, have appearance of semi-chiffon. Slender French heel, reinforced at needed points; made for both wear and appearance. Colors: Ivorie, Beige Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosedor, Muscadine, Rendevous, Dream Pink, Nude, Almora, Light Gunmetal and Dark Gunmetal. Price $1.00 a pair, or three pair for $2.75, in any quantity and in any assortment of colors and sizes. We pay the postage.

Siva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

If you are not delighted with the goods on delivery, return them unused and your remittance will be promptly returned to you.

Order at once stating sizes and colors desired from Siva Hosiery Co., Station C-15, Union, S. C., while this unusual offer is still in force. Send check, money order, or order hose sent C. O. D.

The Nicholson Bank and Trust Co., Union, S. C., endorses the above guarantee of money refunded if goods are returned unused. Color card sent upon request.

For Women Who Suffer

To relieve headache, backache and periodic pains, Capudine is the ideal remedy. It's liquid, therefore, acts almost instantly. Soothes the nerves and brings comfort and relaxation. At drug stores in single doses or in 10c, 30c and 60c bottles.

CAPUDINE
It's Liquid

IN MEMORIAM

OWEN—Wesley Benton Owen, senior member of Liberty Methodist church, died July 25, 1930, aged 82 years. For most of his life he was a loyal Southern Methodist, and as long as his health permitted a dependable supporter of the church he loved so well. He was also a leading citizen in his community, strong in body as well as mind, and respected by all who knew him. He leaves an honorable heritage to his family of whom he had reason to be proud. His personal experience was bright and he told his pastor he was anxious for his release.

M. S. Kincheloe, Pastor.

TUSSEY—"Her life was gentle and sweet and patterned after that of her Savior." These words give us a glimpse into the beautiful and useful life of Mrs. W. F. Tussey (nee Eads). Born in Rushville, Ill., June 5, 1856; moved to Missouri when a child, where she grew to womanhood and married W. F. Tussey 1882. To this happy union were born two sons—A. Eugene, Sacramento, and Lloyd of San Bernardino.

She was a wonderful homemaker, not only for her husband and sons but for her many friends. But especially for God's ministers was she concerned and all creeds and faiths found glad hospitality under her rooftree. She was never happier than when welcoming them. Despite her handicap of total blindness she was always bright and cheerful, and a beautiful inspiration of resignation and fortitude to us all. Eloquent was the gospel message that came from her useful life.

She was a life long member of the Methodist church and loved its services. No pastor ever had a better friend than she. After many months of affliction she quietly passed to her reward on June 9, 1930, in her home at San Bernardino, California. The funeral was conducted by her pastor, Rev. A. B. Pendleton, and her remains were tenderly laid to rest in the beautiful Mountain View cemetery. We shall see her again in that land of day and song.

A. Inman Townsley.

CHAMPION—Mrs. Mary Edna Champion was born in Granville county, April 22, 1844, and died June 28, 1930, at the home of her daughter, Mrs. Lula Wilson, Winston-Salem, N. C.

October 17, 1860, she was married to Charles W. Champion at Henderson, N. C. He enlisted in the Confederate Army at the outbreak of the Civil War and was killed July 4, 1864, while leading his men as a lieutenant in the famous Pickett's charge.

For fifty-eight years Mrs. Champion had been a resident of Winston, and all who knew her will testify to her Christian character. It can be truly said of her that she walked with God and she was not for God took her.

She lived a full and happy life until almost the day of her death. There was no great movement going on in the world that she was not informed about and interested in. And it is not strange that she was on the right side of every measure looking toward the betterment of humanity.

Somewhere there must have been a glad meeting when Mrs. Champion met her long departed husband who himself left a testimony that he died in the faith and went home to God. But we are on holy ground here and we shall not try to withdraw the curtain to gaze on the other side. We are content to leave our loved ones there in that beautiful place. They are with him whom they loved.

Surviving are one daughter, Mrs. Lula Wilson of Winston; five grandchildren, W. T. Wilson and Mrs. Henry Wilson of Winston, Mrs. James Foley of San Francisco, Col. H. L. Wilson, Louisville, Ky., and Mrs. Stuart Messer of Hanover, N. H., and one niece, Mrs. Elsie Brown of Winston.

The funeral was conducted from the home of her daughter by her pastor June 30, 1930, and her body was laid to rest in Salem cemetery to await the resurrection.

"Servant of God, well done! Rest from
thy loved employ;
The battle fought, the victory won, enter
thy Master's joy."

W. A. Rollins.

RESOLUTIONS OF RESPECT

We, the members of the Elizabeth Hendren Missionary Society of Centenary M. E. church, New Bern, N. C., sincerely regret the loss of one of our oldest members, Mrs. Fannie Stanley Williams. For years she has been a loyal member, contributing liberally. Her home duties prevented her taking a very active part in the work of the auxiliary, but her interest and love for missions was abiding. She was indeed rich in good works, and has no doubt received the plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord." Therefore, be it resolved:

First, That we bow in submission to His will in taking her from our midst.

Second, That our auxiliary has lost one of its most consecrated members, whose presence was an inspiration and who will be missed.

Third, That we extend to the bereaved family our deepest sympathy, commending them to the God in whom she trusted and loved.

Mrs. S. H. Scott,
Mrs. Mary Hargett,
Mrs. A. Castet.

RESOLUTIONS OF RESPECT

As God in his infinite wisdom has lately seen fit to remove from our midst and take unto himself one of or fellow members and co-workers, Miss Mildred Wallace, resolved:

That we, the members of the Sunday school of the M. E. Church, South, of Morehead City, N. C., while we bow in humility to the will of our Father, deeply mourn our loss and feel with the keenest of sadness that a beautiful character and valuable worker has been taken from our school and church.

Resolved further, that this school as a whole desires to convey to our beloved superintendent and his family every token of sympathy and affection that human words can carry; but realizing how empty are mere words and how impossible it is for the human heart to adequately express its emotions in times of distress and grief, we can only stand in awed silence, pointing to the Father in whose service he has so long been our leader, assuring him and them that God is able to turn every sorrow into a blessing, bind up every broken heart, wipe all tears away and speak peace to those who put their trust in him.

Resolved, that as another precious jewel has been removed from its earthly setting to adorn heaven's eternal splendor, we have a greater incentive to emulate her example of life, putting forth our best efforts in the Master's vineyard, assured that we shall soon be reunited in that land of happiness and bliss where sorrow, pain and grief shall be banished forever.

Resolved, that a copy of these resolutions be entered in the records of this school, a copy sent to the bereaved family and a copy sent to the North Carolina Christian Advocate and to the Carteret County Herald for publication.

J. E. English,
Luther Hamilton,
Gordon C. Willis,

RESOLUTIONS OF RESPECT

We, the members of the Jane Cauble circle of the woman's auxiliary of Park Avenue Methodist church, Salisbury, N. C., sincerely mourn the untimely passing of Mrs. Ella Lentz.

Mrs. Ella Leach Lentz was instantly killed in an automobile accident on the High Point-Asheboro highway on Sunday evening, July 27, 1930.

"God moves in a mysterious way" and some day we will understand why our friend and co-laborer was taken from an invalid mother, who it seemed needed so much her loving care.

Mrs. Lentz had for many years been a member of the Jane Cauble circle and of Park Avenue Methodist church. Therefore be it resolved:

That we, the members of the circle, acknowledge the supreme will of Him who doeth all things well.

We extend to the loved ones, especially the bereaved husband and aged mother, our most sincere sympathy.

We ask that a copy of these resolutions be recorded in the minutes of the auxiliary and the minutes of the Jane Cauble circle.

That a copy be sent to the bereaved family and that they be published in the North Carolina Christian Advocate.

Mrs. J. C. Ketchie,
Mrs. W. T. McDaniel,
Mrs. J. M. Walton.
Committee.

RESOLUTIONS OF RESPECT

God in his infinite wisdom has removed from our midst one of our most loyal and devoted members in the person of Brother George C. Hicks, who for sixty years had been a member of the church, and for forty years a member of Prospect church on Yanceyville charge. For many years he was an official of his church, being a trustee of parsonage property at the time of his death. Brother Hicks was a loyal Christian, a kind husband and father and a good neighbor. Therefore be it resolved by the quarterly conference of the Yanceyville charge:

First, That while Brother Hicks is with us no more in the flesh, yet the good influence of his life will continue to abide.

Second, That our church feels keenly his loss, and we miss his presence at our quarterly meetings as well as at the regular church services.

Third, That a copy of these resolutions be spread upon the quarterly conference minutes of this charge, a copy sent to the Caswell Messenger, a copy to the North Carolina Christian Advocate with request to publish, and a copy to the bereaved family, with the assurance of our sympathy and prayers in this hour of their great sorrow. May the great Comforter be with them.

S. J. Starnes,
For Quarterly Conference.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit to remove from our midst our sister member and co-worker, Mrs. Bryant Beckwith, one who was loved by all who knew her, we, the members of Hay Street Methodist Missionary Auxiliary, do hereby record our sorrow and loss. Be it resolved:

First, That we bow in humble submission to him who doeth all things well.

Second, That we commend her husband and three little children, frail mother and sisters to our our heavenly Father's care and love.

Third, That a copy of these resolutions be sent to the family, a copy spread on our minutes, and a copy be sent to the North Carolina Christian Advocate.

Mrs. M. L. Smoot,
Mrs. D. U. Sandlin,
Mrs. Amelia Gainey.
Committee.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, SEPTEMBER 4, 1930 Number 36

Duke Univ. Library 15Oct30

Bishop Hughes Writes of Family Trees

I am not here underrating the family tree. It is a dangerous thing, however, to place too much strain upon its branches.

Chancellor Day of Syracuse University married a New England woman who had a remarkable family tree, and she had a great deal to say to him about it. It troubled him a little, and he hired a genealogist to get him up an ancestry. Finally he learned that his line of descent ran back among the Saxon kings, showing that he had royal blood in his veins. One evening he very quietly laid his ancestral roll down before his wife and said: "Anna, study that." After looking over the record for a few minutes she said: "Roscoe, if you go back two generations farther you will strike Ananias." In our line of physical ancestry we are sure to find all kinds of relatives!

Sometimes we must all be glad that George Washington did not have any children. Think of a group of little Washingtons claiming to be descended from the father of our country! Perhaps it was fortunate that John Wesley had no children. It would scarcely be pleasant to have scores of little Wesleys claiming to be descended from the founder of our church!

Jesus spiritualized the matter of relationships even in the narrow ranges. One day his mother and brothers sent word that they wanted to see him, and some one said to Jesus, "Your brethren and your mother are without," and Jesus said: "Who is my brother, and who is my mother? Whosoever doeth the will of God, the same is my brother and sister and mother." Thus he spiritualized these human relationships, and yet I suppose that it is perperfectly reasonable to say that no one has done more to make sacred the family relationships than the homeless Man of Galilee. In the Old Testament God is spoken of under the title of fatherhood five times; as father of the Jewish people five times; as father of man five times. There is only one prayer in the Old Testament addressed to God as father, and that was the prayer of the evangelical prophet, Isaiah.

Then Jesus came, and one day he broke the spell of the world's orphanhood by saying: "When ye pray, say Our Father." The New Testament is only about one-third as large as the Old Testament, and yet two hundred and sixty-five different times in the New Testament God is spoken of under the title of Father. I think that is the most convincing proof of the progressive revelation that we can find within the Bible.

HERBERT TAKES THE PALM

Rev. J. F. Herbert, Jr., and Central church, Raleigh, are in the record breaking class. Brother Herbert sends a list of 21 new subscriptions to the Advocate. These are each for one year and they count on the Diamond Jubilee roll. When we recall the record made by Central church last year in securing new subscribers, this is truly a most remarkable showing. Blessed is the preacher who has a people that will follow where he leads. Central goes on the roll of distinction with two diamonds to flash.

But this is not all. This alert and effective pastor is going to work on the special offer for 12 weeks. He hopes to put the Advocate in every home of his church. Fortunate Central! Central and Herbert take the palm. A great way to begin the fall campaign.

W. Reid Harris

This week this good brother sent in more than his quota for the Diamond Jubilee campaign. Two more will put the Greensboro district across the goal line. Fine! Not a charge but what has got its quota, or more, in the jubilee celebration. Elder Newell and the preachers and people are to be congratulated.

But a 100 per cent record does not stop this crowd. Some of them were first to get in on the special offer. Before this trial subscription list is complete they will have made a great showing. We trust they will see that every home is visited by the church paper.

Real Sunday School Teachers

In a country Sunday school last Sunday a teacher presented the Advocate to the class and secured six trial subscribers. Another teacher in another school did almost as well. Why should not a real teacher try to distribute good literature? Why should not the Sunday school aid in putting the church paper in the homes of the people? When we all get to work at this a new day will dawn for our people will become more intelligent. They will be better informed as to what the church is trying to do. We count on the Sunday school workers to help in this effort.

SPECIAL OFFER APPROVED

Last week we announced that the North Carolina Christian Advocate would be sent 12 weeks for 25 cents to those who do not get the paper. This announcement has been received with genuine enthusiasm. Letters from preachers and laymen coming into this office disclose a wonderful interest in this offer which makes such wide appeal.

We fully expect every pastor in both conferences to have a part in this undertaking. In many homes this will mark a new day. The general interest manifest is most encouraging.

A PRAYER FOR LABOR DAY

Almighty God, who hast called men to be co-workers with thee
In market and mine, on farm and in factory,
We crave thy blessing on all who toil:
May they have strength for their labor and love for their task;
Grant them remuneration that shall be adequate
And satisfaction in work well done;
Hear us for those who seek occupation and find it not;
For those who fear the loss of livelihood
And are unwanted in their waning years;
Grant them security of employment, and protection
In the late afternoon of life.
Let not the earning of their daily bread
Be upon the shoulders of little children,
Nor youth be called to labor before its time;
Sensitize, we pray, the social conscience;
Give moral will and keen intelligence to right all social wrongs;
Deliver us from the futility of force
And from the influence of the demagogue;
Save us from smugness and indifference.
We would repent us of our selfishness;
When we buy goods as "cheap" may we not forget
How great the price, perhaps, in children's toil
Or ill-requited labor; may we still remember
That though man lives by bread,
He does not live by bread alone;
May those who cleave the wood and lift the stone
Behold thee, O Christ, and may thy presence
Both sweeten toil and lighten labor;
Above the work of the world O wilt thou stand:
We build in faith the city of God. Amen.

—Glenn W. Douglass, in Christian Century.

More than 8000 people attended the seven religious conferences held at East Northfield this past summer. It was fifty years ago that D. L. Moody started the General Conference for Christian Workers, from which the idea of the other similar gatherings grew. This summer has been no exception in the number attending, the enthusiasm shown, and the caliber of the speakers. All the conferences are interdenominational in character, and Mr. W. R. Moody, son of the evangelist and chairman of the general conference, is desirous of maintaining the primary object of meeting "for Bible study, fellowship, and the deepening of the spirit." All phases of Christian activity are enlarged upon. More than 200 ministers, one thousand church officers and workers, and many missionaries took part this summer. The presidents of six colleges and divinity schools, as well as several heads of secondary schools were in attendance.

The National Woman's Christian Temperance Union says: "Where is that wet revolt the wets predicted during the progress of the Literary Digest poll? So far the primaries have not changed the relative strength of wets and drys in the next congress. Three attempts to undo state prohibition through referenda have completely collapsed in California, Colorado and North Dakota. Senator Sheppard, author of the 18th amendment, has been renominated in Texas with more votes than both his wet opponents. In the same state Putnam, wet candidate for governor, promised to empty the jails of all liquor law violators. He ran tenth, with 3000 votes out of 600,000."

Nominations for the World Court are now in from 42 of the 55 co-operating countries. Judges of the World court which was established in 1921 serve nine years, so this is the second election to be held. Twenty-five nominations have already been sent in for the fifteen places. The Americans so far named are: Dean Roscoe Pound, named by Australia; Frank B. Kellogg, Denmark; Elihu Root, Nicaragua; Dr. James Brown Scott, Cuba; George W. Wickersham, France; Dean John H. Wigmore, Dominican Republic.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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Sunday school superintendents are taking advantage of our special offer. Could a superintendent do a better job than get the Advocate in the homes of his people? One, in sending in a list says, "I secured these six in a few minutes. I believe if every superintendent would take this up you would get 10,000 at once."

Vacation season is over. The colleges are about to open. The football boys are already on the job. The business world must hit the autumnal stride. It may be slow, as compared with former years, but it will do no good to mope or to lament present conditions. The man who can now sing at his task is sure to win as he always does.

Just now the land is infested with men and women who are ready for anything the crowd orders. Instead of developing statesmen who can guide in the affairs of state and aid in determining the destiny of nations we are afflicted with small politicians notable chiefly for making a noise as they parade a negative attitude towards the issues of the day. Can any one imagine such of William E. Gladstone as he was shaping the policies of the British Empire?

The Methodist preacher who does not lay himself out to the utmost these next three months would do well to consider most seriously his calling. Every ounce of strength and every hour of the work day should be put into his tasks. One who can loiter by the way and idle in the midst of the day's work may be sure that he has not the passion and the consecration to make a successful Methodist preacher. The cause of failure is more in ourselves than in our stars. The man who thinks that another situation would certainly bring success would be apt to find formidable obstacles in his new field. The fields are white; the reapers covered with sweat and grime are few.

Of all the absurdities is the present hue and cry by the wets and the wet sympathizers about the bootlegger. The cry is for the return of legalized booze so as to get rid of the bootlegger. Pray tell us when was liquor not illegally manufactured and sold? The liquor traffic has never observed the law. The much heralded Canadian system is not free from law violation. Law defiance by the whiskey crowd is nothing new.

"Ezra" in the Methodist Recorder, London, has found a gem of verse attributed to a university student. Here it is: "When sitting for an examination, in which he was asked to compose a verse of poetry which should include the words 'analyse' and 'anatomy,' after a brief conference with the Muse he wrote:

"My analyse over the ocean,
My analyse over the sea,
Oh, who will go over the ocean,
And bring back my 'anatomy'?"

Dr. Gunnar Horn of the Norwegian exploration mission, returning from White Island with the bodies of Andree and others of his party that perished thirty-three years ago in their effort to reach the North Pole, reminds us afresh of the daring and the death endured by the pioneers of earth. It is a long and heroic record on land and sea and in the air. The beadroll of worthies who have a place in the halls of fame are few compared with the unnumbered heroes and heroines without a name. The vast forests subdued, the illimitable plains crossed and the fierce contest with wild beasts and still wilder men here in our land make significant the long and heroic struggle of the hardy pioneers that made possible the aftertimes. Their bodies by mount and stream and sea rotted away with no one to mark the spot, but their spirit remains with us still. A few are not willing that it should utterly perish from the earth.

This Editorial Won First Place in Denver Post

Liquor is the arch-enemy of man. It has caused more human misery than all the wars of history. In the days of its power the saloon controlled the parties, made the laws and governed the nation. But the saloon itself never obeyed any law, until the suffering mothers trained and brought to maturity enough votes to overthrow it.

The Eighteenth Amendment is the fruit of their labors. It is the highest reach of purely human legislation. Its purpose was never to dictate personal habits, but to curb an inhuman traffic. Its success marks the greatest advance in decency since the race emerged from barbarism and discarded breechcloths.

The "wets" insist it can't succeed. No law ever wholly succeeded. But human slavery, dueling as a "code of honor," piracy on the seas, the eating of raw flesh—all of which once existed—have so far faded from the picture as to be negligible. Is it vain to hope for prohibition?

But prohibition has succeeded. One who says more liquor is sold now than in saloon days is either ignorant, or a plain deceiver. The amount spent for it now, at least calculation, is less by two billions of dollars than in saloon days.

And also prohibition can be enforced. Don't tell me that a nation which successfully met the shock of German arms is impotent to enforce its laws. Teach children that anyone who breaks this law is guilty of treason, and watch results. Repeal it? Never!—Charles L. Brooks, in the Denver Post July 30, 1930.

Dr. Charles O'Hagan Laughinghouse

The sudden passing of Dr. Charles O'Hagan Laughinghouse last week was a distinct loss to the state and it brought genuine sorrow to the numerous friends of this distinguished physician. His had been a life of great usefulness, increasing with the increase of the years. His friends fully expected from him still many more years of high and helpful service; that, too, in the biggest and best sense of the term. We are writing **con amore** out of a sense of personal loss. The going of this real man and genuine friend has left us all the poorer.

Our acquaintance with Dr. Laughinghouse began years ago as a guest in his home and as a pastor in his town. We knew him as a skilled and devoted family physician. In the midst of pain and of deep shadows he was ever the same genuine and dependable friend. His fine heart qualities and his genuine interest in people made him a doctor who was received in more than a mere professioinal way. Our first ride in an automobile was with him on one of his trips in the country, and our last ride with him was on a trip from Greenville to Hookerton two years ago as he was to speak before the New Bern district conference. On the way over he was full of incident and ludicrous experiences of his early practice. All this furnished a background to his later work. This was disclosed in his speech before the conference.

As citizen, as family physician, as friend of the less fortunate, as doctor overseas, Charles O'Hagan Laughinghouse had been in preparation for the place of great service to which he had been called. In the course of the years we have thought of him as embodying the best in the real essentials that belong to the medical profession of the state.

We would make the words of the News and Observer our own: "Loyal to his profession, his country and his God, Dr. Laughinghouse had the lively interest in his fellowman, he had the human touch, the artistic sense, the stability of character, the spiritual insight of a Knight of the Holy Grail. His death removes one of the state's most useful citizens.

Exalt Our Favored Lot

In a trip across the state last week, extending from Elizabeth City to Salisbury, we are the more impressed with the much we have to rejoice in. It would be well for us to turn a deaf ear to the calamity howlers and to begin to count our blessings. Is it not about time for our farmers to look on the fields with rejoicing? Of course, all is not as we would have it. When was it ever thus? We certainly are much more favored than much of the country. We are in green pastures.

Designing men are all about us fully set to the task of making the most of these "hard times." But how are we to be profited by such? Having a care for expenditures, with stress on the necessities of life, will help us much. Before the holiday season comes, we fully expect to see the highways filled with new cars traded for by men who could have got on with their old cars—that, too, without going in debt. The

much to eat, the reduced cost of producing this crop, the fine yield in most places, and the more care in spending are all greatly in favor of the sensible farmer this good year of 1930.

A changed attitude of mind, a determination not to go on a spree of spending, and a proper estimate of our favored lot will contribute much to the good cheer of the devoted and hard working friends and fellow citizens of this well favored land.

Why not the preachers gather their people together and sing songs of rejoicing as they preach sermons on the place of thanksgiving? This would be well before the President calls us to observe a national thanksgiving. This is good gospel. Jesus was not a prophet of despair. He came with a message of hope and good cheer. Why not come before him with singing, thankful for the goodness and loving kindness with which he has crowned the year? This would be a good practical gospel that would be most helpful in many ways. Let us exalt our favored lot.

A Word About Minorities

A democracy is trained to believe in majorities. In fact this belief in majorities not infrequently leads people to question the rights of the minorities. But minorities have rights. Not only so, but minorities are the real leaders of the race. Every forward and upward movement of human society has been led by some little company of individuals, frequently a single individual. Not once but repeatedly along the pathway of history God has relied, not upon a multitude, but upon Gideon and his three hundred.

The progress of the race is a strange story of suffering and slaughter on the part of the minority at the hands of the majority. He was not extravagant in speech who said that truth is with the minorities.

This is not saying that minorities are always right. They are frequently wrong and very far wrong. The greatest service of majorities in government is to save us from the crimes and follies of minorities. Oligarchies have been hot beds of tyranny and all unrighteousness. And for that reason the world has found a democracy a desirable form of government. Yet it is not strange that the few are to be feared and the few are to be praised. For power abides in minorities; both the power to do evil and the power to do good. Hence one who puts his trust in multitudes will find himself leaning upon a broken reed. God has never relied upon the multitudes to do his work for him, but to the few who dared at all costs to do his will as they understood it.

How Charles E. Jefferson Stayed on Broadway Thirty-two Years

Dr. Charles E. Jefferson last week at Lake Junaluska told his audience the secret of his long pastorate at Broadway Tabernacle, New York City.

His belief in the higher Christ was one of the three secrets of his long stay on the "Great White Way." When a law student in Boston he went to hear the ministers who preached the lower Christ. This idea of Christ as a good and great man, and a matchless teacher and prophet appeals to most young men because they can more nearly understand and explain such a Christ. But this sort of preaching did not satisfy Jefferson, the young law student. With a heart hunger he turned to the churches of those pastors who preached the higher Christ, the Christ who was Messiah and Redeemer. There he not only found satisfaction but received his call to the Christian ministry, and by preaching this higher Christ he was able to stay on Broadway.

His second secret was in his belief in the higher view of the Bible. Some contend that the Bible is inspired just as other great books are inspired. But the man who says that the Bible is inspired as Shakespeare is inspired, shows that he knows neither Shakespeare nor the Bible. Jefferson believed and preached that the Bible is a unique book and in a very special sense the Word of God. And he has found this Word of God adequate for all his needs on Broadway through the years.

The third secret was his belief in the higher church instead of the lower church. Some look upon the church as a religious club, a sort of brotherhood and nothing more. A man can become a member or he can stay out just as he may choose. But Chas. E. Jefferson believed in the higher view that the church is the visible organization that embodies on earth the kingdom of God.

On Broadway where some believe in cabarets, and some in music halls and some in drama, both good and bad, Jefferson believed in the higher Christ, the higher view of the Bible and the higher view of the church, and these he gives as the three secrets that enabled him to stay thirty-two and a half years on Broadway.

People and Things

Born, to Mr. and Mrs. T. W. Ferguson of Lenoir, N. C., August 15, a daughter, Edith Marie.

Born, to Rev. and Mrs. R. M. Hauss, August 25, 1930, at Badin hospital, George Thomas and Robert Melvin; weight, 6 and 7½ pounds.

Near Duke University, eleven-room house, apartments and rooms. Rates reasonable. Apply 903 Sixth Street, Dial (L-5293).

"Arnold Thompson, the Duke supply pastor at Blowing Rock, writes that he has raised nearly $500 and paid off the indebtedness on the Methodist church there."—W. E. Poovey, P. E.

"Mr. and Mrs. Wallace Daniel Tucker announce the marriage of their daughter, Sara, to Mr. Egbert Sydnor Ownbey on Wednesday, August twenty-seventh, nineteen hundred and thirty, Columbia, Tennessee."

Dr. E. K. McLarty, presiding elder of the Charlotte district, will assist Rev. W. M. Smith, pastor of the Wesley Heights Methodist church, in a revival meeting beginning the first Sunday in September.

The dedication of two churches on one charge Sunday, August 31, was just about a record breaker. The churches were dedicated by the presiding elder, Rev. J. S. Hiatt. A picture of the churches and a detail account of the services will be sent in later by the pastor, Rev. E. D. Ballard.

Mr. Thomas W. Sprinkle, son of Rev. H. C. Sprinkle, announces the opening of an office for the general practice of law at 118½ North Main Street, High Point, N. C. Mr. Sprinkle received his doctor's degree in June from the University of North Carolina.

Rev. A. G. Loftin, pastor of the Davie circuit, has had some great revivals on his charge and the work continues. There have been hundreds of conversions and the additions to the Methodist church will be large. Other churches have also received quite a number of additions as a result of these meetings.

Fair Grove church on the Hickory circuit will be dedicated at 3:30 p. m. Sunday, September 7. Rev. J. S. Hiatt, the presiding elder of the Statesville district, will preach the sermon and dedicate the church. All former pastors are invited to attend these services. Rev. M. A. Lewis is the pastor.

The Proximity Epworth leagues took all the laurels at the last meeting of the Greensboro union held at West Market Street church. The Hi-League won the singing banner and also the attendance banner. Out of an enrollment of 46, 42 were present. The senior league registered a perfect attendance and won the singing banner. Brother Dwight Brown says, "There is no strike among our young people." Not only do they attend the leagues well, but they stay for the evening worship service. No church has a more loyal group of young people than Proximity.

Mr. and Mrs. Seth A. Savage announce the marriage of their daughter, Evelyn Gordon, to Mr. Hulburt Christopher McCoy, son of the late T. C. and Mrs. Emma McCoy of Norfolk, Va., on Tuesday, the second of September, at the Little Church Around the Corner in New York City. Mrs. McCoy is a graduate of Greensboro College and has taught several years in Winston-Salem. Mr. McCoy is completing his last year in the medical school at the University of Virginia. After a brief wedding trip to northern points they will be at home in University Park, University, Virginia.

Miss Bertha M. Lee of Mocksville, N. C., spent a few weeks at Banner Elk, N. C., this summer. She presented to the church there an individual communion set consisting of a tray, forty glasses and a filler. The churches wishes to thank Miss Lee for the gift.

"The executive committee of the Conference Board of Church Extension will meet in the pastor's study of Centenary church, Winston-Salem, Thursday morning at 10 o'clock, October 9. Applications to both general and conference boards will be graded and passed on at this meeting. Application blanks may be secured by writing G. B. Howard, Secretary, Spindale, N. C."—J. S. Hiatt, Chm.

The Canton Methodists are making improvements upon their church. While this work is being done Dr. Carlock Hawk is preaching in the Y. M. C. A. auditorium. Several thousand dollars are being spent upon the church. Canton is a good town and the Methodist church, under the leadership of Brother Hawk, is keeping pace with the development of the community.

"We are having some fine meetings. At Liberty we had 99 professions. We are in a great meeting at Oak Grove now and up to the close last night, September 1, we have had 80 professions and have no idea when we will close this meeting. To date we have 56 names for membership in our church 11 for the Baptist and five for the Moravians. We have three more meetings to hold before conference. Pray for us."—A. G. Loftin, Pastor.

The eighty-first camp meeting of Balls Creek camp ground came to a successful close Monday night, August 25. Estimation of attendance during encampment was from 12,000 to 15,000. The conduct was unusually good and the services were well attended. The following preachers took part in the services: Presiding Elder J. S. Hiatt, Revs. B. Wilson, J. A. Frye, Ray T. Houts, and E. D. Ballard.

"I hope to send in at least 25 or 30 more as these 11 were from only one church yesterday. I will send in next week some things that are occurring on the Pee Dee. Greatest year of my ministry—over 450 converted and reclaimed in this end of Stanly county. Eighty-five so far united with the church, and I am looking for 20 or 25 out of the meeting this week. Fifty-three converted yesterday. I have been preaching for ten consecutive weeks from one to five times a day, and still going strong. Will send in next week account of three home coming days on the Norwood circuit."—J. Max Brandon.

"We have just closed a very successful Cokesbury training school at Whittier. This is the first school for the Whittier charge. The people were very interested in the course. They showed this by their faithful attendance there were from 90 to 100 present every night and 74 took credit. This is my third year on the Whittier charge and in all this time I have not seen anything that has created more interest than this school. Our people were really glad for this opportunity of 'showing themselves approved unto God, a workman that needeth not to be ashamed.' Rev. D. D. Holt taught the course on 'Pupil Study' and taught it well. Brother Holt's fine personality and manner of teaching soon won his way into the heart of every one present. The course was so interesting that we were really sorry when it closed. All that is necessary for the pastor is to get the people out the first time. Holt will keep them coming."—R. L. Bass, P. C.

Are you in on the Advocate trial subscription offer? Never was there a finer opportunity to render a real service. Get in the game and be able to join in the shouts of triumph. The whistle has sounded; every man down the field.

"During the week of August 24-31 my father, Rev. A. B. Wall, of Lyons, Ga., ministered to the people of Gibsonville with strong and searching evangelistic messages. The Christian people of the Methodist and the other churches of the town co-operated with loyal and earnest personal work and with large congregations. Twenty-three applied for admission into the church, of whom 20 came on profession of faith. We have all been benefited."—Reid Wall, Pastor.

"You will be interested to know, if you have not already heard from Mr. Whedbee, that he had splendid success in the advance trial subscription campaign Sunday. We had an all day meeting at Concord church, and quite a large number of people gladly subscribed. It strikes me that you have hit upon an unusually fine way to popularize the Advocate."—L. L. Gobbel.

On his return from London Representative Burton L. French, chairman of the House naval appropriations sub-committee, has stated that there is strong sentiment in England against building up to the limits set by the London Naval Parley; that Japan has decided upon a program which will involve about one-third of the construction possible under the treaty; and that "Many regard the treaty provisions as a maximum limitation and not as a mandate to build to capacity. There is also a feeling that if another conference is held in 1935 its accomplishments would be greater if the participating nations had not gone ahead with great construction programs in the intervening five years."

"Through the service that is being rendered by Duke University with the help of the Duke Endowment, the Kenansville circuit has had the services of Rev. T. R. Barker for the last ten weeks. Mr. Barker is a fine young man and has left a lasting impression for good among our people. He has the spirit of Christ within him as well as the fighting spirit of the Duke baseball team of which he was a member. Mr. Barker conducted two daily vacation Bible schools for us which lasted five weeks. He also conducted cottage prayer meetings in preparation for our revival at Friendship church. His work in personal evangelism has brought wonderful results. We greatly appreciate Mr. Barker and his services and we wish to thank the officials of Duke University and the Duke Endowment for extending us this privilege."—The Pastor.

"On August 31 we closed a meeting at Friendship church on the Kenansville circuit which was one of the best meetings of our brief ministry. The interest was good and the attendance was all that we had expected. People responded to the preaching of the gospel of Jesus Christ which was the power of God in the saving of the lost. Sixteen persons gave their hearts to God and united with the church, with others whom we are expecting to come into the church later. At the last service a large majority of the congregation that filled the church to capacity gave themselves anew to Jesus Christ. The pastor did the preaching for the third successive year. We may be doing little financially, but God is blessing our ministry this year in the salvation of souls. Forty-one have come into the church this year on profession of faith, with one more meeting to hold."—The Pastor.

"On Sunday morning, August 17, the revival meeting closed at Oak Grove church, Bachelor, N. C. The pastor was assisted by Dr. Walter Patten, who did the preaching. His sermons were helpful and instructive. The weather was ideal and we had good congregations at each service. Our hearts are rejoicing over the good accomplished. We believe that Oak Grove church is greatly strengthened as a result of this meeting. We feel that the good seed sown will bring forth an abundant harvest. Our pastor, Rev. Byron Shankle, is a young preacher who has a great future. It was a pleasure to have him and Dr. Patten visit our homes."—S. J. B.

Rev. H. C. Freeman, pastor of Franklin circuit, has returned home after six weeks' study at Emory University. Forty-six selected ministers from 18 conferences were present. All the southeastern states except Florida were represented. Those 46 men together with 50 other ministerial students composed the ministerial group. The total enrollment in Emory University for the summer was 836. In addition to the regular courses in Bible, religious education, homiletics, church history, and sociology, forums were conducted most of the afternoons. Experts in different fields of religious and social welfare spoke at the forums for an hour; then half an hour was devoted to questions, answers and round table discussions. The rural and industrial churches received the major portion of the discussion.

Last Sunday Greene and Lenoir county Methodists flocked to old Rainbow church on the Hookerton circuit, of which Rev. J. C. Humble is pastor, for the annual home coming services. Former residents of the section back for the day were in the throng. The sermon was delivered by the Rev. J. M. Ormond of Duke University, and former pastors of the church spoke. Rainbow is one of the oldest Methodist churches in the state. The church is believed to have been erected about 130 years ago. Famous circuit riders were among its first pastors. The daughter of one, Mrs. Betty Gibbons Utley, 84, died at Raleigh a few days ago. She was the granddaughter of another circuit rider who preached in the section about 1800. The church is the home church of the Cunninggim and other prominent Methodist families. The mother of Rev. J. M. Ormond, the preacher of the day, came from this congregation. She has passed her four score and ten—one among the saints of God.

"We are still in the midst of our revivals on the Newton Grove charge. Have closed four with two more yet of these meetings to hold. We were assisted at Hopewell by Rev. Frank Culbreth, who did some excellent preaching. At Wesleys and Newton Grove we had with us Rev. C. B. Culbreth, who did some very able preaching to very large and fine congregations. The work is moving along here as well as could be expected with no way of transportation save on foot. Our car was wrecked a short time ago by a man running into ours at a road crossing. The writer was saved without harm, but the car was turned over on the hard surface and demolished beyond repair. A few Sundays ago this pastor walked 11 miles and held three services. This does not happen often for the people here are only too glad to furnish transportation on such occasions. Our Sunday school conference will be held at Wesley's Chapel next Saturday. The editor is invited to come and bring a speech in his pocket. But we know that he does not do this, for his messages are always from the heart filled with courage and Christian love."—J. F. Starnes.

(Continued on page 11)

The Romance of American Methodism

By PAUL NEFF GARBER

In Cultured New England

THE enemies of early Methodism were willing to admit that the Wesleyan movement might temporarily be successful, but only because of its appeal to ignorant people. Those same persons, however, predicted that Methodism would eventually fail because it was repulsive to cultured people; to individuals with refined tastes. Such views were held especially by the Calvinists of New England. They looked with disdain upon Methodism. They felt that their section of America because of its intellectual background would be immune from the Methodist enthusiasm.

The American Methodists, however, believed with John Wesley that the whole world was their parish. They did not recognize sectional or geographical limits but went wherever there was a need of vital religion. Hence they entered New England. The Methodists realized that although outwardly New England appeared religious, yet in reality it was devoid of spirituality. The support of the Congregational Church by state funds had tended to destroy the Puritan clergy and to cause them to lose intimate contact with the masses. The deism and rationalism which became so prevalent in America at the close of the eighteenth century had deeply affected New England. Universalism and Unitarianism had arisen there as protests against rigid Calvinism. The decline in religion had been accompanied by a lowering of morals. In fact, religion in New England had at the close of the American Revolution becomes so lifeless and so ineffective that Mudge could declare: "The itinerant Methodists were nearly as much needed in New England as in the West." Bishop Asbury once wrote in his journal: 'I believe for one that there has been more true gospel preaching in the other states than in the five New England states, for all their boasting."

Among all the American itinerants there was one man, Jesse Lee, who felt called to be the apostle of Methodism to Puritan New England. Lee was born in Prince George county, Virginia, March 12, 1758. He was converted when eighteen years of age, became a class leader before he was twenty and at twenty-one became a Methodist local preacher. He entered the itinerancy in 1783. While traveling with Bishop Asbury in South Carolina in 1785 Lee met at Cheraw a man from Massachusetts who gave him information in regard to the people and conditions in New England. This conversation caused Lee to become so interested in those Northern States that he at once asked Bishop Asbury to send him there. The bishop replied that the time was not yet ready for such a move. Six years later, however, Asbury granted Lee's request.

The Methodist invasion of New England began when at an annual conference in New York in May, 1789, Bishop Asbury created a new circuit which he assigned to Jesse Lee. This circuit, named Stamford, included all of New England. Concerning this action, Asbury recorded in his journal: "Our conference began in New York—New England stretched out the hand to our ministry, and I trust these lands will shortly feel the influence." The decision to enter New England was a brave act, since no other denomination had been able to cope in New England with the Congregational Church. Asbury, however, was not afraid to compete with that church for he entered in his journal: "They have trodden upon the Quakers, the Episcopalians, the Baptists—see, now if the Methodists do not work their way."

It was at Norwalk, Connecticut, on June 17, 1789, that Jesse Lee started his work in New England. He received a cold reception at the first home at which he called. "When I came," said Lee, "Mrs. Rogers told me her husband was from home, and was not willing for me to preach in his house. I told her we would hold meeting in the road rather than give any uneasiness. We proposed speaking in an old house that stood just by, but she was not willing. I then spoke to an old lady for permission to preach in her orchard, but she would not consent, because she said, we would tread the grass down." Lee was finally forced to preach his first sermon in New England on the streets of Norwalk. His text was "Ye must be born again." Of this experience Lee wrote: "Most of the congregation paid particular attention to what I said and two or three women seemed to hang down their heads, as if they understood something of the new birth."

During the conference year Lee carried the banner of Methodism throughout a large part of New England. In sixteen months he traveled several thousand miles and preached in every state of New England. Success attended his labors. At Stratfield, Connecticut, on September 26, 1789, Lee organized the first Methodist society in New England. It was composed of three women. So effective was his work that at the close of the year Lee could report that there were one hundred and eighty-one Methodists in New England. Lee, elated over that progress, wrote: "I stand amazed at myself and astonished at the goodness of God to me."

Lee's success caused Bishop Asbury in 1790 to make all of New England into one Methodist district and to appoint Lee as the first presiding elder of that region. In the same year four preachers were sent to help Lee. Asbury in 1791 made his first episcopal tour of New England. During that year the first Methodist society in Massachusetts was organized. By July, 1792, a Methodist society was started in Boston. The first annual conference of Methodism in New England met August, 1792. Three years later the cornerstone was laid at Lynn, Massachusetts for the initial Methodist house of worship in New England. Lee remained in New England eight years. When he went in 1797 to other fields of labor, there were thirty-four Methodist preachers and three thousand nine hundred and thirty-nine laymen there. In 1800 there were already six thousand Methodists in New England.

Such progress was made in the face of strong opposition. When it became known that the initial Methodist society had been organized at Stratfield, forty-five preachers and ninety deacons held a convention to decide upon a concerted action against Methodism. Calvinistic leaders denounced the Methodists as intruders, as false prophets, and as "wolves in sheep's clothing." The Methodist

ministers were denied ordinary hospitality. After preaching in New Haven, Connecticut, Lee wrote: "Some told me they were pleased with the discourse; but no man asked me home with him." Lee preached for over a half year at Fairfield, Connecticut, before he was invited into any home. After a visit to Boston, Bishop Asbury wrote: "Of their hospitality I cannot boast; in Charleston, South Carolina, wicked Charleston, six years ago, a stranger, I was kindly invited to eat and drink by many—here by none."

Concerning the severe treatment received by Methodist preachers in New England, Stevens has written: "Washburn was hooted through the villages, Hedding cursed with outcries in the highway; Dow's nose was publicly wrung; Sabin was knocked down and struck on the head to the peril of his life with the butt of a gun; Wood was horsewhipped; Christie summoned out of bed to answer a charge of violating the laws of marrying a couple of his people; Willard wounded in the eye by a blow; the effects of which was seen through his life; Mudge denied the rights of a clergyman and arraigned before the magistrate for assuming them; Kirby stoned while preaching and Taylor drummed out of town." Such opposition did not, however, daunt the Methodists. It served only to advertise them. Lee always found that wherever he was most opposed, he likewise had the most listeners.

Lee was an ideal man to carry Methodism to New England. His wit, humor, and cheerful temperament enabled him to face the coldness of New England Calvinism. Even his enemies admitted that he was a master of repartee. Among the many stories told about Lee in New England is one that exemplifies how he secured privileges even among his opponents. At one town he requested of the Congregational clergyman the use of his church for a divine service. In order to test Lee's education, the minister asked him a question in Latin. Lee was unacquainted with that language, but answered him in "Pennsylvania Dutch" which he had learned while among the Germans in North Carolina and Virginia. The preacher was then chagrined for he had never heard that dialect before. He repeated his question in Greek. Lee answered as before. The surprised minister came to the conclusion that Lee was speaking in Hebrew, and therefore decided that Lee must be an exceptionally well educated man. He therefore permitted Lee to preach in his church.

Lee's experience with two lawyers in New England is perhaps the most famous story told concerning him. Those men, seeing Lee ahead of them rode up with the plan of making sport of him. The following conversation ensued:

"Mr. Lee, you are a preacher, I think."

"Yes, I pass for a preacher."

"Have you a liberal education?"

"I have enough to get over the country; but nothing to boast of."

"You preach without notes, I understand."

"Yes, preaching every day, and riding long distances, I have no time to write sermons, and besides I do not approve of reading sermons."

"Are you not liable to make mistakes?"

"O, yes, I often make mistakes."

"Do you correct them as you proceed?"

"Why, that depends wholly on the character of the mistake. If the mistake be a bad one, and liable to lead the hearer to any essential error or misconception of the subject, I recall the word and correct the mistake immediately; but if it be only a slip of the tongue, and very near the truth, only a slight variation in phraseology, I let it go. For example, I was about to say the other day, the devil is a liar and the father of liars, and by a mere slip of the tongue I said, the devil is a lawyer and the father of lawyers. But the thing was so nearly correct, being in fact the truth, but only a little varying in phraseology from what I would have said, that I passed right on, not thinking the mistake worth correcting."

"Humph," exclaimed one of the lawyers, "I don't know whether you are more knave or fool."

"Neither," retorted Lee, looking from one lawyer to the other, "I believe I am just between the two."

This witty apostle of Methodism served New England for eight years. That, however, was only one of his many contributions to Methodism. He had the honor of writing the first history of American Methodism. At the General Conference of 1800 Lee lacked only three votes of being elected bishop of the Methodist Episcopal Church. On three occasions he served as chaplain of the National House of Representatives. Lee also was for one term the chaplain of the United States Senate.

Although the New England Methodists received help from the other sections of American Methodism, especially from the Southern conferences, yet these contributions of men and money were returned to the church many times over. As Dorion writes: "New England at first made fun of Methodism, and then turned round and aided Methodism." Nathan Bangs, who founded the Methodist Review and the Christian Advocate, was a New Englander. Zion's Herald, the first Methodist weekly periodical, was published at Boston. Wilbur Fisk, one of the few men to twice decline the Methodist episcopacy, was a product of New England. Joshua Soule, the man who at the age of twenty-seven wrote the constitution of the Methodist Episcopal Church, was born in Maine. The first Methodist theological seminary in America began at Concord, New Hampshire. New England also furnished for the pioneer foreign missionary work of Methodism three men: Melville B. Cox, Justin Spaulding, and William Butler. Yes, the land of Puritanism repaid the loan of Jesse Lee.

"Moral Pioneers" will be the title of Dr. Garber's article next week.

ANNUAL MEETING OF LEAGUE OF NATIONS

The annual essembly of the League of Nations opens in Geneva in September. The chief point of discussion will be the plan of Foreign Minister Briand for a European Federation. England has so far been indefinite in her reply to the questionnarie sent out on the subject. The country must first consult the Imperial Conference of Premiers which will not meet until the end of September. The League Assembly meeting at which the Briand plan will be discussed will then probably be over. Also the meeting of premiers will have before it the difficult and tremendously important topic of endeavoring to reach some agreement for better trade relations among the divisions of the Empire. At such a critical juncture the dominions would most likely resent the mother country tieing herself up to a European economic system from which they would be excluded. But whatever the dominant interests of the sessions of the league may be two nations will have no representatives: Russia and the United States.

MRS. SUE D. SWINDELL IS DEAD

Mrs. Sue D. Swindell, widow of the late Rev. F. D. Swindell, died in Wilson August 31. The burial took place in New Bern the day following. In the passing of Mrs. Swindell a well known and much beloved woman has gone from us. For years as the wife of Dr. F. D. Swindell she lived in many towns of the state, soon becoming a leading figure among the women in them all.

Mrs. Swindell attended the conferences and the woman's meetings from year to year and in this way she became widely known. The general conferences of the church recognized in her a leader as well as those in her native state. Hers was a rich, full life that went beyond the four score. Many remain to call her blessed.

Mrs. Swindell, who is survived by two sons, F. D. and Dr. C. L. Swindell, of Wilson, was the daughter of Samuel Dudley and Susan Decatur Salisbury Dudley and was born in 1845 in the Island of Portsmouth, N. C., where her father was surgeon of the marine hospital. She was a descendant of Governor Thomas Dudley of Massachusetts and of John Salisbury of Virginia, combining thus the blood of both the Puritans and the Cavaliers.

Early in life she joined the Methodist church and in 1874 was married to Rev. Frederick Swindell. Until his death, July 30, 1903, she served with him in the Methodist conference. She was deeply interested in everything that affected the church. She was one of the pioneers in the woman's missionary movement in the church and was a charter member of the missionary conference when it was formed in Charlotte in 1878.

She held many offices in the organization and for 21 years she was continuously in official position.

In 1928 the entire conference honored Mrs. Swindell on the occasion of the fiftieth anniversary of the Woman's Missionary Society.

THE CARPENTER

By G. A. Studdert-Kennedy.

I wonder what he charged for chairs at Nazareth.
And did men try to beat Him down
And boast about it in the town—
"I bought it cheap for half-a-crown
From that mad carpenter?"

And did they promise not to pay,
Put it off to another day;
O, did they break his heart that way,
My Lord, the Carpenter?

I wonder did he have bad debts,
And did he know my fears and frets?
The gospel writer here forgets
To tell about the Carpenter.

But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to one another so;
It's hard to be a carpenter.

—"More Rhymes from a Padre."

ASHEVILLE DISTRICT NOTICE

The pastors of the Asheville district are called to meet in Central church on Monday, September 8, at 9:30 a. m. It is important that all be present. D. M. Litaker.

SOME GREAT DECISIONS: THE PRODIGAL SON A SINNER'S DECISION

By W. P. Watkins.

Luke 15:17-18: "And when he came to himself he said . . . I will arise and go to my father. . . ."

Every man who is in sin is away from God his Father and therefore a prodigal. All prodigals are not young by any means, neither do they have to be a thousand miles away from home to be away from God. Mature men and women, sleek and well fed in body, clothed in fine linen and acceptable in good society, may be, and oftentimes are, ragged and starved and poor in soul and away from God.

Sin paralyzes the will and distorts the judgment. Men in sin do not see things in true perspective. They are not at themselves. Their better selves do not dictate their course of action. They are the servants of him whom they obey. The thing that every person in sin needs to do is to "come to themselves."

The prodigal came to himself. Something awoke within him—the memory of home, his father's house and the abundance there came to his heart with peculiar poignancy one day when he saw himself surrounded by the misery and want which sin always brings sooner or later.

In that moment of clear vision when for a time he saw things accurately he made a great decision. God grants these moments to all of us now and then. No man plunges directly into hell. Even the way there is lighted by God's presence and he seeks to call us back. Some men turn back when he calls, others only plunge on.

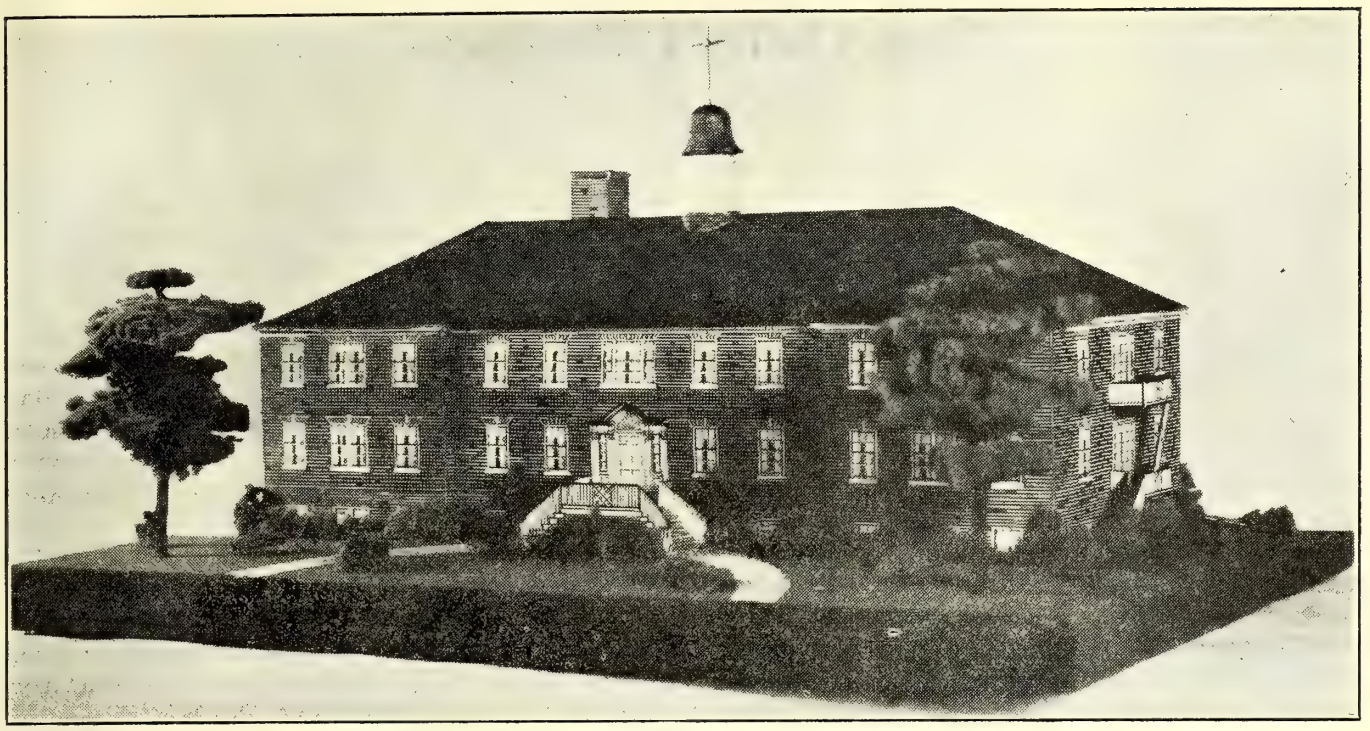
This prodigal asserted what remained of an impaired will and said, "I will arise and go to my Father." We all know what happened. He arose and went to his father and his father received him with rejoicing and gladness. And so he receives every prodigal who will make the great decision.

FROM A HILL TOP IN GALILEE

Sherwood Eddy, writing of a year spent visiting seventeen countries in a journey around the world, concludes his account with the following paragraph:

"As we look back over the entire tour, two points stand out above all others in high light: the hours spent with Gandhi in his home before his imprisonment, and the day spent in Nazareth in Galilee. As we sat under a fig tree on the high hilltop behind the town and looked out over Palestine and to the world beyond, we read again the Sermon on the Mount and asked ourselves how far its principles were being growingly fulfilled in the earth today. We read of the principles of love, of the worth of individual personality, of brotherhood and co-operation, of an abundant life fulfilled in righteousness or social justice, with the implications of liberty and democracy—all of these realized in that moral organization of mankind called the kingdom of God, which means the sovereignty of love in all the relationships of life. It is our conviction, as we return from this tour of the world, that the outlook on the whole is one of hope and that amid all apparent discouragements the principles of this spiritual kingdom are gaining ground in the world today."—Epworth Herald.

Trade with Russia is increasing. It is said that Henry Ford has signed a contract to produce 100,000 cars for sale in that country.



THE HUGH CHATHAM HOSPITAL, ELKIN, NORTH CAROLINA

The above is the architect's drawing of the proposed hospital. The funds for its erection are in hand and the work, which began some time ago, will be pushed to completion. Rev. L. B. Abernethy, the Chatham family, and the Duke Foundation have been the prime factors in this laudable enterprise.

PEOPLE AND THINGS

(Continued from page 7)

"We have just closed a most glorious revival at Brown's Chapel on the Pittsboro circuit. A profound religious fervor rested upon the people throughout and on the closing day 12 souls took the vows of church membership. Rev. J. A. Russell of Durham ably assisted the pastor. Brother Russell is not only a deeply spiritual servant of God but a most excellent preacher of the Word. There were many shouts that went up from the camp of the Lord those golden hours, for the people were moved as seldom seen these days. God be praised for his great visitation upon us."—J. A. Dailey.

Dr. J. W. Johnson, pastor of Fourth Avenue Methodist church, Louisville, Ky., was several days last week a guest of Mr. and Mrs. A. W. Plyler of Greensboro. While here he went to see the new Duke University at Durham. Dr. Johnson, who has traveled extensively and visited most places of interest in this country and Europe, was greatly impressed by what he saw at Duke. To him the half had not been told in the numerous reports which he had heard of this great university that is in the making. Dr. Robt. L. Flowers, though very busy, gave several hours in showing him over the buildings. This courtesy was very greatly appreciated by the Kentucky minister and he had only words of praise for Dr. Flowers.

Loy D. Thompson, the popular presiding elder of the Winston-Salem district, had his pastors and their families together for a picnic dinner on the grounds of the Children's Home last Monday. It was a popular occasion. The dinner was first class, the fellowship fine, and enough business was transacted to make the day worth while from that viewpoint. The district committee licensed a young man to preach, the presiding elder checked up on prospects for a successful close of the conference year and found that there is promise of a successful year on this big district. Some of the pastors whispered to the Advocate man that Thompson is just about the best presiding elder they ever had. It is fine to hear pastors whisper that kind of talk. The grounds of the Children's Home is an ideal place for a picnic. That is one of the greatest properties in our church.

"You will not object to knowing that, to date, Calvary church has had a good year. An enrollment in Sunday school of more than 100 net gain, with a net gain in average attendance of 100 or more. Membership of the missionary society has more than doubled. A fine revival spirit and an evangelistic effort through the year on the part of members of the church and Sunday school. More than 30 members added to the church roll. An excellent morale in the church. Benevolent assessments paid and receipt in hand. Two semi-annual payments on the church debt, totaling $2602.50, made without asking the loan company to carry a deficit on either payment. A total of more than $4000 raised for all purposes. We hope to raise balance on budget by November 4."—E. L. Kirk.

"I am just back from Hot Springs, where I preached on Sunday at Old Antioch church. We had a good day celebrating a home coming and rally. Rev. R. H. Caudill, the pastor, is working hard in this hard field and his work is bearing fruit. He is a splendid young minister well prepared for his work and is making full proof of his ministry. The people have high regard for him and appreciate his services. I had several pending engagements for the week, but when I was asked to come back where 30 years ago I started my ministry I accepted. I have a tender place in my heart for the good people who put up with me and encouraged me when I was a green boy beginning to practice on them for the work of life I had closer. That they remember me enough to invite me back touches my heart. I was glad to be with them and spend that day with friends of old Madison county. What changes have been wrought. Those who knew that county in the old days and travel it now can hardly believe they are in the same world. God bless Methodism in Madison and the young preacher and his wife who serve them."—J. M. Rowland.

Everybody's Business

By F. W. Boreham

NOT for many a long day shall I forget my first visit to the Lochrowan homestead. I arrived at dusk. An hour or two later, the entire family was assembled in the huge but comfortable farm kitchen. It was harvest-time; and, in harvest-time, supper is a truly noble meal. On waking at day-dawn, they were all too eager to get into the fields to waste much time on breakfast. Dinner and tea were served haphazard; each busy toiler pausing for "a bite and a sup" at any time and place that proved most convenient at the moment. But, by supper-time, the light had failed; the day's work was done; strength was spent; and everybody was ready for a rest and a talk. The table was laden with cold fowl, ham, scones, oat cakes, cheese, and I know not what besides, whilst the air was perfumed with the fragrance of the burning logs and the pungent odor of the coffee. Everybody ate with a will and all tongues seemed to be going at once. They discussed the news of the day; the gossip I had brought from the town; the day's operation; and everything under the sun and over it. And then—

"I hope," said mine host, "that we shan't disturb you when we get up in the morning. We shall all be out and about as soon as it's light; but you just lie still; one of the girls will run back to the house towards nine o'clock to get you some breakfast."

"Do you mean," I inquired, "that you all go down to the barns?"

"Oh, yes," he laughed, "in harvest-time! Even granny finds one or two little jobs that she likes to fiddle with. Come, Jean," he added, turning to his youngest daughter, "play my song for me, and I'll give you a verse or two."

Jean went to the piano, Alev took out his violin, and, to this accompaniment, my good host was soon singing lustily his rollicking melody of harvest-time. I seem to hear him now.

O, the harvest, boys, is everybody's business,
It's the business of the kings upon their thrones,
It's the business of the man who's breaking stones;
It's the business of the squire up at the hall;
It's the business of the ostler at the stall;
Lads and lasses, poor and rich,
Old and young—no matter which;
Oh, the harvest is the business of us all!

"Well," I said, "as soon as he had resumed his rocking-chair in the corner, "if that's so, I'm coming down to the barns at daylight with the rest of you!"

They protested; but I insisted; and the memory of those busy days at Lochrowan—days on which I rose at dawn and fell asleep over supper—is, as a consequence, part of life's wealthiest hoard.

Harvest-time is a great time. We have, perhaps, stripped it of some of its old-time poetry. The introduction of machinery, and the spirit of an essentially prosaic age, have abolished the festive character of the ancient harvest-home; but the fundamental facts of the situation rise superior to the accidents of any particular period. However times may change, they abide. And one of the most vital of those fundamental facts is the fact that, as the old song says, the harvest is everybody's business. The prosperity or decline of other commercial enterprises and industrial activities awakens the earnest attention of an interested few, whilst the great mass of the people display the most languid and casual concern. But with the harvest it is very different. Men of all ranks, trades and professions are directly affected by the plentitude or paucity of the annual yield. They feel instinctively that the harvest is the foundation of everything. When the yield is good every man feels that a wave of prosperity has visited him: when a lean year comes, every man is correspondingly depressed.

In the more leisured and more imaginative days to which I have referred, it was the pleasing custom of our forefathers to give visible expression to the general dependence of all sections of the population upon the golden yields of the corn fields. In those long and dreamy days, the reaper and binder had never once been thought of; the idea of harvesting by steam or electricity would have seemed as glaring an invasion of the sanctities of life as the notion of making love by means of a gramophone record. For, to our ancestors, the ingathering of the harvest was one of the high festivals—I had almost said one of the sacraments—of the country-side. The business absorbed the undivided and consecrated energy of the entire rural population. It was at once the greatest picnic and the most exhausting ordeal of the year. "Never was such work," exclaims a writer of the old school—one who often witnessed it. "Never was such work. The reapers slaved and tore at the wheat as if they were seized with a frenzy; the heat, the aches, the illness and the sunstroke always impending in the air. On they toiled, from early morning until late at night, possessed with a maddening desire to labor. Their necks grew black, like black oak in old houses. Their open chests were always bare and flat and stark. The breast-bone was burned, and their arms, tough as ash, seemed cased in leather. Men and women alike grew visibly thinner in the harvest-fields. All flesh disappeared, and nothing but sinew and muscle remained." Taken by itself, the picture thus vividly drawn is scarcely an alluring one; and we turn with a sigh of relief to our modern harvest-field, its less exacting toil and the whir of the speedy machine.

There are not many respects in which modern life is more restful than the life of a century ago. We have acquired the habit of regarding ours as a neurasthenic generation. It is, we commonly say, a hectic, feverish, leisureless age; an age of high pressure and perpetual motion; an age of hustle and bustle; an age in which men "scamper, nod and hurry by, and never once possess their souls before they die." But, when we arraign ourselves in this way, we must be fair to ourselves. To the general rule there are striking exceptions; and the harvest-field is one of them. The harvest-field of the twentieth century is a scene of unruffled tranquility as compared with the harvest-field of a hundred years ago.

Yet, at the same time, we must be just to our grandsires. The panting and perspiring laborers do not occupy the whole of the canvas. There is a background full of gay color, of fluttering movement, of feasting, of laughter and of song. For everybody was in the field: it is doubt-

ful whether the village fair brought the whole community together with greater disregard of social distinctions and more complete unanimity of purpose than did the ingathering of the corn. The squire drove down from the hall, bringing with him as large a retinue of relatives and servants as he could possibly contrive to muster; the young men and maidens forsook for the nonce every ordinary avocation and made their way at sunrise to the general rendezvous; even the village school was closed, and the child-like of the district was poured helter-skelter into the busy field. Whilst the men plied the flashing sickles, their wives and sweethearts gathered in great armfuls the prostrate sheaves. There were errands for the boys to run; there were babies for the girls to mind; there were meals for the older women to prepare among the stubble; and there were light tasks suited to the failing powers of the ancients who hobbled painfully down to the field to tell with garrulous tongues of the wonderful harvests of the days that had long since gone by. Sitting under the shade of the hedges and of the stooks, the old men sharpened the sickles that the reapers had blunted, and the old ladies plaited the binders' wisps. It was thus that an earlier generation expressed its conviction that the harvest was everybody's business.

It is worth remembering, too, that these gatherings of the entire community at harvest-time possessed a high utilitarian value. The farmer is as much beset by foes as the garrison of a beleaguered city; and he is glad to embrace any opportunity of conferring with his neighbors and comrades as to the best means of keeping his relentless enemies at bay. In the British Museum there reposes a very ancient papyrus, written four thousand years ago, in which the sorrows of an Egyptian farmer are plaintively portrayed. "Have you ever considered," it asks, "the estate of the rustic who tills the ground? Before he has put the sickle to his crop, the locusts have blasted part thereof; then come the rats and the birds. If he is slow in housing his harvest, thieves pounce upon him. His horse dies of weariness as he drags the wain; and then the tax collector arrives!" There follows much more to the same effect. Clearly, except in detail, the conditions of agricultural life have not materially altered in the course of forty centuries. The farmer of every age is challenged by foes that seem to spring from the earth beneath, to appear mysteriously out of the air around, and even to swoop down upon him from the skies above. He loves, therefore, to find—or make—opportunities of conferring with his kinsmen in the craft as to the best means of resisting these insidious antagonists. In the old days, he exhibited a perfect genius for organizing such gatherings. The annual picnic among the great hazel copses, the local steeplechase, the rook-shooting, the coursing, and the annual auction with its attendant dinner were all red-letter days in the history of the old English countryside. And, crowning all these feasts and festivals, there was the village fair.

In point of fact, there was absolutely nothing at the fair that would have induced any one farmer to drive a mile to see it; yet the centainty that everyone would be there filled all the country roads with the rattle of wheels as soon as the auspicious morning broke. On these important occasions the farms were deserted, and the entire population abandoned itself to the revelry of the day, the older people excitedly renewing ancient friendship, whilst the younger folk found the forging of new ties no less fascinating. "Everybody," as Richard Jefferies says, "was sure of meeting acquaintances from distant villages of whom nothing had been heard of for months. The gossip of half a county was exchanged; and any old man could tell you the dates of the fairs and feasts in all the villages for 20 miles around." With a fine genius for sociability, the farmer thus compelled the horse that he rode, the hound that traipsed at his heels, the cattle that he drove, and the gun that he carried to provide him with occasions of friendly intercourse. The births, the marriages, and even the funerals of the district were pressed into the same service. At fair and hunt and show and picnic and auction the country town and the distant city were always well represented. It was the way in which our grandfathers recognized the basic fact that the affairs of the farm are everybody's business; and it will be an evil day for us all when that conviction shows any signs of decay.

These pleasant memories of the old days at Lochrowan, and the sage reflections that have trickled from my pen as I have idled here at my desk this morning, have been suggested, I fancy, by the fact that, on Sunday last, it was my privilege to preach Harvest Thanksgiving sermons at an up-country church. I am not so agile as I used to be; and the task of making my way from the vestry to the pulpit without tripping over a basket of carrots, unbalancing an enormous pumpkin, or getting my head entangled in festoons of golden corn, taxed the remnants of my athletic prowess to the full. However, once in my place—and having impressed upon my mind the fact that I must, on no account, wave either hand for fear of dislodging a bunch of grapes or a plate of pears—I had a very happy time. As a matter fact, I told the story of that old experience at Lochrowan, and of the farmer's song. And, in elaborating the fact that the harvest is everybody's business, I pointed out that God himself recognizes that, primarily, it is his business. Having assumed the responsibility of creating us in such a way that we are utterly dependent upon the fruitfulness of the fields, he sees to it, year by year, that our expectation in that regard is not disappointed. There may be drought here, or flood there; but that is part of the program. He makes us dependent, not only upon him, but upon one another. There is never drought everywhere, or flood everywhere; there is always such an abundance in one place that the deficiencies of another are fully made up.

And not only so, but that phase of the harvest which is his business is the most wonderful phase of all. Nobody knows how it is done. The scientist cannot tell; the farmer has no idea. We only know that the seed is committed to the ground; it rots and dies; it seems to be lost forever; and then, by some magic or miracle beyond the limits of our thought, it springs up, lives again, and is multiplied a hundred-fold.

Herein lies the significance of the Temptation in the Wilderness. "If thou be the Son of God," said the Tempter, "prove it by commanding these stones to become bread!" As though he, who, on the wheat-belts of the world, turns millions of tons of stones into millions of tons of bread every year, needed, in order to demonstrate his deity, to transmute those particular stones! The thing was absurd and he scorned the bare suggestion.

Yes, the harvest is primarily his business; and he does his business well. He never neglects his business, never forgets it, never becomes so engrossed in the stars as to overlook the seed. The people who crowded the little church on Sunday night— (Continued on page 25)

SUCCESSFUL REVIVALS ON THE TAR RIVER CIRCUIT

Our meetings for the year are over and they have been very successful all the way through, full of spiritual power and interest. The number received on profession of faith is not as great as we had hoped for, but we are proud of what has been done for our Lord. Perhaps the greatest thing done has been within the church itself. Differences have died out, backsliders reclaimed and the general condition of the churches has improved even more than we know. Our churches were full to overflowing at all points and better attention I have never seen. Our song service was under the leadership of one of the best of singers, Brother R. F. Pope of Williamston, who pleased both preacher and people with his great solos and ability to lead the people in worship in song. We appreciate his faithful labors among us.

Forty-eight have been received on profession of faith and 11 by certificate. All together it has been a splendid year. Our fifth Sunday get-together meetings have been great from every viewpoint. The largest crowd ever seen at Ebenezer gathered at that church August 31, and that great preacher, Rev. E. H. Davis, brought to us one of the best sermons heard in many days. He is in the class with our much beloved Presiding Elder Bradshaw, who always brings inspiring messages which always makes one hungry for a better life.

We never served a better people than these of Tar River circuit, nor have we found people more thoughtful of our comfort. We are enjoying the comforts of a splendid bath room which they gave to us soon after our revival, and we are getting some of the finest country ham we have ever seen anywhere. It is not at all unusual to find good things placed in our car and words cannot express our gratitude for these kindnesses shown.

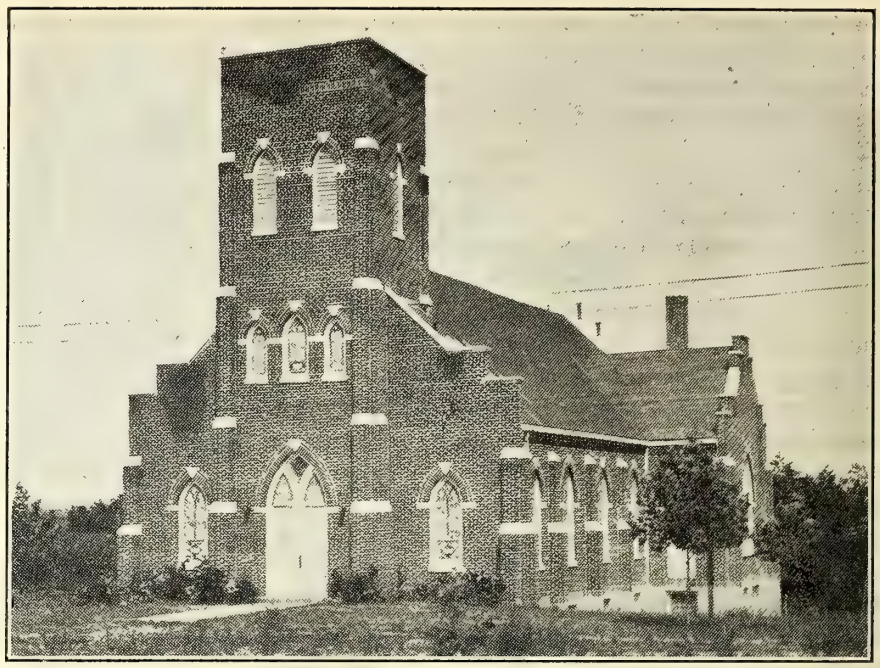
We are looking forward to a splendid closing at our last quarterly conference which meets at Plank Chapel November 8. We are planning to make a complete financial report at that time, which is only a few days before our annual conference which meets at Henderson. Our people are going to make this preacher happy by making it possible for him to report at that time "All finances paid in full, Bishop." You just cannot imagine how proud a preacher feels when he makes such a report.

R. E. Pittman.

REVIVAL AT LOVE'S CHAPEL

On the last night of July we closed a revival at Love's Chapel church on the Webster circuit. We had a good revival, though at the close we had no additions on profession of faith, but there have been ten additions to that church during this conference year, and all of them on profession of faith. Rev. Fred L. Kiker of Peachland did the preaching, and at the evening services we had large crowds, good attention and much interest shown, especially on the part of the Christians of the community. The good Baptist brethren gave us their support and expressed their appreciation of Brother Fred's preaching. Every one seemed to be helped by the soul stirring and thought provoking messages that were backed by divine inspiration, much study and deep consecration. I can say that Rev. Fred Kiker is above the average preacher in preaching ability, though handicapped by weak eyesight. He also has wonderful pastoral ability. I regret very much that he is not the pastor of some charge in our great Methodist church, the church he is so devoted to.

F. W. Kiker.



BETHEL CHURCH ON HICKORY CIRCUIT

The formal opening of this church will take place at 11 o'clock Sunday, September 7. Rev. J. S. Hiatt is to preach the sermon. The Duke Foundation gave $2000 to this church and plans are on foot to clear the church of debt which amounts to $2000. Rev. M. A. Lewis is the pastor.

AUGUST ON CARVER'S CREEK CIRCUIT

The month of August was a busy and we believe a very profitable month with us on Carver's Creek circuit. During the month conducted two revival meetings and one laymen's meeting. The first of the two revivals for the month was at Council with the pastor doing the preaching. We had a good meeting and three additions on profession of faith. Last week we enjoyed the pleasure of having Rev. W. F. Trawick of Raeford charge with us at Carver's Creek church. Brother Trawick did some forceful preaching, and by the closing service there was almost 100 per cent response to his altar invitations. Two were added to the church on profession of faith, and we believe there will be others to follow as a result of the meeting. Brother Trawick is strong both in and out of the pulpit. He has found a big place in the hearts of these people and strengthened the friendship of the pastor toward him. The singing was led very ably at Council by Brother C. B. Holmes, and at Carver's Creek by Brother W. D. Maultsby. Our laymen's meeting at Bolton Sunday, conducted under the efficient leadership of our charge lay leader, Brother B. L. Daniel, was the best of the past three years. The speakers of the day were Hon. L. M. Blue of Gibson, Rev. D. E. Earnhardt and Attorney McNaughten, each of Wilmington, and Dr. W. L. Wilson of Acme. We begin our meeting at Bladen Springs Monday night.

W. D. Yarborough, Pastor.

OAKLEY CHURCH ON FAIRVIEW ROAD

Midst the green of spruces and shrubbery on the Fairview road near Biltmore, N. C., stands Oakley Methodist church, built by the late "Uncle Dan" Atkins of blessed memory.

Recently the grounds have been beautified and improvements made on the building—not on the "installment plan."

We have a very interesting Sunday school. Among the teachers are Mrs. S. H. Hilliard, wife of a beloved former pastor of this church, and Prof. A. C. Reynolds, superintendent of Buncombe county schools.

Not long since our Woman's Foreign Missionary Society held a social meeting at the home of one of the members. Out under the trees we spread a picnic lunch, and with the help of some of the husbands who could leave their work that day, our meeting was one the memory of which will go with us down the years; for, turning homeward, we all felt deep down in our hearts like singing that old hymn, "Blest be the tie that binds our hearts in Christian love."

During this hot weather the evenings here have been cool, the breezse coming right off the green slopes of old Craggy.

The crickets and grasshoppers chirp their songs out there in the grass, and at night time over the hills comes to us the tingle of far away cow bells. But enough—every preacher in our conference will be wanting Oakley church!

Mrs. G. D. Herman.

CLOSE OF WEAVER COLLEGE SUMMER SCHOOL

The 1930 session of the Weaver College summer school closed on Friday, August 29. The enrollment was 50 per cent above the that of 1929 and the work done in all departments was of a very high grade.

College classes have been operated in college algebra, Spanish, European and American history, freshman English, biology, education, chemistry, and sociology. High school work has been taught in English, history, Latin, French and mathematics.

The teaching force has been composed almost entirely of those who have helped in previous summer sessions. President Trowbridge, Dean Duncan, Miss Hayes, and Mr. Kendall of the Weaver College faculty. Miss Alexander, Mr. Hunter, Miss Cheatham, and Miss Brown have returned as they usually do in the summer. Principal H. L. Braswell, Mrs. Julia Shafer, and Miss Mary Ellen Powell are teachers who have not been members of the faculty previously, though Mrs. Shafer and Miss Powell are both alumnae of the college who have since taken their master's degrees at Duke University.

The increased enrollment in the summer session is one of the encouraging features in the prospect for the regular session of 1930 to 1931. It often happens that a financial depression which leaves many young people without remunerative position is the direct cause of an increase in the enrollment of the colleges, for no ambitious boy or girl can afford to thorw away a year of his life. The less expensive colleges will naturally receive a large part of this increase.

The faculty for the coming year will remain unchanged except that Prof. W. H. Ford, A.B, A.M., of Williamston, South Carolina, will reorganize the department of business administration; and Miss Annabel L. Merrell of Manassas, Virginia, will act as dietician and teacher of home economics. Mr. Ford secured his bachelor's and master's degrees from the University of South Carolina, and has credit for more than a year of work toward his doctorate. Miss Merrell holds a master's degree from Cornell University, where she also did her undergraduate work.

As far as can be determined at this time, the dormitories will be full as usual and there will be larger number of day students than for several years. The reorganization of the business administration department under the direction of Professor Ford with the assistance of Mr. J. S. Kendall is attracting a great deal of favorable attention. Charges for commercial work are on the turn rather than the scholarship basis, and one who pushes it energetically ceases making payments when his work has been completed. The students have the advantage of the college atmosphere and store up campus experiences which are of the same value as those of academic pupils. If the work is carried on to the college level, the pupil is given a knowledge of the principles on which business is transacted and receives a measure of preparation for assuming responsibility for himself or for some large establishment.

The fall session will begin on Thursday, September 11, though entrance examinations for graduates from non-accredited high schools will be offered on the 9th and 10th of September.

THREE REMARKABLE MEETINGS

During the past two months I have helped Brother R. E. Pittman, who is on the Tar River circuit, in three of his meetings, namely: Plank Chapel, Trinity and Ebenezer.

The Lord was with us in all the meetings and never have I seen such an outpouring of the people both at the day and night services; especially was I impressed with the attendance of the young people both men and women. The day services were almost as well attended as at night, which is something new in my experience. Every night the house was full to overflowing and there was harmonious co-operation by all the other denominations.

The singing was of the very best at all three places. I had three choirs at Plank Chapel—adult, young people and little folks—and such singing you never heard. I can say without hesitation that it was the finest crowd of young people that it has been my pleasure to come in contact with in church work anywhere in the state. The singing at Trinity and Ebenezer was said by some of the older heads to have been the best they had heard in years.

The result of these three meetings was about 45 additions to the various churches, and at least half of them were grown people.

No communities are more blessed than they in having a man of God like Brother Pittman to bring to them the glorious truths of the gospel. I am not going to praise him for his greatness in scholarship, for his eloqeunce of speech and intellectual attainments, but for his plain, simple gospel messages. He appears before them like the Son of God who came talking so the common people heard him gladly. He gives them the simple message of those divine truths that tend to tone up the moral sentiment and purify the soul. He teaches them the art of right living, both in the home and in the market place, and pointed out the oasis in life's desert and holds out a palm in life's burning sands. Never have I been thrown with a man who lives and acts more fully in his every day life what he teaches from the sacred desk. His people in the Tar River circuit love him, and in fact all denominations are devoted to him, and people on the outside of the church hold him in the highest respect.

I hope and trust that he may be blessed with health and strength and imbued with that spirit from on high which will enable him to continue to point and lead sinners to the foot of the cross for God's sake and for man's sake. My sincere wish is that the Lord will continue to be with them and bless them with his grace and mercy. R. F. Pope, Singer.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

DURLEY SHOALS CIRCUIT

Our revival campaign for the three churches closed at Cedar Valley August 25. We had three of the most wonderful meeting I have ever had. There were about 200 people at the altar who made a profession of faith in Christ or renewed their allegiance to Christ after having backslidden. I have received 59 on profession of faith, and have the names of some others to be received later. Four names were turned over to the Baptist pastor.

Rev. C. W. Kirby (familiarly known as "Jack") was with me and did the preaching, with the exception of two sermons by Rev. A. J. Burrus. Brother Kirby is a ministerial student at Rutherford College, and bids fair to become a most efficient worker. He should by all means finish at Rutherford College and then spend two to four years at Duke. There is no reason why our charge should not pay out all of the claims in full.

E. J. Poe, Pastor.

"Were your bees a success last summer?"

"Excellent. We didn't get much honey, but they stung the tax collector most thoroughly."—Magasinet.

One good thing about a flivver—it rattles before it strikes.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

NINTH COKESBURY WEEK

Eight Cokesbury training schools, with not a little parallel work, were conducted in the North Carolina conference August 17-22, the ninth week of our summer Cokesbury series. Sixteen Sunday schools from eight charges were served, as follows:

Charge-Instructor	Enrl'd	Cdts.	S.S.
Vanceboro: Grisham	40	39	3
Roanoke Rapids (White Lake Camp): Baker	23	23	4
Bethel: Funk and Keene	16	12	1
Fremont: Shell	12	10	1
Grifton: Carruth	12	9	1
Lucama: Council	14	8	2
Leasburg: Sharp	15	8	2
Mattamuskeet (Watson's Chapel): Wilson	8	6	2

The total enrollment was 140 and total credits 115.

VAUGHN'S EFFICIENT WAY

Rev. W. N. Vaughan, pastor of the Vanceboro circuit, has demonstrated again the value of careful, intensive cultivation of the field in preparation for a week of training. Some indication of the results may be had from reference to the above figures. Rev. Roy A. Grisham reports that Mr. Vaughan already had the roll of the class made by the time it met Saturday night, that the pastor and Rev. Mr. Harbin, his assistant for the summer, had taken a community survey, and that 40 persons were enrolled, 39 earning credit, as follows: Lane's Chapel 15, Epworth 15, and Vanceboro 9. The pastor reports excellent work on the part of the instructor and plans for a training school at Lane's Chapel. The one this time was held at Epworth.

ROBERDEL BUILDS ROOMS

The Roberdel Sunday school, Roberdel charge, Rockingham district, Rev. M. C. Ellerbe, pastor, has built eight Sunday school rooms and paid for them since last conference. These rooms represent an outlay, borne entirely by the Roberdel people, of $1532.31. The pastor, superintendent and coworkers anticipate a constantly growing membership, and are to be congratulated upon the splendid provisions which they have made for this growth.

"CARRY ON" IS THE WORD

Present plans and policies for conference and local church work, including the work of the Sunday school, are to continue until changes and adjustments can be made; and time will be required to make changes and adjustments. Instructions from Dr. Quillian and others helping him to organize and set up the new board of Christian Education are to carry on aggressively along the lines which we have been moving. There seems to be no disposition to scrap any good thing. It is expected, therefore, that training schools, Bible conferences, Childhood and Youth Week, and other elements of our total program shall continue. It is also expected that the new programs of work shall continue to be used as guides, with perhaps certain modifications.

The writer attended conferences at Lake Junaluska recently in which Dr. Quillian, general secretary of the new board, Rev. J. Q. Schisler, head of the local church department, and others took part. It was clearly brought out in these conferences that the recent general conference has not adopted a new program but legislation which makes possible a unified program yet to be worked out. There is no disposition on the part of those made responsible for working out this unified program to move hastily but cautiously and wisely. In the period of transition patience and a spirit of co-operation with these leaders will help to safeguard ill-advised action and to give to the local church, in due time, a working program that will be workable.

In the meantime we are expected to carry on the program which we now have.

RESULTS AT OCRACOKE

Results of a helpful kind already are apparent following the Cokesbury training school recently conducted at Ocracoke, according to Rev. R. N. Fitts, the pastor, who writes:

"We could not praise too much the good, clean, young man you sent us, Mr. Carruth. We have already put in an order for a dozen small chairs. Now we want you to send us 18 Sunday School Day programs. We want Carruth with us again next year."

FRIEND GIST IS A "GO-GETTER"

Rev. S. W. Funk, who conducted a Cokesbury school for the Stem circuit, has the following to say about it:

"Every Sunday school was represented. The superintendent and family of each school attended and received credit. Roberts Chapel has an enrollment of about 40 and ten attended and got credit. Most of them came nearly five miles and returned, and all but a few having worked all day in tobacco. There were some from each of the three schools who really made a sacrifice of rest and work to attend the school.

"Our good friend Joe Gist had 'em all ready and a-waitin' for me. He had taken time personally to solicit every member of his three churches at least once, some of them two or three times. Brother Joe is a 'go-getter.' He and his people gave me the very best entertainment and abundantly expressed their gratitude for the services the Sunday school board and Duke University rendered through me."

CHILDHOOD AND YOUTH WEEK

Again and again is it necessary to remind ourselves and others of the responsibility of adults for the religious education of childhood and youth in the home, the church, and the community. To this end the annual observance of Childhood and Youth Week is recommended. The general board recommends October as the most desirable month for the observance, but the local Sunday school should set the exact date for its own observance. At its September meeting the workers' council should fix the date and designate committees for the observance. Materials, including leaflets, pageants, and posters may be secured from the conference office at Durham without cost.

EIGHTH COKESBURY WEEK

Nine Cokesbury schools were conducted August 10-15, in which 198 people were enrolled and 164 earned certificates of credit. A total of 27 Sunday schools were represented. Reports of some of these schools appeared on this page recently; some, however, were not included for the reason that they were delayed in the mails. The complete report for the week is given below:

Charge-Instructor	Enrl'd	Cdts.	S.S.
S. Alamance (Saxapahaw): Shell	40	34	9
Stem: Funk	39	34	3
Rougemont: Grisham	23	20	2
Haw River (Bynum): Wilson	19	18	3
Mt. Tirzah (Helena): Carruth	21	16	4
Yanceyville (Shady Grove): Sharp	17	14	1
Cary: Keene	18	13	2
Andrews: Council	11	8	2
Zebulon (Wendell): Baker	10	7	1
	198	164	27

SUNDAY SCHOOL DAY

The following Sunday schools have sent in their Sunday School Day offerings to Dr. R. L. Flowers, acting treasurer, since the last list was published in these columns:

Bethany, Durham	$17.25
Hebron, Warrenton	11.25
Louisburg	11.00
Hay Street, Fayetteville	10.12
Macon	10.00
Centenary, New Bern	10.00
Parkers, North Gates	9.20
Warrenton	8.28
Olive Branch	8.12
Camp Ground, Fayetteville	7.70
Hamlet	7.50
Concord, Person	6.80
Moncure	6.10
Norlina	6.05
Bethlehem, Bladen	5.75
Asbury, Bath	5.64

(Continued on page 25)

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

DUKE PASTORS' SCHOOL

We are all aware of the fact that it is impossible for any one to continually give out information unless he is continually studying. There are, of course, various ways of studying, but one of the best ways is for one to go back to school and buckle down to it under some well qualified instructor.

Without question we have a most studious group of pastors in this good old conference of ours. A large number of them elect each year to go to school at one place or another. A good many of these elect to go to the Duke pastors' school which is held each June at Duke University. These good ministers as a rule take from one to two courses for credit and audit at least one other course.

Heretofore our Duke pastors' school has opened its session at the close of the Duke commencement, but this year the board of managers decided to try another date and it has proven so successful that they have decided to do the same thing another year, and open the school about a week after the closing of the Duke commencement. While the total number of credits was possibly a little smaller than the year before, the quality of the work done was probably better.

Below is a list of the courses offered and names of those in our conference earning credit. (This report should have been given earlier, but due to the fact that we have been crowded so much with our Cokesbury schools being conducted by our Duke boys this summer the report is a little late).

The Minister's Message for the Needs of Today: Revs. W. T. Albright, J. W. Bennett, D. W. Brown, G. W. Fink, J. P. Morris, T. A. Plyler, C. R. Ross, W. S. Smith, J. C. Umberger, R. E. Ward, F. W. Cook, C. M. Pickens, M. B. Clegg, C. F. Farriss, C. P. Bowles, John Carper, Norman Huffman, J. B. McLarty, Herbert Minga, W. V. O'Kelly, Fred Shinn, E. R. Shuller, Alton Tew, J. G. Wilkinson, Charles W. Clay.

The Social Teachings of Jesus: Revs. J. B. Fitzgerald, J. S. Gibbs, T. A. Groce, J. E. B. Houser, T. B. Huneycutt, C. R. Ross, A. H. Whisner, W. H. Willis, J. N. Wise, R. J. Barnwell, G. F. Hood, Homer Keever, A. C. Thompson, Mrs. R. J. Barnwell.

The Christ of the New Testament: Revs. J. S. Gibbs, J. C. Groce, W. R. Harris, T. B. Huneycutt, J. P. Morris, R. E. Ward, A. H. Whisner, Mrs. D. W. Brown, Mrs. O. V. Woosley, John Carper, Herbert Minga.

Present Rural Conditions and Problems: Revs. F. W. Cook, G. W. Fink, M. A. Osborne, T. A. Plyler, Lee Barnett, R. M. Varner, Paul F. Evans.

The Church Serving the (Rural) Community: Revs. C. F. Farriss, R. J. Barnwell, Alton Tew, T. G. Highfill, O. L. Hathaway, G. F. Hood, W. V. O'Kelly, F. H. Shinn, Mrs. R. J. Barnwell.

Church Building Problems: Revs. W. T. Albright, M. B. Clegg, J. J. Edwards, J. B. Fitzgerald, J. E. B. Houser, J. F. Kirk, A. A. Kyles, Ebenezer Myers, J. C. Umberger, Mrs. J. F. Kirk.

International Aspects of Christianity: Revs. W. S. Smith, W. H. Willis, A. C. Thompson.

Principles of Religious Education: Revs. D. W. Brown, J. W. Campbell, J. J. Edwards, J. C. Keever, I. L. Roberts, G. W. Clay, Mrs. D. W. Brown, Mrs. J. F. Kirk, Mrs. O. V. Woosley.

Management of the (Large) Sunday School: Revs. W. R. Harris, T. C. Jordan, Fletcher Nelson, H. M. Keever.

Management of the (Small) Sunday School: Revs. J. C. Keever, I. L. Roberts, L. H. Greenwood, O. L. Hathaway, T. G. Highfill, D. D. Holt, Marshall Sanford, G. R. Stafford.

Interpretation Programs of Work: Revs. J. W. Bennett, J. W. Campbell, J. N. Wise, Lee Barnett, C. P. Bowles, L. H. Greenwood, F. B. Jordan, E. R. Shuller, Marshall Sanford, G. R. Stafford, J. G. Wilkinson, Paul F. Evans.

When it comes to fine fellowship, wholesome recreation, a well qualified faculty and an excellent director of the school, the Duke pastors' school cannot be excelled, if equaled. It is our hope that another year we will have double the number of cedits issued to the preachers in the Western North Carolina conference.

THE NINTH INNING

Due to arrangements made prior to the opening of this game, we are to have ten innings. The ninth inning, however, was a glorious one and we extend to those pastors who helped to make it a success our heartiest thanks. Watch the score board for the tenth inning:

August 17-22

Place-Instructor	Enrl'd	Cdts.	S.S.
Salem (Bostic Ct.):			
Bowles	65	59	7
Oak Hill (Table Rock Ct.): Stafford	30	30	2
Olivet (Lenoir Ct.):			
Greenwood	23	18	2
Bryson City: Holt	20	17	1
Hickory Grove: Shuller	20	11	1
Totals	158	135	13

Totals enrollment for the first nine weeks 1,424. Total credits 1,189.

A NOBLE EXPERIMENT

Our Cokesbury training work is now in its sixth year and we are just beginning to reach a point where we can begin to check up on the work in a definite way. It was with a great deal of hesitancy that a training program centered around our smaller Sunday schools was ever launched, and for a while it was in the minds of some of our leaders to abandon it and use only the standard training courses. However, some of the fellows who worked in these needy situations fought desperately for the retention of this training program. The results have been so pleasing that there is no dispotion on the part of any of our leaders to let it die. The experiment has proven to be a most noble one.

I am this morning in receipt of a letter, similar to a good many I receive, relative to what the Cokesbury training work has meant to one circuit, and especially one church on that circuit. This letter comes from a layman in Catawba county who was superintendent of Wesley Chapel Sunday school when we launched our first training school for the South Fork circuit. I know of no layman who is in a finer position to really check up on the results of a training program. The Sunday school workers of his church have had the opportunity of attending four Cokesbury training schools. He writes as follows:

Dear Brother Evans:

A word of appreciation for our Cokesbury training school. I want to assure you that we people up here are thankful we had this opportunity to try to learn more about Sunday school work and to better equip ourselves for same.

I am sure our Sunday schools over the charge have increased their efficiency at least 50 per cent and our school at Wesley Chapel much more, as you will see from the following report before and after attending training school.

Before we had any training schools here our Sunday school checked 30 per cent on a program of work outlined for Sunday schools. We had no trained officers or teachers; we were not using our literature or the song books suggested by our Sunday school board. Our school was not organized or properly grouped for classes. We had only one large room and no curtains—in a rut, so to speak.

Then came training schools to fit us for our work. As Sunday school superintendent at that time, I urged attendance that we might learn how to build up our Sunday school. The first year I think 14 earned credits and each year the number has greatly increased and in our last school 36 earned their certificates of credit. Our people have become interested and realize the need of trained workers. Our teachers now see the value of these courses, our pupils are properly graded, we are using our own literature, approved song books, and have built up our average attendance from 40 to 70 per cent. Our Sunday school has increased from 100 to 140 pupils.

Under the guidance of our pastor, Rev. Walter J. Miller, and our most efficient Sunday school superintendent, Mr. Fred Phillips, our Sunday school is glowing and growing. Our Sunday school is in fine condition with all working together

(Continued on page 25)

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

A GAME FOR AN EPWORTH LEAGUE PARTY

Use one to three letters, but do not spell out words.

(The answers are given below to the guessing game for use to the reader).

1. An insect—B.
2. A mark of approval—O K.
3. A void—O.
4. Jealously—N V.
5. Observe—C.
6. A famous river in England—D.
7. A command to a horse—G.
8. An organ of the body—I.
9. A familiar bird—J.
10. A part of a house—L.
11. Second person—U.
12. A buzzing sound—Z.
13. A powerful explosive—T N T.
14. A message of distress—S O S.
15. An exclamation—O.
16. A kind of a neck—V.
17. Frozen over I C.
18. Character in "Abie's Irish Rose"—A B.
19. A hurting back—A K.
20. A familiar kind of pill—C R C.
21. Something growing in a pod—P.
22. A name of an attractive person—Q T.
23. A word descriptive of a countryman—C D.
24. Abbreviation for a minister—D D.
25. Results—F X.
26. That is—I E.
27. Name for an Irishman—I K.
28. Clinging vine—I V.
29. Character in "Casey at the Bat"—K C.
30. A secret organization—K K K.
31. A corded material—P K.
32. The name of an auto—S X.
33. Another name for wigwam—T P.
34. A man's name—V Z.
35. Too march—X S.

Example: A beverage, "T."
A woman's name, "K T."

EPWORTH LEAGUE FOR LEA'S CHAPEL

Through the conscientious efforts of Miss Katye Harris, Epworth League organizer and worker, with the assistance and co-operation of others interested, an Epworth League was recently organized at Lea's Chapel church on the Person circuit.

Miss Etta Hester was elected president, Miss Cleo Rogers, vice president, Miss Janie Rogers, secretary, Mr. Earl Wilkerson, treasurer, and Mr. Charlie Wilkerson, Epworth Era agent. Misses Lucile Newton and Margaret Falture, Mrs. L. T. Wagstaff and Miss Odell Brewer were elected superintendents of the first, second, third and fourth departments, respectively.

Visitors are invited to attend. Next meeting will be held Sunday morning (24th) at 11 o'clock. Meetings thereafter at times to suit the convenience of the members. Interested young people are invited to join us.

Sam H. Newton, Cor. Sec.

Western North Carolina Conference

ASHE COUNTY UNION

Epworth leaguers from over Ashe county gathered at Helton Friday evening, August 8, and organized a county union of Epworth Leagues. Prof. G. B. Price, principal of the Jefferson high school, was elected president. Other officers chosen were: Miss Alta Perkins, vice president; Mrs. Ron Davis, treasurer; Willard G. Cole, secretary; Zeb Dickson, Epworth Era agent. The leaguers assembled early in the evening on the lawn of the Helton Methodist church where they participated in several interesting contests. All enjoyed a delicious lunch. Mr. Lee Barnett acted as chairman of the formal program which began at eight o'clock. Rev. C. E. Murray, pastor, conducted the devotional. A beautiful special song was given by a trio from the Helton chapter. Speaking of the "County Union," Prof. G. B. Price made the feature address of the evening. He emphasized the need for fellowship for greater service, and stressed the importance of unity. This was followed by a talk by Willard G. Cole, local newspaper editor, on "What We Can Do in Epworth Leagues." After the decision to organize the union, officers were chosen and Mr. Price took the chair. He announced that necessary committees would be appointed soon. It was decided to have monthly meetings until the weather becomes too bad. The next meeting is to be held in West Jefferson, Friday evening, September 19. A temporary program committee was appointed for this meeting. More than a hundred leaguers attend this organization meeting, representing Jefferson, West Jefferson, Todd, Warrensville, and Helton.

NOTES

Echoes of our conference assembly program are still coming in from every district. It surely proved a high spot of inspiration for greater interest and more earnest effort in Western North Carolina leaguedom.

The new September Era is chuck full of unusually helpful and practical contributions. Be sure you read these and pass them on to others.

A new Hi-League has recently been organized at Marion First church with Mrs. H. C. Mangum, counselor.

James S. Morgan of Duncan Memorial chapter, Charlotte, has received a unit of credit on the Christian Culture diploma by passing an examination on "Training for World Friendship." Others who studied this book in last year's assembly might be interested in getting additional credit this way.

William J. Clayton of Trinity chapter, Kannapolis, did splendid league work last year. He was written up for the Armstrong Service medal, but the article miscarried in the mails and never reached the committee. We congratulate him and his chapter.

HICKORY INSTITUTE

The first efficiency institute for the new league year was held recently in First church, Hickory. Leaguers were present from First church, Fair Grove, and Bethel. Classes were led by Rev. A. C. Gibbs, Rev. M. A. Lewis, Miss Elizabeth Bunch, Mrs. Clyde Price and G. G. Adams. The field secretary enjoyed visiting in the home of Brother Lewis and looking over the splendid new houses of worship at Bethel and Fair Grove.

WHAT KIND OF A LEAGUER ARE YOU?

You say you're a Leaguer. I see your pin;
But that doesn't mean much to me.
What I want to know is what you do—
What your words and thoughts may be.
Do you go to church when the weather's fine
And stay away when it's cold?
Do you lavishly give your pennies here
And elsewhere spend your gold?

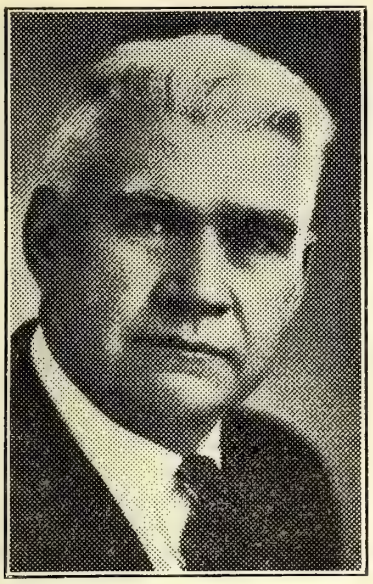
Do you slander a brother behind his back
And smile at him face to face?
Do you turn your back on the friends who helped
When you have achieved your race?
Are you willing to help when a social's due
And on meeting night have your date?
Are you on time for parties and such,
Yet for League you're always late?

Do you have to be coaxed to do your part
And be asked and asked again?
Or come right back with a "Sure, I'll help;
Just tell me where and when."
And then, when you sing or talk or pray,
Is your motive a worthy one?
Do you hurry through with your thoughts afar
And wish it were almost done?

Do you stand up front with a mind to serve,
To benefit those who wait?
Or wonder if every one likes your dress,
Or whether your tie's on straight?
The world sees only the outward signs.
What counts is the reason why.
Do you tell the truth by the pin you wear,
Or is it a living lie?

You'll hear these questions asked some day,
When your earthly course is through,
In the greatest exam you'll ever take,
When the final answer's due.
It all depends on your life right now
Whether you lose or win;
What kind of a mark can you expect
When the grades are handed in?

—W. E. Barkmah.



Rev. S. F. Nicks, Roxboro, N. C., elected Vice Councilor at the State Council Jr. O. U. A. M. in Greensboro. Mr. Nicks is an honored and valuable member of the North Carolina Conference of the Methodist Church.

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Children's Storyland



LITTLE TIM'S PRAYERS

By Alma C. Aston.

As Tim and Tony passed the magnificent church on the corner, Tony remarked, "Say, Tim, don't cha wisht me an' you could go to a swell church lak that'n?"

"Well, can't we?" queried his companion.

"Can't we?" exclaimed the first in genuine astonishment. "Naw, we can't. How d'ye think we could go to a swell place lak that and us a livin' on Dump street?"

"I can't see whut difference it makes where ya live to whut church ya have to go. Won't them there people letcha come? Would they make ya get out, er somethin' lak that?" Tim was curious.

"Naw, they wouldn't zackly tell you to get out, but they'd stare atcha till you'd wisht ya wuz."

"Well, ud that hurtcha?" As Tim asked the question Tony regarded him thoughtfully, then answered, "Not specially, but lissen big boy." Tony drew closer and in an undertone continued, "God'll punish ya fer goin' places lak that where ya don't belong. Them fine churches is jist fer peoples what dress in fur coats, an' silky dresses, an' drives classy cars."

This was too much for Tim, so he was silent until he reached the corner where they separated. Then with a short "S'long, see ya later," he turned down the dark by-way which led to his home. He was thinking of the small, white frame building with the old-fashioned belfry where he went to church and Sunday school. He didn't accept Tony's belief of the "swell people's" superiority, but quite the opposite.

That night Tim ate his supper in profound silence, and at its close he suddenly asked, "Mamma, did you ever go to a swell church?" The expression on the tired mother's face did not change as, slowly gathering up the dishes, she answered, "Yes, m'lad, just once."

"How'd it seem, mamma? Did the light shine through them painted windows lak it shows in the story books?" His mother wondered slightly at the little inquirer, but answered patiently, "No, son, I didn't be noticin' thim."

As Tim said his prayers that night he finished with the penitent plea, "And God—let us pore folks have a good church lak that whut me an' Tony seen."

The week following was seemingly an uneventful one. But no one could see into little Tim's thoughts. By Sunday his plans were complete. He arose early and did his chores. Then, as usual on Sunday mornings, he began dressing for Sunday school. He put on his best shirt and the small, patched, but neatly pressed trousers, which were reserved for Sunday. There were no special occasions for Tim.

At his best he looked shabby, his mother smiled through her tears as she gave him his collection. It was a single penny —the last, saved from that week's earnings.

When he reached the corner where he usually waited for Tony, he did not stop; instead, he continued until he reached the wealthier residential section. Then he made his way up to the beautiful church steps; there he paused. Was he trespassing? Would something terrible happen to him? He knew he was early and was glad, for he could slip in and isolate himself in an unfrequented corner. When he entered, the vastness of the auditorium almost took his breath. No one was there yet, so he sat down in one of the large seats which was so roomy it seemed to swallow him. Then he surveyed his surroundings.

Oh! Those beautiful windows with angels gathered around the throne of God. And that life-sized painting of Christ! Over there was Mary sitting beside the manger. Such priceless beauty. It was so serene and calm in there; how he loved it.

Then people began to come; they broke the stillness with the clattering of their heels on the shiny floor, and the rustling of satins as they swept past him into their own pews.

One bejeweled woman, wearing a costly fur, came in and paused only an instant to stare coldly at the small, shabbily dressed boy who shrank from her gaze.

More came, but all hope of receiving welcome from any of them was gone. Their haughty manner seemed to cast a veil, hiding all the loveliness of the church; Tim could no longer admire it, but sat trembling in his seat.

On the way home Tim unintentionally compared his visit to this beautiful place and the reception a stranger would get at his humble church. He remembered how everyone smiled to everyone else; and could see the kind old minister as he welcomed a stranger who paused uncertainly at the door.

It was different—oh, so different—and Tim was thankful. So, as he said his prayers this Sabbath night, he finished with the charitable plea, "And God—let them swell folks have a good church lak our'n."—Christian Advocate.

A small boy coming home from Sunday school told his mother that they had learned "a corking automobile song in class that day."

"What was it?" asked his mother.

"Going home on high."—Selected.

THE IMPATIENT SHADOW

By Lucretia Vaile.

Countess Elizabeth's shadow had grown impatient.

"Here I've followed that little girl about all her life," thought the shadow. "I can do everything she does—run, dance, ride, play ball. And I can change my figure, too, which she can't do. But all the praise goes to Elizabeth. I'm tired of just trailing that child around. Besides, I don't like the company she keeps."

The shadow was thinking particularly of the countess' dog, old Gawdy. At that very moment Gawdy was lying by Elizabeth's breakfast chair with his toes fairly scratching the shadow.

"Why does she want such a scrubbing-brush of a dog?" complained the shadow. "She might just as well have one of those blooded young hounds that always wear their ears up, and can go bellowing through the woods after a scent. Of course we three were babies together. But Gawdy has felt himself grow old. He's gray about the face, and stiff in the joints; he can't see very much, or smell at all. The only thing that dog can find by himself is Elizabeth's shadow. And that means me."

The shadow shifted a little in the direction away from the long, shining windows, and, sure enough, the old dog stretched himself till his toes were on her again. He always wanted his paws or his nose on Elizabeth's shadow.

"Horrid creature!" thought the shadow.

She made up her mind then and there that she was going to leave the countess.

That noon she did it. When Elizabeth was taking her ride on the fat brown pony and was posting to an uphill trot, the shadow slipped over the pony's tail and down into the road. Being very busy with the trot, the countess didn't notice the shadow's going. Neither did her groom. The shadow wasn't missed at all until the countess was back at the castle, and all the lords and ladies had come out to admire her. Then nobody could guess where the shadow had dropped off.

Really, she had chosen a place close by a forested mountain. She knew there was a flat place on top of the mountain, and she rather thought she'd climb up and start a new country there.

But things weren't as she'd expected. When she'd slipped off that pony was by herself, she couldn't move at all—or change her figure. She just lay by the roadside, little and funny-looking, sort of wishbone-shaped as she had been when Elizabeth was rising to her pony's trot.

In the middle of the afternoon the sun moved over behind the mountain, and the shadow of the forest swallowed the

whole road. Nobody could have seen then which part was Countess Elizabeth's shadow and which was the forest's shadow. The blooded young hounds came bellowing by. And the shadow knew they were looking for her. But she had no scent; so they didn't find her.

At night the shadow lay so hidden she could hardly find herself. And how she did wish she were safe home with the countess again!

In the early morning an old shadow-collector came prowling by and saw her. He picked her up and slung her in the bag on his shoulder.

Back to his dusty, murky shop in the city he carried her. Then he took her out of the bag and hung her on a nail in the wall, along with other shadows. The countess' shadow was thoroughly miserable, and wished through and through that she'd never run away.

But a few days later she had a great hope. The Count's carriage drove up to the shop door. Out stepped Lady Particularia, who was the count's own sister, with little Countess Elizabeth.

It seemed that countesses, even young ones, always had to have shadows. So Lady Particularia had brought her niece to be fitted to one. Lady Particularia insisted on trying all the handsomest and most expensive shadows in sight. Neither she nor Elizabeth looked twice at the little "wishbony" thing in the corner.

"This is a royal-looking shadow," said Particularia, when she picked the first one.

The shadow-collector hooked it to Elizabeth's heels. But that one wouldn't do. It belonged to the count's second largest watch-tower, that had lost its shadow in a mountain mist two days before. It was too heavy for his little girl.

A second, lighter one was found. But when Particularia saw it outdoors she came back in quite a pother. It was a fat shadow. And none of Particularia's countesses were fat.

She selected a thinner one. Off rumbled the carriage.

But in half an hour it was back. The count himself was sitting by his daughter. He was fuming.

"This isn't a girl's shadow," he stormed. "It's the shadow of a rail."

The collector scurried about his shop and brought out the very most expensive thing he had in his whole stock. It was then fastened securely to the countess's heels. And away she went again.

But it didn't work out any better than the others. The next time the countess came she had nobody with her except Gawdy. But she marched into the shop just as straight as if she'd had ten of her father's picked men behind her.

"I won't have this shadow," she said. "It's always wanting to stop playing and lie down."

The shadow-collector was in despair. He walked with the countess all around the room. Finally she picked out the shadow of a prize-fighter. It wasn't very pretty, but it looked to the countess good and strong.

Since she was in a hurry, as she always was, she called to Gawdy, while the collector was still sticking the shape to her heels.

But Gawdy was snoozing against the wall, with one ear on Elizabeth's real shadow. When they'd walked around the wall he'd found it, noticed it was staying in one place, and so he'd gone to sleep right there.

"Gawdy!" said his mistress.

The dog straightened up. He blinked his old eyes. But he didn't move. Why should he, when he was right by Elizabeth's shadow already?

Then the countess understood. She jumped out of the prize-fighter's shadow, and picked the "wishbony" thing off its nail.

"This is mine," said she.

On to her heels she snapped it as neat as the other half of a hinge. And oh, how happy that shadow was! Out of the door she tramped, with the shadow and Gawdy trailing behind her.

There was no more "wishboniness" about the shadow. It had melted out into the long, afternoon shadow-shape of a little girl. It followed every turn the countess made. And it didn't show a sign of impatience, even though Gawdy waddled all the way to the castle with his stiff old toes scratching it every time his forepaws went down. That shadow just never did grow impatient again!

—The Congregationalist.

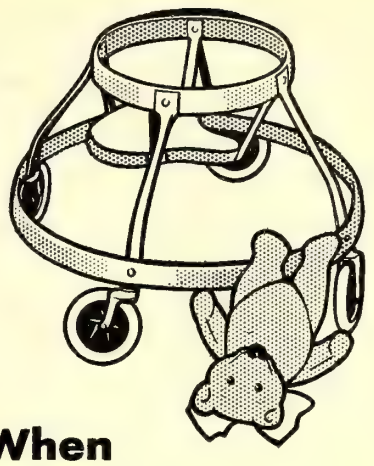
WRITER OF CHILDREN'S HYMNS: JESUS LOVES ME

Perhaps this was the very first hymn that you learned in Sunday school. You will always remember it, for the words are so simple and lovely. It was written by an American woman, Anna Warner, who lived with her sister on an island in the Hudson river near West Point. Anna and her sister were very busy writing stories for books and magazines and teaching Bible classes. But they will be remembered by this little hymn more than by anything else. The pretty little tune which goes so well with it has undoubtedly helped to make it popular. It was written by William B. Bradbury, who has been called the father of Sunday school music.

For more than half a century children all over the world have loved this hymn and know it by heart. In the foreign countries the missionaries have found that both young and old have learned it eagerly. Word has come that in the mountains of China the tribes people are singing it in their own language. And the story is told that in India a little boy learned this hymn at a mission school and sang it to the older men and women who were not Christians. "Who is Jesus, and what is the Bible?" they asked. Truly this hymn has brought multitudes to love Jesus. No wonder iti is one of the most popular children's songs in the world!—Selected.

Oh, how wonderful," exclaimed mother, "to see the sun shining after it's been raining all day."

"Why, yes, mother, it came out in time to set," said Betty.



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

NORTH CAROLINA CONFERENCE EXCELS

In the last quarterly report of the children's department of Council, the North Carolina conference leads with 1214 new members and 73 new divisions. The North Alabama conference has second place, reporting 53 new divisions with 1089 new members.

These figures should bring joy to the heart of every member of the conference, and especially to those who are spending great effort to teach children the way of truth and righteousness.

It should also bring to every adult member the feeling of responsibility in cultivating the children for missionary endeavor. How can the children know unless there are some to lead them?

They serve best who have been trained from childhood to give time, thought, and self for the establishment of the kingdom. If every adult member could train a child in missionary service, then the future of the North Carolina conferwould be secure.

This achievement of which we are proud has been effected by our superintendent of children's work and her group of leaders. Let us all have a part in cultivating these children for larger service.

The pennies for the ant-proof piano have been pouring in until there are now 75,044 of them which makes $750.44 cash to buy Miss Armstrong a piano for her boys and girls on the Congo.

The Week of Prayer occurs November 9-15. The offering will go for Wolff Settlement, Tampa, Fla., and Colegio Eliza Bowman, Cienfuegos, Cuba. Both institutions need new buildings.

Miss Eugenia Smith is head resident of the Wolff mission, a community center which is being operated in behalf of the Cuban residents of Tampa. She has associated with her an evangelistic worker, a girls' director, a boys' director and a kindergarten teacher.

Miss Frances B. Moling is principal of Colegio Eliza Bowman, having as assistants Miss Dreta Sharp, Miss Annie Churchill, Miss Marie Crane and Miss Frances Gaby.

Besides the usual branches in the English department, Spanish is also taught. Much attention is paid to athletics, gardening, agriculture and self-government.

Special Week of Prayer envelopes may be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn.

All auxiliaries should make plans for the fall study courses in mission and Bible study. This is our season for studying the foreign work and the book preferred is "Trailing the Conquistadores," yet credit will be given if "India Looks to Her Future" is chosen.

All mission and Bible study books may be ordered from Lamar & Whitmore, Publishers, Richmond, Va.

Mrs. Lipscomb writes that copies of "The Church and the World Parish" may be had from Literature Headquarters, 706 Church Street, Nashville, Tenn., as long as they last for postage only for new and weak societies which have not had mission study classes before.

"Great Souls at Prayer" (DeBardeleben) and "Jesus' Teachings on Human Relationship" (Hoyland) are especially recommended for Bibly study.

Manchuria and White Russia are to be the topics for junior programs during October, November and December. Beginning with the September number of "Juniors," the superintendents' pages will be given over to special instructions on these fields. Juniors planning to use some mission study book may be given these programs for general reading.

The fall-winter-spring mission study books shall be: Juniors, The Golden Sparrow, by Harper. Primaries, Bhaskar and His Friends, by Labaree.

New junior divisions, 27 with 599 members. New primary divisions, 29 with 335 members. New baby divisions, 17 with 280 members. Total, 73 with 1214 members.

DISTRICT LEADERS OF CHILDREN'S WORK

Durham—Mrs. J. C. Crutchfield, Burlington.

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Raleigh—Miss Mary Gardner, Raleigh.

Rockingham—Mrs. A. S. Parker, Troy.

Washington—

Weldon—

Wilmington—Mrs. L. Baggett, Whiteville.

ANOTHER VENTURE IN FRIENDSHIP

Our American boys and girls are acquiring the habit of making friends. First they sent a large supply of American dolls to the children of Japan which were so much appreciated that the Japanese children sent back to America 49 beautiful Japanese dolls—one for each state and one for the District of Columbia. Our North Carolina doll is named

The North Carolina children will soon receive a cabinet filled with the beautiful work of these Mexican children. It is a good thing to show ourselves friendly.

Miss Kagawa, who is placed in a large dust-proof and moth-proof case in the state museum. Every North Carolina boy and girl should see this beautiful Japanese lady with all her accessories.

Last year the boys and girls of the United States sent friendship school bags to Mexico. This token of our friendship was beautiful in the eyes of the Mexican children, so they have been busy the past year using their skill in handicraft to acknowledge their appreciation of our friendly gifts. The Mexican children in the large cities and those in tiny Indian villages and those in the mountain districts as well as those on the coast have been busy at work making friendly gifts for our children of the United States until there are many interesting toys and playthings ready to be shipped. There are toys of clay, of thin pieces of pine, of straw, of palm leaves and of leather, of rags, of wax and of paper. There are every sort of toys made of dried and baked clay; musical instruments and many beautiful pictures made both with paint and feathers.

TREND OF WORLD AFFAIRS

Among the visitors from far lands to the United States this fall will be the famous Indian poet Rabindranath Tagore. His visit will be largely under the auspices of the American Friends Service Committee. Friends have recently arranged to send to Tagore's Institution at Santiniketan Dr. Harry Timbres who, with his wife, will assist in rural health work and who has sent on an interesting account of his first days at Santiniketan. The Ashram of Santiniketan, or Home of Peace, was founded by the poet's father in 1863. The poet, Rabindranath Tagore, built about and upon this his famous university. The collective name of all the institutions of Santiniketan is Visva-Bharatt or World University. The poet states that its objects are to bring into more intimate relations with one another the different cultures of the East and to seek to realize in a common fellowship of study the meeting of the East and West. The Institute of Rural Construction was added to the university units in 1922. This runs an experimental farm, is trying to re-introduce silk culture, has a School of Arts and Crafts in which village children are trained in spinning, weaving, dyeing, blacksmithing, carpentry, tanning and lacquer work. Social workers have also organized in nearby villages co-operative societies which carry on many forms of communal help, such as rural banks, irrigation, co-operative buying and selling, elementary and adult schools, circulating libraries, medical relief and public health work. In the Visva-Bharati Tagore has tried to give practical form to his ideals for a better world. These ideals and this demonstration of them will be the things the poet will be most liked to present to his audiences in the United States.

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Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A THOUGHT FOR EVERY DAY

Have you and I today
Stood silent, as with Christ, apart from joy or fray
Of life, to see by faith his face—
To look, if but a moment, at his grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do,
For him, at any cost? Have we today
Found time in thought, our hand to lay
In his, and thus compare
His will with ours, and wear the impress
Of his wish?
Be sure such contact will endure
Throughout the day, will help us walk erect
Through storm and flood; detect within
The hidden life, sin's dross, its stain;
Revive a thought of love for him again;
Steady the steps which waver, help us see
The footpath meant for you and me.

—George Klingle in Y. P. Bulletin.

MESSAGE FROM COUNCIL SUPERINDENT OF Y. P. WORK

By Miss Julia Lake Stevens.

Because there has developed within the church at large a feeling that there exists a serious overlapping of programs of education in the young people's department of the Sunday school, Epworth League and the Woman's Missionary Society, a commission was appointed four years ago to study the matter and work out a unified program for all organizations. This commission's report was adopted by the General Conference in its last session, and a board of Christian education set up, which will combine the work of the Sunday school, Epworth League and education boards and take over the young people's department of the board of missions. All the work formerly done by these organizations will be done hereafter by the board of Christian education in the young people's department of the local church. Under this plan the values of the young people's missionary society will be conserved, but the organization will go out of existence when the board of Christian education is set up.

The program of the new board is now being worked out but Bishop Kern, the former chairman of the commission, states that it may be twelve months before the new program will affect the organization within the church, and that "no bridge should be burned until there are perfectly good bridges ahead of us to carry the traffic." Therefore, no change will be made in the program of the young people's missionary society until after the first of the year, if then, and no change must be made until information comes down to the superintendents from the Council.

While we rejoice in the new day in our work and the enlarged program and opportunity for service that it offers the young people of our church, may we quietly carry on our program of work as outlined and bring the year's work to a happy and successful close.

Friends in the conference of Rev. and Mrs. G. G. Harley, former members of the Western North Carolina conference, will be interested to know that their son, Dr. George W. Harley, medical missionary to Africa for the past five years under the board of foreign missions of the M. E. church, is returning to the States with his wife and sons for a year's study at Harvard University.

Dr. Harley's work has been at Ganta, Liberia, Africa, and we are giving some excerpts from a recent letter to a friend in Asheville, which we are sure will be of interest to his friends throughout the state:

"It may not be usual to report progress in solving the problems of management of the mission, but it is certainly true that much of a missionary's time must be spent in dealing with the details of labor and finance. As a pioneer station Ganta has had its full share of these responsibilities and I have the satisfaction of feeling that we have made definite progress in teaching the school boys and the more skilled laborers what it means to assume responsibilities. Only one who has helped to open a station among primitive people can appreciate the extreme difficulty of teaching such people the simple virtues of honesty, truthfulness and accuracy in carrying out instructions."

"The mornings in our mission are devoted to the school work and we are fortunate to have a man with experience as a school teacher. The afternoon is the time for the patients. Some of them actually come in the morning that they may get a place in the waiting line in which it is not unusual to find 100 people, and often twice that number. Friends often come with the patients, sometimes to carry the sick ones, and sometiems merely to see what is happening. Mrs. Harley helps me with the records, making up medicines and doing microscopical examinations. We have a boy trained to dress the sores who is very patient and careful."

"When we admit new patients we have an interpreter who helps me ask them questions and tells them what to do while I examine them and dictate the records to Mrs. Harley. As soon as a patient is examined they form a line on the other side of the building and wait their turn for their medicine."

"Sometimes we will see a boy or girl who has waited long in line and has finally got his medicine, start off running and dancing and shouting, 'I got it, I got it.' It is amusing to us for we know that the medicine hurts. But it is also touching, for one knows that he has probably been planning and trying for months to get the money, and may have walked as far as 100 miles to get there. Over 400 new patients and almost as many old ones have been treated this year. Our charges are 25 cents apiece, which they are glad to pay, for the native doctors would charge them ten times as much without doing them very much good."

"Big sheds and a few small huts have been erected on the mission grounds that those who come long distances and have no friends with whom to stop, may have a place to stay at night, and sometimes as many as 200 transients will be sleeping about the mission grounds surrounded by the few belongings they have brought to supply their needs while they are here. The shed would interest you, especially at sundown. Hung from the poles and cross braces are bundles of firewood, baskets of provisions, and various trinkets in small leather bags or grass baskets, or even in leaves tied up with bark. A more prosperous family will have a 'kinya' of rice. Ten or 20 little fires will be burning on the floor of the shed, with a pot of rice or soup on each fire. Crowding around the fire on mats that cover the floor are people so thick that one can scarcely walk without stepping over his neighbor. They will sleep on these mats, lying close together for warmth and crowding so close to the fires that you wonder why they do not get burned."

"I wish you could make a visit to Ganta Mission. I am sure you would find it a very busy place. Before breakfast I call the roll and put everybody to work. The school boys are cleaning around the grounds, pulling weeds, grading the roadside and planting what will some day be an avenue of mango trees. The men are doing various repairs around the buildings. Two carpenters and two school boys are helping to finish our new dispensary, and a group of men are building houses in the leper colony. The lepers are cutting grass and bush in the goat pasture. Other men are collecting poles and thatch to build another of the big sheds where patients can sleep."

About 15 miles from the city of Songdo, Korea, on one of the best auto roads of the country, is located the town of Changdan. The little Methodist church here, never very strong in members or finances, has had the honor of sending out five young men to preach the gospel in Korea. These have finished the course at the Union Theological Seminary and are now occupying places of responsibility in the Korea conference.

Currituck potato growers are interested in a plan whereby hogs will be used to glean the fields after the sweet potatoes are harvested. Some tests will be made to determine the value of these gleanings both alone and in combination with other feeds.

Sunday School Lesson

SEPTEMBER 7

By Dr. Frank M. McKibben.

Josiah

2 Kings 22:1-2-8; 23:1-3, 21-25.

In many churches Sunday after Sunday prayers are uttered in behalf of a king or a president or other ruling officer of the nations. There is something fundamentally right and proper about such prayers. They ought to be uttered with real sincerity and hope. For who needs such prayers more than those upon whose shoulders rest heavy responsibilities of leadership? And, again, what is more appropriate than prayers for appointed rulers, for history testifies to the definite conviction that kings, at least, rule by "divine right." God has a part in such leadership; he is partly responsible for those in authority; he is involved in and concerned with success or failure. In America, of course, the idea of kings ruling by divine right has been utterly abandoned. But there has always abode in the hearts of the people a sense of the relationship that should exist between the rulers of the nation and the Ruler of the universe.

The lesson of this week takes us back to an early period in Hebrew history when this sense of intimate relationship was very keenly felt and very vividly expressed. The story of Josiah is one of the most gratifying of the Old Testament. It tells of one of the few kings of the Hebrews who "did that which was pleasing in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or the left." It is the simple story of a man who took his religion seriously, who happened to be a king, and who used his powerful position to bring about a revival of religion throughout his land. It describes what happens when a man enthusiastically, whole-heartedly, and purposefully undertakes to make religion a vital factor in personal and national life. While the issues dealt with by the king in those ancient days may not be the same as those confronting a modern ruler, nevertheless the lesson represented is one that may be just as vital to present-day national life as it was to those directly concerned.

The question has arisen time and again regarding the relationship of religion to the government of the United States. There are many citizens who contend that the government should be entirely divorced from religion. It is true that the principle of the separation of church and state is written deeply into the life of the nation. On the other hand, religion is recognized in national life in a multitude of ways. Religious conviction and belief are written deeply into national history and development. A casual survey of the history of the nation will easily convince one of the powerful influence religion has exerted in our national life. Those who founded the colonies were motivated by religious beliefs and religious desires. Those who framed the constitution recognized the leadership of God in their own lives and claimed such leadership for the newborn nation. President after president has proclaimed his own religious beliefs. Some have been prominent religious as well as political leaders.

President after president has given utterance to a belief in the principle of divine guidance in our national life. "Our only safety as a nation is to lay our foundations, as our forefathers did, in morality and religion," said Abraham Lincoln. Roosevelt believed that men trained in intellect and not in morals and religion constituted a menace to national existence. Wilson voiced the conviction that the world, as well as this government, could not be redeemed materially unless it is redeemed spiritually. Harding declared that we dare not trust the welfare of the nation to the children unless their education included their religious development. Hoover and Coolidge have time and again voiced similar sentiments. On our coins we have published to the world our faith, "In God we trust."

We will do well to keep alive this sense of relationship between the government and divine guidance. All due allowance, of course, must be made for individual freedom to believe as one wishes and to worship as one chooses. But that is a vastly different thing from the effort to divorce religion entirely from every phase of our national life. Much is made of the desirability of standing by the traditions of our political past. Would it not be well also to stand by the basic convictions of the founders of the nation regarding the place and importance of religion in personal and national life? It is to be doubted if any other motive than religion and a desire to worship God would have prompted and sustained the difficult and dangerous searches for a new home in the case of the early settlers of this country. It is doubtful if the nation can sustain its place of leadership in the international life of today if she loses her sense of divine leadership. The only assurance we have that America can guide the nations of the earth into ways of peace and co-operation lies in the purifying and empowering influence of religious conviction.

It is to be wondered also as to what might really happen if this nation could throw off some of the unnatural restraints in the way of religious expression which have grown up under an unfortunate interpretation of the principle of the separation of church and state. It has come to the place where we are literally leaning over backward in our effort to keep religion divorced from community and national life. We have created an unnatural situation in the schools where in many of the states it is not permissible to read the Bible to the pupils. Teachers feel under restraint to

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discuss frankly some of the simple matters of religion and morals. The same restraint and feeling permeates many other phases of life. Possibly the elimination of the divisiveness of Protestantism through church union may help. Undoubtedly, an increase in the brotherly spirit among Catholics, Jews and Protestants will have to occur. Suspicion, hatred, fear must be supplanted by understanding, trust, and co-operative study of the activities that these different faiths can unite in the interests of wholesome religious life. There can be no doubt but that religious people themselves have much to do to keep religion wholesome and worthy of recognition.

Tempering their activity with patience, tolerance, and humility, religious people must work constantly to keep alive a sense of God in our national life. They must be quick to sense the important ways of recognizing and expressing this conviction. Many items that are petty and inconsequential must be forgotten. But they must be firm and courageous in face of the activity of atheistic associations and agencies set up to rid the nation of religion.—Pittsburgh Christian Advocate.

EVERYBODY'S BUSINESS

(Continued from page 13)

the church that was redolent of vegetables, fruit and flowers—evidently felt the truth of all this, for I have seldom heard singing more hearty—even in the kitchen at Lochrowan—than their singing of the closing hymn—

We plow the fields, and scatter
The good seed on the land;
But it is fed and watered
By God's almighty hand:
He sends the snow in winter,
The warmth to swell the grain;
The breezes, and the sunshine,
And soft refreshing rain.

He does it! It is his business! The harvest is the one concern of life in which we are all directly interested; and in which we all—high and low, young and old, rich and poor, in city and in country—co-operate with him and depend upon him. For, as my old friend sang so lustily that night, the harvest is everybody's business—The Christian Index.

N. C. SUNDAY SCHOOL

(Continued from page 16)

Soule, Swan Quarter	5.46
Zion, Gates	5.21
Mt. Zion, Mt. Tirzah	5.00
Hertford	5.00
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Southport	5.00
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Oak Grove, Straits-Harlowe	4.50
Wesley Chapel, Elizabeth	4.31
Red Springs	4.23
Bayboro	3.65
Rainbow, Hookerton	3.30
Nashville	3.21
Bullocks, Creedmoor	3.00
Gibson	2.53
Aulander	2.37
Cedar Grove	2.25
Holly Springs	2.01
St. Andrews, Fayetteville	2.00
Purley, Milton	2.00
Red Oak, Rocky Mount	1.69
Webb Avenue, Burlington	1.50

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

to make it better.. If checked now we would score 80 to 85 per cent as against 30 per cent before we had the opportunity of attending these training classes. All this is due in a great measure to Cokesbury training schools.

May God bless and prosper you and your co-workers in this great and noble work. Sincerely yours,

Herbert L. Yoder.

DOUBLE CHECK

Since our boys began the ten weeks' campaign of Cokesbury schools there has been a continual stream of praise coming into this office from the pastors with whom the boys have worked. This morning's mail brings me, unsolicited, a letter from D. P. Rogers, superintendent of Fruitland Sunday School, in which he gives praise for the splendid work done in their Cokesbury training school in which Rev. D. D. Holt taught. He writes as follows: "Thirteen certificates of credit were earned in our school. There ought to have been at least 30, but nevertheless that was not Holt's fault, for we found in him a very live wire and efficient teacher. All those who took the course think the ones who did not lost a great opportunity, especially the parents, for the things of child life were very vividly brought to our minds. I wish that the community could be brought to realize what these courses mean. I don't know where we fail in our Sunday schools unless it is in leadership."

Almost without exception where these boys have worked this summer, similar reports to the one given above by Brother Rogers, have come in. In a large number of instances there were two and three thimes as many people in attendance the last two nights as there were credits issued and many of these expressed a regret that they did not get in in time to earn credit. Another summer's work of this type will doubtless bring even greater results.

Little Charlotte had just experienced her first few days of kindergarten. Her mother asked her, "Charlotte, what did you do in school today?"

"Oh, sing," she said quickly.

"And what song did you sing?"

"Well, we sang 'Land Where Our Daddies Died.'"

"Scientifically speaking, coal is of the same composition as the diamond," "Still, it is only a carbon copy."—Boston Transcript.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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POLLY WRAY

Just a little street waif, born to life of scorn;
Just a little leaflet upon a winter's storm.
Neither mother's or father's love was ever to her given,
A little helpless orphan girl, seeming useless and forbidden.

But God who notes the sparrow in its wandering flight
Will surely note this orphan in her sad and pitous plight;
Nor turn his eye away from such a little one as she.
Her sins were wished upon her; is she never to be free?

Aye, but God will and did provide for her a sheltering home,
And called her out of winter's storm, and bade her cease to roam.
The Children's Home, upon whose warm and ample breast
This little child was called to come and hope and sleep and rest.

Eight years of love—when love had not been known.
God did provide and called this child, "Daughter, come home."
Poor little body, now resting under new-turned sod;
Pure white winged spirit, now gone up to meet her God.

Oh! Church of God, haste to fling wide this institution's gate.
Bring Jesus back in human form, defying destined fate.
Till all earth's childhood knoweth naught but God's kind holy love,
At home, abroad, on land or sea; in earth or heaven above.

Chas. H. Ireland.

KIND FRIENDS

We are very grateful to Mrs. J. H. Torrence and her class of young men and young women at Cramerton for having decided to clothe one of our little girls. Mrs. Torrence writes to know if her class cannot send also an additional top coat to the usual clothing for winter use.

Russell Handsel, superintendent of Stanley Sunday school, writes as follows: "Our good ladies have decided they want to clothe one of your children. I hope you have a sweet little girl of our own county for us to clothe; if not, then one from a nearby county who can be assigned to us. The ladies' Sunday school class of Stanley will look after her needs."

FROM A FRIEND

The following appreciated lines are from my good friend, Dr. H. K. Boyer, one of the 18 members of the board of trustees of the Children's Home: "I am sending you enclosed fifty cents and the 'name of a friend' to whom the Chronicle is to be sent. I am very happy over the fine reports received concerning your policies and management of the Children's Home. I am standing by you and your policies." Such a sentiment is, of course, very deeply appreciated. Thank you, Doctor Boyer.

GOOBER

Some weeks ago I called attention to the fine work Hubert Shepperd, better known to us as "Goober," was doing in working overtime to make a little money to pay his pledge on the new million dollar church in Winston-Salem, to which



Goober

we belong. A good lady from Reidsville, whose name we do not know, on reading these lines forwarded a dollar bill with the statement, "I think a boy who was willing to work after hours these hot days deserves a little vacation spending money. I'll say you are a good 'Goober.'" Goober is shown on this page as he appeared coming from work. He is dirty on the outside, but clean on the inside.

TWO PEARS

On a scrubby tree near the superintendent's cottage at the Children's Home were two knotty pears. In the course of time they disappeared. At one of our "fresh air meetings" held after supper under the beautiful spreading trees of our campus a statement of regret was made that any Children's Home boy would through stealth take that which did not belong to him. An opportunity was given for the boy who had taken the pears to report to the superintendent. When one of our fine lads got down to say his prayers that night he decided that he could sleep better after he had confessed to the pulling of the pears. So hastily dressing he ran down to the superintendent's cottage and between sobs said, "I am the boy who took the pears." A strong friendship is growing between the superintendent and the pear boy.

RAISING CANE

For the first time in the history of the Children's Home we are raising cane—that is, molasses cane. Mr. Tatum reports that the two acres planted ought to make ten or twelve barrels of molasses, thanks to the recent showers which have favored us. It is a pleasure to state that our boys have unanimously agreed not to cut a single stalk of the cane until it is ripe and ready for handling. In the light of this good behavior it is safe to predict that the Children's Home can afford a watermelon patch next summer.

VISITORS

A constantly increasing number of visitors are favoring us with their calls. Last week Dr. R. L. Caveness and other friends brought a delegations from Coleridge Sunday school to visit us. Two days later Rev. J. A. Peeler and Supt. F. A. Wilkinson came with a fine group from Moore's Chapel, near Charlotte. We were glad to show these friends through some of our buildings and over our grounds. The Children's Home belongs to the Methodists of the Western North Carolina conference and they have right of way on our grounds.

FOR WOMEN ONLY

WANTED, every woman reader of the Christian Advocate to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured. We offer our guaranteed Siva full fashioned pure silk hose, 42 guage, 7 strand, with silk top lisle reinforced and lisle sole, selling in retail establishments for $1.50 to $2.00 per pair, at little more than half the average retail price for this quality.

These hose are service weight, but due to fine gauge, have appearance of semi-chiffon. Slender French heel, reinforced at needed points; made for both wear and appearance. Colors: Ivorie, Beige Clair, Champagne, Plage, Sunbask, Blond Dore, Sun Brown, Rosedor, Muscadine, Rendevous, Dream Pink, Nude, Almora, Light Gunmetal and Dark Gunmetal. Price $1.00 a pair, or three pair for $2.75, in any quantity and in any assortment of colors and sizes. We pay the postage.

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MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Last August we received from specials $2,061.50. This August there has been a big falling off. We have more children this August than we had last August and our receipts are $788.02 less than last year. These figures speak for themselves. All who think must realize the gravity of the situation that confronts us. We do not want to despair in the face of this discouraging condition. The thing we want to do is to redouble our efforts and put our shoulders to the wheel and push for dear life. If all will do this we can solve our financial problems in a successful way. My confidence in the ability and loyalty of our Methodist constituency is calm and unshaken. Faith alone will not meet the exigency of the hour. It is going to take work and prayer to back up our faith if we go over the top. Let us rally all of our forces and put our beloved Methodist Orphanage on a good running financial basis.

* * * *

A tremendous pressure is being brought to bear upon the executive committee to take scores of fatherless children into our orphanage. We are simply swamped with applications, and powerless to render service to these who stand in need. How I do wish we had buildings and means to admit the three score of needy children who are knocking at our door for a Christian home! I am hoping that the time is not for distant when we can receive with open arms every deserving orphan child that applies to us for help. Our great church has the biggest opportunity to play the good Samaritan that has ever come to us before. The best credentials we have to prove that we are the followers of the Christ is to visit the fatherless and keep ourselves unspotted from the world. May I urge all our churches and Sunday schools to do their best for us in this time of our greatest need and biggest opportunity to demonstrate to the world that we are his followers.

* * * *

Dr. Albert Anderson, superintendent of the State Hospital, called me up on Saturday night before the fourth Sunday in August and asked that I preach for the Central church congregation in Raleigh on Sunday morning. Dr. Anderson is a member of our board of trustees and also a member of our executive committee. He never misses a board meeting and when in the city always attends every meeting of the executive committee. Being at the head of a great institution and familiar with details of institutions, he is an invaluable man on our board. Since he never declines to do all he can for us, I agreed to reciprocate his kindness by preaching at Central church at the 11 o'clock hour. Dr. Anderson filled the pulpit at the night service. The Central congregation always gives me a sympathetic hearing, even when I preach for them without having had much time for preparation. Dr. Anderson is a great tower of strength at Central church, where Brother Herbert, the pastor, is doing such splendid work.

* * * *



* * * *

It has been our good fortune lately to have two outstanding men to speak to our young people. Professor Robert Bradshaw, assistant superintendent of the Children's Home, conducted chapel service for us when on a visit to his father, Dr. M. Bradshaw. His address was well received by our children. He is always welcomed at the Methodist Orphanage. He is one of the best trained young men in our state and has done real constructive work at the Methodist orphanage in Winston-Salem.

The other visitor was the alert, progressive superintendent of the Masonic Orphanage at Oxford. At the quiet hour on the fourth Sunday afternoon in August, Supt. C. K. Proctor made a wonderful hit with our big family. Judging from the way he handled his subject, he has thought through some of the problems that vitally concern every orphanage. He is a vigorous thinker and has clear cut convictions about the problems with which he has to deal. If this gifted leader continues his course, it will not be many years before he will be regarded as the biggest man in the orphanage work in our state. We appreciate him and wish him and our sister home, the Masonic Orphanage, continued and abundant success.

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IN MEMORIAM

McKEEL—On the morning of July 12 the death angel entered the home of Bro. S. W. McKeel and bore the soul of J. B. McKeel into the spirit world. At the age of 12 J. B. professed faith in Christ and joined Powellsville M. E. Church, South, of which he lived a faithful member until death. He was ever ready to do what he could for Christ. Though only 15 years of age he had won a warm place in the affections of all who knew him. He was kind and loving in disposition, bright in mind, and filled with all the vigor of youth. We were all shocked at his untimely death. May Christ comfort the sorrowing ones.

B. O. Merritt.

BROOME—Mrs. Odella Broome was born May 10, 1930. Fifty-five years ago she married Henry Hardy Broome. To them were born five sons: Charlie, Jesse, Alex, Harry and Redmond, all of whom survive her with 15 grandchildren and one great-grandchild. Five years ago Mr. and Mrs. Broome celebrated their golden anniversary with many loved ones present. Sister Broome was a consecrated Christian, loyal to her church and all its institutions as long as health permitted. In her devotion to her husband, her home and loved ones she was faultless. She was a great sufferer for months, but was never heard to murmur or complain. To her devoted husband, sister, sons and grandchildren, we, the members of the missionary society, pledge our sympathy and share in their loss.

"No matter how great the loss is,
No matter how great our despair,
Does not heaven seem nearer and brighter
To know that our loved one is there?"

Mrs. Allen Baker.

COOPER—J. D. Cooper, son of Willis and Elizabeth Cooper, was born in Columbia, N. C., August 7, 1861, and died at his home in Columbia July 21, 1930. He was married to Miss Emma Walker in the year of 1880. Besides the widow, Mrs. Emma Cooper, he is survived by five children: Mrs. Sam Sykes of Columbia, Mrs. D. E. Oglesby of Farmville, Seaton Cooper of Greensboro, Mrs. James Alexander of Columbia, and Mrs. Harry Swinson of New Port News, Va., and 14 grandchildren. He also leaves a host of friends to mourn his going. Brother Cooper joined the Methodist church at the age of 16 and was a faithful and devoted Christian until the end. He was a steward in the church for 28 years. A most devoted husband and father, and a kind friend to all with whom he came in contact. He suffered for a long time, but was as patient in his sickness as any we have ever seen, entirely resigned to the will of God, he finished his course with joy. May our heavenly Father comfort the bereaved family.

G. C. Wood, P. C.

BOYLES—Barbara Alice Boyles was born June 18, 1854; died August 17, 1930; age 76 years, two months. She is survived by her husband, D. A. Boyles; one daughter, three sisters and one brother, nine grandchildren and nine great-grandchildren. Sister Boyles joined the Methodist church about 50 years ago and lived a consistent, devoted Christian all her life. For several years she was so afflicted that she was unable to attend or be up in her home. She never murmured, but bore her suffering with patience and gentleness. She had won the love and esteem of her neighbors and community, which was in evidence by the large congregation and the beautiful floral display. Funeral service was held at Salem Methodist church, of which she was a member, by her pastor, assisted by Rev. Mr. Bass, her nephew, of Whittier, N. C. In the presence of a large congregatiion of friends her body was tenderly laid to rest in Salem cemetery to await the resurrection morn. The blessings of God be with her loved ones who are left to mourn their loss till they shall meet her again.

D. S. Richardson, P. C.

MANN—On the 29th of March the death angel visited the home of Mr. W. D. Mann and cut loose the moorings that bound the soul of his devoted wife, Olivia Davis Mann, to earth and let it wing its flight to the eternal city, there to occupy the mansion prepared for her by the blessed Savior.

The time of her sojourn upon earth was 72 years, six months, and of that long period 52 of those years were spent in faithfulness to husband and children, two sons and two daughters, who will never cease to miss her love and godly counsel.

She joined the church in her girlhood and was ever loyal to its cause and her God. She claimed to be old fashioned and discarded many of the fads and customs that were practiced in her later days, proclaiming that the old ways were best. She was a good neighbor, loyal wife and mother. May we all meet her again where parting is no more.

By one who knew and loved her.

RESOLUTIONS OF RESPECT

We, the members of Concord church, Ansonville charge, sincerely regret the loss of one of our beloved members, Mr. C. E. Bennett, who passed away while taking his customary morning nap. Brother Bennett died as he lived, peacefully. Like Enoch, "he walked with God, and he was not, for God took him." He loved his church. Although in ill health for many years and unable to attend any of the church services, he remained vitally interested in all of its activities to the last. Therefore be it resolved:

First, That in the death of this true, faithful man we bear willing testimony to the life of one who walked with God and served him with loyalty and deep consecration.

Second, Our hearts go out in tender sympathy to the bereaved family, and pray that God in his wisdom and mercy will watch over and keep them.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, one to the local paper, a copy be recorded in the minutes of our Sunday school and a copy sent to the family.

Mrs. E. E. McSwain,
Mary E. Kendall,
J. E. Harkey,
Mrs. S. M. Clarke,
Mrs. J. R. Howell.
Committee.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in his infinite wisdom did on August 4, 1930, remove from our midst our beloved friend and loyal member of Concord Sunday school, Mr. A. E. Simpson, better known by his friends as Mr. "Jack" Simpson. Therefore be it resolved:

First, That in the death of this good man, we bow in humble submission to the will of our heavenly Father.

Second, That our hearts go out in sympathy to the bereaved family.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, the local paper, and inscribed in the minutes of our Sunday school, and to the family of the deceased.

Mrs. E. E. McSwain,
Mary E. Kendall,
J. E. Harkey,
Mrs. S. M. Clarke,
Mrs. J. R. Howell.
Committee.

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IN MEMORIAM

In the very prime of his manhood and usefulness our friend, Thomas Britton King, has been called into the life beyond, and because of his going there are many whose lives are poorer. With great courage and patience he had for many months waged a losing fight with death, and when the call came, with the same great courage he answered unafraid.

His home going leaves a great vacancy in many lives. First of all in those of his own little family circle, where as husband and father he was all in all to his devoted wife and two manly boys. To the end, even in the midst of his greatest suffering, his first thought was for these loved ones as, in their devotion, they watched so tirelessly by his bedside.

As husband and father, citizen, churchman and friend, his life was lived upon the highest level, spotless and above reproach. Tender, gentle and thoughtful in his home life, he had also, in greatest measure, the happy art of making friends. Genuinely sincere, happy hearted, with his face ever toward the sun, he was of the type who unconsciously drew men to him. Because of his high ideals and pure life he had their respect and admiration; for his loyalty and infinite capacity for friendliness they trusted and loved him. He was called upon to serve in many places of trust in business, civic and church life, and always he gave of the best that was in him cheerfully, ungrudgingly and efficiently.

Those of us who called him friend are the richer for that friendship, and with happiness look forward to its renewal when we, too, have entered "into fuller space."

"I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and like to thought
Slipped out of mind, it vanished and was not.

"Yet to the helsman standing at the wheel
Broad seas still stretched before the gliding keel.
Disaster? Change? He left no slightest sign,
Nor dreamed he of the broad horizon line.

"So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it Death—to them 'tis Life Beyond!"

A Friend.

RESOLUTIONS OF RESPECT

The members of the Sunday school of Roper M. E. church, Roper, N. C., feel keenly the loss of one of its youngest members, Eva Francis Marrow, whose death occurred Friday, August 8, 1930. Therefore be it resolved:

First, That the Sunday school of Roper M. E. church, as well as the whole church and community have sustained a severe loss in the death of this child who was loved by all who knew her.

Second, That we extend to the bereaved family our love and sympathy in this their bereavement, and commend them to the loving power of him who has promised to sustain them if they will only cast their cares upon Him.

Third, That a copy of these resolutions be spread upon the minutes of the Sunday school, a copy sent to the family and a copy sent to the N. C. Christian Advocate for publication.

F. D. Wilson,
Mrs. Jack McAllister,
Mrs. H. M. Williams,



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The captives enquire of fasting.	ZECHARIAH 7, 8.
12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:	8 ¶ And the word of the LORD came unto Zĕch-a-rī'ah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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NORTH CAROLINA CHRISTIAN ADVOCATE
Greensboro, N. C.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

September

Burlington Ct., Shiloh, a.m. 7
West Burlingtn, p.m. 7
Front Street, a.m. 14
Webb Avenue, p.m. 14
Leasburg, Bethel, a.m. 21
Mebane, p.m. 21
Milton, New Hope, a.m. 28

October

Cedar Grove, Walnut Grove, a.m. 5
Carrboro, p.m. 5
Hillsboro, a.m. 12
Yanceyville, Prospect, 4 p.m. 12
Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November

Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

1. District Check-Up Meeting; Newbegun, 10, Sept. 5
2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September

Bladen, Windsor 6-7
Hay Street, night 7
Elizabeth, Trinity 13-14
Fayetteville Ct., St. Andrews, p.m. 14
Jonesboro, Jonesboro 20-21
Lillington, Lillington, night 21
Sanford 28
Hemp, Tabernacle, p.m. 28
Carthage, Carthage, night 28

October

Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Siler City and Goldston at Goldston, 2 p.m. 28
Haw River and Pittsboro at Pittsboro, 2 p.m. 29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m. 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m. 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September

Morehead City, 11 7
Beaufort, night 7
Ocracoke-Portsmouth 10-11
Hookerton, Rainbow, 11 13
Pamlico, Vandemere, 11 14
New Bern, Centenary, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September

Jenkins Memorial, 11 7
Epworth, night 7
Princeton Ct., Princeton, 11 14
Cary-Apex, Apex, night 14
Benson Ct., Benson, 11 21
Clayton, night 21
Oxford Ct., Salem, 11 27
Oxford, 11 28

October

Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September

Piedmont, 11 7
Laurinburg, 8 7
Raeford, 11 14
Hamlet, 8 14
Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

September

Fairfield, 11 7
Stumpy Point, 7:30 7
Fremont, 11 14
Stantonsburg, 7:30 14
Greenville, 11 21
Wilson, 8 21
Aurora, 11 28
Vanceboro, 3 and 7:30 28

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

September

Ahoskie, Powellsville, 11 3
Battleboro-Whitaker, 11 7
Enfield, p.m. 7
Garysburg, Shiloh, a.m. 14
Halifax, p.m. 14
Conway, Severn, 11 21
Seaboard, Concord, 3 21
Henderson, First Church, 11 28
White Memorial, City Road, 8 28

October

Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Norlina 2
Warren, p.m. 2
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September

Wallace-Rose Hill, Providence, 11 7
Clinton, Clinton, 8 7
Ingold, Epworth, 11 14
Magnolia, Trinity, 2:30 14

October

Wilmington Ct., Wesley's, 11 5
Carvers Creek, Carvers, 2:30 5
Town Creek, Bethel, 3 12
Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November

Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

September

Thrift-Moores, Moores, 11 7
Wesley Heights, night 7
Trinity-Derita, Trinity, 11 14
Hawthorne Lane, night 14
Prospect, Prospect, 11 20
Prospect, Prospect, night 21
Weddington, Weddington, 3 20
Weddington, Weddington, 11 21
Peachland, Hopewell, 11 28
Marshville, Smyrna, 3 28

October

Polkton, Polkton, 11 5
Ansonville, Ansonville, 3 5
Wadesboro, night 5
Waxhaw, Bond's Grove, 10 12
Unionville, Oak Grove, 3 12
N. Monroe-Icemorelee, N. Monroe, night 12
Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 19
Matthews, 11 26
Monroe, Central, night 26

November

Pineville, Harrison, 11 2
Hickory Grove, 3 2

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September

Tryon, 11 7
Upward, 3 7
Weaverville Ct., Salem, 11 14
Ivy, Bright Hope, 3 14
Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November

West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Stanley, Iron, 11 7
Park St., Belmont and Ebenezer, 7:30 7
Polkville, Casar, 11 13-14
Maylo, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28

North Carolina Christian Advocate

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Shelby Central, 7:30 28

October

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

September

Liberty, Liberty, 11 7
Ward Street-Archdale, Archdale, night 7
Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

The Greensboro District Preachers' Meeting will convene at Jamestown on Tuesday, September 2, at ten in the morning. This is an important meeting and every preacher in the district is urged to be present. Notify Rev. R. E. Hunt that you will attend.

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

September

Rutherford College, 11 7
Morganton, First Church, night 7
Table Rock, Oak Hill, 11 14
McDowell, Bethel, 3 14
Bakersville, 11, Deyton's Bend, 2:30 21
Spruce Pine, 11 28
Avery, Linnville Falls, 2:30 28

October

Broad River, Wesley's Chapel, 11 5
Bostic, Salem, 2:30 5
Forest City, night 5
Table Rock Q. C., Oak Hill, 10:30 7
McDowell Q. C., Bethtel, 3 7
Old Fort Ct., Bethel, 11 8
Burnsville, Bald Creek, night 8
Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q. C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT

W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

September

Todd, Hopewell, 11 and 2 6
Boone, 11 7
Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10....22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

SALISBURY DISTRICT

H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September

Park Avenue, 11 7
East Spencer, night 7
Spencer, 11 14
North Main, night 14
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October

Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

September

Hickory Ct., Bethel, 11 7
Westview, night 7
PASTORS AND LAY LEADERS WILL MEET IN FIRST CHURCH, NEWTON, 10 A. M..... 9
Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September

Clyde-Junaluska, Clyde, 11 7
Bethel, Bethel, 3 7
Fines Creek, Fines Creek, 11 14
Haywood, Crabtree, 3 14
Jonathan, Shady Grove, 11 21
Dellwood, Maple Grove, 3 21
Sylva, 11 28
Cullowhee, night 28

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT

L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

September

Kernersville, 11 7
Davidson, Good Hope, 3 7
Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

RESOLUTIONS OF RESPECT

We, the members of the woman's Bible class of Edenton Methodist church, Edenton, N. C., wish to pay loving tribute to one of our most honored and faithful members, Mrs. Willetta Coffield, who was claimed by death on Saturday, August 2. 1930. She was greatly beloved because there was manifested in her those virtues that call forth love and admiration, and her willingness to serve was one of her chief characteristics, and she will be greatly missed by all the societies of the church. Therefore be it resolved:

First, That while her going has been a bitter sorrow to us, yet we bow in submission to the will of our heavenly Father.

Second, We wish to express to her family our heartfelt sympathy and pray that God will comfort them in their sorrow.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Chistian Advocate and a copy spread on the minutes of our society.

Mrs. S. K. Stephenson,
Mrs. W. T. Gordon,
Mrs. S. L. Luck.

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The Pastors are Expected to Lead in this Effort to Secure 10,000 Trial Subscribers

Send list with names and post office. Cash with order.

Special list will be kept and paper will stop at end of 12 weeks unless renewed.

12 WEEKS FOR 25 CENTS

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, SEPTEMBER 11, 1930 Number 37

Duke Univ. Library

The World Needs Men

By Walter Rice Davenport, D.D.

The need of the world is for men who are strong,
For men who can breast the ramparts of wrong,
For men who can laugh at the sneers of the throng,
And go to their work with the lilt of a song.

The world looks for men with their face to the foe,
For men without fear of the hosts of below,
Whose love for their fellows forever will grow,
Since faith is undimmed in the Lord whom they know.

Too long have the men, so secure in their might,
Shut ears to the call to enlist for the fight;
Left women to fight for the truth and the right,
And stand on the field for the blue and the white.

O men of the land, with your might and your main,
Stand forth and do battle, no longer remain
In cowardly ease at the rear of the train;
Leap forth to the front and do battle again.

The fields with the enemy's troops are bestrown;
The van of their forces is beaten and thrown;
Stand steady and true for the cause you have known,
And leap at the call when the trumpet has blown.

THE CAMPAIGN GOING GREAT

Let Us Make It Unanimous

The trial subscription campaign has started off in such a way as to give assurance of a genuine success. Every prospect pleases. The charge that is not in on this will be dismally lonesome unless all signs fail. We are rejoiced to know that Methodist folks have not yet reached the point when they cannot become enthusiastic. This present enthusiasm is a fine symptom of good Methodist health and vigor. Let's try the Advocate in every home.

Main Street, Gastonia, Bulletin

For a period of twelve weeks the Christian Advocate is being offered for 25 cents. This will run through the annual conference. It is, of course, an introductory offer. Eighty envelopes have been sent to us for subscriptions, and Brother Craven says that every one of them should be taken. If you do not have the N. C. Christian Advocate in your home try it for twelve weeks. Each week a full page is devoted to the missionary society, a full page to the children in stories. Then the orphanage has a good full two columns each week with news about the children in Winston-Salem. Subscribe to the Advocate for the next twelve weeks. Mrs. M. L. Wallis is in charge of these subscriptions.

Envelopes Will Be Supplied

Some of the pastors have requested additional envelopes to use in their special Advocate campaign. These have been forwarded.

Any pastor who desires envelopes please notify the Advocate office, indicating the number needed. These are a convenience and they also aid in securing a correct address. A postal card will do the work.

Who Can Beat Kincheloe?

Rev. M. F. Kincheloe, Liberty charge, reports that the Advocate is going into every home in which he has a member with a few into homes not Methodists—105 trial subscribers, to say nothing of the regular. All who can beat this will please raise their hands.

This leads us to make the following request: Every pastor who puts the Advocate into all the homes of his people during this present effort for trial subscribers will please notify this office at once. It will help us much.

Our Expectations Realized

We eagerly desired that the merits of the North Carolina Advocate this seventy-fifth year—its Diamond Jubilee—should be spoken of in every church and community in both the conferences. This is going to happen. Better than that, the Advocate is going into thousands of homes to speak for itself. All these good pastors should exhort the new subscribers to get fully acquainted with their church paper by reading it each week. There is nothing equal to making new acquaintances.

First Church, Charlotte, Lays Plans

Next Sunday in First church, Charlotte, will be Advocate day to secure trial subscribers. Dr. W. W. Peele, the pastor, emphasized this fact at the morning service last Sunday and the day's bulletin carried the following notice: "The management of the North Carolina Christian Advocate is offering for a limited time the Advocate 12 weeks for 25 cents. This offer can last only for a short time. Many of our members will want to take advantage of this unusual opportunity. The Advocate committee will meet this week to lay plans for a united effort for trial subscriptions to be taken next Sunday." It goes without saying that this big church will get big results.

Advocate Renewals

The pastors are busy in the campaign for trial subscriptions to the Advocate. They are making a real advance into new territory—into many homes in which the church paper has been a stranger.

Our regular subscribers, true and tried through the years, will please look up the label on their papers and, if they are behind, send in their renewals. This will be most pleasing to us at the office. A little attention to this on the part of each subscriber will not only aid us but it will also improve the standing of each one who is so kind as to send a check.

"The Game and the Candle"

The new serial story will start in October. "The Game and the Candle" doubtless will have a following equal to that of "The Eternal Challenge" which enlisted so much interest this year. Let all the new subscribers get on the roll so as to get the first number with the new story. Other special features will appear from time to time. We are anxious for the new subscribers to get the benefit of these.

In One Thousand New Homes

The North Carolina Christian Advocate is going this week into 1000 new homes. Every district in the two conferences are to enjoy the benefit of the church paper circulated among the people. These additional Advocates are distributed in 113 charges. See page 18 for detailed report up to the present. Errors will be corrected whenever attention is directed to these slips.

Why not make it 2000 new trial subscribers next week? Only a little team work in every community is necessary. We fully expect 10,000 new names on the roll before the leaves fall, yea by the time the scarlet and the gold appear on the wide stretches of the east and the rolling hills of the west.

Rev. L. B. Hayes has been presenting copies of "That Fighting Spirit of Methodism" (Garber) to some of the young people joining his church. What better could a pastor do for new members that they might know more of the spirit and history of Methodism? It is a wise pastor who labors to inform his people.

THE LONG LAST MILE

Carry me over the long last mile,
  Man of Nazareth, Christ for me!
Weary I wait by Death's dark stile,
  In the wild and the waste, where the wind blows free;
And the shadows and sorrows come out of my past,
  Look keen through my heart,
  And will not depart,
Now that my poor world has come to its last.

Lord, is it long that my spirit must wait?
  Man of Nazareth, Christ for me!—
Deep in the stream, and the night is late,
  And grief blinds my soul, that I cannot see.
Speak to me, out of the silences, Lord,
  That my spirit may know,
  As forward I go,
Thy pierced hands are lifting me over the ford.

—Lauchlan MacLean Watt.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, SEPTEMBER 11, 1930 Number 37

It is easy in solitude to live according to one's opinions and it requires no courage in the midst of men to live after the world's opinions. But it requires courage and strength out in the midst of the crowd to keep the independence of solitude.

Arthur Brisbane says: "German statisticians apply grim and correct figures about the great war. It has taken years to prepare them. Ten million soldiers were killed, 30,000 unknown French soldiers lie in one grave. The horses killed numbered 9,596,000—they certainly didn't start the war. Eighteen million human beings were wounded, and two hundred and forty-seven billions of dollars were spent, wasted. And that is what the world is paying for now in its slump, undoubtedly."

The ministers of North Carolina have been requested to preach next Sunday sermons appropriate to the beginning of Constitution week which has been inaugurated to secure a better understanding of and respect for the constitution which is fundamental in our government. The preachers of North Carolina will do well to heed this request and if not convenient to preach upon this subject next Sunday grasp the first opportunity to do so. It is the meat and drink of many so-called good citizens to flout certain sections of the constitution of the United States, because it is not according to their taste. Respect for the constitution, for law and for the courts is the crying demand of these times. The executive department of the government has no right to annul the actions of the courts and much less a private citizen. Let the preachers turn their heaviest artillery upon those who flout the constitution and disregard the law and your pews will fill with applauding citizens while the guilty parties will raise such a howl as you have not heard for many moons. But when it is all over the righteous will have occasion to rejoice because victory belongeth to God.

If the Literary Digest poll were accurate five out of every six members of the House to be elected in November will be wet and two out of three senators to be elected will be wet, according to Mark Sullivan's estimate. Everyone with an ounce of political information knows that nothing of the sort will happen. Why then should enemies of prohibition be insisting that this poll was trustworthy?

We have not added to the quantity of printer's ink used in denouncing the recent lynching of a negro at Tarboro. Action rather than words count. The public has been assured that all the resources of the state would be employed in running down this mob. Were this to be done with energy and wisdom for some time — say five years — certain disclosures would follow. But what is the use? Two guards killed a negro convict in that same section a few years ago. They were tried, convicted and given the limit of the law—the trial judge saying he wished that he could give them a longer term. The governor has set these men free.

Mary had the advantage over Martha in that she was not cumbered with many things—she held to the one essential thing. Some preachers have the advantage over their brethren in the same way. They stress a man's personal responsibility to God and cause him to answer at the bar of conscience, while others are cumbered with many things. They discuss social movements, gossip about current events, and parade the opinion of scholars set over against their own notions instead of driving home the truth so as to change a man's attitude towards God and towards his fellowman. Why should the average man, with the output of the press in his hands and the din of the radio in his ears, care to sit in a church to hear a preacher reel off his opinions about the Bible? To make vital the Word and to present the living Christ, with the soul aflame, is something else.

Can Methodism Rise Above the Dead Level?

Two weeks ago, in all seriousness, we raised the question whether Methodists can do team work. The issue now is the ability of Methodists to rise towards the heights. The man able to keep evermore at it, day in and day out, is to be commended for his steady going and dependable qualities, but the best life has other valuable qualities not to be ignored. Life is more than a steady round of the commonplace. The man always on the dead level of things never reaches the heights. There are lofty moments of soul and special hours of unusual effort not to be discounted.

The early Methodists were able to pray and to sing and to shout. Their souls caught fire as they got a glimpse of the "home over there." Many of these were way worn travelers in tattered garments clad as they struggled on through this wilderness of woe; but they were sure that deliverance would come. The rough, dark, dismal way would give place to the shining tablelands of the soul. Methodism went out with songs of deliverance to save the world as they marched forth into Wesley's world parish. Men with souls on fire caused the world to surrender in the presence of this earnest, enthusiastic form of Christianity.

The revival season has always been Methodism's testing time. Many of our churches do no longer come through these periods of high endeavor; some of them really expect to live by getting those won in the churches that yet "get on praying grounds and pleading terms with the Almighty." Our increasing complexity of church organization calls most urgently for us to gird up our loins on many lines of endeavor. Just now we are making a plea that the Advocate be put in every home for twelve weeks, assured that many of these homes will not be content to go without their church paper. But this will not be done unless some in every church get out of the dull monotonous rounds. A little enthusiasm and some effort will do the deed. This call will test the metal of our North Carolina Methodism.

These next three months can witness wonderful achievements in all our churches if we are willing to rise above the dead level of the ordinary rounds of our ease and contentment. The man who simply marks time, whether in the pulpit or in the pew, ought to know that he has no place as nominal leader—he can be nothing more— in the Methodist church. Methodism can not do its work and win in the present struggle at the pace set by the dead march. Diligent in business, fervent in spirit, serving the Lord in this present day and generation is something of the mark of a Methodist. The call is urgent; the heights beckon; the splendor shines beyond the hills.

Off to College

The boys are about to be off to college. Like getting married, it is a great event in the life of any young man. What is the new college student going to do with these formative college days? Is he going to become a professional hitch-hiker who infests the highways week ends and frequently in mid-week? If so he will probably be a hitch-hiker through life. The place for a college boy is not on the highways but on the college campus. His class work and his athletic activities will command all his time.

The father who allows his son to spend money freely with the hope that he may thereby impress the college community that he is the son of a rich man will too soon discover that poverty is coming upon him as an armed man, the poverty of having a son who is a spendthrift. It is better to be acquainted with one's books than with the tailor. The highest distinction that can come to a rich man's son is to make Phi Beta Kappa. He then proves that in him is the right sort of stuff.

"Going to Give Double as Much"

A steward of ours, a man of small means and limited ability but of fine spirit and excellent heart qualities, years ago called us into his office and made in substance this confession:

"Since a boy of ten I have been a member of the Methodist church, twelve years of this time a steward. Last night I was reflecting over my past. So far as I know I never won a man to Christ; really, could not recall that I had ever spoken directly to a man about his soul. As you know, I am so timid I can't make a speech; I can't even pray in public. Whenever I try it, I choke up and have to quit. I am teaching that little class of three or four men in the Sunday school, but it does not seem to amount to anything. In going over my past life last night about all I could see that I had ever done is what little I have paid some one else to do for me." Then, with much seriousness and profound earnestness of soul, he said,

"I resolved right then to give double as much to the church this year as I did last year." This he did.

We had every reason to accept every word this good brother uttered and in his confession to see the record of many good people.

We would leave this question with every reader, "What would be the record of our North Carolina Methodism were the members of our churches to give double as much as they did last year? Or, to go farther, were they to do double as much as they did last year?" Most of them could do this and be blessed in it. The result would be so fine that many churches would go to singing songs and shouting praises to his name.

Dear reader, were you to put this into practice would you not be blessed and would not this force of your example put a new spirit into your church? In so doing might you not start a real revolution in the present order of things? Say here and now, "I am going to give double as much this year as I have ever done before."

The Swapping Yard and the Stump

Some years ago almost every county seat in North Carolina had a lot set apart as the gathering place for the horse-traders court week. They would come from all the regions round about to buy and to sell and to swap horses. All classes and conditions met on these occasions. They came by the hundreds, mounted on every conceivable sort of "trading stock." It was a mixed multitude and most democratic group.

Oftentimes a man of more than average sense and of good repute among his neighbors would get a few drinks of liquor aboard and then he would spend the day in acting a fool. His words and acts discounted him at every turn. In such maudlin conduct were they thus engaged that a stranger would have dubbed many of them both naives and fools. The swapping lot disclosed most successfully the folly of human nature.

Along with this manifestation of human nature through the years has gone another disclosure almost as strange. It is this. Why will men of sense and of reputed fine judgment, men who are accustomed to look upon the average man as a being capable of forming intelligent judgments and of reaching correct conclusions, as soon as they get on the stump act and talk as though the great common people are devoid of "good old horse sense?" This sort of campaigning at one time may have counted for something, but that day has passed and gone. Sensible folks expect something better of men of intelligence this present day.

The old swapping lot, with its half drunk men, is no more; the coarse, rough campaign yarns from foul-mouthed politicians are no longer tolerated, but somehow fool talk with little regard for fact and high intelligence is still with us. The swapping lot and the stump have ever been hard on our ordinary humanity.

"Look for Jesus in the Ragged and Naked"

Dr. Frank Weston, bishop of Zanzibar, belongs to the Anglo-Catholic party of the English church and their conceptions of the church and its sacraments are beyond our comprehension. But who with a Christly interest in humanity can fail to be stirred by the following ringing utterance of Frank Weston who to a congress of his church over which he was presiding declared:

"It is folly, it is madness, to suppose that you can worship Jesus in the Sacrament and Jesus on the throne of glory, when you are sweating him in the bodies and souls of his children. . . . You have your mass, you have your altars, you have begun to get your tabernacles. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and, when you have found him, gird yourself with his towel of fellowship and wash his feet in the person of his brethren."

Will America Live Up To It?

Owen D. Young, the financial genius who perfected plans for German reparations to the Allies, in a recent speech at the University of California uttered words of wisdom concerning the American nation. Among other things Mr. Young said:

"She is well enough off to be envied. The attitude of the world toward her will be largely influenced by her spirit. If it be one of selfishness in isolation, she will have failed in her great responsibilities. If it be one of boastfulness in her success, she will have misused the things which God has given her.

"I pray for sober and sensible responsibility, a spirit of gratitude for the things we have, a spirit of friendliness and helpfulness and co-operation for all, a spirit of restraint in the use of any power which has been entrusted to us, and most of all, restraint in speech.

"If drunk with sight of power we loose
Wild tongues that have not Thee in awe,

. . . . . .

For frantic boast and foolish word,
Thy mercy on Thy people, Lord."

People and Things

Rev. M. B. Woosley of Leaksville assisted Rev. Elmer Simpson in a meeting at Dobson this week.

Dr. J. H. Barnhardt is with J. E. McSwain this week in a special meeting at Epworth, Concord. Large congregations are listening to some old time deep gospel sermons.

Rev. D. R. Proffitt will begin revival services at the Spray Methodist church September 21. Rev. J. W. Moore of High Point will do the preaching. The services will continue through the following Sunday.

Bishop W. A. Ainsworth has moved from Macon, Ga., to Birmingham, Ala. His correspondents may address him for the future at 2238 Highland Avenue, Birmingham, Ala.

Pastors are reminded that Carolyn A. Hosford, whose headquarters are at Conway, S. C., is now making her fall schedule for special meetings in capacity of singer, women's worker and children's worker.

"Had old folks' meeting yesterday at Belmont Park, Charlotte, and gave the Advocate three months as prizes to each of the five oldest members present. That accounts for some of the list enclosed, which is 24."—W. H. Willis.

"The Reverend and Mrs. Charles Silas Kirkpatrick announce the marriage of their daughter, Rebecca, to Mr. William Van Eaton Sprinkle, on Wednesday, the third of September, one thousand, nine hundred and thirty, at Mount Airy, North Carolina."

Rev. T. A. Sikes has Rev. Thurston B. Price assisting him in a great meeting in Roxboro, N. C. Brother Price before going to Texas for meetings has two dates after the Roxboro meeting to give to pastors in North Carolina. Any pastor interested will write him at Roxboro.

"On the fifth Sunday night in August we closed a good meeting at Asbury church. Interest was good from the beginning, the brethren stood by the pastor loyally and rendered good service to the Lord and his cause. There were eight accessions."—Lewis Edward Sawyer.

"Rev. E. C. Durham of Burlington is now with me in a meeting at Union church. He is doing good preaching. Have had several to come to the altar for reconsecration. We will have our fourth quarterly conference September 13 and 14 at Elizabethtown, also a fifth check-up in October."—Rev. Chas. M. Lance.

The Caswell Messenger last week carried a large display advertisement of the Advocate trial subscription offer, which gives the paper to new subscribers 12 weeks for 25 cents. The advertisement was gratis and without our knowledge. We appreciate this great countesy on the part of Editor Jones who is giving the Caswell people such an unusually fine paper.

The fortieth anniversary of the Coburn Memorial church (formerly South Main Street), Salisbury, N. C., was celebrated last Sunday. Dr. G. T. Rowe preached two great sermons, dinner was served at the noon hour in the dining room of the church and the attendance was very large at all services of the day. The offering amounted to $400. The following have served as pastors of this church: Reverends A. L. Coburn, S. D. Stamey, T. L. and L. H. Triplett, A. L. Coburn, D. P. Tate, Allen H. Whisner, W. Y. Scales, J. A. J. Farrington, J. B. Craven, W. O. Davis, G. A. Stamper, C. F. Sherrill, J. H. Brendall, P. W. Tucker, Dr. J. C. Rowe, A. L. Coburn, H. E. Myers, W. B. Shinn, M. B. Woosley, W. A. Rollins, H. H. Jordan and T. A. Groce, the present minister.

Hickory Grove, on the Ruffin charge, gave their preacher, Rev. J. W. Bennett, a pounding that he will not soon forget. This was a most delightful experience for the preacher and his family. Another thing all the world should know about is that new church at Hickory Grove which will soon be under way. This is to be built of stone gathered from that community. The Sunday school demands larger quarters to care for those fine young people. Brother H. D. Travis, superintendent, has a fine school.

"Friday night, August 22, brought to a close a series of meetings held at Tabernacle church on the Straits circuit. The preaching was done by our elder, Dr. Walter Patten of New Bern, and the singing was led by our pastor, Rev. Byron Shankle. The people showed a great interest in the meetings, as there was a good attendance at both the morning and night services, and through these services eight new members were added to the church. The people of Tabernacle are grateful to Rev. Mr. Shankle for bringing Dr. Patten to them and also for the great work that he has been doing since he came here the first of the year."—Odessa Jarvis.

From the Franklin News we learn that Bishop Denny of the Methodist Episcopal Church, South, preached two sermons in Franklin last Sunday. In the forenoon he held services at the Methodist church and in the afternoon in the Baptist church. Large congregations were out both morning and evening to hear the interesting bishop. Next Sunday the bishop will preach at the Methodist church at the morning hour. Every one who heard Bishop Denny last Sunday will be glad to learn of the opportunity to hear him again. Franklin congregations are always glad of the chance to hear Bishop Denny and all Franklin feels highly honored whenever they have such distinguished men as Bishop Denny to come here.

"About a month ago Rev. R. J. Lough, pastor of Person Street and Calvary charge in Fayetteville, was stricken with a light stroke of paralysis. He is now in a hospital at Kinston. Brother Lough had done a fine year's work up to the time of his sickness. He had received 51 members by letter and on profession, and his charge was otherwise progressing well. His brethren and friends hope that he may soon be able to take up his work. Rev. Morris Williams, a student in the school of religion of Duke University and candidate for the ministry from this district, has been put in charge of the work until conference or until such time as the pastor is able to resume his activities."—W. A. Cade.

Revival services are in process at Pleasant Grove church on the Roper circuit. The pastor of the circuit, J. Bascomb Hurley, is both preacher and singer. The meeting has been progressing splendidly; large crowds in attendance. The plain old gospel is preached with fervor and power. Such subjects as "Our Responsibilities as Christians," "Christ's Interpretation of a Christian," "Repentance the Primal Necessity," "Seven Deadly Sins," "The Power of Personal Influence," "Excuses, or Refuges of Lies," "Spiritual Safety," etc., have been used. If only the people would heed such sermons how much better we would all be today! No people on earth need the gospel more than our church members. When the church hears and lives the gospel, the world will soon be saved by the gospel. May God hasten the day!

Why are so many burglars bowlegged? Bowlegs and crime are closely allied because of their mutual origin in rickets; two different results of the same cause, which is to be found in the overcrowded home of poor parents living in a neighborhood where there are few playing fields. —Alex Patterson, British Prison Commissioner.

"A warm and interesting revival closed at Asbury church on Macon circuit Sunday night. Each night of the meeting there was unusually good attendance. With the pastor doing the preaching and wonderful co-operation in the neighborhood, there were 29 conversions. Ten new members came into the church during the closing service. Four were baptized, and these parts of the services were unusually impressive. The congregational singing of the revival was good, with duets by Mr. and Mrs. Farriss. The entire membership, besides the new converts, report a great benefit derived from the meeting."—C. F. Farriss, Pastor.

"The new Methodist church at Winton, N. C., will be opened Sunday, September 14. Preaching at 11 in the morning and eight in the evening by the pastor, W. C. Merritt. These services will be continued during the week, preaching at eight in the evening by the following ex-pastors: Monday evening, Rev. B. C. Thompson, Jackson; Tuesday evening, Rev. B. B. Slaughter, Morehead City; Wednesday evening, Rev. L. T. Singleton, Nashville; Thursday evening, Rev. C. L. Read, Tarboro; Friday evening, Rev. A. W. Oakes, Weldon. To all these services the public is cordially invited. Come and help us make this a helpful occasion."—W. C. Merritt, Pastor.

"We closed what, judging from all outward appearances, was a good meeting at Smyrna church on the Hemp charge last Friday. The attendance was fine, and the people seemed interested from the beginning of the meeting. The pastor did the preaching and made a survey before and during the meeting, getting into most all the homes of the community. Seven splendid young people united with the church on Friday on profession of faith and four others were converted during the meeting. We believe these will join later. Seven were reclaimed during the meeting. The pastor is very well pleased with the meeting, though of course he is not entirely satisfied with the results, since there should have been more conversions as well as reclamations. Thirty-five were received into this church last year on profession of faith."—L. A. Tilley.

"On Saturday before our fourth quarterly meeting Harmony Grove congregation administered a severe pounding to us at the parsonage—vegetables, canned goods, groceries, sugar, fruits, etc., in abundance. We appreciate all of these things and purpose to serve as best we can in appreciation of these and other kind favors extended to us. Brother Pickens brought a good message to us at our fourth quarterly meeting. The business of the church was transacted in good spirit and order and with optimistic outlook for closing the year in a good manner. We are having a good meeting at Clark's Chapel. Received three on profession of faith yesterday, have names of two others, and the interest and attendance continue to grow. Am unable to say when we shall close, except for the fact that we are to begin another at Harmony Grove next Sunday morning with Brother Kiker doing the preaching. I expect to get a list of trial subscriptions within the next ten days; other matters have crowded in, but now the way is clearing for that."—G. N. Dulin.

"Perhaps one of the best revivals held at the historic Bethel church in lower Cabarrus county was held this year. Many of the older citizens of the community in comparing it with revivals of the past were free to say that it was the best in a long time. The community and church were fortunate to have Dr. R. S. Truesdale of Charlotte to lead us through this period of church work. Dr. Truesdale's sermons, brief and to the point, will be remembered for some time. The interest and congregation continued to grow throughout the week. As a direct result of the efforts put forth, we received 25 boys and girls into church membership yesterday morning. These boys and girls have gone through a course of training in the meaning of church membership."—C. O. Kennerly, Pastor.

The New Outlook, published in Toronto, says: "Of Canada's five thousand one hundred and thirty-five liquor institutions eighty-five are breweries. And of the latter, we are told, nine are about to be merged in what will be the second most powerful brewing company in the Dominion. Of the companies involved seven are located in Ontario and two in Manitoba. The reasons for the merger are not stated; but there are always some things one can be sure of wherever the liquor trade is concerned, and in the present case we may be sure that: (1) The combine is not made for the good of the people—even of the beer drinkers. (2) It is not made in the interests of the nation. (3) Behind it there is only one consideration, namely, the interest of the shareholders; in other words, the sale of liquor."

"Our opening day at Bethel on the Hickory circuit proved to us all that we are still advancing in the work of the Master. Brother Hiatt, our elder, preached for us twice in the splendid new church at Bethel church that we are beginning to believe is as beautiful and as adequate as any that we have in the conference within its class. While the preaching and the dinner at Bethel were of greatest interest to the wayfarer, the thing that made the hearts of elder, pastor and people rejoice most—and the thing that is prompting me to write you this red letter—is the fact that under the leadership of Brother Hiatt we had a red letter day yesterday—we raised our church debt. After doing a day's work for an ordinary man at Bethel, Brother Hiatt preached for us again at Fair Grove in the late afternoon and dedicated the church there. Assisting in the dedicatory service at Fair Grove were two beloved pastors of this section, Rev. R. G. Tuttle of Newton and Rev. J. G. W. Holloway of Olin. Many are the voices we hear singing the praises of our elder, and many are the compliments we hear about our good people and their good work on the Hickory circuit this year. Who is it that will deny that we have a right to be happy here?"—M. A. Lewis.

DR. J. W. TARBOUX ELECTED BISHOP IN BRAZIL

Dr. O. E. Goddard under date of September 5 writes:

"A cable has just been received from Sao Paulo, Brazil, announcing the election of Dr. J. W. Tarboux as bishop of the Methodist Church of Brazil. Dr. Tarboux retired from active missionary work nine years ago and is now residing in Miami, Florida.

"The cable also announces that Dr. H. C. Tucker, veteran missionary of the board of missions, was elected president of the general conference, and Bishop James Cannon honorary president."

The Romance of American Methodism

By PAUL NEFF GARBER

Moral Pioneers

WHEN John Wesley in 1743 required all members of the Methodist societies to abstain from drinking, buying, or selling spirituous liquors, he was enacting the first ecclesiastical legislation in favor of outlawing intoxicating liquors. By this action and subsequent attacks upon the use of alcoholic beverages, Wesley secured the enmity of all those who profited by the liquor traffic. Alehouse keepers especially came to hate Wesley because a convert to Methodism meant one less customer for those robbers of mankind.

John Wesley's work in the field of temperance was continued by the pioneer American Methodists. The first Discipline of the Methodist Episcopal Church expressly forbade "drunkedness, buying and selling spiritous liquors or drinking them, unless in the case of necessity." This action by the Christmas Conference was significant because it placed the Methodist Episcopal Church at its very beginning in open hostility to alcohol; it outlined what was to be the future policy of the Church toward that ancient evil.

The Methodist position regarding the liquor traffic stood counter to current public opinion. Alcoholic products were commonly used in early America both as beverages and as a medium of exchange. In commenting on the social condition on the frontier, James B. Finley wrote in 1811: "Liquor was freely used in the early days. It was also regarded as a necessary beverage. A house could not be raised, a field of wheat cut down, or a funeral, without the aid of alcohol." A similar situation existed in the Southern states, where according to G. G. Smith, "Everybody drank, many to excess, nearly all moderately." While traveling in New England in 1788, a Frenchman, Brissot de Warville, was surprised at the great abundance and variety of alcoholic beverages used there. He found that the people preferred ardent spirits to milder liquors. The use of intoxicants at funerals caused Ezekial Cooper to write in 1789: "Many are glad of a funeral that they may get something to drink." It occasioned comment to find a temporate individual. Bishop Asbury once recorded in his journal concerning a man in Tennessee: "It may not be amiss to mention that our host has built his house and takes in his harvest without the aid of whiskey." It was in a nation addicted to the use of alcohol that the Methodists almost singlehanded, began their campaign for temperance.

Bishop Asbury was the leader in the Methodist fight against intemperance. He contended that there were two classes of men that he feared, drunken ones and lunatics. In 1812 he declared that liquor was the "prime curse of the United States, and will be, I fear much the ruin of all that is excellent in morals and government in them." By example as well as by precept Asbury influenced the pioneer Methodists toward sobriety. His attitude when whiskey was offered to him, left a lasting impression upon the people. Upon one occasion when Bishop Asbury reproved his hostess for offering him liquor, the lady replied, "Bishop, it is good in its place." The bishop thereupon hid the bottle in an old cupboard, saying, "Now it is in its place, let it remain there." Many similar references regarding his attitude toward intoxicants are found in Asbury's Journal. He once recorded: "We dined in the woods, and stopped at Esquire Leech's; brandy and the Bible were both handed me; I took but one."

The circuit-riders helped Asbury in his fight for temperance. Even before the organization of the Methodist Episcopal Church it had been said that it was "but seldom that a Methodist preacher drank spirituous liquors, unless in case of extreme necessity." The itinerants soon realized that liquor and vital religion could not go together. They, therefore, in fiery language denounced from the pulpit the use of intoxicants, insisting that all persons who sold and used liquor were "hair-strung and breeze-shaken over hell." Alexander M'Ilroy of the Pittsburgh Conference had a special sermon which traced the drunkard through a miserable life to an untimely grave and premature hell, "where" declared M'Ilroy, "the devil will pour the blue blazes of damnation down your throats with an iron scoop-shovel, when you'll drink fire enough to satisfy you." It is not surprising that after such sermons entire congregations would pledge to abstain from the use of alcohol.

In conversation with the occupants of the frontier cabins the Methodist preachers endeavored to impress upon them the folly of drinking alcoholic beverages. To show their dissaproval of liquor many ministers would not sleep in a room where it was stored. The action of John Collins typifies the influence of the circuit-rider for temperance. Collins found that one of his members was erecting a distillery. In vain Collins begged and argued with the layman that he should discard his plan. Finally Collins said: "Brother you know that we should pray to God for direction and success in everything. Now brother, go into your closet, and there solemnly bow before God and say: 'O Lord God, I am about to erect a distillery; do thou give me success in it, and enable me to make whiskey enough to destroy a great many souls, for whom Christ died'." Needless to say that distillery was never completed.

At the annual sessions of the conference the circuit-riders passed resolutions in favor of abstinence and laid plans to overthrow the liquor traffic. The Tennessee Conference of 1834 resolved that all its members were morally obligated to form a temperance society in every Methodist congregation. Some conferences even refused to use ardent spirits for sacramental purposes. The Wisconsin Conference of 1852 advised the preachers to procure "the juice of the grape in the purest state possible for sacramental or medical purposes, regardless of expense or trouble." Memorials were sent to the state legislatures urging the adoption of license laws. The voters were asked by the conferences to elect only those officials who favored the cause of temperance.

Not all pioneer Methodist laymen agreed with the attitude of the itinerants toward alcohol. With arguments that sound very modern the preachers were assailed by some of their own members. Once when James B. Finley was preaching against liquor, an exhorter arose and said:

"Young man, I advise you to leave the circuit and go home, for you are doing more harm than good; and if you can't preach the Gospel and let people's private business alone, they do not want you at all." To that Finley replied, "I will not go home; and I have a commission from God to break up this 'stronghold of the devils.' By his help I will do it, despite of all distillers and aiders and abettors in the Church."

It was contended that the policy of the circuit-riders toward rum would ruin the Methodist Episcopal Church. When Wilbur Fiske went to a town in Connecticut to deliver a temperance lecture, a Methodist layman, begged him to cancel the engagement because it would start a schism in the local church since some of the Methodists sold and used liquor Fisk's answer was, "Sir, if the church stands on rum, let it go." When S. P. Richardson was pastor at Waynesville, Florida in 1848, he was warned by the sheriff, whose wife was a Methodist, to stop preaching about the evils of alcohol. The officer threatened to withdraw his subscription and to cause his wife to leave the church. Richardson's reply was to cancel the sheriff's subscription and to inform him that he did not want whiskey money.

Sometimes it was necessary for the circuit-riders to use force to secure temperance among the laymen. Occasionally they had to adopt practices used against the rowdies at camp meetings. Granville Moody once found that one of his members, Jones, a groceryman, was selling whiskey. When the latter refused to stop, Moody removed his name from the church roll. As this action damaged Jones's business, he determined to do physical harm to Moody. He enticed Moody into a room, locked the door, secured a whip and threatened: "In short, I intend to cowhide you, sir."

"Don't do it," said Moody.

"And why not, sir?" exclaimed the man in rage.

"You know we Methodists" answered Moody, "believe in the possibilities of falling from grace."

"Well, sir?"

"Well, Brother Jones," coolly replied Moody, "if you strike me with that cowhide, it is very likely that I shall fall from grace."

Jones giving a startled glance at Moody, who was six feet, four inches tall, stammered, "W-h, w-h-y, Doctor, you surely don't intend to say that you'd fight."

"I say nothing about that" answered Moody, "but I do say, Brother Jones that if you strike me a single blow, I shall be very likely to fall from grace, and if I do fall from grace, you will certainly be the worst whipped man in the state of Ohio."

If some Methodist laymen objected to the war that the preachers waged against intemperance, it can easily be imagined what position would be taken by the anti-Methodists and the men who profited financially by the liquor traffic. The distillers and the saloon-keepers began to attack the "righteous overmuch Methodist preachers." The ministers were denounced for interfering with legitimate business. As in modern times the Methodist preachers were told to preach the gospel and leave all other matters alone. James B. Finley in the following manner tells of his experience in fighting against alcohol in Ohio: "My efforts, as a matter of course, awakened the ire and indignation of the makers and venders of the ardent, and their curses were heaped on me in profusion. They would gladly have driven me from the country if they could, but this was beyond their power. One of the greatest distillers in the land said I was worse than a robber, as I had prevented him from selling whiskey to the harvesters and his family was likely to suffer."

The Methodists were not deterred by such opposition. They were not afraid to champion what was then the unpopular cause of temperance. They were so far in advance of all others in the fight against alcohol that when finally the American Temperance Society was organized in 1826, the Methodists for a time declined to join, saying, "We are already in an earlier and better Temperance Society than any man can institute."

Since the circuit-riders always went where the people congregated, they invaded the very strongholds of the liquor traffic. In many frontier villages the first Methodist sermon was preached in a bar-room, for there a crowd was certain to be found. Such a policy was followed especially on the Pacific Coast. The preachers delivered their message in the saloons and gambling houses. A Californian after having listened to a Methodist sermon in an unusual place remarked to a group of men: "Well boys, you may say what you please about the wickedness of Californians, but they are better than the Jews were in the day of Jesus Christ; for then they made the house of God a den of thieves, but now they are making a den of thieves the house of God."

"The Itinerancy" will be the title of Dr. Garber's next article.

THEY CALLED HIM "FOOL"

They called him fool—he would not join the pack,
  Barking for banknotes in the howling mart,
But took a solitary highland track
  After the lone lonestar that is art.

They called him fool—his clothes were dusty gray,
  And want had lined his luminous, furrowed face;
Yet he was king in cloudlands far away,
  Among the long, bright labyrinths of space.
They called him fool—he would not sell his dreams
  For silken sofas, or his deeds for bread;
But ever followed those illumining gleams,
  Shot from his own deep soul to peaks ahead.

They called him fool—yet from those glitering eyes
  Of warmth and longing and sardonic mirth
A soul akin to Lincoln's seemed to rise
  And walk unrecognized upon the earth!

—Stanton A. Coblentz, in New York Times.

We condemn our political and social leaders when the fault may be in their followers. Every man, says Russell Lowell, is a prisoner of his day; and every leader, we might say, is a prisoner of the visional sloth of those whom he would rally to his cause. A great man's message may be maimed, his achievement circumscribed by a stiff-necked generation. There was once a Messenger who spake as never man spake the words of eternal life—and they nailed him to the cross. The fault was not in the sower or the seed, but in the soil. The hearer was to blame; "Neither will they be persuaded, though one rose from the dead."—Dr. G. A. Buttrick.

A metropolitan newspaper recently published two sets of figures which show that while the average American is reading one book a year he eats ten dollars' worth of candy.

ATTEMPT TO ROMANIZE THE EPISCOPAL CHURCH

This is what the Anglo-Catholic Movement in the Episcopal Church in the United States and Great Britain means. There are many liberal members, including a number of high church lords and bishops who are trying to make a combination with the Pope and the Roman Church. Many others who prize the liberties bought with the blood of the martyrs who gave the world the blessings of Protestantism are opposing this move with all their power. There are indications that this contention may cause serious consequences to this great church and effect the entire Christian world.

All Christians of all creeds who love religious liberty and who prize the heritage handed down to us by our fathers and martyrs of the Protestant Reformation should earnestly pray for our brethren in the Episcopal Church in these trying times that God will guide them through this storm and hold them firm to their Protestant heritage.

The following account comes from London:

"In spite of repeated protests, the High Mass to mark the opening of the Anglo-Catholic Congress was duly celebrated on Stamford Bridge football ground last Sunday morning. The Bishop of London did not attend, but he steadily refused to withdraw his sanction for the service to be held. There were 150,000 people present, although it is stated that the ground was by no means filled. There was a large amount of extravagant ceremonial and illegal ritual, and The Times, in its report of the service, stated that 'Members of the Church of England familiar only with the Book of Common Prayer would have found difficulty in understanding much of the ritual.' "

This spectacle of the Episcopal Church uniting with the Romanists in holding High Mass (which devout Episcopalians have ever considered a form of pagan worship), so outraged many of the good people that the following protest was signed by a number of prominent people and lodged with the bishops:

"My Lord Bishops: The proposed celebration of High Mass in a public place with the approval of the Bishop of London, who will be present to give his blessing, compels us to appeal to your lordship to dissociate yourself from the Bishop of London's action. The mass is in terms repudiated by the Church of England, and the proposed celebration is fundamentally different from the service of Holy Communion, as ordered in the Book of Common Prayer. The fact that the Bishop of London has thought it necessary to stipulate for the communion of at least some persons, reveals the true nature of the proposed ceremony. We believe that the whole English Episcopate is in danger of being gravely compromised by the action of the Bishop of London, and his action will be resented by a large part of the Church of England. With great respect, we beg your lordship to show your dissent from the proposal to give, for the first time since the Reformation, such official approval to the performance of High Mass."

The Southern Churchman, official organ of the Episcopal Church for the South, published in Richmond, has put all its influence against this Anglo-Catholic Movement and in commenting on the above performance, the editor uses the following pointed paragraph:

"We shall be surprised if the High Mass at Stamford Bridge does not become a turning point in the Anglo-Catholic Movement. The English people now know the aims of the movement, the support it receives from the Bishop of London and from the Eastern bishops who took part in the proceedings. We do not dwell upon the well-staged pageantry which transformed the Holy Communion into a spectacle, or upon the five communicants who were present by order of the Bishop of London. The broad fact remains that the Bishop of London licensed a service which is illegal in the Church of England, and according to the Times, 'Members of the Church of England familiar with the Book of Common Prayer would have found difficulty in understanding much of the ritual.' We believe that the Bishop of Ripon expressed the mind of the vast majority of church people when, speaking of the Anglo-Catholics, he said: 'However great the desire to afford reasonable comfort to that section, they must respect the authority of, and accommodate themselves to, the peculiar character of the church they belonged to, and not try to play the cuckoo in the Anglican nest.' The hour has come for loyal churchmen to make their influence felt with those who claim to lead the church and are in reality leading only one section to play the cuckoo role."—Richmond Christian Advocate.

MISS REBECCA NORWOOD BECOMES BRIDE OF J. B. FORDHAM

A wedding characterized by simplicity and beauty was that of Miss Rebecca Jane Norwood and Jefferson Barnes Fordham, which was solemnized at high noon Saturday, September 6, at the home of the bride on South Church street, Monroe, N. C. Rev. A. W. Plyler of Greensboro, a close friend of the bridegroom, performed the beautiful and impressive ring ceremony in the presence of the immediate family.

The bride and groom entered the living room together and took their places before an improvised altar formed of white clematis in tall floor baskets on either side and extending over an archway to center, with a background of fern and clematis artistically combined, where the vows were spoken.

Mrs. Fordham, who is the daughter of Mrs. Hattie Phifer Norwood, is an exceptionally cultured and charming young lady of the brunette type of beauty, and has won a wide circle of friends by her gentle and lovable disposition. She is a graduate of North Carolina College for Women at Greensboro and for the last few years has been a successful teacher in the Salisbury and Monroe city schools. Mrs. Fordham was married in a handsome brown ensemble going away gown with harmonious shades being used in the accessories. She wore a shoulder corsage of talisman roses and fern.

Mr. Fordham is the son of Mr. and Mrs. C. C. Fordham of Greensboro. He was graduated from the University of North Carolina, where he received his M.A. and J.D. degrees. He was a member of the Phi Beta Kappa fraternity and Order of the Golden Fleece, member of the student council three years and president of the student body. During the past academic year he was a Sterling research fellow in the law school of Yale University, New Haven, Conn., where he took the degree of doctor of the science of law.

Mr. and Mrs. Fordham left immediately after the ceremony for a motor trip through the Shenandoah Valley to White Sulphur Springs, where they will spend several days. After September 18 they will be at home in Morgantown, W. Va., where Mr. Fordham will be professor of law in the University of West Virginia.

GREAT YEAR ON PERSON CIRCUIT

So far this has been a great year for us on the Person circuit. God has blessed us in many ways. For five weeks during the summer we had a student helper from Duke University, Rev. W. A. Cutter, who rendered us faithful and valuable service. We were also assisted for one week in a revival meeting by Rev. S. J. Starnes. We had a good meeting and our people were highly pleased with his messages. At all our churches we have had very fine uplifting and soul-stirring revivals, resulting in 27 accessions on profession of faith and two by letter. Our membership as a whole is in good condition spiritually and our finances are about as usual up to this time. With a continuation of God's blessings upon us materially and spiritually we confidently expect to come to the close of the year with everything in good shape.

While it is true that we had a good year and God has never been nearer to us than during this year, yet life has not all been smiles along the way. We have lost by death several of our best men and women. God has seemed anxious to carry them home and many of us are left very sad and lonely. At Oak Grove church we have suffered our heaviest losses. Early in the year we lost Brother T. C. Barnett, one of our most loyal members and heaviest contributor. Shortly afterwards, without a moment's warning, God took from us our Sunday school superintendent, that mother in Israel, Mrs. Z. V. Barnett. During our revival meeting Brother John Thomas Jordan, age 80, that dear old soul who has been waiting so anxiously the time of his delivery went home. Recently Mrs. Georgianna Winstead and Mrs. James Davis, who had fought the good fight of faith, came amid great suffering triumphantly unto the end and were received into an eternal reward. As the sun went down Thursday, September 4, Brother J. E. Clayton, chairman of our board of stewards, and one of the most beloved Christian men among us, peacefully passed from us to forever be with the Lord. At Lea's Chapel we have lost Mrs. L. P. Frederick. To see this dear old mother come to the crossing of the Jordan so willingly and triumphantly and to hear her beckoning call for loved ones to follow after her into the heavenly world was one of the sweetest experiences of my life. On January 12 Brother Haywood Knott, a member of the same church, having been overcome with grief and disappointments, ended life here by his own hands. On May 25 we lost the oldest member of Concord church, Mrs. Anna E. Wagstaff. Her whole life was lived for the church and doubtless no one among us will surpass her in her love, loyalty and undying devotion to the church of her Lord and Saviour. W. L. Maness, Pastor.

PITTSBORO CHARGE: CHATHAM CHURCH

Old Chatham church on the Pittsboro charge has a wonderful record. Within the last 50 years there have gone many outstanding souls to bless the ministry in the two North Carolina conferences and beyond from her sacred altar. Of such we note Revs. Fletcher Womble (deceased), J. W. Clegg, Mark Clegg (deceased), E. R. Clegg, Thomas White (now in the Christian Church and professor at Elon College), the late first Mrs. F. S. Love, who with her husband was a missionary to Brazil, and William Clegg (deceased). These all left the stamp of their lives upon the church and community whose influence abides still. Almost the great-grandmother and mother of these worthy servants of God (nearly all) still lives, a dear saint of the old church, and her membership, and tenderly loved, who has just passed her eightieth mile post—Sister H. C. Clegg. She is the daughter of the late Matthew Atwater, one of Chatham county's foremost citizens. Thus were linked in early times, and even now, three of the upstanding families of the county centered about the historic old church—the Wombles, the Cleggs and the Atwaters.

The writer is told that in these many past years great revivals were held, many shouts were heard in the camp and hundreds of souls were happily converted to God. To be sure the church in membership is not now what it was in past years, many having passed away while large numbers have moved to other parts of the country. However, a holy fire still burns upon her altar. We have just closed there a deeply spiritual revival. Again the Lord crowned the mercy seat; the old church much revived while backsliders were reclaimed and souls soundly converted. The pastor did the preaching while many of the Lord's anointed were on the top of the hills in the spirit of prayer. There were five grown people who took the vows of the church. The Lord be praised for his glorious work among us. J. A. Dailey.

YES, THIS IS A VERY AMUSING COUNTRY!

Thomas N. Carver, Professor of Economics, Harvard.

I read a short time ago that a prominent wet was afraid that this country would become the laughing stock of the rest of the world. Well, there are some things about us at which other countries are not disposed to laugh. They do not laugh at the wages which our industries manage to pay. They do not laugh at the standard of living of our working people. They do not laugh at the number of automobiles, radio sets, electric household appliances, and baby carriages which our people manage some way to afford. They do not laugh at the growth of savings bank deposits, of life insurance, and of building and loan associations.

I do not notice any strong tendency on the part of foreign-born workers to shun this country. Our immigration laws restrict the numbers who can come. Were it not for this restriction we should have millions of immigrants seeking our shores. Perhaps they want to come merely because they find so much amusement. I should not blame them for laughing when they get here. They will have reason enough for laughing when they get to such an amusing country.

They must find it amusing to get higher wages than they ever knew before. They must find it amusing to ride in automobiles of their own, to have money in the savings bank ,to have their children in free public schools, and even to go to the movies instead of to the saloons in the evening.

The wives of our own workers, as well as those of foreign birth, must find it amusing to have their husbands come home sober and not to have to run the gauntlet of a dozen saloons on their way back from work. They must find it amusing to have their husbands bring the wages home instead of spending them for drink. They must find it amusing to tune in on the radio, to visit the movies, to operate electric washing machines, to help their children with their school work, to buy food, shoes and clothing with their wages instead of drink.

Yes, this is a very amusing country!—Christian Science Monitor.

Consolidation and the Circuit Rider

By J. W. Fitzgerald

In last week's issue of the Advocate an article appeared from the pen of Brother J. R. Church. This article was called to my attention by a preacher who intimated that Brother Church had the right kind of a spirit, and I am sure he does; for I know him well and love him with all my heart. But I must come to the defence of my brethren and take issue with him in some particulars. The statements, "And show what an old fashion circuit rider is like," and "there are not many who are willing to go to such fields," seem to me to be unfair. These statements are a reflection upon the ability and loyalty of many of our country preachers. In the first place, I do not believe we have to wait for some rich layman to accept the challenge of Brother Church before we can find a model for the old fashion circuit rider. There are already hundreds of them in North Carolina and they are willing to be circuit riders, some of them getting less than $1500 a year. I personally know some of them who have traveled from fifteen to twenty thousand miles annually, visiting the sick, encouraging believers, and praying with sinners. They preach three times each Sunday, go the whole year without a vacation, and hold revival meetings constantly for three months each year. I have done this for seven consecutive years myself—God forbid that I should boast. But we had no rich layman to guarantee our salary for even one year, yet we have gone ahead not knowing what would be the financial embarrassment. We would like to get some of the brethren of the upper churches to help us even in revivals, but bigger churches call, more money is available, and they have not the time to spare. No, brother, the old fashion circuit rider is not a thing of the past. I believe we have country preachers who are sacrificing their own comfort and the welfare of their families for the cause of Christ just as much as the old fashion circuit rider did. They are interested in their families, but many of them cannot well provide for their comforts. Yet they are making the supreme sacrifice just to do the work that Brother Church agreed to do with a guaranteed salary. I believe there is more of the spirit of Isaiah in them than many of us give them credit for having. A glance at the conference minutes will prove this. You will recall that some of them have come to conference under such financial embarrassments that they were refused further work in the ministry until they could get their financial difficulties straightened out.

Grant that some of them are dissatisfied. One does not have to be a philosopher to understand the cause. Will you permit me to give some of the reasons why they are dissatisfied? One of the most outstanding reasons is because of the attitude some of the city preachers have toward the country preacher. Let us stop and consider for a moment. If the presiding elder must call on some one to hold a quarterly conference in his absence, it must be a city preacher. If, for instance, one is needed to preach a commencement sermon, to teach a training school, preach at a district or annual conference, serve on some important board, or go as a delegate to the General Conference, who should he be? The answer heretofore has been—a city preacher. Is it because the circuit rider cannot qualify? No. He may be sunburnt; he may not be able to wear fine clothes, but he is a man of God, doing a great work with his whole soul in the task. Many times he is better educated than some of our city preachers, but he is just in the wrong class. We have preached about the injustice of captial toward labor, and we are much concerned about this gigantic problem, but behold the same evil is at our own door. This is a problem that must be solved before the greatest hindrances to contentment is eradicated. The country preacher has borne his burdens in silence, while others have overlooked him except for criticism.

As to the question of consolidation, I have studied it carefully. I can also speak from experience. Perhaps I can speak with as much authority as many others who discuss the problem. Never yet have I found the desire on the part of any circuit rider to neglect the remotest corner in any program of consolidation. But the only motive back of it all is to enable us to have adequately equipped church plants, whereby more efficient service might be rendered. Possibly there are some instances where it is carried too far; however, I know of no such place in the consolidation of country churches.

As to the particular place of distress cited in the article mentioned above, I am wondering what our attitude should be. We have a fund provided for this type of work in the will of our great benefactor, Mr. Duke, a great portion of which, if I understand correctly, is being diverted to the purpose of educating our young preachers. Why not send five or six of these young men into this region for fifteen weeks in the year instead of sending them out to the circuits to teach our young people how to play games? Or better still, withhold enough of this money from those who are able to pay their own expenses and put a full time man on the job. Personally, I do not approve of the way this money is being expended. Why should we pay these preachers to work on the best circuits, where they are not needed so badly or in other fields where the expenses should be provided for from other sources, while the more needy fields are neglected. Possibly it is my own ignorance that I do not understand these things. If so, there are many others in the dark also.

As for the local preachers, I am in favor of them heart and soul. But why give him license? Does one need license to tell the story of Jesus? Some of our greatest preachers have never been licensed. I have laymen on my charge and there are others all over our conference who fill appointments and do a great work whenever and wherever the pastor sends. My experience has been that many times when you license one to preach you have given him license to hinder the preacher in charge and tear up the work that he is trying to do.

Brethren, whatever meaning you may read into this article, please understand that it is written with the tenderest feeling and a zeal for the cause of Christ, with a hope that these problems may be solved to the joy of man and the glory of God.

During 1928 there were about 1400 automobile camps in the state of California alone. During the same year $5,000,000 was invested in different kinds of camps in Maine.

BISHOP MOUZON WRITES FROM BRAZIL

After a pleasant voyage over a calm sea we reached Rio de Janeiro August 7. As soon as we had sent a cablegram home announcing our safe arrival, had written letters, and had turned some money into Brazilian currency, we took the train and went up to Petropolis, about forty meters from Rio and with an elevation about equal to that at Lake Junaluska. It was cold; for it is winter here in "the land of the Southern Cross." Winter clothes are necessary and these people have no way of heating their houses. We worked all day and into the night in the conference at Petropolis, completing the work there at 12 o'clock midnight of Saturday. Sunday, Monday, and Tuesday was spent in Rio de Janeiro, the most beautiful city in the world. When one ascends to the top of Corcovado and looks down upon the city and out over the bay, one may rest in the confidence that one has looked upon the most magnificent and alluring scene that earth has to offer him.

We spent the night—from 10 p. m. till 10 a. m. Wednesday—coming from Rio to Sao Paulo. The sleeping car was far from comfortable, the compartments being small and crowded and the beds somewhat softer than a board—and the track irregular and rough. Sao Paulo is called "the Chicago of Brazil." And such it is. There are now about 1,000,000 people in this great city. It has doubled in size since I was here 15 years ago. It is a city of factories and great business establishments. It is a city of beautiful homes, and lovely parks, and glorious flowers. At the present time business is in wretched condition, due to the slump in the price of coffee, which is the main crop in the state of Sao Paulo. Sao Paulo is the coffee cup of the world. And if you love good coffee, come to Sao Paulo! There is an overproduction of coffee due to the growing of coffee in India and on the western coast of South America—and due also to the Brazilian government having advanced money on coffee so as to enable the producers to hold it for better prices. And now they have two crops on their hands. There is much unemployment and considerable distress.

Our church has acted wisely in making Sao Paulo our headquarters. Here we have a strong church and here is our publishing house.

We have just adjourned the Central Brazil conference. At these conferences we are discussing plans for the autonomous Methodist Church of Brazil and electing the Brazilian members of the joint commission of twenty who are to draw up the constitution of the church and set up the Methodist Church of Brazil. Our work here has proceeded in a most satisfactory manner.

Tomorrow we start on a thousand miles trip into the south of Brazil, to Parro Fundo where we attend the third and last annual conference. Then we return to Sao Paulo where the joint commission will meet and where immediately thereafter we convene the first general conference, at which time these brethren will elect their own bishop and complete the organization of their church. This does not mean that the Southern Methodist Church is done with Brazil and that missionaries and money will no longer be required. Far from it! It only means that self-direction in church affairs will be given to these Brazilian Methodists.

The Roman church here is morally and spiritually bankrupt. It has lost the respect of the thinking people. It has been weighed in the balance and found wanting. And evangelical Christianity like a leaven is at work in society. It is a very definite force for good. We are altogether respectable and respected. I see a marked advance since my former visit. Young leaders are being developed, fine men and women are now seen in the congregations of our Protestant people. Evangelical Christianity is now fully naturalized in Brazil. But we in North America must continue to keep in close touch with the work down here and must continue to give the best we have in men and money. Here is a most appealing missionary opportunity.

The setting up of an autonomous church in Brazil is indeed an experiment. But so was Paul's venturing to enter Europe; so was Luther's break with Rome; so was the organization of American Methodism in 1784. "We walk by faith and not by sight." And men make progress by making their own mistakes.

Having completed my work I expect to arrive in Charlotte September 15.

I shall wish as quickly as possible to put myself in personal touch with men and things looking toward the session of the annual conferences. As the time will be short before the session of the Western North Carolina conference, I am announcing that each week on Wednesdays and Thursdays I shall be in my office in First Methodist church from 3 till 5 o'clock in the afternoon. I shall be pleased to see any brother, preacher or layman, who may wish to see me.

SOME GREAT DECISIONS

By W. P. Watkins.

Joshua: A Courageous Man's Decision

Joshua 24:15: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

The name of Joshua has come down to us indissolubly associated with the quality of courage. Every youth thrills at the courage of the scout who went to spy out the Promised Land; every man looks with admiration upon the young leader who assumes the place of leadership hitherto held by the venerable and renowned Moses. Many were his deeds of greatness and bravery as he led his people across the Jordan and into Canaan.

The most courageous act of the life of Joshua, however, came in his old age. The people were prone, as they had been under Moses, to think back to the fleshpots of Egypt, to go astray after heathen gods and to neglect Jehovah. Joshua determined to bring matters to a showdown. He reminded them of all Jehovah had done for them, the innumerable things which they took for granted and without appreciation, and then he acquainted them with the fact to be worthy of Jehovah involved a definite decision to serve him with open-eyed appreciation for his goodness to them. Then without waiting for anyone else to make a move, he made his decision first. "As for me and my house, we will serve the Lord."

Joshua had the courage to pledge his household to the service of God. He did not neglect the biggest responsibility a man has—the responsibility for the religious life of his home. Many a man's wife and children would have more respect for him, and be enabled to love him better, if he would strike out after Joshua and have the courage to say, "As for me and my house, we will serve the Lord." Only a coward and a parasite will suffer himself to live off of the religious vitality of others.

Social responsibility begins with the home today. It is there that society is made or unmade. It is there that our chief responsibility lies.

DEDICATION OF NEW METHODIST CHURCH AT DOBSON

The new Methodist Episcopal Church, South, at Dobson, of which Rev. Elmer Simpson is pastor, was dedicated Sunday, August 24, at 11 o'clock. Rev. W. E. Poovey, presiding elder of the Mount Airy district, and one of the leading preachers of the Western North Carolina conference, preached the sermon and had charge of the dedication of the building. The entire service was impressive and was enjoyed by a good audience.

Rev. Mr. Poovey's sermon, the subject of which was "The Church," was a strong and eloquent plea for the brotherhood of Christians in the church, with the purpose of forming a strong, united force in the interest of the kingdom of God in the world. He presented the true church of God, of whatever denomination, first as an army, organized and operating to fight the enemies of righteousness; second, as an organism—a body, with all the members, and all the cells of those members in fine concord with the perfect plan; third, as a building, with Jesus Christ as the cornerstone; and fourth, as the bride of Christ, coming before him pure, faithful, and loving.

The formal presentation of the church was made by Prof. W. B. White, in the unavoidable absence of the chairman of the building committee, Mr. Grady Cooper.

Hon. A. D. Folger, in his delightfully interesting manner, gave an informal dedicatory speech, in which he related the history of the Methodist church in Dobson, dating from the year 1877. At that time, as stated by the speaker, Rev. Walter Creasy, pastor of the Methodist organization that had been formed, Romulus S. Folger, Henry Snow, Thomas Evans, and William Marsh, who composed the building committee, accompanied by a colored man named Hard Leake, in true pioneer fashion went with axes into the woods to cut lumber for a Methodist church in Dobson; and, standing around the first tree to be felled—before a stroke was made—knelt and prayed for the blessing and help of God in the great undertaking. William Haymore and Ice Snow gave an acre of land on which the building was erected. The builder was Frank Taylor. The bell which is being used in the new church was donated to the old church in 1877 by Major R. E. Reeves of Siloam. The spirit of these men, Mr. Folger felt, has carried through the years and has culminated in the present church building. Tribute then was made to the men and women who have given time, labor, and money to build the new church. In this connection, he spoke of the people of Dobson and their many friends and relatives of surrounding and more distant towns and communities. He praised the untiring efforts of the Woman's Missionary Society and paid tender tribute to the pastor and his wife, Rev. and Mrs. Elmer Simpson, without whom, he said, the church could not have been built.

Excellent music for the occasion was given by the young people's choir. It is significant here that the Epworth League is responsible for the lighting of the building. Their enthusiasm and work are to be highly commended.



The New Dobson Methodist Church

The members of the Methodist church feel gratefully indebted to the Baptists of Dobson for the use of their church during the time of the construction of the new Methodist church.

The building committee is composed of Grady Cooper, chairman, Prof. W. B. White, Dr. W. M. Stone, A. D. Folger, B. F. Folger, and W. E. Reid.

The new church is an attractive brick building with a large auditorium and eight Sunday school rooms, costing over $12,000, of which the Duke Commission contributed $3000.

This church now stands as a monument to Methodism, not only in Dobson but also in Surry county, of which Dobson is the county seat; and it is felt that through its influence the cause of Christ will be advanced for generations to come. J. S. Shafer.

CAMP MEETING AT ROCK SPRINGS

The annual camp meeting at Rock Springs came to a close on the second Sunday night in August. This was one of the best meetings in the history of this old historic camp ground. Thousands of people annually return to this sacred spot as truly as the Jews journeyed to Jerusalem. The attendance was unusually large and the behavior was never better.

The choir leader this year was Rev. Fred Hedgepath, assisted by Mr. Sam Goode. These young men sing well and the people were well pleased with their services. Miss Thelma Dellinger was pianist and did her part in a most satisfactory way.

The most of the preaching was done by the presiding elder and pastors of the Gastonia district, and was of a high order, each one bringing a strong gospel message.

The ministers taking part in the services were: Revs. L. B. Hayes, J. P. Morris, J. W. Fitzgerald, A. C. Swafford, T. V. Crouse, J. W. Vestal, W. J. Miller, Van B. Harrison, J. O. Cox, J. W. Combs, J. Frank Armstrong, Fred Hedgepath, and R. M. Courtney. These brethren brought wonderful messages and I desire to thank them for their splendid cooperation in helping to make the meeting a success. Much credit is due Brother Courtney for the planning and carrying out of the program. Bishop Edwin D. Mouzon has promised to be with us in our camp meeting next year, and we will all be looking forward with pleasure to his coming. R. F. Huneycutt.

METHODIST CONGREGATION WILL WITNESS BURNING OF NOTES

Waynesville Methodists plan to make next Sunday a notable day in the history of the local Methodist church. During the past two weeks the efforts of the church members to raise sufficient funds with which to discharge all of the church's obligations were crowned with success and in the presence of the congregation all notes and other cancelled legal documents will be burned.

In view of the fact that every dollar of the church's indebtedness has already been paid the service will be turned into one of jubilation and thanksgiving.

The pastor, Dr. Hutchins, and the official board of the church have planned to make Sunday an "every member" day and to this end a special effort is made to have every member of the church attend the services Sunday morning. A special invitation has also been issued to all friends of the church to be present and share in the happiness of the members.

In announcing the liquidation of the indebtedness Dr. Hutchins, the pastor, gave credit to two former pastors, Revs. J. T. Mangum and T. F. Higgins, as well as to the untiring efforts of E. J. Hyatt and J. M. Mock, who worked so faithfully in raising the necessary funds with which to retire all debts.—Waynesville Courier.

MISS REBECCA KIRKPATRICK BRIDE OF WILLIAN SPRINKLE

The parsonage of Central Methodist church was the scene of a very pretty home wedding at 5:30 Wednesday evening when the eldest daughter in the home, Miss Rebecca Kirkpatrick, became the bride of Mr. William Van Eaton Sprinkle, the beautiful ceremony being performed by Rev. C. S. Kirkpatrick of this city and Rev. H. C. Sprinkle of Salisbury, father of the bride and father of the groom.

The home was beautifully decorated with late summer flowers, the vows being taken before an improvised altar. The bride was given in marriage by her brother Mr. Charles A. Kirkpatrick, while the groom was attended by his brother, Dr. Henry C. Sprinkle, of Belmont as best man.

The wedding music was furnished by the bride's two little sisters, Misses Katherine and Frances Kirkpatrick, Listz's "Liebestraum" being played softly during the ceremony by the younger sister.

The bride wore an afternoon dress of blue with accessories in eggshell and carried an old fashioned bouquet.

Following the ceremony a buffet supper was served the guests, who were only the members of the immediate families of the bride and groom and a few intimate friends.

In the dining room a green and white color scheme was used, the lovely centerpieces being offset with lighted green tapers.

The bride is the daughter of Rev. and Mrs. C. S. Kirkpatrick of this city and attended Duke University and is a member of the Kappa Alpha Theta sorority. During the past year she was employed with the National City Bank of New York City.

The groom is a son of Rev. and Mrs. H. C. Sprinkle of Salisbury and is a graduate of Duke University and a member of the Sigma Chi fraternity. He is now studying architecture at Yale University and following a honeymoon of several weeks, which they will spend in western North Carolina, they will make their home in New Haven, Conn.

The bride wore a going away costume of brown tweed ensemble with accessories to match for traveling.

Out-of-town guests for the marriage were Rev. and Mrs. H. C. Sprinkle, Salisbury; Rev. and Mrs. H. C. Sprinkle, Jr., Belmont; Atty Tom Weaver Sprinkle, High Point; Miss Margie Hastings, Winston-Salem; Miss Katherine Gravely of Monroe and New York City.—Mt. Airy News.

NOTES FROM OLD FORT

People who have been living here for 21 years say that we had the best meeting conducted in Old Fort during that time. Mr. Sanford could not come to us on account of illness. Dargen preached the first sermon, I the second, and Routh the third. We held four prayer services in different parts of the town on Monday and Tuesday. Mrs. Steidley came to us Tuesday and conducted the preaching services for the balance of two weeks. There were men's prayer services, women's prayer group, and for several evenings Mrs. Steidley held a conference with the young ladies. All of which just preceded the evening service. Besides this Mrs. Steidley had a service in the afternoon for the children.

Mr. Allison of the Christian church and graduate of the Bible school in Los Angeles, led the music and did effective Christian work. Only eternity will reveal total results. Some of the visible results were many conversions and many more reconsecrations.

We have received 20 into our church and several names were given to the Baptist church. There are still others who will join some church. During the year we have received near 40 members, which is an increase of over 20 per cent. Last year we had an increase of 25 per cent in a hard field and we would love to keep up the record.

There were 14 or 15 preachers in attendance during the meeting—Dargen, Lewis and Routh were here most of the time. Our congenial presiding elder was with us twice, bringing some people from Marion. Other churches co-operated beautifully. Every one that I have heard talk has the highest regard for Mrs. Steidley. Here as in some other places there was some prejudice against women preachers. Among some of the remarks on the street was something like this: "If she was just a man wouldn't she be a great preacher!" It does look to me that puny man and puny organizations, creatures of God, could afford to honor individuals that he manifestly honors himself.

This last week end we enjoyed a double privilege and pleasure in the form of the Umberger family reunion on Saturday, then on Sunday the home coming, the starting of a revival and the showing off the remodeled church at my home church, Knox's Chapel. My aged mother is nearing her eighty-sixth birthday but is able to go about freely. There were seven preachers at the reunion, of whom four were in the family: R. S. Umberger, a superannuate of the Holston conference, an uncle; two brothers-in-law, J. M. Terrell and J. J. Edwards, and myself.

Old Knox's Chapel and her pastor deserve a great deal of credit for what they are trying to do.

For fear this is getting too long, we will ring off. J. C. Umberger.

Annuity --Bonds--

¶ Your gift in the form of an annuity will purchase an income that will not shrink.

¶ Annuity bonds of the Board of Missions represent an investment of the highest type — the work of the Kingdom.

¶ The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

¶ When writing for information please give your age. THIS IS IMPORTANT.

FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

BROTHER S. F. NICKS WRITES OF HIS WORK

The last week in August we had our Cokesbury training school at Brooksdale church with Mr. Carruth as our leader. The school was a success from the point of attendance, interest and number taking the work for credit. There were 30 who will get this certificate. Brother Carruth proved himself equal to the task in every way. He has tact and ability for the making of one of our leading church workers.

The ladies of Brooksdale church entertained the class on the last night of the school, serving cake and ice cream. All enjoyed an hour in a real social way. Plays, songs and stunts of various kinds were given to the pleasure of all.

The first two weeks of July the evangelist team, George, Johnson and Warren, were with us at Allensville, and Webb's Chapel. They all rendered very fine and effective service. The first week Brother Johnson assisted us in the preaching at Webb's Chapel, while Brothers George and Warren made their survey and did personal work in the community of Allensville church. The last week we all came together at Allensville and as a result of the two weeks' services both church memberships were greatly revived. Three accessions at Webb's Chapel and 15 at Allensville.

The evangelistic teams and Sunday school workers the Duke Foundation fund is furnishing every summer to the churches of our state should, and we believe will work an influence for great good of untold value in the building of the Master's kingdom. It has always been a great pleasure for us to work with the young men that have been sent to our field of service.

S. F. Nicks, Pastor.

The continued dry weather in Beaufort county will cut the anticipated yield of corn, especially that planted late in the season. However, the cotton crop looks fine with few boll weevils.

Cleveland county farmers sold $30,706.62 worth of poultry to two firms in Shelby during the four months of January, February, March and April.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

TENTH COKESBURY WEEK

We have just completed our tenth week of intensive work in Cokesbury training in which our staff has been assisted by eight fine young men of the Duke school of religion, whose services were provided by the Duke Endowment. This week, August 24.29, was one of the most successful of the summer. We had some of the largest, as well as some of the smallest, schools we have had. Even in the small ones, however, the scope of the work done was much larger than the record indicates, due to the fact that the record includes only persons officially enrolled and those earning credits, making no mention of the dozens who attended irregularly nor of the visits to homes, surveys, personal work of various sort, and so forth. Following is the tabulation for the week:

Charge-Instructor	Enrl'd	Cdts.	S.S.
Bath (Asbury): Grisham	65	52	2
Durham Ct. (McMannens): Council	39	22	3
Brooksdale: Carruth	34	23	3
Fairfield: Wilson	8	3	1
McKendree (Pinetops): Funk	9	3	1
Rocky Mount Ct. (Red Oak): Shell	23	17	2
Pink Hill (Woodington): Sharp	23	11	2
Hookerton: Keene	14	6	3
Totals	227	140	20

ELLERBE CIRCUIT INSTITUTE

On the fifth Sunday in August it was our privilege to participate in a Sunday school institute for the Ellerbe circuit at Concord church. Rev. J. C. Whedbee, the pastor, had advertised the meeting for several weeks and a great throng of people were in attendance, representing not only most of the churches of the charge but charges of other denominations of the community, with at least one church from a neighboring county represented also. In the discussion of Sunday school matters the writer was assisted by Rev. John R. Carruth and Rev. Raymond E. Wilson. Along with these Sunday school matters our Methodist Orphanage at Raleigh and the Advocate came in for deserved attention. An offering was taken for the orphanage and quite a number of subscriptions to the Advocate were secured during the day.

TEACHERS BOOST ADVOCATE

Many Sunday school teachers are taking notice of the Advocate's special trial offer. Many others should do likewise. The Advocate is one of our finest pieces of Christian literature, and Sunday school officers and teachers can well afford to do what they can to bring pupils to read this publication regularly.

BROADWAY, SEPTEMBER 14-19

A two-teacher Cokesbury school is to be conducted for the Jonesboro circuit at Broadway church beginning Sunday evening, September 14. Rev. Ivey T. Poole, the pastor, will offer the course in "Methodism and World Service" and Rev. Raymond W. Council the course in "The Small Sunday School, Its Plans and Work." A large enrollment is expected.

JAMESVILLE TAKES TRAINING

Rev. Harvey Hardin, assisting Rev. R. G. L. Edwards on the Plymouth charge, reports 35 attending a Cokesbury training class at Jamesville, of whom 12 finished the work for credit.

CO-OPERATION BRINGS SUCCESS

"We were pleased in every way with Carruth," writes Rev. J. W. Autry, pastor of Mt. Tirzah circuit, concerning Rev. J. R. Carruth, who assisted in a rally day program and conducted a Cokesbury school at Hurdle Mills recently. "Rally and training school were successful. Success to you and your every interest."

Mr. Carruth was well pleased with the leadership of the pastor and the co-operation of the people. "It was very interesting as well as pleasing to notice the marked spirit of cooperation among Baptists and Methodists," says Mr. Carruth. "Several of those taking credit are of 'Baptist blood.' I had a very fine time in this school."

INSTRUCTORS ARE GRATIFIED

Instructors working in our conference during the summer have been very much gratified with the cooperation they have received and with the helpful experience which they have derived from their services to the approximately 80 charges of our conference.

The following paragraph from Rev. Raymond W. Council is rather typical of similar expressions from other instructors:

"This last school was indeed a pleasant one. The people displayed a fine spirit of co-operation, and Mr. Stanfield certainly spared no effort to do his part as pastor to make the school a success. I want to thank you once again for the very profitable summer which you with the aid of the Duke Foundation were able to make possible for me. Not only was the constant association with Sunday school workers a real pleasure, but I feel sure that the experience gained in the field this summer will be of inestimable value in days to come."

Rev. S. W. Funk, writing from his home in Charleston, W. Va., after ten weeks of hard work in our midst, has the following to say:

"I take this opportunity to thank you for your kind and generous leadership, the wise counsel, and the personal interest you manifested in us boys in the field this summer. I feel that you and your office force did all in your power to make things comfortable for us and our efforts a success. I personally feel that the experience has been most beneficial to me and my future work."

NOT AS A MERE FORMALITY

Not because it is unusaul but because it gives an insight into what woes on in a training school and is rather typical of other expressions of appreciation of services rendered this summer is the following resolutions printed on this page:

"Resolutions adopted by the Cokesbury training school directed by Rev. Roy A. Grisham at Asbury church, Bath circuit, Washington district, North Carolina conference:

"Not as a mere formality, but in a spirit of sincere appreciation, we, your committee, submit the following resolutions in an effort to express the convictions of all members of the class:

"Resolved first, That we express to Mr. L. L. Gobbel our thanks for his kindly co-operation in making possible the holding of the school, and for sending to us as instructor Rev. Roy A. Grisham.

"Second, That we ecknowledge our indebtedness to the Duke Foundation for its contribution in men and money to the great Sunday school cause.

"Third, That we tender to Rev. Roy A. Grisham our whole-hearted gratitude for and deep appreciation of the work he has done in our midst. From the opening session of the class to its close he has radiated an earnestness and intenseness that caught and has held our interest and attention. His method of conducting the class has been a revelation in simplicity and directness, and the worshipful spirit maintained has been a benediction to all. He has planted in our midst the seed of a revival and we are anticipating a great harvest.

"Fourth, That a copy of these resolutions be presented to Rev. Roy A. Grisham, a copy forwarded to Mr. L. L. Gobbel, and a copy spread upon the minutes of our quarterly conference."

Miss Gertrude Pendum,
J. G. Mixon,
L. L. Parrish,
Rev. James W. Sneeden.

HENDERSON, SEPTEMBER 14-19

The first standard training school for Vance county will be conducted at First church, Henderson, September 14-19, with the following courses and instructors:

The Church and Its Work, Rev. W. C. Martin.

Training Adolescents in Worship, Mr. L. L. Gobbel.

Story Telling in Religious Education, Miss Georgia Keene.

PIKEVILLE SCHOOL HELPFUL

"Our Pikeville Cokesbury school was a great benefit," writes Rev. J. G. Phillips, the pastor, "and we wish heartily to commend the work of Mr. Carruth."

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

REV. W. L. SCOTT

When one drives in to Rutherford College he will see a magnificent church built out of native stone. If he should stop and go into this church he will be obliged to be brought into a feeling that he is in the house of God. The interior is very beautiful and also very conducive to worship. Rev. W. L. Scott, pastor of this charge, has built and practically paid for this church this year. It is a magnificent piece of work and Brother Scott deserves praise for the erection of this temple.

He is not only a church builder but a good organizer. Recentlly, a Cokesbury school being cancelled, and with only eight days left to set up and promote a school, I called on him to know if he would like to work up a school on short notice. He willingly agreed to help us out and set to work to get his people lined up. As a result of the good work done by Brother Scott and Mr. D. W. Alexander, Rutherford College charge at Connelly Springs gave us one of our best Cokesbury schools for the summer. In this school there were eight different Sunday schools represented and 62 credits issued. Thanks to Scott and company for this fine support.

LARGEST YET

A few weeks ago on this page it was stated that Lowesville, with 72 credits, was the largest one-teacher Cokesbury training school on record. Since that time this record has been broken by Rev. R. L. Bass and his co-laborers at Whittier.

On Friday night of last week it was my happy privilege to stop in at Whittier for the closing of their Cokesbury school. I found here what any preacher would be glad to find at a revival meeting—a house full of people. More than 125 people were present and all seemed intensely interested in what was going on in the class. Seventy-four of these good workers earned their certificates of credit, thereby placing them in the lead in one-teacher schools.

Credit for this wonderful school goes to Rev. R. L. Bass, pastor of the charge, one of the most earnest and diligent workers it has ever been my privilege to work with. When Bass tells you a thing you can count on it and then some. He said before the beginning of the school that he was expecting 50 credits, but he put forth every effort possible to go beyond the goal and he did it. Mr. Bass hails from the South Fork circuit. If he has another year at Whittier, he will make South Fork circuit work to stay in the lead. Mr. Holt says that too much cannot be said about Rev. Mr. Bass and his good wife. They are leading Whittier to the front.

THE GOAL

Knowing our conference, as I do from my work in it during a period of more than six years, and after two weeks' association with these five Duke boys at the pastors' summer school, I set our goal for Cokesbury credits during the ten weeks' period the boys were to be with us at 1250. I find at the close of our schedule that we have gone far beyond the goal. With three local training classes yet to report, we have received 1382 credits, which I consider glorious for ten weeks' work, most of which was in new territory where no training program had ever been attempted. Credit for the success of this great work should go to the five Duke boys, the pastors in charge, and the fine Sunday school workers out on these circuits. They have all done all in their power to make this work a success, and when five young men can go out for ten weeks and work on 50 different circuits without any unfavorable report from anywhere, it is one of the finest indications one could ask for that there is co-operation on the part of all concerned. Thanks to the boys, pastors and their co-workers for their part in this great training program.

THE SCORE BOARD

August 24-29—

School-Instructor	Enrl'd	Cdts.	S.S.
Whittier: Holt	77	74	5
Connelly Spgs.-Rutherford College: Bowles	63	62	8
New Hope (Mill Spring Ct.): Stafford	28	26	3
Stanley: Shuller	27	21	3
Lilesville: Greenwood	14	10	2
Totals	210	193	21

Total enrollment for ten weeks 1634. Total credits for ten weeks 1382. Total number of Sunday schools represented by those earning credit 186.

FACTS ABOUT CHINA

Certain interesting facts about China should be fixed in the minds of our people at the beginning of this quadrennium as our schools will be asked to continue the support of our work in that great country. The schools have been supporting the Dual specials, and under the new organization as ordered by the General Conference they are asked to continue to do so, but we change the name from dual special to Home and Foreign Missionary Enterprise, and part of the offering will go to China as heretofore.

In China we have 69 missionaries; 63 pastoral charges; 93 societies; 89 local preachers; 60 Bible women; 13,093 church members; 14,021 adherents; 78 houses of worship; 35 Epworth Leagues, with 2334 members; 162 Sunday schools, with an enrollment of 8134; 75 women's missionary societies, with 3,001 members; four hospitals; 52 doctors and nurses; treated 27,969 patients last year; 60 educational institutions, with 452 students. China has more than one-fourth the population of the world, and their call to us is, "Come over and help us."

MISSIONARY DAY OFFERINGS FOR MONTH OF AUGUST

Asheville District	
Hendersonville	$54.40
Haywood Street	12.83
Asbury Memorial	5.76
Saluda	1.89
Avery's Creek	1.78
Tabernacle	1.75
Charlotte District	
First Church, Charlotte	75.00
Harrison	5.53
Indian Trail	3.63
Waxhaw	2.51
Weddington	1.20
Gastonia District	
Smyre	14.96
Fallston	4.55
Goodsonville	1.23
Greensboro District	
Carraway Memorial	41.85
Gibsonville	24.13
College Place	12.95
Centenary	12.50
Pleasant Garden	6.44
Battle Ground	4.79
Lee's Chapel	4.17
Naomi	3.57
Gethsemane	2.59
Center	2.25
Summerfield	2.05
Whitsett	.05
Marion District	
Zion	3.00
Nebo	1.80
Mt. Airy District	
Stoneville	2.08
Mariah's Chapel	1.76
Draper	1.50
Salisbury District	
Central, Concord	8.34
Gold Hill	3.48
Forest Hill	2.50
Statesville District	
Race Street, Statesville	20.21
Maiden	5.00
New Salem	2.79
St. John's	1.86
Williamson's	1.25
Cool Springs	1.17
Waynesville District	
Long's Chapel	3.79
Union	.79
Winston-Salem District	
Mt. Tabor	14.57
Mocksville	11.74
Mt. Olivet	11.44
Brookstown	7.34
Sedge Garden	5.10
Linwood	3.58
Wesley Chapel	2.50
Farmington	2.44
Smith Grove	1.30

Mussolini says that his successor has not yet been born. We presume he is afraid to be.—Punch.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

This Sunday our Epworth League lesson centers around the great lesson of "self-denial." The great master teacher has given us the sublime example of such a life. It is to him that we turn for encouragement and strength in pursuing the course of self-sacrifice. We consider many things necessary because of the level of society in which we move. If we analyze our situation and really aspire to have only in our material possession those things which are necessary, then we will find more money and time to give to our less fortunate brother. It will be easy to sacrifice ourselves for others if we fill our minds and hearts with the thoughts of Jesus' way of life. It is for this reason that many of us fail in our attempt to be Christ-like. During the week between September 14-21 will be an excellent week for us to try harder to sacrifice our pleasures for those of others and thereby contribute of our material means a larger share to the missionary pledge on missionary budget September 21.

TO THE DISTRICT SECRETARIES

Please remember to send me your Hi-League quarterly reports before the tenth of January, April, July, and October. Help me make my reports to the Central Office good ones.

Mrs. B. F. Boone,
Conf. Hi-League Supt.

MRS. BOONE AT JUNALUSKA

Mrs. B. F. Boone of Pinetops represented the work of the Hi-League at the General Epworth League Assembly at Lake Junaluska, August 8-18. She comes back with renewed interest and enthusiasm for our North Carolina Conference Hi-League work. "It was a great conference," says our representative.

Western North Carolina Conference

UNION IN UNION

Under the capable leadership of Miss Ollie Hartsell, and with the united backing of the chapters, as well as the individual support of all members, which traits are already in evidence, the Union County Epworth League Union is expected to make great progress. With large representations from five of its chapters at a meeting of the entire Charlotte district on August 29 at Center church in Union county, this new organization was effected. This gives the Charlotte district three county unions and they fully cover all leaguedom in that section. In addition to a number of adult friends of the community present there were Rev. J. Chalmus Grose and his mother, and Rev. G. G. Adams. Attendance from the Mecklenburg union was exceptionally good, and one chapter from Charlotte, Belmont Park, had 30 members there having traveled more than 25 miles.

RURAL TRINITY

Rural Trinity League, near Charlotte, is one of the newest chapters in the Mecklenburg union and now has a membership of approximately 30. A high percentage of this enrollment greeted visitors from other chapters on August 31. Their former president, Elizabeth Beard, is leaving to attend Queens College and Mrs. Todd has been elected to take her place. This chapter is doing splendid work, and is trying to come up to the standard. Catherine Gardner talked about "The Purpose of the League in the Church and Some of Its Outside Projects." Mr. Almer Aderholt, first department superintendent of the Mecklenburg Union, spoke about the young people's revival to be held in Charlotte the third week in October. H. V. Klutz, president of Matthews League, expressed hearty greetings and best wishes.

PARK AVENUE

On the fifth Sunday evening in August we enjoyed supper in the home of Bro. J. A. J. Farrington, pastor of Park Avenue, Salisbury. After supper Mrs. Adams met the Hi-Leaguers and led them in a study of the general program and activities of the Epworth League. The field secretary then enjoyed speaking to the evening congregation on the general theme of Christian education as allowed to give effective training through the program of the league. The league activities have only recently been reorganized in Park Avenue with Mrs. B. C. Lyerly as counselor, and Mr. H. T. Cook, assistant. Nellie Carter is the new president. They have an earnest and enthusiastic group who will delight to do the work.

NOTES

The handbook institute as conducted at Broad Street, Mooresville, August 25-29, was enjoyable and profitable. Fifteen did the required work and received one unit of credit on the Christian culture diploma. Brother Theodore W. Hager, pastor, was one of this credit number. The welfare of his young people has a large place in his thinking and working.

A non-credit class in the study of the handbook was recently conducted by the leaguers of Center church on the Marshville charge. Miss Lucy Hinson led the study. She plans to qualify as an approved instructor and conduct other classes for credit. This study proves most helpful in the carrying forward a program which is effective.

The September issue of the Charlotte union paper, Epworth Echoes, announces the resignation of Miss Elizabeth Woodward as editor of same. She has given faithful service and made a splendid contribution to the work of the league in the Charlotte territory. The district secretary and the union cabinet will promote this work temporarily.

Twelve chapters of the Charlotte district are on the honor roll, having furnished the district secretary a copy of their policy for 1930-31 together with up-to-date list of officers. All other chapters of the Charlotte district have reported the names of their presidents.

The leaguers of Haywood Street, Asheville, report that they are off to a good start for effective league work this new league year. A worth while cabinet meeting was held in the home of the president, Miss Hettie Craven. Plans for the year's work was discussed and a budget decided upon. They are encouraged over the prospect for a better year.

This past Sunday evening the leaguers of Central, Mooresville, held their delayed Junaluska Echo meeting. Each of the six representatives at the several assemblies told of some interesting phase of the programs. Many pictures and examples of the work in handcraft were displayed. This group recently held their monthly social, an automobile party, on the lawn of the home of Mrs. Edgar, one of the counsellors.

SPECIAL LIST OF SUBSCRIBERS TO DATE

DURHAM DISTRICT

Charge-Pastor	Number
Trinity—J. W. Smith	40
Bahama—W. F. Craven	28
Duke Memorial—W. A. Stanbury	22
Branson—L. C. Larkin	14
Brooksdale—S. F. Nicks	13
Carrboro—M. W. Lawrence	10
Leasburg—W. C. Jones	10
Graham—J. W. Dimmette	6
W. Burlington—B. L. Poole	5
Milton—H. E. Lance	4
Person—W. L. Maness	4
Calvary—O. I. Hinson	1

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	21
Pasquotank—W. J. Underwood	4

FAYETTEVILLE DISTRICT

Roseboro—C. A. Johnson	10
Parkton—J. E. Blalock	10
Stedman—C. H. Caveness	9
Elizabeth—C. M. Lance	7
Bladen—H. R. Ashmore	6
Newton Grove—J. F. Starnes	6
Hemp—L. A. Tilley	5
Pittsboro—J. A. Dailey	3

NEW BERN DISTRICT

Newport—R. W. Barfield	4
Mt. Olive Ct.—E. N. Harrison	1

RALEIGH DISTRICT

Tar River—R. E. Pittman	13
Fuquay—E. C. Maness	10
Oxford—B. D. Critcher	10
Smithfield—J. D. Bundy	5
Millbrook—W. F. Elliott	4

ROCKINGHAM DISTRICT

Fairmont—F. B. Peele	31
Ellerbe—J. C. Whedbee	28
Roberdel—M. C. Ellerbe	20
Hamlet—B. P. Robinson	6
Piedmont—E. R. Clegg	5
Lumberton—R. A. Swaringen	5
Caledonia—J. T. Draper	6

WASHINGTON DISTRICT

Stumpy Point—W. T. Cheek	22
Rocky Mount Ct.—William Towe	10
Farmville—J. W. Harrell	8
Stantonsburg—J. V. Knight	3
Robersonville—L. C. Brothers	2

WELDON DISTRICT

Northampton—B. C. Thompson	14
Scotland Neck—B. H. Black	12
Seaboard—R. R. Grant	9
Rich Square—O. P. Fitzgerald	5
Henderson, First Church—W. C. Martin	2
Ahoskie—B. O. Merritt	1

WILMINGTON DISTRICT

Whiteville—W. T. Phipps	27
Southport—R. H. Broom	26

Magnolia—M. D. McLamb 8
Scott's Hill—J. K. Worthington 4
Tabor—C. A. Jones 4
Faison-Warsaw—Frank. Culbreth 1

ASHEVILLE DISTRICT

Oakley—G. D. Herman 13
Flat Rock-Fletcher—R. H. Kennington 10
Swannanoa—J. A. Baldwin 5
Haywood Street—T. F. Higgins 5

CHARLOTTE DISTRICT

Belmont Park, Charlotte—W. H. Willis 24
Marshville—Geo. W. Clay 23
Calvary—J. W. Williams 18
Spencer Memorial—J. O. Erwin 12
Pineville—J. N. Randall 9
Morven—C. L. McCain 9
Weddington—J. W. Kennedy 8

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt 21
Park Street, Belmont—J. C. Grose 16
Bradley Memorial—J. T. Huggins 8
Belwood—J. W. Fitzgerald 4
Shelby Ct.—R. L. Forbis 1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe 105
Wesley Memorial—John W. Moore 47
Calvary—E. L. Kirk 21
Ruffin—J. W. Bennett 19
College Place—Albea Godbold 18
E. Greensboro—R. C. Kirk 6
Reidsville—M. T. Smathers 6
W. Greensboro—W. T. Albright 4

MARION DISTRICT

Table Rock—J. L. Rayle 26
Old Fort—J. C. Umberger 11
Glen Alpine—M. A. Osborne 8
Morganton Ct.—D. S. Richardson 6
Marion Mills—J. H. Strickland 4

MT. AIRY DISTRICT

Mt. Airy Ct.—H. M. Wellman 21
Warrenville—S. D. Schoolfield 14
Draper—G. E. White 14
Ararat—Lacy T. Edens 11
Leaksville—M. B. Woosley 11
Dobson—Elmer Simpson 8
Danbury—F. E. Hartsfield 7
Spray—D. R. Proffitt 6

SALISBURY DISTRICT

Norwood Ct.—J. M. Brandon 11
Concord, Kerr Street—G. L. Wilkinson 13
Granite Quarry—E. N. Crowder 12
Bethel—C. O. Kennerly 11
Epworth—J. E. McSwain 8
Coburn Memorial—T. A. Groce 6

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle 24
Balls Creek—J. A. Fry 9
Mooresville, Broad Street—T. W. Hager 8
Maiden—R. S. Howie 6
Mooresville, Central—W. B. Shinn 5
Hickory Ct.—M. A. Lewis 4

WAYNESVLILEE DISTRICT

Hayesville—O. E. Croy 16
Franklin Ct.—H. C. Freeman 7
Clyde-Junaluska—F. O. Dryman 6
Franklin Ct.—H. C. Freeman 5

WINSTON-SALEM DISTRICT

Grace—A. P. Brantley 40
Davie—A. G. Loftin 37
Welcome—E. P. Stabler 15
Walkertown—W. R. Ware 7
Thomasville Ct.—S. Taylor 6
Davidson—S. M. Needham 4

THE BABY GOES TO CHURCH

Our baby went to church today,
And say, you should have seen the way
The people scowled and turned to look
When suddenly she dropped a book.

Then daddy took her for awhile
And I could see the folks all smile,
For you could tell he felt real proud
Until the baby cooed so loud.

He smiled at her and shook his head
And then his face got just as red;
And mother looked so worried, too,
When baby said ah-goo, ah-goo.

I don't see why folks have to fuss
When baby goes to church with us.
I think it's fun, and anyway
Nobody took a nap today.

—Bernice W. Lubke.

An outbreak of army worms in the lower end of Currituck county has caused farmers considerable damage.

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Children's Storyland



"OLD HORSE"

By Jessie Allen.

Again and again on the way to Burke's Horse and Mule Market, Louie Fong's grip on the reins tightened spasmodically, but "Old Horse," accustomed to his master's habit of dozing, jogged placidly on.

The thought that he was deceiving Old Horse troubled Louie. For ten years, six days each week, daybreak had found the aged Chinaman driving the shambling white horse to the wholesale market for a wagon-load of fresh dewy vegetables. Today he was taking Old Horse to Burke's to be sold.

Burke had planted the idea in Louie's mind. Louie passed the Horse Market daily, and often the jovial horse-trader boomed a greeting at the Chinaman. Burke boasted that he could call every Chinaman and Negro in the city by name. Always Louie's response was the acme of dignity. To appear pleased at Burke's attention would mean loss of face, but secretly he was flattered.

Several times lately Burke had observed that Old Horse was "about ready for the bone-yard," adding that he could easily find Louie a better animal. Selling Old Horse would be, he felt, like selling his friend, his companion. But gradually Burke's disparaging comments forced Louie to realize how slow, how spiritless Old Horse had grown, what a dingy, dirty yellow-white his coat, how bedraggled his mane and tail, how uneven and broken his hooves. And at last Louie decided to follow Burke's advice.

Burke was standing near the gateway as the old Chinaman drove in. "So you've made up your mind to get rid of that old nag," he roared. "About time, before he drops in his tracks."

Louie winced. "You buy him?" he queried.

"Sure!" Teeth clamped tight on his black cigar, Burke squinted at Old Horse speculatively. "He ain't worth it, but I'll allow you ten bucks for him on a new hoss. I know just the hoss for you. Ain't got him here now, but you come round about four, Louie, and I'll have him here."

"How muchee?" demanded Louie.

"One hundred bucks and dirt cheap at that."

"Allee light. I go ketch um." Without a backward glance at Old Horse, Louie paddled away.

He was scarcely out of hearing when Burke shouted to one of his hostlers. "Hey, Pete, take this old plug and give him the works—hair-cut, manicure, touch-up—everything but a face-lift and a permanent wave. The Chinaman wants a new hoss.'

"I get yuh, boss," grinning. "Can we get away with it?"

"Easy! What that old Joss knows about horse-flesh you could put on a pinhead with plenty of room for the Lord's Prayer besides."

Guffawing loudly at Burke's jocularity, the flunkey led Old Horse toward the barns.

Promptly at four o'clock Louie Fong trotted into the horse yard. Burke, on the lookout, led him to a stall where stood a trim, dapple-gray horse, his coat sleek and shining as satin.

"Beauty, ain't he?" Burke's voice was unctious. "Same weight and height as your old nag, but look at his live eye. A pretty color. I knew you liked a gray."

"Yes, I likkee glay horse," Louie agreed earnestly.

Producing a green wad, the old Chinaman carefuly counted off nine ten-dollar bills. At Burke's summons Pete came running to assist in harnessing the new steed to Louie's wagon. One foot on the step, Louie hesitated. "Old Horse—" he could not finish. It seemed cruel to depart without a farewell word to his faithful servant.

"Oh, he's gone," said Burke.

"Gone—alleddy?"

"Sure, got rid of him early this morning."

Louie Fong clambered into the wagon, gathered the reins in twitching fingers and, oblivious of Burke's noisy Godspeed, drove through the open gate.

The farther he traveled, the deeper his dejection grew, the more he regretted his transaction. His momentary enthusiasm for this handsome new horse was outweighed by his remorse at having sold Old Horse. Poor Old Horse! Deserted, sold to some one who might even mistreat him. Louie fairly writhed at the thought.

Arriving in Chinatown, Louie Fong drove down the narrow alley where his shack and Old Horse's stable sprawled behind the Dragon Cafe. Shrilling "Whoa," he slowly descended from his high seat. He was heart-sick at his own treachery. What if Old Horse had grown old, slow. Louie realized as never before that he himself was no longer young, quick.

The new horse stood motionless as Louie fumbled at the buckles. The last strap undone, Louie lowered the shafts gently to the ground and reached for the bridle to lead the animals to his stall. To his amazement, the new horse stepped sedately from the shafts and, brushing past Louie, moved leisurely but surely around the shack into Old Horse's place and began munching oats.

For a long tense moment Louie Fong stood stock-still, his face inscrutable as a bronze Buddha, his eyes shiny black beads. Then, pattering into the stable, he carefully examined his purchase, muttering a peculiar sing-song during the process. Convinced at last that what he suspected was true, he smiled, a bland, calm, superior smile.

The new horse was Old Horse. No doubt of that. Burke, the wily horse-dealer, had tricked him. While Louie had been engaged in a game of fantan and a call at the bank, Burke, in some miraculous manner, had rejuvenated Old Horse. Louie, as Burke said, knew nothing about horses, but he did know Old Horse. And this animal Burke had sold him, despite his beautiful sleek coat, his trimmed and shod hooves, his silky mane and tail, was Old Horse himself, marvelous, transformed, but Old Horse still.

Chuckling, Louie Fong stroked Old Horse's satin shoulder. And Old Horse, as if aware of his new desirability, whinnied and kicked up his heels skittishly.

A feeling of happiness, of infinite peace pervaded Louie Fong. There was no indignation, no animosity for Burke in his heart. For the money, Louie cared nothing. Old Horse and he would finish their lives together. Nothing else mattered. Unwittingly Burke had given a new lease of life not only to Old Horse but to Louie Fong as well.—Our Dumb Animals.

THE EDITOR'S DREAM

By Yvonne St. Claire.

Do you know anything about rabbits?" asked the editor of his secretary, one morning.

"Rab-bits—" the secretary grew thoughtful. "If you mean Welsh rabbits—"

"I don't care whether they're Welsh or Chinese,' observed the editor, "What I want is something interesting for my paper about rabbits."

The secretary was still meditating. "For Welsh rabbits," he said, "you take some grated cheese, and a little milk—"

The editor looked up smiling patiently, "I mean Molly-cotton-tails."

"Oh!" said the secretary. "Well, really, I haven't kept rabbits since I was a boy. I started with two, and, by the end of six months I think the family numbered sixteen. I remember, I accidentally left the hutch-door open one night, and next day the rabbits were gone, and so were all our neighbors' lettuces. Rabbits, eh?—rab-bits." The secretary retired to think it out, and the editor sat down in the editorial chair, propped a photograph of five bunny-rabbits, and their kind-faced owner on the desk in front of him and hunted for ideas.

"Rabbits. Now, what can we say that is new about them? Everybody knows that they belong to the same family as

the rat, that is, the ordinary rodents, or knawing mammals. Also that rabbits and hares, while very similar, have, nevertheless, distinguishing features. All that has been written many times, however, and really—really—" It was very warm. The editorial window was open, but the editor had been a busy man, working hard all day, and often far into the night, thinking about ideas, but the very air was drowsy, and—yes, in a little time the editor began to nod. He nodded, and nodded—and—Plop! Plop!

The editor blinked and stared, for on the desk in front of him sat a large, fat mother rabbit, with her four babies artistically grouped about her.

"Good afternoon, Mr. Editor," said the rabbit.

"Good afternoon, m'am," the editor heard himself say.

"I am Mrs. Nibbles," announced the rabbit in matter-of-fact tones, "and these are my children. I'll introduce them presently. I thought as you were so anxious to 'write up' my people, it was only courteous that one of us should grant you a personal interview."

"Very kind of you I'm sure, m'am," returned the editor gratefully.

"The little one beside me, on my right," continued Mrs. Nibbles, "is my eldest son. His name is Furry-face. He is a lively boy, very like his father. He is always getting into mischief though, and quite often I have to spank him hard to teach him to behave."

The editor thought he saw Furry-face wink.

"Behind Furry-face," resumed the mother rabbit, with much complacence, "is 'Floppy-Ears.' I set great store on her appearance. Her ears are beautifully long and floppy. Indeed her father and I think she will be very good-looking, and that she will make a 'hit' in society when she 'comes out.' What should you say?"

"I should say she will make a very successful debutante," returned the editor, "for her ears are everything that could be desired." The editor's answer was really quite clever, and Mrs. Nibbles looked as pleased as she felt.

"I'm so glad you think that," she said. "Now, opposite Floppy-ears, and just behind me, sits Twitchy-nose. I feel so worried about her. She is such a nervous child. Really, you know, it is quite a task to get her to go out and play. If a twig cracks, or a leaf falls, she gets firghtened directly, and comes scampering home as fast as her feet will bring her."

"How about a nerve tonic?" suggested the editor.

"That's what I've been considering," agreed Mrs. Nibbles. "Really I must do something this spring. I have been told that celery, for instance—" She paused for a second, twitching her nose thoughtfully, then she roused herself and went on: "The other child, here by my side, is my baby. Of course he is a proper 'mother's pet,' but I'm really afraid, in a little while, he will be as hard to manage as his big brother."

"Quite a responsibility for you, m'am," observed the editor, "to have the bringing-up of this large family."

"Oh, I have my paws pretty full, I can tell you," returned Mrs. Nibbles, "for, as far as my husband is concerned—oh, well, he's a man, and, as I tell him, little better than a child grown up. After all, we live very comfortably together. We have a nice warm burrow, although the neighbors art rather close. My next-door-neighbor, Mrs. Grey-back's little boy, bored a hole right through their kitchen wall into our larder, only this very morning. Very bad manners, I call it. But the children in our street are so rude. Besides, he nearly got away with the carrot I'd kept for dinner. I didn't say much to Mrs. Grey-back though, she'd only get peeved, and of course, my husband filled the hole in directly."

"Most embarrassing for you," sympathized the editor.

"It was," agreed Mrs. Nibbles, nodding her head till her ears flopped, "but that is the disadvantage of community life. One never knows whether one's dinner will ultimately be eaten by oneself, or one's neighbor, and one's power of choice is seriously handcapped. I have suggested to my husband that we live like our cousins, the Hares, who, as I expect you know, have a country residence, and are in many ways more select."

"Will not your husband consent?"

"No," sniffed Mrs. Nibbles with some show of impatience. "He say his grandfather, and his great-grandfather, and great-great-grandfathers to away back—oh-I-don't-know-when, always lived in a warren, and he wants to bring the children up to be the same. It's very conservative, but—there's a man for you."

"Very trying," murmured the editor. "Really I—"

Just then a familiar voice remarked: "According to the encyclopaedia, rabbits differ from hares in the relative length of the bones of the legs, and in the habits of the two animals. Whereas hares are solitary, rabbits are gregarious, and live in burrows."

"Eh—?" The editor turned with a start. His secretary was standing by his chair, with a large book in his hands. On the editorial desk lay papers, pencils, blotting-paper, ink-stands, just as usual, while propped up right in front of him was the picture of five bunny-rabbits and their kind-faced owner standing behind them.

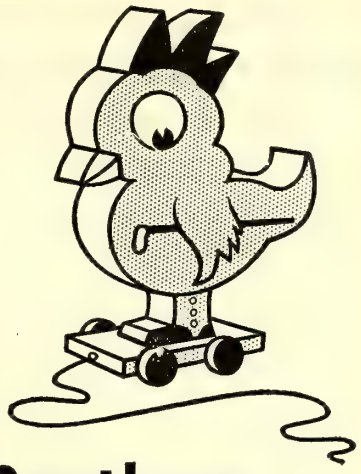
"Er-r-r thank you. Thank you very much. That's very interesting," said the editor. "You can leave the book right here beside me, for I do believe I've got some ideas at last."

As his secretary went away the editor dipped a pen into his favorite ink-well and began to write.—New Outlook.

The teacher was putting questions to the class.

"What do we call a man," he asked, "who keeps on talking and talking when people are no longer interested?"

"Please, sir," replied a boy, "a teacher."—Hyde Reporter.



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

CALVARY AND WEST DURHAM AT WEST DURHAM CHURCH

An interesting meeting promoted by circle one of West Durham auxiliary with Mrs. Mosley, chairman, was held on the evening of September 5.

The entire congregation joined in singing "Bless Be the Tie That Binds," after which Mrs. T. W. Young, president of West Durham auxiliary, gave appropriate words of welcome to the visiting auxiliary. The prayer was offered by Rev. G. W. Starling and the speaker of the evening, Rev. W. A. Wilson, introduced by Rev. R. E. Brown.

Mr. Wilson has spent the past forty years in Japan as a representative of our mission board and chose for his subject, "The Progress of the Work in Japan," giving his observations and experiences in the development of Christianity in the Sunrise Kingdom. He said in part: "The first Protestant convert was a military man who found a book floating on the sea written in Dutch language. It proved to be the Bible and with the help of a missionary he was converted 60 years ago. For 30 years he lived a Christian life and made a large contribution to Christianity.

"Today there are many movements at work leading to the progress of Christianity. Among these are the Federation of Churches, promoting union in school work and Bible study; also the Kingdom of God movement led by T. Kagawa, who has set out to win one million souls for Christ. His influence is powerful in that crowds are always found at his meetings and one-fourth of the books called for at public libraries are his. His best known book is called the 'Crossing the Dead line.'

"The Japanese church is fast becoming self-supporting. In Kobe there are seven self-supporting churches. The Sunday schools are very popular in Japan, meeting on week days as well as Sunday. The country churches and the small town churches are not self-supporting, and it will be possibly a hundred years before Japan can do without help in giving Christianity to all the people."

The vocal music rendered by Mr. Frank Bennett and Mrs. L. L. Whitaker was greatly appreciated.

During the social hour refreshments were served and good cheer prevailed.

At the close Rev. O. I. Hinson of Calvary church pronounced the benediction.

September is here and soon the third quarter closes. It is time to be thinking of reports for this quarter. Everybody in the missionary society must make a report to somebody. The report that the officers make will largely depend on the account that the individual member brings in. Dues? Pledge? Bible Study? Mission Study? Publicity? Children's Work? Young People? Social Service?

How have you met these demands during the past quarter?

Everybody has an obligation to help the North Carolina conference measure up to a standard of excellence that is worthy of the cause.

Let every auxiliary check over the subscriptions to the Voice-Advocate. This relates to missionary cultivation.

Don't fail to send reports of Voice-Advocate subscribers to your superintendent of publicity, Mrs. M. T. Plyler, Durham, N. C.

Mt. Sylvan is one of our latest organizations in the Durham district. Of this auxiliary Mrs. L. A. Maultsby writes: "There are seven members on roll, and four subscribers to the Missionary Voice, though all members have access to it and read it. We have three subscribers to the Advocate, though we expect to make immediate effort to have it in the home of each member.

Trinity auxiliary, Durham, has 46 subscribers to Missionary Voice, 30 being new subscriptions this year.

The Young Woman's Missionary Society of Weldon has 42 members with good regular attendance. The last meeting was held at the home of Mrs. W. T. Suiter.

The Scripture relating to the subject, "Reality in Worship," was read by Mrs. M. B. Craven, followed by a prayer by the president, Mrs. Suiter.

The subject of the program for the evening was "Kingdom of God Movement in Japan," and interesting articles were read and discussed by several members of the society.

During the business session it was reported that $400 had been paid in cash by the society on the church repair fund. The society also took two shares $100 each in the building and loan to be used on this fund. These shares are to be paid quarterly until paid in full.

The social service chairman reported the helping of several needy people.

The society has recently been divided into four circles. Two circles combined and held a lawn party and cleared $23 to be used for local work.

After payment of dues and pledges the meeting adjourned.

GATES COUNTY INSTITUTE MEETS

Gates county missionary institute meeting was held at Philadelphia church, Sunbury, N. C., Gates circuit, August 22, with Mrs. C. M. Early, president, in the chair.

The meeting opened with the hymn, "More Love to Thee." Mr. W. C. Benson conducted the morning devotional, using for the scripture lesson the First Psalm, his theme being the Righteous and the Unrighteous Life.

The meeting was called to order by the president, who brought to those present a beautiful message on prayer and service to God.

After the reading and approval of minutes, reports from adult auxiliaries were called for. Nearly every church was represented, and judging from the reports made Gates county is active and growing in missionary work.

It was an inspiration to hear the reports and programs rendered on children's work. Although it was a rainy day we had a goodly number of children with us.

Mr. Roy Eugene Brown of the department of institutions of State Department of Charities and Public Welfare addressed the institute on the social service and welfare conditions of North Carolina, showing the needs as well as the growth in this line of work. Is there a more worthy cause confronting us today than social service and public welfare? Open our eyes, O God, and give us a discerning vision of the work that thou wouldst have us do.

Hymn "Who Is Thy Neighbor?" was sung.

A striking feature of our meeting was the presentation of a life certificate of membership in the Woman's Missionary Society to Mrs. J. E. L. Morgan, this certificate being presented by Parker's auxiliary of Parker's church.

Mr. H. B. Baum of Old Trap dismissed the meeting for the lunch hour with prayer. The afternoon session opened by singing hymn 636, Mr. H. B. Baum conducting the devotional reading from the scripture lesson "Isaiah's Call to Service."

It was indeed a pleasure to have with us our district superintendent of young people's work, who brought to us a splendid talk on our young people. We regret very much that we are behind in our young people's work, and we felt that Mrs. Baum's talk was so fitting and given at such an opportune time.

The place of meeting for the next institute was left open.

Hymn No. 654 was sung, after which Mrs. J. E. L. Morgan dismissed the meeting with prayer.

All present at this meeting felt very much honored in having Mrs. C. M. Earley, former president of the N. C. conference, as our leader or county chairman. Mrs. Earl Barnes, Sec.

In a court room the other day Judge White was reproving a colored man for deserting his wife, and dwelt at great length on the injustice he was doing. "Wife desertion is something, Rastus, that I must deal with severely, I'm afraid, and I feel very strongly on this subject."

"But, judge, you don't know that woman. I ain't no deserter, I'se a refugee." —Log.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"One asked a sign from God; and day by day
The sun arose in pearl; in scarlet set;
Each night the stars appeared in bright array;
Each morn the thirsty grass with dew was wet;
The corn failed not its harvest, nor the vine—
And yet he saw no sign."

—Unknown Author.

WEEK OF PRAYER AND SELF-DENIAL

The 1930 Week of Prayer and Self-Denial will be celebrated November 9-15, and helpful devotional material will be mailed to the conference superintendents the last of September, or earlier if possible. The offering for this week will be for Wolff Settlement, Tampa, Fla., and College Eliza Bowman, Cienfuegos, Cuba. Both institutions need new buildings; work cannot be carried forward without them. Let us begin now to plan for a successful and inspirational observance of those days.

SOME GRATIFYING NEWS OF SECOND QUARTER

In the camparative report issued each quarter by our Council treasurer, Mrs. Ina Davis Fulton, we always find some interesting financial news. The report of the second quarter appearing in the Bulletin of Missionary News for September should be of especial interest to those interested in the financial progress of our work. This report which is a comparison of the quarterly contributions for the years 1928, 1929 and 1930 shows that our Western North Carolina conference holds second place in amount contributed for the second quarter of this year, the amount being $12,085.72, which in spite of the depression existent at this time is an increase of $194.03 over the corresponding quarter of last year.

Our congratulations are extended to all who have made this record and we trust that these figures may inspire us to greater activity during the remaining month of this third quarter and during the fourth quarter, and that our year's record may be the greatest one we have ever had.

MESSAGE FROM CONFERENCE SUPERINTENDENT MISSION STUDY

A whole envelope full of material has come to us from our conference superintendent of mission study, Mrs. M. B. Goodwin, in which we find lists of approved mission study books, hand books for mission study leaders, copies of letters issued to district secretaries, superintendents of mission study and young people's societies, as well as "Plans for Training Day for Mission Study Leaders." At the suggestion of Mrs. B. W. Lipscombe, Council officer, training days for leaders are to be observed within the next few weeks and Mrs. Goodwin is exceedingly anxious for the co-operation of all her superintendents in the project. We give below the plans for these training days and hope that all will rally to the undertaking and make it a wonderful success.

1. Aim—To train mission study leaders of the auxiliary mission study classes. It is not intended primarily to teach the text but to give methods of teaching the text.

2. Time—One day — any convenient date in the late summer or early fall. A zone meeting may be devoted to this study or a special district-wide meeting arranged.

3. Leader—An experienced teacher or leader of mission study classes, preferably one who has studied the particular text in a school of missions during the summer. If there is no one available who has had that training, a woman of experience should be chosen who should secure the text agreed upon as early as possible and prepare her course very thoroughly, using all possible helps. She should have her teaching methods definitely arranged so that they may be given to the leaders on one day.

The mission study superintendent should notify the auxiliary leaders of the book to be used and secure their co-operation in preparation for the day.

Preparation—In order to make the day's work more effective, the auxiliaries must select their mission study leaders as early as possible. Each of these leaders should secure a copy of the selected text as soon as she receives the announcement of it and give it careful study before the training day. The day will be devoted to methods of teaching rather than to the contents of the book, hence it will be necessary to become familiar with the book before the day of the meeting.

On the day of the meeting she should make careful notes of outlines of chapters and plans for teaching that are given by the leader, and should be able to make her own contribution to the discussion.

After the day spent together, every auxiliary mission study leader can make such adaptations in the plans for teaching the text as she feels should be made for her own class.

SOLEMN FACTS

Is the day of foreign missions over? There are 1,600,000,000 persons on the earth today. Nearly 1,000,000,000 have yet to hear the gospel. There are 42,000,000 unevangelized in Japan. Chinese Turkestan is practically without a missionary. Tibet is virgin soil. China constitutes a tremendous challenge. Groups of believers can be found in only a few villages and cities. Millions of Africa remain in ignorance of the gospel. In some regions of the Dark Continent the nearest missionary is 1,500 miles away. There are 14,000,000 human beings in South America who have never been visited by a missionary, Roman Catholic or Protestant. As long as there are persons living and dying without God or hope, the note of urgency must be sounded.—Watchman-Examiner.

MOSLEMS READ THE BIBLE

There never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam today is undoubtedly largely due to the fact that the Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam.—Missionary Review of the World.

PRAYER

Prayer is a privilege we should use;
Prayer is a weapon, if you choose;
Prayer is communion with our Lord;
Prayer is demanded by the world;
Prayer helps us when our faith grows faint;
Prayer saves the sinner,aids the saint;
Prayer leads us closer unto God;
Prayer helps relieve the conscience prod;
Prayer cheers us when the troubles pile;
Prayer scatters gloom and brings the smile;
Prayer relieves our sorrow, stills our fears;
Prayer heals our wounds and dries our tears;
Prayer renders thanks unto our Saviour;
Prayer helps us keep our good behavior;
Prayer may be worship or a plea;
Prayer helps us all the light to see;
Prayer strengthens us when we need strength;
Prayer may be short or of great length;
Prayer solves our puzzle, makes doubts go;
Prayer cheers us when the spirit's low;
Prayer is the ladder to the throne;
Prayer is a wireless telephone;
Prayer of the righteous much availeth;
Prayer helps us when all else faileth.
This, then, O Lord, our prayer to thee—
Teach us to pray that we may see.

—Bulletin of Central Methodist Church, Asheville, N. C.

College Lad (arrested for speeding): "But, your honor, I am a college boy."

Judge: "Ignorance doesn't excuse anybody!"—Troubadour.

Sunday School Lesson

SEPTEMBER 14

By Dr. Frank M. McKibben.

Jeremiah, Prophet of Individual Religion

Jeremiah 1:4-10; 31:17-34.

One of the most interesting and profitable studies that can be engaged in is that of tracing the development of the Hebrews' idea of religion and of God. It has been customary to think of Moses receiving in an initial manner the full-fledged conception of the Hebrew God because of the manner in which the books of the Bible are compiled and the authorship ascribed to them. But reverent critical Biblical criticism has revealed the fact that the development of the Hebrew montheistic moral God was a slow process. Many giant adventurous souls made significant individual contributions to the growing theology of the Jews. Among these early theologians Jeremiah stands out prominently. His was a most unique contribution. Before he prophesied, the Jews considered themselves very peculiarly a unit as a race. Their life was lived as "a people." They sinned or were saved as a race. If one did wrong, the whole tribe was sinful in the eyes of Jehovah. The wrath of God was upon them all. In any one moral and spiritual achievement they all shared the glory and reward. In many ways this was a wholesome conception.

But it was becoming very easy for individual members of the race to become lost in just such social solidarity. Many people were happy to escape the results of individual sin to a certain degree by making the responsibility to rest upon the people as a whole. In addition, the responsibility of the individual person to God had never been made very clear in Hebrew thought. It was at this point that Jeremiah made his significant contribution. He became the prophet of individual religion, individual responsibility before God. With a clearness and a conviction that were challenging, Jeremiah put forth a new moral note in the theology of the Hebrews. "Every one shall die for his own iniquity." Jeremiah, like many of the other prophets, was profoundly impressed with the sinfulness of God's chosen people. His prophecies strongly reflect this sense of wrongdoing, even to such an extent that Jeremiah is popularly known as a pessimist, the gloomy preacher of the Old Testament. But he had his sunnier side. He likewise preached the gospel of individual salvation.

Does the note of individual religious responsibility need to be emphasized today? And if so, in what way? Protestantism has always placed strong emphasis upon the individual's responsibility before God. In fact, this relationship has been overemphasized to the neglect of some other aspects of one's religious responsibility. The twentieth century will be characterized in religious history as a time when there occurred a rediscovery of the social aspects of religion, when there was developed a new sense of the unity of the race, the religious solidarity of a group of people who lived together in the same environment. It had become possible for individual people to claim individual salvation and yet live complacently in the midst of a socially irreligious community. It had become easily possible for a reputedly good Christian to count himself a fit citizen of the kingdom of heaven, but at the same time be guilty of social relationships and practices which were defeating the kindom of heaven program. The predominant emphases of the twentieth century have been powerful correctives to these limitations and defects of individual religion. A social gospel or religion in all of its sweeping implications has resulted.

It is quite important that the individual discover his own proper relationship to the religious needs and opportunities of this present day. It would seem entirely in place to suggest that there is need for the individual to stand out more definitely and specifically for what he believes to be right and in harmony with the mind of the Father. In other words, it is desperately easy for the individual to move along unthinkingly with the crowd, with whatever happens to the predominant trend of the times and of the group with which one associates. If the crowd is conservative in theology, instead of thinking for oneself many a person will comply with the demands of his environment, however irrational and unthinking they may be. If the group is becoming liberal beyond all hope of retaining a vital throbbing faith in God, one is inclined to swing along with the crowd. If social sins are condoned by the crowd one runs with, well and good, one will also condone them. There is crying need today for striking individualism in religious thinking and acting. More people need to be out on their own religiously, adventuring, daring, seeking new countries, discovering new heights of religious experience, delving into new interpretations. The idea of God is still growing. Religion is not static, it is still developing. Moral achievements have by no means all been made. There are new religious worlds yet to be conquered. Even in these matters "Each one of us shall give account of himself to God." The words, "Well done," will have significance not in proportion to how safely we have lived, not how fully one has "conformed" to traditions, standards, and Old Testament conceptions of religion, but rather in proportion to the degree to which we have been searchers for new truth, explorers in realms of social life not yet permeated by the light of the gospel, adventurers in daring to live more fully the life of Christ under modern conditions. In this sense, prophets of individual religion are sorely needed today. —Pittsburgh Advocate.



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CONFERENCE BOARD OF CHRISTIAN EDUCATION

By O. W. Woosley.

Pursuant to the action of the last General Conference the General Board of Christian Education has been created, and has organized itself for the promotion of the unified activities of the Sunday School, Education and Epworth League boards. This merger will, in the course of time, prevent duplication of activities in the local church. It is generally understood that the new board of Christian education will begin to actively function on September 1, 1930.

As an auxiliary to the general board of Christian education, and for the purpose of working in harmony with it, there will be a conference board of Christian education in each annual conference. Provision for the authorization of this board is set forth in the following action of the general conference: "At its session next following the general conference each annual conference shall elect a board of Christian education, which shall succeed to the responsibilities, powers, and assets of the three annual conference boards hitherto existing and known as the conference Sunday school board, the annual conference Epworth League board, and the annual conference board of education. That is, this board shall be charged with forwarding and supervising the entire educational program of the church within the bounds of the annual conference, except in so far as has otherwise been provided for."

It is further set forth that this board "shall be composed of one lay member from each presiding elder's district, and an equal number of ministers, and such additional members as the conference may determine. All these members shall be elected by the annual conference on the first or second day of its session. Vacancies that may occur during the quadrennium shall be filled by the conference on nomination of the board. In case a member is habitually absent from the meetings of the board or neglectful of his duties as a member, the board shall have authority to declare his place vacant and to make a nomination to the conference for his successor."

From the foregoing it is evident that the Western North Carolina conference board of Christian education must be composed of at least ten pastors and ten laymen. The conference will determine how many additional members, if any, will be added to the board. In the opinion of this writer it would probably be well for the first twenty members of this board to be selected with regard to district lines, as well as fitness for the work, and that ten additional members be selected with regard to their particular fitness without regard to district lines. The method of selecting the additional members to the first twenty is not exceedingly important, but the suggestion is made that they might be nominated to the conference by the first twenty nominated by the presiding elders and elected by the conference. It will, of course, be necessary for the conference to pass on the personnel of the entire board.

Direction for organizing the board of Christian education and for its functioning activities are clearly set forth by the action of the general conference. The first and most important action will be that of the selection of an executive secretary of Christian education, whose duty it will be to nominate to the board such assistants as he and the board may think necessary. This executive secretary will be the directing agency of all conference field work previously directed by the Sunday school board, board of education, and Epworth League board. This is a big job and the board of Christian education will, without doubt, be exceedingly careful in the selection of a person for this important work.

TOO BUSY

If my neighbor is always so busy,
When I ask her to come and see me,
I think she is far too busy
To have me come, don't you see?
It is the busy people who love you,
It's the busy people who care,
When you'r sick or carrying a burden
That is heavy and grievous to bear.

Not the ones who make vain excuses,
And are always ready to whine,
For the one who cares is the one who shares
A part of his valuable time,
God pity the one that's too busy,
To ever go to a friend,
Unless he is mortally stricken
And they think he is nearing the end.

Oh! yes, they say its my duty
And I must go right away,
But they never render a service
That helped him day by day.
Your sympathy then may be wasted,
Your words may be empty and bare,
Your tears may fall unheeded,
In the hour of such dispair.

Life's garden is blooming with flowers,
From the hand of our Father above,
But those that are rarest and sweetest
Are bright with the dew of love.
I had rather have a few roses,
While on my journeying here,
Than all of the blankets of lillies,
You can pile upon my bier.

Too busy, to visit or neighbor,
Or to offer a friendly touch,
In the name of our Lord and Master
Who for us has done so much,
Do you think He is going to excuse you,
If you say you were busy when
He asks how you spent your time on earth
Regarding your fellow men.

There are lives that are starving daily
For want of a loving word,
But Oh, you were always too busy,
And so it was thus deferred.
Heart break comes in silence,
Oh, ye relentless fate
That the words that need to be spoken
Should so often come too late.

MY CREED

By Zadok Paris.

Article VI.—Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

The Holy Scriptures are a continuous story of the development of the kingdom of God. Man had the most brilliant debut upon the stage of action of any creature in heaven or in earth; hence the fall of man was the greatest tragedy ever registered in the cycles of the past eternities. The Bible from Genesis to the close of the Apocalypse is a quest for the salvation of man; and the hero of the story of divine revelation is the Saviour of man.

Some time ago I heard a bishop say, "I do not regard the Old Testament on a par with the New; neither do I regard the Epistles on a par with the Gospels, but I do not see any difference in the sight of the law. A corporation is responsible for anything its agent may say or do, and Christ through the Holy Spirit and his apostles has spoken to us, and I have just as much faith in the Old Testament as the New. I cannot believe that Christ would send us a false message through his chosen representatives. And so there is a trend of harmony running through the entire Bible. At the very threshhold of inspired revelation, Christ or the seed of the woman, is held up as the hope of human redemption, and through the pages of Sacred Writ prophets and apostles represent him as teh world's Redeemer.

The sacrificial and ceremonial laws that God gave to Moses for the Jews passed away with the Jewish dispensation, but the moral law given by God to Moses was continued in force by Jesus. He told the rich young ruler that if he would enter into life to keep the commandments, and quoted the Ten Commandments (Matt. 19:17-18). He told him if he would be perfect to follow him. I heard Dr. Rimmer challenge the world to show him where Jesus ever said for us to keep the Ten Commandments. Well, here it is. The civil law given to Moses was for the Jews, but the moral law was for everybody throughout all time. I believe in the Old Testament as well as the New. Its moral teachings are just as obligatory as those taught by the New. And I have just as much faith in its history as I have in the history of the New. The whole Bible stands or falls together with me.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

NEW SCHEDULE

The return of school days to the Children's Home has brought a stir and a hustle to our children. The change from the summer schedule to that of the school schedule has quickened our interest and stimulated our action. Our boys and girls are now attending school three hours of the day, working three and a half hours of the day, and in addition find time to make their beds, keep their houses in order, and indulge in some wholesome play. Our first, third, fifth, seventh, ninth, and tenth grades attend school in the morning. The second, fourth, sixth, eighth, and eleventh grades take their turn at books in the afternoon. This arrangement enables each teacher to handle two grades and also enables the rest of us to keep our work going in the laundry, mending rooms, sewing rooms, kitchens, hospital, baby cottage, printshop, wood-working plant, truck farm, farm, and dairy. In addition to these schedules some time must be left for football practice, croquet games, indoor baseball, and marbles. Then, too, our rabbits, chickens, guinea pigs, ground hog, and other pets must be looked after. The new schedule offers sufficient opportunity for our 260 children to be profitably engaged.



Everybody works at The Children's Home

AN ENJOYABLE DAY

Our singing class had an enjoyable day last Sunday as it sang at First church, Mocksville, N. C., Sunday morning and at Center on the Davie circuit Sunday afternoon. Rev. R. C. Goforth and his good congregation gave us a cordial welcome at Mocksville. Rev. A. G. Loftin and his people made us feel at home as our children sang to a tremendous crowd as it gathered under the large arbor at old Center church. Our friends in Davie county made us happy with their welcome and with their fifth Sunday offerings. Our children thoroughly enjoyed the bountiful dinner served them at Center.

HANDS OFF

As the approach of our annual conference draws nearer and the minds of our pastors are being turned towards their reports to be recorded, there are some indications that a few are desirous of transferring fifth Sunday offerings paid during the year to the ten per cent assessment account. Brethren, bless your hearts, keep hands off the fifth Sunday offerings. There is quite a distinction between an offering and an assessment. Let us not mix the two. The two cannot be met by one payment.

FIFTH SUNDAY OFFERINGS

Fifth Sunday offerings are trickling in this week in such a way as to bring smiles to our troubled financial appearances. But for these offerings we would not have been able to meet our August payroll. Cordial thanks are extended to our loyal, faithful, and in some instances, most liberal Sunday schools, which have not grown weary in their well doing.

PLENTY OF BUTTER

The Children's Home dairy turned out 490 pounds of mighty good butter during the month of August, every bit of which went to sustain life at our Home. We are now milking 48 cows, the record of each cow's milking being regularly posted. It is interesting to note how our boys keep up with this record. Every care is given towards keeping our cows in good condition. Hats off to our dairy boys.

TWO WILLIAMS

Somewhere on this page will appear the picture of two of our fine boys, William Brooks and William Edwards, better known to us as Billie and Pigtail. They are shown driving "Old Pete" as he pulls a wagon load of brush from our campus. Both Williams, and for that matter "Old Pete," are thoroughly dependable.

CONSTIPATION ILLS

Black-Draught Praised By Illinois Woman Who Tells of Its Many Uses In Her Home.

Cairo, Ill.—"I have used Black-Draught in my home for fifteen years, and it is a splendid medicine," writes Mrs. Bernice Brack, of 230 Thirty-second Street, this city. "Sometimes I am subject to colds and constipation, and I find it to be the finest thing for this.

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"I find Black-Draught fine for sour stomach and gas. A few doses taken for several nights rid the system of poison due to constipation and it makes me feel like a new person.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The past week was a busy one at the Methodist Orphanage. The boys unloaded and hauled one hundred tons of coal, and filled a one hundred ton silo besides the regular routine duties of the home and farms. If the weather is favorable we expect to save something like thirty tons of Atootan hay during this month. We have something like seventy head of cattle and this large supply of good hay will be of great help toward keeping down our expenses through the winter.

* * * *

Our school opened Tuesday, the 2nd of September. I do not recall an opening when everybody seemed so ready and anxious to take up the school work for another year. The prospects for a successful year are exceedingly encouraging. Without doubt we have an exceptionally fine corps of teachers. Possibly there is not another school in the state that is doing the same kind of work we are doing that has a better set of teachers than the Methodist Orphanage. With highly trained teachers and with ambitious boys and girls this ought to be the banner school year in the history of the Home.

* * * *

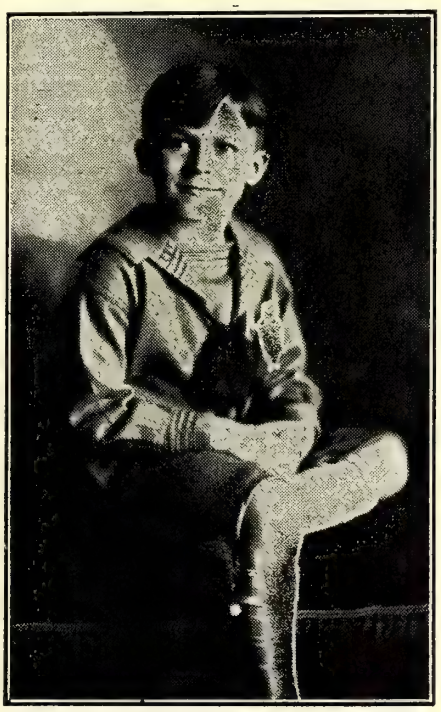
The Methodist Orphanage has an enrollment of 336 boys and girls. This is the largest number ever present before at one time. Our resources are the smallest in the face of our largest demands. Serious minded church members will ponder these facts. We did not expect to take so many, but the demands were such that only a person of a stoical nature could have declined the admission of those who were in such needy desperate circumstances. There are sixty applications here in the office that we can not consider at all. Many of these are of a distressing nature. Let me urge all to rally to our support when our resources are so limited!

* * * *

Recently I took four of the trustees to see our Caraleigh farm. Hon. Josephus Daniels stated that he had traveled from Hyde county to the western part of the state and that our corn crop was the very best he had seen except the crop in Hyde. He was of the opinion that ours was about as good as the Hyde county crop. Dr. Albert Anderson, Judge Crawford Biggs and Mr. Frank Brown were highly pleased with our corn crop also. We are endeavoring to make all we can on our farms so as to reduce cost of operating the orphanage. This dry weather makes it difficult to get a good stand of fall and winter crops and vegetables. We hope there will be rain soon so that we may have plenty of turnips, carrots, collards, kale and spinach.

* * * *

The singing class gave sacred concerts on the fifth Sunday at Snow Hill and Rainbow churches. At the 11 o'clock hour we worshipped in the beautiful new church in Snow Hill. The building would be a credit to a much larger town than Snow Hill. In addition to the main auditorium there is a Sunday school department which will adequately meet the needs of the school for many years. There are many choice Methodists living in Snow Hill, the county seat of Greene



Boy from the Methodist Orphanage, Raleigh, N. C.

county. Brother E. B. Craven was present and gave the class a warm welcome. The congregation was very appreciative of our children.

In the afternoon we were at Rainbow church on the Hookerton circuit, which is between Snow Hill and Kinston. This is one of the oldest churches in that part of the state. It was home coming day and great preparation had been made for the occasion. Professor Ormond of Duke University, a native of Greene county, preached at the morning hour to a crowded house. A picnic dinner was served on the church ground. Friends and former members of the church came from far and near to worship and greet each other. The coming together of such a large number of friends brought back in a vivid way happy memories and associations of the years gone by. Brother J. C. Humble was very happy at the success of the day. He was very considerate of the Methodist Orphanage singing class. I was glad of an opportunity to speak to the large congregation in behalf of our home.

A PLEA FOR THE LITTLE CHURCH

When I read your editorial on "Consolidation of Country Churches" in the Advocate, August 14, I felt that I must write a protest, but just waited. When I read the article on "Consolidation or the Highways and Hedges, Which?" by Rev. John R. Church, I could not resist the strong desire to write to your paper and let Mr. Church know that there are a great many of us on his side.

We think it a great thing for God's people to help the small country churches, and the small ones in the city, but please help them where they are. I lived in the country 40 years, and I have been a member of a small church in the city for six years, and I feel sure I know something of the conditions in these churches. I have heard different people talking, and I have observed a great many things in connection with the work.

It is true that a large number of people have cars, but what about the few who do not have them? Shall they be left alone? They need the gospel as well as the others, and the people who own cars don't always go and take all that have no cars. Even if there were only two or three children who could not go to the church "far away," they might be the very ones that could do a wonderful work if they had the gospel preached to them near home. Some parents will not take their children to church and Sunday school, but will permit them to go if they can go alone nearby.

Our country churches are sending out young men to teach and preach, and of course the younger people need training, but they can be trained in small groups.

Why move the churches when the people are scattered all over the country, and if the pastor visits them he will have to go as many miles as he would if there were more churches?

From what I have observed here in the city I am convinced that many, many people are looking on the "outward appearance"' instead of trying to win souls for Christ.

Times are very hard now and it may not be long before people will be compelled to go back to a slower way of travel; then the need of more churches will be clearly seen.

Thank you, Mr. Church, for your view of this important matter. May each one of us catch a vision of what God would have us do, and then let us pray that he will give us his holy spirit to help us carry out his plans.

Some people do not understand that our small churches are doing big things spiritually. It is the general rule that as soon as our young people in the country finish their education they go to live in the cities and towns, and then the others left must be taught and encouraged to take the place of those who have gone to other fields of service.

We are commanded to "be faithful in the little things." May God help us to be faithful in "soul winning."

One Interested.

THE OLD CAMP GROUND REVISITED

After a lapse of 25 years, I visited again last week the old camp ground at Pleasant Grove, the occasion being the one hundredth anniversary of the camp meeting at that place. The senior editor will have knowledge—intimate of connection with this festival, for he was once "in charge" there, taking his turn with the visiting preachers behind the "sacred desk."

The old camp ground, eight miles west of Monroe, in Union county, has to me an alienating fascination, an intimate nativity, the earth of the "first Adam"—something of which clings to all men—the clay from which I was formed came hence and hither, that of many to whose feet these old paths were familiar has returned. Very modest clay to be sure, such as is common to man; but God, the great refiner, has through the disipline of time, made this same soil seem sacred to me, as though for me and mine he planted again "a garden eastward in Eden," with flowers and every tree bearing fruit. "And a river went out of Eden to water the garden, and from thence it was parted"; and what a constant stream of blessing has flowed out from this place, bringing the heritage of the past from afar. The longer I live the more I realize that our life is a part of "the common lot," and the truth of the observation of the noble statesman, Paul Kruger, "He that would build a future, may not forget the past."

How good to look again into faces so like the family, and to hear again the tone of a familiar voice everywhere speaking the language in which I was born. To be sure there was change; the men who were the fathers in the other years were missing, time having gathered them all in. But within this interval of 25 years another generation had risen up to take their place and so much like their fathers that 'twas almost as if I had moved backward 25 years; for these walked and spoke with the old savor, and behind the wrinkles, with which the tale of the years is told, I could trace yet the lines of a grace, the fashion of which shall never perish.

And how good to me to sit again under the old "arbor," toward which the same old trumpet still calls the people three times each day for worship and preaching. Dr. E. K. McLarty, himself a native of the county, was the preacher. His sermons were like the man of course—tender, genuine and strong. What a center of memories! Where the angels of God ascend and descend, where holy men and women spake, where hours of triumph have been known, and men wrestled with angels alone; where I first felt the "strivings of the spirit in the strong toil of grace; where on their knees the stricken have sought heaven's forgiveness; where faces have been lit with assurance and victory guaranteed by the promise of God's holy trinity. What hours to my soul "when God came down our souls to greet," and when as in the holy of holies the "cherubims raise their wings on high."

Here I saw the expected thing, which is "according to the scriptures," the men and women of one generation gone, and their sons and daughters standing in their stead, following the example of Methodist, God-fearing, believing parents, gathered around the same altar, all "traveling home to God, in the way their fathers trod."

What untold blessing has arisen out of these annual meetings through these hundred years, where neighbors and friends and relatives have met and been refined in fellowship and worship. These associations live in memory as the fragrance of the "precious ointment on the head that ran down upon the beard, even Aaron's beard; as the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more." T. R. Wolfe.

FOUR DUKE BOYS AT SILER CITY

Not only the Methodist people but the people in general have been blessed with Duke students this summer.

The first to come was Mr. E. M. Sharp to conduct a Cokesbury training school. The school was not large, but the work was unusually interesting. Mr. Sharp endeared himself to his pupils. We decided that Duke sent out no better Cokesbury man this year.

Then immediately following came that Fayetteville evangelistic team to begin with us. Rev. S. M. Atkinson did the preaching, and he did it unusually well for a man of his age. Our folks were perfectly delighted with his messages. Mr. Floyd F. Loftin led the music for the meeting. He is a good leader, having had quite a deal of experience in this kind of work. These two young men make a strong team.

And last but not least we have also had Walter Lee Lanier for the entire summer—nearly 12 weeks—as an assistant preacher on this heavy work. He has been with us through all the meetings. He has rendered valuable service among the young people of the entire charge, and I think his work has been mutually helpful to all concerned.

All four of these men are under the auspices of the Duke Commission, for which we are devoutly thankful.

J. W. Bradley, P. C.

CHARITY AND CHILDREN IS REMINDED OF A STORY

The recent announcement of Senator Overman that he would vote either wet or dry as his constituency desired reminds us of the story of a young man who was very anxious for a teaching position in a district school. He met with the school committeemen, had answered all questions satisfactorily, and was on the eve of being elected when one of his examiners thought of a parting question. "Young man," he said, "do you teach the round or the flat kind of geography?" The young man was nonplussed for a moment, but he quickly rose to the occasion. "I am prepared to teach either the round or the flat kind," he replied. "I leave that entirely with the committee."

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IN MEMORIAM

ALLEN—Mrs. Hazel York Allen was born November 29, 1883, and died July 5, 1930. Sister Allen lived a consistent Christian life. She was a most faithful member of Creedmoor Methodist Episcopal Church South, For the last few years she suffered constantly, but through all her trials she exemplified the true traits of a devoted follower of God. Her life was one of unselfish and helpful service for others, always forgetting her own needs and thinking of the happiness of her many friends. She leaves to mourn her loss a husband, Mr. O. B. Allen, and two daughters, Marian and Ruth York; four sisters, Mrs. J. A. Pitts, Mrs. H. C. Floyd, Mrs. Emma Loyd, Creedmoor, N. C., and Mrs. Kiker, Wadesboro, N. C.; two brothers, C. W. and M. D. York, Creedmoor, N. C. W. L. Loy.

JOHNSON—Mrs. Elizabeth Page Johnson was born December 19, 1857, and died July 12, 1930. She was married to Julius L. Johnson February 17, 1876. She is survived by four sons and three daughters as follows: Dr. L. F. Johnson of Dillon, S. C., Hiram J. and W. B. F. Johnson of Richmond Va., John P. Johnson of Wallace, N. C.; Mrs. J. E. Johnson, Mrs. Graham Willis and Mrs. E. P. Matthews, all of Wallace, N. C. She also leaves one brother and three sisters and 26 gandchildren and four great-grandchildren. Mrs. Johnson was converted and joined Centenary M. E. Church, South, when about 15 years old and lived a faithful and loyal member till the summons came. She was teacher of a class in her Sunday school for many years until her health and eyes failed some years ago. When she could no longer see to read her Bible she found great comfort in repeating some of the favorite passages of Scripture she had memorized.

The funeral was conducted by the writer amid a large concourse of sorrowing relatives and friends who had gathered to pay a loving tribute to one they loved so much because of her pure and holy life and because of what she had meant to them. The body was laid to rest in the family cemetery.

M. D. McLamb, P. C.

IN MEMORIAM

Last autumn the Western North Carolina Conference, M. E. Church, South, sent Rev. W. A. Thomas to Ararat circuit, where he entered upon the work with much zeal, making a good impression upon the community.

Having heard him at a funeral service—a fit place to gauge a minister's tact and common sense—I cultivated an acquaintance, and found him to be a preacher of extraordinary ability whose style was plain and direct. Of rugged mould, his personality was suggestive of Elijah or John the Baptist. Though appreciative, he did not truckle to demigogs or social lions.

At Hunter's Chapel, on the eve of his departure for the home land of the redeemed, he preached a powerful sermon from the text, "What is thy name?" (Gen. 32:27).

Notwithstanding the approximate four score years of his pilgrimage, this veteran cavalryman of Immanuel's Army, astride his black horse—riding well—presented a unique figure long to be remembered.

On the 1th ult., amidst perhaps the largest funeral concourse ever assembled at Hunter's Chapel, after an orderly and dignified memorial service conducted by Dr. W. E. Poovey, presiding elder, the remains of the beloved pastor were laid to rest in the little wayside necropolis adjoining the time honored chapel.

His demise may have been hastened by a revival effort, put forth against the enemy which he seemed to think was entrenched and fortified within the parish. We hope that in this last stand he won a decisive battle for righteousness. The martyred Bishop Hannington said: "I have purchased the road to Uganda with my life.

On the last round the wheel of fate returned the dust of Brother Thomas to the soil of his native state, the Old Dominion. In his ministry he evinced indefatigable faith: "and he being dead yet speaketh." W. S. Epperson,
Presbyterian Minister.

IN MEMORIAM

It is with sad hearts that we, the missionary society of Hillsboro M. E. church, record the death of one of our beloved members, Mrs. George Dunn. In girlhood Mrs. Dunn joined the Methodist church and was faithful to every trust until her death. She was happily married to George Dunn and to their union were born five children, one of whom preceded her to the grave. She leaves her husband and four children to mourn her loss. Although she regretted leaving those who were so near and dear, she often spoke of that happy meeting with those gone before. A few days before she left us she called her children to her one by one and sweetly bade them goodbye, asking them to meet her in heaven.

Mrs. Dunn was born on February 12, 1863, and answered the call of her Saviour and quietly and sweetly passed from us on June 19, 1930.

Farewell, our beloved friend and sister, for a season. We expect to meet you on that beautiful golden shore, where sorrows and partings will be no more.

Mrs. N. W. Brown,
Mrs. J. J. Ward,
Mrs. C. C. Cole,
Committee.

RESOLUTIONS OF RESPECT

Whereas, on the 21st day of August, 1930, our heavenly Father called out of this world our brother and co-laborer, J. O. Long; and whereas, we, the members of the board of stewards of the Methodist Episcopal Church, South, Morehead City, N. C., are deeply conscious of our great loss, and desire that the permanent records of this board bear testimony of the Christian life and usefulness of our departed brother; now, therefore be it resolved:

First, That in the death of Brother Long we have lost one of our most faithful and consecrated members.

Second, That his devotion to his church and his loyalty to the cause of his church made him outstanding in its membership. His simple faith and Christian living made his life an inspiration and benediction to others.

Third, That the community as a whole has lost a citizen of the first rank. Brother Long was unselfish, public-spirited, and charitable in the way most befitting Christian citizenship. The example that he set and his life's lessons taught will long bear fruit in the communities in which he lived and loved.

Fourth, That we yield submissively to the will of the all wise Providence who has translated our deceased brother from this imperfect to that all perfect and eternal abiding place, where all of the faithful ultimately shall find peace.

Fifth, That a copy of these resolutions be sent to the family of our deceased brother, a copy furnished the local newspaper for publication, and the North Carolina Christian Advocate, and that a copy be spread upon the permanent records of this body.

Jas. R. Bell,
E. T. Webb,
S. A. Chalk,
Committee for the Board.

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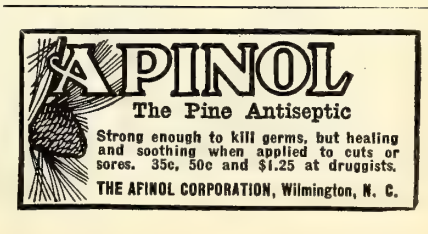
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Milton, New Hope, a.m. 28

October

Cedar Grove, Walnut Grove, a.m. 5
Carrboro, p.m. 5
Hillsboro, a.m. 12
Yanceyville, Prospect, 4 p.m. 12
Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November

Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September

Elizabeth, Trinity 13-14
Fayetteville Ct., St. Andrews, p.m. 14
Jonesboro, Jonesboro 20-21
Lillington, Lillington, night 21
Sanford 28
Hemp, Tabernacle, p.m. 28
Carthage, Carthage, night 28

October

Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Siler City and Goldston at Goldston, 2 p.m.....28
Haw River and Pittsboro at Pittsboro, 2 p.m.....29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m..... 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m..... 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September

Ocracoke-Portsmouth 10-11
Hookerton, Rainbow, 11 13
Pamlico, Vandemere, 11 14
New Bern, Centenary, night 14
LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September

Princeton Ct., Princeton, 11 14
Cary-Apex, Apex, night 14
Benson Ct., Benson, 11 21
Clayton, night 21
Oxford Ct., Salem, 11 27
Oxford, 11 28

October

Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September

Raeford, 11 14
Hamlet, 8 14
Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

September

Fremont, 11 14
Stantonsburg, 7:30 14
Greenville, 11 21
Wilson, 8 21
Aurora, 11 28
Vanceboro, 3 and 7:30 28

October

Mattamuskeet, 11 5
Swan Quarter, 3 5
Pantego-Bethlehem, 7:30 5
Tarboro, 11 12
Bethel, 7:30 12
McKendree, 11 and 2 19
Elm City, 7:30 19
Robersonville, 11 26
Rocky Mount, First Church, 7:30 26

November

Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

September

Garysburg, Shiloh, a.m. 1/
Halifax, p.m. 14
Conway, Severn, 11 21
Seaboard, Concord, 3 21
Henderson, First Church, 11 28
White Memorial, City Road, 8 28

October

Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Norlina 2
Warren, p.m. 2
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

September

Ingold, Epworth, 11 14
Magnolia, Trinity, 2:30 14

October

Wilmington Ct., Wesley's, 11 5
Carvers Creek, Carvers, 2:30 5
Town Creek, Bethel, 3 12
Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November

Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

September

Trinity-Derita, Trinity, 11 14
Hawthorne Lane, night 14
Prospect, Prospect, 11 20
Prospect, Prospect, night 21
Weddington, Weddington, 3 20
Weddington, Weddington, 11 21
Peachland, Hopewell, 11 28
Marshville, Smyrna, 3 28

October

Polkton, Polkton, 11 5
Ansonville, Ansonville, 3 5
Wadesboro, night 5
Waxhaw, Bond's Grove, 10 12
Unionville, Oak Grove, 3 12
N. Monroe-Icemorelee, N. Monroe, night 12
Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 19
Matthews, 11 26
Monroe, Central, night 26

November

Pineville, Harrison, 11 2
Hickory Grove, 3 2

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September

Weaverville Ct., Salem, 11 14
Ivy, Bright Hope, 3 14
Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November

West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Polkville, Casar, 11 13-14
Maylo, 7:30 14
Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

October

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12

North Carolina Christian Advocate

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One Year $2.00
Six Months 1.00
To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

September

Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

September

Table Rock, Oak Hill, 11 14
McDowell, Bethel, 3 14
Bakersville, 11, Deyton's Bend, 2:30 21
Spruce Pine, 11 28
Avery, Linnville Falls, 2:30 28

October

Broad River, Wesley's Chapel, 11 5
Bostic, Salem, 2:30 5
Forest City, night 5
Table Rock Q. C., Oak Hill, 10:30 7
McDowell Q. C., Bethtel, 3 7
Old Fort Ct,, Bethel, 11 8
Burnsville, Bald Creek, night 8
Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

September

Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10 22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September

Spencer, 11 14
North Main, night ..... 14.
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October

Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

September

Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September

Fines Creek, Fines Creek, 11 14
Haywood, Crabtree, 3 14
Jonathan, Shady Grove, 11 21
Dellwood, Maple Grove, 3 21
Sylva, 11 28
Cullowhee, night 28

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

September

Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

RESOLUTIONS OF RESPECT

(By the Sunday school and Woman's Missionary Society of Bethany Methodist Episcopal Church, South, Winsteadville, N. C.)

Whereas, God in his infinite wisdom has called unto himself Mrs. Alice Skittletharpe, beloved adult teacher and president of our Woman's Missionary Society, whose unselfish life and noble spirit will keep alive her memory in the hearts of all who knew her. Therefore be it resolved:

That in the departure of our dear coworker and friend we have suffered an irreparable loss; that we are thankful to God for her life and labors, which were so constant and so unselfish; for the inspiration of her happy devotion to duty and readiness to do any needful task. She was ever ready to help those in need.

We extend our sincere sympathy to the bereaved loved ones whom she left behind.

O may we meet in that fair land
Where shadows never come,
And worship at our Father's feet
In our eternal home;
In that sweet land so bright and fair
Above the starry sky,
Where we shall live forevermore
Without tear or sigh.

For Nervous Headaches

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Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalinize the system; to relieve the effects of over-acidity.

Phillips Milk of Magnesia has been standard with doctors for over 50 years. 25c and 50c bottles at all drug stores. Be sure you get the genuine.

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Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

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THE SOUTHERN SERVES THE SOUTH

Another of Joseph Hocking's Great Stories for the Advocate

"THE GAME AND THE CANDLE"

Will Begin in First Issue of October

"The Eternal Challenge," serial story by Joseph Hocking, attracted such attention of Advocate readers that we have secured another story by this same author. Mr. Hocking regards "The Game and the Candle" as superior to "The Eternal Challenge."

The Hour for Action has Struck!

Let Sunday School superintendents, teachers of Bible classes, Woman's Missionary Societies, and all other church organizations help in securing trial subscribers for the Advocate.

12 WEEKS FOR 25 CENTS

DURHAM, N. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C,. THURSDAY, SEPTEMBE[illegible]0 Number 38

DUKE UNIV LIBRARY DURHAM, N. C.

A Militarist Out For World Peace

AT FIRST glance it may appear illogical for a man who has spent a great deal of his life in fighting the foes of the empire suddenly to espouse the cause of world peace. But is it really so strange? Certainly he has a greater right to be heard than the downright pacifist.

But my move toward peace did not come suddenly, and, strange to say, diabolical as it may sound, from the purely personal point of view I revel in war.

Napoleon said it was a "grand game," and it was, though it is so no longer. The old glamour has disappeared. Bravery, great courage, endurance, and all the other virtues which come to the surface in war no doubt still exist, and always will, so long as there is war, but it is not now a pleasant game. There is not much kudos attached to the killing of babies, women, children, and old men from afar by bombs, gas, or poison.

I do not believe it possible to draw up any rules for the humane conduct of war. I have myself broken the rules of war in minor ways when the safety of the country demanded.

What we want to aim at, therefore, is the abolition of war itself. This accomplished, there will be no reason to draw up rules for our own and others' destruction. The mobilization of world public opinion on the side of lasting peace is the only solution of international difficulties. We talk of material disarmament and even long for it, but the first kind of disarmament we require is moral disarmament.

—Brigadier General F. P. Crozier, C.B., C.M.G., D.S.O., British Army.

THE GREATEST WEEK YET OF THE CAMPAIGN

More Than Two Hundred Have Reported

Of the 517 charges in the two conferences 219 have reported special trial subscribers. Two hundred additional charges should report before October 1. Those who are delayed from one cause or another will be heard from in October. We fully expect that this is one time when we will make it 100 per cent. Let the pastors look carefully to this. Detailed reports will be found on page 19.

Among the Orange Blossoms

This would be news to many were they getting the Advocate so as to read it. One pastor reports that the Advocate was among the bridal presents; another tells of a couple subscribing the day of their marriage; and still another reports that the Advocate goes with them into their new home. These young people start well.

What would some of the Methodist homes into which a religious paper never comes think of this?

"More to Follow"

One of the fine features about the present campaign for trial subscribers is that fully one-half of the pastors reporting give assurance of more to follow. Some have already reported two and three times.

This is fine! A work is never finished until it is finished. Most jobs of any value require time. This "trial subscription" will not be completed in the best and most effective way until it is tried out in every home. We are rejoiced to know that so many of the preachers are strictly on the job and are causing their people to realize it. Then, too, many good men and women are forwarding one, two and three new names they have picked up. Our grateful thanks to all!

Oxford Bulletin Last Sunday

"Next Sunday morning the Oxford congregation will join the scores of congregations throughout our state in receiving a large number of the twenty-five cents trial subscriptions to the North Carolina Advocate for 12 weeks. Great opportunity! Of course our people will accept it."

"The Game and the Candle"

Our new serial story, "The Game and the Candle," begins the first of October. Why not press your special campaign at once so that all these new subscribers may have a chance to begin at the beginning. Make the most of the next two weeks with this end in view.

Look at the Label on Your Paper

The figures on the label of your paper, dear reader, indicates the time your subscription expires. If your subscription has expired will you kindly send us a check. We need it to pay bills. Furthermore, our fiscal year closes September 30 and we would like to have your check before that date. Please give this item of business your attention immediately.

Twelve Hundred New Subscribers

More than 1200 new trial subscribers go on the list this week. The two weeks previous reported more than 1300. To be exact, 2583 new names have gone on the list in this special campaign since September 1. Think of this many church papers in homes not accustomed to such! We trust the Advocate may prove a blessing to every one of them. Our reports indicate that these have come from 219 pastors—most of whom say they are going to send more.

The Day of Opportunity

This is the most opportune hour known in which to let all our people test out thoroughly for twelve weeks what they think of their church paper. In that time, it will make its appeal, if there is anything in the reader to appeal to. Many will find a way to continue its visits.

Preachers and church officials who are not willing to make wise and serious efforts to put the Advocate into the homes of the people with this present proposition—12 weeks for 25 cents—which is less than actual cost, may be well assured that they do not have a real and abiding interest in the matter. They are not fully convinced that the paper is of real value in the home. This is the day of opportunity—they are saying so by the hundreds.

NO RETURN

Not while the conscience of women shall live,
And the spirit of God in the righteous remain,
Shall the line of defense be defeated at last,
And the law license liquor again.

Not while the heart of our manhood is true,
And the cries of the needy are heard not in vain,
Will the sinister threat be revealed in the act,
And the law license liquor again.

Not while the doom of the drunkard is told
Through the curse of a traffic that millions has slain,
Will the sword of the slaughter be given to it,
And the law license liquor again.

Not while the flag we have lifted so high
Laughs in the sun and without any stain,
Will its stars and its stripes be defiled by saloons,
And the law license liquor again.

Not while the widows and orphans shall cry,
Out their poverty, out of their pain,
Shall the death-dealing source of their sorrow come back,
And the law license liquor again.

No, by the God who has given us grace,
We shall hold to the ultimate good and its gain,
And not while America's conscience is clear,
Will the law license liquor again.

—W. Lomax Childress, Singers Glen, Va.

YOUNG WOMEN SENT TO PRISON

Two young women of North Carolina—one an inhabitant of Charlotte and the other a country girl—have been given prison terms for bank robbery. These two girls were accomplices of two boy companions in the crime. This is something new in North Carolina. It is a safe presumption that this bank robbery was the result of reading stories of robbery in trashy magazines and papers or in feeding upon crime in the movies. Possibly all these were combined in turning out the young bank robbers. The judge did well in giving this young quartette of criminals to feel the heavy hand of the law. Some work in a prison kitchen will give these girls to understand that life is not like it is represented on the screen or as the dirty story books say it is. But the public need not hold up its hands in horror when such crimes are committed. It became evident twenty years ago when the movies began their devilish work that we would certainly reap such a harvest.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C,. THURSDAY, SEPTEMBER 18, 1930 Number 38

The man who will swear to his own hurt and change not has the commendation of the good Book and the respect of all honorable men. This denotes strict integrity and the willingness to suffer loss even at great cost of treasure and of ease. On every hand we are startled by men who fail us in the causes that call for brave and true and heroic men. The man who shirks financial and moral demands deserves the contempt of high souled men.

The reading habits of our Methodist people must vary greatly in different sections of the state. Some of our pastors are able to send in new subscriptions to the Advocate with delightful regularity, while others are not able to get a new subscription to the church paper. Might not a special effort in stressing the importance of reading in the home be helpful? In some churches the situation is serious.

The financial crashes calling for criminal proceedure in the courts, the shameful record of murder by mobs that are not made to answer in the courts, and the general defiance of law and order throughout the land as though there were no courts, call for every man and woman with a love of country and a devotion to humanity to rally to the urgent demands of this hour. Honesty, temperance, justice, peace and righteousness should be given a larger place in our life.

Woodrow Wilson's "one track mind" is often referred to. Now we are reminded that since the Frenchmen flew from Paris to New York we have a "double track" way across the Atlantic. Lindbergh made it a "single track" passage. How wonderfully significant is this! The ancients spent their time in building walls; the moderns spend thousands in building roads. Strong walls kept men apart; open roads allow them to meet. So much for internationalism. Friendliness and brotherhood becomes more and more essential.

Concerning the smoking of cigarettes by women Dr. Hugh S. Cumming, surgeon general of the United States Public Health Service, says: "If American women generally contract the habit, as reports now indicate they are doing, the entire nation will suffer. The number of American women who are smoking cigarettes today is amazing. The habit harms a woman more than it does a man. The woman's nervous system is more highly organized than the man's. The reaction is, therefore, more intense. . . . Propaganda urging that tobacco be used as a substitute for food is not in the interest of public health, and if practiced widely by young persons will be positively harmful."

We need to revive the doctrine of hard work. In a conference of pastors a little while ago we heard the one refrain, "This has been a hard year." Suppose it has been a hard year. Isn't every year a hard year if one puts himself with a whole heart into his task. To do one's best means that a man works hard. If a young man enters the Christian ministry because he expects it to be easy, let him stay out. If a man is in the ministry looking for an easy place, let him get out. The Methodist preacher, or any other minister, should be the hardest working man in the neighborhood. He has the most important task and why should he not give the very best that is in him? A Christian minister who has not learned the joy of sacrifice is to be pitied beyond all others. The servant is not above his Lord. "I will go with him all the way," we glibly sing, but Gethsemane and Calvary are just ahead. A pastor who has nothing more to do than read the morning paper, ride over the country in automobiles, preach two poorly prepared sermons in a perfunctory way on Sunday, hold a little three day meeting in the summer, and with it all complain about the hard work he has to do will have trouble at the annual conference and his elder and bishop will have trouble, and the people to whom he is sent will have trouble.

Praying for Rain in a Machine Age

The extensive drought of the present year has brought to the front the value of praying for rain. The press of the country has entered the discussion and leading ministers have been asked for their views. Apart from the main question at issue, we have been impressed with two tendencies manifest. First, the dogmatic way in which some of these ministers who are much set against dogmatic utterance have spoken; second, the dominance of the reign of law in the minds of some of our most astute and independent thinkers. Inevitably, this leads us to enquire whether personality, infinite and finite, has any place of prominence to say nothing of a dominant place in our life and thought. The more important does this become when we recall the place of a dominant thought in the life of a people.

Stagnation settled down upon the vast eastern world when the people exalted the All, the One, the Universal above the individual, thus the finite individual became helpless in the presence of the universal Being. Man became a mere puppet; the All dominated everything. Progress, as we know it in the West, must cease when man becomes a helpless entity in the midst of his world. With the impact of the West and the new significance of the individual in these more recent times, a new impulse is felt among the nations of the East. Witness the stir in China, in India, and among other oriental peoples.

The Crusades of the middle ages grew out of the conviction then dominating Europe that man is sinful and that God is vengeful; and out of the further conviction that a man by some sacrificial effort may appease the sin of his soul and, at the same time, win the favor of God. So it was easy for some flaming soul, such as Peter the Hermit, to preach a crusade and rally the multitudes in the effort to rescue the tomb of the Saviour from the hands of the infidels. To die in such a cause was not only pleasing to high heaven, but it also enabled one to win a final resting place above. What mattered the bleaching bones of the multitudes?

Much after the same fashion we are lost in the dominance of this machine age. All is one vast mechanism from which there is no escape. Even the thinkers who boast of a personal God, in all and over all, do not get far away from the unyielding organism. The illimitable past, the pressure of circumstance, and the inevitable future allow no place for outside interferance. The individual becomes lessandless as the personal drops into the background. Why pray with the expectation of something happening? Why expect God to do something unusual—something outside of and above the rigid rounds—in and through us?

A thoughtful Chinaman has this to say of his people: "For a thousandyears we have lived on the past. We were a highly creative people once. We had once the conception of a great and personal God. Then Confucius came and he said, 'That great Being is far away; you cannot know him. Why bother? Try to live together on good terms.' "

Ethical conduct may be substituted for the action of a personal God, but it always means a serious loss. The Bible is the most revolutionary book ever written because it is so full of a living, active God, concerned about living men and women.

Not the Politicians but the School Teachers

The following resolution was adopted by the National Education Association in session July 3, Columbus, Ohio:

"The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands."

This is the voice of an association that represents the school teachers of this country, and for that reason we sit up and take notice. If the politicians were speaking we would know that it was only the creakings of an old and worn weather vane. But these are the school teachers and into the keeping of the teachers and preachers has been committed the intellectual and moral status of this country.

The Village Blacksmith

The village blacksmith, a picturesque and essential figure in the industrial life of America, has become a memory. His shop with earthen floor, anvil and bellows, is unknown to the younger generation, but Longfellow has drawn a picture of the smithy under the spreading tree that the world will not soon forget.

The climax of that poem is reached in the description of this simple hearted man of

brawn at the Sunday service where he hears the parson pray and preach and where

"He hears his daughter's voice
Singing in the village choir,
And it makes his heart rejoice;
It sounds to him like her mother's voice
Singing in Paradise....
And with his hard rough hand he wipes
A tear out of his eyes."

This voice from Paradise marked the heights of the Sabbath service as heaven-born memories moved him to tears. The service was not a failure but a blessed hour because heaven had a message for the worshipper. And heaven should have a place and a voice in every hour of worship.

An Experience in Elstow

On the first Sunday in August, 1928, the writer was in Elstow, England, the birthplace of John Bunyan and now a small suburb of Bedford, the English country town known the world over because John Bunyan there served a 12-year prison term for no other crime than holding neighborhood prayer meetings at a time when people were denied religious liberty.

In a stroll about Elstow we entered an old English inn, now advertising rooms for rent and the sale of "ale" and "stout." When we entered a company of men were gathered in one of the rooms drinking. The presence of the unexpected visitor seemed to embarrass them and even a large red faced man who approached and asked if there was anything he could do for us seemed ill at ease. In reply to the inquiry for the house in which John Bunyan lived this man who seemed to be in charge asked one of the young men present to show us the place.

A little later in the day we learned the closing hours of "pubs" in Bedford and Elstow, and then it became clear that the embarrassment of that group in the ale house was on account of their disregard for the hours of Sunday closing. And this was in England, known and honored the world over for its respect for law. But the liquor business even in England was breaking the law as it does everywhere else on the face of the earth. It may be a bar, a saloon, an ale house, a pub, a coffee shop, an ice cream parlor; call it anything one may wish, wherever liquor is handled there the law will be trampled under foot.

The Religion of Material Prosperity

That was the religion of Job. He lost everything in the calamities of life that overtook him—oxen, asses, sheep, camels, servants and children. But he retained his religious integrity. And when the dramatic story of his life closes he had more oxen, asses, sheep, camels, servants and children than at the beginning.

Jacob's religion was largely one of material bargaining. Jacob proposed that he be given "bread to eat and raiment to put on." Jacob said nothing about serving in hunger and nakedness. And if he got more than food and clothing he would return a tenth to God—not such a generous bargain, rather a sharp bargain, but nevertheless a religious bargaining in material things.

The religion of Jesus is entirely different from this. With Jesus all material rewards were to be incidental. He did not class himself with millionaires and kings, but with foxes and birds, putting himself, from the viewpoint of material comforts, a little below these humble children of the forest.

The interpreter of Jesus who sees in him simply a good Rotarian, or one with the elements of a successful business man, has taken an amazing superficial view of the Jesus of the Gospels who was "despised and rejected of men." Jesus in the world today would doubtless be more unpopular than he was nineteen hundred years ago.

"Back to Christ"

That for years has been employed as a catch phrase. And it sounds good. It really is fine if—if we take the words of Christ and the life of Christ without modification. But the church makes itself a laughing stock when it cries "back to Christ" and at the same time keeps itself in fellowship with Mars, the god of war. Jesus and Mars have no fellowship. And the Christian church to be truly Christian must separate itself from war.

Then the church must dare to approach the money question from the standpoint of Jesus. It must learn to take its lessons from the gospels and not from the market place.

It is needless to cry "back to Christ" and at the same time shun the Cross. The cross spells sacrificial service. The cross means death. Death of the "old man" of which Paul speaks. When one has crucified the flesh he has really begun to be a true Christian.

People and Things

Rev. C. P. Goode has held four meetings on the Ansonville circuit in which were 28 professions and 10 have joined the church.

"Home coming and family day" is the special order at Belmont Park, Charlotte, September 28. Note the day and the occasion.

Rev. and Mrs. W. C. Ball are happy upon the arrival of a son at the Franklinton parsonage Sunday, September 14. Congratulations!

Born to Mr. and Mrs. B. F. Vincent a son, B. F. Vincent, Jr., September 12, 1930. Mrs. Vincent was Myra Ormond, daughter of the late Rev. A. L. Ormond.

"We started two weeks' meeting at Cramerton church last night. The pastor will preach this week and Mrs. Steidley will preach next week. Pray for us."—J. P. Morris.

Dr. G. T. Rowe will preach next Sunday for Rev. G. A. Stamper at Centenary, Greensboro. Dr. Rowe is a member of the faculty of the school of religion, Duke University.

The address of Rev. S. A. Stewart is care of Mrs. Florence Shore, Cor. B and 6th Streets, Durham, N. C. Brother Stewart and family expect to be in Durham until next February.

"There will be a home coming day held at Hiatt Memorial, Winston-Salem, on the first Sunday in October. All former pastors are cordially invited to this occasion. This will be an all day service."—J. L. Ingram, P. C.

"We are having home coming day the last Sunday in this month at Big Springs. Dinner on the grounds and two sermons (11 and 3 p. m.) by able men. Rev. C. Ray Jordan is expected to preach at 3 p.m."—T. F. Honeycutt.

The toll by death in the Western North Carolina conference has been unusually heavy this year. Those members who have died are as follows: Plato T. Durham, W. L. Dawson, J. J. Eads, B. F. Fincher, J. C. Postell, Albert Sherrill, Frank Siler, and C. A. Wood.

Rev. P. W. Tucker began revival services in the Methodist church of Lincolnton, N. C., last Sunday to continue till September 28. Rev. A. L. Stanford, pastor of Broad Street church, Statesville, will do the preaching. A great meeting is expected.

Rev. S. C. Weatherly had Rev. M. F. Kincheloe to assist him in revival services at Marshall the last week in August. The local paper said that Rev. Mr. Kincheoloe did some of the finest preaching ever heard in Marshall and that Mrs. Kincheloe faithfully and successfully led the singing.

Rev. Edward J. Rees of Oxford announces an interesting list of subjects for "Happy Sunday Evenings with the Men Who Made Our Churches." These are: "With Martin Luther and His Protestants"; "With John Knox and His Presbyterians"; "With John Bunyan and His Baptists"; "With John Wycliffe and His Episcopalians"; "With John Wesley and His Methodists."

Elbert H. Gary, one of the world's most renowned industrialists, said shortly before his death in 1927: "I am at the head of the United States Steel Corporation, an organization employing more than 300,000 people. In the last two or three years, the improved condition among these people is one of the most remarkable chapters ever written in the history of civilization, and it is attributable to prohibition."

"I want to thank the West Market Bible class for their gift the 7th of September of $20.63 for the building of our church at Hickory Grove; and also I want to thank the Bible class at Park Place for their gift of $25 for Hickory Grove church. May God bless them."—H. D. Travis.

Rev. W. G. Pilcher of Mooresville and pastor of the Mooresville circuit was a pleasant caller at the Advocate offices last Monday. He not only reports that his charge will be out 100 per cent at conference but that the plan of the presiding elder is for the entire district, each and every charge, to be out to the tune of 100 per cent. That will be a wonderful record for the big Statesville district.

The Chicago Tribune of February 25, 1914, carried this news item: "The back rooms of 445 saloons in Chicago contribute to the delinquency of more than 14,000 girls every 24 hours." This was in the loop district only. The "wets" are trying their utmost to make us believe that the speakeasies in the larger cities are as much of an evil as the saloon ever was. But will even the most zealous and hot-headed "wet" be so rash as to affirm that there are 445 speakeasies in Chicago's loop district today dragging down 14,000 girls every 24 hours?

The general secretary of the General Hospital Board, Rev. Chas. C. Jarrell, will deliver the principal address at the laying of the cornerstone of the new Mary A. Ott Memorial building at the Good Samaritan Hospital at Lexington, Kentucky. This auspicious event in Kentucky Methodism will take place September 14 at 3 p. m. The new building will be four stories high, constructed of white stone on three sides, and will cost $300,000. The president of the board of trustees, Mr. H. L. Ott, has given liberally to the construction of this building, as well as to the development of this great hospital.

Some weeks ago the Associated Press carried a dispatch reporting the result of prohibition in the slums of New York. John Callahan, mission worker, called the "Bishop of the Bowery," testified that the closing of 44 saloons in the Bowery district brought great good to the people. Instead of being drunken outcasts, as they were before prohibition, he said many now have "homes, families, radios, and automobiles." His testimony was duplicated by another mission worker in Pheiladelphia who, in speaking of the improvement since prohibition, said: "It is no longer necessary to pick up drunken men from the streets and try to build them into self-respecting citizens."—Texas Christian Advocate.

On Friday evening, September 5, 1930, Miss Margaret Lothery became the bride of Mr. E. L. Cashion. The ceremony was performed by Rev. T. W. Hager, pastor of the bride. The ring ceremony was used. Mrs. Cashion is the charming young daughter of Mr. and Mrs. J. E. Lothery of East Wilson Avenue, Mooresville, N. C. She has a wide circle of friends, is of a quiet disposition and a lovable character. Mr. Cashion is the son of Mr. and Mrs. William Cashion of Mount Mourne, N. C. Mr. Cashion is a gentleman of outstanding Christian qualities. Both Mr. and Mrs. Cashion are deeply interested in the furtherance of the kingdom of God. Mrs. Cashion has for some time been teaching a class of girls in Broad Street church, Mooresville. Mr. and Mrs. Cashion will make their home in Charlotte, N. C., where Mr. Cashion is employed.

"Brother and Sister G. A. Jones ask the aid of all in locating their son Paul, who left home at Mamers, N. C., on September 5. Paul is 13 years of age, has completed the sixth grade in school; is intelligent, about five feet tall, sandy hair, blue eyes. Brother and Sister Jones are members of our church at Mamers. They will appreciate any help in locating him."—E. B. Bell, Pastor.

Reports from missionaries in Santo Domingo fully confirm statements in the daily press concerning terrific losses and suffering. A cable received from the superintendent of the interdenominational American missionary headquarters at Santo Domingo City states: "Estimate 2,500 dead, 10,000 injuired, many unattended and dying, 500 cases gangrene babies dying. Lack proper food; hundreds mothers crowding hospital doors for milk. Sixty per cent of people homeless; many need clothing. Plenty of food, but distribution difficult; Red Cross feeding 15,000 daily."

"On September 4 we closed a great revival at Mount Zion church. There were more than 200 conversions and reclamations. Quite a number have been received into the church and perhaps more will join. The interest was good and the attendance was all that we had expected. The church has been greatly revived and blessed through this revival. Rev. Roy T. Houts did the preaching and did it well. Mrs. Houts had charge of the music and young people's work. Mr. and Mrs. Houts got hold of the young people here in a wonderful way. They are fine people and are doing splendid work in the Statesville district."—H. H. Robbins.

Rev. C. F. Tate has made a wonderful record this year on the Stokesdale circuit. The new church at Eden erected at a cost of over $8000 will be completed and paid for by time of the annual conference. For the proposed new church at Stokesdale $5000 has been raised and work will begin on the church in the late fall. Rev. J. N. Randall assisted Brother Tate in revival services at Stokesdale where he received 30 new members on profession of faith. At Eden church Rev. J. W. Groce assisted in the revival and 19 joined on profession of faith. Rev. M. T. Hinshaw helped in meeting at Mt. Zion where nine were added to the church on profession. This makes a total of 58 new members on profession. Brother M. T. Hinshaw will be glad to help the pastors in revival services and Tate says that he is very fine in revival meetings. The Stokesdale pastor has already sent in 24 three months subscriptions and he had already secured more than his quota of yearly subscribers to the Advocate.

After two weeks' duration revival services closed at Proximity, Greensboro, Sunday night. Rev. Dwight Brown, minister, did the preaching, Mrs. C. L. Steidley had charge of the music and young people's work, and Mrs. Dwight Brown, the piano. Safe and substantial methods were carried out. Large congregations were present from the first service and grew throughout the meeting. A splendid spirit of co-operation was shown by the community organizations. The church membership was spiritually strengthened, and 150 people declared themselves in favor of a closer walk with God, and more loyalty to the program of Jesus. A love feast was conducted last Sunday afternoon. Preceding this service, the minister in a quiet, impressive way received 22 people in the church on profession of faith. Others will join on profession. Old residents of the community say: "It was one of the most fruitful meetings in the history of the church."

The church's real work to the world has always lain in this, that she has kept the music of a pilgrim song ringing in mean's hearts, making it impossible for them to settle down to the gain and comfort of the hour, easily forgetful of the venture of faith, the crusade of righteousness, and the pilgrimage of love. She has roused life's truest wander-thirst in a world too ready to be content with the thing that is nearest, to take the obvious and immediate for its portion and its prize, and to try to build a comfortable house where there is scarcely time to pitch a tent.—Percy C. Ainsworth.

"I have just finished holding my meetings at all the churches on this charge. Pastor did all the preaching except at Cool Springs. There I was assisted by Rev. S. M. Atkinson, who did the preaching till after Friday night. The song service was led by Rev. Floyd Loftin. Both these men were sent out by the Duke Foundation. They are splendid workers and I can heartily commend them in this class of work. We had large congregations at each night service. The result was eight accessions to the church on profession of faith. There have been 18 accessions on the charge this year, and though the hand of affliction has been laid heavily this year upon my wife in the dreaded form of neuritis, God has been very kind and merciful to us in so many ways through it all. He has given me good health so that I was able to nurse and care for her both night and day. We have had the pleasure of having Mrs. Taylor's sister with us all the summer—Mrs. Fannie Fisher of Fairmont, N. C., who is very congenial and of a happy disposition; she is also a nurse. She has been a great comfort and help to us. I am asking the good people of the N. C. conference to pray for Mrs. Taylor's recovery."—R. F. Taylor.

REV. W. A. WILSON AT DUKE MEMORIAL

Rev. W. A. Wilson, forty years a missionary in Japan, filled the pulpit of Dr. W. A. Stanbury last Sunday morning. His clear statement of fact and disclosure of the Christian movement among that people proved to be most refreshing. He showed how Christianity has taken hold of the nation though not one in a hundred of the people are Christians. "Christianity has increased ten fold since I went to Japan," said Dr. Wilson, "and our increase last year was a little over eight per cent in members, 20 per cent in finance." The method used is intensive work in pastoral visiting and in work with individuals. Also they meet small groups of those who are interested—these gather in the home, especially the home of the missionary.

Brother Wilson has opened up 28 churches—to say nothing of many preaching places—some of which have become strong, self-supporting churches. Out of his own knowledge he spoke of the requests that came from men for the Christian churches to take over and care for the children and the women in the churches and Sunday schools. Christianity fits into the home life of the Japanese and they appreciate more and more what it means to them. So the Christian church has an influence out of all proportion to the number of Christians.

The nation-wide program to win a million members led by Kagawa, the most wonderful evangelist in any land, is the most notable movement of the present day.

The large representative congregation and the clear presentation of facts made the service well worth while. This former citizen of the Old North State is receiving a warm welcome among his own people.

The Romance of American Methodism

By PAUL NEFF GARBER

The Itinerancy

THE intinerancy, that is the frequent change of preachers at regular intervals, was a unique characteristic of pioneer Methodism. It was adopted by John Wesley partly because most of his lay preachers were untrained men. Wesley feared that if they remained long at any one place they would exhaust their message. Wesley further claimed that there was a diversity of ministerial qualities. "Nor can I believe," stated Wesley, "it was ever the will of our Lord that any congregation should have one teacher only. This preacher has one talent, that another. No one whom I ever knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation." Even if his preachers had been university graduates, Wesley would have adopted the itinerant system. When in 1785 Wesley heard that some Methodist ministers in America desired longer pastorates, he wrote: "Indeed this is quite contrary to the whole economy of Methodism; God has always wrought among us by a constant change of preachers."

Under the leadership of Francis Asbury, Wesley's itinerant plan was continued in America. This was not obtained however, without some struggle. Shortly after Asbury arrived in America he wrote in his journal: "My brethren seem unwilling to leave the cities, but I think I shall show them the way." Asbury feared that a stationary ministry would cause the frontier sections to be neglected and would bring a distinction between the urban and rural preachers. "Circulation" became Asbury's watchword. The fact that Methodist ministers became known as "traveling preachers" shows that Bishop Asbury's program was successful.

Three things are necessary for the efficient administration of the Methodist itinerancy. They are first, a responsible authority to appoint the preachers to their respective circuits or stations, second, a ministry willing to allow others to choose their fields of labor, and third, laymen who will forego the privilege of selecting their pastors. Pioneer American Methodism possessed these qualifications. After the Christmas Conference the power of appointment was vested in the episcopacy. The circuit-riders accepted the decisions of the bishops, while the laymen, knowing that the character of every Methodist preacher had been approved at the annual conferences, gladly received the ministers that were sent to them.

Although it has been popular for the opponents of Methodism to attack the tyrannical power of the early bishops, yet the records show that the episcopacy always gave careful consideration to the rights and needs of each individual preacher. The autocratic authority vested in the bishops was wielded with the most sincere motives and in a true Christian spirit. Although Asbury's maxim regarding the itinerancy was, "we wish men to labor where we say, and not where they may choose," nevertheless at conference he often announced: "Brethren if any of you have anything peculiar in your circumstances that should be known to the Superintendent in making your appointments, if you will drop me a note, I will, as far as will be compatible with the great interests of the Church endeavour to accomodate you." Henry Boehm, the traveling companion for many years of Bishop Asbury, says that the bishop was always watchful of the health of the itinerants. Boehm quote Asbury as frequently remarking to him: "Henry, Brother A. or B. has been too long in the rice plantations or on the peninsuala; he looks pale; health begins to decline; he must go to the highlands."

The bishops that followed Asbury showed even more consideration in placing the preachers. In 1808 Bishop McKendree started the policy of asking the advice of the presiding elders concerning appointments. Bishop Janes was especially conscientious in selecting the fields of labor for the ministers. He insisted that no appointment was good enough as long as it might be made better. During conference Janes met night after night with the presiding elders. Often he was forced to say to his weary helpers, "Never mind your sleep, you can lose that better than this brother can endure a mistake for a year longer."

A noble and unselfish spirit was shown by the preachers toward their appointments. Smith says that at the early conferences, "Our business was done in peace; there was no jealousy among our little band of brothers. No scrambling for the best circuits; (we had no stations;) if we got a bad circuit (as circuits are sometimes called,) we went to it with a willing mind, determined to make it better: if we got a good circuit, we went with a cheerful heart, resolved to show ourselves worthy of a good place." The ministers willingly placed their ecclesiastical destinies in the hands of the bishops because they actually felt that the appointments were of God. It was the proud boast of many preachers that they had never once asked for an easy field of labor. More often the circuit-riders begged to be sent to the most difficult places. Fellows writes that in the pioneer period of the Upper Iowa Conference, "the men most in honor among his brethren was the one that traveled the hardest circuit." Martin Ruter, the first American Methodist preacher to be given an honorary degree once said: "I ask no accomodation; the poorest circuit in the conference deserves a better minister than I am." Such in main was the spirit of the pioneer circuit-riders toward the itinerancy.

The Methodist laymen received their new preachers as "God's Men—Heaven appointed." That did not mean, however, that laymen never petitioned the bishops. This was often done. In comparison with modern times, however, there was this difference: the laymen usually did not ask for any special individual, but for a man who could save souls and who would build up Zion. The petitions were often worded in unique language. One committee asked the bishop for a "man to stir them up with a long pole; yes, send us a snorter." In 1878 there were 10,300 preachers stationed in the Methodist Episcopal Church and not a single congregation refused to accept its minister.

Wesley's original plan of the itinerancy embodied the exchange of preachers every six or eight weeks. In American Methodism, however, the tenure was never less than three to six months. Since the Christmas Conference took no action regarding a time limit this matter was left to

the discretion of the bishops, who started the practice of allowing a minister to remain on a circuit only one year. In 1804 only twenty seven Methodist preachers were serving a second successive term on the same work.

In 1804 an official time limit was adopted for the Methodist itinerancy. In that year the General Conference decided that no minister could remain at any one place for more than two years in succession. Concerning this legislation Aaron Hunt writes: "Soon after the commencement of the present century, two or three cases occured that gave the bishop great annoyance. Some preachers, finding themselves in pleasant stations, and by the aid of self-constituted committees—believing of course, that they could do better in the place than any one else—objected to removal, while the more pious part of the society would have preferred a change; but the officious committee prevailed." Bishop Asbury favored the new law for it gave him a legal reason for refusing to reappoint a preacher for a third year on the same circuit.

Although by the action of 1804 the ministers could remain two years at the same work, yet only a small number of them did so. The one year tenure had become so customary that when the circuit-rider left for conference he took with him all his belongings, and gave a final farewell to his members. Indeed, the minister who was sent to the same circuit for a second year lost standing with his brethren. It was said of him that he had only half done his work during the previous year and must be given another chance to complete it.

The Methodist itinerancy meant not only frequent changes but also long moves for the preachers. The transfer of circuit-riders to distant conferences was common in early American Methodism. Hope Hull's first appointment was to the Salisbury circuit in North Carolina. The following year he was sent to the Pedee circuit in South Carolina, his third move was to the Amelia circuit in Virginia, while his fourth appoinment was to Washington, Georgia. A few years later he was preaching in New England. In 1808 Isaac Lindsey was appointed to the French Broad circuit in East Tennessee. In 1809 he was sent to the Cold Water circuit which was north of St. Louis. That was certainly itinerancy with a vengeance.

The itinerancy made many contributions to pioneer American Methodism. It promoted a spirit of religious earnestness. The circuit-rider had to work quickly because he had only a short time in any one place. A "now" ministry was produced. "Now" was the time for all religious activities; there could be no postponement until a second, third or fourth year. Stagnation of the people or the preacher was rendered almost impossible by the itinerancy.

The itinerancy also kept every circuit continually supplied with a preacher. A pulpit made vacant by death or resignation was filled immediately. No friction arose over the change of pastors. The preachers did not waste precious moments candidating for a church. The Methodists could boast that their whole field of labor was cultivated and that all their spiritual leaders were constantly at work. In 1857 when all the Methodist churches were supplied with ministers, 21% of the Congregational churches had no preachers, 25% were filled by the supplies, and only 41% had regular pastors.

Many other advantages resulted from this frequent change of preachers. A few churches could not monopolize the services of the best ministers. Men were assigned to the places best fitted to their qualifications. The tenure of office was so short that neither the laymen nor the circuit-rider could tire of each other. If an unwise appointment was made, the laymen were willing to temporarily endure the mistake knowing that they would be given a new preacher at the end of the year. The minister, likewise, did not become discouraged since he, too, realized that he would be sent to another field at the next conference. The constant change of preachers tended to block heresy, for the minister did not remain long enough in any location to surround himself with a group of heretics.

The most serious and perhaps the most proper charge made against the itinerancy is that it worked hardship upon the preacher and his family; that it deprived them of the normal pleasure incident to a stationary life. Such arguments, however, did not carry much weight when American Methodism was in its heroic era; when the cause of the Kingdom was more important than the welfare of the worker. Bishop Marvin in the following manner once answered the opponents of the itinerancy: "You say this operates a great hardship on the preachers and their families. Be it so. No great work has ever yet been done in the world without hardship. When the spirit of self-sacrifice shall be lost in the conferences our work will be done, and nothing will be left of Methodism but the name."

"Pioneer Sundays Schools" will be the title of Dr. Garber's next article.

DR. RADCLIFFE AND WILLIAM J. BRYAN

An amusing story is told regarding Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian church in Washington, who died recently. Dr. Radcliffe was formerly pastor of the old Jefferson Avenue Presbyterian church in Detroit, and will be remembered by many here. He went to Washington and was for twenty-seven years pastor of the church named, which numbered among its attendants William J. Bryan and other men prominent in public life.

It was in 1896 that Mr. Bryan, "The Boy Orator of the Platte," following his famous "Cross of Gold" speech which electrified the national Democratic convention in Chicago, was nominated for President of the United States on a "free silver" platform, advocating the use of silver money on the "16 to 1" basis. The Republican party, which nominated William McKinley for President, adhered to the single gold standard.

The Sunday afternoon after his nomination Mr. Bryan was in Washington and attended the Fifth Avenue Presbyterian church. His presence was unknown to Dr. Radcliffe till just before he arose to deliver his sermon. Seeing Mr. Bryan, the preacher was horrified to recall his text for the morning; but it was too late to substitute another. So he bravely announced it: "Thy silver perish with thee," being Peter's words to Simon the Sorcerer (American Revised Version) when he tried to buy the power to impart the Holy Ghost. Suppressed mirth swept over the congregation. Mr. Bryan's feelings can well be imagined.

Dr. Radcliffe and Mr. Bryan were fellow Presbyterians, and doubtless had more than one good laugh over the singularly apropos text of the morning.—Michigan Christian Advocate.

Something good may come out of our broken plans for life if we let God do the mending.

REV. R. W. BAILEY DIES IN RALEIGH

Rev. Robert William Bailey, 71, a retired Methodist minister, died at his home in Raleigh, September 14, 1930. He had been critically ill for several weeks, following a stroke of paralysis on July 19. From the attack he never completely rallied. For the past ten years Brother Bailey had not been vigorous though he did not allow this to shut him in. He was always interested in his church in all its undertakings and he never failed to show a tender concern for the poor and needy. A good man was R. W. Bailey in the broadest and best sense of that much abused term.

Born in the northern part of Wake county August 11, 1859, Brother Bailey spent his earlier years as farmer and merchant, into which vocations he entered after graduating from Trinity College, then in Randolph county. Determining to take up the life of a minister, he became connected with the North Carolina conference of the Methodist church in the eighties, and subsequently held a number of appointments, including churches at Clayton, West Durham, Southport, Haw River, Siler City, Sanford, Louisburg, Warrenton, Garysburg and Roanoke, the latter being his last appointment. Failing health, greatly to his regret, caused Brother Bailey to give up active ministry, and he removed to Raleigh from Aurelian Springs in December, 1920.

Becoming affiliated with the Edenton Street church and Sunday school, he was chosen the teacher of the Norman Bible class. The members of his class bear witness that he was one of the best Sunday school teachers in Raleigh. But this responsibility was but one of many that Mr. Bailey sustained in connection with the church, he frequently being called on to officiate at church services, marriages, funerals and other ceremonies.

On August 2, 1888, Brother Bailey was married to Miss Frances M. Cunninggim of Raleigh, to which marriage three sons, Robert Cunninggim Bailey, who died in Louisburg some years ago; Palmer E. Bailey of Raleigh, and Jesse Lee Bailey of Memphis, Tenn. In addition to his wife and two sons Mr. Bailey leaves surviving two sisters, Mrs. Sarah E. Bledsoe and Miss M. Loula Bailey of Raleigh, and one brother, Thomas L. Bailey of Durham county.

The funeral services were held from Edenton Street church, Raleigh, by Dr. M. Bradshaw, assisted by Dr. W. A. Stanbury, Rev. J. F. Herbert, Jr., and Rev. Philip Schwartz.

COLLEGE MEN AND RELIGIOUS EXPERIENCE

My great difficulty when I talk with college men is to get them to understand what I mean by religious experience. They haven't any concept in their mind that remotely corresponds to what I mean by religious experience. Here is a case in point. The night before last I sat in the hall of my parish with a Harvard University skeptic. He had sat through a meeting of personal testimony such as we have in my church. He is a pretty keen, intelligent fellow and he asked me why it was he didn't understand practically a word of what was said. And I said, "My friend, you have been in an altogether different world tonight from the world you know anything about. And the best way for you to crawl out of the place of doubt and unbelief where you find yourself now, I think, is by exposure to a few people who have had a religious experience." Just at that moment there came into the hall, in an apron to clear away the dishes and sweep up the floor, a graduate of Columbia Univeristy. That fellow had begun to drink while he was in college. He had fallen on evil ways and early last November he had fetched up at our rescue mission in East 23rd Street and he had been converted. And he was slowly finding his way back to the type of life that was a little more commensurate with his intellect and social background than cleaning floors and washing dishes. I said, "Come over here. I have a fellow I want you to talk to." I let that chap who had had a conversion tell this Harvard University skeptic what a conversion was like. He had never heard anything like that before. It was one of the most interesting things I have seen. I withdrew and let the fellow with the apron talk to the fellow with the mask on. The latter heard a lot of things he had never heard before. I think an experience like that is worth a dozen of any courses in religion you can get. If you haven't any changed lives around the corner, I suppose the next best thing is to read religious psychology and learn about such things in general, if you can't see them in particular.—From an Address by Rev. S. M. Shoemaker, in Christian Education.

THE U. S. LOOKS AT ITS CHURCHES

The oracular statement was made the other day that "the churches are on a toboggan-slide." Evidently the diagnostician had not looked into the new study made by C. Luther Fry of the Institute of Social and Religious Research. This study, based on a detailed analysis of the federal census of religious bodies in 1926, is a highly authoritative work. Indeed, it is the "last word" on statistics of religion in our country. Here are a few of its findings:

There are 44,380,000 adult persons (defined as those 13 years of age or older) who are church members. In other words, considerably more than half of the adult population—55% to be precise—are communicant members of a church.

Of the adult church membership, 61.5% is Protestant, 30% Roman Catholic, 6.6% Jewish. Others bodies, including Mormons and Eastern Orthodox, total only 1.9%.

During the last twenty years (from 1906 to 1926) the membership of the churches has increased at almost exactly the same rate as the population.

There are almost as many churches in the United States (232,000), maintained wholly by voluntary gifts, as there are public school buildings (256,000) maintained by public taxation.

There are 21,000,000 pupils enrolled in Sunday schools—only 3,700,000 fewer than all the pupils in all the elementary and secondary public schools.

We are not of those who measure everything by a statistical yardstick and identify bigness with greatness; we are far more interested in the spiritual quality of the church than in its size. Yet figures do tell us something. They at least suggest that it will be time enough to talk the decline of organized religion when somebody finds some other voluntary movement that can enlist and maintain more than one-half of the people in its membership. The truth is that the growth of the church in America, entirely without official support and dependence wholly on the free response of the individual, has been and continues to be one of the most impressive facts in our national history.—Federal Council Bulletin.

King's Mountain and Currituck Court House

On October 7 we are celebrating the conflict of arms on historic King's Mountain one hundred and fifty years ago. The President of the United States by his presence and address will render notable this sesqui-centennial celebration. The colonies at that time were struggling to be free and independent of the mother country; we would make memorable this occasion.

On September 28, eight years before King's Mountain, on the South Carolina border there came to Currituck Court House, on the Virginia border, a simple messenger of peace and good will more potential in the life of the American people than the conflict of arms we now celebrate. This was the coming of Joseph Pilmoor, the first Methodist itinerant to preach in North Carolina. The English lost at King's Mountain; this Englishman won at Currituck Court House. The neat brick church at Currituck overlooking the waters of Currituck Sound and the vast expanse of the Atlantic is a memorial to Pilmoor and the work he began that far off September day. "Peace hath her victories no less renowned than war." In this we do not discount the patriots of the Revolution in the struggles of those trying times, but we would draw attention to the hardy and self-forgetful messengers of the Cross who pioneered the wilderness and evermore were on the fringe of civilization in their efforts to "spread scriptural holiness over these lands."



The Man on Horseback—the Pioneer Preacher

The circuit rider that rode into North Carolina, September 28, 1772, pioneered a revolution of more enduring significance than any won on the field of battle. These pioneer preachers rode in the van of those forces that in the wilderness made for temperance and righteousness and holiness. Currituck with its lone Englishman on horseback has a place of ever larger significance than does King's Mountain with its contending patriots. We would cherish the memories of those who fell at King's Mountain; we would also keep in view those men who on horseback rode at the head of the Methodist itinerants.

We would evermore exalt the silent and potential forces that work as silently as the sunshine and as persistently as the pull of the tides in making great and permanent a people who may expect to continue as long as mankind endures.

NEW DUKE CAMPUS A HIVE OF ACTIVITY

An early Monday morning's visit to the new campus of Duke University this week brought a vivid realization of the near approach of the opening—the real opening of this university. Hitherto the university years have been largely years of transition from Trinity College to the university proper. This year marks the beginning of work in all the professional schools as well as in Trinity College and in the Woman's College.

The attendance in the school of religion will be 130; in the school of law around 85; and in the school of medicine 70, selected from 3000 applicants; the whole enrollment is expected to be around 2300—the number of women admitted to the freshman class being limited to 250.

Within the buildings and without, activity was manifest on every hand. The Union began business two weeks ago, the press and the alumni offices having been moved at that time. Last week the offices of the School of Religion moved. Monday all the administration offices, including the offices of Drs. Few, Flowers and Wannamaker, changed location from the old to the new campus. The auditorium was rapidly being put in shape for the use of the freshmen who are to arrive Tuesday for the rounds of freshman week.

The bus service between the old and the new campus went on Monday morning. This means a bus each way every 20 minutes for five cents.

All departments of the university will be functioning within the next ten days save the school of medicine, which opens October 1.

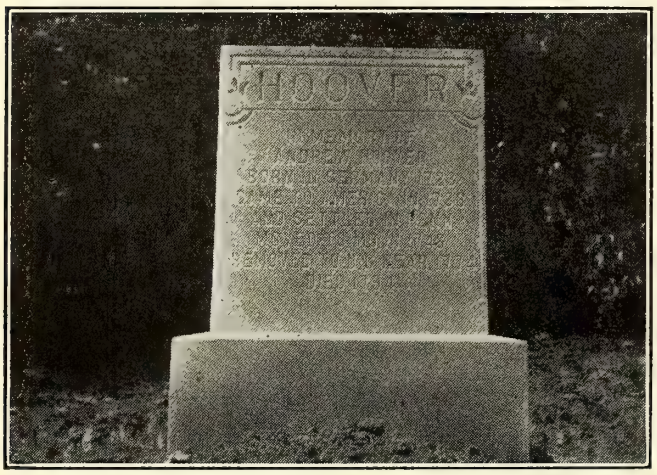
A GRACIOUS AND BEAUTIFUL GIFT FROM A FRIEND

The congregation will observe that four new side-aisle windows have been installed during the week. All will agree that these windows are gems of beauty and add much to the worshipful atmosphere of our church.

The first two windows that face each other, representing "The Nativity" and "The Adoration of the Kings" are given to the church by Rev. and Mrs. W. L. Sherrill. Myers Park church has no finer or truer friends than Dr. and Mrs. Sherrill. It is a gracious and beautiful thing that they have done in donating these charming and inspiring works of real art. We thank them sincerely for their gracious act and pray the blessing of our heavenly Father upon both of them through all their remaining days, which we hope will be many and rich with joys.—Bulletin Myers Park Church, Charlotte.

President Hoover's Ancestors Among the Hardy Pioneers of North Carolina

Not many people in North Carolina know that President Herbert Hoover's ancestral line roots back into this state. Among the pioneers of the Old North State was Andrew Hoover, the sixth Hoover in the line from the President, who came out of Germany and spent much of his life in Randolph county, N. C., where he died in 1794.



Marker at the grave of Andrew Hoover, ancestor of President Hoover.

These are the generations, giving the name of husband and wife in order down to the present:

Andrew Hoover—Margaret Fouts.
John Hoover—Sarah Birkhead.
Jesse Hoover—Rebecca Younts.
Eli Hoover—Mary Davis.
Jesse Clark Hoover—Huldah Menthome.
Herbert Clark Hoover—Lou Henry.

Renewed interest gathers about the great-great-great-grandfather of President Hoover because of the President's expected visit to the state. Then, too, many of the descendants of Andrew Hoover have made a fine contribution to the state through all these decades gone. The name Hoover fills the records of Randolph county, George Hoover having been sheriff of the county for more than a dozen years, fully a century ago.

Andreas Huber, a boy of fifteen, was one of the passengers on the "Two Sisters" which sailed from Rotterdam, September 9, 1738, James Marshall, commander, with 41 men, 30 women, 23 boys and 16 girls under 16, in all 110 aboard. This Andreas Huber lived in Pennsylvania, where he married Margaret Fouts; then he lived on Pipe's Creek, Maryland; then, later, he came to North Carolina. On the tombstone of his grave, at the Hoover burying grounds on the banks of the Uwharrie river, is this inscription:

In Memory of
Andrew Hoover
Born in Germany 1723
Came to America in 1738
And Settled in Penn.
Moved to Md. in 1746
Removed to N. C. near 1774
Died 1794

Some think Andrew Hoover left Maryland in 1762 and arrived in N. C. soon after, as time is measured by those moving in an ox cart. This may be true, but the name of Andrew Hoover does not appear in the Randolph records until about 1774. At any rate, he was in that great migration from Pennsylvania prior to the Revolution. These early immigrants came in wagons, literally by the thousands, many of these being drawn by oxen. It is said that in the decade, 1750-1760, fully 10,000 people came from Pennsylvania into Piedmont North Carolina.

Andrew Hoover built his log cabin near the Uwharrie river, a small tributary of the Yadkin, whose course is largely confined to Randolph and Montgomery counties. About six miles up this stream he built the second grist mill in Randolph county. This mill still stands and, for much of the time, it has been in the Hoover family. Andrew Hoover's son, Jacob, in willing the mill to his own son, Joseph II, recommended that it be kept in the family for one hundred years.

The cabin is no more. Only a foundation stone of the rock chimney remains—the chimney having been hauled away in recent years. This cabin stood midway between Flat spring and Old Hickory spring. The graveyard does not seem to have been a part of the field which, in later years, included the site of the Hoover home.

About six miles to the eastward—as the crow flies—stands Back Creek meeting-house where the Friends met in that early day. This meeting-house to which the Hoovers trudged across the rough, rocky hills to join in the Quaker meetings has long since given place to the more pretentious building of the present. The names on the old tombstones at Back Creek meeting-house are predominantly English, though many are of German origin.

With the present popular interest gathering about the Hoover settlement because of the line of descent to the President of the United States, the deeper significance of the life lived by this pioneer should not be forgotten; for Andrew Hoover was one among thousands in the valleys of the Yadkin, of the upper Cape Fear, and of the Catawba who contributed to the making of this nation.

This old burying ground, with its 24 graves, is only one among many such in this section. A few miles to the southwest, on a ridge overgrown with trees, is the Kerns graveyard with its prostrate tombstones; less than half a mile from this is the Wood graveyard with its tombstones



Foundation Stone of Chimney at the Andrew Hoover Cabin, near the burying ground.

crowded down and broken by the growing trees. A little farther away on the west bank of the Yadkin river is another burying place with many names of the pioneers upon the stones.

The Hoovers, the Wimberns, the Younts, the Waymires, the Burketts, and the Lowes are Randolph families who, doubtless, because of their Quaker affiliations intermarried often; but Cupid cares not for creeds. The Burkheads, the Woods, the Kerns, the Kimballs, the Iveys, the Arnolds, the Fouts, the Younts and scores of other families freely intermingled in their community



The Hoover Burying Ground in Randolph County, N. C.

and social life. The names in the records indicate that families separated by creed and national origin met and married and became the progenitors of a mighty people.

In this immediate section of the state the Germans, largely Lutheran and Reformed; the Scotch-Irish, chiefly Presbyterian; the Moravians, and the English Quakers settled side by side. They built their churches, schoolhouses, mills and shops after the simplest fashion in keeping with these pioneer conditions. The several nationalities usually settled in neighborhoods separate and distinct from each other. With the years, however, these lines of demarkation have disappeared, though many of the names remain to this day, such as Schmidt (Smith), Staehr (Star), Koble (Coble), Goehringer (Gerringer), Somers (Summers), Eislen (Isley), Hardt (Hart), Kobb (Cobb). German, Scotch, Irish and English names are found in every group. Even at the family reunions of today this is most noticeable. These composite groups furnished the warp and woof of the web of life then in the weaving.

Andrew Hoover moved into the midst of a hardy pioneer people who were becoming conscious of the larger community life. The demands of the province and its relations to the crown were becoming acute. Hoover and his neighbors were in the center of the struggle between Governor Tryon and the Regulators, the battle of Alamance, in 1771, having been fought in an adjoining county. This has been called the first battle of the Revolution. A little later, the battles of King's Mountain, the turning point in the Revolution, and of Guilford Courthouse, the beginning of the end, were the stirring events of all this section.

The western lands enlisted the interest and made strong appeal to many pioneer souls; while others of similar spirit remained to deal with the problems at home. In the midst of this immigration into North Carolina, Daniel Boone (1735-1829) left the banks of the Yadkin for the vast unexplored regions beyond the mountains. He could not withstand the urge within and the call from the unexplored. Andrew Jackson (1767-1845), born on the border of the state, having studied law in Salisbury, was admitted to the practice of law in the superior courts of Randolph county on the second Monday in December, 1787. (This was eight years before Andrew Hoover died, eleven miles from Asheboro, the county seat. One naturally wonders what this pioneer Quaker thought of the young Indian fighter and duelist). So. in this section Jackson's remarkable career began. A little later, he made his way into Tennessee. Out of Orange, the county most stirred by the Regulators, came Thomas Hart Benton (1782-1858), who, as senator from Missouri for thirty years, did so much for the future development of this nation.

Certainly a small section of country that could send out a Boone, a Jackson, and a Benton, and lay claim to the struggles of Alamance, to the declarations of Mecklenburg, and to the victory of King's Mountain and of Guilford Courthouse should ever cherish the achievements of these hardy and heroic men and women who lived through this period of our nation's history and furnished many of the settlers of our western frontier.

A love of liberty, the demands for freedom of conscience and an open Bible were charactertistic of this people who have championed free speech, and an untrammeled approach of the individual soul to God. Their forebears had suffered too much at the hands of the religious and political tyrants of the old world for them to surrender their rights in this new land. They bequeathed to us our love of home, of church and of school which is so characteristic of those throughout this wide land who are the real bone and sinew of our free American institutions against which certain aliens of our great cities are desperately set.

Fortunate will we be if the visit of President Hoover to this land of his ancestors and to the sesquicentennial celebration at King's Mountain can bring us to a fresh appreciation of the heritage left us by our pioneer forefathers.

M. T. P.

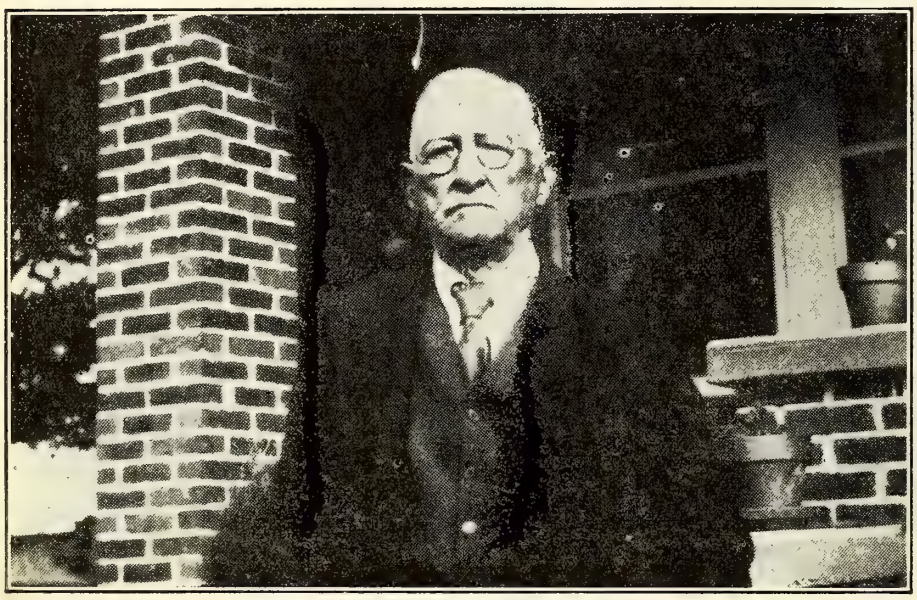
(This story is made possible by observation and access to certain records. Conrad Norfleet Plyler has supplied the pictures associated with the Hoovers in the valley of the Uwharrie. Though this lad of sixteen had, in this section, three great-great-great grandfathers, Buckner Kimball and William Wood, captains in the Revolution, and Benjamin Ivey, devoted to the cause, he cannot realize their struggles and conflicts. Indeed, the older and the more experienced of us can scarcely understand).



Present Back Creek Meeting House on the site where the Hoovers attended meeting 150 years ago.

MARTIN L. MOOSE

Here is a picture of a brother who has been and is in the kingdom work not for endurance sake but for the purpose of making the world a better place in which to live. While men have been climbing trees to read the signs of the times and their sons have been sitting on a limb to attract attention, this good brother has been found scattering sunshine along the pathway of life.



M. L. Moose, Statesville, N. C.

Bro. M. L. Moose was born on his father's farm five miles west of Statesville, September 4, 1850; lived on the farm until he was 50 years old. His next work after leaving the farm was to sell fire insurance for the Farmers' Mutual Fire Insurance Co. This he did for 22 years.

Records show that Mr. Moose has attended 14 annual conferences, 48 district conferences and 160 quarterly conferences. He was secretary of the quarterly conference when the Plyler boys, now editors of the Advocate, were licensed to preach.

Brother Moose says that he has had the privilege of hearing 18 bishops preach. Some years ago he visited Green Hill house, where the first N. C. conference was held. Has served with 18 presiding elders as an official and with 19 pastors as an official of the church. He is a member of Broad Street Methodist church, Statesville.

Would just like to know if there is another in the conference that can beat the record of M. L.Moose. J. S. Hiatt.

"THAT MEN MAY MEET"

By Lucy Meacham Thruston.

"Go slow." John put out his hand to Mary's arm, but Mary snuggled closer

"'Fraid I'll be arrested for fast driving? Thinking of your new dignities as judge?"

"No. But I'm thinking of what a problem this whole traffic and road question has become. Laws have to be made, good laws, and they must be obeyed."

Again Mary laughed. She nodded toward the speedometer where the needle pointed to a bare 15 as she threaded her way through the Saturday afternoon traffic of the small town street. Clear of it and the Come Again sign she speeded up. "Corn's burnt up," she looked out over the fields, "apples plum-size, grass dead to the roots—if it would only rain!" But John was not to be turned from that subject of traffic.

"At that meeting last night we talked about one way streets. Roads must be considered, building them, repairs; navigating them, too, as there are laws about navigating the sea. And airways—all must be studied. Know what Lindbergh cabled the committee on civil aviation meeting in Geneva: 'Aviation does not concern one nation alone. Its ultimate value lies in bringing the various countries of the earth into closer contact.'"

"'Ultimate value — closer contact," Mary repeated dreamily.

"That is it," John cut in enthusiastically. "All these things, machines and good roads, airships, radios are drawing us closer together. We must think of one another, of rights and happiness."

"Em! John," Mary said after a moment's swift driving, "let's turn off when we come to that dirt road that'll take us up to Jean's."

"That road; The further you go the worse it gets. And I have just had the machine gone over," he groaned.

Mary drove on, silent till the dirt road was passed, then her lips straightened. "How about the new roads for 1931, has the committee decided anything yet?"

"Funds are low, little can be done. But they voted me expenses to go down to Washington—hang around when the Pan-American road congress meets there in October." John pulled a news release out of his pocket. "'The purpose of the special session will be to consider the draft convention on the international regulation of automotive traffic—international," John repeated emphatically. "'The convention recognizes that each state has exclusive control over the use of its own highways.'"

"Over building them, too," Mary's tone was tense. "How about a road by Jean's. She's completely cut off in winter, and a road would make her place more valuable. Jean's so out of things—friends, comforts—why can't it be done, a road that way, a decent good hard road?"

"Look out. Keep your mind on what you're doing."

"I am, eyes too. I like this talk about internationalism. I am glad every day to know countries and people are drawing closer to one another. But I don't want to be closer to New York than I am to Jean's. Nations and neighborhoods," she laughed, "I stand for closer contacts with both."

"Whew! Club speech."

"It was not, but it's going to be. I'm going to bring the club to the courthouse. You'll give us a hearing; we'll ask for that road."

"Maybe Jean could stand the assessments. Bowie could; he's her next neighbor. Fact, Bowies was saying the other day what that road would mean—increase in value of land, bring trade into town, cut off to highway No. 7. Mary," John's eyes flashed, "the world's a neighborhood; communications, cooperation; treaties, commerical and political—something to work for!"

Mary was just unrolling a magazine when John came down to breakfast next morning. "Look at this," she laughed and pointed with a finger:

Great roads the Romans built that men might meet
And walls to keep strong men apart—secure,
Now centuries have gone and in defeat
The walls have fallen, but the roads endure.

"Yes," added John, "but security is not in walls, nor forts, nor guns nor ships. It is the minds of men, friendly to one another, working together for good of all—with traffic laws for land, sea, and air, based on understanding of one another's needs and desire of all peoples to be helpful to one another. And traffic here means living contacts of all kinds."

Hear, hear," clapped Mary.

THE MARKS OF A MODERN LIBERAL

No man today has a right to describe himself as liberal or radical who refuses to face the problem of black folk and colored people; who sits down before one of the greatest world problems and seeks to settle it by saying it cannot be settled; who proposes to reform the world for the benefit of white people on the tacit assumption that other folk are not human in the same sense that white people are human. I know of no single line of work on the modern world and in America which promises more immediate and gratifying result than a thorough understanding and unification of the race problem and the problems of social reform.—W. E. B. DuBois.

"What is a pedestrian, daddy?" "It is a person with a wife, daughter, two sons, and a car."—Aera.

THE POWER OF GOD MANIFEST ON NORWOOD CIRCUIT

Revivals all held this year on circuit, and a goodly size harvest has been garnered. Last Friday closed the meeting at Zion and great results were forthcoming. Twenty-one came forward and united with the church, 18 by vows and three by letter. This totals our efforts this year of 106—75 by vows and 31 by letter, and a few more expected between now and conference.

The home coming at Randall, Cedar Grove and Mount Zion were a great success—from 800 to a 1000 at each one.

The history of Randall church is a very interesting one. Bishop Asbury preached at this old church in 1786, and as far as we have records this church is 144 years old. Rev. G. G. Adams preached the opening sermon at 10 o'clock, Brandon at 11, J. O. Banks at 2, R. C. Kirk at 2, and Brandon back at 7:30. It was a great day for all Randall. The Holt's and the Henly's quartette gave a very interesting program throughout the day.

Cedar Grove had its first home coming this year and it was a great success. Rev. Jim Lowden from Connelly Springs gave a very interesting history of the church.

Mount Zion also had its first home coming this year, and to the writer's estimation the crowd surpassed Randall and Cedar Grove. Brother Oscar Lilly and Dr. Hathcock gave a very interesting history of this church. The Lefler band rendered a sacred concert at Zion and Cedar Grove.

Just a word about the revivals. Old men at ages of 65 and 70 united with the church; men who never before in their lives ever made a confession. It was a treat to see these older people find peace with their Master. More shouts went up from this end of the county than ever in the history of it, say old-timers. Twenty more in the communities are about all that are unchurched, to my survey, and I hope to get the majority of them by conference.

J. Max Brandon.

THE SMALL CHURCH

We owe much to Church and Fitzgerald. They deal with realities. It don't require great stretching to say both are exactly right.

I have been deeply interested in the small church and have tried to show my interest in a practical way. From my store of statistics I give the following for whatever they may be worth in this section:

Half of the 888 churches in the W. N. C. conference have less than 100 members, an average of 53. (They are not all consolidated yet). Out of a total of 144,782 members 23,491 (16%) belong to these 443 churches having an average of 53 members each.

I will not at this time try to answer the more vital questions: what are they doing, how much do they contribute, and how much is contributed in their behalf?

Many of the most delightful congregations I know are among these small churches. There are others from which attention might very well be diverted to neglected fields.

E. O. Cole.

THE SACRED FAMILY ALTAR

Families uniting in prayer in their homes is a blessed scene which God honors and blesses and upon which angels smile. The family altar encourages simple faith, binds the members of the family closer together, deepens reverence for holy things and makes more sacred the home and parents that protect and guide childhood and youth. It gives wisdom and grace to overcome the trivial annoyances and petty trials incident to life.

The family altar has a great influence upon those who visit or sojourn with the family who hold prayers. Our Father in heaven is the silent guest in such a home. If those holding family worship will kindly send the writer their name and address, he will send them something in return.

Rev. Irvin B. Manly,
401 Cosmos St., Houston, Texas.

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PROTECTION AGAINST OLD AGE

HIS WILL

(Rom. 8:28 with Eph. 2-7).

We do not always understand the Father's will,
But we are learning it is ever sweet and right.
And so he bids our anxious hearts be still
Until that day when faith gives way to sight.

A. D. Closson.

Weaverville, N. C.

BISHOP HUGHES AT WESLEYAN METHODIST CONFERENCE

By Frederick Brown Harris

We have just heard Bishop Hughes deliver the fraternal address to the Wesleyan Methodist conference. As I sit in the lovely, lingering English twilight I am still under the spell of it. It was an unforgettable scene, as viewed from the platform of Brunswick Chapel, Leeds, when late this afternoon the president of the conference presented Bishop Edwin H. Hughes. The high pulpit platform seemed suspended between the floor of the auditorium and the deep, sweeping galleries, and as Bishop Hughes advanced to stand by the chair of John Wesley he was surrounded by a cloud of witnesses. Behind him sat the officials and ex-presidents of the conference, together with overseas representatives, some of whom had journeyed 10,000 miles to be there. Before him and around him were the chosen delegates of British Methodism, with the "legal hundred" at the center. While the body was composed of both laymen and ministers, the whole assembly seemed dominated by the clerical vested Wesleyan preachers. There was an unmistakable hum of expectancy as Bishop Hughes advanced to speak, for already he had won the conference by his unfeigned American simplicity and democratic bearing, and virile, prophetic preaching. In such a setting it is a great honor when one man rises with a commission to speak for millions across the sea. From his opening words ,when he dedicated his hands and voice and heart as channels of the understanding, and the affection of which he had come to assure them, to the stirring close, when to a chorus of British "Hear! Hear!" the Union Jack and the Stars and Stripes were floating intertwined over a united church, and a sober, juster, warless world, Bishop Hughes had and held that great audience in the palm of his fraternal hand. Sparkling humor, brilliant yet kindly delineation of Wesleyan leaders, tactful and tender references to the relationship of the two nations, sympathetic interpretation of the best on both sides of the sea, fervent appeals for all branches of Methodism to front a changed world with the changeless evangel, a frank facing of America's temptation growing out of her great wealth—all this and more, in the bishop's best vein, warranted the enthusiastic comment which I overheard from a conservative Wesleyan leader—"The American Bishop was magnificent." Yes, Bishop Hughes matched a great hour with a great message and acquitted himself so as to make us all proud of him. All the Methodist trumpets ought to sound for him on the other side.

This is just the report of an "unofficial" American fraternal delegate, for as such, with great courtesy and consideration, the Wesleyan conference created me.

The fog banks of evil in our spiritual flight are overcome by rising above them.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

LOOKING BACK TEN WEEKS

Looking back over the ten weeks' period of June 22-August 29 we find a good record of work in the North Carolina conference. This period, set apart for special attention to our rural charges, yielded results which from the standpoint of scope and intensity of effort have never been equaled in our history.

This work centered around Cokesbury training schools but did not stop with these schools. Surveys, personal visitations, workers' meetings, preaching, and teaching kept our staff, supplemented by eight fine young men furnished by the Duke Endowment, actively engaged continuously for the ten weeks.

In training schools, the record goes far beyond our record for any previous year. Eighty-five Cokesbury schools were conducted, and in them 180 Sunday schools were represented. Approximately 2,500 persons attended, of whom 1,768 were officially enrolled and 1,228 completed the courses for credit. The record by weeks is as follows:

Week	Enrl'd	Cdts.	Schls.
June 22-27	233	132	22
June 29-July 4	180	121	16
July 6-11	157	115	25
July 13-18	143	102	19
July 20-25	140	103	20
July 27-August 1	191	140	21
August 3-8	154	93	13
August 10-15	198	164	27
August 17-28	140	115	16
August 24-27	232	139	21
	1768	1228	180

Two revivals were conducted on the Leasburg circuit.

HOW THE DISTRICTS DID

All of the districts of our conference participated in our summer program. Eight of them were served by our staff of approved instructors. The Elizabeth City district participated by using a number of young men all the summer, part of their time being devoted to local training classes and other Sunday school work in the districts.

The eight districts in which 85 approved Cokesbury schools were held made records as follows:

	Schools Held	Enrl'd	Cdts.	S.S. Rep.
Durham	17	404	308	47
Fayetteville	12	260	159	28
New Bern	9	177	101	17
Raleigh	7	111	73	17
Rockingham	8	183	122	17
Washington	10	232	171	19
Weldon	6	135	101	15
Wilmington	15	252	191	39

MISS RHEW EARNS DIPLOMA

Among the first persons to earn a Cokesbury diploma is Miss Asa Rhew of Rougemont. Miss Rhew has attended all the training schools within reach and has taken through correspondence units sufficient to complete the requirements for this high award. This diploma represents eight units, including the six required units: "The Small Sunday School," "The Sunday School Worker," "The Sunday School Pupil," "Teaching in the Sunday School," "Bible," "Worship," and two elective units, such as "Evangelism," "Methodist Beliefs," "History of Methodism," "Missions," and so forth. Miss Rhew is to be congratulated for her diligence in pursuing this course to its completion.

OUR SUMMER WORKERS

The eight men who worked in our conference for the ten weeks are as follows:

Rev. Roy A. Grisham.
Rev. Raymond W. Council.
Rev. Sherwood W. Funk.
Mr. E. M. Sharp.
Rev. John R. Carruth.
Rev. W. F. Shell.
Rev. Raymond E. Wilson.
Rev. C. A. Baker.

Rev. W. L. Clegg of Garner and Rev. M. E. Cunningham, assisting on the Garner circuit for the summer, also taught one or more weeks each. Miss Keene, of course, kept busy in the game. And it can safely be added that the writer, in working with these instructors, received their hearty co-operation. The presiding elders and pastors paved the way for the work in their districts and charges and made possible the measure of success which attended our united effort.

STUMPY POINT SCHOOL

Miss Keene reports an excellent Cokesbury training school at Stumpy Point August 31-September 5. Out of an enrollment of 31, there were 20 to earn certificates of credit. Rev. W. T. Cheek, the pastor, and Mr. C. E. Payne, the superintendent, had made thorough preparation for Miss Keene's coming, which fact made it possible to have a successful school.

LOOKING AHEAD INTO 1931

Jarvis Memorial, Greenville, and First church, Wilson, have already put in request for our co-operation in conducting standard training schools in 1931. Miss Athlene Edwards has written in behalf of the school at Greenville for Pitt county, and Mr. D. L. Fouts has made known the wishes of the Wilson county group. Both schools are to be conducted early in the new year. It is expected that the usual number of schools, if not more, will be held in the North Carolina conference in 1931 under the auspices of the new board of Christian education.

PASTORS EARN GOLD SEALS

During the months of June and July 668 certificates of credit were awarded persons in the North Carolina conference; 164 standard credits and 504 Cokesbury credits. They were earned as follows: Standard, 709 in pastors' school, 48 in college, 6 through correspondence, and 1 in standard training school. Cokesbury, 490 in Cokesbury training schools, 13 in local training class, and 1 at Lake Junaluska.

Three gold seal diplomas were awarded during the month of July to: Rev. A. C. Holler, Durham; Rev. B. E. Stanfield, Durham, and Rev. E. C. Crawford, Mt. Gilead.

FOR CHILDHOOD AND YOUTH

For the continuous care and increasing understanding of the childhood and youth of Wilson and vicinity, First church, Wilson, is planning to observe Childhood and Youth Week. October is the month designated for the observance throughout Methodism. Lumberton has also made request for literature and helps. Miss Keene is calling the attention of a number of churches to the possibilities of Childhood and Youth Week observance and is offering to send free literature.

TWO SCHOOLS THIS WEEK

Two training schools are being conducted this week—a standard school at Henderson for Vance county and a Cokesbury school at Broadway for the Jonesboro circuit. In the Henderson school Rev. W. C. Martin, Miss Georgia Keene, and the writer are teaching. At Broadway, Rev. Ivey T. Poole and Rev. Raymond W. Council compose the faculty.

R. S. V. P.

Funds derived for Sunday School Day and fourth Sunday Missionary Day, in many cases, may still be in the hands of local Sunday school treasurers. Some treasurers are in the habit of waiting until near the close of the conference year to remit to the conference treasurer of these funds. The immediate need for funds with which to carry on the work at home and abroad, however, it is hoped, will constrain local treasurers to make prompt remittances to Dr. R. L. Flowers, Acting Treasurer, Durham, N. C.

WESLEY CLASSES REPORTING

Loyalty, Calvary Sunday school, Durham; Mrs. W. A. Beasley, teacher; Miss Maude Long, president; has recently made its annual report.

Fidelis, Garland; Mr. Abel Warren, teacher; Jack Stafford, president; has recently organized and secured a charter as a Wesley class.

Vacationist—Ah, the air up in these mountains is great, isn't it?

Old Mountaineer—Jes' fair to middlin', stranger—jes' fair to middlin'. 'Tain't nothin' like it wuz back in Cleveland's administration.

Western N. C. Sunday School

PAUL F. EVANS, Editor, Lexington, N. C.

A WORD IN LEAVING

For nearly six and one-half years it has been my happy privilege to work with the Sunday school board of the Western North Carolina conference in promoting the work of the kingdom of God. These years have been the happiest years of my life and it is with deep regret that I announce my entry into another field of service.

If I have made any success at this work, credit should go to my good wife, who has without a single murmur or complaint, assumed practically all the home responsibilities, including the care of our three little children. The feeling has been growing on me that I, as the father of these children, should share more in the responsibility of rearing them, and this feeling alone has caused me to accept the superintendency of public schools in Davidson county, which has been offered me by a unanimous vote of the board of education of this county.

I could not think of leaving this work without expressing to the presiding elders, pastors, Sunday school superintendents, and all their co-laborers my deep appreciation for the most excellent co-operation I have received from them in promoting this great extension program. I sincerely believe that the extension program is one of the greatest programs ever launched by our church and that there is no field which offers a greater opportunity for real Christian service.

I have given the very best that I had to this work during these years, and have really had a passion for the work. I sincerely hope and pray that the new man who takes up this work will continue the program of reaching out and ministering to our smaller and hitherto neglected Sunday schools. May God's blessings rest upon this good work.

RECAPITULATION

Gratifying results have been obtained in the extension program this year, and especially in that phase of the program which deals with Cokesbury credits. With only ten months of the year's program completed, the extension program has brought in greater results than in any twelve months heretofore.

Below is given a list of the schools by districts, number of pupils enrolled in these training schools, number of credits earned, and number of Sunday schools represented by those earning credit:

	Enrl'd	Cdts.	S.S.
Asheville District—			
Azalea (Swannanoa)	42	34	4
Hendersonville Ct.	13	13	2
Charlotte Distict—			
Weddington	85	77	6
Bethel-New Hope	10	8	2
Peachland	32	19	2
Polkton	21	18	2
Chadwick	55	44	3
Pineville	41	41	4
Lilesville	14	10	2
Hickoy Grove	20	11	2
Gastonia District—			
Belwood-Polkville	83	82	6
South Fork	215	204	12
Lowesville Ct.	72	72	7
Bessemer City	48	21	3
Gaston Industrial	106	97	9
Stanley	27	21	3
St. Peter (Belwood)	24	23	2
Cherryville Ct.	35	31	5
Rock Springs Ct.	42	37	5
Greensboro District—			
Uwharrie	18	12	4
Hopewell (Trinity)	17	12	2
Coleridge	8	5	1
Trinity	34	31	5
Wentworth Ct.	10	8	1
East Greensboro	34	30	4
Marion District—			
Pine Grove (Avery Ct.)	18	14	4
Mill Spring	29	18	2
Micaville	34	28	4
Jonas Ridge (Avery Ct.)	18	9	2
New Hope (Mill Sprg.)	28	26	3
Connelly Springs-			
Rutherford College	64	62	8
Bakersville	13	10	2
Penland (Bakersville)	12	10	2
Bostic	65	59	7
Table Rock	30	30	3
Mt. Airy District—			
Salem (Mt. Airy Ct.)	19	19	2
Pine Hall (Danbury)	17	15	3
Helton Ct.	34	11	4
Palmyra (Walnut Cove)	26	18	1
Creston	25	18	2
Sparta Ct.	3-	20	2
Salisbury District—			
Woodleaf	14	14	1
Gold Hill Ct.	51	46	6
Stanfield-Oakboro	12	10	1
Oakboro (Stanfield)	13	10	2
Stanfield Ct.	22	20	6
Rocky Ridge-Westford	25	23	2
Statesville District—			
Statesville Ct.	26	22	4
South Lenoir	27	19	1
Elmwood Ct.	28	28	5
Taylorsville Ct.	24	24	2
Dudley Shoals	23	11	2
Cool Springs	31	31	3
Hudson	20	14	2
Shepherd	23	19	3
St. John's (Troutman)	17	13	2
Littlejohn's	27	26	2
Collier's	18	9	1
Olivet	23	18	2
Hickory Ct.	21	17	2
Waynesville District—			
Haywood Ct.	18	15	2
Whittier	77	74	5
Franklin Ct.	31	27	6
Webster	22	16	1
Bryson City	20	17	1
Winston-Salem District—			
Farmington	30	29	4
Advance	16	14	3
Hanes-Clemmons	20	13	3
Denton	13	10	3
Forsyth	27	24	3
Welcome Ct.	39	34	3

In addition to the work done in Cokesbury training schools, our correspondence work has been better this year than in any previous year. With the August report not yet in, 167 credits have been issued for work done by correspondence and through local training classes. This gives us thus far in our conference year 2142 Cokesbury credits.

It might be of interest to the readers of the Advocate to have a comparison of the results of the six years' work in this field, these figures being based on conference years rather than on calendar years:

Year	Credits
1924-25	149
1925-26	574
1927-28	1173
1928-29	1784
1929-30 (In ten months)	2142

OTHER GAINS

Space will not allow a complete review of all phases of the work, but by the aid of the Duke Commission this year in giving to us the services of five men for use in Cokesbury schools, it has made it possible to give more emphasis to the other phases of the work and a good deal of the extension superintendent's time this summer has been taken up with promotional work, meeting with workers' councils, conferences with pastors and presiding elders, meeting with building committees, making surveys, helping in the consolidation of churches, making public talks and various other work of similar nature. Your extension superintendent has been making anywhere from three to five talks each Sunday this year on different phases of the Sunday school and church work. Keeping in touch with this work has required a tremendous amount of travel and especially since the departure of Mr. Woosley. During one week I worked three full days in the office and drove 1500 miles in carrying on my field duties. During the ten months I have traveled practically 27,000 miles.

THE TEACHER

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

L. H. Kitchen, master farmer of Halifax county, says he has few weevils in a cotton field that he dusted thoroughly, but that there was a 40 per cent infestation in another field where he had not dusted.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

AN ACTIVE SUMMER LEAGUE

Many of our leagues take a vacation in the summer or become so inactive that it is necessary to have some rally or party in the fall to call the leaguers back to active participation in league work. This has not been true of the Epworth League at the University Methodist church at Chapel Hill. The leaguers have worked hard in spite of the hot weather. Mr. Bob Hardee was in charge of the work this summer and he helped the Epworth League in its successful program. The programs were worked on the lecture basis, using students in the music and worship program. The students gladly co-operated with the requests made upon them.

Dr. Cobb, Dr. Williams and Paul Green of the university faculty were among the lecturers who brought their talent and thought to the league programs. A splendid attendance was recorded. By actual count no less than 40 attended any Sunday evening and one Sunday there was a record crowd of 105.

GIBSON EPWORTH LEAGUE PARTY

Rev. and Mrs. E. B. Fisher entertained the members of the Gibson Epworth League recently with a party at the parsonage. Interesting games were played, refreshments were served, and every one had a delightful evening.

On the fourth Sunday night in August Rev. J. H. Lanning conducted an interesting open forum with the membership of St. John's and Gibson Epworth League participating. The discussion included problems related to the young people and the church. The program proved interesting as well as helpful to the leaguers.

HAMPSTEAD LEAGUE

The Hampstead League under the capable leadership of Mrs. D. F. Weir has done some outstanding social service work during the past few months. It has an active membership of 40. These young people raised the money to paint the new church which will be dedicated at an early date. The monthly socials were held in the form of egg parties, penny parties, box suppers, and other money making enterprises to raise this money. Several members have planted shrubs at home to place around the new church this fall. The next project is to buy a piano and rugs for the church. The work has already begun. This league is one mile from Topsail sound and quite often the members get together for swimming and boating parties.

BURGAW LEAGUE

The Burgaw League held one social during the summer on the parsonage lawn. The pastor and his wife had been away for a week. When they returned two people met them at the door and asked that they remain near the front of the house. When plans were finished they were led to the back, where a picnic supper was served on picnic plates and a supply of lemonade was ready. The committee opened the parsonage, dusted it, placed fresh flowers in the rooms and filled the ice box.

SOUTHPORT LEAGUE

Miss Elizabeth Taylor, who has been the efficient president of the Southport League and two years a summer representative, will enter Greensboro College in September.

Western North Carolina Conference

ATTENTION, LEAGUERS!

Have you made your mission pledge? If you have not, it should be made at once, and reported to the conference treasurer. September ends the first quarter of our new conference year and every chapter should send it's quarterly payment on pledge before the second quarter begins. Is your league doing it's part? The recent session of the General Conference accepted our renewed promise to pay one hundred thousand dollars a year as a special to missions. No year has yet seen us pay this amount in full. We can easily do this, however, if every chapter will give every individual member an opportunity to make an individual contribution each quarter, then have the treasurer remit promptly to our conference treasurer, Joe Thompson, Box 275, Mooresville, N. C. Provide for your mission special first, then give to other causes as you can. Does your league observe the Christian stewardship covenant? If all your leaguers were signers of this covenant would it not be much easier for you to get a mission pledge from every member? "All for Christ, Christ for All." Let every chapter help in spreading the good news of Christ throughout the world, realizing that every leaguer needs the development and blessing that comes of sharing life with the rest of the world.

Madge Craven,
Commissioner of Missions.

DO WE KNOW?

Do we know just what the mission special in the Epworth League means? As the field secretary travels around over our conference, he finds many leaguers who state that the reason their chapters have not been contributing to the mission special is that they do not understand what it means. The mission special in the league is a voluntary gift from the leaguers supplementing the regular mission funds of our church, adding to the possibility of carrying the gospel to those in need. It does not take the place of any of the regular benevolent collections or offerings of the local congregation. The several items to which it is directed by the mission board are outlined and discussed for us in our suggested program in the Era for this coming Sunday evening. Remember it is a voluntary love offering from the leaguers, but the chapter must make some pledge and pay it if it would be rated as a standard chapter. We always find that leaguers who understand fully the intent of this item are eager to have their chapter have a share in this great work. Hi-Leaguers will report their pledges to Miss Johnsie Mae Gardner, Matthews, N. C., treasurer of the Hi-League conference. She relays all pledges and payments to the senior treasurer. Senior chapters report direct to Joe Thompson, Mooresville. Joe makes monthly remittances to headquarters at Nashville. This coming Sunday evening is the time for receiving the individual pladges from the members on the chapter pledge for the year. May our loyalty to our chapter, to our church, and to our young people of all lands enable us to do just what we should.

"JOE AND VIRGINIA"

Those many Epworthians throughout our conference who are so happily familiar with the expression "Joe and Virginia" will note with much interest that a beautiful wedding ceremony was witnessed Monday morning, September 15, at 9 o'clock in the home of Mr. and Mrs. A. M. Gabriel. Miss Virginia Gabriel, Hi-district secretary of the Statesville district, became the bride of Mr. Joe D. Thompson, treasurer of our Western North Carolina Epworth League. Rev. J. Chalmus Grose of Belmont, president of our W. N. C. Epworth League, was the officiating minister. Mrs. H. B. Gabriel of Winston-Salem presided at the piano. Mr. Hugh L. Sloop of Mooresville sang "Ah, Sweet Mystery of Life" and "O Promise Me." Mendelssohn's Wedding March was used as the recessional. Mr. Grose entered and stood just within a tastefully arranged alcove and arch, the supports of which bore lighted candles. Ringbearers were little Ann Gabriel Graham, niece of the bride, and little Jimmy Gabriel, cousin of the bride. The groom entered with his brother, Mr. Ralph Thompson of Statesville, as best man. The bride entered with her sister, Miss Rachel Gabriel, as maid of honor. Traumerei by Schumann was played during the beautiful double ring ceremony. Lohengrin's Bridal Chorus was the processional. The bride was lovely in a going-away suit of brown shadow velvet. The happy couple left immediately by auto for Washington, D. C. The happy climax of another Epworth League romance.

"Is the train ever on time?" growled the grouchy passenger.

"O," replied the conductor, "we never worry about it being on time. We're satisfied if it's on the track."—Stray Bits.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Trinity—J. W. Smith	41
Bahama—W. F. Craven	36
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Branson—L. C. Larkin	14
Carrboro—M. W. Lawrence	10
Leasburg—W. C. Jones	10
Burlington, Front St.—L. D. Hayman	9
Person—W. L. Maness	9
Lakewood—H. L. Davis	8
Graham—J. W. Dimmette	6
W. Burlington—B. L. Poole	5
Milton—H. E. Lance	4
Duke Chapel—A. C. Holler	4
Calvary—O. I. Hinson	1

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	29
S. Mills—J. M. Jolliff	13
Pasquotank—W. J. Underwood	10
Currituck—J. P. Bross	7
N. Gates—J. T. Stanford	6
Manteo—W. F. Walters	2
Windsor—P. O. Lee	2

FAYETTEVILLE DISTRICT

Stedman—C. H. Caveness	35
Goldston—L. M. Chaffin	18
Jonesboro—I. T. Poole	16
Bladen—H. R. Ashmore	15
Roseboro—C. A. Johnson	10
Parkton—J. E. Blalock	10
Siler City—J. W. Bradley	10
Elizabeth—C. M. Lance	7
Erwin—J. J. Boone	7
Glendon—R. F. Taylor	6
Newton Grove—J. F. Starnes	6
Hemp—L. A. Tilley	6
Pittsboro—J. A. Dailey	3
Dunn—C. B. Culbreth	4

NEW BERN DISTRICT

Mt. Olive-Calipso—L. L. Smith	16
Goldsboro Ct.—W. H. Brown	11
La Grange—Rufus Bradley	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Seven Springs—C. W. Barbee	4
Mt. Olive Ct.—E. N. Harrison	1

RALEIGH DISTRICT

Bailey—J. C. Williams	34
Oxford—B. D. Critcher	15
Tar River—R. E. Pittman	13
Mt. Gilead—F. M. Shamburger	10
Fuquay—E. C. Maness	10
Smithfield—J. D. Bundy	9
Selma—D. M. Sharpe	9
Louisburg Ct.—A. L. Thompson	9
Millbrook—W. F. Elliott	8
Zebulon—E. H. Davis	6
Cary—F. B. Joyner	5
Four Oaks—N. C. Yearby	4
Epworth—E. M. Hall	4
Troy—A. S. Parker	4

ROCKINGHAM DISTRICT

Fairmont—F. B. Peele	40
Ellerbe—J. C. Whedbee	28
Roberdel—M. C. Ellerbe	24
Rowland—J. H. Lanning	12
St. Johns-Gibson—E. B. Fisher	11
Raeford—W. F. Trawick	11
Lumberton Ct.—F. B. Noblitt	10
Aberdeen-Vass—G. B. Starling	6
Hamlet—B. P. Robinson	6
Caledonia—J. T. Draper	6
Piedmont—E. R. Clegg	5
Lumberton—R. A. Swaringen	5
Red Springs—C. T. Rogers	4

WASHINGTON DISTRICT

Stumpy Point—W. T. Cheek	22
Vanceboro—W. N. Vaughn	20
Rocky Mount Ct.—William Towe	10
Farmville—J. W. Harrell	8
Grimesland—W. B. Humble	4
Stantonsburg—J. V. Knight	3
Ayden-Macedonia—Guy Hamilton	3
Robersonville—L. C. Brothers	2
Greenville—E. L. Hillman	2

WELDON DISTRICT

Northampton—B. C. Thompson	39
Rosemary—C. T. Thrift	17
Rich Square—O. P. Fitzgerald	14
Scotland Neck—B. H. Black	12
Conway—H. C. Ewing	11
Warrenton—S. E. Wright	9
Seaboard—R. R. Grant	9
Henderson, First Church—W. C. Martin	2
Ahoskie—B. O. Merritt	1

WILMINGTON DISTRICT

Whiteville—W. T. Phipps	27
Southport—R. H. Broom	26
Shallotte—W. J. Dubose	21
Clinton—W. G. Farrar	13
Epworth—C. N. Phillips	12
Magnolia—M. D. McLamb	8
Scott's Hill—J. K. Worthington	7
Tabor—C. A. Jones	4
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	10
Swannanoa—J. A. Baldwin	5
Haywood Street—T. F. Higgins	5
Mills River—O. B. Mitchell	5

CHARLOTTE DISTRICT

First Church—W. W. Peele	39
Marshville—Geo. W. Clay	29
Belmont Park, Charlotte—W. H. Willis	28
Calvary—J. W. Williams	18
Weddington—J. W. Kennedy	17
Morven—C. L. McCain	14
Spencer Memorial—J. O. Erwin	12
Peachland—P. H. Brittain	10
Pineville—J. N. Randall	9
Polkton—W. S. Smith	9
Dilworth—G. Ray Jordan	8
Ansonville—C. P. Goode	8
Hickory Grove—Elzie Myers	4
Big Springs—T. T. Huneycutt	4

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	21
Park Street, Belmont—J. C. Grose	18
Lincolnton—P. W. Tucker	13
Bradley Memorial—J. T. Huggins	12
Goodsonville—J. W. Combs	10
Smyre—T. H. Swofford	8
Cramerton—J. P. Morris	5
Polkville—J. M. Barber	5
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Shelby Ct.—R. L. Forbis	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	106
Wesley Memorial—John W. Moore	48
Ruffin—J. W. Bennett	23
Stokesdale—C. F. Tate	23
Calvary—E. L. Kirk	21
College Place—Albea Godbold	18
High Point, Main Street—A. L. Aycock	17
E. Greensboro—R. C. Kirk	13
Uwharrie—J. A. Howell	12
Reidsville—M. T. Smathers	6
Jamestown-Oakdale—R. E. Hunt	6
W. Greensboro—W. T. Albright	4
Pleasant Garden—J. T. Ratledge	4
Cedar Falls—M. G. Ervin	4
Coleridge—W. L. Grigg	3
Randolph—W. R. Kelly	3
Proximity—D. W. Brown	2

MARION DISTRICT

Table Rock—J. L. Rayle	30
Morganton Ct.—D. S. Richardson	25
Mill Spring—P. T. Dixon	12
Old Fort—J. C. Umberger	11
Gilkey—J. W. Parker	11
Forest City—M. F. Moores	11
Bostic—J. E. Hipp	8
Glen Alpine—M. A. Osborne	8
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
Marion Mills—J. H. Strickland	4

MT. AIRY DISTRICT

Mt. Airy Ct.—H. M. Wellman	41
Warrenville—S. D. Schoolfield	20
Ararat—Lacy T. Edens	16
Draper—G. E. White	14
Wilkesboro—T. C. Jordan	13
Leaksville—M. B. Woosley	11
Dobson—Elmer Simpson	8
Boone—O. J. Chandler	8
Helton—C. E. Murray	8
Yadkinville—T. A. Plyler	8
Danbury—F. E. Hartsfield	7
Spray—D. R. Proffitt	6
Mt. Airy, Rockford St.—M. W. Heckard	5
Pilot Mountain—W. B. Thompson	4

SALISBURY DISTRICT

Coburn Memorial—T. A. Groce	20
Kannapolis, Trinity—J. P. Hipps	17
Concord, Kerr Street—G. L. Wilkinson	13
Norwood Ct.—J. M. Brandon	12
Granite Quarry—E. N. Crowder	12
Concord, Forest Hill—Paul Harden, Jr.	12
Bethel—C. O. Kennerly	11
Westford—H. E. Simpson	9
Epworth—J. E. McSwain	8
China Grove—E. H. Nease	8
Gold Hill—W. A. Kale	6
Albemarle, First St.—E. M. Avett	6
Harmony—J. C. Brown	4

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle	41
Balls Creek—J. A. Fry	20
Mooresville, Broad Street—T. W. Hager	14
Olin—J. G. Holloway	9
Maiden—R. S. Howie	7
Mooresville, Central—W. B. Shinn	5
Hickory Ct.—M. A. Lewis	4
Mooresville Ct.—W. G. Pilcher	3
Taylorsville—L. L. Smith	2
Catawba—E. D. Ballard	1

WAYNESVLILEE DISTRICT

Hayesville—O. E. Croy	28
Bethel—G. H. Dulin	17
Clyde-Junaluska—F. O. Dryman	10
Glenville	8
Franklin Ct.—H. C. Freeman	7
Bryson City—O. J. Jones	7
Franklin Ct.—H. C. Freeman	5
Erlanger—J. P. Hornbuckle	5
Andrews—C. M. McKinney	1

WINSTON-SALEM DISTRICT

Davie—A. G. Loftin	47
Grace—A. P. Brantley	40
Welcome—E. P. Stabler	23
Ardmore—W. A. Rollins	17
Cooleemee—T. J. Houck	12
Linwood—J. C. Keever	11
Walkertown—W. R. Ware	7
Thomasville Ct.—S. Taylor	6
Davidson—S. M. Needham	4
Forsythe—T. B. Johnson	4
Winston-Salem, Grace—A. P. Brantley	1

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Children's Storyland



DOLLY MADISON, WHO WAS BORN AT GUILFORD COLLEGE, N. C.

By Frances Margaret Fox, in Presbyterian Banner.

Our "Queen Dolly" won her place in the hearts of all Americans, not because of her beauty and courage, but for the reason that she was always kind, good and lovable. We know that she was beautiful and so brave that she narrowly escaped the chance of capture when the British destroyed our capital city. President Madison, of course, commanded her to leave the White House on the arrival of the enemy, which Dolly was obliged to do; but Admiral Cockburn told one of the citizens of Washington that if Dolly Madison had stayed at home he would not have burned the White House. He referred to our President as "Jim" and "Jimmy," but he ever spoke courteously of our lovely Dolly.

Maybe Admiral Cockburn never heard that Dolly would have fought for her home had it been possible, and that she wished for a cannon to be placed at every window. Such was the reception she would have liked to give Admiral Cockburn the very day in 1814, when he said, "I would rather protect than burn a house which sheltered so excellent a lady." It may be that he would have done so had she, contrary to orders, remained in the city.

It was comforting to know that Dolly Madison saved a wagon-load of White House treasures, besides the famous portrait of George Washington.

We all know that Dolly Madison was born a Quaker baby and was named Dorothea Payne. We are told that as a girl she was "wonderfully fair." Her Quaker mother not only made little Dolly wear a sunbonnet to school, but she sewed a white linen mask over her face to protect her skin from sunburn, tan and freckles.

When Dolly Madison was eighteen, she is described as being "of slight form, possessing a delicately oval face, a nose tilted like a flower, jet black hair and blue eyes of wondrous sweetness."

When she was twenty-two years old she obeyed her father and married John Todd, Jr., after assuring the young man that "she never meant to marry."

Mr. and Mrs. Todd lived in Philadelphia until after the outbreak of yellow fever. Then, with her little boy, Dorothy was sent from the city while her husband, who was a hero, stayed to do his duty. When, at last, he too, could leave the city, it was only to die of the fever. The lovely Dolly was stricken with the disease. When she recovered, her baby girl was dead, although the little boy lived.

At that time Dolly was twenty-five years old and so beautiful, a Quaker friend said to her one day, "Hide thy face—there are so many staring at thee."

About one year later, Dorothy Todd, the lovely rich young widow, married James Madison, who took her home to Montpelier, his estate in Virginia. There her children came to live. Dolly Madison's little sister, Anna, the one she called her sister-child, had always shared her home, and the other child was her own little boy, Payne Todd.

Mrs. Harriet Taylor Upton says of the beautiful old home: "Montpelier was a true children's paradise. The house, garlanded with roses and jesamine, stood on a slight slope sheltered at the north by the Blue Ridge Mountains. It possessed a great hall and a spacious, many-columned portico, where on rainy days the two children played dolls and hop-scotch and marbles, and where their dignified adopted father and his half-dozen brothers and sisters played before them; for Montpelier was an old place, the original Madison estate, taken up only fifteen years after the settlement of Jamestown. Outside was a boundless playground, three hundred acres, more or less. At the very doors were delightful old gardens and ancient trees, which hid from view the cabin and outbuildings that always clustered around a planter's house, where long paths led away, bordered with silver pines."

There were flowers at Montpelier which the children were allowed to pick, and fruit in abundance. There Dolly Madison taught her little boy to read and played with the children on the lawns, and went for long walks or drives in the afternoon. There, Grandmother Madison told them stories and taught them much which was necessary for old-fashioned children to know. It would be hard to imagine a happier childhood than little sister Anna and Payne Todd lived in Virginia. The time came when the little boy was sent to school in Baltimore, where he was placed in the care of the bishop of Maryland.

When Mr. Madison became President Jefferson's Secretary of State, his wife and her sister Anna not only went to Washington to live, but it became their delightful duty to preside at the state dinners at the White House. It was at this time that "Queen Dolly," as she was soon lovingly called, began her reign. Mr. Jefferson's daughters loved Mrs. Madison, and history records that our Dolly was always ready to help them and their families in any way, from shopping for them to taking care of Mrs. Randolph's little daughters, so that the first baby born in the White House, James Madison Randolph, might have his naps, undisturbed by laughing, romping little sisters.

Mrs. Upton says that one time Dolly Madison bought dolls for the three little Randolph girls on one of these afternoons, which was a joyful and appreciative surprise.

It is no wonder that all the servant families at Montpelier were glad when Mr. and Mrs. Madison came home for their annual visit, because Mrs. Madison always brought gifts for the children and their mothers.

In 1840, Mrs. Madison's sister, Anna, married Mr. Cutts, a congressman from Maine, whose home in Washington was on Lafayette Square, almost directly across from the White House. Five years later Mr. James Madison was elected President of the United States and Dolly Madison went to live for eight years in the White House, where she had so often been the useful and gracious guest of the Jeffersons for the eight preceding years.

Mr. Cutts, her sister Anna's husband, owned all the square in which his house stood and where you may now see the great bank building. When the little ones had the measles, Mrs. Madison used to go every day to help care for them. It is remembered that she told fairy tales and made doll clothes and was a welcome visitor always, measles or no measles.

Mrs. Madison was lovely toward all human beings. Although she no longer wore the Quaker dress, she always said "thee" and "thou" in her letters to her Quaker mother.

Imagine how radiant our Dolly must have looked at the new year's reception at the White House in 1813. "Mrs. Madison received in a robe of pink satin," an old letter tells us, "pink satin trimmed elaborately with ermine, gold chains and clasps about her waist and wrists, and upon her head a white satin and velvet turban, with a crescent in front, and crowned with nodding ostrich plumes."

It seems that every one who knew her loved Dolly Madison, and over and over we read that it was not her beauty which won all hearts, but her kindness toward all whose lives touched hers. She was always unselfish and lovely. She had a terrible life-long sorrow, too, which was hers to the last. Her son, Payne Todd, wasted his life. With every opportunity in the world to be a good and even a great man, he was a careless spendthrift and broke his mother's heart; he went through his own fortune and his mother's. Mr. Madison died, Montpelier was finally sold to pay more debts. It is some satisfaction to know that at the last, when his beautiful mother had been dead three years, Payne Todd was filled with remorse. They tell us that Mrs. Madison's last words were, "My poor boy!" She always hoped for and forgave him.

Until Dolly Madison died at the age of eighty-three, there were children who loved her devotedly even as she loved them. She was an old lady when she adopted a little niece, whose name was Anna Payne; and it was this merry child who grew up in the house known ever afterward as the Madison House, on Lafayette Square. This was after President Madison died and Dolly Madison could not endure the loneliness of beautiful Montpelier.

Little Anna from Kentucky was the daughter of Dolly Madison's brother. She was named for her Aunt Anna Cutts, who had gone from our world four years before James Madison died. The child had lived with Mrs. Madison through some of the happiest and the very saddest days at Montpelier.

The Cutts children used to love to visit at Montpelier in the happy days, especially Mary and Dolly. These two, so we are told, used to write to President Madison from their home in Maine, and one day they made and sent him a little bead ring. The dignified President Madison not only wrote and thanked Mary and Dolly for his ring, but he wore it. In one of her letters to these dear children Mrs. Madison speaks of the ring.

Said she: "I see him looking at it every now and then, without saying anything."

These little girls and their brother never forgot the charms of Montpelier. Mrs. Upton says: "The house was full of treasures—books, precious manuscripts, medallions, miniatures and paintings, quaint silver and historic old-world furniture; the framed Declaration of Independence hung for a long time on the walls of Montpelier. Everything had its interesting associations out-of-doors and in; even the tiger lilies in the grass were growing from seed sent over by Lafayette."

Thomas Jefferson's children used to come over to play with Dolly and Mary Cutts and their brother, and many, many times in Virginia were Dolly Madison's guests at Montpelier. Little Anna Payne knew them all, although they were no longer children with her.

When little Anna went to Washington to live in the house on Lafayette Square, she must have been glad that Aunt Dolly still loved the presence of many children and welcomed the grandchildren of her friends, who romped and played with her to their heart's content. It is a wonder little Anna wasn't spoiled, for we are assured by Mrs. Upton, "It is told that wherever this little Anna Payne appeared, no matter how grave the personages, there immediately ensued a sound of laughter and great fun."

"Her pranks," Mrs. Upton continues, "were often those of the madcap sort, and she was no 'respecter of persons.' Once, on the first of April, she invited a gentleman who was then President of the United States, to dine with her aunt and herself. She had the pleasure of sitting by the window and seeing his carriage drive to the door at the hour named. Going downstairs she beheld with joy the consternation of her adopted mother at having the President unexpectedly announced at dinner-time, and still more did she enjoy the privilege of rushing in and informing them both that it was April first!"

In the years that followed, Dolly Madison, with sweet Anna's help, endured sorrows and tribulations with dignified, cheerful patience. After Montpelier was sold to pay the debts of Payne Todd, there was little property left and Dolly must have been penniless at the end, had not Congress purchased from her Mr. Madison's manuscripts. The twenty thousand dollars which she thus received was so placed that it could not be touched in any way by her son.

Anna Payne was married soon after Dolly Madison died, but lived only a few years more. One who knew her well said of this sweet girl who cheered the closing years of Dolly Madison's life. "She was one of the purely unselfish persons with whom one may meet in a lifetime."

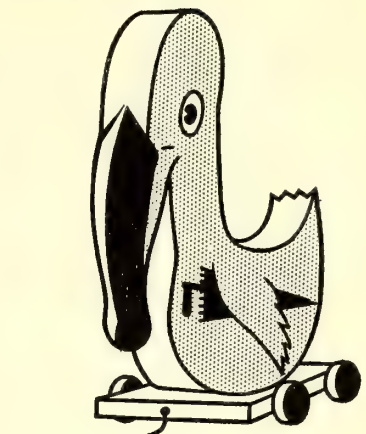
In reading Dolly Madison's story, one fact illumines her life. She loved children and added to the happiness of their never-forgotten years. These children did what so few really great women expect them to do; they became in time persons of importance. Then they wrote in many a time-worn letter their precious memories of "Aunt Dolly,' and it is these children, grown, who tell us exactly what this beautiful woman was like; how gay and happy and kind and good she was; how at receptions "she disliked nothing so much as loud talking or laughing;" how she won the love of all because she herself was the most gracious, loving and forgiving of mortals.

It is the children with whom she associated through her long life, to whom we owe our grateful thanks for our most vivid pictlures of "Queen Dolly."

ALAN ALANNA

When Alan Alanna goes off to his bed,
With his stockings and garters a-trailing,
He frowns, and he whines, and he wiggles his head,
And then, in a moment, he's wailing;
"Oh, why doesn't Mary and Tommy come too?
I'll not gib a hug or a big kiss to you!
I'm not a bit tired or sleepy—boohoo?"—
All this while his garters are trailing.

But when his white nightie is popped o'er his head,
And his tooties and patties are shining,
He snuggles down comfy and sweet in his bed
And warbles instead of repining:
"Hab Mary and Tommy got homework tonight?
Will you wake me up, mudder, as soon as it's light?
Lemme hug you an' kiss you an' lub you you up tight!"—
All this when his patties are shining.



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Salisbury, N. C.	2.40	2.70
Selma, N. C.	5.30	5.95
Statesville, N. C.	3.65	4.20
Thomasville, N. C.	1.10	1.20
Winston-Salem, N. C.	1.40	1.60
Marion, N. C.	7.20	8.10

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

O Thou by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod—
Lord teach us how to pray.

The third quarter is the season for Bible and mission study. "Trailing the Conquistadores," Inman, is the first choice of conference superintendent of study. "Between the Americas," Stowell, and "West Indian Treasures" are recommended for supplementary help.

Pronounce it what you please, you will enjoy the information given in "Trailing the Conquistadores."

At the model study class at Memorial church last week only two got the Spanish twang, but the rest got by with it. Take courage and order the book.

It was a genuine pleasure to have social contact with Miss Mary L. Freeman recently.

When asked about her work she replied: "The Virginia K. Johnson Home is a rescue home with emphasis on the building of character. We got at it through wholesome Christian home life. The majority that come to us are underprivileged, but we do not take a second offender. None of the inmates are over 25 years old and most of them are glad of the opportunity to make a new start. We put them through high school training and the daily routine of the household offers them training in housekeeping and home making, since we do our own work. We have a garden and raise chickens and keep three cows. Chicken raising has been quite profitable.

Deaconess Emma G. Vogel, nurse, is in the maternity department, where there were 26 births last year. The babies are adopted into good Christian homes at the age of two or three months.

There is an average of 40 residents of this home, with 18 acres of land attached, situated in the 'Oak-Cliff' suburb of Dallas, Texas."

A DAY OF MISSION STUDY AT MEMORIAL CHURCH

Wednesday, September 10, was a day devoted to the study program outlined by Council and planned, for many weeks, by Miss Florine Robertson, Durham district secretary.

In all group meetings of the district Miss Robertson had stressed the fact that mission study must be emphasized during the third quarter. She had been in touch with her leaders to secure their co-operation in setting apart a day when there might be a model study class conducted by the conference superintendent of mission study within the bounds of her district.

An interested group of missionary workers gathered at 10:30 and the morning opened by singing "The Church's One Foundation," followed by prayer for the church and its living stones led by Mrs. James Cannon III.

Mrs. J. LeGrand Everett provided the program, having made the assignments for "Trailing the Conquistadores" weeks ahead, giving a large place to the worship period.

There was a great lesson in her selection of the hymns. Our church hymnal provides the greatest hymns in all hymnology; and why should songs of lesser spiritual value be used?

Emphasizing the worship period is the first lesson Mrs. J. LeGrand Everett gives in her model study class and the following are the hymns selected for this occasion: Holy, Holy, Holy; O Worship the King; Let There Be Light; Lord, Speak to Me That I May Speak; Lord of All Power and Light; Lamp of Our Feet Wholly We Trace; Lord, We Come Before Thee Now; and Onward, Christian Soldiers.

Mrs. A. M. Gates conducted the morning devotional, bringing many helpful lessons from the prayer life of our Lord and Master.

Mrs. Everett then called for the assignments on the lesson, reminding her audience that a standard class is a discussion class.

Mrs. C. D. Riggsbee gave a most elaborate and interesting talk on Columbus. Other topics and some of those discussing these topics are: "The Physical Formation of the Carribean Sea," by Mrs. W. A. Stanbury; "Name the Islands of the West Indies and Tell How They Stand Politically," by Mrs. J. M. Ormond; "The Monroe Doctrine," by Mrs. James Cannon III (Mrs. Cannon led her audience into the intricacies of this "statement of policy" and gloriously led out, which was a deciced achievement); "Why Is San Domingo Called the Cradle of America?" by Mrs. M. T. Plyler; "The Relation of the Explorers to the Native Indians," by Mrs. J. C. Daily; "The Spanish Conquistador," by Mrs. R. E. Brown; "Social Conditions of the New World," by Mrs. J. W. Young.

Mrs. Everett gave many suggestions pertaining to the study of any book. These involved a clear historical background of the country, the missionary work our church is doing there, and the cultivation of a Christian attitude in relation to the inhabitants.

After luncheon served in a most attractive way by the women of Memorial church, the afternoon session opened with the singing of hymn 206, Lord of All Power and Light.

Miss Elizabeth Lamb conducted the devotional service, bringing a message from the heart of God, reminding her hearers that those who are of the household of faith know that they have life eternal and should go about seeking the salvation of souls, doing something definite to save souls.

Mrs. J. LeGrand Everett explained the standards and methods of the study program and answered questions concerning the best ways to conduct classes, concluding her remarks with this statement: "If you can't have standard classes, put on study the best way possible. An all day class is perhaps the next best class."

Miss Mary Freeman of the Virginia K. Johnson Home, Dallas, Texas, was introduced. She is one of our conference daughters who is making a large contribution to the work of our society.

This most profitable day of study closed with the singing of Onward Christian Soldiers. E. S. P.

DARE COUNTY FEDERATION

The Dare County Missionary Federation met at 10 a. m. August 28 in the church at Stumpy Point, Mrs. Pete Daniels, county chairman, presiding.

The worship service was conducted by the pastor of the church, Rev. W. T. Cheek.

We very much regretted the absence of Mrs. R. H. Willis, the Elizabeth City district secretary, and were glad to have as special visitors for the day Miss Bessie Harding, the Washington district secretary, Mrs. Clay Foreman and Mrs. J. W. Foreman of First church, Elizabeth City.

Mrs. Ruby Gray graciously welcomed the visitors and response was made by Mrs. Etheridge of Manteo.

There was a full delegation from the three Dare county auxiliaries, Manteo, Wanchese and Stumpy Point; Engelhard and Swan Quarter auxiliaries were also well represented.

Mrs. Foreman spoke most interestingly on mission study and Miss Harding gave an inspirational talk on "Our Life in the Woman's Missionary Society As the Life of Stewardship."

At the close of the morning session Mrs. B. H. Davis led in a consecration service, reading a few verses from Romans 12. Mrs. Foreman sang "His Eye Is on the Sparrow." A poem was read by Mrs. J. W. Davis. "Take My Life and Let It Be" was used as a closing hymn and the benediction was pronounced by Mrs. W. T. Cheek.

The afternoon session was given over to discussions of the children's work. This was made very interesting by hearing the different reports given.

The following officers for Dare county were elected: Chairman, Mrs. Pete Daniels; vice chairman, Mrs. Nannie Midgett; secretary, Mrs. H. B. Hoyle; treasurer, Mrs. J. B. Hooper.

The meeting was dismissed with prayer by Mrs. Clay Foreman.

"I was sorry for your wife in church this morning when she had a terrific attack of coughing and every one turned to look at her."

"You needn't worry about that. She was wearing a new spring hat."—Boston Transcript.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MEDITATION AT THE CLOSE OF DAY

By Kanekichi Kato.

"The sun sinks in the west. The fields are brilliant with the autumn colors, and Mt. Hagashi stands calmly enshrouded in the evening mist. Sparrows in the garden noisily raise their voices in praise and thankfulness to God for his goodness.

"On this very peaceful evening I pause to reflect upon the blessings of the day—fine weather, a letter from a friend in a distant land, daily bread, and a life full of peace. For all these blessings I lift my heart in gratitude to our blessed Lord. This day upon my bed of sickness I count many blessings. But my joy is mixed with sorrow for I remember my sins, my estrangement from God, my weakness, and my deficient love towards my heavenly Father. We are always troubled by regret, sorrow and irritation; but our Lord shows us the Cross and gives us peace of mind and eternal life. Our Lord is always with us and he will give us peaceful rest and guide our steps into tomorrow."—Missionary Review of the World.

The foregoing is a translation of a Japanese poem written by a communicant of the Protestant Episcopal Church in Yamagata, who has been bedridden for two years.—Spirit of Missions.

SOCIAL SERVICE WORK IN FIRST CHURCH, CHARLOTTE, N. C.

That the social service department of the Woman's Missionary Society of First church, Charlotte, is busy in its work is evident from the following accounts of its activities, taken from a recent issue of the Charlotte Observer:

"Social work that includes furnishing milk and other necessities for undernourished babies and needy people, along with many other activities is being carried on by the 300 women who are members of the Woman's Missionary Society of First Methodist church.

Information concerning the efforts of these women toward making life more lovable for their more unfortunate fellowmen and women, has been received from Mrs. J. E. Brantley, social service secretary for the organization. Since the new officers began their work in January the society has, in addition to its other activities, spent $340 to supply coal, food and various needs to numbers of the city's people.

The Red Cross section of the organization has made more than 100 garments for use in the Good Samaritan hospital, while one member of the society is taking care of a needy child until the proper place may be found for her in one of the church's industrial schools.

Much interest is shown in the women at the Mecklenburg Industrial Home and the Crittenton Home. At the industrial home, the society gives every girl a copy of the New Testament before she finishes her time there and is sent back to her home. It also makes an effort to help these girls forget their troubles by furnishing social entertainment for them before they leave. Women in the Crittenton Home and the inmates of the county home are also entertained by the society.

One committee visits the hospitals regularly and does many things to add a little bit of sunshine to the people in the wards, while other groups of women look after shut-ins, with various remembrances."

TWO UNIQUE WAYS OF RAISING EXTRA MISSIONARY MONEY

At this time of the year when we are all so interested as to the financial outcome of our year's work, and while during the last few months we make an extra effort to meet these obligations, the inquiry often comes as to how we may be able to raise some extra money, so for the benefit of those who have this matter on their hearts and are wondering as to how it may be done, we give two unique ways taken from the Young People's Bulletin for September:

The Love Chest.—The members of the society secure a chest which they call The Love Chest. A safety bank is placed in it. One member of the society who serves as chairman and assumes the responsibility of the journey of the chest, makes a list of the members of the society, and assigns secretly to each one other member to whom she will take a gift. The chairman has the chest first. She makes or buys an attractive gift, drapes it artistically, places it in the chest and takes it secretly to the home of the person assigned to her. This member finds the chest, receives the gift, places a love offering in the bank, puts another gift in the chest and carries it secretly to the home of her assignee. This continues until every member receives a love gift and has an opportunity to place an offering in the bank. The chairman receives the last gift and duly makes her contribution.

The group is organized so that there will not be a duplication in the receipt of gifts. Each member reports to the chairman after the chest is delivered. The chest should make its rounds with little or no delay and the bank opened with ceremony at the next meeting of the society or circle, the proceeds to be applied on the pledges.

Gleaner's Card.—There may be secured from the Methodist Publishing House, Nashville, Tenn., a Gleaner's Card wich has twenty holes in it ready for twenty dimes. The cards sell for seven cents each. The society is divided into two, three or four groups, according to its membership. A chairman is selected for each group, the superintendent serving as general chairman. She orders the cards and gives as many to each sub-chairman as she has members in her group. Each member must fill her own card. The day is set for the contest. Each chairman stimulates the members of her group and as soon as every card is filled, reports to the general chairman. The last group to make its report must entertain the other groups. Funds may be applied to the pledges.

THE HOPE OF THE MISSIONARY TASK

The only hope for missionary success today—as it has always been since Pentecost—is threefold.

1. In the power, the purpose and the promises of God. He cannot fail. Christ will be victorious.

2. In the truth and vitality of the Word of God. In all these lands those who are most successful today in spiritual fruitage are those who believe and teach the Bible as the Word of God and with authority for faith and life.

3. In the Holy Spirit of God as the Witness that makes the messages take hold of men's hearts with power. Without this witness of the Paraclete, the witness of men is fruitless. "By my Spirit, saith the Lord."

If these things are true, and their truth is being proved every day in mission lands, then we at home and our partners at the front must realize more completely our absolute dependence on God for our call, our equipment, our courage, our daily supply, our power, and for the results. We need to study the Bible more that our messages may be true and that our methods may be Christlike. We need to spend more time in prayer in order to keep in tune with God and to realize our partnership with him.

The missionary task is so great and the difficulties are so tremendous that they are insurmountable through human wisdom and might. But the difficulties—religious, social, philosophical, political—are as nothing in the sight of God—if his servants have faith and the spirit of sacrifice to do his bidding. When the Hebrew spies returned to report on the Promised Land and the outlook for its conquest, ten of them said: "There are giants in the land, and in their sight and in our own, we were as grasshoppers." Caleb and Joshua said: "There are giants in the land, but God is with us, and in his sight they are as grasshoppers." These two spies shared in the conquest of the land.—Delavan L. Pierson, in Missionary Review of the World.

A district having been subjected to several earthquake shocks, a married couple sent their little boy to an uncle who lived out of the danger zone. A day or two later they received a telegram:

"Am returning your boy—send earthquake."—Monmouthshire Beacon.

Sunday School Lesson

SEPTEMBER 21

By William G. Chanter.

Jonah: the Narrow Religionist Rebuked

Jonah 3:1-5, 10; 4:1-11.

But Jonah rose up to flee unto Tarshish from the presence of Jehovah. . . .

First of all it is to be noted that Jonah was one of those people whose actions belie their professed creed. He believed in Jehovah as the supreme God. But he could still think it possible to run away from the supreme God's command. He did not want to go to Nineveh and so he took ship in precisely the opposite direction. Our lesson title makes Jonah a narrow nationalist. But he was also a most inconsistent religionist.

Nevertheless, before we are too ready to throw the first stone in the general direction of the son of Amittai, we should remember that just this inconsistency is altogether too common in our own day. We are always coolly doing what we must know is displeasing to the kind of God that we profess to serve. We never long hesitate to run away if our duty seems to us displeasing. At least we are always acting as though God could be ignored.

This appears in little things as in great. Take the matter of church attendance. How many professed Christians hestiate to turn their backs on the church when there is anything that they would on the whole sooner do? How many think nothing of staying away from church if attendance on this particular occasion is at all distasteful? And if you say that you do not think that we can say with assurance that God requires attendance at church, are you sure that you could point to other duties that you feel as binding in the sight of God and that you would never think of evading? The fact is that it is one thing to say with the lips, "I believe in God," and another thing to believe so intensely that our whole life is affected by the conviction that possesses us.

Take Christian politicians, for example. How many of them are Jonahs in the sense of evading their duty when they feel that a trip to Tarshish will be a better vote-getter than a fearless challenge to some haughty Nineveh? Theoretically they believe in God, and certainly God would not have a man change his convictions as a chameleon changes his color. But there are plenty of politicians who are members in good standing of Christian churches who act quite as though God was always on the side of the voting majority. When a great moral issue seems to waver there is a rush to take passage to Tarshish.

Or take the various activities that we sometimes lump together as church work. How difficult it is to get the distasteful tasks done! How easily the good brothers and sisters say "no" when they feel like it! No one who has been Sunday school superintendent has not been weary unto death of the cool way in which capable men and women say without a qualm that they do not care to teach young people the religion of the living God because it ties them down. And yet these same people believe in a Christ to whom not even crucifixion was too good a sacrifice.

Jonah got into trouble. And it is not at all possible that any of those who so lightly belie their professions by sudden trips to Tarshish can escape. To be sure, they do not get swallowed by a great fish. But their finer and better nature is swallowed by something much more fatal than Jonah's fish. Reality disappears from their religion and it would be much better for them if a great storm brought them to their senses and three days in the belly of a fish taught them the error of their ways. In fact, those people upon whom the chastening of the Lord descends are far more fortunate than those who escape any great life storm and simply wither into arid death. Some Jonahs reach Tarshish safe and sound and there vegetate in placid unconsciousness of what they have lost. But no Jonah ever escapes the fearful punishment of those who turn their backs on God.

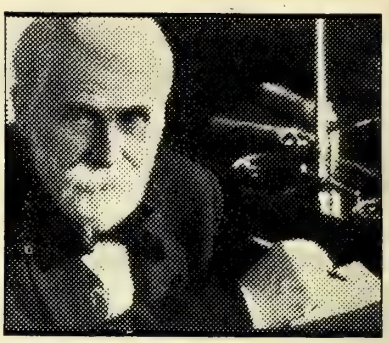
Therefore I hasted to flee unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and abundant in loving-kindness, and repentest thee of the evil.

But Jonah's inconsistency did not stop with his attempt to run away from the omnipotent God. He went on to rebel against his fate because God was merciful. He wanted to see Nineveh destroyed, and even when the people of Nineveh repented in sackcloth and ashes, still he longed for the sweeping vengeance of God that should fulfil his terrible prophecy.

The trouble with Jonah was that he was really more concerned with his own reputation than he was with the kingdom of God. He was not particularly anxious to have the sinners of Nineveh punished and the divine justice thus vindicated. That was too lofty a thought for the worthy Jonah. His anxiety was simply a selfish anxiety to see himself vindicated.

How big Jonah's self bulked in his own mind is revealed in the story of the gourd. He was embittered at the destruction of the vine that had provided grateful shade for his head. But the appalling prospects of the fate of Nineveh never brought him a prayer for mercy. The people of Nineveh were his nation's enemies, the gourd was a personal convenience.

Well, there are sometimes found people who feel that the wicked get off altogether too easily. The elder brother in the story of the Prodigal Son was not pleased to find his younger brother made so much of after he had come to himself. The older boy resented the father's joy,



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and could see in the rejoicing that filled the house with music and dancing only an injustice to himself who had never been rewarded for all his faithfulness. He would have been better pleased had his brother been sternly rebuffed and sent back to the pigpen to do the best he could with the husks that the swine did eat. It is a nasty spirit, born of selfishness and self-righteousness. But it is ridiculous as well as nasty. In another of his parables, that of the two debtors, Jesus rebuked it.

I fear Jehovah, the God of heaven, who hath made the sea and the dry land.

Jonah was indeed a bundle of inconsistencies. Not only did he run away from the supreme God, not only did he cry for mercy for himself and frown upon it when it was given to Nineveh, but he also felt that the God of heaven, the Creator of all things, should confine his attention to the Hebrew race.

It might seem strange were we not so familiar with the same inconsistency in our own day. For while Christians today proclaim their faith in God the Father Almighty, Maker of heaven and earth, there are many of them who do not seem to believe in a Father who counts black and brown and yellow among his children. They are loud in their professions of monotheism, but they do not seem to realize that the profession of monotheism carries with it also the belief in a God who is the God of all mankind.

At the present time there is a certain tendency to regard the Chinese much as Jonah seems to have regarded the inhabitants of Nineveh. They have killed some of our missionaries, they have destroyed much missionary property, and much property that is owned by foreigners other than missionaries. They have perpetrated great cruelties on their own nationals. And there are those who are getting impatient and wondering whether we should not leave them to themselves, giving up the attempt to bring the gospel to such hardened sinners. But if these Chinese are hardened sinners, they are still children after whom God's heart yearns. We should not be so sure that it is right to leave these prodigal sons and the swine. Not so is a true faith in the One God to be shown. It is shown rather in a deep determination to emulate the Good Shepherd and seek until the lost is found, not grudging even life itself if such a sacrifice were necessary. It is shown in sharing the Father God's estimate of the worth of even the wayward and ungrateful. Certainly it is not shown in giving up the Chinese as unworthy of any further effort.

But this Jonah-like tendency has always been found among the professed followers of the One God. There is the feeling that foreign missionaries are a waste of money. There is the feeling that classes are divinely ordained. There is the feeling that grave inequalities of well-being are quite justifiable, even though they mean that some children of the One God are being crushed out of likeness to his image. On the one hand a profession that if consistently followed out would dwarf into insignificance all human differences in the presence of a God as great as the Maker of heaven and earth. On the other a practice that too plainly betrays the shallowness of the profession.—Zion's Herald.

MY CALL TO THE MINISTRY

By W. R. Ware.

'Twas in a field at sowing time,
The final hour drew near
When I must stay, or cross the line
With trembling and with fear.

With hand I sowed the golden grain
For plowman to turn under;
My mind and heart were stirred again;
I stopped in awe and wonder.

Then in a wood hard by the road
That into town did lead,
Down on my knees beneath the load,
My soul with God did plead.

"Father," said I, "if not thy will
That I thy word should preach,
Cause that my tongue may now be still;
Please, Father, me to teach."

On to the church I went that day,
My license to receive;
From then till now, I've this to say,
"God called me, I believe."

So, to prepare, I did my best
In school and service given;
Three years went by, and then the rest,
In conference I've been servin'.

With faith and vim and burning soul,
The call to go I've heeded;
My youth I gave with one only goal—
"What's most, my Lord, is needed?"

I went, not knowing where nor how,
My fellow men to save;
The orders were from God; so, there,
A choice I did not have.

I put my all into my work,
And God his seal did place
Upon this youth, who did not shirk—
Sustained by saving grace.

So on and on I went each day
Among the folks and prayed;
God was my guide, and helped alway,
Nor was I e'er afraid.

OUR WORK

This fall (1930) will be forty-nine years
Since I this task begun;
I've gone the rounds with smiles and tears,
With joy the race has been run.

For all these years upon our work
The seal of God has been;
Mistakes we've made, but did not shirk,
Though better we might have seen.

I've preached in towns and country places,
Have built some churches, too;
Seen heaven's light on many faces,
When souls were born anew.

I love the old country church,
I love revival meetings;
The folks out there enjoyed my work,
And I enjoyed their eatings.

Our fellowship and Christian love,
While we communed together,
Were like to heavenly joys above—
Redeemed, we'll live forever.

With wife and me it's even time;
The sun is in the sky;
When it goes down, by grace divine,
We'll live with God on high.

Children and friends we've led to God
Will come along apace,
And somewhere in the glory world
We'll see Jesus face to face.

BACK TO CARDUI

Lady Who Had Been In a Run-Down Condition Tells How She Got Well.

Mayo, Fla.—"I was greatly benefited after I took the Cardui Home Treatment," says Mrs. W. H. Trawick, of this place. "For several months I had been in bad health. I was run-down and weak.

"I dragged around from day to day, not feeling fit for anything. My back ached and often my sides hurt all night long. I could not sleep, and my nerves gave me a good deal of trouble.

"I had used Cardui several years before for a similar spell, so I got some for my trouble. I soon recovered and felt better than I had in a long time.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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THE ADVOCATE

It is quite a satisfaction to note the response given the request of the editor and manager of the Advocate for an enlarged circulation of our most excellent church paper. Such a united movement on the part of our people will not only favor the Advocate, but will greatly serve North Carolina Methodism. It will strengthen our morale at a strategic time. If the new serial story, "The Game and the Candle," proves as interesting as "The Eternal Challenge," recently run in the Advocate, our young people, especially,, may expect a weekly treat. The Plyler brothers are giving us a good paper. Let us give them good support.

THREE ENGAGEMENTS

Twenty of our children, accompanied by four adults, had a most enjoyable day last Sunday as they sang to large congregations at Wadesboro, Ansonville and Norwood. Arising early in the morning our group reached Wadesboro in ample time to get adjusted for the eleven o'clock service, so gracefully turned over to us by Rev. W. B. Davis and his large congregation. Following the morning hour we were hospitably entertained in Wadesboro's choicest homes.

Three o'clock in the afternoon found us in the beautiful new church at Ansonville, where Rev. C. P. Goode and Supt. O. E. Ross gave us a cordial welcome on behalf of that good congregation. Following our program Mrs. J. D. Parker, a former matron at the Home, gave our children a watermelon slicing.

Hurrying over to Norwood we were met by Rev. P. L. Shore, Dr. T. A. Hathcock and other friends, who fittingly provided for our needs. A little rest and a good meal prepared us all to greet one of the largest and most responsive congregations we have yet appeared before, as it assembled in the spacious auditorium and annex of Norwood's beautiful church. We are greatly indebted to our friends for a profitable day.

NIGHT RIDERS

Some night riders have recently visited the Children's Home. They were J. P. Curlee, his wife and daughter, Grace, and Mesdames H. C. Morgan, R. W. Hall, and J. W. Bane. These kind friends coming from Park Avenue, Salisbury, and bringing with them 114 jars of canned fruit, jellies and preserves, gifts from the missionary circles of that loyal congregation. Temporary illness prevented Rev. and Mrs. J. A. J. Farrington from accompanying this party and their good gifts to the Children's Home. The Park Avenue contribution will not only sweeten our palates, but also our dispositions.

SHARING VEGETABLES

George A. Fincher, a son of Rev. B. F. Fincher, and his good wife, run a profitable truck farm near Charlotte. On learning that the drought of this summer had seriously cut short our farm and garden products they recently drove over with a truck load of vegetables for our boys and girls, the value of this gift being $33. Our cordial thanks are heartily extended to this preacher's son, who evidently married well.



No Father, No Mother, But a Real Child

GOOD GIVERS

Let us take time to call attention to the good givers to the Children's Home in the Sunday schools of the Thomasville circuit. Last year the six schools on this charge gave $384.80 as fifth Sunday offerings. These churches also met their ten per cent assessment amounting to $250. So far this year this charge has given $236.79 as fifth Sunday offerings, Prospect and Unity leading the way in this liberal giving. In all probability the good record of last year will be equaled this year. Our sincere thanks are extended to Rev. Seymour Taylor and his good people.

WHAT ABOUT IT?

Last year only $43,895 was raised on the Children's Home assessment of $57,735, or seventy-six per cent. Eighty per cent of our conference collections was raised. It is, therefore, evident that the ten per cent collections ran behind the amount of money raised on the conference benevolences. Is it possible that we think less of the needs of our orphan children than we do of other deserving causes?

Due to a short honey flow for the last two years, some of the bee keepers of Caldwell county report losing as many as 50 per cent of their bees.

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A Message to Thin Scrawny Folks

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

During the summer months many friends from different parts of the conference have visited our home. These friends were shown every possible attention. In the event I was not here or some officer was not on hand to receive them, I wish to express my deep regrets. It is our policy to show every courtesy to visitors, but sometimes combination of circumstances may be such that some one is overlooked. Once upon a time a visitor came and asked for me. At that particular time I was having an interview with a friend on an important matter which delayed my seeing the gentleman who called. This delay was taken as a discourtesy and the gentleman waiting in the sitting room became very indignant that he should be called upon to wait longer than he expected. When I explained the situation he was very sorry that he had manifested such impatience. It is our sincere desire to please everybody that visits the home.

* * * *

On Tuesday of last week Brother O. S. Lassiter from Zion church, Conway charge, brought 25 members of his Sunday school class to visit the orphanage. They saw the campus, buildings, various departments of the home, attended chapel service and saw many of our children in school and at work. They enjoyed a picnic dinner on the campus. Conway charge has been one of the most dependable and generous charges in the conference. Zion church and Sunday school are among our best friends. We enjoyed having the supporters of our cause to spend the day with us. For their help and friendship we are truly grateful. It is hoped that they will visit us again next year.

* * * *

The fifth Sunday offerings from the Sunday schools of the North Carolina conference are sincerely appreciated. At this time of year money is extremely scarce. Many who gave us an offering made a real sacrifice. I am trusting that all the Sunday schools which did not take a special offering on the fifth Sunday will take an offering the third Sunday in this month, which is next Sunday. Only a limited number remembered us the fifth Sunday. Now there is a little more money in circulation and possibly the third Sunday will be better than the fifth Sunday in August. Let all who did not remember our fatherless children the last fifth Sunday do so the third Sunday in this month. Thanks.

* * * *

The dry summer and low prices for farm produce have hit the Methodist Orphanage hard. On one of our farms we had 60 acres in tobacco and 50 in cotton. Unless prices change for the better we shall not break even this year. We have worked hard to make something for the home on these money crops. Our crops at the orphanage are better than they have been in years. We are trying to make most of our feed and vegetables. If the seasons are good we will put up 30 or 40 tons of hay on the farm near the orphanage. Our silo is full of good ensilage. The dry weather has greatly damaged our fall gardens. We are still hoping to have a plenty regardless of the drought.

* * * *

I am reproducing a paragraph from a letter I received a few days ago. This prominent professional man, a native of North Carolina, now living in another state, is a regular and generous contributor to the Methodist Orphanage. This is a fine letter and well worth reading.

"I have always been interested in the orphanage and in orphan children for a number of reasons. The first was that my mother and father, who are dead, were always interested in the orphanage work and as I recall it, even before the Methodist Orphanage was started at Raleigh, one of my first impressions was the interest they took in the annual visit at home of the children from the orphanage at Oxford. I have subscribed to the North Carolina Christian Advocate practically ever since I have been away from my home and usually read the orphanage news, and I feel at times that people do not realize the problem you are up against in trying to take care of so many children. Another thing, I am married and do not have any children, and feel like I should help children who do not have any parents to look after them."

THE NEGRO'S FIRST NEED IS FULL CHANCE TO WORK

Conditions which are conspicuously prevalent among colored groups have been dismissed as due to inherent racial characteristics; the Negro's absence from industrial positions and labor unions is regarded as the result of his unfitness for anything but menial labor and of his inability to organize; a high rate crime and immorality is explained as an ineradicable Negro trait; retardation in schools is assumed to be the consequence of the Negro's natural intellectual inferiority; congested, insanitary housing conditions are attributed to the colored man's inherent gregariousness and unclealiness. If a study of the surveys which have been made among Negro groups in the North does nothing else, it points out clearly the complex factors which are involved in all these situations. Fundamentally, the Negro's problems are based on his economic condition, and the first real step toward improving his lot in regard to education, crime, health and housing must lie in giving him economic opportunity comparable to the white man's and a chance to earn a decent wage.—Louise Venable Kennedy.



Group of Methodist Orphanage Children

SOMETHING WORTH PRINTING AND THINKING OVER

Who can beat this?

Last Sunday night in our fourth quarterly conference I nominated a man for steward in the Stantonsburg charge, and a very interesting thing came out of it.

This was the thirty-first consecutive year he had been nominated for a steward in the Methodist church. This marked the one hundred and twentieth quarterly conference since he was first elected to the office of steward.

Out of the 120 conferences held he has missed only three, and oftentimes he has driven a horse ten and twelve miles to get to conference. After all is said and done, there must be something to the office of a steward. This good man is Mr. J. E. Condon, Stantonsburg, N. C. Who has a better record than this?

J. V. K.

A MILD CATECHISM ABOUT LIQUOR

By Bishop William F. McDowell.

Has anyone recently seen what was once very common, viz:

Drunken men reeling home, having spent their wages at the saloon; women and children waiting in terror and dread?

Women working like slaves to support drunken husbands?

* * * *

Does anyone want to argue that men and women are better off from drinking intoxicating liquors of any grade?

* * * *

Does anyone want to make a list of people who ought to be privileged to have what liquors they want?

Try the list: Family Physician? School Teachers? Men running railroad trains? Drivers of automobiles? Fathers? Mothers? Sons? Your sons or your daughters?

* * * *

Will any candidate or other stump speaker say a good word for whiskey, or the saloon, or any kind of drinking, or any degree of drunkenness in any campaign speech this summer?

What good program, industrial, economic, domestic, social or political, does drinking fit into to advantage?

Is the liquor business or is liquor drinking good for the American people in any way, financially, politically, socially or any other way?

* * * *

Is spending money for liquor a good way to spend it for a man or his family?

* * * *

What classes or groups in America are interested in a bigger drink bill? Are they not those people in the brewery or whiskey business who seek gain and gain alone? Who else wants more money spent on liquor?

* * * *

Are any big factories, or railroads, or banks, mines, or stores disposed to relax their rules concerning the use of liquor by their employes either on or off duty?

* * * *

Who is buying the costly bootleg liquor? Is it the men who drive cars or the men who own them?

* * * *

Do the existence of smugglers and the practice of smuggling constitute a reason for repealing customs laws?

* * * *

Chicago used to have one saloon for every three hundred men, women and children in its population. Has it as many bootleggers as it used to have saloons?

* * * *

What chance would a drunken baseball team have in the present pennant race?

* * * *

Do drinking and operating complicated machinery, or running fast flying trains mix at all or at any point? If so, where? On the locomotive? Under the conductor's cap? In the train dispatcher's office? In the office of the General Manager or President?

Has any critic of our present laws offered any new, positive, constructive plan for the regulation of the liquor business or any plan that has succeeded anywhere?

* * * *

Will any candidate for any high offices this summer and fall appear at any public gathering of their constituents, or make any speeches in their own behalf while they themselves are under the influence of liquor? Will those who attack prohibition, the Eighteenth Amendment or the Volstead Act say in any stump speech one word in favor of liquor, or its free or liberal use, or for drunkenness in any degree? Or will they try to show the advantages of freedom by getting drunk after old style? Or will any candidate choose to speak anywhere to an audience wholly or largely under the influence of liquor?

* * * *

Are the various plans, state control, Canadian plan, and the others anything except plans for enabling makers of liquor to sell it and users of liquor to get it in an easy way? Can any traffic in liquor or any free use of liquor ever be made respectable?

* * * *

Will some one point to any plan for the restraint and regulation of the liquor traffic that has ever been approved or obeyed by the liquor traffic?

* * * *

But especially will wet or moist candidates frankly tell their constituents how much liqour they are in favor of, what kind of liquor they approve and why they approve it; and the advantages to men, women and children, social, economic, personal advantages that the use of liquor will bring to their constituents? Especially will they name the people for whom liquor is good?

BETHEL-NEW HOPE CHARGE

We have just closed our series of revival meetings. The first meeting was at Bethel the week of August 3-10. My father, Rev. J. B. Tabor, who is in his 70th year in the ministry, did the preaching. And though he stands at the top in the conference in the number of years of active service, yet he is still young and preaches the old time gospel with great power.

The attendance at all the services was good and much interest was manifest. Brother Jarmine of the South Carolina conference was with us in most of the services and brought a forceful message to a large congregation at one of the services. The church has been greatly strengthened as a result of the meeting. There were about 15 reclamations and conversions. Three additions on profession of faith.

At New Hope the pastor was assisted by Rev. M. T. Hinshaw, who did the preaching. Brother Hinshaw is an able preacher and a forceful speaker. The congregations increased each service until the church was filled to overflowing. The interest deepened with each service. There were about 25 conver-

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sions and 15 additions on profession of faith. The church has been greatly revived and the entire community blessed.

At Sandy Plains the attendance was so large that at each night service many were not able to find room in the church. Rev. H. F. Duncan of Charlotte did most of the preaching. He brought strong and searching gospel messages and held the attention of the people. At the closing services on Sunday the pastor and Rev. B. F. Davis did the preaching. We had to close the meeting just when we were getting started, due to another meeting. There were 20 conversions and four additions on profession of faith.

Our last meeting was at Long Pine, which is one of the oldest churches in Anson county. The pastor did the preaching at all the services except one. Rev. B. F. Davis preached one night a very forceful sermon. The congregations were large at the night services, the large church being more than filled. The church has been greatly revived and much good done. There were ten conversions and three additions to the church on profession of faith.

The pastor secured the services of Brother George Hawkes during the month of August and he led the singing in all the meetings. He is the best help I have ever had in this work. Not only does he get the people to sing, but also gives special attention to the children. In all the meetings he had a children's choir and taught the children many songs which they sang at each service. His work abides long after the meeting has closed. The little children are still singing the songs they learned.

This has been a good year throughout the charge. There are a lot of good people here and they are loyal to their church and considerate of their pastor.

There are more young people in this charge than any place I have ever been. Nearly all our congregations are largely made up of young people. Two Epworth Leagues have been organized this year and we now have three as good leagues as will be found anywhere. It is a pleasure to see these young people at work in the church. J. B. Tabor, Jr.

THE EGG HUNTER IS KILLING THE GOOSE

A radio menace steadily growing greater, more ruthless, more deserving of suspicion and more generally detested is the use of the broadcast for direct and blatant advertising in larger and longer doses. . . . We engineers, dependent on radio for our livelihood, have ample ground for emphatic protest. But there are higher, less selfish considerations which may well inspire a fear in our minds—the thought that short-sighted avarice is at work to curtail the usefulness, the beneficence of radio, in the home, in the school, as a means of entertainment, of education, of uplift generally.—Lee DeForest, Radio Engineer and Inventor.

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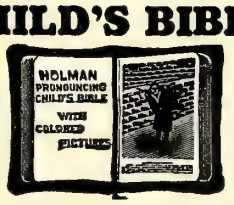
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GREENSBORO, N. C.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

September

Leasburg, Bethel, a.m. 21
Mebane, p.m. 21
Milton, New Hope, a.m. 28

October

Cedar Grove, Walnut Grove, a.m. 5
Carrboro, p.m. 5
Hillsboro, a.m. 12
Yanceyville, Prospect, 4 p.m. 12
Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November

Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

September

Columbia, Columbia, night 17-19
Roper, Roper, 11 21
Plymouth, Plymouth, night 21
Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

September

Jonesboro, Jonesboro 20-21
Lillington, Lillington, night 21
Sanford 28
Hemp, Tabernacle, p.m. 28
Carthage, Carthage, night 28

October

Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Siler City and Goldston at Goldston, 2 p.m.....28
Haw River and Pittsboro at Pittsboro, 2 p.m.....29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m..... 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m..... 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

September

LaGrange, LaGrange, 11 21
Dover, Dover, night 21
Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

September

Benson Ct., Benson, 11 21
Clayton, night 21
Oxford Ct., Salem, 11 27
Oxford, 11 28

October

Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

September

Lumberton, 11 21
Caledonia, 8 21
Fairmont, 11 28

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

September

Greenville, 11 21
Wilson, 8 21
Aurora, 11 28
Vanceboro, 3 and 7:30 28

October

Mattamuskeet, 11 5
Swan Quarter, 3 5
Pantego-Bethlehem, 7:30 5
Tarboro, 11 12
Bethel, 7:30 12
McKendree, 11 and 2 19
Elm City, 7:30 19
Robersonville, 11 26
Rocky Mount, First Church, 7:30 26

November

Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

September

Conway, Severn, 11 21
Seaboard, Concord, 3 21
Henderson, First Church, 11 28
White Memorial, City Road, 8 28

October

Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Warren, p.m. 2
Norlina, Zion, 11 5
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

October

Wilmington Ct., Wesley's, 11 5
Carvers Creek, Carvers, 2:30 5
Town Creek, Bethel, 3 12
Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November

Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

September

Prospect, Prospect, 11 20
Prospect, Prospect, night 21
Weddington, Weddington, 3 20
Weddington, Weddington, 11 21
Peachland, Hopewell, 11 28
Marshville, Smyrna, 3 28

October

Polkton, Polkton, 11 5
Ansonville, Ansonville, 3 5
Wadesboro, night 5
Waxhaw, Bond's Grove, 10 12
Unionville, Oak Grove, 3 12
N. Monroe-Icemorelee, N. Monroe, night 12
Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 19
Matthews, 11 26
Monroe, Central, night 26

November

Pineville, Harrison, 11 2
Hickory Grove, 3 2

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

September

Hot Springs, Antioch, 11 21
Weaverville, 8 21
Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November

West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

September

Lincolnton, 11 21
Goodsonville, 7:30 21
Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

Ootober

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

September

Summerfield, Lee's, 11 13-14
Stokesdale, Mt. Tabor, 3 13-14
Coleridge, Mt. Olive, 11 21
Gibsonville, Gibsonville, night 21
Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

October

Carraway Memorial, Carraway Memorial, 11 5
Proximity, Proximity, night 5
Ruffin, Ruffin, night 6
Highland, Highland, night 8
Calvary, Calvary, night 9
College Place, College Place, 11 12

North Carolina Christian Advocate

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Cedar Falls, Cedar Falls, night 12
Glenwood, Glenwood, night 13
Park Place, Park Place, night 14
Main Street, High Point, Main Street, night 15
Jamestown-Oakdale, Jamestown, night 16
Randolph, Mt. Gilead, 11 18-19
West Greensboro, Muir's, night 19
Asheboro, Asheboro, night 20
Wesley Memorial, Wesley Memorial, night 21
New Hope, New Hope, 11 22
Ramseur-Franklinville, Ramseur, night 22
Pleasant Garden, Pleasant Garden, 11 23
Centenary, Centenary, night 23
Uwharrie, Concord, 11 25-26
Summerfield, Summerfield, night 27

Pastors will please notify all official members of the time and place of meeting. Each quarterly conference will be held exactly at the time given in this schedule.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

September

Table Rock, Oak Hill, 11 14
McDowell, Bethel, 3 14
Bakersville, 11, Deyton's Bend, 2:30 21
Spruce Pine, 11 28
Avery, Linnville Falls, 2:30 28

October

Broad River, Wesley's Chapel, 11 5
Bostic, Salem, 2:30 5
Forest City, night 5
Table Rock Q. C., Oak Hill, 10:30 7
McDowell Q. C., Bethtel, 3 7
Old Fort Ct., Bethel, 11 8
Burnsville, Bald Creek, night 8
Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

September

Watauga, Henson's, 11 and 2 13
Creston, Mountain View, 11 14
Warrensville, Mill Creek, 3 14
Helton, Greenwood, 11 and 2 20
Jefferson, Jefferson, 11 21
NEW RIVER ZONE MEETING, W. Jefferson, 10....22
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September

Spencer, 11 14
North Main, night .....14.
Albemarle Ct., Stony Hill, 11, 20 and 3 21
Bethel, 11 21
First Street, night 21
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28

October

Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

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STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

September

Mooresville Ct., Triplett, 11 14
Shepherds, Wesley Chapel, 3 14
Dudley Shoals, Grace, 11 21
Granite Falls, night 21
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September

Fines Creek, Fines Creek, 11 14
Haywood, Crabtree, 3 14
Jonathan, Shady Grove, 11 21
Dellwood, Maple Grove, 3 21
Sylva, 11 28
Cullowhee, night 28

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
L. D. Thompson, P.E., 898 Lynwood Ave., Winston-Salem
FOURTH ROUND

September

Farmington, Bethlehem, 11 13
Lexington, 11 14
Thomasville, 3 14
Trinity, Bethel, 8 14
Thomasville 21
Denton, Clarksburg, 2 21
Cooleemee, 11 28
Mocksville, 8 28

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the Dilworth M. E. church of Charlotte, N. C., deeply feel the loss of one of our most beloved members, Mrs. H. C. Lloyd, who died July 3, 1930, in her forty-third year. Our society has suffered a great loss, as she was always willing to take part in any work for the church and up to the time of her sickness held an office in our oganization. She always found time in her days of health to minister to the needy and cheer the sick, thus the things she stood for will never cease as long as there are devout souls to carry on. Therefore be it resolved:

First, That in the death of our dear Mrs. Lloyd, we feel an irreparable loss; still we bow in humble submission to our heavenly Father.

Second, That our hearts go out in tender sympathy to the bereaved husband and children and pray God to sustain them in their bereavement.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, one be placed in the minutes of our missionary society and one to the bereaved family.

Mrs. T. J. Wiggins,
Mrs. W. T. Rowland,
Mrs. H. V. Johnson,

"No repairs in 22 years," says home owner

"Visitors are delighted with the noiseless operation of my doors," says a home owner of Monongah, West Virginia. "The locks and hinges have been in active service 22 years, and during this time I haven't spent a cent for repairs. I've never used anything but 3-in-One Oil."

Many housewives who pride themselves on the spotless appearance of their homes are careless about the lubrication of hinges and locks. Try a few drops of 3-in-One Oil today and see how quickly it brings out rust, dirt and squeaks. For 3-in-One, a blend of animal, mineral and vegetable oils, is distinctly different from ordinary oil: it **cleans** and **protects** as well as **lubricates.**

For 35 years 3-in-One has been recognized as the best oil for sewing machines, vacuum cleaners, lawn mowers, hinges and general household lubrication. Insist on 3-in-One Oil. At good stores everywhere, in 15c and 30c sizes. For your protection look for the trade mark "3-in-One" printed in Red on every package.

Young woman experienced in general office and church work desires position with church. Moderate salary. References.

Address Box 37, Asheville, N. C.

SPECIAL SALE ladies' pure thread silk $1.00 hose; service weight or chiffon, irregulars, assorted colors; 3 pairs $1.35, 6 pairs $2.60, 12 pairs $5.00. Postpaid, satisfaction guaranteed.

ECONOMY HOSIERY COMPANY, Asheboro. N. C.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WEAK EYES refreshed soothed, relieved with a few drops of Dickey's Old Reliable Eye Wash. Stops cold infection. Used 50 years. Price 25c.

DICKEY DRUG CO., BRISTOL, VA.

IN MEMORIAM

PINNER—Trinity Methodist church, Southport, N. C., is again bereaved and that by Sister Lizzie Dosher Newton Pinner's death, September 7, 1930, in her 65th year, in the community of her birth. From childhood Sister Pinner was an earnest, diligent Christian, and her life was prayerfully modeled after his life, "who went about doing good." That she lived so usefully and died so triumphantly greatly comforts her devoted husband, Brother Jas. A. Pinner, and their five children. "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."

Robt. H. Broom, Pastor.

NEWTON—Brother Walker Newton was born in New Hanover county, N. C., 75 years ago, but spent the major portion of his active life in Southport, N. C., where he peacefully died August 21, 1930, aftr having patiently borne affliction more than six years. His good wife, who was Miss Allie Dosher, went on before in 1922. Their only children, Miss Lottie May Newton and Mrs. R. L. Brendle, survive. From youth he was a conscientious member of the M. E. Church, South. He was a faithful Free Mason. He was a gallant pilot and served nearly a halr century.

"Life's race well run,
Life's work well done,
Life's victory won,
Now cometh rest."

Robt. H. Broom, Pastor.

IN MEMORIAM

We, the members of the missionary society of the Hillsboro M. E. church, deeply feel the loss of one of our loyal and beloved members, Miss Carrie Porter, who died May, 1930. Although not strong in body, Miss Carrie was ever ready in heart and mind to do anything she could for the cause of Christ. In her going the society has lost a faithful member and the community a faithful friend and neighbor. Therefore we bow in humble submission to the will of God, and feel that our loss is her gain.

Mrs. Chas. Cole,
Mrs. J. J. Ward,
Mrs. N. W. Brown,

IVEY—Mrs. Sarah J. Ivey was called to her reward June 30, 1930. She had suffered much during the closing months of her life and the end came not unexpectedly. Her body was laid to rest in the Piney Grove cemetery by the side of her husband, who preceded her to the grave 12 years ago.

Having been born October 17, 1856, Mrs. Ivey had lived a long life and a most beautiful one. She was a kind and lovely character and has left a strong heritage of influence among those whose lives touched hers. At an early age she joined the Methodist church and was a faithful member throughout her life. The life that she lived was sufficient evidence that she was walking with God. She gave her hearty support to the work of her Master and her good deeds were numerous. Among these, as a lasting memorial to her generous heart, is her gift of a double lot for a future church and parsonage on the banks of the Neuse river at Seven Springs.

Surviving her are the following sons and daughters: John W. and Charles W. Ivey, and Mrs. W. C. West of Seven Springs; Mrs. E. A. Simpkins and Mrs. J. G. Parks of Goldsboro; Mrs. L. K. Edwards of Stantonsburg, and Mrs. R. J. Dawson of Kinston; and three brothers, Dr. W. G. Sutton of Seven Springs, T. H. Sutton of New Bern, and Oscar Sutton of New York.

The funeral was conducted from the home of her son Charles, where she had been under the constant and faithful care of her daughter-in-law, her brother, Dr. W. G. Sutton, and the other devoted members of her family.

Her departure brings a distinct loss to many, but "To live in the hearts of those we leave behind is not to die."

C. W. Barbee, Pastor.

RESOLUTIONS OF RESPECT

"They say that life is a highway
And the milestones are the years,
And now and then there's a tollgate
Where you pay toll with your tears.
It's a rough road and a steep road,
And it stretches broad and far;
But it leads at last to—a golden town
Where the golden houses are!"

The guiding hand of the all wise Father has brought us again to a tollgate where we have paid toll with our tears, for in his wisdom he has borne away to the "golden town where the golden houses are" our precious friend and coworker, Mrs. J. S. Jones. As we journeyed with her along the highway, sharing together our joys and sorrows, we learned to love her with a warm love. We shall miss her quiet, unassuming presence, her gentle influence and her loyal support in our work. Therefore be it resolved:

First, That the Julia B. Hall Missionary Society of Trinity Methodist church, Red Springs, N. C., has suffered a distinct loss in the passing of our friend; but remembering that "all things work together for good to those who love the Lord," we bow in submission to God's will.

Second, That we extend our love and sympathy to the bereaved family, reminding them that the dear one has slipped away to that land—

"Not strange or cold, but very dear—
The glad home land not far away,
Where none are sick, or poor, or lone—
The place where we shall find our own."

Third, That a copy of these resolutions be spread upon the minutes of our record book, a copy sent to the family, and a copy sent to the North Carolina Christian Advocate for publication.

Mrs. M. J. Covington,
Mrs. E. A. Hamilton,
Mrs. John T. McNeill,

IN MEMORIAM

We miss you, dear grandmother, more
than tongue can tell,
But we know you are in heaven ever
more to dwell.
Your shining face on earth we'll ne'er
see more
Or hear your sweet, tender voice as before.

Goodbye, dear grandmother, from friends
and loved ones you have gone,
To gather with the angels around that
happy throne.
Farewell to you, grandmother; that is
awfully hard to say,
But we hope to meet you some day in
that home far away.

My grandmother, Mrs. A. S. Beard, died May 7, 1930, at the age of 87 at the home of her daughter, Mrs. W. K. Simmons, Cedar Creek. She is survived by one brother, M. D. L. Edge of Fayetteville, and the following children; Mrs. Rilla Averitte of Tavarest, Fla.; Mrs. Lena McLemore of Norfolk, Va.; Mrs. D. M. Jackson of Jacksonville, Fla.; Mrs. J. A. Adams of Rockingham; Mrs. W. K. Simmons of Cedar Creek; L. T. Beard of Greensboro; J. L. Beard of Columbus, Miss.; W. F. Beard of Vass. She also leaves 37 grandchildren, 34 great-grandchildren and one great-great-grandchild.

Her granddaughter,
Evelyn Adams.

RESOLUTIONS OF RESPECT

Inasmuch as it has pleased the Almighty God in his infinite wisdom, goodness and mercy to remove Brother Francis Williams Bradley from the cares and trials of a transitory existence to a state of eternal duration, be it resolved:

First, That West Gastonia has suffered the loss of an upright, stlwart citizen.

Second, That the church life in this community has lost one of its most loyal and staunch supporters, one in every respect a true Christian gentleman.

Third, That his influence for good, his timely advice and his ever readiness to lend a helping hand, will be sorely missed by his countless friends and neighbors.

Fourth, That the membership of Bradley Memorial Methodist church strive diligently to carry on to higher heights and greater lengths and breadths, that particular work of the kingdom of God in which Brother Bradley was so vitally interested.

Fifth, That a copy of these resolutions be spread upon the minutes of our church, a copy sent to the family, and a copy be sent to the North Carolina Christian Advocate.

M. W. Nesbitt,
M. B. Cloinger,
A. L. Allen,
W. H. Allen,
D. H. Whitener,
Committee.

ALLEN—W. L. Allen, faithful member of the West Burlington Methodist church, died September 3, 1930, age 39 years. He joined the Methodist church at Eno, West Hillsboro, while a young man and became an active worker. Throughout his adult life he was active in the work of the Sunday school and the church. Before his death he told his pastor that his greatest desire was that his family and friends would meet him in the eternal home, and he said that the future looked bright to him.

Mr. Allen is survived by his wife, formerly Miss Ethel Hays of Hillsboro, and four children: Mildred, Max, Virginia, and Wallace; by his parents, Mr. and Mrs. E. A. Allen of Orange county, and one sister, Mrs. Wm. O. Jones of Hillsboro.

The funeral for Mr. Allen was conducted by Rev. F. S. Nicks and his pastor from the West Burlington Methodist church September 4. His body was laid to rest in Pine Hill cemetery, Burlington.

His family and those who mourn his death I point to the supreme Comforter.

B. L. Pool, Pastor.

Our home is sad and lonely,
Every spot is desolate and drear,
As we listen for the voice of father
That we never more on earth shall hear.

You were with us all our lives,
And we never knew how blest
We had been with you, dear father,
Till God called you home to rest.

We stood by your bedside
And saw your soul depart,
And when we saw that you were dead
It almost broke our hearts.

Those dear hands that toiled for us
Are folded, your dear warm heart is still;
A place is vacant in our home
That can never be filled.

Long days and nights we stood by you
in pain
To wait for cure, all in vain.
But God, who knows all things best,
Eased your pain and gave you rest.

You are gone but not forgotten,
Nor will you ever be;
As long as life and memory last
We will always think of thee.

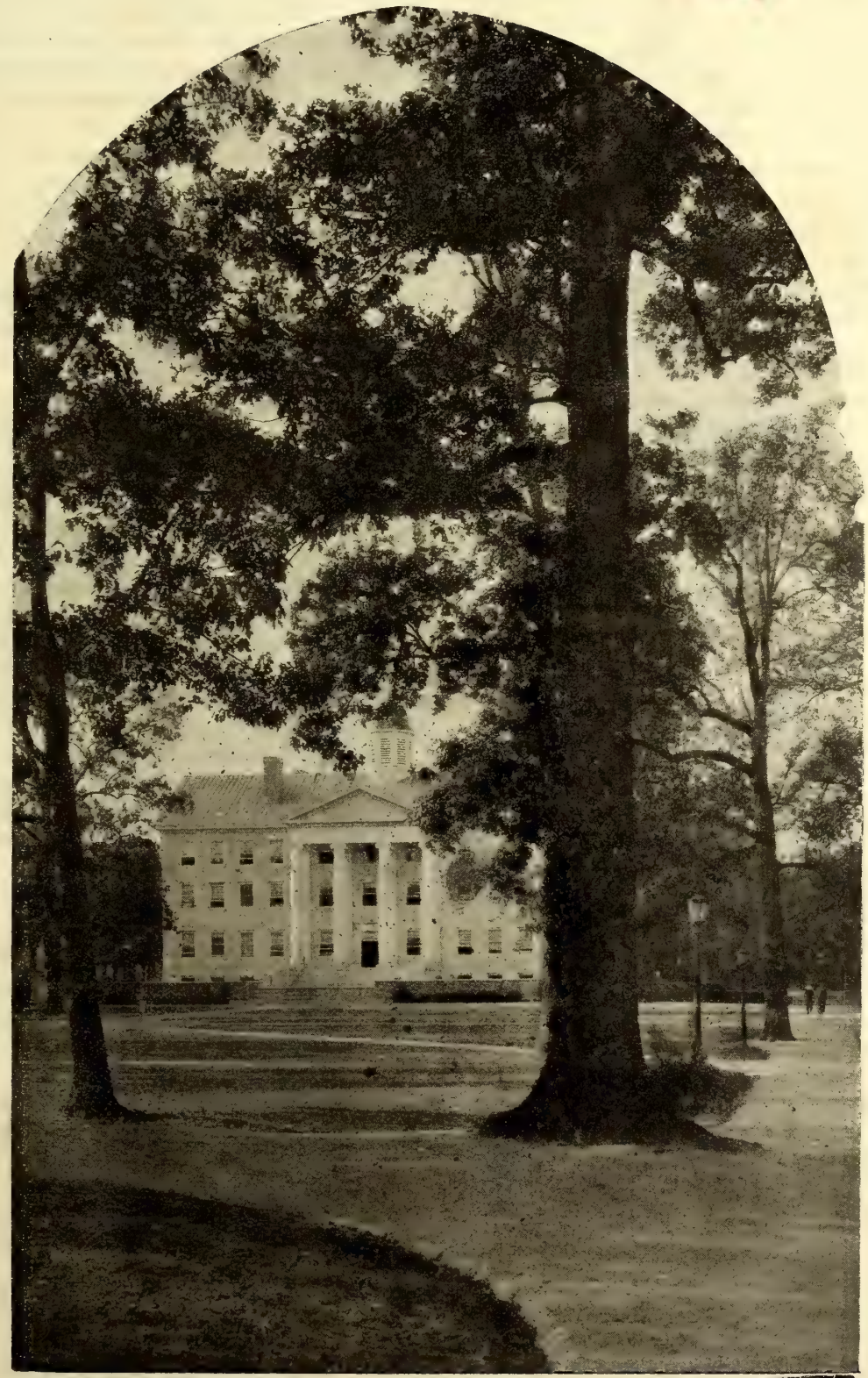
Mother and Children.

DURHAM, N. C.
SEP 24 1930

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, SEPTEMBER 25, 1930 Number 39

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ADMINISTRATION BUILDING—"OLD SOUTH," UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL

THE CAMPAIGN GOING GREAT

More Than Half Have Reported

Of the 517 charges in the two conferences 272 have reported. This is great. The 245 yet to be heard from will make a new record. More than 3,500 new subscribers in three weeks from 272 charges—some of which are just well started—gives guarantee of a glorious success. Many of the big churches are yet to be heard from. See page 19 for report in detail.

Statements to Subscribers

We have just finished sending out statements to all our subscribers whose time has expired. This is for their information and also to request a renewal, for we are anxious for them to continue in the Advocate family.

Sending out thousands of statements costs something and entails no little work. Please do us the favor to give careful attention to these. The response has been highly gratifying and most helpful to the office.

The Sunday Schools Moving

A number of the Sunday schools are acting as though they mean to take the N. C. Christian Advocate into their educational program. Some of our big churches are taking it up in their meetings. Wilson is considering the matter in their council meeting. All of this is most encouraging. Our church literature should certainly be fostered and circulated in our Sunday schools. Trial subscriptions keep coming in from superintendents and teachers, the credit being given their church whenever the name of the charge is indicated. We fully expect this to be but the beginning of a big work in the Sunday schools.

A BAPTIST BROTHER WRITES A HEARTENING LETTER

I am writing you, after having read your church paper for four years, to let you know that I thoroughly enjoy and appreciate the Advocate. Although I am a deacon in the Baptist church and read my own church literature and paper, I enjoy your paper more than any other church paper. It always seems to stimulate me, and I often refer to your editorials in my Sunday school class.

You have a happy and cheerful philosophy of religion that is filled with optimism although you stress the principles of your philosophy in hard work, abounding faith, and an open abiding love.

You may imagine why I started reading the Advocate. The answer is simple—my wife was and is a Methodist.

May you and your co-workers continue to give what you have through your splendid paper.

L. E. Spikes.

A SUNDAY SCHOOL SUPERINTENDENT ON THE MARCH

Brother Ira G. Shamel of Marvin's Chapel, Winston-Salem district, is a Sunday school leader who is going somewhere. Why should not a superintendent advance on every line in his church and school? Let others catch step. Read the record:

"The Advocate now goes to every family in our Sunday school. We have been sending in subscriptions from time to time and on last Sunday I made a canvass from room to room in our Sunday school and took the names of all the homes in which the Advocate was not already a member of the family; this makes us 100 per cent Advocate in every household in our Sunday school."

FROM THE PELICAN PINES

I have just read Bishop Mouzon's account of his trip to Brazil. Some writers I skip. They are dull, put me to sleep if I try to read their prosy stuff; but I always read what Mouzon writes; he keeps me wide awake. Give him my love. I wish these travelers in foreign countries would translate some things into the plain English we folks in the sticks can understand. For instance: Bishop Mouzon says: "We took the train and went up to Petropolis, about forty meters from Rio." How much is a "meter"? I asked milady, and she said she could not tell unless she saw the meter! Then I went to the dictionary, and here is what I got: "Meter, to measure by a meter. . . . The fundamental unit of length in the metric system, originally defined as one ten-millionth of the distance on the earth's surface from the pole to the equator, etc. . . . Either of two ropes secured at intervals of a yard in their length, etc." Now all of that is as clear to me as Einstein's theory of relativity. "Forty meters from Rio." I can't tell whether Petropolis is forty miles, or a hundred miles, or a thousand miles from Rio. Godbey in Duke University may understand it; so may bright editors sitting astride their tripods. But "forgotten men" living in the backwoods can't make it out. We need an interpreter. So does the man, or men, who gave these indefinite definitions in the dictionary. S. A. Steel.

AN OPPORTUNITY

The editors of the North Carolina Christian Advocate are offering a real opportunity for everyone to acquaint himself with the character of this religious journal, to discover something of its valuable service, and to receive the kind of religious benefit it is constantly bestowing on its readers, in the trial subscription now being offered. They are sending twelve issues of the Advocate to any new address for the ridiculously small sum of twenty-five cents —two cents a copy with an extra penny thrown in to make it the price of a picture-show matinee. Surely all of us can take advantage of this offer.

There is no better religious paper published in Southern Methodism than the North Carolina Christian Advocate. Not merely does it deserve our support; ye need it. All well informed church people are reading their church paper. Don't let this opportunity slip!—Dilworth Church Bulletin.

THE NEW BISHOP IN MEXICO

This office is in receipt of the following telegram sent by Rev. L. B. Newberry, treasurer of our work in Mexico, from Mexico City, the seat of the General Conference in Mexico, on September 19:

"J. N. Pascoe elected bishop on seventeenth ballot; V. D. Baez a close second."

Rev. J. N. Pascoe was formerly presiding elder of the Monterrey district in Mexico, and Rev. V. D. Baez is a member of the Methodist Episcopal Church."

O. E. Goddard, Foreign Secretary.

"THE GAME AND THE CANDLE"

The first installment of our new story will appear on October 9. This means we have but one more issue before that time. Why not get every subscriber possible on the list so they can begin with the first chapter? Every pastor should keep this in mind and press it upon their people. Let the next ten days be used to this end.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, SEPTEMBER 25, 1930 Number 39

The wonderful way in which the preachers of our two conferences have set themselves to the task of getting their folks acquainted with the North Carolina Christian Advocate is most refreshing. Nothing like it has happened for many moons.

Would it not be most refreshing for the general public could the politicians on the stump change their attitude of mind and their outflow of words? Time might be used "pointing with pride" to themselves, instead of "viewing with alarm" the tragedies just ahead. The implication that the voters of this country have no power of discrimination is a reflection on American citizens.

The tenth commandment of social justice as recorded in the Bulletin of The Federal Council of Churches of Christ in America is as follows: "Thou shalt remember that when thine own ancestors were savages and barbarians other men brought to them the saving and civilizing Christian gospel. Now that thou art rich and prosperous beware lest thou export to Asia and Africa only thy science and efficiency, thy warships, goods and moving picture films, and forget to export the Christian message and the Christlike spirit also."

More than one stump speaker has shattered his own throat and shattered the nerves of his auditors in shouting that he was a Jeffersonian Democrat. Let's see how many Americans are really disciples of Jeffersonian democracy, Jefferson himself being judge. Here are his ten rules of life:

Never put off until tomorrow what you can do today.
Never trouble another for what you can do yourself.
Never spend your money before you have earned it.
Never buy what you don't want because it is cheap.
Pride costs more than hunger, thirst, and cold.
We seldom repent of having eaten too little.
Nothing is troublesome that we do willingly.
How much pain the evils have cost us that have never happened!
Take things always by the smooth handle.
When angry, count ten before you speak.

William Temple, Archbishop of York, and the strong man of the Church of England, delivered the opening sermon at the Lambeth Conference. These were his closing words of that sermon: "While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we serve Him self-assertively, He reigns; when we revel, and seek to withhold our services, He reigns, the Alpha and the Omega, which is and which was and which is to come, the Almighty!"

The power of concentration upon the work of the hour enters largely into the element of success. Failure dogs the footsteps of many because of this weakness. Men of fine capabilities often drag their way through life unable to "hit while the iron is hot." This belongs to individuals and to groups. Some churches always "come up short" simply because they do not get their forces together at the close of the year. For the next two months all about us will be seen examples of successes won in the midst of concentrated effort. Preachers and officials will do well to keep their energies well concentrated and be careful to "bunch their hits."

Blessed is the man who can distinguish the essential from the non-essential. Some are never able to hold themselves to the main issues—their energies are spent largely on the things that do not count. Too often church folks do not know the difference between a dispute over the non-essentials and good honest toil in the vineyard of the Lord. Some conferences in Methodism spend much of their time in newspaper discussions and in forensic encounters with "men of straw" about matters that do not count. Here in North Carolina we do not do all that we might, but we are reasonably free from disputes over the things of little moment. We Methodist folks have too much hard work ahead of us in North Carolina to waste energies in empty talk.

Liquor and Lawbreakers

When did the liquor forces ever obey the law? Name if you can one restrictive liquor law that the liquor forces have obeyed. We had a law that liquor must not be sold to known drunkards. Was that law obeyed? Certainly not. We forbade the sale of liquor to minors. Was that law obeyed? Certainly not. We prohibited the sale of liquor on Sundays and election days. Was that law obeyed? Certainly not. People voted local option, the very thing that Morrow and Roosevelt are now offering as a substitute for national prohibition. Did the liquor forces respect the will of the people who had voted their counties, municipalities or states dry? Certainly not. But rather the liqour crowd used every device possible to pour liquor into the dry territory.

The places where liquor was sold before the days of prohibition kept open on Sunday, contrary to law; sold to minors, contrary to law; sold to drunkards, contrary to law; harbored harlots, contrary to law; covered the walls of places with obscene pictures, contrary to law; and in the back rooms of these liquor joints the tickets, whether Democrat or Republican depended upon which party they could use to their advantage, were nominated to be endorsed by the political convention, and then the liquor crowd went out to elect the ticket thus nominated. And their plan was to debauch the electorate by the use of liquor. These things were done not only in New York and Chicago but here in North Carolina and in every other place where the liquor crowd had the power.

Yet there are people quite a number who wish to bring back those conditions and even worse by legalizing the liquor traffic. The liquor business is a lawbreaker and ought to remain an outlaw.

What Has Become of the Old "Soak"?

What has become of the old "soak"? The people under thirty years of age in North Carolina do not know what we mean by "soak." But the older people know, for they infested every community. They were the common drunkards, clothed generally in rags and their wives and children likewise were ragged and hungry too. Some of them put their children to work in the cotton mills while they drank the earnings of those children. Some of them hung about bar-rooms awaiting the gift of a drink from some of the patrons of the place. Every pastor learned how pitiable were the conditions of the drunkard's family and as a result every preacher worthy of his calling has been against liquor.

John Wesley began the crusade against the evils of strong drink and Methodist preachers from that day to this has been against liquor. And any man or woman even of this present hour who seeks to palsy the arm or still the tongue of Methodist preachers in the fight against liquor has not learned the rudiments of wisdom. For these veterans of many a fierce battle cannot be brow-beaten or bought or intimidated by catch words.

Governor Bickett as Czar

Governor Bickett was both humorist and orator and he excelled in both. The following utterance of his contains the gentle extravagance of this genial master of the platform, but it is at the same time solemn truth. Bickett declared:

"If I were the Czar of North Carolina instead of governor, I would issue an edict declaring that from and after five years from date any man who imported into North Carolina any corn or meal, wheat or flour, beef or bacon, should be forthwith hanged and without benefit of clergy. Of course, in the beginning I should be denounced as an infamous tyrant, but after the law had been in effect for ten years the richest state in the Union would build a monument to me as the financial redeemer of my people."

"The Zink Womanless Library"

It is said that every man is crazy. It may be so. But Zink of Le Mars, Iowa, is far in the lead of all the rest. Here is the A. P. story of his abnormal state of mind:

A $3,000,000 "womanless library" 75 years hence will form the tangible reminder of a lawyer's objection to feminine championship. The library will be known as the "Zink womanless library," as a memorial to the donor, T. M. Zink, 73, a lawyer who died last week. His will, filed here, provides that his estate, valued at between $40,000 and $80,000, is to go into a trust fund for 75 years. At the end of that time the accumulated interest, the will says, will have increased the estate to approximately $3,000,000 which is to be used for building the library.

The surprising thing is how a man can be so out of gear and still allowed to run at large.

On Folded Wing

The young bird is ever eager to try its wings; later the day for folded wings will come. Youth is always ready to venture—to try out the urgent powers within. Later the nest building habit asserts itself and a more fixed and stable life becomes manifest. This tendency seems to run through all sentient existence.

Youth chafes under restraint. Even the ordinary rounds of life in thoroughly well regulated homes oftentimes are so irksome that the children are unduly eager to break the restraints. As fledglings leave the nest, so they venture out into the wide world to try their fortune. Nothing else will satisfy. They must try their wings on the air and gain a view of the vast unexplored—too often before they are fully fledged. This tendency, however, has the advantage of keeping our humanity from falling into the grooves of a fixed order that would ultimately become the grave of all advancing civilization.

The nest building habit is the salvation of the race. The best of our humanity feel the dominance of this tendency. Perhaps it is more dominant in women than in men. Every normal woman delights in the thought of the home nest about which she may center her life and gather life's finest conquests. This has been the dream of woman and the theme of poets through the long centuries. About these focal points the race gathers its best and civilization finds securest anchorage. Youth's eager desire to test its wing finds fresh promptings in the longing for a "cozy cot" about which gather the soul's holiest and best. Then comes the contentment of the folded wing, as life in the new family relationship becomes more and more social—more and more a part of the universal order. The unrestrained individualism of youth is merged into the corporate life of the race. Too often then the young fall in with their surroundings and move on the dead level of the commonplace. Visions perish and aspirations die. Young men and young women at one time eager to try their wings in the flight now find life stale and flat, with little of the youthful zest of the early morning time.

When the church, young and vigorous, is a body of pilgrims marching to a land that lies in the beyond it keeps itself apart from the age in which it lives and moves. The moment it settles down to make its home in the midst of this present world all kinds of influences and forces are at work to rob of the free, eager and victorious spirit of a people who live apart from their age. Abraham went out not knowing whither he went. God was leading and the conquest continued. After they had settled down in their own land new troubles arose. Lot began to pitch his tent towards Sodom.

The pilgrim songs have about gone out of the Methodist hymn book. No longer do the itinerants sing, "No foot of land do I possess." We have become a fixed part of this present social order, very much at home here in this present world. The note of conquest is silent. Our weakness, however, lies not so much in building our structure here in this present world as in our being so lost in this present age. In the world but not of the world, united and not divided, is the ideal set by Jesus for those who would build his church. We are no longer pilgrims, and certainly we are not to try the hermit life. To manifest the crucified, yet living Christ, **in** the world and **to** the world through our own lives is the pre-eminent demand in this present world. "The servant is not above his lord."

Term Episcopacy for the Methodist Church of Mexico

In July of this year commissions of the Methodist Episcopal Church and the Methodist Episcopal Church, South, acting with groups representing the Mexican conferences set up "The Methodist Church of Mexico," which is composed of a union of all Methodists in Mexico that formerly belonged to the Methodist Episcopal Church and the Methodist Episcopal Church, South.

The first general conference of this new ecclesiastical group last week elected their bishop. It was interesting to know what view these Latin Methodists would take of the bishopric when left free to express their own ideas upon the subject. The press reports inform us that these Mexicans have decided upon a term episcopacy of four years without re-election.

The press reports from Brazil state that the new Methodist Church in Brazil has elected its bishop for a four-year term. Now it remains for the new church to be established in Korea within the next few months to act upon this same question. The present trend in this country indicates Episcopal Methodism of America will before many years adopt term episcopacy.

People and Things

"We began revival services at Harmony Grove Sunday night. Rev. F. W. Kiker is assisting the pastor."—G. N. Dulin.

Rev. John R. Church of Kings Mountain is assisting Rev. P. W. Tucker in a meeting at Lincolnton this week. Genuine interest is manifest in the services.

Mrs. G. F. Smith has changed her residence from Littleton, N. C., to 512 Washington Street, Rockingham, N. C. Her many friends will note this change of address.

The new Bethel church on the Statesville circuit, Rev. Paul R. Rayle, pastor, will be formally opened Sunday, October 5. A. W. Plyler will preach at 11 o'clock, J. A. Hiatt will preach at 3 o'clock and lay the cornerstone of the new church.

"Have held two meetings recently at Lee's Chapel and Tabernacle, doing the preaching myself. Had 27 to join on profession of faith. Home coming and quarterly conference at Tabernacle October 19. Dr. H. M. North will preach on that occasion."—J. C. Harmon.

Rev. R. E. Brown is in a meeting at West Durham this week. He is leading the singing and Rev. O. I. Hinson is doing the preaching. This is a fine team. The West Durham congregation is most fortunate. These two closed a series of services at Calvary last Sunday.

"Brothers W. R. Hardesty and F. B. Brandenburg assisted us in our meetings at Soule and Sladesville. We are looking forward to the coming of Brother Daniel Lane to be with us in October. Some physical improvements have been made."—N. M. Wright.

Rev. E. C. Sell, Wilmington, N. C., relapsed and had to return to the hospital, where he remained nearly three weeks. He has had a hard time of it. He has been removed to his home on South Front street and is very weak.

"We have had great revivals on the Pittsboro charge this year thus far, 22 having been added by vows and six by certificates. The Baptists, Presbyterians and Methodists are to join forces in a union revival at Moncure, beginning with the first Sunday in October to continue for two weeks. Pray for us."—J. A. Dailey.

"Dr. G. T. Rowe is to make the memorial address at Currituck church Sunday, September 28, at 11 a. m. We have reduced the indebtedness of Memorial in the last 20 months from something more than $13,000 to $2,500 and we expect to clear the debt by the annual conference."—J. A. Tharpe.

Rev. J. L. Smith, pastor of the Perquimans circuit, has done the preaching in all his revival meetings again this year as he did last year. There has been 26 additions on profession of faith. Mrs. Smith has been in a Norfolk hospital where she underwent an operation for appendicitis. We are glad to report that she is improving.

"I am calling all the preachers of the Washington district to meet with me in the Methodist church at Washington, N. C., Tuesday, September 30, at 10:30, to check up on what has been done during the year and to plan together how we may best close up the work for the conference year with all finances in full. This is the most important meeting of the year, and I want every preacher present on time. The preachers' wives are also invited to attend this meeting."—J. H. McCracken.

"We have recently held revivals at Baldwin and Greenwood. Rev. J. O. Spencer, pastor of the Baptist church at Grassy Creek, assisted at Baldwin, while the pastor by God's help did the preaching at Greenwood. The interest and attendance were fine. Two members, Prof. Troy Jones and Floyd Jones, have been received into the church, making a total of 18 so far this year."—C. E. Murray.

"We have just closed our revival meeting at Calvary church, Durham, with very satisfactory results. Several persons joined the church with others to join later. The church was toned up spiritually. Rev. R. E. Brown of West Durham was the preacher during the meeting, and he met every demand in a very fine way. He is versatile and original and is ready for any demand that may arise in a meeting. He greatly endeared himself to our people."—O. I. Hinson.

"We had Prof. D. D. Holt for eight days and nights of concentrated and consecrated effort at Knox's Chapel. A 'home coming' start, large and faithful congregations, plus most excellent preaching by Brother Holt gave us a successful meeting. Practically the entire community made a reconsecration of their lives, large numbers professed Christ for the first time, and thus far 22 have joined the church. We are expecting 10 or 15 more to unite with us as a result of the meeting."—R. L. Young.

Rev. Albea Godbold, pastor of College Place church, Greensboro, held revival services last week with Rev. E. L. Hillman, pastor of Jarvis Memorial church, Greenville, N. C., doing the preaching. Brother Hillman is very popular in Greensboro. He has been upon two different occasions the leader of revival services at Greensboro College—a great tribute to the work of any minister. And the preaching of Brother Hillman was greatly appreciated by the College Place people. This popular pastor of the big Greenville church, where the pastor preaches to great congregations, will at any time receive a warm welcome in Greensboro.

"We have completed our series of special evangelistic services for the year on the Randolph circuit. In the early spring we were assisted in our meeting at Trinity church by Rev. M. B. Woosley. We have recently closed our meeting at Mt. Vernon church, where Rev. J. O. Ervin assisted us. Rev. T. Herbert Minga, a student helper from Duke, did the preaching in two of our meetings. In the other two churches the pastor did the preaching. We appreciate the splendid services rendered us by our visiting brethren. We have added 20 members to our charge this year, 16 of these being on profession of faith."—W. R. Kelly.

That veteran of much traveling in Asia, Dr. William T. Ellis of Swarthmore, author of "Bible Lands Today" and of the Ellis Syndicated Sunday School Lessons, which appear in more than a hundred daily newspapers throughout the United States and Canada, sailed September 24 on the Bremen for Europe and the Near East. His especial objective this time is Arabia and Palestine, where he is in quest of an undivulged "big story." On the way East, Dr. Ellis will interview many of the religious leaders of Europe, in preparation of a series of special newspaper articles upon present-day religious conditions in the Old World. Over Europe, and across the Balkans, Dr. Ellis will travel by air.

"South Rocky Mount church always enjoys keeping pace with the others. We have had a good year thus far with 42 accessions to the church. We have had our fourth quarterly conference and are now on the homeward stretch. The goal is in sight and we expect to reach it by conference time. Enclosed are 24 trial subscribers to the Advocate."—Elmer D. Weathers.

A crowd estimated at between three and four hundred packs the Methodist church in Newton at both the evening and morning services at the series of meetings being conducted under the direction of the pastor, Rev. R. G. Tuttle, assisted by Rev. and Mrs. Roy T. Houts of Lenoir. The meeting which has been in progress for the past week will continue, according to the announcement made at the Sunday night services.

"On Sunday, October 5, Zion church, Richmond charge, will celebrate home coming with appropriate services, a picnic dinner, and an hour of fellowship. Prof. J. M. Ormond of Duke University will speak for us. This is the seventy-fifth birthday of the present building at Zion and during the past two years we have made a great many improvements and you are invited to help us enjoy our new pews, new Sunday school rooms and other improvements. Come to Zion on the first Sunday in October and help celebrate our 'diamond jubilee.' "—Mrs. R. T. Nichols, Chm. Committee; Lean Russell, Pastor.

"Home coming day is to be observed in the Roberdel M. E. church at the 11 o'clock service on the first Sunday in October. All former members are invited. Any former pastor who can be with us will be recognized. No public dinner at the church. Our fourth quarterly conference will be at Beaver Dam on October 17. Rev. H. C. Smith, our presiding elder, is to preach at 11 o'clock. Dinner to be served at that church. Business session of that quarterly conference at 1:30 p. m. Every official of the Roberdel charge is expected to be present for the exercises and business of the day."—M. C. Ellerbe, Pastor.

Friends throughout the two Alabama conferences, and indeed throughout Southern Methodism, will be sorry to hear that on Monday afternoon, September 15, Dr. L. C. Branscomb, presiding elder of the Bessemer district, had an automobile accident which resulted in breaking his leg above the knee. Dr. Branscomb was en route to Guin to assist his son, Rev. Edwin Branscomb, in a revival meeting when the accident occurred. He was hurried to a Jasper hospital where the bone was set, and where he seemed to be in good spirits Monday afternoon. The Advocate speaks for all of Southern Methodism when it expresses sympathy to Dr. Branscomb and wishes for him the speediest possible recovery.—Alabama Christian Advocate.

"We have just closed our revival at Bethel on the Burlington circuit. This was the best revival that the people of the Bethel community have had in a number of years. The services were well attended and those attending were deeply interested. Rev. M. S. Kincheloe of Liberty did the preaching and each evening he brought us a most excellent message. The entire church membership was deeply stirred and a number accepted Christ for the first time. At the last service we opened the doors of the church and received a class of 12 fine young men and women. The Lord was with us in this meeting and I pray that Brother Kicheloe will be blessed by God's presence as he goes to work with his own or other people."—L. V. Harris.

"We have held our revival meetings at Siloam, Old Siloam, Stony Knoll, Dobson, and Rockford churches of the Dobson charge. Rev. M. B. Woosley was with us at Dobson and Rev. C. C. Herbert, Jr., at Rockford. These two young ministers of our conference preached able and heart-searching sermons and we believe that quite a good deal of good has been accomplished by them at these churches. Two have been received on profession of faith at Rockford. We will begin our meeting at Pleasant Ridge church the first Sunday night of October. Our Sunday schools on this charge are doing good work, and our Epworth League at Dobson is growing in usefulness and is having very interesting meetings under the leadership of Miss Emma Comer."—Elmer Simpson, Pastor.

THE NEW YEAR BEGINS AT GREENSBORO COLLEGE

With a substantial attendance registered and with very bright prospects for a good year's work in Christian education, Greensboro College has completed the series of events marking the opening of a new school year and is now settled down to hard work.

The formal exercises of opening were held on Thursday at noon with Dr. S. B. Turrentine, president of the college, delivering a short but brilliant address of welcome, which was full of wise counsel. Effective dramatic and musical numbers by faculty artists rounded out the program. Another major event of that day was the annual reception of the faculty and officers for the students. Another artistic program added to the pleasure of this social event.

Preceding the formal opening were two full days given to the registration and classification of students. This period opened with the first meeting of the faculty and officers, at which time hearty welcome was given three new members of the faculty, Dr. Roddy Miller, head of the department of English, Miss Paige Leonard, the assistant librarian, and Miss Dorothea McNutt, assistant in biology.

Much attention and time was given the first week to the important task of orientation for the new students. Leaders in faculty and study body devoted earnest care and enthusiasm in this work of initiating the new girls into the academic and social life of the campus. The last of the preliminary work began Monday, September 15, with the opening of physical examination, as the students arrived, and is now practically complete.

A program expressing the spiritual significance of the beginning of a new year at the institution was that of Sunday when Dr. Turrentine preached the annual sermon to the newly arrived students. This service was held in West Market Street Methodist church, with practically every seat in the large auditorium occupied.

The close of the first week finds practically every organization of the campus with plans forming for a most active year. The various student organizations are functioning smoothly. The Emerson and Irving societies have received the new members. The college Y. W. C. A. has had an active part in the welcoming of the new students and in making them feel at home. The department of spoken English and dramatics has announced the presentation of Shakespeare's "Twelfth Night," on September 30, as the first dramatic event of the year. Three major performances are promised for the year, and five one-act play presentations.

The Romance of American Methodism

By PAUL NEFF GARBER

Pioneer Sunday Schools

THE preachers who organized the Methodist Episcopal Church did not overlook the religious training of children. "But what shall we do for the rising generation?" was one question placed in the Discipline of 1784. The answer was, "1. Where there are ten children, whose parents are in a society, meet them at least an hour every week. 2. Talk with them every time you see any at home. 3. Pray in earnest for them. 4. Diligently instruct and vehemently exhort all parents at their own houses."

It is not strange that such action was taken at the Christmas Conference. In England John Wesley required all his helpers to give especial attention to the religious education of the children. He had been outspoken in the championship of the Sunday school movement started by Robert Raikes. He described it as one of the greatest forces for the growth of the Kingdom. Because the early English Methodists, put so much energy into the Sunday school program, they were accused by their enemies of using these schools for the purpose of proselyting.

Bishop Francis Asbury carried Wesley's policy to the New World. In fact, he organized the first modern Sunday school in America. While Asbury in 1786 was visiting at the home of Thomas Crenshaw in Hanover county, Virginia, he started what has been described as "the first Sunday school proper on the American continent." Although it is difficult to secure much data concerning this school, it is thought that the first session was held in Crenshaw's kitchen. The children of the neighborhood were the pupils at that historic gathering. Hurlburt, in describing the scene says: "To my eyes Bishop Asbury in that hall, with the little ones around him, is greater and nobler than when a few years later he stood before General Washington bearing the greetings and pledging the prayers of the infant church."

In 1790 the term Sunday school was officially used for the first time by the American Methodists. In the minutes of the conferences of that year there was inserted this question: "What can be done to interest poor children, white and black, to read?" The answer in part was, "Let us labor, as the heart and soul of one man, to establish Sunday schools in or near every place of public worship. . . . " That was a great resolve for a church which consisted then of only 227 ministers and 57,631 laymen. By this legislation the Methodists won the honor of being the first ecclesiastical body in America to officially recognize the Sunday school.

The Methodist Sunday school movement, launched in 1790, was in the experimental stage for many years. There were many interesting characteristics in this early religious education program of the church. For example, the teaching of reading and writing held an important place in most of the pioneer schools. In this respect the Methodist Church rendered a great service, for many of the people with whom the Methodists worked were illiterate. The circuit-riders and their helpers gave to the frontiersmen the rudiments of learning long before the coming of the public school system.

The Sunday schools, however, did not exist only for training along secular lines. The circuit-riders united religion and erudition. The following description of Jesse Walker's school at St. Louis, as given by one of his pupils, exemplifies this fact: "The school was opened by singing a verse of the hymn, 'Children of the Heavenly King,' then a short prayer. Father Walker examined each scholar to see how much they knew in letters. He found five who did not know their A B C's; the other five could read a little. Father Walker then gave to each boy who could read one who could not, thus forming them into classes, one teaching the other his A B C's. While they were thus engaged, Father Walker called first one and another of those who could read and gave to each of them a short lesson of instruction and advice on religious subjects. . . . He then made them a short address on religious subjects, sang a verse of the hymn, 'Jesus my all to heaven is gone.' Then a short prayer and we were dismissed with the benediction."

There were of course many differences between the pioneer Sunday schools and those of today. "Crude" is a hard but apt description of the early Methodist Sunday schools. For many years the Bible was the only textbook. It served as a quarterly, a primer, and a spelling book. Memorizing of the Scriptures was a prominent part of the Sunday school work. Beardsley in describing the first Methodist Sabbath school which he attended said: "That Sunday school had neither lesson leaf, journal, paper or 'helps' of any kind. . . . The larger scholars were required to commit seven verses of the first chapter for a lesson. These were recited in turn by each scholar to the teacher, who made no comments, and that ended the lesson." There were no religious education buildings in the pioneer period. The sessions of the schools were held in groves, cabins, or in the crude Bethels of early Methodism.

In this day of abbreviated Sunday school periods, it is interesting to note the length of the sessions in the first Methodist schools. The legislation of 1790 directed that the schools should be in session from six a. m. till ten a. m. and from two p. m. to six p. m. Although it is difficult to believe that such a schedule was enforced or that children would submit to such an arrangement, yet in 1843 a quarterly conference in North Carolina protested against this requirement. The conference declared that "on ordinary occasions the Sunday school shall not remain in session above three hours, for we are fully convinced that where weariness commences instruction ceases and many of our schools have been injured by being kept in session from morning until evening."

Not all Methodists, however, favored the Sunday school. The arguments used against it sound strange today. It was felt by many that such gatherings would desecrate the Sabbath. In 1822 there was placed over the door of the Methodist church in Nashville, Tennessee, a large placard with the inscription, "NO DESECRATION OF THE HOLY SABBATH, BY TEACHING ON THE SABBATH IN THIS CHURCH." McFerrin says concerning the first Sunday school work in Nashville: "We were called Sabbath-break-

ers, and violators of the law of the land and that we deserved punishment as disturbers of the peace. The finger of scorn was hurled at us on all occasions, and all the churches pronounced against us, declaring that we should not be countenanced."

Many circuit-riders, although instructed by the Discipline to give attention to the promotion of Sunday schools neglected to do so. The teaching of children did not appeal to the majority of the pioneer Methodist ministers. They were more interested in preaching the gospel to the adults. Many felt that Sunday schools were of doubtful value to the Church. At the Erie conference of 1837 the young preachers offered a motion that a conference Sunday school committee be appointed. One presiding elder thereupon stated the viewpoint of the older members when he objected to the motion, and said, "Mr. President, I hope the conference will proceed with its legitimate business and not stop to consider any more outside subjects until we get through with our proper conference work, and see if any time is left for other subjects." In 1856, Luther Lee, a local preacher, organized a Sunday school in Victory, New York. George Gary, the minister of the circuit, thereupon preferred charges against Lee to the presiding elder. Gary argued that the Sunday school work was of too small importance to justify Lee in neglecting to preach on the Sabbath. He insisted that Lee's duty as a local preacher did not include the teaching of children.

The real reason for the opposition of some circuit-riders to the Sunday school movement was their belief that the saving of souls could be done only by the revival methods. They questioned whether a genuine Methodist experience could come through the Sunday school program. The laymen also did not expect their spiritual leaders to stress religious education; they preferred pulpit oratory. In 1857, J. D. Long of the Philadelphia Annual Conference expressed a popular opinion when he wrote: "The pastor who tries to get up Sunday schools and Bible classes is frequently considered a 'dry-stick.' But he who cares little for these things, but can shout and ejaculate 'Glory'—he who beats the Bible and stamps lustily in the plupit, is supposed by many to be full of the Holy Ghost. I have always found it easier to get up a 'shout' than a Bible class." It is estimated that at least nine-tenths of the members of the Methodist Church in 1845 had been won by the revival methods.

The Sunday school movement, however, made progress in the face of opposition and the seeming inactivity of many of the preachers. April 2, 1827, is an important date for the religious education program of American Methodism, for it marks the founding of the Sunday School Union of the Methodist Episcopal Church. The creation of this organization represents the turning point in the Methodist Sunday school movement. Training along secular lines was henceforth to receive less attention. The purpose of the Union was "to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures and in the service and worship of God."

Much conference legislation favoring the Sunday schools followed immediately after the founding of the Union. The church and the Sunday schools were brought into closer co-operation. In 1828 it was made the "duty of every preacher of a circuit or station to form Sunday schools." Previous to that date they were required only to encourage the schools. In 1832 the ministers for the first time were instructed to make statistical reports regarding the schools on their circuits. The General Conference of 1840 recommended that agents be appointed in each annual conference "for the purpose of promoting the interests of the Sunday schools." In that same year the Sunday schools were placed under the supervision of the quarterly conferences. It was not, however, until the Civil War that the Methodist Episcopal Church recognized adults as Sunday school scholars. In 1860 the preachers of the Methodist Episcopal Church were required "to found Bible classes for the larger children, youths, and adults."

Sunday school literature came into use after the organization of the Sunday School Union. In 1846 the Methodist Book Concern printed 79,716,000 pages of literature and issued 85,000 copies of the Sunday School Advocate. It is estimated that in 1860 there were 514,890 volumes in the Sunday school libraries of the Methodist Episcopal Church. Such periodicals as the "Sunday School Messenger," "Youth's Magazine" and "Sunday School Advocate" because popular in Methodist circles.

When Bishop Asbury gathered those children into Thomas Crenshaw's home for religious instruction, he was starting a movement in American Methodism that became, despite much opposition, a vital factor in the evangelization of America. Fifty years after the death of Asbury the Methodist Sunday school program had assumed large proportions. In 1865 when the combined enrollment of the Baptist, Episcopalian, Presbyterian and Dutch Reformed Sunday schools was 1,149,008 there were 1,518,519 scholars in all branches of American Methodism. The Methodists had answered better than had any other demonination the question of 1784: "But what shall we do for the rising generation?"

"With the Red Men" will be the title of Dr. Garber's article next week.

DUKE UNIVERSITY!

(The following poem was written by James A. Robinson, better known in newspaper circles as "Old Hurrygraph," free lance writer, and was dedicated to the last commencement on the Trinity-Duke campus, in June).

Great is Duke! On thy sapphire throne,
Love lights thy radiant face,
And in the Temple all thy own
Peculiar glory fills the place.

We praise thee that today we see
Such loving hearts thou cans't command;
'Tis thine for us; 'tis ours for thee—
Works of thy kind assisting hand.

To name those that give thee glory,
Is a sweet unction to the breast;
Thy finish'd work's a living story
That ever is and always blest.

Thy scepter is of glowing gold;
Thy subject's minds with diamonds blaze;
Thy jeweled knowledge they unfold,
Unite in thee their brilliant rays.

The polish'd mind that thou does't bequeath—
In loyal hearts thy lasting tower;
Thine's education's laurel wreath,
And thine is the golden dower.

Carolina Has Three New Executive Heads

With the election of Professor Frank Graham, president of the University of North Carolina, came the appointment of Professor Allen Wilson Hobbs dean of the College of Liberal Arts, and Professor William Whatley Pierson, Jr., dean of the Graduate School. These three new executives begin the year's work with the acclaim of the state.

President Graham appeared before the students for the first time last week. It was a message of a young man to young men, couched in terms they could understand. He warned them against loafing and the waste of time as he called them to the "opportunities and responsibilities of a great tomorrow." "The spirit of this institution," he reminded them, "is that men who come here shoot straight, play the game right and don't cut corners."

Mr. John A. Livingstone reports him thus: "President Graham emphasized that the freshmen now entering the university are its freshest pioneers. He said their opportunities for pioneering in new fields will be greater than those of their fathers, who with axe and saw blazed trails through wildernesses. It was to such a future that he called them to begin now to make preparation.

"First of all they must have control of their physical powers, which can best be attained with a sound body, and to this must be added mastery of the intellect, and finally he urged that they put themselves in adjustment with the great spiritual forces of the universe.

"He emphasized these points with illustrations from the lives of students he himself had known, who have come into positions of leadership. He talked to them of the woods, the hills and the valleys, and bade them take time to get away from the hustle and bustle of life. He called them to the richer, fuller life, and so simply that no freshman could fail to understand.

"Referring to Hinton James, the first student at the university at its founding in 1795, who walked to Chapel Hill from Wilmington, President Graham said he was told by one student that he had walked even further in his quest for work. There have been more than 800 applications for work.

"This problem of providing for the finances of needy students is just one of many before President Graham, but he has the advantage of a thorough acquaintance with them and he is facing them in a spirit of calm confidence. His heart to heart talk with the freshmen at the opening session was in keeping with his sincerity."

Few men have come to the head of an educational institution with such enthusiastic approval of faculty, students and patronizing public as has President Frank Graham. Educational advance, social uplift and religious integrity with him is a passion.

Frank Graham was born in Fayetteville, 1886, prepared for college in Charlotte and Warrenton, graduated from the university in 1809. He was teacher, Y. M. C. A. secretary and student at Columbia until the war, when he entered the Marine Corps, 1917.

With the war over Mr. Graham came back to Chapel Hill as an assistant professor of history and dean of students. The later post he held but for one year, turning then his full time to his teaching. In 1921 he was made an associate professor, and at the conclusion of the academic year was granted a leave of absence to do graduate work at the University of Chicago. At Chicago he proved himself to be a scholar of such qualities that the professors in charge of his work urged him to compete for the Amherst fellowship, which he won, and which entitled him to two years of special study and travel wherever he chose. The first year he spent in the United States, principally in Washington, where he did special work in the Congressional Library. He also devoted a substantial part of his time to following the debates in Congress, especially in the Senate.

The second year of his fellowship he went abroad and traveled extensively while carrying on his research work. Most of the time he spent



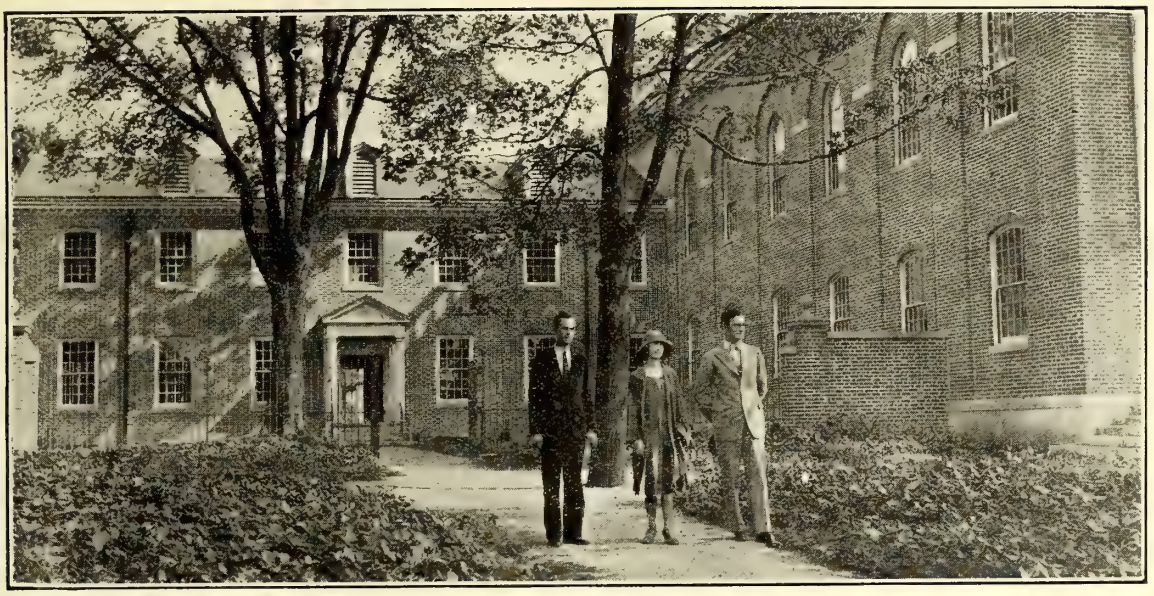
DEAN PIERSON
Dr. W. W. Pierson, Jr., dean of the Graduate School, N. C. University.



A characteristic pose of the new University President, Dr. Frank Graham, as many students and alumni have known him.



DEAN HOBBS
Dr. A. W. Hobbs, dean of the Liberal Arts College, N. C. University.



COURT OF THE METHODIST CHURCH, CHAPEL HILL

in England and France. In London he worked in the mornings and afternoons in the British Museum, attended lectures at the London School of Economics, later spending his evening hours in readings in his own quarters. He also studied at Oxford and in Paris and attended sessions of the League of Nations at Geneva.

Mr. Graham returned to Chapel Hill in the fall of 1925 and took up his teaching duties. Two years later he became a full professor, being from that post elected the eleventh president.

Dean A. W. Hobbs is a native of this state and he is thoroughly at home with his people. Dr. Hobbs is a son of Dr. L. L. Hobbs, president emeritus of Guilford College. Dr. Hobbs was born in Guilford county 45 years ago. He comes of fine Quaker stock. He was graduated from Guilford with the A.B. degree in 1907, was awarded another A.B. at Haverford in 1908, and got his doctorate at Johns Hopkins in 1917. He was instructor at Guilford for six years. Mrs. Hobbs is the former Miss Nell Blair, a native of Georgia.

Dean W. W. Pierson is a native of Alabama. He entered the University of Alabama and won the A. B. degree there in 1920 and the master's degree in 1911. The following year he entered Columbia University, receiving in 1912 its M. A. degree and in 1916 the Ph. D. degree. In 1914-15 he was assistant in history at Columbia.

The same year that he received his doctorate he was married to Miss Etta E. Brase of New York City, and they came to Chapel Hill in 1915, when Dr. Pierson was elected an instructor in history. In 1917 he was promoted to assistant professor, and the following year was advanced to associate professor. In 1920 he was elevated to a full professorship in history and government, a position which he has since filled.

A SUNDAY IN CHAPEL HILL

Last Sunday morning we enjoyed the privilege of worshipping with the Chapel Hill congregation. Rev. C. E. Rozzelle preached a most appropriate sermon on integrity of character and straight living. His words rang clear and true. Rarely do we hear a sermon on a theme more needed just at this time. The large congregation of student faculty and citizens gave strict attention to the message. The congregation would have filled the old church twice over.

Our new church in Chapel Hill is certainly rendering a fine service at this time. It is the center of religious services and it is also used for many University functions, since it is the largest auditorium on the Hill. Certainly every Methodist in North Carolina who has the interest of our youth at heart can rejoice that we have such a plant at the University. The location, the architectural design and the ample proportions meet every need. Every Methodist visiting Chapel Hill should make it a point to see this church that in a most vital way touches the youth from all sections of the state and beyond. A continuous stream of youth passes this way year after year. Many of them are to be the outstanding leaders in their day and generations. Methodism proves false to herself and discounts the little Oxford scholar whenever she neglects the universities of the land. We are well entrenched at Chapel Hill.

BISHOP MOUZON'S DATE OF APPOINTMENTS

It may be of service to me and to brethren interested in the work of the church if you will print in the columns of the Advocate my program from this date till the conferences meet in November. It is as follows:

September 28: Charlotte.

October 5: Shelby and King's Mountain Battle Ground.

October 12: Statesville.

October 19: Winston-Salem.

October 26: New Bern.

November 2: Charlotte.

Monday, November 3: Meeting presiding elders, Greensboro.

November 16: Weldon.

November 17: Meeting presiding elders, Henderson.

As previously announced, I shall be in my office in First church, Charlotte, from three till five, on Wednesdays and Thursdays, from the present date till I leave for the Western North Carolina conference. All preachers and laymen wishing to see me may find me at the above place and time. And I shall be glad to see them.

Edwin D. Mouzon.

The optimist laughs to forget while the pessimist forgets to laugh.

Russia Makes the Machine Its God

The first superficial impressions of Moscow are not very encouraging. A short trip about the city by way of reconnoitering brings us back laden with dust and we vote it the dirtiest city of our experience. Every second street is torn up. At first this fact is impressive, for it seems to point to a rebuilding program of vast dimensions. There is no question that there is such a program, but one gradually comes to the conclusion that more streets are being torn up than can possibly be rebuilt in any one year. Perhaps that is typical of a certain disparity between unlimited ambitions and limited organizing talent which one discovers on every side.

The population looks robust and healthy and in its dress betrays the proletarian character of this republic. Shoes are for the most part shabby. It is practically impossible to buy a pair of shoes in the whole of Russia. Only one person out of a hundred is dressed as an office worker in America would be dressed. The total effect of the dress of the population is, to use the phrase of an observant American woman, one of "cottony monotony." The sidewalks and the streets are crowded everywhere. These crowds are to be found not only in the heart of the city but in every street and byway. One wonders where these people all come from and where they are going. One learns that they come from very overcrowded houses. Moscow is a city of two and a half million people, but its geographic expanse does not approximate that of a city of a million in America. A family which has two rooms for its undisputed use is very fortunate.

The streets seem so crowded partly because there is a queue of people before every store. At any given hour there must be two hundred thousand people standing in line in various parts of Moscow. Nothing really worth having can be purchased without standing in line for it. The people are not starving. At least they do not seem to be. But there is undoubtedly a shortage of food. It is freely admitted by government officials. Everyone knows the reason why. Food is being exported in vast quantities to finance the great industrialization program undertaken by the government. Our guide, a young university student with the fire of a missionary in his eye, is reluctant to admit any defect in the present scheme of things. I learn to be wary of his interpretations before the first day is over because he insists that every store before which we find a long line of patient customers is either a candy store of a vodka shop. A little private investigation convinces me that the whole of Russia is not out to buy candy. Most of the lines are waiting before grocery and meat shops.

The unpromising first impression of soviet Russia is that of a proletarian republic which has let all of the fine old buildings of the past run to seed, which is unable to organize its economic life so that it will run without creaking in every wheel, and which has destroyed wealth without abolishing poverty. The first impression begins to disappear, or is at least greatly altered, as one begins to get in touch with the people and to appreciate some of the factors which enter into the present situation. Nothing worth mentioning was done to the physical equipment of Russia between 1914 and 1922. In 1922 the work of reorganizing the shattered economic life of the country seems to have begun. But the real building and rehabilitation work did not begin until a scant three years ago. When one begins to measure what has been built in the past three years one realizes that Russia has entered a new era.

Everyone has heard something about the five-year plan. The visiting foreigner knows that the five-year plan is a symbol of Russia's ambition to become independent of the western and capitalistic world by creating its own industry and establishing a self-sufficing national economy which will be able to supply all the real needs of its vast population without help from foreign nations. What the visitor is not prepared for is the unanimity and the depth of the enthusiasm with which this program has been launched. The five-year plan may have been conceived as a political program, but it has become a crusade. The present slogan, "The five-year plan in four years," which hits the eye of the observer in every store window, every government building and every museum and which is even the motif for the beautiful flower bed in the central park, is meant to persuade every citizen to give one-tenth of his rather meager wages as a loan to help finance the plan. As in the days of the war with us, subscription to these loans is compulsory even though the semblance of voluntary action is maintained; but as in our semblance, a tremendous popular enthusiasm makes the compulsory character of it sufferable.

The simple fact is that a great agrarian nation in which agriculture up to three years ago was only three per cent mechanized has suddenly decided to make the machine its god. The real passion of Russia today is not so much socialization as industrialization. This does not mean that it has disavowed any of its communist program. Industrialization is merely the means of protecting and expanding the principles of communism in the eyes of the leaders; but in the eyes of the man in the street industrialization has become practically an end in itself. The secondary purpose of industrialization is to raise the standards of living of the whole population. The primary purpose is political. Industrialization is meant to eliminate two foes, the private farmer and the foreign capitalist. Russia is a nation of peasants against which a few million industrial workers cannot hold themselves if the peasant is not changed. To make a proletarian out of a peasant means that he must be collectivized. The only inducement which can bring the peasant into a collective farm enterprise is its superior equipment. So Russia is building great factories to turn out tractors and farm machinery which will be put at the disposal of collectives in the hope of making the little farmer with his threshing flail economically untenable. It is hoped that the same program will increase grain production, establish the independence of the city from the hostile farmer, and increase the grain exports with which further industrialization is to be financed.

To put the matter very forcibly, Russia is buying millions of dollars' worth of machinery from foreign nations, is paying for them—since it has no real credit in the international market and no internationally recognized currency—with exports of food which it could very well use itself and enduring the privations caused by this economy partly through an iron discipline which makes disaffection dangerous and partly through a boundless enthusiasm among the people which transmutes the necessities of the situation into voluntarily accepted sacrifices.

"What," said one of our young communist guides, "do I care if I haven't a good pair of shoes to wear, if it helps my country to buy more machines?"

The political program of achieving independence and security through the machine and the economic program of raising the standard of life of the whole population, important as they both are, would not be sufficient to explain the boundless enthusiasm with which a whole nation has thrown itself into this project. There must be deeper psychological causes for this phenomenon. My guess is that a nation cast loose from its old moorings and free of all the cultural, religious and moral traditions which once disciplined its life has, after several years of chaos and a few more years of indecision, suddenly found the channel into which it is willing to pour its vitality. Whether the channel which it has chosen is really adequate to hold all the forces of national life is a large question which Russia is not prepared for the moment to face. A nation needs a religion and Russia's new religion is industrialization.

A part of the Russian program contains an ethical quality which our American passion for industrialization never had. Yet it ought to be remembered that our industrial program began with puritanism and that puritanism, while individualistic rather than socialistic, was not without its ethical quality which only our later industrialism and capitalism lost. On the whole, I see little difference between the American and the Russian naive enthusiasm for the machine. We have prosperity and Russia wants it. We used the machine for private profit and Russia wants to use it for collective well being. But to balance the greed of America there is developing in Russia a lust for power which is appalling to the observer. Meanwhile both of us seem to have forgotten that life consisteth not in the abundance of things a man possesseth. The overtones and softer nuances of life are neglected in Russia as among us.

It was rather significant that at a reception given to us by the Society for Cultural Relations with Foreign Nations the program should have been opened by a moving picture of the building of the Turkish railroad, the first triumph of the five-year plan of which every Russian is proud. That new rail road will unite Siberia with Turkestan and mean much for the development of Russia. The enthusiasm with which men of science and letters spoke of this achievement made it possible to determine Russia's mental age. It is exactly where we were in the middle of the nineteenth century when the first railroads opened up our western prairies. Russia is a pioneer nation. It is out to conquer the Siberian wastes and the habits of centuries. Meanwhile it is also ambitious to build a new social order. But that is another story with so many lights and shadows that we had better not touch upon it now.—Reinhold Niebuhr, in The Christian Century.

BISHOP MOUZON WRITES OF HIS WORK IN BRAZIL

When you receive this letter you and your readers will be informed that I have reached North Carolina. We had planned to sail on the "American Legion" September 17. But when we saw that our mission to Brazil had been accomplished, the pull of duties at home and call of loved ones was more than we could resist. So here we are on the high seas with more than two thousand miles between us and Rio de Janeiro.

If anyone has thought that the five members of the Setting-up Commission, sent to effect the autonomy of the church in Brazil, were out for a mere pleasure trip, that man has had a very erroneous notion. We have worked day and night, and we have traveled till we could wish to have a long rest from travel. It is nearly five thousand miles from New York to Rio de Janeiro. Upon reaching Rio we went at once to Petropolis, where we had a conference with the Brazilian brethren. From Petropolis we went to Sao Paulo, somthing more than three hundred miles. Then from Sao Paulo we went one thousand miles south to Passo Fundo. Then back to Sao Paulo where we completed our work. Six nights out of seven on a narrow-gauge railroad, over a road so rough that the company does not attempt to carry a dining car (this was our trip to Passo Fundo and back to Sao Paulo) is an experience not to be forgotten.

All day long, day after day, we sat in conference, and sometimes we worked till midnight and after. We had two interpreters, one for the Brazilians and one for the commissions of North America. Every man had to speak through an interpreter. And we had two secretaries, one taking the minutes in Portuguese and the other in English. Rev. F. S. Love was our English secretary, and a very hard worked man he was. For in addition to the work just mentioned, it fell to him to make carefully prepared copies of the constitution of the Methodist Church of Brazil and to serve on the editing committee. The commission had no more useful member than F. S. Love. He will write you and send you interesting and important papers.

It was an interesting and dramatic moment when, with the entire conference and congregation standing, I read the following words:

"Now, therefore, we, the members of the Joint Commission, giving thanks to God for his guidance and for the spirit of co-operation that has prevailed in all our deliberations, do call to order the first General Conference of the Methodist Church of Brazil; and we do declare that the members and ministers of the Methodist Episcopal Church, South, in Brazil do with this act become members and ministers of the Methodist Church of Brazil; and that the Methodist Episcopal Church, South, ceases to exist in Brazil, and the national autonomous church is hereby constituted."

It should be fully understood that this does not mean that the church in Brazil has come to the point where it will need no further financial assistance. Far from this! The young church will be in sore need of money just now as new and additional ecclesiastical machinery is put into operation. We shall not forsake our brethren in Brazil any more than we have forsaken our brethren of the Japan Methodist Church. And we are now making larger gifts to them than to any other mission field. Our people in Brazil are surrounded by all sorts of vagaries—agnosticism, positivism, spiritualism and heathenism—and the vast power of a degraded form of Roman Catholicism. We have entrusted them with the local control of their own affairs. But they are putting their trust in us that we shall continue in a more liberal way than ever to assist them in keeping the light of the knowledge of the glory of God shining in the midst of great darkness.

I rejoice in the high privilege which came to me as one of the commissioners to Brazil; and I am happy to return to my great field of labor in North Carolina.

Edwin D. Mouzon.

THE GENERAL HOSPITAL BOARD REPORTS ADVANCE IN HOSPITAL WORK

The General Hospital Board is now offering its ninth annual report to the church.

We are pleased to announce that we have added to our staff Mr. Fred T. Barnett, who has been elected associate secretary and treasurer. Brother Barnett has entered into his work with fine intelligence and consecrated earnestness.

General Conference Legislation

The General Conference at Dallas, Texas, gave careful consideration to the affairs of the General Hospital Board and to the ministry of healing. No radical change in hospital legislation was either asked or made. The new Discipline, however, will show several improvements in the handling of the Golden Cross enrollment.

(1) Golden Cross enrollment funds are to be remitted promptly as aforetime to the treasurer of the annual conference. The new law directs the treasurer to remit the same funds monthly to the General Hospital Board.

(2) The law directs the General Hospital Board to distribute these funds as follows:

(a) Funds coming from conferences owning or controlling a hospital will be remitted by the General Hospital Board to the benefiting hospital. These conference hospitals receive 100 per cent of such funds.

(b) Funds coming from conferences not owning or controlling hospitals will be remitted by the General Hospital Board to the Southern Methodist Hospital and Sanatorium at Tucson, Arizona, inasmuch as it is the only connectional hospital owned by the church. Of these funds the law authorizes the General Hospital Board to retain 20 per cent for its own expense.

(3) The General Conference approved the plan of having Golden Cross directors for the annual conferences, but distinctly declares that these directors are to serve without salary except in cases where arrangements are made otherwise with the General Hospital Board.

(4) Under the new law the presiding elder appoints the district director of the Golden Cross and the district conference confirms the appointment. The district director of the Golden Cross is a member of the district conference.

(5) Under the new law the fourth quarterly conference elects a director of the Golden Cross for each church in the charge, and each church director is a member of the quarterly conference.

The Golden Cross

We trust the church will give earnest consideration to the Golden Cross enrollment as this is the point of contact between the healing ministry and the work of the local church. This is the point where the individual Christian may federate himself with other Good Samaritans of the twentieth century in the Christ-like ministry of healing. We ask the pastors to appoint capable men and women church directors of the Golden Cross. We ask the presiding elders to secure men and women of leadership as district directors of the Golden Cross, and we ask that the annual conferences elect effective leaders as conference directors of the Golden Cross.

Board Affairs

We are pleased to report that the General Hospital Board has been able to prosecute the ministry of healing with its limited resources and at the same time keep out of debt. Our auditors' report under date of January 31, 1930, shows that our net surplus is $13,682.27. Last year we reported that we had secured the names of 5000 Golden Cross church directors. We are now able to report that for the enrollment period of 1930 we secured the names of at least 7500 Golden Cross church directors.

Recent Events in Hospital Field

(1) On March 3 the first patient was admitted to the newly opened Methodist Hospital at Fort Worth, Texas. This hospital building has been widely admired as one of the greatest hospital structures in the nation. It is ten stories high, and will ultimately have a capacity of 405 beds.

(2) The opening early in June of the new Duke Hospital and Medical College bestows upon the Methodist Church and upon the Southern people in general a medical center destined to have a nation-wide reputation. This plant, with its equipment, cost four million dollars, and is fortified by an endowment of six million dollars. It is safe to say that Duke Hospital will carry the memory of its noble founder to the ends of the earth and afar down the files of time.

(3) The magnificent new building at Barnes Hospital is costing over $500,000, and its service will be improved by additional endowment of $450,000. Other buildings closely affiliated with Barnes Hospital will inincrease its national fame and usefulness as a medical center.

(4) The Good Samaritan Hospital at Lexington, Kentucky, rejoices in the fact that the cornerstone has been laid for a beautiful hospital building, four stories high, to be constructed of white stone on three sides. This new building will sit just in front of the original Good Samaritan Hospital, and will increase the bed capacity 200 beds. Mr. Henry L. Ott of Passa Grille, Florida, chairman of the board of trustees, has given largely of his time and money to the development of this institution.

Mr. Ott has determined that this new Mary A. Ott Memorial building shall be as good as the best. He instructed me to say when we laid the cornerstone September 14 that he would himself give his second hundred thousand dollars for this memorial to his mother, so as to cover the entire cost of the new building, which will be $300,000. His mother, the lamented Mrs. Mary A. Ott, had given $100,000 for the new building before her death. This will make the Good Samaritan Hospital one of the greatest hospitals of the Southeast. Mr. Ott and his mother have given not far from $400,000 to this Methodist house of healing at Lexington.

The blessing of God has been upon the work; we are confident that it will go forward under the leadership of the great Head of the Church who went about doing good and healing all manner of sickness and disease among the people.

Chas. C. Jarrell, Gen. Sec.

For 33 years Andree and his companions slept together on White Island covered with Arctic ice and snow. Near them were found their canvas boat, an oil stove, a gun, a boat hook and a journal, each of these items having in them an eloquence denied the lips of men. Heroic souls! Their adventure was daring, mad indeed, but they belong now forever to the glory of those immortal madmen who die for the sake of a dream. At the place where their bleaching bones were found we stand and look up and see a radiance: it is the light which guides God's madmen and rests upon them to the end of the road—and beyond.—The United Presbyterian.

MISS CAROLYN SHOOTER BECOMES BRIDE OF REV. A. A. KYLES

At six o'clock last Saturday afternoon Duke's chapel became the quaint setting for the wedding of Miss Carolyn Shooter of Durham to Rev. A. A. Kyles of Morganton.

The church in its woodland background was beautiful in its nuptial colors of green and white. On either side of the altar were tall massive urns of Maude Adams dahlias. Graceful palms formed the background, lighted by cathedral candles.

Preceding the ceremony Miss Elizabeth Aldridge, accompanied by Miss Ruth Daily, sang "At Dawning" and "Oh, Fair and Sweet and Holy," while Miss Daily rendered a lovely musical program.

To the strains from Lohengrin the bridal party entered. The ushers, Dr. P. N. Garber and Mr. L. L. Gobbel of Duke University, leading. Then came the miniature bride's maids, little Misses Harriet and Catherine Shooter of Wilmington, twin nieces of the bride. Next came the matron of honor, Mrs. L. L. Gobbel of Durham. Following the dame of honor, came the maid of honor, Miss Ethel Merritt of Murfreesboro.

The groom, with his best man, Rev. C. C. Herbert of Winston-Salem, entered from the pastor's study. The bride advanced down the aisle on the arm of her brother, A. E. Shooter of Wilmington, by whom she was given in marriage. Rev. J. M. Ormond of Duke University, assisted by Rev. O. I. Hinson of Durham, officiated, using the ring ceremony of the Methodist Episcopal Church, South.

Following the ceremony Mrs. O. I. Hinson gave an informal reception for the bridal party and out-of-town guests at her home on Elizabeth street.

The young couple left immediately after the reception for western points.

Mrs. Kyles is the only daughter of Mrs. Ellen Shooter of Lumberton. She is a young woman of rare charm and pleasing personality.

Her sterling character has made and kept for her a large circle of friends. She is a graduate of Duke University and is a member of the Zeta Tau Alpha sorority. Since her graduation she has been connected with the Duke University press. Rev. Mr. Kyles is the son of Mr. and Mrs. S. J. Kyles of Mooresville. He is one of the outstanding young ministers of the Western North Carolina conference, having received his A. B. and B. D. degrees from Duke University. At present he is pastor of North Forest charge, Morganton.

Mr. and Mrs. Kyles will be at home at the Methodist parsonage, Morganton, after October 1.

UNIQUE CHAPEL EXERCISES IN BREVARD INSTITUTE

A few days ago some friends of Brevard Institute enjoyed the exercises at the chapel period. The dean of the girls, Mrs. Omilee Rodman Brown, in charge of the program of the day, gave an interesting introduction appreciative of the funds and supplies contributed to the institute by the women of Southern Methodism, thus making possible an education for many worthy boys and girls.

At an imaginary session of the Woman's Missionary Council, the students representing the different departments presented a program indicative of the varied activities of the school. The spirit of the institution was given by a member of the elementary department in a reading, "Be the Best of Whatever You Are." Following came concert recitations of Scripture passages by the sixth and seventh grades.

Under the direction of Mrs. J. F. Winton, faculty adviser, the freshman class gave its song and yell. The sophomore class presents two members, the girl giving a reading, "Appreciation," and the boy playing a piano solo, Morrison's "Under the Moon." The president of the junior class spoke of the wonderfully helpful influences of Brevard Institute, and introduced two girls of the class who, in a clever little dialogue, portrayed the friendly and sympathetic attitude of the former students to a new arrival. The seniors, with their class adviser, gave a tea party at which they discussed the activities and projects the class would sponsor this year.

The four literary societies are prominent features of the school life. The president of each was introduced and something of their literary and social events enumerated.

In concluding the program, Mrs. Brown impersonating Mrs. F. T. Stevens of the Council, read some exhortations on wisdom from Proverbs, introduced the president of the school, Mr. J. F. Winton, and the pastor of the Methodist church of Brevard, Rev. J. H. West.

All departments could not be represented on so short a program, but the visitors took a peep at the commercial room where students were typing to the time of fast music as their nimble fingers found keys by touch alone. Manual training students were repairing windows recently injured by a storm. The kitchen of the household arts department was so inviting that the guests wished for a "demonstration lesson." The music department had already gained enthusiastic praise as the boys and girls played and sang.

The guests left the school feeling that under the administration of its earnest president and the care of its splendid men and women who compose its faculty Brevard Institute is for going ahead for even greater accomplishments. Every missionary society in Southern Methodism has grounds for encouragement to more earnest effort in this field of Christian education.

Supt. Mission Study,
Brevard M. E. Church.

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FOR FURTHER PARTICULARS, WRITE

J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
Box 510
NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

FINE TIMES AT WARRENSVILLE

Having just returned from your beautiful state, I am writing about my stay in the mountains of western North Carolina. I spent one week with my friend and brother, the Rev. S. D. Schofield, at Warrensville in a meeting at his church in Warrensville. I found it so different from what I had thought.

I began preaching on Monday night, being impressed by the large crowds that came to the services. We had a good meeting. Those folks still believe in the old time gospel. It was my privilege to visit in the homes of these good people. They sure do have nice homes, with all modern conveniences.

These people live at home and board at the same place. I had an idea that in these back corners of these beautiful mountains that they lived in little huts, and were poor and unlearned, but I found that I was mistaken. I found well educated men, college trained men and women, not just a few. At Warrensville church they have one of the best Sunday schools I have attended. Brother Jones is a great Sunday school worker. It would do any one good to listen to his lecture to his class. One thing I like about him, he stands by his preacher. They have on roll 100, and 94 were present last Sunday morning. That is a live church and I am looking for great things to happen at Warrensville.

They have as pastor Rev. S. D. Schofield, who has done a good work there this year. He reported 49 credits on Sunday school work at his quarterly conference. He is a well equipped man for his job, having graduated at Wofford College and Emory University. He should be a power in his church, and it seems he is.

I sure did enjoy the week in those mountains and I am praying that much good will still come out of the meeting.

Fred L. Frazier.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

AWAY ON LEAVE TO STUDY

A leave of absence, unanimously granted by our Sunday school board, has been given to the writer in order that he may go to Yale University for a period of special study.

This leave, which is to be without salary or expense to the board, is granted to June, 1931, that portion of the leave beyond the coming session of our annual conference, of course, subject to ratification by the new board of Christian education.

In the absence of the conference superintendent, the work until conference will be carried on by the remaining members of our staff, including Miss Georgia S. Keene, our elementary superintendent, and Miss Ruth Rogers, our office secretary; and Prof. H. E. Spence, chairman, has kindly agreed to give such oversight to the work as may be required. Provisions for carrying forward the work beyond conference will be made by the new board of Christian education, which will take over the program and assets of the Sunday school board, along with those of the Epworth League board and board of education at conference in November.

The writer has gone as far as practicable in completing the schedule of training schools and attending to other details of our program for this year and, also, has attempted to project the necessary and normal training and other plans into the new year, in keeping with the needs of the situation and with instructions from the general board of Christian education. What remains to be done, it is confidently believed, will be efficiently done by those left in charge.

In leaving for this period of special study, the writer takes this opportunity to thank the members of the board for their permission to be away for a while. It is a privilege which the writer has felt the need of for some time. Yale offers what seems to be an unique opportunity in its special seminar, arranged for the first time this year and to which only 50 persons out of between 150 and 200 applicants are admitted. Eight professors, under this special arrangement, will give their full time to these 50 persons, making possible a maximum of personal contact and a minimum of lost motion or red tape. Yale is sparing nothing in men or money to make our stay in New Haven thoroughly worth while, spending in instruction and operating expenses alone approximately $75,000 for this seminar group.

This note is written that our conference constituency may know why and under what conditions this leave is taken and understand that the writer is grateful for this privilege of better qualifying himself for a more effective service to the kingdom.

PROMOTION DAY PROGRAM

The last Sunday in this month, September 28, is the time for the observance of promotion day in the Sunday school. Requests for programs have been received, and still others may be interested in finding guidance for this important observance. The September number of "The Works' Council" contains a good program in connection with an article giving suggestions and directions for promotion day. Our publishing house also is prepared to furnish promotion day programs.

MISSIONARY DAY

It happens this month that promotion day and missionary day fall on the same Sunday. This does not mean necessarily that either must give way to the other. The missionary spirit, the sense of sharing, and the desire to give may feature promotion day and thus take on the nature of a missionary day, with the offering directed to Dr. R. L. Flowers, treasurer, to be applied to the Sunday school's missionary special, known as our Dual Missionary Special, hereafter to be designated as our Home and Foreign Missionary Enterprise.

ALL EXPECTED TO SUPPORT

"In as far as the missionary special in the Sunday schools is concerned, we are sure that the Home and Foreign Missionary Enterprise will stand out as the one special which all schools are expected to support," writes Rev. A. W. Martin, the head of missionary education and home Sunday school extension under the new general board of Christian education. Anything therefore that you may do in promoting this special and enlisting the support of the schools behind it will be entirely in order."

RALLYING BEFORE RALLY DAY

Now is the time to prepare for rally day. To be effective of lasting results, plans must be made early and the day followed up. Mr. O. A. Zachary, superintendent at Erwin, is already on the job. The following message he has just broadcast:

"On last Sunday morning we decided to observe rally day in our Sunday school on the first Sunday in October. The object of this day is to get every member on our class rolls in Sunday school after the hot summer months have passed. Everyone present last Sunday promised to do everything in their power to have at least 300 present on rally day. Now don't say that it can't be done, for we have over this number on our class rolls now, and even if we do not get a single new member, we can have 300 present. All that we have to do is to get our regular members back. However, I am not asking you to go out and invite these regular members to come, but I want you to make your plans now to be in town on the first Sunday in October and be present at Sunday school, and to see that every member of your household, from the oldest to the youngest, is present. I can count on your being present, can't I? I know I can. Thanks.

"P. S.—I am about to forget to invite you to Sunday school next Sunday. We do not want you to stay away and just come on the first Sunday in October, but we want you present every Sunday."

WHOLE SITUATION BRIGHTER

"When our training class at Lucama closed, we went immediately into our revival at that place, and I did not find or take time to write you.

"Considering local conditions the class was a fine success. Brother Council was fine in his work. He knows how to win the hearts of the folks.

"Last night we had a most impressive and helpful workers' council there, with 12 present beside the preacher.

"The whole situation looks brighter for the future."

So writes Rev. J. G. Johnson of Lucama. It is gratifying to know that the work we are trying to do helps not only the Sunday schools as such but tends also, in at least some cases, to brighten the whole situation. It is a joy to work with such pastors as Rev. J. G. Johnson.

INSTALLATION OF WORKERS

Officers and teachers who assume their duties for the new Sunday school year on the first of October should be officially and publicly installed by the pastor on September 28 at one of the Sunday services. If preparations cannot be made by September 28, then a later Sunday should be used. It is fitting and helpful thus to recognize the workers set apart for the most important lay work in the church. First church, Wilson, as well as other churches, will install officers and teachers September 28.

CHILDHOOD AND YOUTH WEEK

Literature and posters for the observance of Childhood and Youth Week in October or such time as may be most practicable are avaliable at Sunday school headquarters in Durham. A card addressed to Miss Georgia S. Keene, Durham, will bring a needed supply.

STANDARD CORRESPONDENCE WORK

Three persons received standard credits through correspondence in August as follows:

George Moore, Durham.
Nancy Wall Ellerbe, Rockingham.
Mrs. P. S. Doney, Haw River.

YOUNG PEOPLE'S TRAINING

Attending the young people's term of the Lake Junaluska leadership school this summer was Miss Nellie Spencer of Kinston, who earned two units of credit, including "Youth at Worship" and "Recreational Leadership."

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

CHILDHOOD AND YOUTH WEEK

The Purpose

That parents, teachers and the church as a whole, may actively turn attention to the religious needs of the young, growing lives for which they are responsible, and that they may sense anew their opportunity and obligation to provide for them such training as will make a more Christian world tomorrow, we observe Childhood and Youth Week each October.

Special Activities

Each church plans its own program of special activities through which it endeavors to make the observance rich in Christian values for its young life. Those more frequently featured are:

1. Home visiting. As far as possible every home of the Sunday school, at least through the intermediate department, is visited during the week or as near that week as possible, each teacher visiting the pupils of his or her own class.

2. A worship service in the young people's and adult departments on both Sundays of the week centering around the thought of providing more abundant living for boys and girls.

3. A sermon by the pastor on Abundant Life for Childhood and Youth.

4. A special program or a pageant given at the close of the week.

5. A survey of local conditions in the Sunday school to determine the outstanding needs in that school, culminating in a decision to make some needed change or improvement, to take some forward step toward more adequate provision for the Christian training of boys and girls.

6. Fellowship occasions for young people and parents, such as father-and-son and mother-and-daughter banquets, or family church night.

Materials and Helps Available

1. A pageant—The Joyous Land.

2. A program—Growing Toward God, for those churches which do not wish to use the pageant.

3. A poster—A More Christian World.

4. A pamphlet—Purpose and Plans.

(All these are furnished from this office without charge).

5. Articles containing specific suggestions concerning the different phases of the observance are found in current periodicals as follows: The Elementary Teacher, September and October; The Workers' Council, August, September and October; Adult Student, September and October.

The Pastor's Immediate Part

If the pastor will see that this office is given immediately the name and address of that person who agrees to serve as chairman of committee on arrangements for this observance, necessary information and materials will be sent to her at once.

Select that week, preferably in October, which offers the best opportunity for emphasis on this important phase of work.

REPORT FROM LONG'S CHAPEL

We are glad to share with our readers this interesting report showing some of the fine work done by Rev. F. O. Dryman and his assistant, Mr. Charles W. Clay, a Duke University student who helped him during the summer. Mr. Dryman, Mr. Clay and their faithful coworkers had a great vacation school—both in numbers and in desirable outcomes realized. Mr. Clay's report follows:

The children in Rev. F. O. Dryman's church had the time of their lives for two weeks in July in a vacation church school conducted in one of his two churches. Most of the children enjoyed it so much that they wished it might continue all summer.

When plans were being made for the school an enrollment of not more than thirty or forty was anticipated. In response to a letter to parents and one to the children, however, the teachers were all but overwhelmed on the first day when 112 boys and girls arrived. The total enrollment of the school was 120. Most of these belonged to the Sunday school at Clyde and at Long's Chapel, the former coming up every morning in a truck. Several boys and girls spending the summer at Lake Junaluska attended, among them three children from Cuba and four from Brazil.

The primary group studied about how God feeds his children. They made booklets and posters showing the good gifts of food, at the same time using appropriate Bible verses, stories, poems and songs, some of which they had had in their Sunday school lessons. They carefully planned and carried out a tea party which they shared with another group.

The juniors became very much interested in finding out more about the land where Jesus lived through books, pictures and stories.

The intermediate boys and girls spent most of their time finding answers to their own questions about "Our Church." Under Mr. Dryman's guidance these young people not only learned interesting facts about the history of Methodism in America and especially in their own community, but they also faced up to their own relationship to the church and its work.

With the help of the juniors they made much needed shelves, tables, and waste paper baskets for each class room in the Sunday school at Clyde and at Long's Chapel. Two dozen nicely hemmed dishcloths were made by the girls, to be used when refreshments were served at the church. They also made bean bags for the primary and nursery children, and quilt blocks for the old ladies at the county home.

On the first day a newspaper staff was elected and, with the aid of an ancient memeograph machine unearthed in the community, two issues of Vacation School News were put out, one of them even having a funny paper section. The success of the school was due largely to the untiring efforts of Mr. and Mrs. Dryman before as well as during the school. They were assisted by the following: Miss Barnett Spratt, Nashville, Tenn.; Miss Kate Kilgo, Greenwood, S. C.; Miss Ruth Kirkpatrick, Crabtree; Mrs. Roysten Campbell, Lake Junaluska; Miss Eva Leatherwood, Lake Junaluska; Charles W. Clay, Duke University.

Among other fine outcomes of this school the most apparent were a closer relationship between the pastor and the children of his two churches, and a greater appreciation of and loyalty to the church, especially on the part of the two older groups.

Charles W. Clay,
Assistant Pastor.

VACATION SCHOOLS

According to written reports which have come to our office there has been greater interest and activity in this conference centering around the religious development of children during the vacation season just closed than ever before.

Vacation schools were held in fifteen churches with six other churches officially co-operating, making twenty-one in all which participated in this enterprise. There was a total enrollment of thirteen to fourteen hundred children. About two hundred children were from churches not officially co-operating, or were not connected with any church.

Schools were held on the following charges and circuits:

Asheville district—Oak Hill, Acton circuit; Asbury, Acton circuit.

Charlotte—First, Charlotte.

Greensboro—West Market-Park place, Greensboro; Wesley Memorial, High Point; Trinity, Randolph circuit; Mount Vernon, Randolph circuit.

Salisbury—Gold Hill, Gold Hill circuit.

Statesville—Highland, Hickory circuit.

Waynesville — Long's Chapel-Clyde, Clyde-Junaluska circuit.

Winston - Salem — Centenary - West End, Winston-Salem; Reeds, Erlanger Ebenezer, Erlanger circuit; Linwood, Linwood circuit.

The writer spent one day in each of these schools, except four, and noted with interest the fine spirit of friendliness which existed between children and adult leaders, and especially the joy the children seemed to find in their vacation school experiences. In one instance, we saw a happy group of boys and girls racing up a dusty road to the church, hats in hand and fanning as they ran in the afternoon heat, lest they miss something by being late. In another school a primary boy working with his friend on

(Continued on page 28)

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

BARRETT–BARDEN

A wedding of unusual beauty and of wide interest throughout the church was solemnized Tuesday evening, September 9, in the Methodist church at Stantonsburg, N. C., when Miss Imogene Barrett of Stantonsburg and Rev. John Glenn Barden of Goldsboro were married.

The church formed a lovely background for the bridal party with masses of the green of palms and ferns behind the altar and with tall baskets of pink and white asters and white gladioli encircling the chancel. Tall white tapers alternated between flowers on the chancel railing, and two standards of white cathedral candles flanked either side of the altar, shedding a soft glow over the entire bridal scene.

Before the ceremony Miss Louise Frizelle of Snow Hill played "At Dawning" and "To a Wild Rose" on the violin, accompanied by Mrs. Douglas B. Darden of Stantonsburg at the piano. Mrs. Daisy Wooten Smith of Raleigh sang "Because" and "I Love You Truly." The Bridal Chorus from Wagner's Lohengrin was played by Mrs. Darden as the processional and Mendelssohn's Wedding March as the recessional.

Rev. J. C. Wooten, uncle of the bride, pronounced the vows, using the impressive ring ceremony.

The bride's attendants wore dresses of slipper satin in rainbow shades embroidered in contrasting colors and carried shower bouquets of roses and snapdragons. The maid of honor was Miss Mary Wooten of Stantonsburg, the dame of honor, Mrs. Harvey Maness of Raleigh, and the bridesmains were Misses Dixon Barrett, Julia and Alice Wooten, all of Durham, Miss Julia Daniel of Wilson, Miss Eula Rackley of Goldsboro, and Mrs. Will Currie of New Bern.

Master John L. Pipkin of Fremont, nephew of the groom, wearing a white satin suit, was the ring bearer, and little Miss Lillian Hooker Wooten of Greenville, wearing pink chiffon and carrying a shower bouquet of sweetheart roses, was the flower girl.

The bride, who was given in marriage by her brother, Dr. John M. Barrett of Greenville, was lovely in ivory satin with lace train and veil caught with orange blossoms, and carried a shower bouquet of bride's roses and valley lilies. She was met at the altar by the groom, who was attended by his best man, Mr. Hugh Waldrop of Goldsboro.

Other attendants of the groom were Messrs. Council Bynum, Stantonsburg, Charles M. Pipkin, Fremont, Dr. W. I. Wooten, Greenville, John Norwood, William Marvin Thompson and Jarmon Howell, all of Goldsboro.

Mrs. Barden is the daughter of the late Mr. John M. and Mrs. Estelle Wooten Barrett of Stantonsburg, and by her sweet graciousness of manner has won for herself a host of friends throughout eastern North Carolina. She is a graduate of Duke University in the class of 1924, and has taught in Stantonsburg and Snow Hill. For more than two years she was church secretary of St. Paul M. E. church, Goldsboro.

Mr. Barden is the son of Mr. John C. Barden of the Belfast community near Goldsboro. He holds an A.B. and M.A. degree from the University of North Carolina and taught three years in America before going to the Belgian Congo to engage in educational work on the Methodist Episcopal Congo Mission, where he has been for the past four years.

After a trip to Western North Carolina Mr. and Mrs. Barden will go to New York City to pursue graduate study at Columbia University preparatory to returning to the Congo in 1931.

Western North Carolina Conference

ASHE COUNTY

Union Meeting

We attended the monthly meeting of the newly organized Ashe county union held in West Jefferson, Friday evening, September 19. West Jefferson served an excellent picnic supper to the 140 leaguers present. The field secretary met with the cabinet in a brief but helpful council session. Prof. G. B. Price, president of the union, directed the evening's program, which was featured by an unusually timely and helpful address by Dr. O. J. Chandler, pastor of our church at Boone. The field secretary had the honor of presenting the attendance banner to the Todd chapter. The several chapters which were present in large numbers were Todd, Helton, Warrensville, Jefferson, and West Jefferson.

Greenwood

We spent the night in the home of the district secretary, Miss Alta Perkins, and on Saturday attended the quarterly conference occasion at Greenwood. Here we enjoyed preaching to an interested group while we awaited the arrival of Brother Poovey, the presiding elder, who was delayed by freshly worked and slippery roads. After a bountiful dinner on the mountain slope, Brother Poovey brought an inspiring message, then conducted the business session of the conference.

Warrensville

We returned to Warrensville, where we met with the leaguers of the Warrensville church on Saturday night. They were eager to learn more of the plans and purposes of the league organization. They hope to improve their work very much. Brother Schofield, the pastor, was not at home, but we saw him later and found him much interested in studying the league work himself in order to better assist his young people.

Todd

Sunday at ten a. m. found us in Sunday school at Todd. We enjoyed this as led by Superintendent Graham, also the class as taught by Mr. Davis. At 11 we preached to one of the best listening congregations we have found. Mrs. Ron Davis plans to bring this league chapter to a higher level of efficiency and service. We enjoyed dinner along with Mr. and Mrs. Davis in the home of Brother Fred Krider.

Bethany

Three o'clock saw us at Bethany on the Jefferson charge, where we met with about 25 young people who were eager to organize themselves into an Epworth League chapter. About 15 leaguers from Jefferson visited this set-up meeting. After complete presentation of the plan and purpose of the league work, this group voted to organize. They have the helpful co-operation of Mr. Edwards, their Sunday school superintendent.

Fleetwood

Sunday night we visited and spoke to a group of leaguers and friends at Calvary church, at Fleetwood and the Todd charge. They have been organized about one year but have never gotten fully into the program of league activities. There is promise of good work at this place under the direction of the pastor, Brother Brackett.

Zone Meeting

On Monday morning we found fine fellowship with Brother Poovey and all his pastors in the New River zone as they held their zone meeting in West Jefferson church. Indications are very encouraging for the work of these remaining days of the conference year as it applies to the charges of this fine mountain section of our conference. The brethren enjoyed splendid eats and good fellowship around the tables as provided by the Woman's Missionary Society of the church. This week-end visit with the pastors and people of Ashe county was most delightful. We secured information concerning a number of churches and groups where there are prospects of organizing new leagues and meeting a need in the lives of the young people.

REVISING THE OLD SONGS

The old songs will soon have to be revised and brought up to date. For example:

"**Parachuting** Nellie Home."
"In the **Zooming**, O My Darling."
"My Bonnie **Flies** Over the Ocean."
"After the **Fall** Is Over."
"Two Little Girls **Who Flew.**"
"On a **Sky-Cycle** Built for Two."
"The **Side Slips** O'er New York."
"Nobody Knows How **High** I Am."
"Has Anybody Here Seen **Kelly** Field?"
"**Motor** of Mine."
"**Airily** We Roll Along." —Life.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Burlington Ct.—L. V. Harris	45
Bahama—W. F. Craven	45
Trinity—J. W. Smith	41
Leasburg—W. C. Jones	23
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Branson—L. C. Larkin	14
Carr—J. A. Russell	12
Carrboro—M. W. Lawrence	10
Burlington, Front St.—L. D. Hayman	9
Person—W. L. Maness	11
Graham—J. W. Dimmette	9
Lakewood—H. L. Davis	8
Milton—H. E. Lance	8
Duke Chapel—A. C. Holler	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Durham Ct.—B. E. Stanfield	4
Calvary—O. I. Hinson	1

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	37
Pasquotank—W. J. Underwood	14
S. Mills—J. M. Jolliff	13
Currituck—J. P. Bross	11
Dare—R. C. Goodchild	7
N. Gates—J. T. Stanford	6
Manteo—W. F. Walters	6
Moyock—J. A. Tharpe	4
Windsor—P. O. Lee	4

FAYETTEVILLE DISTRICT

Fayetteville Ct.—B. T. Hurley	50
Stedman—C. H. Caveness	35
Goldston—L. M. Chaffin	29
Bladen—H. R. Ashmore	28
Mamers—E. B. Bell	24
Jonesboro—I. T. Poole	23
Hemp—L. A. Tilley	22
Pittsboro—J. A. Dailey	19
Roseboro—C. A. Johnson	10
Parkton—J. E. Blalock	10
Siler City—J. W. Bradley	10
Fayetteville—N. H. D. Wilson	8
Elizabeth—C. M. Lance	7
Erwin—J. J. Boone	7
Glendon—R. F. Taylor	6
Newton Grove—J. F. Starnes	6
Dunn—C. B. Culbreth	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	19
Mt. Olive-Calipso—L. L. Smith	16
Ocracoke-Portsmouth—R. N. Fitts	9
Mt. Olive Ct.—E. N. Harrison	7
La Grange—Rufus Bradley	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Seven Springs—C. W. Barbee	4
Straits-Harlowe—Byron Shankle	4
Riverside-Bridgeton—R. M. Price	3

RALEIGH DISTRICT

Bailey—J. C. Williams	38
Oxford—B. D. Critcher	28
Clayton—E. D. Dodd	24
Louisburg Ct.—A. L. Thompson	14
Tar River—R. E. Pittman	13
Four Oaks—N. C. Yearby	13
Cary—F. B. Joyner	11
Fuquay—E. C. Maness	10
Raleigh, Central—J. F. Herbert	10
Smithfield—J. D. Bundy	9
Selma—D. M. Sharpe	9
Millbrook—W. F. Elliott	8
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Creedmoor—W. L. Loy	1

ROCKINGHAM DISTRICT

Fairmont—F. B. Peele	40
Mt. Gilead—F. M. Shamburger	32
Ellerbe—J. C. Whedbee	28
Rockingham—H. L. Hendricks	25
Roberdel—M. C. Ellerbe	25
Aberdeen-Vass—G. B. Starling	16
Lumberton Ct.—F. B. Noblitt	15
Rowland—J. H. Lanning	12
St. Johns-Gibson—E. B. Fisher	11
Raeford—W. F. Trawick	11
Richmond—Leon Russell	10
Mt. Gilead—F. M. Shamburger	10
Caledonia—J. T. Draper	9
Red Springs—C. T. Rogers	9
Hamlet—B. P. Robinson	6
Piedmont—E. R. Clegg	5
Lumberton—R. A. Swaringen	5
Troy—A. S. Parker	4

WASHINGTON DISTRICT

Stumpy Point—W. T. Cheek	26
South Rocky Mount—E. D. Weathers	24
Vanceboro—W. N. Vaughn	20
Rocky Mount Ct.—William Towe	10
Grimesland—W. B. Humble	9
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Spring Hope—N. B. Strickland	7
Robersonville—L. C. Brothers	4
Stantonsburg—J. V. Knight	3
Ayden-Macedonia—Guy Hamilton	3
Greenville—E. L. Hillman	2
Wilson—T. M. Grant	1

WELDON DISTRICT

Northampton—B. C. Thompson	55
Rosemary—C. T. Thrift	23
Rich Square—O. P. Fitzgerald	14
Scotland Neck—B. H. Black	12
Conway—H. C. Ewing	11
Warrenton—J. A. Martin	11
Warren—S. E. Wright	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	3
Norlina—J. L. Midgett	2
Henderson, First Church—W. C. Martin	2
Ahoskie—B. O. Merritt	1

WILMINGTON DISTRICT

Whiteville—W. T. Phipps	27
Southport—R. H. Broom	26
Shallotte—W. J. Dubose	21
Clinton—W. G. Farrar	15
Magnolia—M. D. McLamb	15
Swansboro—T. B. Hough	14
Epworth—C. N. Phillips	12
Ingold—M. F. Hodges	10
Tabor—C. A. Jones	8
Scott's Hill—J. K. Worthington	7
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Swannanoa—J. A. Baldwin	11
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	9
Haywood Street—T. F. Higgins	5
Mills River—O. B. Mitchell	5

CHARLOTTE DISTRICT

First Church—W. W. Peele	47
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	29
Belmont Park, Charlotte—W. H. Willis	28
Calvary—J. W. Williams	18
Weddington—J. W. Kennedy	18
Peachland—P. H. Brittain	17
Polkton—W. S. Smith	17
Morven—C. L. McCain	14
Spencer Memorial—J. O. Erwin	12
Pineville—J. N. Randall	9
Ansonville—C. P. Goode	8
Hickory Grove—Elzie Myers	4
Big Springs—T. T. Huneycutt	4
Prospect—J. J. Edwards	4

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	47
Park Street, Belmont—J. C. Grose	18
Dallas—J. W. Vestal	16
Lincolnton—P. W. Tucker	13
Bradley Memorial—J. T. Huggins	12
Goodsonville—J. W. Combs	10
Smyre—T. H. Swofford	8
Crouse Ct.—Van B. Harrison	8
Cramerton—J. P. Morris	6
Polkville—J. M. Barber	5
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Shelby Ct.—R. L. Forbis	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	106
Wesley Memorial—John W. Moore	49
Stokesdale—C. F. Tate	26
Ruffin—J. W. Bennett	23
Calvary—E. L. Kirk	21
College Place—Albea Godbold	19
E. Greensboro—R. C. Kirk	18
High Point, Main Street—A. L. Aycock	17
Uwharrie—J. A. Howell	12
Reidsville—M. T. Smathers	12
Pleasant Garden—J. T. Ratledge	8
Cedar Falls—M. G. Ervin	7
Jamestown-Oakdale—R. E. Hunt	6
W. Greensboro—W. T. Albright	6
Randolph—W. R. Kelly	6
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2
Park Place—J. E. Abernethy	1

MARION DISTRICT

Table Rock—J. L. Rayle	30
Morganton Ct.—D. S. Richardson	27
Bakersville—B. A. Sisk	24
Mill Spring—P. T. Dixon	22
Cliffside-Avondale—D. H. Rshinehardt	18
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	12
Old Fort—J. C. Umberger	11
Gilkey—J. W. Parker	11
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	8
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
Marion Mills—J. H. Strickland	4

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	55
Mt. Airy Ct.—H. M. Wellman	52
Rural Hall—B. Wilson	25
Wilkesboro—T. C. Jordan	21
Warrenville—S. D. Schoolfield	20
Ararat—Lacy T. Edens	18
Danbury—F. E. Hartsfield	18
Boone—O. J. Chandler	16
Draper—G. E. White	14
Helton—C. E. Murray	12
Moravian Falls—R. E. Ward	9
Pilot Mountain—W. B. Thompson	9
Mt. Airy, Rockford St.—M. W. Heckard	9
Dobson—Elmer Simpson	8
Yadkinville—T. A. Plyler	8
Spray—D. R. Proffitt	6

SALISBURY DISTRICT

Granite Quarry—E. N. Crowder	24
Salem—J. H. Green	23
Kannapolis, Trinity—J. P. Hipps	23
Coburn Memorial—T. A. Groce	20
Concord, Kerr Street—G. L. Wilkinson	14
Norwood Ct.—J. M. Brandon	14
Concord, Forest Hill—Paul Harden, Jr.	12
Gold Hill—W. A. Kale	12
Bethel—C. O. Kennerly	11
Westford—H. E. Simpson	9
Epworth—J. E. McSwain	8
China Grove—E. H. Nease	8
Harmony—J. C. Brown	8
Norwood—P. L. Shore	6
Albemarle, First St.—E. M. Avett	6

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle	41
Mooresville, Central—W. B. Shinn	24
Balls Creek—J. A. Fry	21
Mooresville, Broad Street—T. W. Hager	15
Lenoir Ct.—Roy T. Houts	14
Hudson—W. J. Hackney	14
Mooresville Ct.—W. G. Pilcher	14
Catawba—E. D. Ballard	14
Elmwood—D. L. Young	12
Olin—J. G. Holloway	9
Race St.—E. J. Harbison	9
Taylorsville—L. L. Smith	9
Hickory Ct.—M. A. Lewis	8
Maiden—R. S. Howie	7

WAYNESVLILEE DISTRICT

Hayesville—O. E. Croy	28
Bethel—G. H. Dulin	28
Whittier—R. L. Bass	15
Clyde-Junaluska—F. O. Dryman	12
Webster—F. W. Kiker	8
Glenville—J. W. Hall	8
Franklin Ct.—H. C. Freeman	7
Bryson City—O. J. Jones	7
Franklin Ct.—H. C. Freeman	5
Erlanger—J. P. Hornbuckle	5
Franklin—R. F. Mock	2
Andrews—C. M. McKinney	1

WINSTON-SALEM DISTRICT

Thomasville, Main St.—J. F. Kirk	57
Davie—A. G. Loftin	47
Forsythe—T. B. Johnson	42
Grace—A. P. Brantley	41
Ardmore—W. A. Rollins	34
Welcome—E. P. Stabler	34
Centenary-West End—C. C. Weaver	17
Walkertown—W. R. Ware	13
Cooleemee—T. J. Houck	12
Linwood—J. C. Keever	11
Thomasville Ct.—S. Taylor	6
Hiatt Memorial—J. L. Ingram	6
Davidson—S. M. Needham	4
Kernersville—T. J. Rogers	2
Winston-Salem, Grace—A. P. Brantley	1

What the automobile has taught women about household lubrication

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Children's Storyland



A JOKE AT QUAKER MEETING

By Frances Margaret Fox.

We do not need to be told that it was hard for many small boys of long ago to behave properly at Quaker meeting. It is hard enough for any small boy to sit perfectly still anywhere. And the seats in those old-time meeting houses were most uncomfortable.

Between fifty and one hundred years ago there was a little boy who never forgot, so long as he lived, how he used to feel during the solemn hours when he sat beside his father at Quaker meeting. The fathers and boys were separated from the mothers and girls in the meeting house by a partition where all faced the high seats.

Sometimes no one spoke during the entire meeting hour. If the little boy looked at another little boy, there was danger that both boys might smile. The grown man who remembered the long hours of those long-ago First Day meetings says that the mere sight of another boy used to make him feel like laughing.

But there he had to sit, without a smile on his face, or a fidget in his body, in the silence. On summer First Days only the buzzing of flies could be heard, or the singing of birds in the trees. In the winter, the fire in the big stove sometimes snapped and crackled, or a stick of wood dropped in a strange and solemn way.

One First Day in Sixth Month, or, in our way of speaking, one Sunday morning in June, a cow walked to the door of the little boy's meeting house, and looked in. He explained that he never had seen a cow that looked so funny. There she stood in the door, without the least expression on her face. She didn't look surprised, nor smiling, nor sad. She simply stood there and gazed in, with a look on her face that was exactly right for Quaker meeting. To be sure, that cow should have known better than to appear at meeting like that and make it so much harder than usual for small boys and girls to keep from laughing. In time, she walked quietly away.

The worst thing a little boy could do in Quaker meeing was to laugh. The next worst thing he could do was to get drowsy and go to sleep. Quaker fathers did not allow their little boys to take naps in church.

When the little boy of this story grew sleepy in church, his father used to pick up his unlucky son and stand him on his feet. Whenever that happened, the little boy felt dreadfully ashamed. He was sure that all the Friends at meeting would think that he was about to speak in meeting, and, of course, no such thing as that was true.

One warm First Day in Tenth Month, or October, our little boy suddenly began to feel sleepy in meeting. He opened his eyes wide and winked them hard. He tried to think of things that would keep them awake.

Near the door a big boy was sitting as straight as an arrow. The little boy had seen this big boy when he had come walking across lots to meeting. The little boy had watched the big boy tasting thorn apples on the way. But he did not know that the big boy had filled the crown of his hat with the hard thorn apples.

The little boy felt sleepier and sleepier. The flies buzzed at the closed windows, the blue jays called outside, the big boy sat so still, until something funny happened!

It seems that the little boy was not the only one who felt sleepy in that solemn stillness. The big boy went sound asleep, while the drowsy little boy was looking at him through half-closed eyelids. The big boy's head nodded, his tall hat fell off, and "Bump, bump, bumpety-bang!" and "bang bang, bangety-bump" went the load of thorn apples to the floor!

The big boy, and the little boy, too, were straightway wide awake. The big boy was so ashamed because he had disturbed the meeting that he slid to the floor and crawled out of the meeting house on all fours. He pushed his hat before him!

The little boy was not the only one who almost laughed aloud. That little boy fairly shook with merriment, and smiled from ear to ear. There were others who did the same thing.

A Quaker preacher who sat on one of the high seats, who had seen all that had happened, turned to the Friend beside him and shook hands. Then all the Friends shook hands, and the meeting was over.—Congregationalist.

THE SPARROW'S FALL

By M. Wilma Stubbs.

There was no sign of storm when Chippie and her companions set out on a long air flight over the lake. The lake was almost an inland sea, and to cross it was really quite an undertaking, even when the weather was calm and pleasant. So now, when the winds began to rise, the travelers became anxious. And when a fine snow threatened to blind them and cause them to lose their way, Chippie, at least, wished she were safe on shore.

The travelers were flying much nearer the water now than when they had set out from land. The wind blew at almost gale force, and in a direction to ruffle their feathers and make flight harder. How dark the sky was, and how low the clouds hung! And the snow fell faster and faster and thicker and thicker.

Chippie struggled bravely on. She was only a few months old and not an experienced traveler. With these companions of her—not all of them sparrows—she was bound for the warmer southland, where her winter would be spent. Then she would return north for her first summer of home-making.

How small the tiny traveler-sparrow seemed in this black welter of cloud and storm and wind-lashed waters! Each minute she grew more and more wing-weary. More and more the gale buffeted her. Suppose she should not be able to continue with the others! Suppose, by and by her wings should fail her and she should drop down into the hungry deeps!

And it almost happened so. For a sudden, especially strong blast seized the little traveler, and in the blinding snow she felt her strength giving way. But she caught herself a little and managed to flutter down on a big something that was not the black waters of the lake. A strong ship was that night plowing its way across the lake to the distant shore. And it was on the canvas of one of the big lifeboats that the frightened Chippie found herself when she recovered her breath.

As soon as she was a bit rested, Chippie started out on a tour of investigation. It was a big ship and there was much to explore. Of course a freighter is not built for passengers of the Chippie sort. But the winged tourists had not been quite forgotten, as they seem to be on some ships. So Chippie found friends—and food. That last was a great discovery.

The storm raged well into the night. The ship rolled and tossed. But Chippie, safe in a sheltered corner, minded it not at all. With her head tucked under her wing, she slept until the gray dawn crept over the waters. Then she hopped over to the birds' breakfast table, ate a hearty meal, and was off on strong wings landward.—Chistian Register.

LEGEND OF THE RED-HEADED WOODPECKER

There is an old legend regarding the red-headed woodpecker which the children of the West love to hear: Once there was a little old woman who lived all by herself at the edge of a deep wood. She always wore a shiny black dress and a spotless white apron, and on her head, a bright red cap. She was reputed to be very stingy, and children going into the woods to play never stopped at her cabin to ask for a piece of bread and butter or a mug of milk, for she would never have given it to them. One day she had been baking cakes, when she looked out

of her window and saw, coming toward her door a poor old man. He was ragged and dusty, and he looked very hungry, and the little old woman, seeing this, began quickly to hide her nice cakes lest he should ask for one to eat. She had all but one safely hidden when he came up on her porch, but when he glimpsed that one all crusty and brown, on the white kitchen table, his eyes lighted up and his mouth twitched with hunger. Very politely he asked the little old woman if he might have it to eat. Now the cake wasn't very big, and the old woman had all those others put away and she could have spared it just as well as not, but when she looked at it and saw how crusty and brown it looked she thought she couldn't bear to give it all to the ragged old man. So she got a knife and cut the cake in two pieces, intending to let him have half of it. When she cut it, however, and saw how rich and fine-grained it looked and how good the raisins baked inside it were, she began to feel that half of it was entirely too much to give to the old man, so she cut it into quarters. And she kept on cutting the cake into smaller and smaller pieces while the man in the doorway grew hungrier and hungrier. His eyes grew very sad and then very stern. The old woman, so busy with her cutting, did not notice this sternness, but soon she began to realize that the table where she stood seemed very high, and the knife in her hand was heavy and big! When she had the cake cut in very tiny pieces she took one of these and started to give it to the old man, but he had disappeared. She was glad, for now she could have all the cake herself. She took up a piece and raised it toward her mouth, but her hands looked so queer that she put it down and went to look at herself in the glass, and stared long and hard at what she saw there. At first she could not realize what had happened to her. Here was her glossy black dress, her clean white apron, and her little red cap as always, but something somewhere was very wrong with her looks. It took her a long moment to realize that she had been magically changed into a bird, and when she did, she flew screaming into the woods and hid in a tree.

And there she dwells to this day, still hoarding her food, unwilling to divide it with her neighbors—her black dress, and her white apron and her red cap showing as bright as ever against the dull green of the trees as she flies back and forth between the cupboards.—The New Outlook.

OUR POSTOFFICES

By Chester W. Colburn.

Our postoffices are so common to us that we don't think much about them. It is interesting to know how they have grown from the ideas of a few people, to the immense postal system we have today.

Many centuries ago there were little mail routs started by private people in Europe. These were between the lords, land barons, and the rulers of the countries, so they might correspond together. This proved so successful that in time the governments established simple postal systems for the people.

In the United States a postal service was started in Massachusetts, in 1639, for the purpose of tending to overseas mail. Eighteen years later Virginia started a system of communication between the plantations there. Each planter was required to deliver mail to the next plantation. In this way it reached its destination.

In 1672 a monthly route was established between New York and Boston. This was for handling regular mail, and it cost twenty-five cents to send a single sheet of paper four hundred miles.

Great Britain started a postoffice system for all the colonies in 1692. But this system didn't amount to much until Benjamin Franklin was made postmaster-general in 1753. He established a main postoffice at New York City, and at least one in each of the colonies. At this time the mail was carried by stage coaches, or horseback riders, called postriders. These postriders left New York for Philadelphia three times a week, and left twice a week for Boston. The smaller towns received their mail only occasionally.

After the Revolutionary War and the affairs of the country were settled, there were seventy-five postoffices in the thirteen colonies. This was when Washington was president.

It wasn't until 1829 that a postoffice department was formed in the government at Washington. In 1847 postage stamps were given to the postoffices to sell. A few years before this some of the bigger postoffices had published their own stamps for the convenience of the people. But now the government adopted a uniform stamp for the whole country.

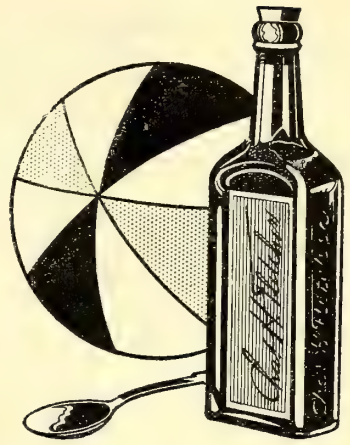
In 1896 rural mail routes were started for the people who lived in the country. This made it possible all over the country for nearly everyone to receive his mail daily.

The postal system grew fast from over over 100 postoffices at that time to 50,000 in our country today. These postoffices employ 350,000 people. There are postoffices all over the world ready to handle our mail.

Our mail is carried in strange ways in some parts of the world. In Alaska dog teams draw it over the snows; men carry it on skies over the mountains in Chile and Argentina. In some parts of Europe when the canals in the cities freeze over during the winter, the mailman wears skates to help him get around faster. Camels and elephants sometimes lug a bag of mail in far off Africa.

For us here at home an airplane will deliver several thousand miles within 24 hours. And our trains connect thousands of cities for us within two or three days. What a contrast to the time of Benjamin Franklin.—The Presbyterian.

Set up high standards for yourself and live up to these rules, if you do not wish to be ruled by your lower nature.



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT ANNOUNCEMENT

The Rockingham district meeting will be held in the church at Maxton on October 9, opening at 10 o'clock.

The members of the Maxton auixiliary extend to all women of the district a most cordial invitation to be present. The district secretary is urging a full representation.

Let all Methodist women of the Rockingham district contribute towards making this a great day for missions.

Mrs. L. T. Townsend, Dis. Sec.

ITEMS FROM ELIZABETH CITY DISTRICT

The following new organizations have been reported this quarterly: Newland, Adult, South Mills charge, Mrs. W. A. Beaman, president, Elizabeth City, R. 6; Woodland, Young People, Perquimans charge, Mrs. Jack Benton, superintendent, Chapanoke, N. C.; Woodland, Children, Perquimans charge, Mrs. J. S. Nurney, Chapanoke, N. C., R. 1.

Avon, Adult Society, 18 members. President, Mrs. J. R. Regan, Avon; vice president, Mrs. Chester Morgan, Avon; Cor. and Rec. Sec., Mrs. Calvin Meekins, Avon; treasurer, Mrs. Helen Scarborough, Avon; Supt. supplies, Mrs. Evelyn O'Neal, Avon.

The young people of First church, Elizabeth City, and Hertford young people have recently studied together "Jesus and Youth." There is a wonderful spirit of co-operation on the district. Frequently there is an interchange of visits among the auxiliaries. This cultivates a good fellowship and gives opportunity for the stronger auxiliary to help the weak.

During the absence of the pastor the Minnie Wilson and the Della Shamburger missionary societies of Hertford were in charge of the Sunday morning worship services.

"We had a great day at Stumpy Point," was the report of one who was present at a joint meeting of the Dare county and Hyde county auxiliaries held at Stumpy Point, August 28.

Plans are being made for fall mission study and zone meetings which are to be held at Elizabeth City, Edenton, and Hertford.

ROWLAND MISSIONARY SOCIETY

During the present quarter the missionary society in Rowland was fortunate in having Miss Sallie Lou McKinnon tell of her work and experiences in China while serving as English teacher in McTyerie School.

Very impressive was the part of the talk directed to the children's department in which she related the story of a young Chinese Christian boy whose love for a non-Christian girl led to the conversion not only of the girl but of her family—fullfiling the prophecy, "a little child shall lead them." This part of the talk gripped the attention of all, especially the children and young people.

Not less interesting was her description of various phases of the recent Chinese revolution, showing how it touches every angle of Chinese national life—political, social, educational, and religious.

Mrs. Geo. L. Pate,
Supt. Publicity.

All superintendents of publicity should send their reports including number of members of their respective auxiliaries and number of subscribers to the Missionary Voice to Mrs. M. T. Plyler, 1415 N. Gregson Street, Durham, N. C.

RESOLUTIONS OF RESPECT

We, the members of Prospect Missionary Society, deeply feel the loss of one of our beloved members, Mr. Willie Harriss, who died on August 14, 1930. He lived a consistent Christian life and had an unshaken faith. We feel that he heard the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Therefore be it resolved:

First, That we acknowledge God's supreme wisdom in taking him from our midst.

Second, That we extend to his family and loved ones our deepest sympathy, and may they find sweet assurance in the fact that he is at rest with Him whom he loved and served.

Third, That a copy of these resolutions be sent to the bereaved family and one to the North Carolina Christian Advocate for publication.

Mrs. J. W. Harris,
Mrs. W. B. King,
Mrs. S. E. Wright.

WHY INVEST?

The entire world is open to the gospel of Christ.

One-half of it has never heard of Christ, is absolutely illiterate, has never had the healing ministry of a physician for its physical sufferings.

We are responsible for ten millions of China's women. With our present force we cannot reach one million.

Three per cent of Japan's population have heard the gospel message.

Only lack of teachers keeps Korea from being wholly Christian today.

From forty to eighty per cent of the population of Latin America is illiterate and forty per cent of illegitimate birth because they have no open Bible or knowledge of a loving Christ.

There are fifteen million foreigners and eighteen million born of foreign parents in the United States. Sixty-one per cent come from lands or homes without a Bible and without New Testament ideals.

There are eighty thousand Buddhists and seventy-four heathen temples. Two million of these foreigners are in the South, and may be classified as follows: Poles, 50,000; Cubans, 35,000; Orientals, 130,000; Mexicans, 1,280,000; Italians, 180,000; Germans, 250,000; Bohemians, 75,000. Add to these the 20,169,382 unchurched people in the South.

In the states known as the South there are forty cities with populations above 25,000 and aggregating 3,570,770 persons. In each of these there is the problem of the non-churchgoing masses, the problem of the slum, the problem of the rich who create the conditions in which men and their families work and live.

The church at home is set in the midst of 700,000 cotton mill workers, 300,000 mountaineers, 125,000 Indians, 275,000 miners, 9,000,000 Negroes.

In our country one hundred and ninety-two women drop into the underworld every twenty-four hours, and one hundred and ninety-one women of the underworld die every twenty-four hours.

In the industrial life of our own country thirty-five thousand people are killed every year, and nearly half a million are injured. How does this compare with the toll of war?

CHILDREN'S WORK, FIRST AND SECOND QUARTERS 1930: FINANCIAL REPORT

New Bern District	$ 309.53
Weldon	232.71
Durham	205.45
Rockingham	187.56
Raleigh	183.59
Elizabeth City	183.26
Wilmington	152.05
Washington	134.20
Fayetteville	120.78
Total	$1711.13
Pledge for 1930	5000.00
Balance to raise	3288.87

Five societies leading in finances:

New Bern District

Kinston	$101.50
Goldsboro, St. Paul	78.73

Weldon District

Weldon	68.44

Raleigh District

Raleign, Edenton Street	67.05

Rockingham District

Laurinburg	59.84

A Korean undergraduate of Waseda University, Tokyo, after confinement in a solitary cell in a Japanese prison, was sent to a penal settlement in a neighboring island. "Just think!" he said afterwards, with a shining face, "I had been longing for a chance to tell about Jesus to those who did not know him, and mourning because I could not preach in jail. Then God sent me off to an unevangelized island where there was plenty of work to do for him, and Japan paid my fare!"

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MY BIBLE

By Mrs. E. M. Anderson.

O Book of books, old yet ever new,
Full of rich truths, refreshing as the dew,
Sweet promises to cheer me on my way,
And strengthen me in faith and hope each day.

O guiding star, to shine on each dark night,
And lead me on to glad eternal light,
O well of mercy, ever bubbling up,
Reviving me each day, fill thou my cup.

O may I drink deep draughts of truth and love
To teach me more of life in heaven above,
And search the Word with promises so rife,
That I may find in it eternal life.

PASSING OF MRS. M. M. COURTNEY

Hosts of friends throughout the state were pained to hear of the sudden death of Mrs. M. M. Courtney, which occurred at her home in Lenoir, N. C., September 15, 1930. Her death removes from the state one of its most prominent women; from the church one of its most consecrated and loyal members; from the community one known and loved for her interest and activity in all affairs for its best interests, and from the home a loving and devoted mother. Truly it may be said of her, "a great and good woman has gone from among us." Her long life was one of usefulness and filled with deeds of service for her Master, to whom she gave the best of her time and her talents.

For years Mrs. Courtney was actively identified with the woman's missionary work, holding positions of honor and responsibility in both the home and foreign departments, and was ever true to the duties committed to her. Her devotion and loyalty was an inspiration to the yonnger workers in our conference, and her influence will live on in the hearts and lives of those from whom she has gone.

We shall miss her, but we know "that our loss is her gain." We extend to each of her family our deepest sympathies in their sorrow.

Her funeral was conducted in the church of which she had been a member for years by her pastor, Rev. R. Dwight Ware, and Rev. W. E. Poovey, presiding elder of the Statesville district. The beautiful floral offerings which covered her grave were silent expressions of the esteem in which she was held.

"We cannot say and will not say
That she is dead. She is just away!
With a cheery smile and wave of the hand
She has wandered into an unknown land
And left us dreaming how very fair
It needs must be since she lingers there."

WEAVERVILLE MISSIONARY UNION

From the Weaverville correspondent of the Asheville Times we have the following account of a recent organization in which the missionary societies of the town are greatly interested. This writer says:

"All the women's organizations of the Weaverville churches came together in a joint meeting Monday afternoon as the guests of the ladies of the Methodist Episcopal church. The meeting was held in the assembly room of the church and 62 were in attendance.

The opening devotional services were in charge of Mrs. W. G. Catlin and an address of welcome to the visitors was made by Mrs. John Wright. The purpose of the meeting was outlined by Mrs. C. H. Trowbridge, who was the presiding officer of the day, after which the meeting was opened for a round table discussion, which resulted in the decision to form an organization composed of the members from the various churches' societies to be known as the "Woman's Missionary Union of Weaverville." A social service committee of this organization is to be composed of two members from each church, to serve for a term of one year.

Reports from each society were heard and musical numbers were contributed by Mrs. A. P. Ratledge, who gave several vocal soloes, and Miss Ruriko Yamagata, who sang a number of Japanese songs.

The next meeting of this organization, for which we wish much success, will meet with the women of the Presbyterian church in December.

MESSAGE FROM CHINA

A personal letter from Miss Kate Hackney of Soochow, China, brings to us the good news that she has had a pleasant summer at Mokansan and is beginning her school work at Laura Haygood Normal School with renewed interest and enthusiasm, where she has the educational supervision of the kindergarten and first and second grades.

She told us of the recent organization of the Women Student Volunteer Band at a conference held for those who were definitely interested in Christian work among the young women of China. We are glad to give space to account of this organization which is quoted from an article sent to the Nashville office by Miss Dent, with reference to it:

"In all the years of missionary work in China, there has never been a student volunteer association which young women could join, but on the last day of the conference those present formed themselves into the Young Woman's Student Volunteer Association of the Southern Methodist Church in China. By the decision of the members themselves those joining were divided into two classes: the first or Class A consisting of those who had heard the call and had decided to give their lives to direct evangelical work; and the second or Class B, consisting of those who had consecrated their lives for whatever form of Christian service God might lead them into. Twenty-eight entered the first group, and forty-three the second, not one person being left who did not enter one group or the other. It was decided that all the members should have the right to vote, but only those in Class A could be elected as officers.

After the organization had been completed, the little president, Miss Song Kei Tsung, smiled and said: 'Now we will inform the central committee on deaconess and Bible women work, and the China Conference Woman's Missionary Society that this new child has been born. It will need a lot of looking after, but we will ask these two organizations to be father and mother to it until it can grow up.'

And so, in the midst of civil war and communist uprisings and the effort on the part of the government to suppress religious teaching in schools, there comes this new movement which will reach down into every school and band the Christian students together to make Christ known to every creature."

FEDERATION OF SOCIAL SERVICE WORKERS

The Asheville District Federation of Social Service Workers held its first meeting Tuesday afternoon of last week at Central Methodist church, with Mrs. A. C. Williams, district superintendent, presiding. Despite the continuous rain a number of interpreted persons were present, five societies being represented.

After the opening devotional by Mrs. M. B. Wheless, who used the first chapter of Corinthians as her foundation Scripture, and gave a most inspiring talk on "The Worker and His Reward." Mrs. Williams stated the purpose of the federation, which is to bring into closer fellowship the social service superintendents of the district that they may study together the problems of their work and be mutually helpful in what they are undertaking. She announced that the special study at this time is a study of pellagra and introduced Dr. R. E. Fox, Buncombe county physician, who made a most interesting and helpful talk on pellagra in which he asked the federation members to put forth their every effort in helping to stamp out this dread disease. Several appropriate songs were sung and fervent prayers offered for the success of the social service work.

The next meeting of the federation will be held at Central church, Asheville, the third Tuesday in December (16th) and the superintendents are urged to begin now to plan to have a large representation from their committees present at that time.

Sunday School Lesson

SEPTEMBER 28

Review: The Greatest of the God-Fearing

By F. B. Stockdale.

Lesson One.

We are indebted to Abraham for bringing God down to the common things of life. We say he lived by faith; by that we mean he got an idea of what ought to be and then acted as though it could be trusted. Behind his leaving his native place are the ideas that there should be a spot where a man can be true to his best thinking and that God will lead him if he starts out to find that place. "He went out not knowing whither he went," but he was fully persuaded why he was going. He taught us that place is not the first consideration as to where a man shall live. If he did not know where he would land he did know why he had started. He also teaches us that men who live by faith "get there." Men who do not believe do not do. The Christian life has more room for personal initiative than any other realm with which we are acquainted.

Lesson Two

The thing in this lesson that interested me most was the harvest of lies that Jacob reaped in the house of his uncle, Laban. He who had dressed to deceive was deceived by a woman's dress. Jacob had covered his neck to deceive his father; they covered Leah's face to fool Jacob. He had lied to get what he wanted, his brother's blessing; now by lying they fastened to him for life what he did not wish to have. He deceived by a dish of "savoury meat" and was cheated by a wedding feast. He lies about his brother; they lie to him about his sweetheart. We ought, through him, to learn that a success that is achieved by lying is dearly paid for through the years. It would also seem that the blessing he stole was not the blessing he sought; at least it did not come to him by the way of his lying.

Lesson Three

Which of the points in this lesson that should be selected for emphasis I do not know; whether we should glorify the parents of Moses for their fearless stand on the side of the babe or remark the idealism of the son when in later years he cast in his lot with the downtrodden and the poor because there was a religious content in their tribal life. One of the things we cannot overlook is the wisdom of divine Providence in selecting the place from which Moses should do his choosing; it is an exhibition of the same wisdom that has located the choices that determine the trend of life in those years that are subject to the idealism of youth instead of locating them in the realm of human experiences that are the result of the twisted circumstances of life. There is a wisdom in the arrangement that makes life the result of early decisions, rather than decisions the result of later life.

Lesson Four

The thing to emphasize in this lesson is that we must listen to intelligence when bombarded by opinions. When people tell us "There is more drinking now than ever before," let us remember that that is a thing no human being can know. Accept it at its face value; the opinion of the man who tells you. Do not bid "good-bye" to your intelligence. If taking a thing away from public exposure for sale at every street corner increases the sale of it, how are you going to stop anything? If to forbid a thing increases the doing of it, why make any law? Such an approach to any question lacks intelligence. Apply your intelligence, for illustration, to the poll taken by the Literary Digest, 20,000,000 ballots, about one-fourth of which were returned. Intelligence suggests that the wets voted. They are a noisy bunch; a monority of poor losers. When opinion contradicts intelligence let opinion alone.

Lesson Five

What I like best in this lesson is Ruth's renunciation of her religion because of her love for Naomi. Ruth was the one who gave up her gods and adopted the religion of Israel. It did not turn out as is usually the case: Catholics and Protestants seldom make a success of the experiment. That is not because of any defect in the ideal, but because we are apt to love our sweet hearts more devotedly than we do our wives or husbands. If love kept its youth religion would never come between lovers. The trouble grows out of the changes in us and not out of any defect in the ideal. Love is always above religion: it is the biggest thing in the world.

Lesson Six

It seems to me that the practical suggestion of this lesson would be to remove cost from the care of expectant mothers, watch over during childbirth and care for her babe during infancy. To make having children so costly that the great middle class cannot afford to have a family of children is a suicidal policy: it does not rise to the dignity of "penny wise and pound foolish." The state could as easily arrange that woman should have the best of care during pregnancy and childbirth, and that her babe should be cared for during infancy, as it arranges that the driver of an automobile should have good roads on which to run his car. Suppose each married pair should pay a family tax, perhaps double it the year in which no child is born, and give to women who are becoming mothers the best care science knows. We must find some way to take away the cost of child bearing or face racial suicide.

Lesson Seven

An interesting question, growing out of this lesson, is whether Saul's attitudes were caused by his mind or the states of his mind were the result of his choices. In one case he is to be pitied; in the other condemned. My own opinion is that he lost himself in making the throne the great end of his endeavor; he became too anxious to keep the throne in the family. Whenever place becomes the end of endeavor one is bound to fail. Had Saul kept first in his affection the purpose for which the throne was ordained it is likely he would have kept the kingdom. The other thing accomplished takes care of the place while the place does not accomplish that for which the place was created. When men forget, in the glory of the place, that for which the place was created they have failed. They may still sit on the throne, but they are no longer kings. Maintaining one's self in his place is the most costly occupation one can follow.

Lesson Eight

The thing most interesting to me is the question raised by Jonathan's death. Granted he was killed in war that but broke in on his friendship for David a little sooner than is natural, I find myself questioning the possibility of a God who "makes his sun to shine on the evil and the good and sends rain on the just and the unjust" turning on us in such diabolical cruelty as to make life's friendships meaningless. To feed our bodies and steal our friends calls for such a contradiction in the very nature of God that my mind will not assent to the idea. I can accept what we have called the "mystery of death," but my intelligence rebels at the idea of divine cruelty. I cannot believe that death is the end of friendships of life. I confess I do not want to, but it is of far more interest to note I am not able.

Lesson Nine

Here we would emphasize the difference between the genius and the prophet. The genius may be a promise of what the race will mentally become, but all geniuses are not prophets. Every prophet is a genius: he has all the mental qualifications. He also has, what every genius does not carry, a profound respect for and belief in the immutability of the laws of the spiritual life of the world. To him the first quality of the Eternal Being is righteousness, hence the very nature of the uiverse calls for justice in human relationships. To the prophetic mind God can never consent that injustice shall succeed. To his thinking all nations that deal unjustly shall fall by injustice; war will destroy them. Time has nothing to do with the nature of things only as a revealing necessity. The message history brings to his mind is that God is on the side of justice, for which there can be no substitute; not even worship.

Lesson Ten

Let us note what we had not room to say. People plant an idea and expect it to be fruiting next morning. They forget God moves slowly, so slowly that few people see him move. The mountains are brought down very slowly. The lakes are filled up by the pollen of trees and the loads of dirt that drops of water carry. The doing is slow; the accom-

plishment certain. Nothing seems slower than moral reform. We have not yet got away from idolatry: only the more vulgar forms thereof. The golden calf is still quite near to the affections of men. So we find Josiah working at his reforming. At sixteen "he began to revere the God of his ancestor David." When twenty he "began to purge Judah and Jerusalem" of the paraphernalia of the worship of idols. At twenty-six he was still working at repairing the Temple and later "removed all the abominable idols from every district belonging to Israel." He found reforming a life work. Do not be discouraged because prohibition does not prohibit as quickly as you would have it; in the nature of things it cannot fail.

Lesson Eleven

In this lesson we learned that God formed us in the womb and that before we were born his purpose regarding us was fixed. Our being is rooted in the wish or will of God. We are born for a purpose and the purpose expresses his will regarding us and life. In the case of Jeremiah God appointed him a prophet to the nations to speak the words of God to men: influence the world. A majestic idea for human life and an immense possibility. To say that Jeremiah has largely influenced the nations is but to speak a simple truth. When God's appointment was made known to Jeremiah the time for him to choose had come. That he did not feel equal to the task is nothing against him. When he consented to go his religion began: he could not be religious, apart from that consent. This locates responsibility in the will and the will is free; I may not be able to go where I wish, but I can wish to go where I will.

Lesson Twelve

Last week's lesson gave us a picture of God's experimenting in the improvement of one of his prophets. We are in the habit of thinking that if a man has reached the place of a prophet that fact O. K.'s him in every respect. Coming to the place where a many may speak for God does not mean the speaker is complete according to God's idea of a prophet. It is quite likely that the biggest of them are small beside what God would have them be. God not only worked, but is still working, and improving his people seems to be one of his special delights. That the transformation of Jonah was not a great success is not to be charged to God; he did his best.—N. Y. Christian Advocate.

A FEW LINES FROM SALEM CHARGE

As I have not made any report of my work in about three or four years, I feel like my people deserve a few words through our good paper.

As some of the Advocate readers know, Salem charge is located in what is considered the most beautiful farming section of Stanly county on the Albemarle-Concord hard surface highway. Salem is a beautiful large brick church with a nice parsonage and all modern conveniences, located in a big oak grove near the church. There is also about three acres of good land to cultivate. The parsonage is located seven miles from Albemarle, 17 from Concord, and 35 from Charlotte. Somebody might have a chance at this place next year.

Fourth Sunday in July we began our revival at Oak Grove. Brother B. A. Sisk of Bakersville did the preaching for us. The people all enjoyed having Brother Sisk with them. The meeting was not what we had hoped for, but I think there was much good done.

Second Sunday in August we started our meeting at Salem with the Bingham sisters and my brother Jim as workers. The meeting here was wonderful. The church was revived, backsliders reclaimed—an old time Holy Ghost revival.

Fifth Sunday in August we started our meeting at Mt. Tabor. Brother Lester Furr preached at 11; at night Brother Banks came to us and preached until Saturday night. We had a fine revival here, the best in many years. So our work is in very fine shape.

I might say that we have installed a $1500 heating plant in Salem church which gives us fine service, and have it about paid for. We have some of the finest, faithful people on this charge to be found anywhere. Most of the people are kind to their pastor, and loyal to their church. God bless each one of them.

John H. Green.

ORR–VERNON

A wedding of peculiar interest to western North Carolina Methodists was solemnized June 26, 1930, in "The Little Church Around the Corner" in New York City, when Miss Edna Mae Orr, daughter of Mrs. S. L. Orr of Andrews, N. C., became the bride of Rev. John Vernon, formerly of North Carolina, but now pastor of a wide-awake church in Hanover, Mass. The bride's mother and a college friend of the groom were the only witnesses.

Mrs. Vernon is a graduate of Weaver College, class of 1920. After teaching in the Weaverville graded school, she studied public speaking in Philadelphia and is accomplished both in public speaking and in music. In addition to these unusual gifts, her very happy disposition makes her exceptionally well fitted to fill the difficult place of pastor's wife.

Mr. Vernon is a young man of great promise for the ministry, having secured his education at Weaver College, Berea College, Kentucky, and the Theological Seminary in Boston. While finishing the latter course, he is serving the church in Hanover.

Their honeymoon was spent aboard a boat bound for Boston. Arriving in Hanover, they found their parsonage had been partly refurnished and the pantry stocked with everything necessary for housekeeping. They are convinced that good old Methodist hospitality knows no Mason and Dixon line.

Mr. and Mrs. Vernon expect eventually to return to their native state. A host of friends will cordially welcome them home.



After 40
Bowel trouble is Most Dangerous

Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

Watch your bowels at any age. Guard them with particular care after forty. When they need help, remember a doctor should know what is best for them.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

NEW ARRIVALS

We now have 270 children at the Children's Home, this being a net increase of 25 during the past six months. Everything is being done to provide room for fatherless and motherless children as their claims are presented to us by our pastors and other interested parties. To those on our wating list we are compelled to state that our present capacity has been filled, and that pending some contemplated changes no further admissions to our Home can be made. The new arrivals, together with their ages and former places of abode, are listed as follows:

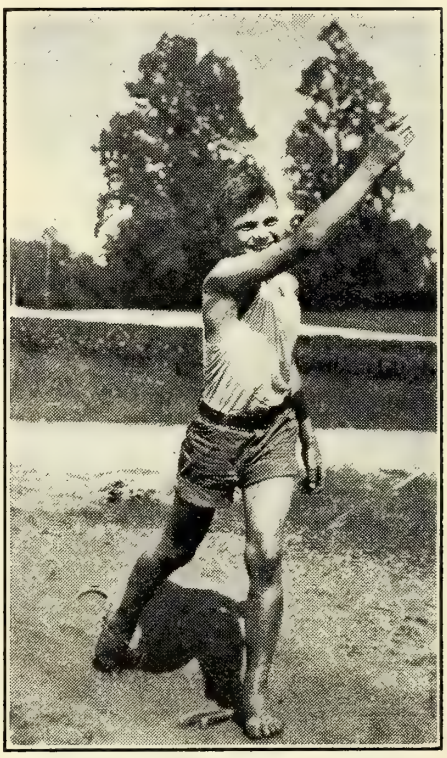
Gilbert Tutterow, 7, Davie county.
Katherine Tutterow, 3, Davie county.
Hattie Blackwell, 12, Cullowhee.
Walter Blackwell, 10, Cullowhee.
Ervin Blackwell, 7, Cullowhee.
Martha Smith, 8, Salisbury.
Helen Smith, 4, Salisbury.
Ruth Samuel, 6, Walkertown.
Jewel Smith, 10, Winston-Salem.
Thelma Adams, 11, Gastonia.
Dorothy Adams, 10, Gastonia.
Almond Adams, 7, Gastonia.
Verna Auten, 11, Belmont.
Zelda Auten, 9, Belmont.
Lorraine Conrad, 10, Lexington.
Julia Conrad, 8, Lexington.
Delores Conrad, 6, Lexington.
Rose Marie Conrad, 5, Lexington.
Clara Conrad, 4, Lexington.
Patricia Conrad, 2, Lexington.
Ellen Tickle, 12, Davidson county.
Leonard Tickle, 10, Davidson county.
Charlie Tickle, 8, Davidson county.
Hazel Tickle, 6, Davidson county.

A DEBATE

Among other opportunities furnished our boys and girls for wholesome development there has been recently added a time for learning how to debate questions of interest and profit. At the last meeting of our older boys and girls the following question was ably discussed, "Resolved, that it is for the best interest of the high school students of the Children's Home to attend the Winston-Salem high school." The affirmative was represented by Frances Brooks and Jack Heritage; the negative by Mildred Booze and James Rink. The affirmative won by a two to one decision.

MOUNT AIRY CIRCUIT

Our singing class had a most enjoyable day last Sunday with Rev. H. M. Wellman and his Oak Grove and Salem congregations. We arrived at Oak Grove in time to be present at the Sunday school hour and then to sing to a capacity house at the 11 o'clock hour. Supt. G. C. Hauser arranged for his entire Sunday school to give a picnic dinner at White Sulphur Springs at the noon hour to which our children were invited. Following this happy occasion we accompanied Brother Wellman over to Salem, where we greeted another large and enthusiastic audience. Coming back through Mount Airy we accepted the invitation of Superintendent Hauser to enjoy with him and his family a watermelon slicing, which, of course, made the day complete. We are greatly indebted to Brother Wellman and his good people.



Charles Has Just Made a "Ringer"

THANKS

Cordial thanks are extended to the following good people for recent gifts to our children: Mrs. John W. Craft and her Sunday school class at Cherryville, 12 dresses; Mrs. W. G. McDowell, Miss Nannie McDowell and Miss Lula Stepp, Asheville, 20 dresses; Miss Floyd Trollinger, Newton, a large box of dresses, coats, hats, and other nice things for girls.

CANNING VEGETABLES

The drought of the past summer cut down our vegetable supply from the truck farm very seriously. With the exception of cucumbers we had insufficient supplies for our demand. Seven barrels of cucumbers were pickled for winter use. However, the recent showers have brought an abundance of cornfield and garden beans, and our boys and girls have been busy assisting Mr. Booze and Miss Ballard in canning them, 118 gallons having already been nicely prepared for winter use. Nothing is allowed to go to waste at the Children's Home.

A GREAT TREAT

In line with their custom of 15 years' standing, the Rawley Bible Class of Centenary, Winston-Salem, recently gave our whole group a watermelon slicing. Only those who can remember when they were boys and girls can truly appreciate the pleasure of having all the ice cold watermelon they desire. Cordial thanks are extended to the men in this class for the joy they gave our boys and girls.

CLOTHING CHILDREN

As the approach of winter stimulates our clothing interest, we deeply appreciate the growing number of inquiries on the part of Sunday school classes and other groups relative to taking children to clothe. We are glad to state that each week brings us inquiries from loving friends who would like to help clothe our children. A list of these groups will be furnished in the near future. Let the good work go on.

VISITORS

We were mighty glad to have with us recently a choice number of members of the Pleasant Garden Sunday school to picnic on our grounds, as they were piloted over by Supt. C. T. Weatherly and Rev. J. T. Ratledge, old-time friends. The visit of our Pleasant Garden friends was made all the more enjoyable because of their keen interest in the welfare of our boys and girls. This group is continually doing something nice for us.

For Women Who Suffer

To relieve headache, backache and periodic pains, Capudine is the ideal remedy. It's liquid, therefore, acts almost instantly. Soothes the nerves and brings comfort and relaxation. At drug stores in single doses or in 10c, 30c and 60c bottles.

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REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

By the time this Advocate reaches its readers the North Carolina Orphan Association will be in session at the Methodist Orphanage. There will be delegates and visitors from all parts of the state. Supt. C. K. Proctor of the Oxford Orphanage, is the president of the association this year. This fact guarantees a good program and a profitable meeting. Governor Gardner, Dr. Hickman of Duke University, and Mrs. W. T. Bost are on the program for addresses. It has been the happy privilege of the Methodist Orphanage to entertain the association for the past twelve or fifteen years. Many interesting and helpful addresses and suggestions are made on these important occasions. We are fortunate in having all of our workers here to get the benefit of these meetings.



Brother and Sister at the Methodist Orphanage, Raleigh, N. C.

* * * *

It is sincerely hoped that all Sunday schools, classes and individuals who have assumed the entire support of children or part of support will send us their checks promptly. There are many who have fallen behind during the summer months. I thoroughly understand the financial situation as it obtains today. At the same time I understand that there are 336 healthy, growing boys and girls here in the home that must be fed, clothed and schooled. We have nothing to fall back upon but our friends and a very limited endowment. Unless the churches give us their moral and financial help we cannot meet large obligations. Just now we are buying several hundred tons of coal for our winter supply. Just a few days ago we had to buy several hundred pairs of shoes. Three meals have to be served per day for 365 days each year to 336 children. Officers have to be paid and the property kept up. With these facts before us, it is an easy matter to come to the conclusion that it takes a great deal of money to operate the home.

"TIGHTEN YOUR BELTS"

Of course the wets are in great glee over the defeat of Hudson and Cramton. They hail it as a sure sign that the tide has turned. Governor Franklin D. Roosevelt, who is being groomed as the wet Demorcatic candidate for the presidency, is quick to take the cue, and next day after Michigan's primaries he declared for repeal of the Eighteenth Amendment and substitution of state control. In this he follows Dwight Morrow on the Republican side.

Well, gentlemen, we are ready to meet you on that issue. You'll find it some task to get rid of the Eighteenth Amendment. Glad you do not stop to fuss with "modification" of the Volstead Act and other enforcement laws. Evidently you are not very confident of being able to get "modification" from the present or next Congress. Grant Hudson, in a post-election statement, says the attitude of Congress on prohibition "will not be changed for at least ten years, if ever." It will take longer than ten years to "modify" the Eighteenth Amendment—"if ever." Go to it, gentlemen! the drys will be ready for you.

Meanwhile, the drys have no call to be discouraged. This writer recalls when Michigan, after it had had prohibition in its constitution for 20 years, went back to the licensed saloon, and in 1887 defeated a new prohibition amendment. Did the drys quit? No! They tightened their belts and went to fighting again—first by county option, then made the state dry and helped to make the nation dry. So it will be again. Prohibition may have reverses, but it is sure to come back. For—

"Right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

—Michigan Christian Advocate.

Over 2000 interested farmers attended the recent tobacco field day at the tobacco station near Oxford, reports county agent J. H. Blackwell of Granville county.

Farmers of Alleghany county have organized the Alleghany Farmers' Exchange to buy and sell farm supplies and produce for the members.

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UNBELIEF

By Rev. J. W. Combs.

But with whom was he grieved forty years? With them that believed not.—Hebrews 3:17-18.

God had gloriously delivered the Hebrews from Egyptian bondage. Leaving old Egypt behind they followed the pillar of cloud and fire through the Red Sea across the wilderness and camped on the border land of Canaan. Now this goodly country was theirs by inheritance—God promised it to Abraham and his seed forever. Canaan was their destination when they left the land of bondage. Surely it was never according to God's will or plan for them to spend 40 years in the wilderness. Then why must they die in this wilderness? Let the Hebrew writer tell us. Hebrews 3:19: "So we see they could not enter in because of unbelief." How sad. They were not kept out of the promised land by the armies of Egypt nor the kings and mighty giants of Canaan. They began to doubt. May we illustrate. Let some one enter a home of peace, plenty and happiness; husband and wife perfectly mated; no cloud has ever cast a shadow over their matrimonial skies. But alas, some agent of hell succeeds in injecting a doubt into the mind of the husband; he doubts the fidelity and faithfulness of the one he has loved as his own life. Fear, dread and suspicion creeps into his mind. Alas, there is no more peace and joy for that man or his home. The wife is still innocent and pure; but alas, a doubt, suspicion, lack of faith—unbelief, that's all. And yet there are numbers of people in the world and plenty of them in the churches who put up the puerile, pitiful argument that it makes no difference much what we believe just so we live right. I want to say just here that I have never yet seen a person living right that did not believe right. We cannot possibly be wrong in our belief and right in our living. It seems to be quite popular these days even among some so-called preachers of righteousness to criticise creeds and certain ones who still insist we must really believe God's blessed word in order to be saved.

In John 8:24 Jesus said: "Except ye believe that I am he, ye shall die in your sins." The Master had just declared himself to be the Son of God—the Son of God and not a son of God, as some of our modern half-baked infidels would say.

It is not the criminals and cut-throats of the land that's paralyzing the church and sapping our spiritual strength. It is the lack of real vital faith among the professing children of God. So help me God, I had just as soon be a Judas betraying my Lord for 30 pieces of silver as to be guilty of parading around over the country pretending to lecture or preach and at the same time scattering the seeds of this soul-wrecking, faith-destroying unbelief that's damning multitudes of immortal souls. I think Judas will be as safe in the day of judgment as that class of people. We are told in Holy Writ that Abraham believed God and it was counted to him for righteousness. We think of Moses, Samuel, Daniel and all the prophets; their bodies are dead, their tongues are silent, yet they still speak to us because they were men of faith. They reverenced God's holy law and believed his every promise.

Following the tracks of those mighty men, we are led into the New Testament with all of its beauty and glory. Here we see faith sounding the depths, scaling the heights, pulling down the strongholds of satan and building the church of God on the ruins thereof. This mighty work was carried on by common uncultured followers of Jesus, and yet they were made uncommon and irresistible by the mighty baptism of the Holy Ghost. They subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire and put to flight the armies of the aliens. We cannot think of the Reformation without thinking of the lion-hearted reformer, Martin Luther. What was it that made him great in the eyes of men and such a wonderful instrument in the hands of God? It certainly was not his broadness or tolerance. Thank God he was cast in a different mold to many modern liberals. He had faith. We cannot close without at least mentioning the great and good Wesley. However, some even try to place him with the liberal stradlers who believe nothing. The world is in an awful condition, multitudes are groping in sin's darkness. Shall we give them light or twilight? Preach a positive gospel or a string of suppositions and guesses?

If men cannot believe God's Holy Word, for heaven's sake let them keep still and not try to damn the whole human race by preaching doubts and questioning God's precious inspired Word.

God hasten the day when we shall hear from every pulpit and platform the eternal truth of God calling men to a blood-bought redemption and a Christ able to save to the uttermost.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

something they had planned, was overheard as he said, "We've got to hurry up and finish this, we don't have but two more days to work on it."

"Do you like to come to this school?" a visitor asked.

"Yes'm. I wish it would go on until that other school begins" (meaning the public school).

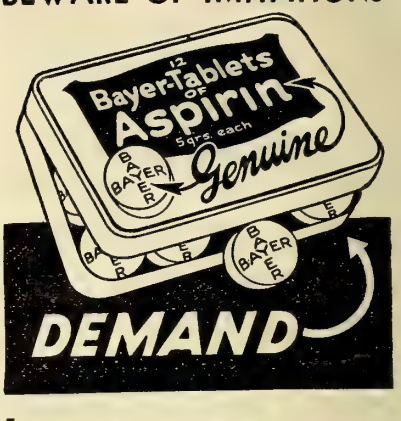
There is unlimited opportunity in this type of work to make a more Christian world for those who understand how children learn Christian living.

DRAPER SCHOOL

The fourth annual school for Draper, Leaksville and Spray is to be held at Draper the week of September 28 to October 3. The courses and instructors are: Survey of the Old Testament, Rev. W. E. Poovey; The Christian Religion, Rev. C. S. Kitkpatrick; Worship, F. M. Williamson.

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d-9:45 p.m.	Norfolk	7:05 a.m.

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MY CREED

By Zadok Paris.

Article VIII—Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Palagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the off-nature of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.

There are two moral forces in the great moral universe of God, good and evil. This may be seen in commerce, industry, society and every human activity; and every honest man or woman will tell you he feels them in his own heart and life. And, by close observation and study, we detect them in the life and heart of the child. Every child's moral nature is warped, and has a down pull and an up pull. It is born in sin, yet under grace. As soon as the child is conceived the redeeming grace of our Lord Jesus Christ begins to operate upon its little heart; and hence the up pull in the child's nature is stronger than the down pull. And, while it is inclined to evil, it is more inclined to be good. That is the reason why you can bring it up in the nurture and admonition of the Lord. But if you fail to give it the means of grace, the down pull becomes stronger and it is more inclined to evil than good. The child belongs to the kingdom of God, for Jesus said so; but he said, "Suffer little children to come unto me, for of such is the kingdom of heaven. Why should they come to him? Because he had purchased them with his own precious blood. The child is not saved through its own innocency, but through the redemption of Christ. Its depravity is overcome by the washing of regeneration. Under the Jewish dispensation a secrifice was offered for the sins of ignorance; when a man found that he had sinned through ignorance, he made his confession, brought his sin offering, and his sin was forgiven. When a child reached the line of accountability he accepts Christ as his sin offering, confesses his sins committed through ignorance and is forgiven. A question arose among the fathers as to when a child was regenerated? Some said when it became responsible and repented; some said at birth, some said at death. This question has never been settled; but it is enough for us to know that while we are born with a fallen nature, like Seth who was begotten in his father Adam's fallen likeness, we are born in Christ the Redeemer and subjects of the saving grace of the Holy Spirit; claimed by Jesus as subjects of his kingdom and heirs of eternal life.

Then let us remember that we do not go to hell because we are born in sin, but because we do not accept Christ Jesus who came into this world to save sinners.

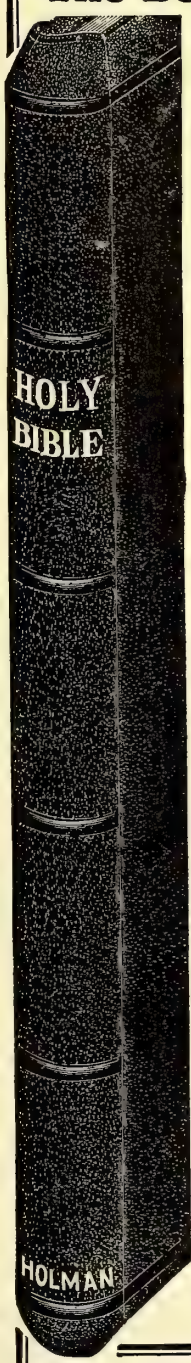
Over 100 club boys and girls of Gaston county have been examined by the county physician in the contest to select the queen and king of health in that county.

Preachers, Teachers and Bible Students

also others who make constant use of their Bibles have learned from experience that ordinary Bible bindings made from Cowhide or Sheepskin leathers do not give lasting service and many of those who now have in their possession a worn out Bible have concluded that the next copy they secure must be more durably bound. However, the prices for the quality they desire are almost prohibitive for the reason that the finest Goatskin bindings are only used on very expensive styles.

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Durable, Flexible (Goat) Morocco Binding, Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

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Nebuchadnezzar relateth his dream.

NĔB-U-CHĂD-NĔZ′ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
2 [2]I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

[a] ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
[b] ch. 3. 26.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT

Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.

FOURTH ROUND

September

Milton, New Hope, a.m. 28

October

Cedar Grove, Walnut Grove, a.m. 5
Carrboro, p.m. 5
Hillsboro, a.m. 12
Yanceyville, Prospect, 4 p.m. 12
Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November

Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT

O. W. Dowd, P.E., Elizabeth City, N. C.

FOURTH ROUND

September

Gates, Zion, 11 26
North Gates, Savage, -- 27-28

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT

W. A. Cade, P.E., Fayetteville, N. C.

FOURTH ROUND

September

Sanford 28
Hemp, Tabernacle, p.m. 28
Carthage, Carthage, night 28

October

Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Siler City and Goldston at Goldston, 2 p.m. 28
Haw River and Pittsboro at Pittsboro, 2 p.m. 29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m. 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m. 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2. 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT

Walter Patten, P.E., 187 Middle St., New Bern, N. C.

FOURTH ROUND

September

Newport, Newport, 11 28
Atlantic-Springfield, Springfield, night 28

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT

M. Bradshaw, P.E., Raleigh, N. C.

FOURTH ROUND

September

Oxford Ct., Salem, 11 27
Oxford, 11 28

October

Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT

H. C. Smith, P.E., Rockingham, N. C.

FOURTH ROUND

September

Fairmont, 11 28

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT

J. H. McCracken, P.E., Washington, N. C.

FOURTH ROUND

September

Aurora, 11 28
Vanceboro, 3 and 7:30 28

October

Mattamuskeet, 11 5
Swan Quarter, 3 5
Pantego-Bethlehem, 7:30 5
Tarboro, 11 12
Bethel, 7:30 12
McKendree, 11 and 2 19
Elm City, 7:30 19
Robersonville, 11 26
Rocky Mount, First Church, 7:30 26

November

Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT

L. B. Jones, P.E., Weldon, N. C.

FOURTH ROUND

September

Henderson, First Church, 11 28
White Memorial, City Road, 8 28

October

Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Warren, p.m. 2
Norlina, Zion, 11 5
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT

H. M. North, P.E., Wilmington, N. C.

FOURTH ROUND

October

Wilmington Ct., Wesley's, 11 5
Carvers Creek, Carvers, 2:30 5
Town Creek, Bethel, 3 12
Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November

Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

CHARLOTTE DISTRICT

E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.

FOURTH ROUND

September

Peachland, Hopewell, 11 28
Marshville, Smyrna, 3 28

October

Polkton, Polkton, 11 5
Ansonville, Ansonville, 3 5
Wadesboro, night 5
Waxhaw, Bond's Grove, 10 12
Unionville, Oak Grove, 3 12
N. Monroe-Icemorelee, N. Monroe, night 12
Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 19
Matthews, 11 26
Monroe, Central, night 26

November

Pineville, Harrison, 11 2
Hickory Grove, 3 2

ASHEVILLE DISTRICT

D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.

FOURTH ROUND

September

Fairview, Tweeds, Sat. 11 27
Acton, 11 28
Big Sandy, 3 28
Leicester, 8 28

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November

West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT

R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.

FOURTH ROUND

September

Shelby Ct., Sulphur Springs, 9:30 27-28
Shelby Central, 7:30 28

October

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.

FOURTH ROUND

September

Ramseur-Franklinville, Ramseur, 11 28
East Greensboro, Mt. Pleasant, 3 28
Bethel-Grace, Grace, night 28

October

Carraway Memorial, Carraway Memorial, 11 5
Proximity, Proximity, night 5
Ruffin, Ruffin, night 6
Highland, Highland, night 8
Calvary, Calvary, night 9
College Place, College Place, 11 12
Cedar Falls, Cedar Falls, night 12
Glenwood, Glenwood, night 13
Park Place, Park Place, night 14
Main Street, High Point, Main Street, night 15
Jamestown-Oakdale, Jamestown, night 16
Randolph, Mt. Gilead, 11 18-19
West Greensboro, Muir's, night 19
Asheboro, Asheboro, night 20
Wesley Memorial, Wesley Memorial, night 21
New Hope, New Hope, 11 22
Ramseur-Franklinville, Ramseur, night 22
Pleasant Garden, Pleasant Garden, 11 23
Centenary, Centenary, night 23
Uwharrie, Concord, 11 25-26
Summerfield, Summerfield, night 27

Pastors will please notify all official members of the time and place of meeting. Each quarterly conference will be held exactly at the time given in this schedule.

MARION DISTRICT

E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.

FOURTH ROUND

September

Spruce Pine, 11 28
Avery, Linnville Falls, 2:30 28

October

Broad River, Wesley's Chapel, 11 5

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Bostic, Salem, 2:30 5
Forest City, night 5
Table Rock Q. C., Oak Hill, 10:30 7
McDowell Q. C., Bethtel, 3 7
Old Fort Ct,, Bethel, 11 8
Burnsville, Bald Creek, night 8
Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FOURTH ROUND

September
Sparta, Potato Creek, 11 27-28
Jonesville, Grassy Creek, 3 28
October
Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

September
Mt. Pleasant, Center Grove, 11 28
Albemarle, Central, night 28
October
Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

SPECIAL MEETINGS

October
Coburn Memorial, night 20
Park Avenue, night 21
First Church, night 22
Long Street, night 23
North Main, night 24
Westford, night 25
Spencer, night 27
China Grove, night 28
Epworth, night 29
Kerr Street, night 30
Bethel, 3 p.m. 31
Harmony, night 31
November
Concord Ct., Rocky R., 3 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

September
Mt. Zion, 11 28
Davidson-Fairview, 3 28
Mooresville, Central, night 28
October
Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26
November
Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

September
Sylva, 11 28
Cullowhee, night 28
October
Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

September
Cooleemee, 11 28
Mocksville, 8 28
October
Oak Ridge, Sedge Garden, 11 5
Welcome, Vernon, 3 5
Ogburn Memorial, 9:30 5
Davie, Mocksville, 3 11
Farmington, 11 12
Forsythe, Mt. Tabor, 7:30 15
Advance, 7:30 16
Hiatt Memorial, 7:30 18
Davidson, Mt. Olivet, 7:30 21
Hanes, 7:30 23
Lewisville, 7:30 24
Denton, 11 26
Linwood, 3 26
Erlanger, 7:30 26
Trinity, 7 28
Thomasville Ct., 8 28
November
Walkertown, 11 3
Kernersville, Shady Grove, 3 3

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IN MEMORIAM

DOBY—David D. Doby. died Saturday, August 2, at the age of 70 years. He was a good citizen, a faithful member of First Street Methodist church, Albemarle. He leaves a wife and 11 children, all of whom are useful citizens. He met life unafraid because of his faith, and when death came he trusted Him "who is able to keep that which he had committed unto Him against that day." Funeral services were held at the church and interment made in Fairview cemetery and his grave covered with flowers.

E. M. Avett, Pastor.

WALLACE—Brother Eli Wallace was born May 3, 1849, and died at his home near Garland, N. C., September 7, 1930, at the ripe age of 81. He joined the Methodist church in early life and remained in the Christian faith throughout the rest of his life. He was a loyal and devoted member of Frenches Creek Methodist church at the time of his death. The funeral service was conducted at the church by his pastor amidst a large group of friends and loved ones, and he was laid to rest in the cemetery near the church by the side of his wife, Sarah Kelly Wallace. He leaves four children: Mollie, Rona, wife of J. T. Rich, J. L. Wallace, and Mrs. Lou Caison, together with 21 grandchilden, and a host of friends. W. D. Yarborough.

DAVIS—Aunt Sophia Davis, wife of Doc Davis of Coleridge, who died July 24 at her home where she had lived for a number of years with her husband. She had been kept in for 25 years, only leaving home occasionally. She was truly a good woman. She had been a member of the Methodist church for about 70 years, having joined at the age of 12 years on Cool Springs circuit. She was a benediction to her pastor. "Aunt Sophia," as every one called her, could recite more hymns and Bible verses than any one, and remembered the names of all the preachers for many years back and was the preacher's friend. Truly a good woman has gone from Coleridge community. Funeral services were held in the M. E. church in Coleridge, where the deceased and her husband were members, and buried in the cemetery there. Services were conducted by Rev. Mr. Griggs, her pastor, assisted by a former pastor, Rev. H. F. Starr, and the Baptist pastor of Coleridge church, and Rev. D. R. Moffitt, pastor of the Christian church near there. All spoke of Aunt Sophia as a blessing in their lives. She lived to a ripe old age of 81 years. But she has laid her crutches down and will need them no more. May God comfort her aged companion who journeyed with her in life.

By one who knew her well.

Rev. H. F. Starr,
Former Pastor.

McCASKILL—Bernice McCaskill died in St. Leo's Hospital, Greensboro, N. C., on Sunday, September 7, at the age of 15. Without warning an enraged lover, whom she did not see fit to marry, fired a pistol bullet into her head; death followed in about two hours. After shooting her the murderer turned the pistol on himself and sent a bullet through his own brain from which he died in a few minutes.

It is not always true that the good die young, but Bernice was a good girl. Her parents gave her splendid training and all her life she attended Sunday school and church. In her Sunday school class she was a model of devotion and willingness to do whatever was necessary to help out. Last spring she made a public profession of faith in Jesus Christ as her personal Saviour and soon after united with Grace M. E. church, McAdoo Heights. She took seriously her obligations of church membership and was earnest in her desire to do the right.

The entire church and the community at large were unspeakably saddened by her tragic and untimely death. Besides her friends and relatives she leaves a father and mother, John and Clara McCaskill, and four sisters, Grace (Mrs. Ed. Johnson), Nettie, Ethel and Ruby, all of Revolution village, Greensboro, except Mrs. Johnson, who lives in a rural section of Guilford county.

The funeral was held from Grace church by her pastor in the presence of hundreds of sorrow stricken friends. The burial took place at Mt. Lebanon M. P. church in Randleman, where a great crowd awaited the coming of the body. O. L. Brown, Pastor.

PITTS—J. H. Pitts was born August 16, 1850, in Newton, N. C. Had he lived until August 16 of this year he would have been 80 years old.

Mr. Pitts was educated at Catawba College and the Univeristy of North Carolina. He taught school during his young manhood and was editor of the Cackling Eagle, a paper in Hickory, N. C., in the early seventies. During his student days at the university he lived in the president's home and took advantage of every avenue of education offered. This store of knowledge stayed with him all during his long useful life. At any and all times he was able to assist his children and grandchildren with their school work. Rarely do we find a man of his years who could read a page of Latin or work a problem on request. His student days never ceased. He was a great reader and was always able to give an intelligent answer to a question on any subject. In 1874 Mr. Pitts was married to Miss Laura Ingold, daughter of Rev. Dr. Jeremiah Ingold of Hickory, N. C., and to this union were born eight children. Two died in infancy, and the oldest daughter, Margaret, died at the age of 14. His only son, Dr. Walter Ingold Pitts, passed away last November. Surviving him are his wife and four daughters, Mrs. T. F. Hudson, Mrs. E. H. Miller, Mrs. T. G. Furr, all of Salisbury, N. C., and Mrs. C. A. Little of Catawba. For a number of years Mr. Pitts was engaged in the mercantile business, from which he retired some years ago. He was regarded as one of the most honorable and successful citizens of the community, quiet and unassuming, attending strictly to business. At all times he could be relied upon to assist in every forward movement of the community. He was a life long member of the Methodist church, serving as steward for many years, at all times giving his church his loyal support.

After an illness of five weeks he passed into the great beyond at 12 o'clock Monday night, July 21, 1930.

WALLACE—Miss Mildred Wallace was born in Morehead City, N. C., January 31, 1892, and died in Washington Sanitarium, Tacoma Park, Md., June 28, 1930. Her funeral was conducted by her pastor and Dr. H. M. North, assisted by the other pastors of the city. She leaves to mourn their keen loss her father and mother, Mr. Chas. S. and Mrs. Nina Webb Wallace; one sister, Mrs. J. C. Taylor; one brother, G. R. Wallace, all of Morehead City. Everything was done that medical and scientific skill could do for her recovery and at the same time the entire church and community and also friends throughout the state were interceding for her at the throne of grace; but the Lord saw fit to transplant her life as a beautiful flower to his own garden, the paradise of God, where in a more fertile soil and a more glorious atmosphere her life shall have a larger unfoldmen in that realm of fuller light, greater love, and more abundant life.

Miss Mildred was not only a loving and devoted daughter and a kindly, thoughtful sister, but she was an invaluable and genial companion in the home which made her going all the more keenly felt. She was always more or less delicate or frail physically, but she conserved her stength well and took an active and leading part in the social, civic, literary and religious life of the community with many state-wide activities; she was universally esteemed and loved by all classes and the world is a better place because she lived in it, and now heaven is richer because of her presence there. She had been a loyal and devoted member of the Morehead City Methodist Church, South, from early childhood, always in her family pew at worship service; she was also a teacher in the Sunday school for many years. She prepared her lesson materials thoroughly, artisically, and with painstaking care, and her pupils loved her devotedly. She was a good, effective teacher, but her life spoke more eloquently than words.

One of her many deeds of kindness and love shows the true nobility of her soul and the fine quality of her Christian character. About five years ago when it seemed that our missionary program must halt, many volunteers kept at home and many already on the field recalled for lack of funds, she gave the board of missions a most valuable diamond ring, a much treasured gift from her father. When asked why she did not send a donation in money, she relied that she did not feel it would be a real sacrifice, and she wanted to make a real sacrifice for him and his cause who sacrificed all. Her most intimate friends and the members of her family, with one exception, did not know of this unselfish and sacrificial gift until she passed to her reward.

It was a most touching scene after her body had been brought back from the Washington sanitarium (where she went to recuperate) to see the stream of life of all classes and colors filed by the casket to see "Miss Mildred" before she was put away. The floral designs were elaborate and most abundant, and the crowd attending the funeral was tremendous, all of which testified to the high esteem in which she was held by all who knew her.

Miss Mildred's whole life was one of gentleness, sweetness, and purity, filled with kindness, thoughtfulness and loving service; and while she is no more present in the flesh, the rich influence of her life lives on. B. B. S.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father has seen fit in his infinite wisdom to remove from our midst our beloved sister and co-worker, Mrs. C. B. Sutton, one who was loved by all who knew her. Her demise has caused a keenly felt loss to her church, community, Sunday school and the Woman's Missionary Auxiliary of King's church. Therefore be it resolved:

First, That we, the members of King's Missionary Auxiliary, bow in humble submission to our heavenly Father's will, and that we cherish the memory of her exemplary life and its sweet influence.

Second, That we commend her loved ones to God's love and keeping, for whom he loveth he chastenth.

Third, That a copy of these resolutions be spread upon the minutes of our auxiliary, upon the minutes of our Sunday school, a copy be sent to the North Carolina Christian Advocate, and a copy be sent to her family.

Mrs. J. O. Sutton,
Mrs. G. B. Sutton,
Mrs. D. J. King.

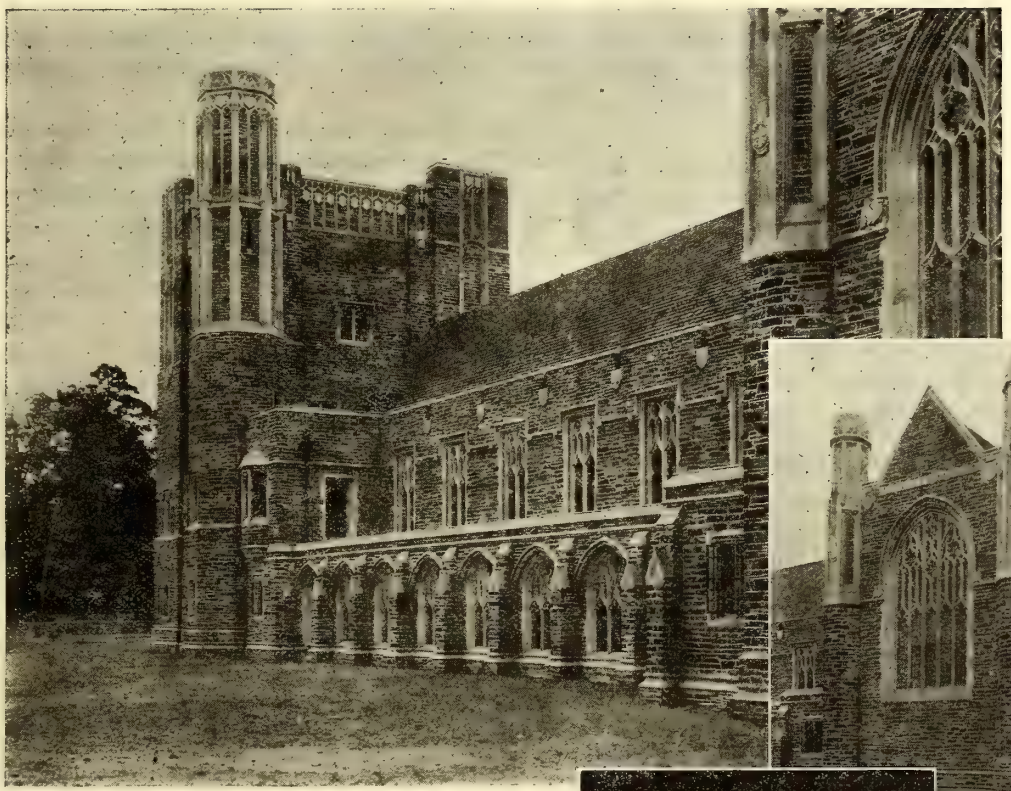
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, [illegible]ER 2, 1930 Number 40

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New Views of Duke University

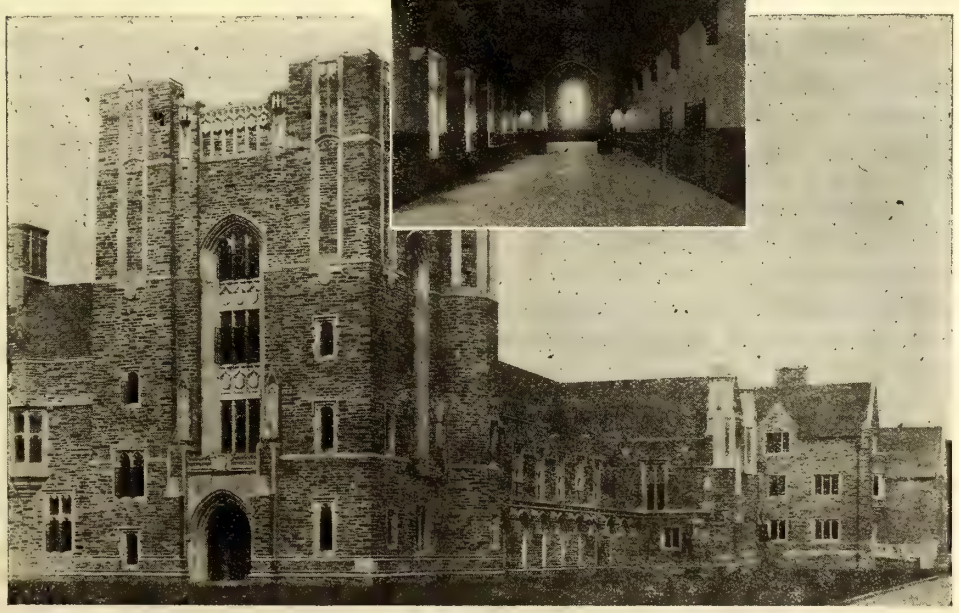


A VIEW OF THE UNION SHOWING TOWER AND THE CLOISTER EXTERIORS. TO THE RIGHT IS ONE OF THE BEAUTIFUL WINDOW DETAILS.





INTERIOR VIEW OF THE UNION



THE LIBRARY AND THE LAW BUILDING ARE ALSO CENTRALLY SITUATED AND CORRESPOND IN ARCHITECTURAL LINES WITH OTHER BUILDINGS IN THE GROUP. SEVEN FLOORS OF STACKS, GRADUATE AND UNDERGRADUATE READING ROOMS, SEMINAR ROOMS, AND A LARGE PERIODICAL ROOM ARE AMONG THE LIBRARY DEPARTMENTS.

IN THE SWING OF CONQUEST

Five Thousand the First Month

More than five thousand new subscribers the first month of this campaign is not bad. The faint-hearted expected it to take two years, but the preachers of North Carolina belong to another tribe. The next month—these glorious October days—should see better things than in the hot depressing September afternoons. Then, too, a fine start guarantees a great ending.

The glorious triumph of this campaign will be measured by the enlistment of every preacher. Sometimes all cannot get into the game, but this is not one of these. We are going to close this Diamond Jubilee year of the Advocate by every congregation in North Carolina being allowed to hear of their church paper. All we ask is that every preacher give five minutes in each of his churches in presenting the Advocate with all the fervor and enthusiasm that he can command. Many will then be saying, "Behold, a new voice in Israel. We never heard it on this wise before!"

Take not counsel of your fears and listen not to the despairing. Be found in the forefront leading on the victory, you successors of Francis Asbury!

Do You Need Envelopes?

A number of the preachers have asked for more envelopes for use in securing new subscribers. A card to the office is sufficient. The next mail will do the job. Uncle Sam is still doing business—our presses are still running.

Everybody at It

Many workers will surely get results. The glorious success of the campaign for "trial subscribers" to the North Carolina Christian Advocate is a fine illustration of what comes of united effort. Hundreds of Methodist preachers set to a work will always achieve.

The one plea we are making now is that every one be sure to get in the game—there need not one be left behind. There is not a charge in either of our two conferences that cannot get a few trial subscribers. Even should there be one charge in which all claim to be too poor to spare a quarter, some brother who gets the Advocate will give a dollar to send it to four who will enjoy if, if the pastor will but ask him. Every charge can get in on this.

Tell Your Neighbor

The Advocate is now going into 5000 homes and into many communities where it has been a stranger up to one month ago. Many new acquaintances are being made. Why not go further and introduce the paper to your neighbors? Hundreds would take the paper were those who now read the Advocate to talk it up to their friends and neighbors.

We expect the next few weeks to be great days for the Advocate in the way of extending its subscription list and in the making of new friends. Let us make October a memorable month for the church paper.

Do You Believe in Advertising?

The Advocate is committed to the value of letting others know what is to be had. We would that many who have wares to sell would try out the columns of the Advocate with advertisements. We also believe in advertising the Advocate itself. This accounts for the "trial subscription" being placed at twelve weeks for twenty-five cents. In many homes the Advocate needs but to be known to become a permanent visitor—to become a transforming influence in making more intelligent Methodists. So we keep insisting upon every friend and well wisher to aid us in this great advertising campaign. Then, too, we want to assist the pastors in closing this present year.

REV. AND MRS. J. H. McCRACKEN GRACIOUS HOSTS

Tuesday of this week Rev. and Mrs. J. H. McCracken had the preachers and the gracious "mistresses of the manse" of the district as their guests in Washington. A number of the ladies of the Washington church assisted Mrs. McCracken in serving the delightful luncheon to the fifty who sat about the boards in the dining room of the church. Those tables and the twenty-one ministers' wives made a beautiful picture. We will not say what effect the preachers had upon the picture. It was a most happy occasion in every way.

But gracious hospitality and good fellowship was not all. The day was made to count for the good of the work in the Washington district. The presiding elder had a full exhibit of the district, past and present, displayed in full view on a blackboard. Each preacher stated the conditions and outlook in his charge. With eight meetings yet to be held, the tabulation showed that 420 had already been received on profession of faith. The greatest care is being taken to see that obligations are met by the time of the conference at Henderson. If the serious determination of presiding elder and preachers count for all we expect it to, the other districts of the conference will have to bestir themselves to keep pace with the Washington. Rarely does one get into a district meeting of finer spirit and more serious purpose than was this at Washington last Tuesday.

The women from the parsonages held their own meeting in the afternoon, having been eager participants in the general meeting of the morning.

This writer would be pleased to recall the changes in Washington since he was pastor there, to tell of the fine work Brother H. I. Glass is doing and to write of that devoted group of preachers, but space does not permit. We must, however, make mention of the kindness done us and the Advocate by Rev. A. S. Barnes. The hospitality shown us in his home and in his car enabled us to make the trip and to spend five hours in Washington with only a day out of the office in Greensboro. Such is the possibility of travel these last times.

The meeting at Washington will tell mightily in closing the year.

GOBBEL AT YALE CALLS FOR COMFORT

I am missing the Advocate greatly and would like for you to send it to me. Perhaps you can supply a member of your "staff" with a copy for a few months, or at any rate let him have one on your trial subscription plan!

I'd liketo have the issues beginning September 24. I don't want to miss anything.

My work is starting off promisingly—promising to be a lot of it and as hard as I want to make it. It is going to be most interesting, this new plan, for it offers the maximum of freedom from routine and duplication.

I shall look forward to reading the "best Christian Advocate in Southern Methodism" with zest and shall be glad of the privilege of keeping in touch with men and movements in North Carolina. L. L. Gobbel.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, OCTOBER 2, 1930 Number 40

It pays to advertise. Nobody except an occasional visitor interested in our early history found the way to the King's Mountain battle field until the papers carried story after story concerning the approaching sesqui-centennial. Now the road to that historic spot has become a boulevard of traffic. On Sundays thousands who hardly knew that a battle of the Revolution was fought in that section of the country are now motoring to King's Mountain.

Somebody out in Missouri has found the political candidate's favorite song. We got it out of the Central Christian Advocate published in Kansas City. It seems to be of interest in the land where people have to be shown. The lines of the song run:

If you are dry, then so am I.
If you are wet, me too; you bet.
If you're Free Trade, then count me in;
If not, Free Trade is mortal sin.
If war you crave, I'll be as brave;
If peace you want, for peace I pant.
Why not? This code's invincible—
Your interest is my principle.
I'll sign your creed; you've but to pen it—
If it will speed me to the Senate.

The United Presbyterian says: "Those who are familiar with the theology of the middle ages will remember that there were 'seven deadly sins' against which all were warned. These were pride, envy, anger, covetousness, gluttony, lust, and sloth. Canon Donaldson of Westminster Abbey has given us seven deadly sins which he considers to be striking hard at the social fabric at the present time. They are: 1. Politics without principles; 2. Wealth without work; 3. Pleasure without conscience; 4. Knowledge without character; 5. Commerce and industry without morality; 6. Science without humanity; 7. Worship without sacrifice."

"I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes, and all our heartaches,
And all of our poor, selfish grief
Could be dropped, like a shabby old coat at the door,
And never put on any more!"

And there is such a place. It is at the feet of Jesus. Many are the names in the long catalogue of the saints that bear witness to this fact. We become new creatures in Christ Jesus is not only the doctrine of the Bible but also a fact of human experience.

The Pharisee is in rather bad repute the world over. There is one simple story that in the mind of mankind accounts for his undoing. It is the little story of truth and artistic beauty that Jesus told of the two men who went up into the temple to pray, one a Pharisee and the other a Publican. This picture of the Pharisee in the presence of his God comparing himself with other men and uttering self-righteous boasts of his moral superiority has filled the world with contempt for any man who makes such pretentions. While on the other hand this little story has aroused pity, and even appreciation for the disreputable Publican. A humble silversmith galloped one night from Boston over the hills toward Lexington and Concord with the news that a command of hostile troops was invading the countryside, but Henry Wadsworth Longfellow wrote the "Midnight Ride of Paul Revere," and as a result Paul Revere will ride unforgotten through the centuries. When the monuments on the field of Gettysburg have become moss-covered and the names of great military leaders shall belong to the rubbish of forgotten generations, Lincoln's Gettysburg Address will serve to save that battlefield from utter oblivion. For stories and songs and literary gems are the most influential and abiding things in the history of a people.

The Annual Session of the Western North Carolina Conference

The Western North Carolina conference will gather in its forty-first annual meeting November 5 in Greensboro. It is now the largest annual conference, with the single exception of the Virginia, in the entire Southern Church. It is as large as the General Conference, and as a rule its sessions are decidedly more interesting. The greater part of the work is done by the bishop's cabinet, boards, committees, secretaries and accountants hid away in small rooms unnoticed by the multitude. Yet the morning sessions, presided over by the bishop, are busy hours and largely attended by visitors from all sections of the conference territory.

The annual conference is still an interesting social occasion, but not so much so as in other years. When this conference was organized forty-one years ago, and for years afterward, there were "lost provinces" beyond the Blue Ridge and beyond Asheville, even to Murphy, extended the territory of this conference and when an itinerant went away at the beginning of the year he was not expected back till the next annual conference. But now Murphy is as close to Greensboro as Asheboro was in those days. And from all parts of the conference these itinerants drive to Durham for the pastors' summer school and for football games.

With this constant intermingling of the members throughout the year, the annual conference has lost in its social significance. This is one reason why the conference might hasten its work and adjourn at least a day earlier without loss to anybody.

The North Carolina conference meets later in November at Henderson. This covers all of eastern North Carolina. The session at Henderson should be one of the best. The preachers have been diligent, and crop conditions are better than for years.

Athletics and Citizenship

The election of Dr. William Pickard Jacocks to head the State Board of Health is of concern to every man, woman and child in North Carolina. The State Board of Health is to be congratulated on the selection made. A well trained doctor, reared in the midst of the conditions incident to the life of North Carolina, with experience in the great orient, notably in India, should be well qualified for the big work to be done in this developing commonwealth. So we would congratulate the people of North Carolina as well as felicitate the Board.

Just now, however, we are concerned with the stress being placed by the press upon the athletic prowess of young Jacocks when a student at Carolina. By many papers he is heralded as one of the great quarter backs, though nothing is said about his Phi Beta Kappa rank. Even the papers that recognize his attainments in scholarship ring the changes on his athletic prowess. But he is not alone. Whenever some one comes into the limelight with an athletic record much is made of this fact. Does the almost universal interest of the American people in athletic games account for this, or do we really cherish the conviction that physical prowess has much to do with efficiency in the game of life? Just now with the World Series on and the football season opening to the exclusion of more serious matters, we are led to enquire how much football had to do with making a health officer or a governor. We do not recall that Governor Gardner is a Phi Beta Kappa man, but we do know he was great on the gridiron. Moreover, one would not expect him to be among the "high-brows"—he is in politics. Only now and then do we have a Woodrow Wilson, the scholar in politics.

Evidently skill on the field and habits of study go well together. An alert mind, in a vigorous body, finely co-ordinated, give promise of success in every line of endeavor. Men desire to "cross the goal line" or to "make a home run" on the great world field—if we may be allowed to make a substitute for Shakespeare's figure, "All the world is a stage"—essential to which is the ability, mental and physical, to win. This ability displayed in college augurs well for a man in the great world university of after life.

Two Kinds of Preachers

Lacordaire, the great French preacher, was reported to have said to his friend Ravignan, "I hear that when you preach the cathedral is so crowded that men have to sit upon the confessional boxes." "Perhaps so," responded Ravignan, "but they tell me that when you preach men go **into** the confessional boxes."

Here is the real test of preaching. Not that the churches are crowded with curious and admiring throngs, but are men sent to the confessional in search of a better life. This is the true test of the quality of a Christian minister.

Continuation at Duke

In the account of the opening of Duke University last week on the new campus at Durham, a press report said the opening exercises were in no way different from those back in Randolph county during the half century that Trinity College had its physical existence there. Singing the long meter doxology and prayer by the dean of the school of religion were as back in the days of Braxton Craven.

Is not this as it should be? The essentials ever remain the same. In our getting of knowledge we often roam afar in the fields of learning, confident in our self-sufficiency, forced later to return to the simple truths we learned in the catechism. Should not institutions hold fast to the living realities?

Trinity College and later Duke University has had an abiding place limited to only a few decades, and the present physical plant is a most recent product, but the soul of Duke is old as the strivings of man for truth and for righteousness. Learning and religion are fundamental.

We are told that when the new temple was finished at Jerusalem only the Ark of the Covenant—the symbol of the Divine Presence—was brought from the old tent and placed in the new temple, the resting place for the ark. This wandering people had become established. Out of the old order into the new continued the same old religion. The God of their fathers was their God. This is the tribute the reporter at Duke paid the Duke of today, housed in its $20,000,000 plant.

All the world knows, or will know, of the body of Duke. The place Duke University takes among the generations following will be determined by that finer, more real and less tangible something that is as enduring as the soul of man.

Money and men have built the body of Duke; men and women will determine the soul-qualities of the Duke that is to be. All permanent foundations are cemented with human blood. This statement is more than ancient legend; it is the record of all who achieve; it makes the cross the most potent symbol in human history. Men and women familiar with the nail-prints and devoted to the cross will make a real contribution to the soul of the Duke that is to deal with the perplexing problems of the race and to have a part in promoting the purposes of God. Those who are indifferent to the needs of man and are set against the very existence of God will ultimately be a part of the chaff and the stubble that can have no permanent place in the movements of history. In the long run, such do not count. The movements of God often seem slow, but they are very sure. He can wait. Scholars of culture, of genuine moral fiber, of humanitarian spirit with a devotion to truth and righteousness, and of good "horse sense" in the midst of their fellows will make a large contribution to the soul of Duke.

"And What Shall We Have?"

The question, What shall we have? was put to Jesus by his disciples. And some of his disciples are still putting the same question. For instance it is reported that a Wisconsin preacher has quit his pulpit to become a church janitor and he is reported as saying that he can make and save more money as janitor than as minister.

The pith of the story is not in his change from the pulpit to the furnace, but it is in the motive that prompted the change, which was to make and save money. If he had changed from janitor to minister simply to make and save more money the motive would have been the same.

There is something amiss in all this. Wearing overalls, carrying out ashes, sweeping floors, or shoveling coal may be as truly Christian as clerical robes, or sermon making, or visiting the sick, or leading religious services, but when all these are overshadowed by the question of making and saving more money something is radically wrong. If Jesus ever was capable of showing contempt it was for the hireling. His call was for the good shepherd who giveth his life for the sheep.

Two Great Pictures

Among the vicious pictures and those so utterly meaningless that they are neither good nor bad there are a few pictures worthy of the highest commendation. Among these we mention "All Quiet on the Western Front." This picture tries to show war as it really is and cannot fail to make a tremendous impression upon all who see it.

The other picture that we mention in this connection is "With Byrd at the South Pole." It is a wonderful picture which conveys an impression of this expedition to the Antarctic regions that cannot be secured anywhere else.

People and Things

W. N. C. Conference meets in Greensboro, November 5
N. C. Conference meets in Henderson.....November 19

Rev. and Mrs. H. L. Davis of Durham announce the birth of Harvey L. Davis, Jr., September 28.

Rev. E. H. McWhorter of Enfield is assisting Rev. J. H. Shore in a revival this week at Weldon.

Home coming day will be observed on Sunday, October 5, at Roberdel church. Rev. M. C. Ellerbe is pastor.

Rev. J. L. Reynolds is in an interesting meeting at Burnsville. The pastor last Sunday evening was assisted by the evangelistic club of North Wilkesboro.

Rev. J. H. Strickland, pastor at Marion Mills, writes that he has a good people to serve and that the work is going well notwithstanding the mills have been running half time.

"Home coming will be held for Rocky Mount church, Shepherd circuit, Statesville district, Sunday, October 5. All former pastors are invited to come. Yes, the Advocate staff is invited."—A. C. Kennedy.

Robert McCollum Price, Jr., arrived last Friday night, September 26, at St. Luke's Hospital, New Bern, N. C. R. M. Jr., weighed 9¼ pounds when he arrived. Both Mrs. Price and the boy are doing fine.

"I finished my last meeting on the Concord circuit for this year last night at Mt. Carmel church. We had 14 conversions and probably 12 will join the church next Sunday. At Rocky Ridge we have received 18 on profession of faith and at Mt. Olivet 23. Thirteen have been received so far by transfer."—E. E.Snow.

The revival which has been going on at the Methodist church, Wadesboro, for the past ten days came to a close last night. Rev. G. A. Stamper preached excellent sermons, the congregations were good, the interest fine and a goodly number will be added to the church membership. New members will be received into the church next Sunday at the 11 o'clock hour.—The Ansonian.

"Rev. W. A. Cade was with me in a meeting at Purdies church last week. His sermons were fine and attractive. I closed the service on Sunday morning. Two joined the church. I am now in a meeting at Doublin. The attendance is good. The people listen with intense interest. We also have good singing. We expect to close Sunday morning. This will be our last meeting on this charge."—Chas. M. Lance.

Mrs. Hugh R. Smith and daughters, Misses Euline and Parinne Smith of Hamlet, reached home Wednesday, September 17, after a wonderful tour of the world, also visiting the Passion Play. They visited Hawaii, Japan, Korea, China, Malaya, India, Egypt, Palestine, France, Italy, Germany, Austria, Syria, Switzerland, Arabia, Holland and England. Miss Euline Smith, who has been a missionary at Songdo, Korea, for the past five years, is home on a year's furlough.

"We closed our last meeting on the Kenansville circuit at Lee's Chapel September 21. We had very good attendance and interest. We had 14 conversions, four of whom have joined the church so far. We are hoping that several more will come into the church before the close of the year. We have received 45 into the four churches so far this year on profession of faith and six by letter. It has been the best year of our ministry in the saving of the lost."—The Pastor.

Dr. C. C. Weaver rises to a question of personal privilge which is always in order: "There are just two little corrections that I would like to make. I am not entitled to the credit for the new subscriptions to the Advocate. This should go to our young friend, Herbert, and the women of our missionary society. Second, we are not building a 'cathedral' in Winston-Salem. We do not like the name nor the implication. It is just going to be a Methodist meeting house."—Chas. C. Weaver.

The passing of Rev. Edward S. Ufford last fall recalls an incident which took place nearly a half century ago. As a young evangelist he was conducting services in Westwood, Massachusetts. Feeling that the youth of that day were slipping away from the influence of the church, the thought flashed across his mind, "They need a life line," and in less than half an hour he wrote the famous hymn, "Throw Out the Life Line."

The Methodist church of East Marion is installing the most modern steam heating system, which will greatly add to the convenience and comfort of those that worship there. The pastor, Rev. J. H. Strickland, is having different members of the church use the book of Hebrews and different subjects from that book for the mid-week prayer meeting services. Your correspondent attended service there last Thursday evening and heard an excellent talk by Mr. S. H. Pennington. Mr. John M. Snoddy is to lead Thursday night.—Southern Textile Bulletin.

As a mark of appreciation for his services as superintendent of the Green Street Methodist church Sunday school for a period of 22 years, the Sunday school has presented to Henry C. Jones a handsome watch bearing the following inscription: "September, 1908, Green Street M. E. Sunday School, September, 1930." Mr. Jones will retire as head of the school on October 1. During the years since he first became the superintendent of the Sunday school, Mr. Jones has set an example for his school to follow and has made for himself an enviable record. He has attended every session of the school and has not been late a single time.—Winston-Salem Journal.

Rev. G. C. Wood has closed a very successful revival meeting at Wesley Memorial church with 22 accessions, 18 on profession of faith and four by letter and otherwise. Rev. Mr. Wood was fortunate in securing the services of Rev. W. P. Watkins, pastor of City Road church, Elizabeth City. The evangelist preached and conducted the revival in the old Methodist style, preaching square from the shoulder, mostly using the words of the prophets and Jesus Christ as texts. These sermons were preached with great power and eloquence. We are sure that this revival will mean a great deal to the church and community.—Tyrrell County Progress.

"Special meetings have just been held at Bradley Memorial, Gastonia. Rev. J. R. Warren of Trinity church rendered most satisfactory service as preacher. He has splendid gifts as an evangelist and the church greatly appreciated his service. The local personal workers' organization was assisted by Rev. T. H. Swafford. This group was very effective in all the services. Shop meetings, open air meetings and doorstep prayer meetings constituted the extension services; these also were productive of great interest and profit. Seventy-five or more conversions and reclamations; 30 to 40 will be received into church as a result."—A. C. Swafford.

"Brother Knight wants to know who can beat the record of Brother J. E. Condon of Stantonsburg. Brother Condon was elected steward for the thirty-first consecutive year. I have a man on the Cary-Apex charge who has that record beaten by nearly thirty years. I refer to Brother John R. Breeze of Cary. Brother Breeze has served as steward for fifty-six (56) consecutive years. He has recently been taken off the active list because of age and failing of hearing and made an honorary steward for life. Just because Brother Breeze cannot hear does not keep him away from church and Sunday school—and when he is not present one may know he is sick. Such a record should inspire us all to be up and doing."—F. B. Joyner.

"A great revival has just closed at Old Amity, the mother M. E. church, on the Mattamuskeet charge. Rev. I. S. Richmond of Grifton, N. C., a former pastor, did the preaching, while Rev. F. B. Brandenburg, our present pastor, assisted by his wife, conducted the song service. Brother Richmond is known and loved not only by the members of the Methodist church but by all denominations, as was attested by the large and mixed congregations that heard him. Brother Richmond's messages from day to day were full of spiritual food, and we feel that our whole community has been elevated to a higher plane of Christian living by his godly sermons. May he keep well, continue to grow in the Master's cause and be prosperous, is the sincere wish of the writer."—J. H. M.

"In the issue of the Advocate of September 18 on page 27 there appeared what seems to me a challenge expressed in the article, 'Something Worth Printing and Thinking About.' The brother writing said that at fourth quarterly conference he nominated a man for steward. This was the thirty-fourth year that he had been nominated for this office, and that out of 120 conferences he had missed only three. This is indeed a very enviable record, and we all congratulate the pastor on having such a faithful and loyal member. But how about this? At my fourth quarterly conference I shall nominate a man for the office of steward who has already served forty-one consecutive years and out of 164 conferences has only missed two. This man is Bro. W. H. Sanderlin of Wesley's Chapel, South Camden circuit. I know Brother Sanderlin has driven over many miles of muddy roads to attend his church meetings. Is this not also 'something worth printing and thinking over?' "—H. B. Baum.

"I closed our meeting last night at Bethlehem church on the Morganton charge. I was assisted in this meeting by the Rev. W. J. S. Walker of Elkin, N. C. He did the preaching and did it well. Any brother wishing assistance would do well to secure him. Here we had a glorious meeting—57 conversions, all of them having prayed through at the altar. Yesterday at the 11 o'clock service there was a real Pentecost. Indeed nothing like it in these parts—men and women rushing to the altar and crying for the baptism of the Spirit—40 having professed the baptism of the Spirit at this service. Many family altars were established, and quite a number of accessions with more to follow. We have held five meetings; have had 112 conversions and scores being restored and 50 accessions. Old time revivals are not out of date. Much of the church is dying for want of a gracious outpouring of the Spirit. The world is dead in sin and trespasses and will continue so until the church gets a fresh baptism and empowered to go forth to do its mission. Holy Spirit come and baptize every one."—D. S. Richardson, P. C.

The Alabama Christian Advocate celebrates its fiftieth anniversary by issuing last week a 60-page edition of the paper. This edition of the Alabama Advocate contains historical sketches of world Methodism, of the two Alabama conferences, of the Methodist colleges in Alabama, of the Alabama Christian Advocate, of Sunday schools, and the woman's missionary work, and of eminent Methodist preachers of the state. This semi-centennial edition contains also greetings from each of the bishops of the church, and from the church papers of our Methodism and sundry other items of present day interest and value. But these special editions increase in value as the years go by. Twenty-five years from now this fine product of the semi-centenary will have increased very greatly in value and fifty years hence will be as if written in letters of gold. We congratulate the editor and manager upon the success that has attended this laudable work of theirs.

"We have just closed two meetings and three weeks' consecutive preaching twice a day. There were 12 that joined by baptism and profession of faith yesterday at Providence church. This makes 18 additions in the last three weeks, with a class of several yet to be admitted here at Rose Hill. Among the helpful features of the meetings was a daily record of Bible readings. Rose Hill and Providence churches have read practically the equivalent of the entire Bible through three times in the last three weeks. The first week of services here at Rose Hill was specifically for the young people, sponsored by the two leagues, with a 15-minute problem and question period each night, which proved to be most worth while. Wallace church announced at the last morning appointment the successful passing of a financial crisis that had threatened the loss of the church by foreclosure of a $7500 mortgage to the Jefferson Standard Insurance Company, by transferring to the Board of Church Extension for $5,250 at four per cent interest. This church suffered heavily upon the moving away of the big mill last fall. Mr. Widmer, the man chiefly accredited with the building of the church, was the manager of the mill. Five members were added to the Wallace church at the last regular appointment."—Daniel Lane.

"During this past summer we put on two consolidated Bible schools on the Randolph circuit. Each school was in session for two weeks. The first school was at Mount Vernon church with an enrollment of 130 pupils. In this school we had 11 Sunday schools represented, but most of these children came from four of our churches on the circuit. The second school was at Trinity church, where we had 90 children enrolled. Excellent work was done in each of these schools. We were very fortunate indeed to be able to secure the services of quite a number of our local people in these schools. Many of these teachers who worked in these schools are both public school teachers and also Sunday school teachers. This made it possible for the class room work to be of an excellent nature. These schools were directed by Rev. T. Herbert Minga of Nettleton, Miss., who is a student in the school of religion at Duke University and who was working with us this summer under the Duke Endowment fund. Mr. Minga did excellent work in these schools and also assisted in numerous ways otherwise on the circuit. He did the preaching in a very effective way in two meetings. I wish to thank each and every one of these teachers and those who assisted in any way in these schools for their services."—W. R. Kelly.

The Romance of American Methodism

By PAUL NEFF GARBER

With the Red Men

I wrote to Cornplanter, chief of the Seneca nation of Indians. I hope God will shortly visit these outcasts of men, and send messengers to publish the glad tidings of salvation among them." In this statement made five years after the organization of the Methodist Episcopal Church, Francis Asbury expressed his friendly interest in the aborigines of America. He longed to offer them the Christian message. Asbury believed that John Wesley's declaration, "I look upon all the world as my parish," applied to the red men as well as to the whites and the blacks.

The dream of Asbury for Methodist evangelization of the Indians was not realized in his lifetime. There were too many hindrances. Until 1819 there was not a Methodist missionary society in America, and the preachers were too busy on their large circuits to give attention to the Indians. The language problem, the latent hostility of the Indians for the whites, and the wars on the frontier were other impediments to missionary work among the Indians.

It was thirty years after Asbury wrote his letter to Cornplanter before the Methodists began their labors with the American Indians. It was then an illiterate negro, by the name of John Stewart, who aroused the Methodists to their duty to the aborigines. Stewart had drifted from Virginia to Marietta, Ohio, where he had become a very dissipated individual. Becoming dissatisfied with life, Stewart in a drunken state started one night toward the Ohio river to drown himself. On the way there he was forced to pass by a Methodist church where Marcus Lindsey was preaching. The noise of the service attracted the drunken negro. He passed at the entrance and as he did so he heard Lindsey describe the precarious condition of sinners. Stewart tarried long enough, however, to hear the minister tell how sinners might repent, how the death of the Saviour gave hope to the lowliest man. The brief message so impressed Stewart that he shortly after was converted and became a devout Methodist.

Soon after his conversion Stewart felt a divine call to be a missionary to the Indians. According to Stewart he had a series of visions that influenced this decision. "It seemed strange to me," said Stewart, "that I heard a voice, like the voice of a woman praising God; and then another, as the voice of a man saying to me, 'You must declare my council faithfully.' These voices rang through me powerfully. They seemed to come from a northwest direction. . . . This circumstance made a strong impression on my mind, and seemed to indicate to me that God had called me to warn sinners to flee from the wrath to come. But I felt myself poor and ignorant, that I feared much to make any attempt, though I was continually called to travel toward the course from which the voices seemed to come. I, at length concluded, that if God would enable me to pay my debts, which I had contracted during the days of my wickedness and folly, I would go."

After Stewart had settled his obligations he started in the fall of 1817 toward the northwestern part of Ohio. After much wandering Stewart reached the Upper Sandusky region where the Wyandotte Indians were located. There he was fortunate in finding Jonathan Painter, a negro who had been a prisoner among the Wyandottes for many years. Painter became Stewart's interpreter. Only two Indians, a chief by the name of Big Tree and an old woman listened to Stewart's first sermon. Stewart's ability, however, as a singer attracted the Indians. They soon began to listen to his message in song although they refused for a time to hear his sermons.

The lot of this first missionary to the Indians was not easy. The older chiefs warned the Wyandottes of the tribulation which awaited them if they forsook the Great Spirit. The whites who profited by the sale of intoxicating liquors to the Indians opposed Stewart as did also the Roman Catholic priests. In spite of these difficulties Stewart continued bravely in his work. He began to secure converts, one of whom was a prominent chief, Between-the-Logs. This Indian later related the story of the experiences of the negro missionary among his people. "He began," said Between-the-Logs, "to talk, and sing and pray; but we thought it all nothing, and many made fun of him because he was a black man. The white traders told us we ought to drive him away; for the white people would not let a black man preach for them. We, however, watched his walk, and found that he walked straight, and did all as he said. At last the word took hold, and many began to listen, and believed it was right, and soon began to pray, and we found that it was of God. Then others came, and they told us the same things. The work broke out, and God has done great things for us."

The labors of Stewart among the Wyandottes attracted the attention of the Methodist leaders. The Ohio Annual Conference of 1818 after listening to Bishop McKendree's portrayal of Stewart's activities, contributed funds for sending a missionary to the Wyandottes. One year later the Wyandotte Mission was placed under the supervision of the Ohio annual conference. In March, 1890, a quarterly conference at Urbana, Ohio, licensed Stewart as a lay preacher. Stewart remained with the Wyandottes until near his death in December, 1825. In that year there were one hundred and fifty-four Methodists among the Wyandottes.

It was Stewart's services to the Indians that caused the formation of the first Methodist missionary society in America. In far away New York, Gabriel Disoway, a pious Methodist layman, upon hearing of the triumphs of Stewart, secured the assistance of Dr. Nathan Bangs in organizing a society for the promotion of Methodist missionary work, both at home and in foreign countries. As a result of this agitation by Disoway and Bangs, there was founded in New York City, in April, 1819, the Missionary and Bible Society of the Methodist Episcopal Church. In 1820 the General Conference offically adopted that society. One prime object of the organization was the evangelization of the natives of the forests.

Stewart's contributions proved an impetus to Methodist missionary work among the Indians in other parts of America. In 1821 the South Carolina Conference sent William Capers, later Bishop Capers, as missionary to the

Creek Indians, located in Georgia and Alabama. Near the present site of Columbus, Georgia, Capers started the Asbury Manual Labor School for Indian youths. In 1822 Richard Neely of the Tennessee Conference began to preach to the Cherokees in North Alabama and by 1830 there were eight hundred and fifty-five Cherokee Methodists. In 1828 Alexander Talley was appointed by the Mississippi Annual Conference to work among the Choctaws in Mississippi. The Missionary and Bible Society in its fifth annual report could state that the Methodist missionaries had proven that it was possible through the power of the gospel, to reclaim the Indians from heathenism and to bring them under the influence of Christian principles. In 1832 the Methodist Episcopal Church was supporting seventeen Indian Missions.

Indian evangelization by the Methodists was given a renewed enthusiasm by a historic event that occurred among the Flat Head Indians of the Oregon Country. Some of the Flat Head braves, during a visit to Canada, had heard about Christianity. The message which they brought back caused their tribe to desire further information about this new religion. It happened that shortly after some traders came to the Flat Heads and when questioned concerning Christianity they replied that if the Flat Heads traveled toward the "rising sun" they would find a book which would give them the Truth. The Flat Heads accordingly sent four of their number eastward in search of this book. Upon their arrival in St. Louis, they came in contact with Roman Catholics, and therefore they never secured the Bible. Two of the delegation died while at St. Louis. Before the other two returned to their tribe, it is reported that one of them in giving farewell to the people whom he had met at St. Louis, spoke as follows: "I came to you over the long trail of many moons from the setting sun. I made my way with strong arms through many enemies and strange lands that I might carry much back to them. I go back to them with both arms broke and empty. My people sent me to get the white man's book of heaven. You took me to where they worship the Great Spirit with candles, and the book was not there. You showed me pictures of the good spirits and of the good land beyond, but the book was not among them to tell us the way. I am going back the long and sad trail to my people in the dark land. You make my feet heavy with gifts and moccasins will grow old in carrying them, yet the book is not among them. When I tell my people, after one more snow, in the big council, that I did not bring the book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness and go a long path to other hunting grounds. No white man will go with them, and no white man's book to make the way plain. I have no more words."

This episode appealed to the heroic spirit of President Wilbur Fisk of Wesleyan University. He thereupon published in the Christian Advocate and Journal and Zion's Herald for March 22, 1833, a letter with the following heading: HEAR! HEAR! WHO WILL RESPOND TO THE CALL BEYOND THE ROCKY MOUNTAINS? Fish called for young men to go as missionaries to the Flat Heads who had searched in vain for the white man's Bible. No second invitation had to be made for volunteers. Jason Lee and his nephew, Daniel Lee, at once offered their services to the church. In September, 1834, they arrived in the Williamette Valley, Oregon, where they began their missionary labors among the Flat Heads. During the year 1834, the Methodists, due to their interest in the Flat Heads, doubled their contributions for missions.

With such a large amount of labor and money expended by the Methodists upon the red men of America, it is sad to realize that the work was almost in vain. There were very few lasting results from the heroic efforts of the missionaries. The failure, however, was not due to the lack of zeal and piety on the part of the Methodists. There were many obstacles in the way of success. It was difficult for interpreters to fully express the Methodist preacher's message. As Jewell says, "It was like putting a steam engine to a common road wagon. They ran away from their interpreters...." The good accomplished by the Methodists was often counteracted by the evil influence of unscrupulous whites who preyed upon the Indians. The missionaries soon realized that no positive results could be obtained as long as liquor was sold to the Indians. The Methodist program unfortunately was promoted at the time when the Eastern Indians were being removed by the federal government to land across the Mississippi river. The constant threat of removal caused the Indians not only to be restless and discontented but also to be indifferent to religion and education.

While the Methodists were discouraged over the results of their missionary labors among the Indians, yet their work assumed larger proportions than did that of any other Protestant denomination. In fact in 1854 when there were 7,372 Indian Methodists, the other Protestant churches combined had only 4,945 members among the Indians. Although the Methodists never made the progress with the Red Men as they did with the negroes, yet those pioneer Methodists endeavored as best they could to carry out the wish expressed by good Bishop Asbury when he wrote to Cornplanter in 1789.

"Even Down to Old Age" will be the title of Dr. Garber's article next week.

ON KEEPING OUR FRIENDS

Frequently, and rightly so, it is said of some person that he has the ability to make friends. Everyone covets this ability, counting it one of the major attributes of a winning personality, which, after all, reflects one's character to a large degree. In good fortune or in adversity, men desire above all other things to possess a friend in whom they can confide, and from whom comfort may be drawn, even as one draws a cooling drink of water when great thirst is experienced. No greater thirst attacks the human heart than that for a true, constant friend.

Having won a friend, our privilege is to hold the ties of friendship inviolate; to live before that friend so that each occasion for association is a sweeter experience than any that have gone before. Someone has said that everyone should have two kinds of friends—those in a higher sphere of life, to lift one up, and those who may not be quite so fortunate, and who place upon one the blessed opportunity for helping them to greater things.

By all means make all the friends you possibly can—then keep them as your dearest possession.—A. B. Love.

Roger W. Babson, business specialist of Boston, is the head of a new commission on church attendance of the Congregational Church, which is to make a study of the attendance problem and suggest methods of increasing church attendance.

WILLIAM CICERO HAMMER

Hon. W. C. Hammer, who for ten years has been a member of Congress from the Seventh North Carolina district, died suddenly Friday, September 26, at his home in Asheboro, age 65. The funeral services were held in the Methodist Protestant church of Asheboro Sunday afternoon at 3:30 and interment followed in the Asheboro cemetery.

Perhaps no other funeral in North Carolina has been so largely attended. The streets and the vacant lots of Asheboro as far as one could see were filled with cars and the multitude blocked the street in front of the church. For an hour and a half a line in double column passed the casket in the church where the body of this friend of the common people lay in state, till the flowing stream of humanity had to be cut off in order that the funeral party might enter the church and begin the last rites in memory of the man who died near the place where he was born and whose busy life had been spent among his home folks. His father had been an honored minister of the Methodist Protestant Church and he himself was a charter member of the Asheboro church.

Rev. J. E. Pritchard, the pastor of the church, conducted the services. After the choir sang "Abide with me," the pastor read appropriate selections from the Scripture and offered a tender and appropriate prayer. Rev. R. A. Taylor, president of the Methodist Protestant conference, read a brief biographical sketch of the deceased and the quartette sang "The Little Brown Church in the Wildwood," a favorite song of this man who loved the country and its plain people.

Honorable Josephus Daniels spoke eloquently of the man who was the embodiment of the spirit of Randolph. Among other things Mr. Daniels said: "William Cicero Hammer was the product of the spirit of Randolph county. Here he was born, here his heart beat in unison with that of his county, and here near where his eyes first beheld a fair land, he came when the sands of life poured slowly to find a painless and peaceful end. He had traveled far from his country home. He had become a state figure and he was honored in the nation's capital. But always and everywhere he incarnated the simple virtues and love of the soil and regard for neighbors, characteristic of the county he loved and served with whole-hearted devotion."

Honorable R. L. Doughton, representative from the Eighth congressional district, spoke tenderly of his friend who had become to him as a brother.

"Grievous as was his personal loss, Representative Doughton said that Mr. Hammer's death was also a loss to the nation. In the House of Representatives, with its exacting standards for measuring the worth of men, the deceased had come to have a large place in its affairs, able to hold his own with the most vigorous and winning the high regard of friend and foe.

"He practiced the doctrine of fairness and justice to all, never faltered in a public or private duty, was industrious, exhibited large knowledge of public affairs, was unselfish in his service and above all was permeated with the spirit of goodness.

"One of his outstanding characteristics," said Mr. Doughton, "was his religious loyalty to his friends. It has never been my privilege to know a man who excelled him in this respect."

The services lasted one hour and were impressive in the simple sincerity that characterized every word that was spoken. At the conclusion of the services in the church, which was filled mainly by the immediate funeral party, thousands gathered in the cemetery where the mortal remains of this son of Randolph and the friend of the common people were laid to rest beneath a wealth of floral offerings as the sun went down at the close of a perfect day in early autumn. It was said that when the Prince of Orange died the little children cried in the streets. When William Cicero Hammer died hundreds of poor men knew they had lost a friend.

A MOST HAPPY EXPERIENCE

"On the second Sunday of this month the pastor closed a successful revival meeting at Bladen Springs church, as a result of which the church was greatly revived, although there were no accessions as yet resulting from the meeting. The pastor had a most unusual and happy experience during his morning appointment at Bolton last third Sunday, when he received Mr. and Mrs. H. C. Godley and their five children, Zelma, Vivian, Sara Alice, Mary Ann, and Henry Jr., all into the church by baptism, neither of these friends having ever joined any church prior to this time. It was the pastor's first experience in receiving so large a family circle into the church at this time. That same day at the evening appointment the pastor had the pleasure of receiving another member by baptism, making it eight for the day which the Lord got unto himself. Last week Brother A. J. Groves was with us at Frenches Creek in a revival meeting. Brother Groves did some fine preaching of the old time type which was indeed effective, as a result of which two were added to the church on the closing night of the meeting and five on the Sunday following—two by letter and five by baptism and vows. Next Sunday afternoon at 2:30 o'clock our presiding elder, Dr. H. M. North, will hold our fourth quarterly conference at Carver's Creek church, and on the evening of the same day he will be with us at Delco in the opening service of a meeting between Wayman, Freeman and Delco churches. We consider ourselves very fortunate in having Dr. North to preach for us in this revival, and we are earnestly hoping for a great spiritual awakening on the part of our people."—W. D. Yarborough.

CHRIST IS OUR POWER HOUSE

A factory is sometimes linked by a power-house. Christ is the center and source of all power for his church. The Holy Ghost is the belt to the church, carrying up our needs and prayers, and bringing down Christ's answers and fullness. As I believe that wind-power is the best for sailboats, and steam-power is the best for engines, so I believe that the Holy Ghost is the best power for churches. For a church to bring in an opera singer or amusements and secular appliances to make the church go is as absurd as for an ocean steamer to uncouple its shaft from the engine and couple it on to the donkey engine.—A. J. Gordon.

The assumption that world government will not function, that America through its great power will dictate the peace of the world . . . is one of the chief causes of international fear and suspicion, and thus indirectly of future war on a vast scale. . . . America never will have done her full part until she has recognized the inevitability of world government, and has fully entered into it. —Arthur E. Morgan.

Establishing A New Church in Brazil

The commission elected by the recent General Conference of Dallas, Texas, on the autonomous church in Brazil held its first meeting in the music room of the steamship Southern Cross at 11:30 a. m. on the 28th of July. Bishop Mouzon, as the designated chairman, called the commission to order, and there were present at this session Bishop Edwin Mouzon of Charlotte, N. C., Miss Esther Case of Nashville, Tenn., Judge Erskine W. Williams of Fort Worth, Texas, Rev. J. L. Clark of Danville, Ky., and Rev. F. S. Love of Raleigh, N. C. F. S. Love was elected secretary of the commission. Judge Williams had previously been designated as the business manager. From the very first these sessions of the American commission were in the finest harmony and a most prayerful earnestness. After outlining the scope of work to be undertaken during this preliminary session the commission decided to meet daily for the preparation of a suggested constitution to be referred to the Joint Commission when it met at a later date, which suggested constitution was to be a basis of study for the Joint Commission.

In the early morning hours of August 7 we arrived in Rio. As we slowly steamed into this beautiful and famous harbor there were ever changing scenes of entrancing beauty. The moon was bringing out in beautiful relief the towering mountains which rise out of the harbor and in the city. The miles of lights that circle the beautiful bay gave us our first impression of this great city. It would require the powers of a great artist to tell of the beauties of Rio. As you behold it from the bay it seems perfect. To look down upon it from Corcovado, or from Sugar Loaf, it is more enthralling for here you see at once beautiful beaches, the great spreading harbor, and the city itself which can be seen only as you look down upon it from this elevation, for Rio is a city of many cities nestling in mountain coves running back from the bay. It becomes one by tunnelling through the intervening mountains, but from Corcovado it is a dream of beauty.

We tarried in Rio for only a few hours. We were met at the pier by Dr. and Mrs. H. C. Tucker and were their guests while in the city at this time. But already Bishop Cannon had called into session the Brazil conference and we left for Petropolis in the early afternoon that we might meet with these brethren. Arriving in Petropolis we found that Bishop Cannon and the conference had completed their preliminary work and they were ready for the commission to be presented and to present its program. In a short time Bishop Mouzon, as chairman of the American commission, had presented our credentials and the authority under which we worked and had sufficiently indicated the program, and the Brazilian brethren were ready with questions and suggestions. This Brazilian conference treated with splendid indifference the current idea that they did not like to work, for our sessions were morning, afternoon and night, and it was not until 11:55 on Saturday night that our work of the conference had been completed and we were ready for adjournment. A special time was set apart during this period when the conference met in the absence of the American commission to discuss recommendations, and memorials to be sent up to the Joint Commission and the General Conference. Just so soon as they had discovered the program necessary for the completion of our work in Brazil their spirit of co-operation was of the finest. They had elected their delegates, or their members on the commission, and their delegates to the General Conference, and had also recommended to the General Conference members for election to the Central Council, which was to be set up as a vital part of the new church.

Happy incidents in our visit to Petropolis was the presentation to Bishop Cannon, as president of the conference, and to Bishop Mouzon, as chairman of the commission, and to Miss Case, beautiful bouquets of carnations in language even more meaningful than the flowers. On Sunday morning as our train was leaving, these appreciative fellow Christians came into the car and threw petals of fragrant roses upon us and waved us farewell with happy and smiling faces which told of love and confidence.

On our arrival in Rio we had been met by representatives of the leading daily papers of the city, who photographed the commissioners, and who were anxious for detailed information about the work of the commission. Our program was given generous space in these great dailies, and the work heartily commended. After remaining in Rio for two days in which we were busy with work incidental to the commission, we left on the night train for Sao Paulo. Most of us little knew the magnificent scenery through which we were passing, but that was to be seen as we returned to Rio in all its real grandeur. It was in Sao Paulo we had our longest stay, and it is here that the work of the church is being centered. In Sao Paulo we have a truly great church. It is built of stone and its architecture is distinctive and appealing. Not only does it have a splendid auditorium seating 500, but the education building is sufficient for a constructive church program. Here, also, is our publishing house, which is doing perhaps our most constructive work in South America. The work with the conference here was in general a repetition of that done at Petropolis.

The journey from Sao Paulo to Passo Fundo was the most trying and in some respects the most interesting experience of our journey into the land of the Southern Cross. This thousand miles into the south was made on a narrow gauge railroad, which had been constructed by the engineers in conformity to the contour of the land rather than to speed and efficiency. There were few tunnels and few fills, but more curves than could be numbered. After the first few hours the diner was removed from the train with the discomforting information that the road bed was so rough that meals could not be successfully served on the dining car. Whatever may have been the discomforts, however, it was a journey rich in natural beauty and interesting experiences. Hours at a time we were on the crest of some towering ridge, and for miles and miles on either side we could see a land strange in its vegetation. The palm was familiar, but to see the parana pine, the trailing bamboo, and the now famous matte tree were strange. We arrived in Passo Fundo on the morning of the 21st of August to find it raining and bitterly cold. While other members of the commission elected to sleep, the writer chose to sit before an open fireplace and drowse. Missionaries, hungry for news from home, elected that instead of sleep there should be conversation, and for the three hours before breakfast I held most interesting conversations (Cont'd on page 28)

Duke University Quietly Settles to its Task

At the formal opening last week Duke entered upon the work of 1930, and also upon the work of the centuries. On both the east and the west campus—the old and the new—students and faculties assembled for the tasks of the year. This event was nothing less than epochal. A physical equipment of $20,000,000 gathered during the official life of one man—Dr. R. L. Flowers who went to old Trinity in Randolph forty years ago—is almost past comprehension. But these Gothic piles on the west campus and the Colonial on the east are not the chief assets in making possible the success of the year. Here are the men and women called to teach the choice young men and women students gathered from all the land, and also certain traditions made sacred by the struggles of the years, all of which are most potential. Few can visualize the new world into which these students have come to live and move and, we trust, to study.

We are giving a few glimpses of buildings for the benefit of those who have not been on the grounds. Much money and labor has gone into these. It costs money and it costs work to stay at Duke. Many on the campus are living close and hard, and not a few dear self-sacrificing fathers and mothers back home are stinting themselves to the limit. This whole college business is most costly. Some are playing the prodigal and are guilty of shameful waste of time and money in the midst of this dire poverty and hard work. They ought to be found out and sent home. But what is the use? The same thing goes on in every community in this garish age.

The law school opens with 74 students. These will be taught by a faculty first among the best. Anyone the least bit skeptical as to the truthfulness of this declaration would do well to investigate.

The school of religion has 130, and still they come. Many of these students spent the summer in revivals, Cokesbury schools and other lines of work, as directed by the preachers in charge. If these young men have not shown symptoms of success in the ministry by the time they have completed their course, they would do well to find another occupation. Any one who thinks he can preach, if he can do nothing else, would do well to stop right now.

But we will not go further into detail. Give heed to the words of President W. P. Few:

"We have accepted in each of the units of Duke University about the number that we had this year provided for. In a few cases we have gone beyond the number we had planned to receive, but only slightly beyond. So that you may expect here adequate provision for your physical, social, and educational needs.

"We have recognized that many homes as they this summer set about getting their sons and daughters to college have faced genuine financial distress. We have this year given more help, because we have been able to give more help, than ever before.

"I am going to repeat what I have said on other occasions and still confidently believe: any young man (it may not be quite so easy for young women) who is prepared for college can make his way through any first class college in America, if he has health and character, though it might in some cases require more than four years. And all colleges do their best to strengthen their resources at this point.

"I mean this to be a word of encouragement to every parent and to everybody who has the root of the matter in him. But I shall be sorry if I give encouragement to shiftless boys or parents to lay themselves or their offspring helplessly at the feet of others. By coddling weaklings it is easy to build up a debilitated college constituency. We once had such in this region.

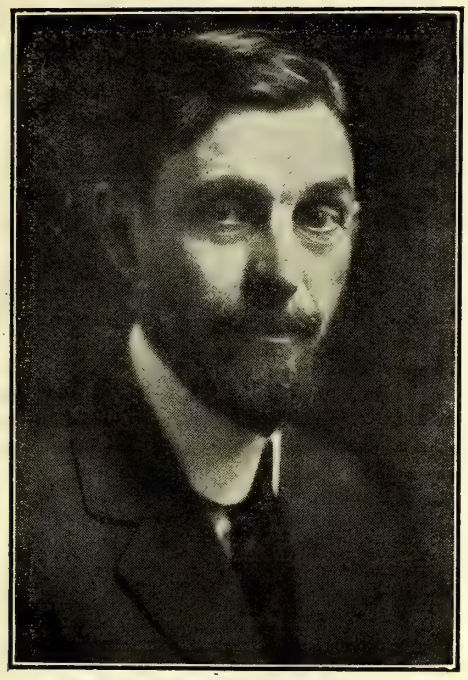
"The rush to college in the years following the war helped us out of it. If we allow ourselves to drop back to that it will be the fault of the colleges themselves. I sincerely hope that an enlightened public will make this impossible.

"Our difficulties are not all financial. We have some hard moral tasks ahead of us. The last dozen years have been difficult years for boys and girls to grow up in. The Great War gave the whole world a jolt and left an aftermath of confusion, recklessness, and lawlessness. Your generation has come through all this, I think, on the whole pretty well.

"I appeal to you, to each one of you, to find your way to those things which all experience has taught to be most worth while and most enduring, and observe the laws—



ARCHES AND VAULTED PASSAGEWAYS LEAD INTO THE COURTS OF THE DORMITORIES



PRESIDENT W. P. FEW

the laws of nature, the laws of life, and the laws of the land, including the prohibition law. I especially commend the latter to you and every other law that you may be tempted to break.

"We must all learn that there is no short cut to permanent well-being but we must attain it, if we attain it at all, through orderly processes. Give yourselves this year and every year to the things that are worth while; and if you covet tests that would prove your endurance don't take to the trees or to the air, but try to catch something of the thrill of living in the midst of an institution that is in the building and yourself become something of a builder—builder of colleges, builder of education, builder of causes and so become a useful and happy servant of humanity."

VESPERS IN THE CHAPEL OF SCHOOL OF RELIGION

Last Sunday afternoon at four o'clock the first service ever held in the chapel of the School of Religion was a vesper service in charge of the students of Duke University. A young man presided, a young lady read the scripture lesson and Dr. W. K. Green of the English department gave the address. The music by a select choir was eminently appropriate and the congregation finely representative. It was a first service that in form and spirit should be repeated again and again.

Dr. Green gave an address that dealt with the essentials in a way to interest and to convince all of open mind. So long as Duke has men such as this teacher and exemplar of the best in life and in religion the university will be able to deal in a most real and effective way with students gathered from the ends of the earth. It was a most happy opening for this chapel in the School of Religion. First things were stressed in a way to make appeal to a college group eager for the best and truest.

The school of religion will ever have a first place in Duke University so long as the implications of Mr. J. B. Duke are followed. In the forefront of the indenture by which he established the university he placed the minister, the lawyer, the teacher and the doctor. These four classes were counted among the leaders in the world. In the light of this enumeration, along with all he did for the church and its ministry, religion has a first place in the plans of Mr. Duke. So, any who fail to keep this fact to the front will run counter to the plans of the university's chief benefactor, to say nothing of the ancient traditions of Trinity College.

The young ministers who go out from Duke with the spirit and devotion of the itinerants who influenced the Dukes will be worthy to bear the name and to perpetuate the best traditions of Trinity College. That was a good start made last Sunday afternoon.



STUDENTS IN DUKE UNIVERSITY HAVE THE ADVANTAGE OF INSPIRING SURROUNDINGS, WHICH ASIDE FROM ACADEMIC CONSIDERATIONS, ARE CAPABLE OF SUBTLE INFLUENCES UPON THEIR LIVES. THIS VIEW OF GROUP "A" DORMITORIES REVEALS ARCHITECTURAL BEAUTY COMBINED WITH THE NATURAL SCENIC ATTRACTIONS OF THE CAMPUS.

GREAT "HOME COMING" AT KING'S MOUNTAIN

Central church of King's Mountain is planning to have a great home coming service on Sunday morning, October 5, and Rev. Geo. F. Kirby of Sumter, S. C., has promised to be present to deliver the sermon at that time. Brother Kirby is one of the former pastors of the church and the people are happy to know that he will be back at this time. Invitations have been mailed out to all the former pastors of this church and it is hoped that a large number of them will be present for this service. For fear that some one might have been overlooked I would like to take this means of inviting every former pastor of this church to be present on this occasion.

This home coming service is being planned in connection with the big sesqui-centennial celebration that is to be held at the battle ground on October 7. The home coming service will be held at the church on Sunday morning at the 11 o'clock hour, and then in the afternoon a great religious service is planned to be held at the battle ground. Bishop Mouzon and several other great speakers have been invited to take part in this service. It is thought by some that there will be as many as ten thousand people present for this service, and it is hoped that we can have it broadcast over WBT.

At night there will be a union service held at the school auditorium with all the churches taking part. Dr. S. B. Turrentine is engaged to preach at this time. Dr. Turrentine is also a former pastor of this church and the people feel that they are very fortunate in being able to secure him for this service. Really we expect this to be a great day and we would be glad if you can enjoy it with us. The Plylers are also invited to come and be with us. John R. Church.

THIS YEAR ON ALBEMARLE CIRCUIT

After reading in the Advocate a great number of the good reports from various places and working this summer with Rev. J. O. Banks and the good people of the Albemarle circuit, it seems only fitting that a few things should be said concerning the work done there this year.

During the past year Brother Banks has received 154 new church members. Bethany church was added to the charge with 76 members, and all the other 78 members except eight were received on profession of faith. During the past three years the membership of the charge has more than doubled, and there is a present membership of 510.

The pastor stated that he had had the best revivals this year of any of the three years of his service at Albemarle, and it seems that the revival fires are still burning. Something got started at Pine Grove church when between 45 and 50 were converted and 32 united with the church during the revival there. This revival spirit was largely due to the co-operation of the church and the Sunday school, especially the young people, and some are going to be disappointed if this enthusiasm stops short of building a new church.

The local Sunday school training course was given, three leagues and one Sunday school class were organized and started off in a promising manner, and the Sunday school enrollment has increased during the year. The pastor stated that this is the first year the circuit has paid its missionary special, and that there is greater interest manifested in all departments of the churches.

All these things speak eloquently for the character of the pastor and his work during his previous years of service at Albemarle. The secret of results seems to be found in the consecration of the pastor and his love for the people whom he serves along with their love for and co-operation with him. Surely this explains the building of the new circuit parsonage which is now ready to be occupied. Some of the most pleasant experiences have come through the work this summer with Brother Banks and his people; they are good and kind and their pastor is altogether an agreeable man to work with. The thing that impressed me most about Brother Banks was his consecration and his love for the people he serves. Instead of using his work as a stepping stone of personal ambition, he is content in trying to bring the kingdom of Christ into society where he lives.

Fred H. Shinn.

NAMES OF BISHOPS

Is a rose by any other name just as sweet? In an election for the office of Bishop does it matter which letter of the alphabet the family name begins with?

Well, it is at least interesting. On our historic roll of bishops there are now 61 names. The letter M leads with 11, beginning with McKendree and ending with Moore (Arthur J). D comes next as a starter for names of seven bishops, from Doggett to Dobbs. H and W vie for honors, there being six of each. K a close as can be second, as family names of five begin with the old crooked back. A and C for four each; B, G, P, and S three each. E comes in for two, and F R and T one each.

I felt a tinge of ego-comfort when I saw that lonesome "T", and whispered to myself, "There now, that settles it, and you ain't by yo'self, so you ain't; and only one "T" ahead iv ye, and he my church history teacher, Bishop John J. Tigert, in Vanderbilt University." He filled the office, but only for a short while. Death called him out, and up to the "the general assembly and church of the first born which are written in heaven."

If your family name begins with M, D, H, W, or K, you might, if you desire to be "bishop" lord or no lord, transfer to Texas via North Alabama (?) and make it, since the Lone Star State now has six of sixteen of the College of Bishops. This is written for amusement and may be contrary to Paul's advice in Eph. 5:4. D. H. Tuttle.

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BLESSINGS BEYOND MEASURE IN FORSYTH

We have had our revival meetings. The meeting at Marvin resulted in 15 conversions; the meeting at Tabor resulted in nine conversions. Both these meetings were held by the pastor.

The meeting at Pine Grove resulted in 16 conversions. Rev. J. L. Ingram preached for us and did it well. We have had 59 to join our church this year, about one-half of them on profession of faith.

Our new church at Marvin is making wonderful progress. At our fourth quarterly meeting held the 17th of August, this church had paid everything in full. It was the first in the district to do so. They have pounded the preacher this year severely. Last Sunday night after the service I was told to go to a certain garage in Winston and change my old auto tires for new ones. My good friends who made the gift would rather not have their names mentioned. We are very grateful for all this kindness.

We are expecting Mt. Tabor and Pine Grove to wind up the year by meeting all their obligations. Their past record has been to pay up in full.

We are trusting and praying for a clean sheet at conference. Pray for our success. T. B. Johnson.

LINWOOD CIRCUIT

As we approach the end of our first year's work on the Linwood charge and look back over the year, we are made to feel that it has been a pleasant year with us.

A number of times our people have pounded us in the good old fashioned way; and all along during the year they have remembered us by gifts. Truly our lot has fallen to us among a good people.

On the 31st day of August we closed the last one of our revival meetings for this year. We had a good meeting at each of our four churches. We had favorable weather and large congregations attended these services. As a visible result from these meetings, 55 members were added to the churches on profession of faith, and a goodly number came in by certificate and otherwise. The pastor was assisted in these meetings by his son, Rev. Homer M. Keever, who is a student sent out by Duke University.

Our Sunday schools are doing a fine work. The churches at Linwood and Tyro are well equipped for Sunday school work. These splendid buildings with their educational equipments stand as monuments to the untiring energy and labors of Rev. G. W. Fink, a former pastor, together with the sacrifices and labors of the people of these churches. Our people of the other two churches on the charge, Macedonia and Cotton Grove, have in mind some additions to the church buildings for Sunday school work. Some of our people are restless for the work to be done. We trust that the time is not far distant when these churches will be well equipped for their educational work.

Our people are right much behind with their financial obligations; yet our leaders at each church say they expect to pay out in full.

We hope to carry to our annual conference a good report from this charge.

J. C. Keever.

NEWS FROM TAYLORSVILLE

We have held revival meetings at each of the churches on the Taylorsville charge. Beginning with Marvin Sunday night, July 20, the meeting continued for one week. Rev. John Cline of Troutman did all the preaching, and those who know Brother Cline will agree with me when I say that our people heard some really great preaching. It was a fine revival. The church was greatly blessed. Many were reclaimed and seven fine young people were received into the church on profession of faith.

The next was at Taylorsville, beginning Sunday, August 31, and closing Friday night, September 5. Our busy presiding elder, Rev. J. S. Hiatt, did the preaching from Monday night until the close. Our people were not only delighted with Brother Hiatt's preaching but were greatly edified by it. The attendance increased with each service until the very close, and all regretted that he could not remain longer. Six were added to the church on profession of faith.

We began the meeting at Carson's Chapel on Wednesday, the 10th, and continued for one week. Rev. C. W. Kirby of Rutherford College did the preaching from Saturday night until Monday night. Brother Kirby is a good preacher and fine help in revival work. The meeting resulted in five professions of faith and two gave their names for church membership.

The Sunday school at Taylorsville is steadily improving under the leadership of Mrs. H. L. Price; also the schools at Carson's Chapel and Marvin with Brothers T. D. Clendening and N. B. Daganhart in the lead are doing fine work.

The indications now are that the final report for the charge will show progress in many ways. L. L. Smith.

EVANGELISM IN THE SUNDAY SCHOOL

The General Board of Christian Education is in receipt of the following statement from one of our Southern Methdist pastors:

"Last spring with the aid of a strong preacher we held a protracted meeting at one of my churches but failed to have any additions to the church. Later we used in this church your leaflets on evangelism, following your instructions. As a result we have received 15 into the church on profession of faith and four by letter."

A request addressed to General Board of Christian Education, 810 Broadway, Nashville, Tenn., will bring to any pastor a supply of the leaflet literature which was used by the pastor making the above report.

MARVIN CHAPEL READY FOR CONFERENCE

Enclosed check and the list of 22 names and addresses for the North Carolina Christian Advocate for the special 12 weeks makes our Sunday school at Marvin Chapel 100 per cent Advocate, an Advocate in every family represented in our Sunday school. Kindly add this to the list turned in last week and credit same to Marvin Chapel M. E. Church, Rev. T. B. Johnson, pastor.

Brother Johnson early in the year won his way into the hearts of our people, and this has been the greatest year from every standpoint in the history of our church. On August 17 we paid our last dollar on conference collections and pastor's salary; all expenses attached to our church—everything paid.

The past week we filled our coal bin with plenty of coal for the next season, paying cash for same; also paid the insurance on our new church for three years in advance. And best of all, our Sunday school has almost doubled while we have added over 30 to the church membership, and our entire community and membership has been greatly enriched by more consecration to God's work.

The continued drought has caused an economic condition that constrains our laymen to prove their real worth to God and their church. Now is the time to see that the kingdom of God will go forward—during droughts, panics and financial depression. Every one of us must be our best and do our best to see that all financial claims are paid and that they are paid in full.

So, to the laymen of the churches that are behind on their collections, let me say, accept the challenge. We accepted it and talked it over with God and won; you can do the same, perhaps with a smaller sacrifice than we. God is not an absentee God, nor does he cease to help when we sincerely go to work and talk over our condition with him; even good excuses cannot advance the kingdom of God.

If you honestly want your church to "go big" in every way for the advancement of the Master's kingdom, you must not stint the financial side of your church; every institution must be financed. This is the fundamental demand of the hour in which we live. So let us organize the financial life of our church, brother laymen, and give ourselves to it with as much consciousness as the minister does the spirital side. More work, more insistence, and more prayer.

So let us have our all consecrated to our work, awakened to our full duty that others may see the opportunity and line up with us in the greatest work on earth. We cannot afford to fail our church when the demands and opportunities are so great. So let us push onward, not backward, and be strong and of great courage, and help establish a new standard of Christian giving and Christian living. Ira G. Shamel.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

BEGINNING THE NEW YEAR

Public schools have resumed work after the summer vacation; boys and girls and young people are being called again to the pursuits of learning, the fall air is crisp and conducive to new activity along all lines. Our new Sunday school year begins the first of October. It is, therefore, appropriate that our Sunday schools should recognize this new opportunity for injecting new life and enlisting more people as regular attendants in the Sunday school. It is a rallying time and happy is the school whose officers and teachers take advantage of the opportunity which is now afforded.

FOR ATTENTION IN OCTOBER

1. Beginning of the new school year should be recognized.
2. Observe rally day during this month.
3. Observe Childhood and Youth Week.
4. See that the workers' council thoroughly understands the purpose of Childhood and Youth Week and that the entire school co-operates with the observance.
5. See that the workers' council gives careful study to and plans for one or more local training classes.
6. The superintendent should check up the matter of literature and supplies and see that all classes have sufficient material.
7. The October workers' council meeting should study its program of work and set its aims and objectives for the new year.
8. Write to the conference superintendent or the General Sunday School Board, Department of School Administration, for information concerning programs of work.
9. Appoint committees at workers' council meeting to plan for Thanksgiving and Christmas observances.
10. Request the pastor to conduct an installation service for all officers and teachers at a Sunday morning hour early in the month.
11. Follow up the survey with systematic visitation in the home and an invitation to all persons who are not already identified with a Sunday school.

HENDERSON STANDARD SCHOOL

The first standard training school to be held in Vance county was held in Henderson September 14-19 with Rev. W. C. Martin, Miss Georgia Keene and the writer as instructors. Only the two charges in Henderson co-operated in this school and the enrollment, therefore, was necessarily small. Out of an enrollment of 28, 24 persons earned certificates of credit, including 16 from First church, 4 from City Road, and 2 from White Memorial, 1 from Avoca, La., Episcopal, and 1 from Henderson Presbyterian. Of 8 enrolled in Mr. Martin's class 6 earned credit. Out of 12 in Miss Keene's class 11 did credit work, and of the 8 persons in the writer's class, 7 received certificates of credit.

MESSAGE FROM DR. QUILLIAM

Attention is directed to an article in the October number of the Sunday School Magazine written by Dr. William F. Quilliam, general secretary of our new board of Christian education. It is entitled "Carry On!" Inasmuch as many questions are being asked about the operation of the new plan centralizing the activities of the church in this board, much interest will be taken in this first message from Dr. Quilliam as general secretary. It will be noted that Dr. Quilliam says "the great program of education as it is now being carried on will not be materially changed."

OUR CONFERENCE HOSTS

The excellent new and modern stone church edifice at Henderson where our training school was held last week will be the seat of the approaching session of our annual conference. Already Rev. W. C. Martin, the pastor, and his laymen and lay women are beginning to make preparations for entertainment of this large body in November.

Splendid entertainment and ample accommodations will be afforded at Henderson. The new building is a credit not only to Henderson but to North Carolina Methodism. The Sunday school equipment is unusually good for a city the size of Henderson. The department and class rooms will afford the various boards and committees convenient accommodation. The pastor and his people, of course, can be depended upon to do even more than is expected for the comfort and happiness of the conference while in session in the Vance capital.

AN INFORMAL CONFERENCE

Much of the work done by members of our staff and some of the most valuable never can be tabulated. An example of this sort of work was an informal conference between the superintendent of First church, Henderson, and the writer on Friday afternoon in Henderson. Mr. H. A. Dennis, who has served as superintendent of First church for five or six years, is editor of the Henderson Dispatch. In spite of his many duties as editor and as one of the leaders of the civic life of Henderson, Mr. Dennis is very much interested in his Sunday school, and is making plans with a view to developing an organization and quality of work commensurate with the needs of the community and opportunities afforded by the excellent equipment at First church. Rev. W. C. Martin, the pastor, to whom many give the credit for the fact that the congregation and Sunday school are now occupying their new building, is, of course, ambitious for the Sunday school, and one can be assured that with the co-operation that they will secure they will be able in due time to extend membership and fellowship of the school and to improve the quality of work tremedously. The enrollment of the school now is approximately 400.

THE TORCH BEARER SHINES

Mr. H. A. Dennis, superintendent of First church, Henderson, is a strong booster of the Sunday school story papers, and although for apparently good reasons not all the departments of his school are being provided with them, they will be before long. One class of intermediate girls, who have been using the Torch Bearer for some time, is largely responsible for Mr. Dennis' high opinion of the value of story papers. While some other classes are inclined to disintegrate, the users of the Torch Bearer are sticking together and moving forward. They are eager to receive from one week to the next copy of this paper. Good reading and habits of reading are parts of a good education, and particularly of religious education. Schools can hardly afford not to supply their pupils with the story papers. The Haversack for teen-age boys, The High Road for young people, and Our Boys and Girls for children afford the best in supplementary reading material for Sunday school people.

SCHOOL AT BROADWAY

During the week of September 14-19 a Cokesbury training school was held for the Jonesboro charge at Broadway church, with two courses being offered. The pastor, Rev. I. T. Poole, taught a course in "Methodism and World Service," with five enrolled and four credit students. Rev. Raymond W. Council of Duke University taught "The Small Sunday School, Its Plans and Work," having 13 enrolled and 13 credit students. The Broadway Methodist and Presbyterian churches were both represented in the school.

The North Carolina Conference supplied nearly one-fourth of the total number of girls attending Camp Cheonda at Lake Junaluska this summer, with 23 representatives. Following are the names and addresses: Margaret Abbitt, Wilson; Allen Biggs, Lumberton; Elizabeth Braswell, Rockingham; Mary Westbrook Chapman, Durham; Frances Childs, Durham; Norma Louise Craft, Wilmington; Elizabeth Davis, Wilmington; Mary Louise Fuller, Lumberton; Lucinda Hood, Kinston; Virginia Lewis House, Wilson; Amie Brown Jerome, Goldsboro; Florence Ledbetter, Rockingham; Eloise Mclean Mattocks, Wilmington; Janie Louise McClammy, Wilmington; Margaret Ormond, Durham; Ruby Palmer, Littleton; Helen Bridges Parker, Seaboard; Carrie Tucker Smith, Littleton; Margaret Smith, Annie Louise Steele and Elizabeth Steele, Rockingham; Carolyn Webb, Kinston; and Bertha Dalton Wright, Wilmington.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

STARTING IN TIME

There is nothing that contributes so largely to the ultimate success of Childhood and Youth Week observance in the local church as starting weeks in advance to make definite plans. Then there is time during the weeks that follow to work out the details of those plans.

Mrs. J. E. Duskin, chairman of committee on arrangements for this observance in Central church, Asheville, has been working on her plans since early in September for an observance to be held the week of October 5-12.

On September 4 she wrote this office as follows: "I have just returned from my vacation. Please send me all Childhood and Youth Week literature including the pageant. I am eager to get started on it."

On September 8 she wrote again: "Thank you for the literature. I have decided to use both the program, Growing Toward God, and the pageant, The Joyous Land. I am going to invite all the parents and young people to a meeting in the church auditorium during the Sunday school hour. At this time we will explain the object of the week and use much of this suggested program. This to be on the first Sunday of the week.

"The following Friday night I am planning to invite these parents to a parent-teacher party here at the church. The one we had last year was a real success.

"The following Sunday night we will have the pageant and give the report of the Forward Step committee. I am urging our teachers to start their visiting right now, and if they do we can expect the results we so greatly desire."

Needless to say we expect a fine report from Central, Asheville, and also the "results we so greatly desire," which cannot be listed in a report.

DAVIE COUNTY SCHOOL

Preliminary plans necessary for holding a standard training school at Mocksville, October 5-10, have been made, and the partcipating churches are expecting a large enrollment.

In this school Rev. A. P. Brantley will offer the course in Worship; Rev. L. F. Tuttle, Pupil Study; Rev. R. C. Goforth, the Cokesbury course, Missions in the Sunday School.

IS IT WORTH WHILE?

Nine years ago our church launched a plan of setting aside one week of the year for special emphasis upon the religious welfare of the children. This week was called Children's Week.

In those first years only a few of the larger churches caught the significance of the occasion and entered into the plan of observance. Now Sunday schools of 30 or 40 members, as well as those of a thousand or more, are doing at least some of the things suggested, in an effort to bring to their children and youth better opportunities for training in Christian living.

The observance of Childhood and Youth Week, as it is now called, has been a growing enterprise in this conference, bringing each year an increasing number of desired outcomes.

Figures in no way measure the real effectiveness, the intangible, inmeasurable, Christian values that are possible outcomes, and that are the real objectives of this observance, but they do serve to show efforts toward these objectives. Summing up the whole, we find results as follows:

Special meetings for adults	532
Number adults attending	70,025
Homes visited by teachers	48,025
Forward steps	589

Space does not permit a list of the various improvements in equipment, in methods, in materials, in attitudes and relations that make for better teaching, which have accrued from these observances.

In looking over reports from 96 schools on last year's observance, we find many expressions of appreciation which came unsolicited from those who have been in charge of this enterprise in the local church. A few of these are given here:

"After consulting our general and departmental superintendents, we all favored the annual observance of Childhood and Youth Week. This has been a great stimulus to each department in our Sunday school, and also in our church."—Mrs. L. A. States, Main Street, Gastonia.

"I think the observance of Chilhood and Youth Week a good thing. It has benefited our school." — Mrs. D. T. Knight, Balsam Sunday School.

"The observance of Childhood and Youth Week has been a great inspiration in our church. The whole church has felt a new interest, and I think it is quite worth while."—Mrs.W. S. Robinson, Pineville Sunday School.

"I certainly believe in visitation week. The parents, as well as the children, look forward to seeing the teacher, and I am sure it makes the teacher more interested."—Mrs. H. W. Courtney, Lenoir Sunday School.

"Indeed we think Childhood and Youth Week worth while. During this materialistic age, we adults need a reminder to impress upon us that the paramount object of our lives should be the training of children, since through this the betterment of the world depends."—Mrs. Will Robinson, Ansonville Sunday School.

INSTALLATION AND RECOGNITION SERVICE

The time for election and installation of officers and teachers for the new Sunday school year is near at hand. An increasing number of pastors are realizing the value of officially recognizing and installing these officers as they enter upon their duties for the year. In answer to requests for a suggestive program for this occasion, we give the following from a phamphlet published by the Methodist Episcopal Church:

(All the officers and teachers assemble at the altar).

The minister: You have been chosen out of this congregation to carry the responsibility for the educational task of this church. Therefore, putting your trust in the Lord Jesus Christ, do you promise to be faithful to your responsibilities and diligent in the discharge of your duties as officers and teachers in the church school?

Response: We do, the Lord being our helper.

The minister: And whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that ye shall receive the reward of the inheritance; for ye serve the Lord Christ.

Response:

"O teach me, Lord, that I may teach
The precious things thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart."

The minister: Recognizing the power of personal example, and remembering that what you are speaks louder than what you say, will you constanly take heed to yourselves, and endeavor by the winsomeness of your lives as well as by your teaching to win those committed to your care to the highest ideals of character and conduct?

Response: For their sakes I sanctify myself, that they also might be sanctified through the truth.

The Minister: Recognizing that teaching is a fine art, and calls for knowledge and skill, you promise to "neglect not the gift that is in thee," to "Give heed to reading, to exhortation, to teaching," diligently to take advantage of every opportunity offered to improve yourself for this high and holy calling?

Response: We will study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

The minister: Will you seek to maintain friendly and kindly relations with all your fellow workers in a spirit of mutual consideration and good will, endeavoring to the best of your ability to promote the welfare and prosperity of the school?

Response: We will. "For as we have many members in one body and all members have not the same office, so we being many are one body in Christ, and everyone members one of another.

The minsiter: By virtue of my office as pastor of this church and chairman of your board, I now commit to you the duties pertaining to your various offices and extend to you the confidence and

(Continued on page 25)

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

SUMMER TRAINING AT ROANOKE RAPIDS

During the month of August, under the leadership of Rev. and Mrs. Leon M. Hall, two camps were conducted for the Epworth Leagues of the Roanoke Rapids Methodist church at Marshburn's Beach, White Lake, N. C.

These camps were educational as well as recreational in aim, since it is the policy of this church to use the vacation months as the time for intensive training periods. For the groups who were older and younger than those taking part in the camp a daily vacation Bible school was held for two weeks, enrolling 47 of the junior age. For the adult group a Cokesbury school was conducted by Rev. Ralph Shell. The total number receiving training in these several classes was 124.

The date for the senior leaguer camp was August 18-25; for the Hi-leaguers, August 25-30. The general schedule for both camps was as follows:

7:00-7:30—Rising call and morning dip.
8:00—Breakfast.
8:00-9:00—Policing of camp.
9:00-11:00—Class work.
11:00-12:30—Study period.
12:30—Dinner.
1:00-2:00—Rest.
2:00-6:00—Recreation.
6:30—Supper.
7:00-9:00—Recreation.
9:00-10:00—Vesper service and camp fire.
10:30—Lights out.

Meals were cooked and served outdoors, the leaguers assisting the camp cook in preparing and serving them. A graduate nurse looked after the health of the group and attended to all minor casualties.

The senior leaguers remained in camp over Sunday. A special service was planned by them for the usual hour of service. Rev. D. E. Earnhardt of Wilmington spoke at this service on the topic, "Love, the Foundation Stone of the Christian Religion." His message was inspiring and most delightfully presented.

Rev. Cecil Baker was instructor for the senior group. He gave a course on the Life of Christ and 20 credits were issued. The book of John was required as parallel reading for this course. Mr. Baker, who is a student in the Duke school of religion, made a great contribution to the success of the camp. He presented the subject matter of his course in a very interesting manner and was very successful in conducting group discussions. He entered whole-heartedly into the life of the camp and when he left us we all felt that a friend had gone from our midst.

Mrs. B. F. Boone of Pinetops was instructor for the Hi-leaguers. This group considered it quite a privilege to have the conference Hi-league superintendent all to themselves for a whole week. Her course, "Pioneers of Good Will," was intensely interesting to them. She conducted her classes in such a way that we feel that the spiritual life of each leaguer was strengthened and deepened. She won the hearts of all who heard her.

Camp life is an interesting example of the project principle in education. It is indeed a project in Christian living. Rules must be cheerfully obeyed, duties cheerfully and promptly performed, responsibilities equally shared, and a willingness manifested to give and take in a Christian way. The verses of Scripture quoted at the breakfast table, the sentence prayers offered around the campfire, Christian instruction, healthful recreation, the songs sung, quiet meditation at the sunset hour on the shores of the beautiful lake, work shared and the fellowship enjoyed all contributed toward deepening the Christian experience of the young people who participated in the camp life, and toward furthering the belief among them that the Christian life is a normal, happy life.

Western North Carolina Conference

MARSHVILLE CHARGE

Through the invitation of Brother G. W. Clay, pastor, we met with members of the three league chapters on the Marshville charge. The league at Center was holding the devotional meeting when we arrived about 10 o'clock. At the close of this service the session of the Sunday school was entered into by an earnest group of workers. At 11 o'clock we enjoyed talking to the congregation. The adults of this church are especially interested in the work of their young people as they carry it on through their Epworth League. They have held a local study class in the League Handbook and are well informed.

At 2:30 in the afternoon we were given the opportunity of speaking to leaguers and their friends both young and old at Smyrna. Miss Estelle Rollins, president of the Smyrna chapter, is president of the newly organized county union. They are laying the foundation for more effective work. We had the happy privilege of hearing Dr. McLarty, presiding elder, at 3 o'clock bring an earnest message and conduct the business of the fourth quarterly conference for the charge.

At the evening hour we met with the leaguers of Marshville. They listened to us 30 minutes on the minute plans and purposes of chapter work. This chapter is a little disorganized just now but expects to strike the stride again within a few weeks. A good congregation greeted us at the preaching hour. A number of leaguers from Smyrna followed us up with their presence in Marshville.

A special meeting of the cabinet of the county union was held on Monday evening at Center, at which we were given opportunity to lead in the discussion of the best plans for realizing the benefits that should attend union activities. At the close of this prolonged discussion Mrs. W. E. Marsh, a loyal friend of the leaguers, served the group with a bountiful feast of scuppernongs. We enjoyed to the fullest the hospitaity of the homes of Brother Clay and Brother Marsh.

CATAWBA-CALDWELL UNION

The Catawba-Caldwell Union meeting, held at the Hudson M. E. church, Hudson, N. C., on Friday night, September 12, 1930, was one grand success.

The Hudson chapter rendered a delightful program. The greatest feature of their program being a short play entitled, "The Widow Agnue Family." Several pastors were present and they gave interesting short talks.

The one thing about the meeting which enthused us most was the presence of 174 members representing 11 chapters. This was the largest attendance we have had since November, 1928; and it was the largest number of chapters ever represented at a meeting since the organization of the union in September, 1927.

We have some real interesting and helpful programs given at our union meetings, and with great pleasure we extend an invitation to any other leaguers who might wish to visit our meeting which are held on the second Friday nights in each month.

Myrtle Stepp, Sec.

RAMSEUR

The Ramseur League has planned an extensive program of social service, recreation and culture for the year, and in order to do this work the dramatic club gave a play a few weeks ago—The Zander-Gump Wedding. Only a small admission was charged, but $48 was added to the treasury.

The social service department keeps the league posted on any service the league can be to the community. The three covenants are now being observed in our league; with a membership of 30, 27 signed the quiet hour covenant, 26 the fellow-workers and 20 the stewardship covenant.

The league had charge of the church service September 14 in the evening service, the theme for the service being "A Symphony of Satisfaction." A scale of music was used with ten notes to illustrate the ten points that make the ideal youth. Mr. W. E. Marley very interestingly gave for the scripture the story of David, and Misses Virtle Lambert, Virginia Williams and Madge Craven explained the ten points of the ideal youth.

At the Asheboro Union meeting held at Liberty, September 22, the Ramseur League won the two banners, that of attendance and singing.

Nellie Craven, Cor. Sec.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Bahama—W. F. Craven	65
Burlington Ct.—L. V. Harris	45
Trinity—J. W. Smith	41
Mt. Tirzah—J. W. Autry	30
Leasburg—W. C. Jones	26
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Cedar Grove—F. A. Lupton	20
Durham Ct.—B. E. Stanfield	16
Branson—L. C. Larkin	14
Yanceyville—S. J. Starnes	14
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Burlington, Front St.—L. D. Hayman	9
Person—W. L. Maness	11
Graham—J. W. Dimmette	9
Lakewood—H. L. Davis	8
Milton—H. E. Lance	8
Duke Chapel—A. C. Holler	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
Haw River—Paul Cook	3
Calvary—O. I. Hinson	1

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	37
Pasquotank—W. J. Underwood	14
S. Mills—J. M. Jolliff	13
City Road—Wm. P. Watkins	12
Currituck—J. P. Bross	11
Windsor—P. O. Lee	8
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	6
N. Gates—J. T. Stanford	6
Kitty Hawk—R. A. Bruton	5
Moyock—J. A. Tharpe	4
Roper—J. Bascom Hurley	3

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	49
Fayetteville Ct.—B. T. Hurley	55
Stedman—C. H. Caveness	41
Hempt—L. A. Tilley	34
Jonesboro—I. T. Poole	33
Bladen—H. R. Ashmore	28
Siler City—J. W. Bradley	26
Mamers—E. B. Bell	24
Pittsboro—J. A. Dailey	19
Elizabeth—C. M. Lance	14
Roseboro—C. A. Johnson	10
Parkton—J. E. Blalock	10
Person—R. J. Lough	8
Fayetteville—N. H. D. Wilson	8
Erwin—J. J. Boone	7
Glendon—R. F. Taylor	6
St. Paul—J. B. Thompson	6
Newton Grove—J. F. Starnes	6
Lillington—C. A. Hillman	4
Dunn—C. B. Culbreth	4

NEW BERN DISTRICT

Goldlsboro Ct.—W. H. Brown	24
Mt. Olive-Calipso—L. L. Smith	20
New Bern, Centenary—A. J. Hobbs, Jr.	14
Ocracoke-Portsmouth—R. N. Fitts	9
Pink Hill—W. J. Freeman	8
Mt. Olive Ct.—E. N. Harrison	7
Straits-Harllowe—Byron Shankle	7
Seven Springs—C. W. Barbee	6
La Grange—Rufus Bradley	5
Atlantic and Springfield—E. L. Hill	5
Queen Street—E. C. Few	4
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—B. F. Munns	4
Riverside-Bridgeton—R. M. Price	3
Snow Hill—E. B. Craven	2

RALEIGH DISTRICT

Bailey—J. C. Williams	46
Oxford—B. D. Critcher	41
Oxford—E. J. Rees	40
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Tar River—R. E. Pittman	21
Selma—D. M. Sharpe	20
Four Oaks—N. C. Yearby	17
Smithfield—J. D. Bundy	17
Cary—F. B. Joyner	16
Louisburg Ct.—A. L. Thompson	14
Fuquay—E. C. Maness	14
Raleigh, Central—J. F. Herbert	10
Millbrook—W. F. Elliott	8
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4

ROCKINGHAM DISTRICT

Fairmont—F. B. Peele	45
Mt. Gilead—F. M. Shamburger	32
Ellerbe—J. C. Whedbee	28
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Aberdeen-Vass—G. B. Starling	16
Lumberton Ct.—F. B. Noblitt	15
Rowland—J. H. Lanning	14
St. Johns-Gibson—E. B. Fisher	11
Raeford—W. F. Trawick	11
Richmond—Leon Russell	10
Mt. Gilead—F. M. Shamburger	10
Caledonia—J. T. Draper	9
Red Springs—C. T. Rogers	9
Hamlet—B. P. Robinson	6
Troy—A. S. Parker	6
Piedmont—E. R. Clegg	5
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	40
South Rocky Mount—E. D. Weathers	36
Stumpy Point—W. T. Cheek	26
Grimesland—W. B. Humble	13
Greenville—E. L. Hillman	13
Rocky Mount Ct.—William Towe	10
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Spring Hope—N. B. Strickland	7
Rocky Mount, First Church—T. G. Vickers	6
Robersonville—L. C. Brothers	6
McKendree—B. F. Boone	4
Bethel—J. R. Edwards	4
Stantonsburg—J. V. Knight	3
Ayden-Macedonia—Guy Hamilton	3
Wilson—T. M. Grant	1

WELDON DISTRICT

Northampton—B. C. Thompson	65
Rosemary—C. T. Thrift	27
Rich Square—O. P. Fitzgerald	14
Scotland Neck—B. H. Black	13
Conway—H. C. Ewing	11
Warrenton—J. A. Martin	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Warren—S. E. Wright	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Henderson, First Church—W. C. Martin	2

WILMINGTON DISTRICT

Southport—R. H. Broom	31
Whiteville—W. T. Phipps	27
Shallotte—W. J. Dubose	24
Ingold—M. F. Hodges	19
Clinton—W. G. Farrar	15
Magnolia—M. D. McLamb	15
Swansboro—T. B. Hough	14
Epworth—C. N. Phillips	12
Chadbourn—C. F. Heath	10
Kenansville—N. P. Edens	9
Tabor—C. A. Jones	8
Wallace-Rose Hill—Daniel Lane	7
Scott's Hill—J. K. Worthington	7
Hallsboro—W. C. Wilson	3
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

Swannanoa—J. A. Baldwin	17
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	9
Asbury Memorial—A. C. Tippett	6
Mills River—O. B. Mitchell	6
Haywood Street—T. F. Higgins	5
Hendersonville—W. B. West	3
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	2

CHARLOTTE DISTRICT

First Church—W. W. Peele	47
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	30
Belmont Park, Charlotte—W. H. Willis	28
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	17
Polkton—W. S. Smith	17
Hickory Grove—Elzie Myers	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	15
Unionville—J. C. Gentry	15
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	12
Prospect—J. J. Edwards	9
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	66
Park Street, Belmont—J. C. Grose	18
Belmont—H. C. Sprinkle, Jr.	18
Dallas—J. W. Vestal	16
Lincolnton—P. W. Tucker	13
Bradley Memorial—J. T. Huggins	12
East End—J. T. Huggins	12
Goodsonville—J. W. Combs	10
Lincoln Ct.—C. R. Allison	10
Smyre—T. H. Swofford	9
Crouse Ct.—Van B. Harrison	8
Polkville—J. M. Barber	8
McAdenville—D. F. Carver	7
Cramerton—J. P. Morris	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bradley Memorial—A. C. Swofford	4
Bessemer City—C. B. Newton	4
Lowesville—J. O. Cox	2
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	111
Wesley Memorial—John W. Moore	51
Stokesdale—C. F. Tate	26
Ruffin—J. W. Bennett	23
Calvary—E. L. Kirk	21
Uwharrie—J. A. Howell	20
Park Place—J. E. Abernethy	20
College Place—Albea Godbold	19
E. Greensboro—R. C. Kirk	18
High Point, Main Street—A. L. Aycock	17
New Hope—A. C. Waggoner	16
Reidsville—M. T. Smathers	12
Randolph—W. R. Kelly	9
Pleasant Garden—J. T. Ratledge	8
Cedar Falls—M. G. Ervin	7
Bethel-Grace—O. L. Brown	7
Jamestown-Oakdale—R. E. Hunt	6
W. Greensboro—W. T. Albright	6
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2

MARION DISTRICT

Table Rock—J. L. Rayle	45
Morganton Ct.—D. S. Richardson	35
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	24
Cliffside-Avondale—D. H. Rshinehardt	18
Marion Mills—J. H. Strickland	15
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	13
Old Fort—J. C. Umberger	11
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	11
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
McDowell—D. C. Ballard	4
Broad River—R. P. Fikes	3
Old Fort Ct.—O. P. Routh	2
Burke—C. S. Plyler	2

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	62
Mt. Airy Ct.—H. M. Wellman	57
Rural Hall—B. Wilslon	31
Ararat—Lacy T. Edens	22
Wilkesboro—T. C. Jordan	21
Walnut Cove—J. W. Campbell	21
Warrenville—S. D. Schoolfield	20
Danbury—F. E. Hartsfield	18
Hellton—C. E. Murray	17
Boone—O. J. Chandler	16
Draper—G. E. White	14
Moravian Falls—R. E. Ward	9
Pilot Mountain—W. B. Thompson	9
Mt. Airy, Rockford St.—M. W. Heckard	9
Spray—D. R. Proffitt	9
Stoneville—J. W. Ingle	8
Dobson—Elmer Simpson	8
Yadkinville—T. A. Plyler	8

SALISBURY DISTRICT

Salem—J. H. Green	26
Granite Quarry—E. N. Crowder	24
Kannapolis, Trinity—J. P. Hipps	23
Coburn Memorial—T. A. Groce	20
Norwood Ct.—J. M. Brandon	18
Gold Hill—W. A. Kale	17
Concord, Kerr Street—G. L. Wilkinson	14
Concord, Forest Hill—Paul Harden, Jr.	12
Bethel—C. O. Kennerly	11
Concord Ct.—E. E. Snow	9
Westford—H. E. Simpson	9
Epworth—J. E. McSwain	8
China Grove—E. H. Nease	8
Harmony—J. C. Brown	8
Norwood—P. L. Shore	6
Albemarle, First St.—E. M. Avett	6

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle	65
Balls Creek—J. A. Fry	29
Mooresville, Central—W. B. Shinn	28
Lenoir Ct.—Roy T. Houts	19
Catawba—E. D. Ballard	16
Mooresville, Broad Street—T. W. Hager	15
Hudson—W. J. Hackney	14
Mooresville Ct.—W. G. Pilcher	14
Olin—J. G. Holloway	14
Elmwood—D. L. Young	12
Race St.—E. J. Harbison	9
Taylorsville—L. L. Smith	9
Hiddenite—J. B. Tabor	9
Hickory Ct.—M. A. Lewis	8
Maiden—R. S. Howie	7
Granite Falls—E. E. Williamson	6
Hickory, Highland—I. L. Roberts	4
Dudley Shoals—E. J. Poe	1

WAYNESVLILEE DISTRICT

Whittier—R. L. Bass	34
Mayesville—O. E. Croy	34
Bethel—G. H. Dulin	28
Glenville—J. W. Hall	18
Clyde-Junaluska—F. O. Dryman	13
Webster—F. W. Kiker	8
Franklin Ct.—H. C. Freeman	7
Bryson City—O. J. Jones	7
Franklin—R. F. Mock	6
Franklin Ct.—H. C. Freeman	5
Erlanger—J. P. Hornbuckle	5
Cullowhee—M. Q. Tuttle	4
Andrews—C. M. McKinney	4

WINSTON-SALEM DISTRICT

Thomasville, Main St.—J. F. Kirk	57
Davie—A. G. Loftin	57
Forsythe—T. B. Johnson	42
Grace—A. P. Brantley	41
Ardmore—W. A. Rollins	36
Welcome—E. P. Stabler	34
Thomasville Ct.—S. Taylor	29
Centenary-West End—C. C. Weaver	52
Davidson—S. M. Needham	22
Hiatt Memorial—J. L. Ingram	14
Walkertown—W. R. Ware	13
Cooleemee—T. J. Houck	12
Linwood—J. C. Keever	11
Ogburn Memorial—O. P. Ader	4
Kernersville—T. J. Rogers	4
Winston-Salem, Grace—A. P. Brantley	1

We must learn to detach from the idea of courage the spectacular element; not all heroes are decorated.

Children's Storyland



THE AIRSHIP LADY

Jimmy didn't like to do it. He said he'd rather do almost anything than get up in a street car and give his seat to a lady. But his father said that that was perfectly ridiculous and that no gentleman ought to feel that way, for ladies were ladies, whether they were young or old, black or white. They did a great many tiresome, difficult tasks in somebody's home all day long—picking up things dropped by careless men, taking care of boys who might (but, of course, one hoped not) or might not grow up into rude boys, but who were a whole armful of trouble for at least three long, weary years, keeping mothers indoors to watch them. Oh, you'd love the things Jimmie's father said about the work that ladies did and the heavy burdens they caried for all of us, which made it quite in order for any boy to be polite to them in public.

"Just so," said Jimmie, who always said that when he was convinced about anything.

"Well, he could hardly wait for his next street car ride, and how he did hope that the car would be full and that he would have a seat which he could offer to somebody! It was! And he had! And he did!

She was the littlest bit of an old, old lady. A big puff of wind would have blown her quite away. Jimmie rather liked giving her his seat. She was dreadfully cheerful about it, too. She didn't just take. Neither did she gush. But she squeezed herself over in it and said: "There's room for you, too."

Jimmie simply had to share half of his own seat. No sooner had he sat down than she said, "It's very windy today."

Jimmie said indeed it was—very.

"When I was a little girl," said the old lady, "I waited a whole week for a windy day just like this. You'll never guess what I wanted the wind to do. Give it up?"

Jimmie gave it up.

She beamed at him over the tops of her spectacles: "I wanted to fly away."

"Goodness!" said Jimmie.

"Exactly!" beamed the old lady. "Goodness! And the nice part of it was that my brother waited a whole week for the same windy day, for we had quite made up our minds to blow away together."

Jimmie moved closer to her. He wasn't afraid any more. "Was your brother as little as you?"

"Not exactly," she smiled. "He was really as little as you. And that's quite big, isn't it?"

"Indeed it is," boasted Jimmie; "and when your windy day came, did you really blow away?"

The little old lady chuckled. It was a perfectly darling sound. "I'd better begin at the beginning," she said. "You see, he'd heard a wonderful thing. He heard that if you jumped off a high place with an open umbrella in your hand the wind would blow you miles and miles. Well, he was so small and I was so small and the umbrella was so big that we thought it would be more fun to blow away together. We decided that the first time we'd start from the roof of the stable shed. It was high enough, but not too high. We waited and waited for the windy day, and finally it came; so we kissed my mother, we kissed my father and we kissed our baby sister and our nurse. Then we climbed to the roof of the shed and opened the umbrella. We both clung tightly to the handle with both hands. We jumped off into space and fully expected to be carried miles and miles and miles from home."

"Were you?" asked Jimmie breathlessly.

"What do you suppose?" asked the old lady, with a perfectly comical grin on her face.

"I'm sure I don't know," Jimmie said. "Half a mile, maybe."

"Not an inch did we blow, my dear boy; but the two of us went falling down, down, crashingly, sickenly, right down into the pig pen, where the astonished pig was wallowing around in nice rich, black, wet mud. He didn't know what to make of an umbrella and two such muddy aviators. He grunted in circles all around us."

"Were you hurt?" asked Jimmie, spellbound.

"My pride was awfully hurt," the old lady chuckled, "and I broke my arm and my collar bone. As for my poor brother, he broke his ankle. And the pig broke the umbrella. So whenever I see a high wind like the wind today I think of the day I tried to be an airship."

Jimmie sat and looked at her. "You know," he said, timidly, "I'm afraid maybe you might blow away today; it's so dreadfully windy and you'r so very little. When you get off the car, maybe I could come along, too, and hold your elbow on the street."

"Aren't you the politest boy that ever was? I think that would be nice. I'm going to see my brother."

"The one you blew away with?"

"The very same. He's an invalid now. He lives at 910 Ardmore Court; it's an apartment house."

Jimmie gulped and gasped and gurgled. "I live there,too," he said. "Your brother's the man who whittled me a boat, isn't he?"

"No doubt of it," said the little old lady, as arm in arm they left the street car. Jimmie has solemnly told me again and again that it pays to be pleasant to to street car ladies because you can never tell who they are. You can never tell.—The Baptist.

A BOY THAT WOULD NOT GIVE UP

About forty years ago I stepped into a book store in Cincinnati in search of some books that I wanted. While there a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

He turned to go out, and even opened the door, but closed it again and came back.

"I've got sixty cents," said he; "could you let me have a geography and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go too and see how you succeed."

"Oh, yes, if you like," said he, in surprise.

Four different stores I entered with him and each time he was refused.

"Will you try again?" I asked.

"Yes, sir; I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted and how much he had.

"You want the book very much?" asked the propretor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school and I study when I can at home. All the boys have got one, and they will get ahead of me. Beside my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do. I will let you have a new geography, and you can pay me the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes; just like the new one."

"It will do just as well then, and I will

have eleven cents left toward buying some other books. I am glad they did not let me have one at the other places."

Years later I went to Europe on one of the finest vessels that ever ploughed the waters of the Atlantic. We had beautiful weather until very near the end of the voyage; then came a terrific storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates all practical seamen of the first class; but, after pumping for one whole night and the water still gaining upon them, they gave up in despair, and prepared to take to the boats, though they might have known no small boat could live in such a sea.

"I will land you safe at the dock in Liverpool," said he, "if you will be men."

He did land us safely, but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel, receiving thanks and blessings of the passengers as they passed down the gangplank. As I passed he grasped my hand and said:

"Judge P—, do you recognize me?"

I told him that I was not aware that I had ever seen him until I stepped aboard his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir, William Haverly."

"I am he," he said. "God bless you!"

And may God bless noble Captain Haverly.—Young Folk's Weekly.

A BAKER'S DOZEN

Ted's mother asked him to go to the bakery for a dozen rolls.

"And be sure you get a 'baker's dozen,'" said Aunt Lou, who was to be a guest for tea.

Ted thought that a "baker's dozen" meant some special kind of rolls, so when he arrived at the bakery he stepped up to the counter and said politely: "I would like to have a dozen rolls, the baker's dozen kind, please."

The shopkeeper, who happened to be a Mrs. Shopkeeper, laughed. But when she saw Ted's face flush with embarrassment, she explained just what was meant by a "baker's dozen."

"A baker's dozen is thirteen or sometimes fourteen," she said. "You know bread has always been a very important food to keep up the life and strength of nations. And years and years ago people knew this just as they do today. For that reason long, long ago bakers were watched and rules set for the making of bread, just as today a loaf of bread has to weigh a certain amount. So in the time of King John of England all sorts of laws were made to compel bakers to give an honest loaf and they were fined if they did not comply with the rules. But I guest people then were about the same as they are now and some bakers were not so particular about the weight of their loaves of bread, so punishment was added to the fine for dishonest bakers. But in those days there were not so many good scales and ways of weighing bread so, in order to be safe and obey the laws, bakers gave an extra loaf to each purchaser of a dozen loaves of bread. They called it the in-bread or vantage loaf. To a dozen rolls, fourteen were allowed.

"This old custom is still kept up in some parts of Scotland. Now so that you will know what a baker's dozen is after this, I am giving you an extra roll, a nice sweet one for yourself, although we usually give but twelve to a dozen."

"And I will tell you something else to help you remember about a baker's dozen," said a gentleman, who was waiting for some bread. "Long, long ago when Henry Hudson discovered the bay that bears his name, he gave to a cluster of thirteen or fourteen small islands on the east shoe of the bay the name of 'Baker's Dozen.'"

Ted hurried home with his rolls and a long story to tell his mother and his Aunt Lou.—Jane V. Roach, in Junior World.

HOW HE CAME TO SUCCEED

Because he never watched the clock.

Because he always kept his promises.

Because he always believed in himself.

Because he never shrank from extra work.

Because he always concentrated on his work.

Because he never made the lame excuse, "I forgot."

Because he always kept himself ready for the next step.

Because he always was ready to work his own judgment.

Because he always kept himself away from grumbling.

Because he always observed punctuality in his undertakings.

Because he always tried to know the how and why of things.

A Scotchman who was going to take a trip from Albany to New York by train was told to throw a penny out of the window at every tunnel for good luck.

When he returned to Albany he was asked if he had good luck by throwing a penny out of the window at every tunnel.

The Scotchman answered: "I had good luck the first three times, but the fourth time I had bad luck."

"How did you have bad luck at the fourth time?" he was asked.

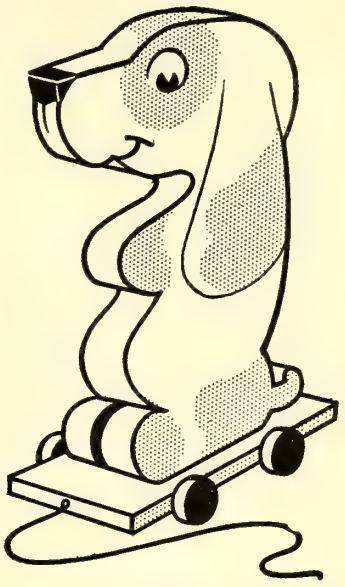
"The string broke and I lost the penny," he replied.—Forbes Magazine.

"That's a nice boy," said the visitor as little Bobby picked up his scattered toys. "I suppose your mother has promised you something if you clean up the room?"

"If I didn't!" he corrected.

"Why are you and your little sister always quarreling?"

"I don't know, dad; unless she takes after mother and I take after you."



WHEN CHILDREN FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

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copies of Bibles, Testaments and Portions were distributed by the American Bible Society in 179 languages last year.

"Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the eager-hearted?"

The fourfold service of the American Bible Society in translating, publishing and distributing the Scriptures and providing embossed Scriptures for the Blind is described in the booklet *"The What, Where and Why of the American Bible Society."* Write for it.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT NOTICE

Mrs. J. C. Burwell, district superintendent of young people, is making plans for a young people's meeting at Warrenton on October 11 at 10:30 a. m.

Mrs. Paul Mallison will be present and addresses will be delivered by Rev. E. L. Hillman and Dr. Gilbert Rowe.

This is a fine opportunity for the young people of the Weldon district to get together and gather information and inspiration for their work. The adult members should co-operate with the young people in making this a most profitable occasion.

A WEEK OF CHRISTIAN CULTIVATION AT TRINITY CHURCH, DURHAM

At an auxiliary meeting during midsummer, Dr. J. W. Smith made an interesting talk on missions and asked the co-operation of the women of the church in putting on a program to be called "Trinity World Week," through which Trinity church might see itself in its relationship to the world.

Many young people had been working for weeks, making scenery and furnishings for state settings. Other young people had been rehearsing plays and the church circles making plans for the week of September 21-28.

Mrs. J. W. Smith, who is always doing something for the young people, used her artistic skill in bringing the plays of each evening to a high standard. Each play gave a glimpse into the life of the people of the several countries under consideration.

The programs were enjoyed by large audiences throughout the week.

The entire program follows:

Monday—"In the Congo Country," Mrs. M. T. Plyler. Play, "The Influence of a Story."

Tuesday—"Our Next Door Neighbors," Mr. A. M. Harris. Play, "Cuba Libre."

Wednesday—"The Home Call," Dr. Smith.

Thursday—"Among the Cherry Blossoms," Mr. M. A. Briggs. Play, "The Other Point of View." Reception of students from Southern Conservatory and Duke University.

Friday—"The Land of the Sleeping Giant," Eugene Hicks. Play, "The Color Line."

YOUR INVESTMENT IN THE HOMELAND

1. Since 1886, when the women of the Methodist Episcopal Church, South, came together in organized home mission work, they have raised and expended $2,938,807.05 in helping to build more than twenty-five hundred parsonages on the frontier and in new or needy charges. This has made it possible to establish the church in many places.

2. Preachers' families, missions, and orphanages have been aided through the supply department.

3. The mountain people have been furnished a chance for Christian education at Sue Bennett School, London, Ky., and at Brevard Institute, N. C. Teachers, farmers, preachers and missionaries have come from these schools, and in many places the world's work is being well done because of them.

4. Dependent girls are cared for at Vashti Industrial School, Thomasville, Ga., and self-support and integrity of character are enjoyed by more than three hundred girls because of this work.

5. Frail, wayward, delinquent girls have been restored to hope and courage at the Virginia K. Johnson Home and School, at Dallas, Texas.

6. We are being good neighbors, through our deaconesses and missionaries, to foreign-born people in Tampa and Key West, Fla., Galveston, Tex., Houma, La., New Orleans, La., Biloxi, Miss.; and in Laredo, Tex., at Holding Institute, and in San Antonio, Los Angeles, and Dallas, through our Wesley Houses.

7. Four mining sections have been cultivated by Wesley House activities or friendly clubs and night classes.

8. Thirty-nine mission boards minister to the cotton mill sections, the foreign people, and to our own native industrial people through Wesley Houses or other institutions, reaching more than fifteen thousand homes annually.

9. Nine Co-operative Homes for young girls who have gone out into the business world.

10. Negroes have uplifting influences in the Bethlehem Houses at Nashville and Augusta and have been educated and prepared for leadership among their own people at Paine Annex, Augusta, Ga.

One hundred and eighty-eight deaconesses, missionaries, and indorsed workers and appointed to this work.

The value of property in the homeland, not including that owned by city mission boards, is valued at $2,396,800.

YOUR INVESTMENT IN LANDS ACROSS THE SEA

In China.—61 missionaries, including 6 physicians, 5 nurses, and 79 Bible women; 2 senior high schools of large influence, McTyeire and Virginia; Laura Haygood Normal, with demonstration, practice, and kindergarten training schools; a Bible training school; medical and nurse training schools in connection with our new union hospital. In our six boarding schools and 25 day schools there are 4,065 students enrolled. There are four outstanding city evangelistic centers or institutional churches in which we co-operate with the general work, the Council sharing in the maintenance and each department providing a worker.

In Korea.—30 missionaries and 26 Bible women; 3 high schools—Holston Institute, Carolina Institute, and Lucy Cunninggim; 4 day schools, with a total enrollment in these seven schools of 3,532 pupils. Mary Helm Industrial School, formerly a department of Holston, is now a separate institution which has an enrollment of 161. The Woman's Biblical Seminary in Seoul has 40 students in training for definite Christian service. There are 4 city evangelistic centers and 2 nurse-training schools, one in connection with Ivey Hospital, the other with the Wonsan Christian Hospital.

In Japan.—16 missionaries, 30 Bible women; 1 Bible training school for Christian workers which includes a kindergarten training department; total enrollment in these two depraments, 942. There are 2 city social evangelistic centers, 24 kindergartens, and Palmore English Institute (a commercial college), which enrolled last year 266 girls. Recently the Council has taken over from the general department the Hiroshima Girls' School.

Manchuria-Siberia Mission.—3 missionaries. Recently a gift of $6000 will make possible the Jane Brown Evangelistic Center in Harbin. The Korean work in this mission consists of the support of 10 native Bible women.

Brazil.—35 missionaries, 97 native teachers, 1,778 students in 6 boarding and 3 day schools, 14 Bible women and 1 missionary engaged exclusively in social evangelistic work, another in the creation of Christian literature in connection with our publishing house in Sao Paulo.

Mexico.—35 missionaries at work in 5 boarding schools, 1 day school, 3 social evangelistic centers, and 3 hospitals (the Council co-operates with the general department in their medical work). These missionaries are assisted by 70 native teachers and 17 evangelistic workers. There is a total enrollment of 2,045 in the schools and 2,766 persons enrolled in the clubs, classes, and other activities in the evangelistic centers. Four trained native young women are serving as district evangelists.

Cuba.—17 missionaries, 23 native teachers, 551 students in three schools. A new line of work is the beginning of evangelistic effort. One missionary works in connection with the church and with Colegio Eliza Bowman in Cienfugos; a former missionary to Korea works in Korean colony and in connection with the church in Matanzas; another works in the new central institutional church in Havana.

Africa.—5 missionaries, 4 of whom are nurses, and 1 boarding school for girls. The medical work in the Congo Belge is a joint enterprise with the general department.

In these 8 mission fields there are 201 missionaries supported by the Woman's Missionary Council.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

ALMSGIVING

We lose what on ourselves we spend,
We have, as treasure without end,
Whatever, Lord, to thee we lend,
Who giveth all.

Whatever, Lord, we lend to thee
Repaid a thousandfold will be;
Then gladly will we give to thee
Who giveth all.

To thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with thee live,
Who giveth all.

—Christopher Wordsworth.

HOUSE AT WINSTON-SALEM

We have heard with genuine interest that the contract for the new Bethlehem House at Winston-Salem has been let to Mr. Clyde C. Culler, Winston-Salem contractor, and that work will begin on the building at an early date. The location of this house will be in East Winston and the structure will be of two stories and a basement, with nursery and kindergarten rooms with playrooms for groups ranging to seven years of age. A total investment of around $13,000 will be made in the building, plumbing, heating and fixtures.

NEW CHURCH INSTITUTION TO BE BUILT AT ONCE

The Twin-City Sentinel of Winston-Salem in its issue of August 29 carries the following story with reference to our Bethlehem House, which will be of great interest to the Methodists of Western North Carolina conference:

"Plans have been completed for Bethlehem House, where the infants and young children of colored mothers who work in local factories will be cared for during the day, and bids will be called for at once, Mrs. C. C. Weaver, president of the Woman's Missionary Society of the Western North Carolina conference of the M. E. Church, South, which is sponsoring the new philanthropic enterprise, announced recently.

"The need for a large house containing kindergartens and play rooms has long been felt in Winston-Salem, and various organizations have taken steps to aid in caring for the little ones whose mothers are now employed in industry. However, this project by the women of Southern Methodism is the first which involves the construction of an entirely new plant, modern in every respect, and which will call for the employment of two full time and specially trained workers.

"The building will be erected on Hickory street, between Fourth and Fifth streets, a large site having been donated by a local member of the Methodist Woman's Missionary Society. The donor has not been revealed other than the announcement that she purchased the property and turned the deed in fee simple over to the Woman's Missionary Society of the Western North Carolina conference, who will hold it as church property. Approximately $13,000 will be required in the construction and furnishing of the house, and a budget of $2500 per year above the salary and expense of one worker, has been appropriated by the women of the Western North Carolina Conference Missionary Society.

"The appropriation of $13,000 for capital investment was made by the Woman's Missionary Council, which is the governing body of the Woman's Missionary Societies in Southern Methodism. The project was carried before the Council at its meeting in Texas by Mrs. Weaver, as president of the Western North Carolina conference, and in a competition with Birmingham won the allotment of funds for the project in this city. Birmingham had sought all the funds available for the work, which is close to the Council, and finally a decision was reached wherein Bethlehem houses will be constructed in both cities.

"After obtaining the $13,000 Mrs. Weaver realized that some means of maintaining so large a project must be evolved, so she carried the matter before the Woman's Missionary Society of the W. N. C. conference, which is composed of ten districts. The women realized the importance of the work and voted an appropriation of $2,500 annually beginning January 1, 1930, for the maintenance of the institution.

Greet Outside Aid

"So Mrs. Weaver has pushed the project through and obtained the funds for construction from the women of the church in the South; the maintenance funds from the women of the W. N. C. conference and these, added to the generous gift of the property by a Winston-Salem woman, complete the stages which brought the institution into being.

"The lot is 281 feet deep and will afford a fine playground at the rear of the building. A frontage of 52 feet gradually widens until the rear line is 84 feet. It is located in the heart of the factory district and will be easily accessible by the colored women who will take advantage of the institution. They can leave their babies there, and they will receive the care of resident workers who are experts.

"The little tots between four and six will be under the care of other workers and these will be placed in the kindergartens, two large rooms, having been arranged on one of the two stories for that purpose. The other story will be a large nursery and playroom.

"The basement will contain shower baths, additional playrooms, and heating plant. Quarters for the two resident workers will be modern and comfortable.

"The new institution will take over the work now being done at the Reynolds Temple church, where the Council has been supplying one full time worker, Miss Marian Brincefield.

"A meeting of the local committee has been called and plans drawn by Northup and OBrien, architects, were approved. On the local comittee are the following: Mrs. C. C. Weaver, chairman; Mrs. M. D. Stockton; Mrs. J. G. Sterling, district secretary ,Winston-Salem district; Miss Anna Ogburn and L. A. O'Brien. Invited to serve with the committee were the following well known colored citizens: H. D. Denson of the Hanes Institutional church, Boyd Holden and Mrs. A. V. Brown of the Reynolds Temple church."

WORLD BROTHERHOOD

It is possible, if properly undertaken, to create a spirit of world friendliness, of understanding, of sympathy and justice toward all peoples that will make for the finer patriotism expressed in the lines below by Bishop Oldham:

America First

Not merely in matters of material, but in things of the spirit.

Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles and character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous co-operation.

Not in pride, arrogance and disdain of other races and peoples, but in love and understanding.

Not in treading the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem, where wars shall be no more.

Some day nations must take that path unless we are to lapse again into utter barbarism—and that honor I covet for my beloved America.

And so in that spirit and with these hopes I say with all my heart and soul, 'America first.'"—From "Between Peace and War," by Florence B. Boeckel.

At Tampa, Florida, the Southern Methodist Church carries on missionary work among the many thousands of Italian people in this city under the direction of a native Italian pastor. The Italian church is called the Sao Paolo church. Five blocks away is the San Marcos church, the oldest and largest Latin church in Tampa. Here the Cubans worship under the care of the Rev. R. Paulo, a Cuban pastor.

Home will be a better place if we give a larger place to family prayer.

Sunday School Lesson

OCTOBER 5

By Dr. Frank M. McKibben.

Zacharias and Elisabeth

Luke 1:5, 6, 57-66, 76-80.

It is not by mere chance that the names of Zacharias and Elisabeth have been caught up in the narrative of the life of Jesus and preserved for all time. It may be true that certain circumstances conspired together to give a setting for actions on their part that brought them into religious fame. But there were also influences and forces at work in their own lives and home for which they were largely responsible that were partly at least the cause for the close association they sustained with the life of Jesus. These forces and influences are explained in the Golden Text of the study: "They were both just in the sight of God, blameless in their obedience to all the commands and regulations of God." In other words, these two people formed a union and established a home upon the basic principles of righteousness and the love of God. They were in league with God. They placed themselves in readiness for whatever leadership he might exercise in their lives.

Such is the only true basis upon which individual lives and homes can safely be established. This is a fact that needs much to be appreciated today. Embraced in such a basis is a sense of the seriousness of life, an appreciation of the higher values to be safeguarded, a realization of the sacrifices to be made and the self-denials to be exercised, and a belief that there are spiritual forces and powers beyond and outside ourselves with which we may bring ourselves into happy and harmonious adjustment. In all of these matters there has been much cynicism and doubt expressed by a growing number of people, especially the younger home-builders. Freedom from restraint has been sought. Some other way than self-denial has been attempted. Self-restraint and sobriety have been described as old-fogyism and Puritanism. Personal liberty, license, flamboyant self-expression, and ease of living have been popular conceptions with multitudes of young people. One finds them in almost every circle.

One of the most widely read current magazines presents in a recent issue a statement of a young mother who has held this general attitude toward life, but who has been converted to the older and more rigid standards of individual and home life. It represents a most refreshing contrast between the values and satisfactions of the two ways of life. It has a note of authority because it comes from one who has experimented with both. One may wonder if such a conversion is not typical of changes in attitudes that are more widespread than surface appearances may suggest. Is a reaction setting in against the revolt from high moral standards and the challenge to a life of reasonable restraints? It may be so. Surely there is enough in human experience to date to convince the most doubtful that there is no life that pays quite the dividends in personal satisfaction and social helpfulness as that life that is lived "just in the the sight of God, blameless in obedience to all the commands and regulations of God." It is true that some regulations and customs need modification with growing experience, but there is no justification for the revolt against some of the most trustworthy experiences of the race that has occurred in recent years. There is no substitute for reasonable self-restraint, no satisfaction in mistaking license for freedom, nothing to be gained from living in defiance of rather than in harmony with God.

The question is suffciently important in the case of the individual life. It is doubly important in the case of the union of the two lives and the establishment of the home. Difficulties will arise, hardships will have to be endured, problems will need solution, sorrows will come, joys will be shared, and definite objectives will be sacrificed for. What a sanctifying influence will be introduced into the home life if on the part of the contracting parties there is a wholesome faith in God, a sense of divine leadership, and an earnest disposition to "play the game" together according to the known rules of righteousness! Come what will of weal or woe, such couples are in league with God. They are on the side of God and right. Nothing in the end can defeat their purposes or rob them of the joy and achivement that should be theirs. It was because of such a condition in their individual and united lives that Zacharias and Elisabeth found favor in the sight of God. They were both just and blameless. Can anything finer be said of two people who are endeavoring to live together and to build a home?—Pittsburgh Christian Advocate.

CONCERNING WORK OF STUDENT-HELPERS SENT TO COUNTRY CHURCHES BY THE DUKE FOUNDATION

By Rev. W. Lemuel Clegg.

For the past three summers the Garner charge has had the services of a young man sent out under the auspices of Duke University school of religion and the Duke Foundation. Not all the work or results accomplished by this student helper can be revealed by figures, but I think the following are significant: Thirteen Cokesbury classes conducted in which 125 certificates of credit have been issued (of course a good number attended these courses who did not do the work for credit); four vacation Bible schools (1928); week-day religious education for boys and girls in each of the four churches (1929); junior church services for boys and girls in each church each week (1930); two Epworth Leagues organized; one league



Doctor's 3 RULES
Big Help to Bowels

What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

1. Drink a big tumblerful of water before breakfast, and several times a day.
2. Get plenty of outdoor exercise without unduly fatiguing yourself.
3. Try for a bowel movement at exactly the same hour every day.

Everyone's bowels need help at times, but the thing to use is Dr. Caldwell's Syrup Pepsin. You'll get a thorough cleaning out, and it won't leave your insides weak and watery. This family doctor's prescription is just fresh laxative herbs, pure pepsin and other helpful ingredients that couldn't hurt a child. But how it wakes up those lazy bowels! How good you feel with your system rid of all that poisonous waste matter.

Clean up that coated tongue, sweeten that bad breath, and get rid of those bilious headaches. A little Syrup Pepsin will soon free the bowels from all that waste matter that makes the whole system sluggish. You'll eat better, sleep better and feel better.

You'll like the way Dr. Caldwell's Syrup Pepsin tastes. The way it works will delight you. Big bottles—all druggists.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
A Doctor's Family Laxative



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which had ceased to function reorganized and put to work; three religious surveys conducted in three different communities; and in addition the student helper preached for the pastor occasionally and assisted him in revival meetings.

The pastor of the Garner charge did not expect the assistant to relieve him of any work—and he didn't; in fact there was more work for the pastor to do, but by having this help as much was accomplished by the pastor and the student helper in the three months of the summer as the pastor was able to do alone all the rest of the year.

The Garner charge is indebted to Duke University and the Duke Foundation for this work that could not have been accomplished otherwise. This excellent means of assisting country churches has proved very beneficial on this charge. Since the first summer of this assistance the quarterly conference has requested a student helper and will do so no doubt next year. The present pastor is fully committed to this plan in view of what has been accomplished the past three summers.

Mr. M. Earl Cunningham, who has been the assistant, had a wholesome influence on the charge. The people liked him and rallied to him. Mr. Cunningham supported the pastor in the finest possible way.

Mr. Cunningham came to North Carolina just after receiving his A. B. degree from the University of Arkansas in 1927. He received his M.A. from Duke in 1929 and his B.D. in 1930. This spring Mr. Cunningham married Miss Agnes Ruble of Muskogee, Oklahoma. This fall he expects to be admitted on trial in the Oklahoma conference.

P. S.—I should like to notify Professor Ormond that I should like to have a student helper next summer. W. L. C.

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

trust of the congregation in this relationship. We pray God's choicest blessings upon you in the faithful performance of the duties which you have accepted.

(Here the minister may lead in a brief prayer of consecration).

It is recommended that at this point the minister present the call to service and leadership to the congregation, asking those who are willing to dedicate themselves to the work of leadership or teaching to do so at this time, and especially appealing to the young people to enlist themselves in training classes.

ANDREWS-MURPHY SCHOOL

The second standard training school for Andrews, Murphy and other churches will be held at Andrews October 5-10. Rev. C. M. Pickens will offer a study of the Life of Paul; Rev. G. T. Bond, The Program of the Christian Religion; Miss Corinne Little, Principles of Teaching.

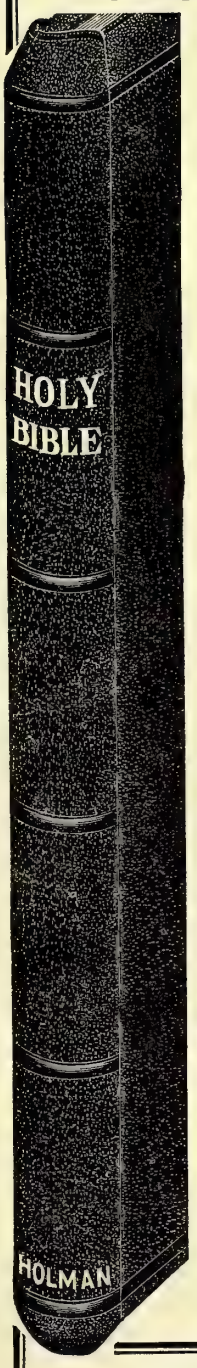
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Nebuchadnezzar relateth his dream.

NĔB-U-CHĂD-NĔZ´ZAR the king, [a] unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

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GREENSBORO, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

SIGNS OF GROWTH

In the midst of an atmosphere of enthusiasm and hopefulness the board of trustees of the Children's Home in its recent meeting decided to erect a new cottage on the grounds of the Children's Home. Funds for the construction of this building are already available, thanks to the bequest of the late Benjamin N. Duke. The building committee composed of James K. Norfleet, James A. Gray, Richard G. Stockton and O. V. Woosley, were authorized to proceed with plans for the construction of this building in the near future, which, when completed, will house 25 or 30 children.

OTHER ACTIONS

The board also voted to double the appropriation for the mother's aid fund, and authorized the promotion of a kindergarten class for the larger children in the baby cottage. The superintendent in consultation with the finance committee was authorized to purchase a large bus for the use of the Children's Home singing class in making visits to congregations made by the superintendent relative to the welfare of the children of the Home were favorably acted upon.

DECREASE AND INCREASE

Due to consolidations and adjustments made during the past six months, the management of the Home was enabled to report an annual administrative saving of about $9,000. It is thought that this saving will take care of the additional number of children enrolled at the Home, the net gain for the six months having amounted to 28 boys and girls. A few other children have been promised admission, thus completely filling our capacity. We now have 272 children at the Home and are furnishing help to 65 others who are with their mothers, making 337 in all.

A GOOD BOARD

I am particularly impressed with the personnel of the board of trustees of the Children's Home. All my working days, since leaving college, have been spent under the direction of governing boards and I am, therefore, somewhat versed as to the value of good boards. Those present at our last meeting were: Dr. T. F. Marr, president; Charles H. Ireland, vice president; George F. Ivey, secretary; Dr. H. K. Boyer, Rev. R. M. Courtney, James A. Gray, Rev. T. B. Johnson, Rev. J. F. Kirk, J. Paul Lucas, Rev. J. T. Mangum, Rev. J. W. Moore, J. L. Nelson, James K. Norfleet, and R. G. Stockton. The other members, prevented from being present, were: George L. Hackney, Dr. F. M. Hanes, J. G. Stikeleather, and Fred N. Tate.

NEW BOARD MEMBERS

R. O. Lindsay of High Point and B. S. Womble of Winston-Salem were elected to membership on the board of trustees of the Children's Home in place of E. A. Smith and Hugh G. Chatham, deceased. Mr. Lindsay is prominently connected with the Adams-Millis Hosiery Corporation of High Point. Mr. Womble, a close friend of mine and early boyhood, is a prominent member of the law firm of Manly, Hendren & Womble of Winston-Salem. We are delighted to have these fine fellows on our governing board.



Home-made Golf for Home Children

SCHOOL TIME

Our new school year started on September 2, with the largest enrollment in the history of the Home. We have enrolled 176 in our elementary school and 56 in our high school department. A fine corps of teachers and an enthusiastic body of pupils lead us to look forward to the best year we have ever had in our school.

GOOD NIGHT

The Children's Home singing class thoroughly enjoyed their visit to Wesley Memorial, High Point, congregation last Sunday night, as they gave their program to a capacity house. No group in our conference gives better support to our children than does this congregation, and our boys and girls were happy to run over for the evening with a sort of "thank you" attitude. Among the choicest High Point homes were thrown open to us for the evening meal and other courtesies. "Good night" was said to our High Point friends with reluctance.

GIANTS WIN

It will be remembered that Mr. Bradshaw headed up a most excellent program of play and recreation at the Children's Home during the summer months. All our boys and girls above the baby cottage age were divided into four teams —Giants, Pirates, Yankees, and Braves. For six weeks these teams practiced at croquet, horse shoes, track, miniature golf, swimming, and indoor baseball. An entire week was consumed in a culminating tournament, involving over a hundred boys and girls chosen as finalists, to decide which team would earn the highest score. The final scores were:

Giants	186.5
Pirates	173
Yankees	153
Braves	136.5

The tournament was a decided success and will probably be repeated next summer.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Mrs. Daisy W. Smith, our head matron, has sent out lists for children's winter clothes. It is sincerely hoped that all the missionary societies receiving these lists will remember our children with nice, warm clothes. The service the good women of the North Carolina conference have rendered our children has greatly aided us in our efforts to make buckle and tongue meet. In this time of our greatest need, they will not disappoint us. As cool weather is approaching it is important that the clothes be sent as promptly as possible.

* * * *

Last year the Methodist Orphanage received less than $30,000 from the conference on the ten per cent assessment. It is impossible for us to continue on at this rate. Unless there is a larger amount coming to us this year, we shall find ourselves in a bad condition. It is just about six weeks until conference. Much work remains to be done before we meet in Henderson. Let me urge all to go to the limit in their endeavor to raise all the conference collections. If all the conference collections were paid in full we would receive about $45,000 instead of less than $30,000 as we received last year. We cannot get our full assessment unless all the conference assessment is paid in full. We only get our pro rata part of the amount raised along with the other causes. In view of our necessities I want to urge all our pastors and churches to do their level best for our 339 fatherless children.



Group of babies from the Baby Cottage.

VARIOUS STAGS

Stag hunting has been a popular sport, among the upper classes in England, for almost a thousand years. Sir Walter Scott began his famous narrative poem, "The Lady of the Lake," with the opening line (hinting of a stag hunt to follow): "The stag at eve had drunk his fill." Recently a bill was introduced in Parliament's House of Commons to prohibit stag hunting, on the ground that it is a cruel sport. The matter of its cruelty may be open to debate, but it is beyond dispute that stag hunting has had a prominent place in English life and literature for centuries.

The English hunter pursues, with the aid of trained hounds, the adult male of the red deer, a European species. But the word "stag" has many more applications than that, according to Webster's New International Dictionary, being not only the name of the males of other species of deer, but of other animals, including man, as well. "Stag" is probably of Scandinavian origin; it has been in the English language for many centuries.

A young gamecock, a turkey cock, a male fox, and a drake or gander may all be correctly referred to as stags. Castrated bulls and boars also go by that name. The European wren is called a stag. In certain localities in England, a stag is a young colt, especially "a young unbroken stallion." A tomboy, or an awkward country lad, is called a stag in other localities. The dialectal use of "stag" to refer to "a romping girl" appears to be the only instance of the word in the female gender!

In America the most familiar and popular use of the word "stag" is thus defined by the dictionary: "A man at a social gathering unaccompanied by a woman; also, a gathering of men only—often used attributively as a stag dinner."

An old negro was burning grass when a "smart Alec" stopped and said:

"You're folish to do that, Uncle Mose; 'twill make the meadow as black as you are."

"Don't you worry 'bout dat, son," replied Mose. "Dat grass will grow out an' be as green as you is."

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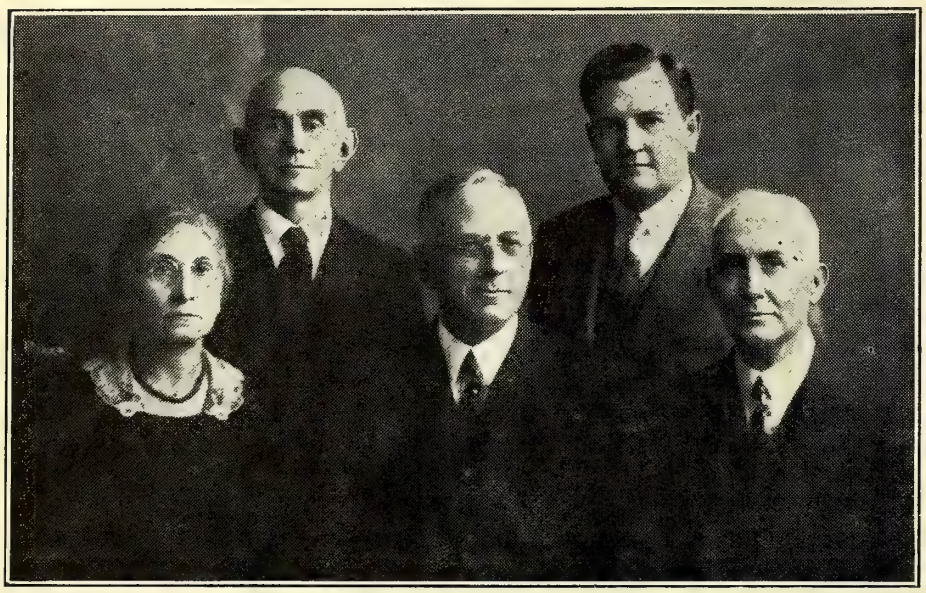
ESTABLISHING A NEW CHURCH IN BRAZIL

(Continued from page 11)

with them about the work in Brazil, and the possibilities of the proposed national church.

At two in the afternoon of August 28 Bishop Mouzon called the Joint Commission into formal session. Every member of the commission was present with the exception of Dono Mercedes Seabra and Miss Eunice Andrews, the alternate, was substituted for her as a member of the commission. In the beginning of the session it was decided to conduct the work in the two languages—English and Portuguese. Bishop Mouzon was formally elected chairman of the commission, Rev. F. S. Love, English speaking secretary, and Rev. Guaracy Silvera was elected Portuguese secretary, and Rev. George D. Parker assistant to the secretaries. It would be well nigh impossible here to give in detail the work of the commission, and the minutes prepared by the secretaries will show but the conclusions. The constitution, which resulted from this discussion, is the best evidence of the wisdom of the commission depending upon the attitude of the reader. But when our work was finished in the late evening of the 30th of August the commission stood and reverently and in unspoken words thanked God for his guidance and for the achievements of the commission. Then through smiles and tears we sang "Praise God From Whom All Blessings Flow," and the people, happy in the realization of a dream of years, went out to await the meeting of the General Conference Tuesday evening, the 2nd of September.

It was at this concluding session of the commission and the opening session of the General Conference we realized the most dramatic moment of our labors. At eight in the evening Bishop Mouzon moved down one aisle followed by members of the American commission, while Bishop Cannon led down the other followed by the clerical members of the Brazil Church, and on either side these were followed by the lay members of the commission. As we took our places on the specially prepared platform photographers were making flashlight pictures of the assembly, then Bishop Mouzon arose and called to order the first General Conference of the Methodist Church of Brazil. The Rev. Caesar Dacorso Filho was asked to call the roll of the General Conference. Bishop Mouzon then read a prepared statement in the form of a proclamation of the new church and the constitution which had been prepared, and then formally transferred the members of the Methodist Episcopal Church, South, living in Brazil, and the preachers of the three annual conferences of the Southern Methodist Church in Brazil to the Methodist Church of Brazil. He then called Rev. Guaracy Silvera, who had been designated as president officio of the General Conference, and while the congregation stood with the commission and the delegates to the General Conference Bishop Mouzon in gracious words such as he knows so well how to use presented formal papers to this representative of the Methodist Church of Brazil, expressing the love and benediction of the mother church upon the new church and the boundless faith in its future. In language that would have called for the heartiest commendation of any company the Rev. Guaracy Silvera expressed the appreciation of the Methodist Church of Brazil for the interest of the mother church, and in particular for the service of the missionaries and the commissioners who had come to them. As he spoke these words of love clasping hands with Bishop Mouzon, many eyes were brightened with tears and faces illumined with smiles. When this formal expression had been made the American commission moved quietly from their places out of the church, followed by member of the Brazil commission, the congregation



COMMISSION FOR ERECTION OF AUTONOMOUS CHURCH IN BRAZIL

Left to right: Miss Esther Case, Nashville, Tenn.; E. Erskine Williams, Fort Worth, Texas; Bishop Edwin D. Mouzon, Charlotte, N. C.; F. S. Love, Raleigh, N. C.; J. L. Clark, Danville, Ky.

WEAK AND RESTLESS

Georgia Lady Says She Felt Tired and Nervous.—Took Cardui, Improved.

Blackshear, Ga.—Mrs. L. E. Thornton, of this place, tells how she was benefited in a case of weakness by taking Cardui.

"I was very weak," says Mrs. Thornton. "My back gave me a lot of trouble. I felt like my back was sprained. I was very nervous and restless. I did not sleep well at night. I was so tired in my back. It seemed to hurt me when I tried to turn over.

"I did not want anything to eat. I was in bad shape.

"I thought I would try some Cardui. The first bottle seemed to ease the pain some in my back. I took another bottle, and then I felt more like eating. I noticed that I had more strength and my work seemed easier. My back didn't feel so awfully bad when I had to stand. I could sleep better and felt more rested when I got up in the morning. I took six bottles of Cardui. I certainly think Cardui is a good medicine for women."

For more than fifty years, women who had suffered, or who had gotten into a run-down, weak condition, have been enthusiastic in praising Cardui for the benefits obtained from its use.

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standing and singing under the leadership of the choir "God Be With You Till We Meet Again." In the foyer of the church in true Brazilian style the commissioners embraced all around and we hurried to meet the train that was to take us to Rio and then back home.

There are many interesting things in this new constitution. Some of these which would most quickly catch the attention of the Southern Methodist would be its provision for the general superintendency. The constitution carries a definite statement that the episcopacy in the Methodist Church of Brazil is not an order beyond and above that of elder, but an office of sacred trust and service. The bishop is to be elected for four years subject to re-election, and his duties are outlined somewhat in detail in the constitution. There is also a statement that the bishop is to be consecrated rather than ordained to his sacred work. The presiding elders are to be nominated by the bishop in charge subject to confirmation by the annual conference. A judiciary committee is set up composed of a bishop and elder and layman, which is to pass upon all constitutional and legal questions in the sessions of the General Conference.

The Central Council which is part of the constitution so long as the legislation passed by the General Conference of the Southern Methodists at Dallas prevails treats somewhat in detail the relationship of the two churches. The Central Council in Brazil will be composed of 15 missionaries elected by the board of missions, and 15 national members of the Church of Brazil over which a bishop of the Methodist Church of Brazil shall preside, and which he shall be ex officio member. There is a definite provision for the exchange of delegates between the two churches with all the privileges of delegates except voting. There is also a provision for an exchange of members between the churches, and of preachers with the approval of the bishops involved. So long as the Methodist Episcopal Church, South, carries on definite work in Brazil the College of Bishops of the Methodist Episcopal Church, South, shall be entitled to send one of their number to Brazil in a fraternal and advisory capacity, and while there he is to be ex officio member of the Central Council.

Perhaps the most immediate result of this action in Brazil will be to relieve the church from the embarrassment of being a foreign church. While we must expect this new church to make some mistakes, its new responsibilities are going to develop a leadership that will make it a great church and give to it a predominant place in the social life of the nation.

F. S. Love.

That Part of the Constitution Which Defines Relation of Brazilian Church With Our Church

Article VII

This relation between the M. E. Church, South, and the Methodist Church of Brazil shall continue as a part of this constitution so long as the legislation of the 1930 session of the General Conference of the Methodist Episcopal Church, South, as it appears in this article, continues in force.

1. Central Council

(1) The organic affiliation between the Methodist Church of Brazil and the Methodist Episcopal Church, South, shall be maintained through a Central Council.

(2) The Central Council shall be composed of an equal number of national members of the Methodist Church of Brazil and of missionaries working in Brazil. The national members shall be elected by the General Conference of the Methodist Chuch of Brazil, and the missionaries by the board of missions of the Methodist Episcopal Church, South.

(3) The Central Council shall meet annually to consider the needs of this field, to suggest policies and to make recommendations to the Methodist Church of Brazil and to the board of missions of the Methodist Episcopal Church, South, with reference to workers and appropriations.

2. Delegations

(1) The Central Council shall be entitled to two clerical delegates, one a national and the other a missionary, to the General Conference of the Methodist Episcopal Church, South, with all the rights and privileges of delegates except the right to vote.

(2) The board of missions of the Methodist Episcopal Church, South, shall appoint not more than two delegates to the General Conference of the Methodist Church of Brazil, who shall be entitled to all the rights and privileges of delegates to the General Conference except the right to vote.

(3) The College of Bishops of the Methodist Episcopal Church, South, in making the episcopal assignments shall be entitled to appoint a bishop to Brazil in a fraternal and advisory capacity so long as appropriations are made and missionaries are sent by the board of missions of the Methodist Episcopal Church, South, which bishop shall be, when in Brazil, a member ex officio of the Central Council.

3. Exchange of Members and Ministers

(1) Certificate of church membership given by pastors in either church shall be accepted by pastors in the other.

(2) It shall be lawful for a preacher to be transferred from an annual conference of the Methodist Episcopal Church, South, to an annual conference of the Methodist Church of Brazil, and from an annual conference of the Methodist Church of Brazil to an annual conference of the Methodist Episcopal Church, South, with the approval and consent of the bishops involved in the transfer.

Article VIII
Ritual

The Ritual of the Methodist Church of Brazil shall be that now in use in the Methodist Episcopal Church, South, subject to such modifications as may be necessary and that will not effect the doctrine of the church.

Article IX
Amendments

Upon the concurrent recommendation of two-thirds of all the members of the several annual conferences who shall be present and vote on such recommendation, then a majority of the General Confeence present and voting shall suffice to change the constitution or later any of the above restrictions except the first Restrictive Rule, which may be altered upon the joint recommendation of all the annual conferences, by a majority of two-thirds of the General Conference succeeding; and also when such alteration or alterations shall have been first recommended by the General Conference, so soon as two-thirds of all the members of the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.



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North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

October

Cedar Grove, Walnut Grove, a.m. 5
Carrboro, p.m. 5
Hillsboro, a.m. 12
Yanceyville, Prospect, 4 p.m. 12
Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November

Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

Williamston, Williamston, 11 5
Windsor, White Oak, afternoon 5
South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences.

2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

October

Newton Grove, Newton Grove 4-5
Erwin, Erwin, night 5
Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Siler City and Goldston at Goldston, 2 p.m. 28
Haw River and Pittsboro at Pittsboro, 2 p.m. 29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m. 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m. 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

October

Grifton, Sharon, 11 5
Pink Hill, Woodington, 3:30 5
Kinston, Queen Street, night 5
Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

October

Franklinton, 11 5
Selma, night 5
Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

October

Maxton, 8 5
West End, 11 8
Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

The pastors and charge leaders will meet in Hamlet October 6 at 2 p. m.

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

October

Mattamuskeet, 11 5
Swan Quarter, 3 5
Pantego-Bethlehem, 7:30 5
Tarboro, 11 12
Bethel, 7:30 12
McKendree, 11 and 2 19
Elm City, 7:30 19
Robersonville, 11 26
Rocky Mount, First Church, 7:30 26

November

Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

October

Roanoke Rapids 1
Murfreesboro 5
Scotland Neck, p.m. 5
Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Warren, p.m. 2
Norlina, Zion, 11 5
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

October

Wilmington Ct., Wesley's, 11 5
Carvers Creek, Carvers, 2:30 5
Town Creek, Bethel, 3 12
Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November

Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

October

Polkton, Polkton, 11 5
Ansonville, Ansonville, 3 5
Wadesboro, night 5
Waxhaw, Bond's Grove, 10 12
Unionville, Oak Grove, 3 12
N. Monroe-Icemorelee, N. Monroe, night 12
Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 19
Matthews, 11 26
Monroe, Central, night 26

November

Pineville, Harrison, 11 2
Hickory Grove, 3 2

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October

Brevard, 11 5
Horse Shoe, 3 5
East Flat Rock, 8 5
Haywood Street, 11 12
Swannanoa, 3 12
Black Mountain, 8 12
Candler, Snow Hill, 11 18
Oakley, 11 19
Emma, River View, 3 19
Biltmore, 8 19
Rosman, Sat. 11 25
Central, 11 26
Elk Mountain, 3 26
Hendersonville, 8 26

November

West Asheville, 11 2
Hillside Street, 8 2

Early conferences will have fifth round. Pastors please have nominations ready in duplicate.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October

Lincoln Ct., Asbury, 10 4-5
Cherryville, 7:30 5
King's Mountain, 7:30 8
South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October

Carraway Memorial, Carraway Memorial, 11 5
Proximity, Proximity, night 5
Ruffin, Ruffin, night 6
Highland, Highland, night 8
Calvary, Calvary, night 9
College Place, College Place, 11 12
Cedar Falls, Cedar Falls, night 12
Glenwood, Glenwood, night 13
Park Place, Park Place, night 14
Main Street, High Point, Main Street, night 15
Jamestown-Oakdale, Jamestown, night 16
Randolph, Mt. Gilead, 11 18-19
West Greensboro, Muir's, night 19
Asheboro, Asheboro, night 20
Wesley Memorial, Wesley Memorial, night 21
New Hope, New Hope, 11 22
Ramseur-Franklinville, Ramseur, night 22
Pleasant Garden, Pleasant Garden, 11 23
Centenary, Centenary, night 23
Uwharrie, Concord, 11 25-26
Summerfield, Summerfield, night 27

Pastors will please notify all official members of the time and place of meeting. Each quarterly conference will be held exactly at the time given in this schedule.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

October

Broad River, Wesley's Chapel, 11 5
Bostic, Salem, 2:30 5
Forest City, night 5
Table Rock Q. C., Oak Hill, 10:30 7
McDowell Q. C., Bethtel, 3 7
Old Fort Ct,, Bethel, 11 8
Burnsville, Bald Creek, night 8
Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

October

Rural Hall, Bethel, 11 5
Pilot Mountain, Whitakers, 3 5
Spray, 11 12
Draper, 2:30 12
Leaksville, 7:30 12
Sandy Ridge, Sandy Ridge, 11 13
Stoneville-Mayodan, Mayodan, 7:30 13
Walnut Cove, Stokesburg, 11 14
Madison, 7:30 14
Danbury, Danbury, 11 15
Ararat, Hatcher's, 11 18

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Mount Airy, Rockford Street, 11 19
Mount Airy, Central, 7:30 19
Mount Airy Ct., Oak Grove, 2 19
Wilkesboro, Wilkesboro, 7:30 21
Moravian Falls, Miller's Creek, 11 22
North Wilkesboro, 7:30 22
Jefferson, West Jefferson, 7:30 23
Todd, Blackburn's, 11 24
Boone, 7:30 24
Blowing Rock, 11 25
Watauga, Henson's, 7:30 25
Creston, Sutherland, 11 26
Helton, Helton, 3 26
Warrensville, Warrensville, 7:30 26
Laurel Springs, Nathan's Creek, 11 27
Sparta, Sparta, 2:30 27
Elkin, 7:30 27
Yadkinville, Yadkinville, 11 29
Jonesville, Jonesville, 7 29
Dobson, Stony Knoll, 10:30 30

November

Rural Hall, Rural Hall, 11 2
Pilot Mountain, Pilot Mountain, 3 2
Final check-up meeting, Ireland class room, 9 p.m. 4

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

October

Salem, Salem, night 4 and 11 5
Gold Hill, Liberty, 11, 4 and 4:30 5
New London, night 5
Stanfield, Oakboro, 11 12
Landis, Unity, 11, 11 and 3 12
Concord, Central, night 12
Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

SPECIAL MEETINGS

October

Coburn Memorial, night 20
Park Avenue, night 21
First Church, night 22
Long Street, night 23
North Main, night 24
Westford, night 25
Spencer, night 27
China Grove, night 28
Epworth, night 29
Kerr Street, night 30
Bethel, 3 p.m. 31
Harmony, night 31

November

Concord Ct., Rocky R., 3 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

October

Stony Point, 11 5
Hiddenite, Pisgah, 3 5
Hickory, First, 11 12
Highland, night 12
Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

October

Macon Ct., Maiden, 11 5
Franklin Ct., Iotla, 3 5
Franklin, 11 12
Webster, Webster, 3 12
Glenville, Cashiers, 11 19
Highlands, Horse Cove, 3 19
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

October

Oak Ridge, Sedge Garden, 11 5
Welcome, Vernon, 3 5
Ogburn Memorial, 9:30 5
Davie, Mocksville, 3 11
Farmington, 11 12
Forsythe, Mt. Tabor, 7:30 15
Advance, 7:30 16
Hiatt Memorial, 7:30 18
Davidson, Mt. Olivet, 7:30 21
Hanes, 7:30 23
Lewisville, 7:30 24
Denton, 11 26
Linwood, 3 26
Erlanger, 7:30 26
Trinity, 7 28
Thomasville Ct., 8 28

November

Walkertown, 11 3
Kernersville, Shady Grove, 3 3

Broken-Down Patient: "Have I a chance in the world to recover my health, Doctor?"

Physician: "Well, I'd say that if you give up all intoxicating beverages, stop smoking so many cigarettes, cut out the late hours, lay off the bright lights and try eating some good home-cooked foods, I can make a new woman out of you."——College Humor.

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IN MEMORIAM

ASHLEY — Quietly and peacefully Brother Joe M. Ashley fell asleep and his spirit took its everlasting flight on August 26, 1930. For about three months he was confined to the bed following a stroke of paralysis; but for several years he had been in declining health.

He was born in Robeson county near Fairmont, N. C., on the 8th of November, 1855, and all of his life was spent in that county. On the 17th of September, 1895, he was happily married to Miss Nan Ashley.

Of this marriage there were seven children, but only three sons and his widow survive. Brother Ashley was a man of true, honest integrity and an upright Christian citizen. He was social and full of humor. His home was one of happiness and the very atmosphere was that of cordiality and high ideals. I was his pastor for four years and it was always a pleasure and delight to be in their home and with this family. They were generally known and affectionately called by almost every one as "Uncle Joe and Aunt Nan." He was a Baptist and brought up in that faith in early life, but in the year 1898 he was converted and genuinely saved in a revival held in Fairmont by Rev. L. L. Nash. He then joined Trinity Methodist church with his wife and ever remained a true, loyal member until called home.

We shall miss him and how lonely will his widow be without him; but we know that our loss is his eternal gain.

B. E. Stanfield,
A Former Pastor.

PRITCHARD—Bro. Sidney J. Pritchard was born May 1, 1862, and departed this life August 29, 1930. He was married November 26, 1902, to Miss Stella L. Fleming. To this union there were born two daughters. They are Mrs. T. J. Harrington, who was living with her father at the time of his death, and Mrs. G. C. Thrasher of Roanoke, Va. He was converted early in life and joined the Methodist church at Shocco, then on the Warren circuit. He had a strong personality, a fine intellect and was very successful in his occupation, which was farming. He was a splendid citizen, a good neighbor and kind hearted. He was sympathetic, especially toward the orphans, always making a liberal contribution to their cause. He was one of the leading spirits in the church to which he belonged—faithful and loyal to its every interest. His pastor could always count on him being at every service when he was physically able. Two years ago he became sick and was never well again. His affliction was borne with patience. The writer, his pastor, visited him often and it was his delight to have him read the scriptures and pray with him. He gave evidence of a child like faith in the Son of God. When death ended his sufferings his soul was carried to that better world. In the midst of a large gathering his funeral service was conducted in Shocco church and his body rests in the church cemetery. He is greatly missed in the home, the church and the community. May God comfort his children and widow who survive him.

P. D. Woodall.

RESOLUTIONS OF RESPECT

Resolutions adopted by the Ladies' Aid Society of Calvary Methodist church upon the death of our beloved friend and honorary member, D. N. Geddie, whose sad death came to us as such a great shock. Although Mr. Geddie was not permitted to attend the meetings regularly, he was ever ready to do his part in his own cheerful manner. Therefore be it resolved:

First, That we deeply mourn the loss of our friend, and will greatly miss his kind face and faithful hand.

Second, That we extend to his family and loved ones our deepest sympathy, and may they find sweet assurance in the fact that he is at rest with Him whom he loved.

Third, That a copy of these resolutions be entered upon the society's records, a copy sent to the bereaved family, and to the North Carolina Christian Advocate.

Mrs. L. H. Porter,
Mrs. G. W. Baker,
Mrs. L. C. Barrett.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has released from earthly labor a most loyal and faithful member of this quarterly conference, Brother D. F. Harris, who labored zealously as steward and lay leader in the Jonesboro church and as a teacher in the Jonesboro Sunday school, where he had a fine class of boys whom he loved and who loved him and in whose lives he will continue to live. Therefore resolved:

First, That we, the members of the quarterly conference of the Jonesboro charge in our fourth session held at Jonesboro—the church he loved—wish to honor his memory.

Second, That we seek to follow his example of unselfish service.

Third, That our deepest sympathy be extended to the bereaved family.

Fourth, That a copy of these resolutions be spread upon the quarterly conference records, a copy mailed to the family and copies furnished the N. C. Christian Advocate and Sanford Express for publication.

J. L. Covington,
B. R. Avent,
W. L. Thomas,
Committee.

RESOLUTIONS OF RESPECT

On July 30, 1930, God in his infinite wisdom took from our midst our beloved friend and brother, Thomas Benton Holt. He was a loyal member of the Holly Spring Methodist church, a steward and trustee for many years. He was especially interested in the Sunday school and was always present in his class unless providentially hindered. We miss his cheerful face and inspiring presence, but we realize that our loss is his gain; and bowing humbly to the will of our heavenly Father, therefore be it resolved:

First, That we extend to his loved ones our heartfelt sympathy and deep appreciation of his service to the church, Sunday school and community.

Second, We commend to them the tender mercies of a loving heavenly Father, and pray that his Holy Spirit may guard and keep them.

Third, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate and a copy spread on the minutes of our church and Sunday school.

Mrs. D. A. Baker,
Dr. B. W. Burt,
Mrs. B. W. Burt,

PEGRAM—The measure of a life is not determined by the number of years lived nor by the opportunities or limitations of an individual. But it is by the good we do, the influence for righteousness we exert, and the lives we bless as we touch them here and there on the journey of life.

Measured by such a standard, Mrs. J. D. Pegram lived well and her life was a great success. And when the moorings that held the shore lines were cut, a great soul went out into the great eternity to be forever with God, whom she loved and whom she served.

Miss Annie W. Worthy was born near Jonesboro, then in Moore county, on October 15, 1863. She was the daughter of the late K. H. Worthy, who was for some time sheriff of his county, and an honorable, upright Christian gentleman. His home was one of culture and refinement, and the atmosphere thee was distinctly Christian. And all the children of this home bear living testimony to this influence by the lives they lived.

In the year 1896 she was happily married to Rev. J. D. Pegram, his second wife, then an honored and beloved member of the North Carolina conference. And for several years she shared in the joys and privations of the Methodist itinerant's wife. Wherever she and her husband labored, there she left an influence for good that will abide, for the people loved her and she made her parsonage home a power for good and a tower of strength in righteousness. She was indeed the preacher's helpmeet.

In the year 1912 Brother Pegram was superannuated. They then came back to Jonesboro to spend their last days. And then they built their little love nest for their home and settled down to wait as the evening shadows lengthened and for the sunset of life.

In 1915 Brother Pegram passed on to his reward, and the tired, worn body was laid to rest in the little cemetery where many preachers and their families sleep.

Sister Pegram continued to live here until called home on July 5, 1930, after a lingering illness of several months. The following day the funeral rites were held by her pastor, Rev. I. T. Poole, assisted by Rev. L. H. Joyner, and she was placed beside her husband to wait the resurrrection morn. A large congregation was present for the services.

In early life she was genuinely converted and joined the Methodist church, and became one of the charter members of the Jonesboro Methodist church. She was always very actively engaged in all kinds of church work and was never idle in the Master's cause. For a number of years she was chairman of the board of stewards, and how hard and faithfully did she labor to see that all of the finances were paid in full.

For many years she was the efficient and capable teacher of the woman's Bible class. She studied her Bible and out of the hidden treasures there and her own personal experience she taught this class the full and hidden riches of the life that is hid with Christ.

Perhaps the greatest work of Sister Pegram and that which she loved most was the Woman's Missionary Society. When the society was organized in 1878 she became a charter member and in 1928 she received the jubilee pin which she prized very highly, and rightly so. Mrs. W. S. Chaffin was the first president of this society and at her death several years ago Mrs. Pegram succeeded her and remained the president until death. She gave liberally and cheerfully of her time, her means and her prayer to missions and many will rise up in the day of accounts from the ends of the earth and thank God for her work.

So this good woman has gone from us but her work abides. The people loved her and trusted her. Hypocrisy and deceit were unknown to her. She lived a plain, simple Christian life and we always knew where to find her on every moral and religious question. I was her pastor for four years and I can never know what she meant in my own life and she helped me in my work.

She had only two sons: J. D. Pegram of Jonesboro, and C. W. Pegram of South Norfolk, Virginia. What a rich legacy they have in their precious mother. One brother, S. B. Worthy, and two sisters, Mrs. Belle Barnes and Mrs. D. M. Weatherly, survive.

Precious in the sight of the Lord is the death of his saints.

B. E. Stanfield.

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Volume 75 GREENSBORO, N. C., THURSDAY, OCTOBER 9, 1930 Number 41

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PULLEN HALL, STATE COLLEGE, RALEIGH, N. C. WHERE MOST OF THE PUBLIC MEETINGS ARE HELD

IMPORTANT ANNOUNCEMENT CONCERING THE ANNUAL CONFERENCES

By Bishop Edwin D. Mouzon.

I desire in this announcement to call attention to certain matters of importance which should have the consideration of the preachers and delegates who are to attend the sessions of the annual conferences this fall:

1. First, concerning the meeting of some of the important boards. The great Board of Christian Education is to be organized for the first time. In this board the work of three important boards is to be merged, namely, the Sunday School Board, the Epworth League Board, and the Board of Education. It has been suggested from the office of the General Board of Christian Education "that the three merging boards meet the day preceding the opening session of the conference that their work may be finished at the earliest possible moment." I am hereby requesting the chairman of these three boards to call a meeting of these boards not later than Tuesday before the annual conference convenes that their work may be completed as soon as possible. I take it for granted that certain brethren now members of the three merging boards will be members of the new Board of Christian Education. Their presence and co-operation from the first session will be needed in effecting the wisest co-ordination of all interests involved. This is an added reason for the early meeting of the three boards named above.

2. Next a few words touching the program of the annual conferences. The annual conferences will open with the sacrament of the Lord's Supper at 8:30 a. m. Wednesday. The bishop assisted by the presiding elders will conduct the sacramental service. It is hoped that the laymen as well as the preachers will be on time for this holy hour. Our Methodist people where we meet are of course invited to participate. Each morning there will be a worship service conducted by the bishop in charge to which all are invited. At the evening hour each day certain important aspects of our church work will be presented. One evening I purpose speaking on "Brazil and the Undiscouraged Christ." At another time a distinguished speaker will address the conference on "The Christian Church and the Prohibition Question." And at another evening hour a visiting minister will discuss the subject, "What Do We Mean by Christian Education?" At another hour the most important question to come before the conferences this fall will be given ample time and thought, namely, "What Can We Do to Deepen the Spiritual Life of Our People?"

3. And now permit me to mention another and a different matter. The past year has been a year of financial distress. In spite of this, reports now coming to me indicate that our people with splendid loyalty and liberality are arranging to meet their financial obligations. Money seems at first thought to be a worldly and material thing to talk about. But I have just come home from a visit to one of the mission fields of the church. Money just now seems to me one of the most religious things I can think about. Money, in more liberal measure, in use in Brazil, by way of illustration, would mean the rapid evangelization of a field that is ripe unto the harvest. Dear brethren, for Christ's sake, do the best you can.

But let me remind you that this is a poor year to move preachers. In fact nearly all our churches and preachers are doing quite well. Why should they move? And yet I have discovered a degree of restlessness. Some churches are thinking of cheaper preachers and some preachers are thinking that they ought to have better salaries—and certainly some of the preachers do have a hard time living on what they are paid. But there is no use in moving just to be moving. I advise every preacher not to try to move himself. He would better try to make it necessary to return. Otherwise he may move to no advantage and have the added expense of making the move. And the congregation thinking of a cheaper preacher may discover that the new preacher needs just as liberal support as the old one and it may be that even a more liberal salary will be required. I am saying these things because in times of financial distress there always develops more or less restlessness. Wherefore, brethren, please give attention to these suggestions I have seen fit to make in this communication.

And will you not join me in praying daily for the outpouring of the Holy Spirit upon all who attend the sessions of the annual conferences this fall? Let every man examine himself and not his brother, and in the spirit of Christ let us assemble in Greensboro and in Henderson.

PRESIDENT HOOVER APPLAUDED BY AMERICAN LEGION

The President was heartily applauded in Boston when speaking to the American Legion he said:

"The first high purpose you express is to uphold and defend the Constitution and to maintain law and order in the United States. Happily, your ideal is my first and most sacred duty. As President of the United States, I am sworn by the whole people to maintain the Constitution and enforce the laws. No man should dare call himself a faithful American and suggest otherwise. You have recognized that the upholding of the Constitution and the enforcement of the laws must, however, not rest upon government officials alone; it must rise from the stern demand and the loyal co-operation of good citizenship and individual responsibility to the community."

Again there was applause when he added:

"We need the teaching that the foundation of government is respect for law. A quickened interest on the part of the community can insist upon proper enforcement of law, can arouse public opinion while any condition of lawlessness remains unchecked in that community."

THE HIGH LEVEL CONTINUES

A Big Majority on the Roll

Of the 517 pastors in the two conferences, 361 have gone on the list of new subscribers. Others write they will report later. This is all fine. We fully expect every charge in both conferences to be on the roll before this campaign ends. The response has been fine. Some of the pastors say the only thing necessary to get subscribers is to present the cause.

Keep Up With the Record

Our columns are so crowded this week that much campaign news must go over. Turn to page 19 and note the detailed report. That is most interesting. Some of the districts will soon be 100 per cent. A number of the charges have made a marvelous showing.

Yes, we Methodists can do real team work as disclosed by this present success. Let this be the slogan in all our efforts until conference. This campaign is great.

Keep your eye on this page. The changes are always notes of progress.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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Be sure and begin with the beginning by reading this week the first installment of our new serial, "The Game and the Candle." A word to the wise.

Columbus seems to have been the first man to prophesy the enactment of the eighteenth amendment. What leads to such a conclusion? Didn't he when land was first sighted in the western world shout: "I see dry land!"

J. S. Hiatt, the presiding elder of the Statesville district, says his little girl came in from school the other day and asked, "Daddy, what is a drunkard?" We remember the time when there was not a child six years of age in Iredell county who did not know from personal observation what a drunkard is. Prohibition has wrought this change. Yet there are people who say, "Away with prohibition and bring back the drunkards."

Harry Emerson Fosdick was asked a little while ago when the drought was parching great sections of this country what he thought of praying for rain. With a touch of the scoffer he replied: "No imaginable connection exists between a man's inward, spiritual attitude and a rainstorm." Dear learned doctor, who seems to be losing your imagination if not your faith among New York's skyscrapers, the connection is not with the rainstorm, but it is between man's inward spiritual attitude and our heavenly Father. Man does not send the rain or withhold the rain. God does that, according to the words of Jesus. Furthermore, our heavenly Father according to the words of Jesus cares for his children. Yea he cares even for the sparrow. Dear Doctor, do not forget that little sparrow bird of whom Jesus talked. Do not think that the Father whom Jesus made known is a God of stone or that he is imprisoned in iron bound laws that we call physical forces.

Sorry are we for all North Carolinians, in both town and country, who do not feel the thrill of the October days and are not ready to give themselves in a great way to the tasks of life. The sag of summer has passed; the fresh energy of the autumn time stirs within. Ours is a marvelous land as the scarlet and gold do appear on all the wide reaches of the forest.

Many Methodist eyes will fall upon this paragraph. Why not heed this admonition: Give yourself as never before to the work of your church until conference. Be one with your pastor and the officials in closing up the year's work. Now is the time for the fullest co-operation until the last demand is met and every dollar is paid. Victory is just a little ahead for the heroic. Be among the victors.

Dr. Frederick Lynch insists that the people should know what the church is really doing. Even church members are ignorant of what is being accomplished by the church. He says: "They do not know the wonders it is working in the life of man and in the transformation of nations. They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American Legion is doing, what trades unions are doing, what a thousand institutions are doing, but they are not reading what the church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said: 'Why do not the churches get behind this thing?' Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the Church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just this record of the great things the church is doing at home and abroad."

Revive Dying Loyalties

It is said that a football team wins only when held by a dominating loyalty—loyalty to the squad, to the coach or to an institution. Loyalty to all three of these tend to make a team invincible. Dominated by a common spirit, a group of youngsters can do exploits on any field. The same is true of patriotic armies that go forth in defense of homes and of native land. Those patriots at King's Mountain were rather poorly equipped, but the fire burned within. Those who had fought back the wild Indians and had built their cabin homes in the wilderness places were ready to meet the invading forces from across the sea. With eager enthusiasm and determined desperation, they pressed up the slopes to meet Ferguson and his men.

The church wins its finest and most enduring victories when animated by loyalties born of fellowship with the Divine. Christianity continues to win whenever the old time loyalties are manifest. Elaborate ritual, clearly thought out dogma and organization the most perfect have a place, but a subordinate place in the church of Jesus Christ. These externals of religion of the spirit end in helpless insufficiency. The birth, the death and the resurrection of Jesus are the most personal and the source of the finest loyalties. The story of his birth grips the heart of childhood, the story of the cross draws all men, and the resurrection sets the world to singing its Easter anthems. Personal loyalty rather than mental abstractions commands the allegiance of men. The Man of Galilee, cradled in a manger, crucified on a cross and victorious over the grave wins the heart of the world.

Our most urgent need is a revival of our waning loyalties to Jesus Christ. A special effort of the church and its ministry just now should be to supply more of comfort and of courage for the people of this generation. The broken-hearted fill our pews and the disconsolate are all about us. The world is full of men who in life's struggle have lost heart. They need encouragement. Our pulpits should bring comfort and courage to those in the pew. A message of genuine consolation would often result in fresh courage for those who feel that they are going it alone; a message of buoyant optimism would often dispel an attack of the blues and bring the needed comfort with a new sense of loyalty to our Lord.

About so many heads the storms have broken as the darkness deepens that a voice like unto that heard in the dim mists of the morning on the shores of the ancient lake will bring good cheer and fresh courage.

Much of our church life and no little of our preaching is purely pagan. Would we might learn of the Comforter who never uttered a word of despair but came with a message of hope and of ultimate victory. Loyal to him, those early followers went out to transform a world—the most cruel and the most hopeless in all the tides of time. Comfort and courage born of unyielding loyalty to Him are our need.

A Companion All the Way

The chief thing about the Bible is the story of a companion that goes with us all the way. This is the message that makes appeal to these pilgrims from time to eternity. Man has always been much alone and never free from a struggle. He is ever on the march. The unexplored makes continuous appeal. The far-off heights beckon each new generation. A companion all the way becomes a necessity.

Abraham came up out of the vast East and kept pressing on to the land that this Companion would show him. He would not stop short of the hills and valleys and streams of water in the unknown land. The pent up conditions of his early life must give place to the freedom of the great open spaces under the vast open sky of the illimitable unknown. Abraham had a new birth of soul and a fresh realization of a Presence that would go all the way with him.

Is not this the experience of every one who has resolved to leave behind the flat lands of the commonplace and have set out for the hills of the vast unknown that lie beyond the high range of the soul's aspirations? The assurance of being able to cross the deserts and the rivers and the rugged mountains rests upon the certainty that the Companion will go all the way. The ring of certitude and the assurance of ultimate victory that Jesus gave was in the words, "I will be with you unto the end."

The tragedies of life gather about the man who goes half way and stops, content with the situation that he finds there instead of going all the way to the heights of the soul's finest aspirations. Too often the disposition is to seek rest and safety in the easy rounds of present attainments instead of daring to make additional ventures. Then, again, such a sense of

loneliness settles upon us in the struggle to win in the midst of domestic and business reverses that we are ready to quit, being done with the spirit of youth that in the light and in the dark kept pressing forward in the onward way.

As the sands run low and the cares and responsibilities crowd in upon the soul, fortunate is the man who knows the Presence that abides to the end. Similar to Abraham of old he may yet entertain angels by the way.

A Bishop as Supply Pastor

Bishop Frederick B. Fisher of the Methodist Episcopal Church gave up his work as bishop several months ago and has become pastor of a big Methodist church in Ann Arbor, Michigan. Bishop Lester H. Smith, president of the recent Detroit conference, found that he had no authority to appoint him pastor as he was not a member of any annual conference.

So the appointment stands: "Ann Arbor: to be supplied." As a result Dr. Fisher will from the legal viewpoint be a "supply" till the next general conference meets when unquestionably a law will be enacted to cover such cases.

Most laws are enacted to meet the needs of the times, or the possible needs of the times. A case like this where a bishop retires in order to become a pastor has never occurred before and no man perhaps had thought of such an occurrence. This is really something new under the sun and a law will probably be enacted to meet it, so that a bishop, if he chooses to retire from the episcopacy, can have automatically a conference membership in some annual conference.

The Game and the Candle

This thrilling story of love and marriage begins on another page of this week's paper to run through the winter.

It may serve as a hint to quote the following from further on in the story:

"And now she had sent for him. What did it mean? It was like opening up an old wound as he read the words:

'Come to me. Gabrielle. 14, Rue du Bois, Paris.'

Why should he go to her? She had blackened his life, besmirched his name, embittered him, burdened him with debts. She had no claim on him. She had deserted not only him, but her children. No, he would not go!

But this feeling did not last long. Old memories began to work. He thought of the night when he had first seen her, thought of the look of yearning in her great dark eyes, and how he had learned to love her. Yes, he had loved her, and love for her was the only love that had entered his life."

"The Six Big Lessons for Life's Big Game"

The only reason Paul used racing and boxing in teaching Christian truth and said nothing about football was because this game was unknown to the "Apostle to the Gentiles." How he would have gloried in the game to drive home truth as he wrote letters of instruction to those little groups of Christian disciples scattered throughout a hostile Roman world.

But we have a modern St. Paul in the person of Dr. Henry Louis Smith, for years president of Washington and Lee University, as he clearly proved in a recent talk to the students of Guilford College. Dr. Smith gave six rules of the game:

The lesson of the game, the lesson of the coach, the lesson of the training pledge, the lesson of the daily grind, and the lesson of the bleachers.

"There is nothing more intoxicating than sudden triumph," said the speaker. "When the bleachers are frantic with enthusiasm and the hero whose star play won the game is carried off the field on the shoulders of his worshippers; then the lazy and the weak-willed, the tin-horn sports and side-line vocalists all envy his sudden glory and call the victor a lucky dog. There was no luck about it. Every star play in the great game is the clear proof and the logical culmination of long preparatory hours of dust and sweat and heart-breaking toil. No man ever became a star player or ever will by watching games, memorizing scores, or yelling like a catamount on the sidelines.

"So in the game of life it is the daily grind that will make star play possible when, on the wings of the wind, your swift opportunity comes. The invariable price of success is sweat and blood of mind or body or both. Genius now as ever is one-tenth inspiration and nine-tenths perspiration.

"If in this never-ending struggle on life's gridiron you would find the secret of success and the surest guarantee of happiness then fall in love with your work. From your earliest youth, as your permanent attitude of mind and heart, cultivate the divine faculty of enthusiasm."

How Many Will Ask for Country Churches?

Conference is approaching and both pastors and people are on the lookout for next year. How many pastors will ask for work in the country? Why is it so many prefer to undergo the grind of a little town church with a very limited field, rather than have all sorts of golden opportunities with boys and girls and little children in the open country? If somebody will get at the bottom of this mystery it may be that the school of religion at Duke may be able to bring about a better state of affairs in the near future. Was J. B. Duke in error when he put a premium on the church in the country?

People and Things

W. N. C. Conference meets in Greensboro, November 5
N. C. Conference meets in Henderson.....November 19

"Our fall revival begins at Stony Point Sunday night, October 12. Rev. J. H. Armbrust will be with us and do the preaching each night through the meeting. We are expecting a great revival."—R. E. Hinshaw, Pastor.

The Statesville district, according to the final check up of Rev. J. S. Hiatt, the presiding elder, has had 700 additions to the membership of the church on profession of faith.

Rev. J. H. Strickland corrects an error of last week wherein it was said that the mills are running half time on the East Marion charge when in fact the Clinchfield mill is running full time. The other mill is running half time.

Rev. J. H. Bradley, pastor of Carraway Memorial, Greensboro, is being assisted by Rev. J. Max Brandon in revival services this week that will probably continue into next week. There is considerable interest in the services.

"On Sunday morning, September 28, a large congregation gathered in St. John's church for the church service, during which Dr. James W. Kilgo of the Upper South Carolina conference brought us a message. His sermon was most timely, scholarly, helpful and inspiring in every way. We feel that we were indeed fortunate in having Dr. Kilgo with us."—Edgar B. Fisher.

The Muir's Chapel church in a suburb of Greensboro will be reopened next Sunday at 11 o'clock. Rev. W. T. Albright, the pastor, will deliver the sermon. All former pastors and members are invited. In the last several months the church has been materially enlarged and otherwise improved. It is now an attractive structure—the third church on this historic site. We expect next week to give Advocate readers a picture of the church.

"The five churches of the Milton circuit and their Sunday schools are to come together the fourth Sunday in October at New Hope church at 10 o'clock for an all day 'get together' and 'get out' service. A program consisting of contest singing by the Sunday schools, a big speech by a big man, and review of the churches' activities after dinner—Advocate not to be forgotten. Let this be a home coming day to all who have gone astray." H. E. Lance.

David Furman Herbert was born in Raleigh on September 30, 1930, at 10:20 p. m., to join the Central parsonage family. The baby and his mother are getting along beautifully at the hospital. The parents hope that he will be a preacher some day. He will find many among his relatives and forebears. Besides his father and grandfather, now active in the ministry, he claims great-grandfather, great-great-grandfather, and great-great-great-grandfather who followed in this train.

Rev. David R. Proffitt has closed a week's meeting at Spray with Rev. J. W. Moore of Wesley Memorial, High Point, doing the preaching. Two members were received into the church on profession of faith. Improvements to the amount of $1500 were made on exterior of the church some little time since and just recently the interior has been given a complete overhauling. As in all other charges that he has served Brother Proffitt is very popular at Spray.

At the Home Moravian church, Winston-Salem, Charles Clegg was married by Rev. J. F. Kirk to Miss Elma Parrish of Winston-Salem. Mr. Clegg is a son of Rev. and Mrs. Walter Nicholson of Charlotte, and is in charge of the Jewel cotton mills of Thomasville, and Miss Parrish for the past two years has been a member of the faculty of the Thomasville city schools. Mr. and Mrs. Clegg will make their home at Thomasville.

"We just closed our revival meeting at Centenary Sunday night, where we received ten new members by baptism and profession of faith. Rev. N. P. Edens of Kenansville was with us and did the preaching in a very effective way. His messages were such as to edify believers and convict sinners. We all enjoyed the fine fellowship of Brother Edens and his good wife during the week. We feel that much and lasting good was accomplished for the church and community at large through the meeting."—M. D. McLamb.

Dr. W. A. Lambeth at the recent session of the Baltimore conference was transferred to the North Georgia conference and Dr. W. A. Shelton, a professor in the Candler School of Theology, Atlanta, Ga., becomes Dr. Lambeth's successor at Mount Vernon Place church, Washington, D. C. Between this and the meeting of the North Georgia conference Dr. Lambeth and family will visit his mother in Thomasville, N. C. While back at his old home for a week or so we trust that he will visit Greensboro and make the Advocate offices a place to loaf among our exchanges.

"The people of New Salem church on the Burlington circuit and the entire surrounding community, have been refreshed by a series of revival services which were held here during the week of September 21 to 28. The preaching was done by Brother S. F. Nicks of Roxboro. The messages were clear and directed to the hearts of the people. Large crowds attended the services each evening. We feel that much good has been done toward awakening this church to new life. At the close of the services we received ten new members—eight on profession of faith and two by certificate. We pray that God will continue to bless the labors of Brother Nicks as he goes to serve the people on his own charge."

"Immediately after the last session of the annual conference the minister and leaders of Proximity church, Greensboro, met and planned the church program for the year. Definite goals were set to be reached during the year. One by one these goals have been realized. The last one was reached Wednesday night, October 1. This church has paid every obligation from sexton to bishop. A great many of our people have not worked regularly during the year, but our program and definite goals saved us. Thirty-eight people have been received on profession of faith and eight by certificate of membership. Our church has made progress along every line, for which we are humbly thankful. The people both Jew and Gentile have helped us, and we have tried to help them, and we have made headway and gained ground. If we have succeeded, it is simply because we have had the aid and cooperation of cheerful, willing, loyal and loving helpers. We are truly happy working together in a great cause. Plans are now being made for the new conference year, and a nice check will be ready for the minister immediately after conference."—Dwight Brown.

Rabbi Wise has upon request listed the ten foremost religious leaders in the United States. Here is the list as given to the public: Dr. John Haynes Holmes; Dr. H. E. Fosdick; Father John A. Ryan; Bishop Francis J. McConnell; Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C.; Prof. Harry F. Ward; Dr. Graham Taylor; Mr. Sherwood Eddy; Prof. Rufus M. Jones, and Rabbi Henry Cohen of Galveston, Texas. It is interesting to note the number of religious groups represented. Holmes is a Unitarian, Fosdick and Johnson are Baptists, Ryan a Roman Catholic, McConnell and Ward Methodists, Taylor a Dutch Reformed, Jones a Quaker, and Cohen a Jew.

Mary Cranmer, daughter of Judge E. H. Cranmer of Southport, N. C., who took a diploma in piano from Louisburg College last May, has won a partial scholarship in a tryout in Bush Conservatory, Chicago, Ill. Her work in Louisburg College has been accepted and she is working toward a B. Mus. degree next year. Her work has been pronounced good. This is quite a compliment to Louisburg College for Bush Conservatory is one of the outstanding conservatories in the United States. The scholarships are given only to those who measure up to the standard in their playing. Miss Cranmer was a student with Miss Harriet May Crenshaw, the head of the music department of Louisburg College.

"Old Union church on the Randleman charge has enjoyed a fine revival. Father and his son did the preaching. Mrs. J. H. Brendall, Jr., and Mrs. C. B. Adams did the playing, and everybody did the praying, singing, and personal work. Dr. J. H. Brendall, who has been in revivals for 45 years, made the statement that he had never before been in a revival where every service, both day and night, was fervent, warm, and attended by marked presence of the Holy Spirit to the degree which we experienced last week. There were no barren altar calls. The entire membership began with a working blessing at the altar Monday and Tuesday nights. Wednesday to Saturday nights there were 18 who found salvation. The day of 'shouting Methodists' is not passed. A large per cent of the people of this section belong to some church. All were blessed. God was good to us. The pastor wishes to thank the people for the very generous donation and many kindnesses to his father during the meeting."—J. H. Brendall, Jr.

"We have had two of our revivals on the Plymouth charge. Thirteen have been added on profession of faith. Our finances are slow, but we are making every effort to bring them around. We have recently organized a Hi-League which began with 14 members and now is near 40. A Cokesbury school at Jamesville resulted in 35 average attendance and 13 taking credit. The league and Cokesbury school were a part of the work done while Brother Harvey Hardin, the Duke student from the Florida conference, was with me. His time was spent on the Columbia, Roper and Plymouth charges during his ten weeks out working this summer. About four weeks of this time was spent at Plymouth. This work of the students sent out by Duke University school of religion is a great service. Hardin is a mighty fine fellow. I am in a revival now at Jamesville church. I am praying for a great meeting. I am trying myself to do the preaching. Brother J. M. Ormond is to be with me at Plymouth in a revival beginning October 19. Pray for us that this year may be the best of the four spent on the Plymouth charge."—R. G. L. Edwards.

The most discouraging proof of the church's sentimentality and inability to deal realistically with the facts of human nature and the forces in contemporary civilization is its naive acceptance of philanthropic generosity as the mark of complete Christian virtue. If the Mellons offer to build a church costing millions, the church sings pæns of joy and gratitude over the virtue of the givers and the alleged moral significance of such a gift. One need not be cynical at all to observe that most philanthropies do not subtract from the power or change the standards of living of the donors.—Reinhold Niebuhr.

"Brother O. I. Hinson of Calvery church preached during the meeting for the West Durham church and gave us one of the best meetings we have had. The attendance grew steadily from night to night and Brother Hinson got results in every service; not one of his propositions went by unheeded. He drew the line hard and fast and made every one measure up to the true standards of our Lord. The altar was the center of the meeting and around his spirit laden messages there gathered a strong persuasive power that drew men to the altar. Several will be taken in the church Sunday morning. One feature of the two meetings just closed, Calvary and West Durham, in which we exchanged services, was the emphasis placed on the conference collections. No offering was taken for the visiting preacher, but each night an offering was taken for the conference assessments and in the two meetings a total of over $700 was brought in. The children of Calvary and West Durham brought in $50. Brother Hinson was especially good with the children and the group grew from one little bench full to 45 and held up night after night; several of the children made a profession. West Durham church feels the spirit of the Lord as never before and we are all very grateful to Brother Hinson for the very large part he had in bringing us a spiritual feast."—R. E. Brown.

DEDICATION OF PROVIDENCE CHURCH

On Sunday, October 12, Providence church, Warrenton circuit, will be dedicated, Rev. J. M. Ormond preaching the sermon. Dr. W. P. Few is expected to take part in the afternoon program.

Rev. S. E. Wright is pastor and he has led in the building of this attractive brick building with auditorium, six Sunday school rooms and assembly room. In July, 1929, work began and the church was completed this year, costing $9000, the Duke Foundation contributing $2500 of this. We hope to give a picture of this church later.

WINSTON-SALEM DISTRICT MEETING

There will be an important meeting of the Winston-Salem ministers and lay leaders Monday, October 19, at 10 o'clock, at Centenary-West End church, Winston-Salem, N. C. Bishop Edwin D. Mouzon of Charlotte will be present and will address the church leaders on a vital phase of the program of our district. It is urgent that all the aforementioned clergymen and leaders shall be present on this occasion. Loy D. Thompson.

ASHEVILLE DISTRICT NOTICE

All the pastors of the Asheville district are called to meet in Central church next Monday, October 13, at 9:30. Planning the wind-up work is the principal purpose. We need all to be present. D. M. Litaker.

The Romance of American Methodism

By PAUL NEFF GARBER

Pillars in the Temple

WHEN John Wesley began his evangelistic work in England he had expected Anglican clergy to aid him. This they refused to do and at one time the future of the Methodist movement appeared dark indeed. **Laymen,** however, came to the rescue of Wesley. Carpenters, farmers and laborers answered Wesley's call for assistants and since that time **laymen** have played an important role in Methodism. It is doubtful, however, if they have anywhere or at any time exhibited a nobler spirit than during the period of pioneer American Methodism. They won for themselves during the days of Asbury and McKendree the title of "Pillars in the Temple."

In many places of America it was a **layman** who raised the banner of Methodism. Especially was this true on the frontier. Devout pioneers as soon as they had built their cabins began to long for the religious gatherings which they had attended in the Eastern states. In every section of the West there were always to be found a few Methodist families whose religious zeal was not destroyed by the hardships of the frontier. They did not postpone services until the arrival of a circuit rider. **Laymen** began to hold class meetings and often when a Methodist preacher reached distant localities he found to his surprise a nucleus of a Methodist society.

Richard Haney's account of how Methodism began in a certain section of Illinois exemplifies the work of the pioneer **layman.** "Not long after the time," wrote Haney, "when Methodism was introduced into St. Clair county, a remarkable circumstance occurred in the southeastern portion of the state. A party of eight or ten men were assisting an emigrant to put up a cabin not far from the mouth of the Wabash, when it was proposed that they meet on the next Sabbath at one of the cabins for worship. To this they all agreed. On the Sabbath eight women and ten men assembled. But amongst them there was no one who had ever conducted public worship. Indeed of the men no one had ever made a profession of religion. A three-legged stool was placed in the midst of them, a Bible laid upon it and then all waited for some one to begin the service. No one being willing to lead, the man of the house suggested that nine straws be prepared of equal length and one a little longer and that he who drew the longer one should conduct the service. To this they all pledged themselves. The longest straw was drawn by George Davidson, who with great trepidation commenced the task. After reading a chapter in the Bible, they sang the hymn, beginning, "Come thou Fount of every blessing," and then he fell upon his knees to pray. As with sinking heart and trembling voice he began, the power of God fell upon the assembly; before he arose from his knees he was powerfully converted, and others were prostrate on the floor, crying for mercy. It was not long before some of them were converted, and the work went on until every adult in the settlement had become a child of God. They chose Mr. Davidson as their leader, who continued to lead them and minister to them until they were supplied with the services of an itinerant by Bishop Asbury."

The **laymen** did more than organize classes; they petitioned for the spiritual leaders. As McFerrin says, "Our brethren, moving from the old settlements together, would settle in the same neighborhood. As soon as they could build their cabins they would go in search of a preacher; and there would be a society raised." On many occasions Bishop Asbury sent circuit riders to regions of which he knew nothing except that a frontiersman there had begged for a preacher. In 1802 Jacob Young was sent to organize a circuit in Kentucky. In his journal Young wrote: "Some time after dark, and while stopping at a tavern, a man called at the door. Being asked what he wanted, he inquired if there was not a Methodist preacher there. I heard him and was soon on the porch. He said he understood I was forming a circuit through the country, and wanted to take in his house for one of the appointments." Young left at once for the man's cabin, which was ten miles away.

These pioneer **laymen** protected the preachers on their dangerous journeys. Armed men would often ride with the circuit riders to their appointments and guard them during the service. George Callahan once preached at Carpenter's Station, Ohio, where "fifteen or twenty hardy backwoodsmen armed with rifles, tomahawks, and scalping knives, stood on the outside of the assembly as protectors against an alarm." **Laymen** also guided the preachers over the frontier trails. In 1807 when Bishop Asbury was in the Holston country he recorded in his journal: "Our host became our guide, and tripped over the hills with us in the rain, his mare barefoot and himself without a saddle to ride or a great coat to shield him from the weather."

The frontiersman gladly offered their humble homes as resting places for the itinerants. Their warm welcome encouraged the weary circuit riders. When Henry Smith was traveling the Scioto circuit in 1799 he found a man working in a cornfield. Smith inquired of him as to where he could find some people called Methodists. The frontiersman who had been a Methodist before settling in the West was overjoyed at seeing a Methodist minister again. "He leaped over the fence," says Smith, "ran to me, and took me by the hand, with all the cordiality of a true Irishman." Bishop Asbury continually wrote in his journal about the acts of kindness extended him by noble laymen. Many circuit riders could have reminisced as did William Landrum: "And often have I thought of the generosity of the Cannons, the Stevensons, the Crawfords, the Stewards, the Ruckers, the Goadies, the Woods, the Rawlingses, the Allens, the Nutters, the Keeners, the Elberts, the Jacobys, and others, many of whom have been called to their reward on high." During the log-cabin era the **layman** could offer only poor accommodations to the preachers, but as soon as a more commodious house was erected provision was made for a "prophet's room."

As class leaders and as exhorters the **laymen** contributed mightily to the progress of the Wesleyan movement in America. A man with oratorical talents would be licensed as an exhorter. Although the exhorters were not allowed to select a text, yet the hortatory addresses given

by them at the close of the minister's sermon were often additional sermons. When the itinerant was unable to meet his appointment an exhorter would often read one of Wesley's sermons to the congregation.

The laymen also served along financial lines. The office of steward was an early institution in American Methodism. According to the Discipline of 1784 the stewards were to be the financial agents of the church. They were to be men of "solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired ability to transact the temporal business of the church." Although it must be admitted that many of the early Methodist laymen were parsimonious and had strange views as to the support of the ministry, yet it was only through their labor and gifts that the pioneer churches were erected, that the missions were supported and that the pioneer colleges were founded. Hundreds of Methodist churches still bear the name of some generous layman who first opened his home for Methodist preaching services and then later gave land and money for the erection of a chapel.

In the face of the loyalty shown by those early Methodist laymen it has always been considered strange that they were so long denied representation in the legislative bodies of the church. The exclusion of the laymen as representatives in the annual and general conferences was in line with Wesley's policy in England, but it was followed in America more because those conferences in the pioneer period of American Methodism dealt mainly with matters relating directly to the clergy; such as the passing on the character of the preachers and the announcement of the appointments. As Methodism made phenomenal progress under clerical legislation the feeling arose that it would be a mistake to change this part of the Methodist polity.

As Methodism however grew older its ecclesiastical machinery grew more complex. Situations arose in which the advice of laymen was desirable. Their executive ability was also needed when Methodism began on a larger scale its missionary, Sunday school, publication, and educational work.

The period of Jacksonian democracy in America coincided with the rise of those new ecclesiastical agencies. It was therefore only natural that the men who demanded more democracy in political affairs would desire the same in the field of religion. They argued that since the church was an association of equals no one group should possess all legislative, executive and judicial rights. Some laymen claimed that they were being taxed without representation, and that a principle which their revolutionary forefathers resisted unto blood should be rejected in the church. Others contended that more converts could be secured if the stigma of clerical autocracy could be erased.

The opponents of lay representation replied that the harmful effects of such a plan would far outweigh any of its supposed benefits. It was stated that the sending of laymen to annual and general conferences would produce the practice of electioneering in church assemblies, and would tend to secularize the church. It was also claimed that very few laymen could leave their work long enough to attend a general conference; that lay representation would be an added expense to the church; and that wealthy members would be selected as delegates instead of devout individuals.

The agitation for lay representation was especially strong between 1820-1830, but the champions of the old order were able to prevent a change of polity. The result was that in 1830 a group of laymen and ministers seceded from the Methodist Episcopal Church and organized the Methodist Protestant Church, an important characteristic of which was the granting of lay representation in all its ecclesiastical conferences.

The laymen proved their loyalty and love for the mother church when the General Conference of 1828 rejected the plan of lay representation. Only a small number of them joined the Methodist Protestant Church. On the other hand the clergy came to realize that the many supposed dangers of lay representation were of little consequence. So from 1830 on many annual conferences by extra-legal methods gave to the laymen what really amounted to lay representation. This tendency continued to grow until in 1866 the General Conference of the Methodist Episcopal Church, South, authorized lay representation in all of its conferences. In 1870 laymen for the first time participated in a general conference of the Methodist Episcopal Church, South. By 1872 the Methodist Episcopal Church had adopted the policy of allowing each annual conference to send two laymen to the general conference.

Lay representation proved a success. The laymen at the General Conference of 1870 showed a sincere interest in ecclesiastical legislation. Their attitude caused Bishop Paine to write: "The inauguration of lay delegation has worked admirably, confirming our conviction that the laity can greatly aid in managing the great interests of the church, and I hope they will return home with the impression that they are not only welcomed, but that they are felt to be an important element in our deliberations." Thus in 1870, laymen as co-legislators of the church, began to serve Methodism with the same loyalty and devotion as was shown by their forefathers, who in a more humble manner expressed their love for Methodism by organizing class meetings, by serving as stewards and exhorters, and by entertaining and encouraging the pioneer circuit riders.

"Christian Fellowship" will be the title of Dr. Garber's article next week.

SERGEANT YORK AND HIS CHURCH PAPER

Sergeant York, who captured a major, two captains, a dozen minor officers and a hundred and seventeen privates of the German army, was acclaimed by Marshal Foch as the "Greatest hero of the war."

Following his heroic action, General George B. Duncan, his commanding officer, was showing him some of the great papers and the space they gave his brave deed.

"Just look at this," Mr. Powell quotes the General as saying to York, "here's The Saturday Evening Post with four whole pages about—and look at these papers, The New York World, The Chicago Tribune, The Paris Herald, and The London Times—"

To the kind General the great Sergeant said: "I know. That's mighty nice and I appreciate all they've said about me. But, General (a little appealingly) don't you reckon you can get the boys to put a little something in the Zion Herald?"

"What's that?" answered General Duncan. "That's my church paper back in Tennessee," said York.

Four pages in The Saturday Evening Post, front pages in The New York World, The Chicago Tribune, The Paris Herald and The London Times, with thousands of other papers singing his praise, this "Greatest Hero of the War" wanted the story in his church paper.

Fifty Years of Progress

The old North Carolina Conference in 1879 covered all the state except the Elizabeth City district in the east and the present Asheville and Waynesville districts on the west, then in the Holston conference.

The minutes of 1879 are an interesting study when compared with the records of 1929—fifty years later.

There were ten districts in the old conference then, and the presiding elders were N. H. D. Wilson, W. H. Bobbitt, M. L. Wood, L. L. Hendren, L. S. Burkhead, William Closs, S. D. Adams, J. E. Mann, R. G. Barrett and J. S. Nelson.

Among other preachers then prominent in the conference were R. O. Burton, John Tillett, J. W. North, G. W. Ivey, Daniel May, W. S. Black, J. B. Bobbitt, P. J. Carraway, T. W. Guthrie, H. T. Hudson, A. W. Mangum, D. R. Bruton, V. A. Sharpe, W. D. Lee, J. R. Brooks, R. A. Willis, Frank H. Wood, R. S. Webb, W. H. Moore, W. M. Robey, M. V. Sherrill, T. A. Boone, E. A. Yates, L. W. Crawford, J. J. Renn, A. A. Boshamer, J. T. Harris, F. L. Reid, J. T. Bagwell, J. R. Scroggs, F. D. Swindell, W. C. Norman, J. T. Gibbs, L. L. Nash, W. S. Creasy, J. C. Rowe, J. H. Cordon, R. C. Beaman, R. F. Bumpass, and Braxton Craven who was secretary. All have passed to their eternal reward except Brother Bumpas, old in years but strong in faith, ready any time to answer the final call.

That was an able body of men and I wonder if we could duplicate them today.

Among the lay delegates were R. R. Crawford, T. D. Winchester, Dr. T. C. Smith, R. B. Miller, R. R. Gwyn, Valentine Mauney, W. T. Shipp, F. C. Robbins and M. O. Sherrill, all of whom have died.

To learn more about our growth in North Carolina for the fifty years following 1879 let us study the minutes of that year and then consider the old Shelby district with its 18 pastoral charges covering eight counties of that time, and finally study for the same period Methodism in the counties of Cleveland, Gaston and Lincoln now forming the Gastonia district and then compare the minute statistics of 1879 with statistics of 1929 and thus get a clear idea of our progress for the fifty years.

In 1879 there were in the old North Carolina conference 166 traveling preachers, 66,373 lay members including 314 colored, 4905 Sunday school officers and teachers, 37,244 scholars, 74 parsonages valued at $88,725, and 783 churches valued at $708,805. The amount paid for support of the ministry was $87,903 and for all purposes the modest sum of $152,055. The average salary of presiding elders was $1122 and of pastors $462, while the average contribution per member was $2.82.

Comparing the above figures with the combined statistics of the present North Carolina and Western North Carolina conferences for 1929 we find there are now 596 traveling preachers, 490 parsonages valued at $2,860,945, and 1613 church buildings valued at $19,489,376. Besides there are now 260,188 members, 17,122 Sunday school officers and teachers with 228,846 scholars. The amount paid for the support of the ministry is now $1,104,296.

The average salary of presiding elders is $4,537 and that of pastors $1968, while the average contribution per member is $15.72.

In 1879 in all the present territory of the Western North Carolina conference east of the Blue Ridge mountains there were but four presiding elders' districts: the Greensboro, Salisbury, Charlotte and Shelby. The Greensboro district embraced the counties of Guilford, Rockingham, Stokes, Forsyth, Davidson and Randolph.

The Salisbury included Rowan, Iredell, Davie, Alexander, Yadkin, Surry, Wilkes and Caldwell.

The Charlotte contained Mecklenburg, Union, Anson, Stanly and Cabarrus, while the Shelby district covered Catawba, Lincoln, Gaston, Cleveland, Rutherford, Polk, McDowell and Burke counties.

The study of any one of these districts reveals marvelous growth in every line for the fifty years since 1879, but I have selected the Shelby district, in which I was reared, to illustrate this progress.

The statistics show that the wide territory covered by this district at that time contained 18 pastoral charges with 9604 members and the total paid for ministerial support was $8686, while the highest salaries paid pastors were Rock Spring $700, Morganton circuit $640, Lincolnton and Rutherfordton $600 each and Newton $582.

This same original territory covered by the old Shelby district now contains 63 pastoral charges with 28,870 members and includes all of the present Gastonia district, nearly all of the Marion and eight charges in Catawba county, now in Statesville district.

* * * *

The present Gastonia district includes the counties of Cleveland, Gaston and Lincoln. In 1879 this united part of the old Shelby district contained only eight pastoral charges: Shelby station (which included King's Mountain), Shelby circuit, Double Shoals, Cherry Mountain, Lincolnton, Dallas, Rock Spring and South Fork circuits. These charges then paid $4113 for ministrial support, $716 for benevolences, and total for all purposes only $7040.

At that time the Lincolnton circuit included not only the churches around Lincolnton but the eastern half of Gaston county in which territory now there are ten pastoral charges, Lincoln station, Crouse, Lincoln circuit, Goodsonville, Stanley, Mount Holly, Lowell, Main Street and Park Street, Belmont, and Cramerton. In all these charges there are now twenty-four congregations.

Compared with the above in 1929 the Gastonia district reported 31 pastoral charges with a total membership of 15,334, housed in 84 churches valued at $1,315,300, and of the 31 pastors 29 of them dwell in parsonages valued at $204,900. Then there are 15,418 persons attending the 83 Sunday schools, and from these schools last year 500 joined the church on profession of faith. The Sunday school enrollment it will be seen slightly exceeds the church membership.

The population of the United States in the fifty years has grown from 50 millions to 120 millions and the population of North Carolina from one million to about three and one-third millions, while our church in North Carolina during the same period grew from 66,373 to 260,188 members.

Our Sunday school membership grew from 37,244 to 228,846. Contributions for support of the ministry grew from $77,893 to $1,104, 296, and for all purposes from $152,055 to $4,089,990.

The national population has gained 140 per cent in 50 years. The state population 330 per cent. Our church membership in North Carolina during the same period has increased 390 per cent, Sunday school growth 615 per cent, increase in ministerial support 1400 per cent, while our total contributions have grown 2700 per cent.

During the same period the Gastonia district has grown from 4106 to 15,334 members, or about 370 per cent, the contributions for ministerial support from $4113 to $72,007 or 1700 per cent, for benevolences from $716 to $36,453, which is a gain of 5090 per cent, while the contributions for all purposes have increased 3700 per cent from $7044 in 1879 to $261,564 in 1929.

* * * *

Certainly as good a showing could be made by a study of either of the other districts; the Charlotte, Greensboro or the Salisbury, for the whole church has made wonderful progress in fifty years. It is indeed gratifying to know that while the state has grown in population, the increase for fifty years being 330 per cent, our church growth has not lagged behind but rather increased 370 per cent.

This is proof that the church is actively alive, even if there are some in our day, as there have been in every age, who bemoan the wickedness of the times, because, as they assert, the church has lost its power.

We have good reason, however, to thank God and take courage because saving salt is still in the world, for the kingdom has not only been steadily growing, but will continue to grow.

We do not forget that the horrible effects of the most terrible war in all history still linger with us and give us pain, but let us not forget that God reigns and there is still faith in the earth.

In the eighteenth century when England was in the throes of iniquity, the Wesleyan revival came just at the right time to turn England upside down and gave the people a new vision of faith and duty.

The God of our fathers has not lost his power nor forgotten the needs of his people and will not.

Through fifty years of hardship and trial since 1879 have we come, every year saying we have accomplished so little, but now as we glance back over the long stretch of half a century we can see that great advance has been made in membership, in church buildings, in comfortable parsonage homes, in Christian generosity, the broadening of sympathy for the orphan, the ignorant, the oppressed and the benighted heathen in the uttermost parts of the earth. Would that we could live for another half century to have a part in the greater victories yet to come, but may we hope to see it all from a higher viewpoint? I believe we shall. William L. Sherrill.

A REAL OPENING OF A NEW CHURCH

Bethel, one of the six churches on the Statesville circuit, where Rev Paul R. Rayle is the alert and highly successful pastor, was opened last Sunday. As a rule church openings are more or less formal affairs. But this was more than a form. It was a real church opening.

Up to 11 o'clock Sunday morning the church had been kept closed against all who might seek to enter. But at that hour the pastor unlocked the front door and invited the congregation waiting in the yard to enter. In a few moments the people crowded the church. That church as the congregation entered for the first time was a spick and span affair. New building, new pulpit furnishings, new carpets in chancel and aisle, everything new.

The building has five class rooms that open into the auditorium of the church and that provide for the overflow. These rooms were used last Sunday for the overflow.

Paul R. Rayle was in charge of the services, and A. W. Plyler of Greensboro delivered the opening sermon.

A dinner, bountiful and equal to the best that can be provided in Piedmont Carolina, was served on the church grounds and at 2:30 o'clock J. S. Hiatt, the presiding elder of the Statesville district, preached an excellent sermon, after which the presiding elder laid the cornerstone with appropriate ceremonies. A. L. Stanford, pastor of Broad Street, Statesville, A. C. Gibbs, pastor of First church, Hickory, and Paul R. Rayle had a part in the laying of the cornerstone, which marked the closing of a great day for the people of that good community.

The church is located in one of the choice farming sections of Iredell county and the completion thereof marks the beginning of a new day for the Methodist church in that community. The people have labored hard to complete this church in three months and are very happy on account of the success that has attended their labors.

DR. PINSON DEAD AT SEVENTY-SIX

William Washington Pinson passed away in Nashville, October 7, 1930, having been a minister for fifty-two years. With the passion of a prophet, the devotion of an apostle and the vision of a seer, W. W. Pinson gave himself to the cause of missions and world redemption. The first twenty-five years of his ministry were spent as pastor in Tennessee, Texas, Georgia and Kentucky. For four quadrenniums he was a leader in the cause of missions, being assistant secretary and general secretary of the board of missions, 1906-1922. He visited the mission fields of the Orient twice. Dr. Pinson was recognized as a leader in the Centenary. Since 1922 he has given himself to writing. His biography of Bishop Walter Russell Lambuth, and of Dr. George R. Stewart, and "Missions in a Changing World" are his best known works.

Dr. Pinson so embodied the soul of the missionary cause that he wrote of Bishop Lambuth as few men could do. His addresses were eloquent and informing, and they stimulated the missionary cause wherever he went. Though never robust, Dr. Pinson did much work, traveled no little and planned in a great way. We feel sure that his work will become more manifest with the years.

Though most of his life was given to the pastorate and to executive work, we are not sure but that his writings done in the closing years of his life will be the most notable.

Well trained in the schools, well endowed with the finest instincts of a gentleman, thoroughly furnished in good works, careful at all times to follow the gleam, a man who moved on the high levels has passed from us. A crown of life belongs to all such. How he did strive to crown Him Lord of all!

The dictatorship always fails when the dictator himself disappears, while democracy is a lasting institution. —President Loebe of German Reichstag.

There's no expedient to which a man will not go to avoid the labor of thinking.—Thomas Alva Edison.

The Game and The Candle

Serial Story By JOSEPH HOCKING

INTRODUCTION

ARNOLD ROBARTES left the hotel and walked slowly towards the sea. He was not in a good humor. He felt somewhat depressed, was a little irritable, and inclined to look at the dark side of things.

Several facts ministered to this state of mind. Things had not been going well with him lately, while that very morning an event had taken place which gave him somewhat of a shock; and he was not in a fit condition to bear shocks.

Not that he was ill, but he was lacking in that resilience of spirits which enables a man to meet "the bludgeonings of chance" with a laugh. Perhaps he suffered slightly from indigestion. He had been warned many times against taking coffee for breakfast, yet because he liked it, he persisted in taking his fluid in that form.

More than once, as he sauntered along the conventional-looking street in Redmound-on-Sea, he sighed wearily. A middle-aged man often does sigh when his breakfast does not agree with him. Under such circumstances the sky of life does not appear bright, neither is he able "to greet the unknown with a cheer."

Once during his walk he felt gratified, but it was only for a moment. He remembered a letter he had received that morning, and became gloomy again.

His gratification was caused by the passing of two girls who he noticed were looking at him eagerly, almost with reverence. He knew what the look meant, knew the meaning of their whispered conversation after they had seen him; in fact he heard the words.

"Do you know who that is?"

"Of course I do. It's Arnold Robartes, the novelist."

This form of flattery appealed to him and cheered him —for a moment. Then, as I have said, he remembered the letter which came by that morning's post, and he felt gloomy again.

For Robartes was a writer of some standing. He could not claim to be in the front rank, neither did he ever have a great vogue, but his name was well and honorably known among popular writers of fiction. Interviews with him had appeared in a number of more or less literary journals, and he had been spoken of as one of the successful authors of the age.

He was not an old man, indeed he was on the sunny side of fifty. His hair still appeared black, although streaks of grey were evident on close examination. Without being handsome he had a distinguished appearance, and no one would ever mistake him for a nonentity. His brow was broad, his eyes keen and piercing, although deeply set. His nose and mouth rather large, his chin firm and determined. The whole face suggested strength of a sort, as well as intellectuality. Not a great man by any means, but still one who was far above the average.

Ten years before Arnold Robartes had been more popular than he was now. Editors were constantly writing him asking for his work, while his publisher's returns were extremely gratifying; but of late something like a slump had set in. No longer were there large piles of his books exhibited in shop windows, neither was he besieged by editors for work. Indeed things had become somewhat serious for him. He had no need to trouble about bread and butter, it is true, but he realized with dismay that his popularity was on the wane. The letter which lay in his pocket, and to which we have referred, testified to the fact. It had come to him as a nasty jar. It had suggested to him that he was becoming a back number.

"My dear Robartes," the letter ran, "Thank you very much for the offer of the story you have forwarded me, but I am sorry to tell you that I do not think it will suit us."

And so on. The refusal was perfectly courteous and friendly; indeed it came from an old club friend who years before had eagerly sought his wares.

It bothered him, irritated him, and made him despondent. He told himself that he was in the prime of life. Never was he doing such good work as now, and yet whatever vogue he had had, was going, if not gone.

He had calculated upon several hundred pounds for the serial rights of this story, and now to have it returned in this manner brought him up sharp.

And that was not the worst of it. His money affairs were not in a rosy condition. He had been neither a frugal nor a saving man. Money had come to him so easily that he had never regarded it as necessary. Of course he had saved a little and had looked upon his investments with complacency. But the war had upset everything, and he had discovered to his dismay that much of his stocks and shares had become well-nigh worthless. This fact had for some time caused him a great many heart searchings, and it was for this reason that he had come to Redmound-on-Sea instead of going farther afield. For that matter, he had objected to going away for a holiday at all. He did not see the use, he said, in throwing away money in making himself uncomfortable at a shabby seaside resort.

"Why should I?" he had protested to his daughter, Esther, who for some reason he always called "Jill." "All our English watering places are as dull as ditch water, and I'm hard up for money."

But Jill had persisted, and Jill was a young lady who was not easily put aside. When he had told her that he could not afford to go to the south of France, she had immediately fastened upon Redmound, which, as she declared, was easy to get at, gloriously healthy, and would therefore do him a world of good.

"Besides," she urged, "Betty must have a holiday. You can't expect the child to go back to school without at least a couple of weeks at the seaside, and you know how fond she is of bathing."

So, much against his will, he had come to Redmound-on-Sea, paying twenty guineas a week for himself and two daughters at what was advertised as "an elegantly furnished, high class, and extremely comfortable hotel," but which, as he declared, was only a fourth-rate boarding house.

This was another of the things that worried him. "Fancy paying twenty guineas a week to be uncomforta-

ble," he grumbled, "when our own house is empty, and our servants eating their heads off."

But those were not the only things that troubled him. To indigestion, loss of popularity, and a consequent shortage of money, had to be added something else. That very morning he had received another shock. A young fellow, Launcelot Trevalga by name, had come upon him suddenly while he was reading The Times in the lounge of the hotel, and asked him whether he might have a few minutes' chat with him.

Robartes had always looked upon Launcelot, or "Lance" as he was commonly called, as a rather nice kind of a boy, just a little slow perhaps, and one who would never make much out of life, but still well behaved and dependable, and so he had received him kindly.

"Well, what is it, Lance?" he asked.

"I'm in love with Jill, sir," replied the young fellow blushingly, "and I want your consent to our engagement."

For a moment he was so astounded that he could not speak. The fact that Jill was now of a marriageable age had never before come real to him. As for Lance, it seemed only a few months ago that he was a rough, untidy boy, whose highest ambition seemed to be to get his school cap for Rugger.

"You and Jill engaged!" he gasped at length. "Why —why, you're nothing but a couple of kids."

"I beg your pardon, sir," said Lance. "Jill is over twenty, while I was twenty-five last month."

"Good heavens! are you indeed- Where have I been living not to have known it? But of course what you ask is impossible."

"Why impossible, sir? I'm dead in love with her, and—and—she likes me."

"But of course it's impossible, such a thing is not to be thought about. It's absurd. I never dreampt of such a thing."

How the interview ended he could not distinctly remember; but he had a vague idea of telling the boy that while he could not agree to an engagement he consented for him to take Jill and Betty for an excursion somewhere that very day.

Of course the whole thing was impossible; preposterous for that matter. What did Jill know about getting married? As for Lance, how could he keep a wife? It was true he had heard of him being something in the engineering world, but what he could not remember. He knew nothing about engineering or mechanics of any sort.

But the thing had shocked him, staggered him. It tore up life by the roots somehow, and made him angry. It had upset his equilibrium. The fact hammered into his brain that his little Jill loved another man more than she loved him, that he who had nursed her as a baby, played with her as a little kiddie and done all sorts of intimate things for her was shelved. No wonder he had not wanted to come to Redmound. "Coming events had cast their shadows before them," and he . . . .

A turn in the street opened up the sea to him, and he saw a crowd of people pacing the promenade. The weather was fine and warm, and most of them were in summer attire. The girls wore light short skirts and summer hats —if they wore hats at all—while the boys, many of them, wore white flannel trousers and their school blazers.

In the main it was a well-behaved and fairly well-dressed crowd that paraded the promenade. Redmound prided itself on not catering for trippers. There were no scenic railways, no swings, no roundabouts and Whitechapel was not at all in evidence. Away out at sea the blue water glinted in the sunlight, while nearer the shore boats made their way among numerous bathers. In many respects the scene was gladsome and gay, but it brought no joy to the heart of Arnold Robartes.

Finding his way to an empty bench he sat down wearily, and sighed deeply.

"What does it all amount to?—dash it all, what does it all amount to?" he said aloud as he looked at the throng which wandered to and fre—to and fro—on the parade.

For some minutes he lay back deep in thought. "The fact is I'm getting old, my day's about done," he reflected. "I'm one of the 'has beens,' and now I'm out of it."

He did not really believe this, nevertheless the thought was uppermost in his mind. Pooh! he was not old! He owned to forty-six, but really he was forty-eight, and forty-eight should be the meridian of a man's life. "Yes," he continued, I'm a 'has been,' and soon I shall be not wanted at all."

The promenaders continued to walk up and down, while others took possession of the numerous chairs which were provided, or sat in the shelters, from which they could see the mothers.

"Come, father, don't sit there all day; get up and stretch your legs a bit."

He turned and saw a woman of about forty standing near an old man who lay back in a camp chair.

"Not for a bit, my dear," replied the old man, "I'm tired and don't feel up to walking just now."

"Nonsense! you won't be able to enjoy your nap this afternoon if you don't have a walk this morning. You know the trouble I had with you yesterday."

A youth of about eighteen came up and stood beside the woman as she spoke.

"Hallo, grandad," shouted the boy, "glorious, isn't it?"

"It's all right for you young people," replied the old man puerilely, "I feel tired."

"Tired at the seaside! that's all nonsense; you should go out and get a bathe."

"My bathing days are over," was the reply.

"Come on now, father," said the woman, "let's go for a little stroll along the front; it will do you worlds of good."

The old man raised himself with difficulty and tottered away at the woman's side.

"Poor old fellow; why couldn't they have let him alone?" reflected Robartes.

People passed and repassed; youths and maidens swung happily by, holding each other's hands. Now and again he saw some so careless of observers that they put their arms around each other's waists. In the distance a barrel organ was grinding out the popular air,

"If you were the only girl in the world,
And I were the only boy."

Arnold Robartes became cynical. "What a piece of mockerey the whole show is," he reflected.

A trio passed which interested him greatly. One was a woman of between sixty and seventy, fat, blousy, shapeless, and coarse. By her side was a woman of forty, evidently the older woman's daughter. As was plainly to be seen she was a replica of what the old lady had been twenty-five years before. She was buxom, inclined to stoutness, but hale and vigorous. (Cont'd on page 28)

State College in the Life of North Carolina

Most citizens of this state are not mindful of the work that is being done by State College at Raleigh and the potential influence of this institution in the life of the state. In this issue of the Advocate we desire to draw especial attention to the help derived from this institution by the farmers of the state.

In Pullen Hall most of the public meetings are held and about Patterson Hall gather the interests of special



PATTERSON HALL—CENTER OF AGRICULTURAL TRAINING AT STATE COLLEGE

concern to the farmers and their wives. The D. H. Hill Library is the cultural center of the college. These three buildings are of special interest because of the uses made of them and, furthermore, because of the names they bear.

Richard Stanhope Pullen, Samuel Lagerwood Patterson, and Daniel Harvey Hill are three men who served well their day and generation. These memorial buildings are well named and they are of real service to the generations following.

Dr. D. H. Hill was a recognized scholar and had much to do in selecting the books of the library. Mr. E. B. Owen says: "The character of the books is more commendable than the number. The name of the man who, during his first twenty years, selected most of the books is, of course significant—Dr. Hill. I have heard many competent judges say that the selection was most excellent. It is so literary in character that occasionally one hears this mentioned in its connection with a school of this kind. The college, however, has never considered its mission purely practical or technical, but literary and cultural, too."

Mr. S. L. Patterson as legislator and as Commissioner of Agriculture did much for the state and for State College. He was especially interested in the life and work of the farmer. With the building of Patterson Hall in 1905-06, no department of the college was so well or so suitably equipped. Mr. Owens says:

"The teaching of agriculture received renewed efficiency, new force, and greater public confidence. The growth of the department is indicated by the fact that in 1906-07 about 17 per cent of the students were studying agriculture, in 1010-11 the proportion had grown to approximately 31 per cent. The number of agricultural graduates grew from 1 in 1903, to 11 in 1911, to 13 in 1913. These increases went on in the face of new departments in engineering and in textile industry, and greater increases in total enrollment. At first we were figuring against a 50 per cent enrollment in the other studies, now against a much reduced proportion, due to increased departments. Agriculture, due to new teachers, broader subject matter, and more scientific treatment, had added prestige scientifically and practically. The science or agriculture was surely being remade."

Mr. R. S. Pullen was the first and principal private benefactor of State College. He gave the site and thus determined the location of the institution. But this was not the limit of his benefactions.

His gifts were for the good of mankind. He gave land not only to State College, but gave about half the land on which the North Carolina College for Women at Greensboro was built. For a number of years he was a part owner of Peace Institute—helped to buy it to keep it going. Real estate people would have sold it for building lots. When Edenton Street church was built he was, perhaps, the most liberal giver to its building fund.

In Pullen Hall gather the farmers and their wives from all over the state in the important meetings held in the interest of country life. This is the place of assembly for students and for all meetings of public interest at the college.

At the time of Stanhope Pullen's death the Raleigh News and Observer paid him the splendid tribute which follows:

"Mr. Richard Stanhope Pullen, Raleigh's greatest benefactor, who died on Sunday, has builded himself a monument that will endure (Continued on page 27)

REV. G. N. DULIN TELLS OF HIS WORK

On last Tuesday a community fair was held at the Bethel school house which proved very successful. Late in the afternoon the produce that was on display at the school was transferred to the parsonage in the form of a pounding, and we are feasting these days on first prize vegetables and fruits. We deeply appreciate this thoughtfulness and very timely gift. We heartily endorse these community fairs—we think there should be at least one a month.

During the year we have been able to report considerable material progress on the Bethel charge, but now we come to give the spiritual cream and best report of all. We have received 14 into the churches on the circuit, eight on profession of faith and seven by certificate. These by certificate came mostly from the Canton church. I received one fine young married man on profession of faith into the Ivy Hill church. In our meetings half the professions have gone to the Northern Methodist and Baptist churches while our churches got the other half.

Our meeting at Harmony Grove with Brother Kiker of Webster in charge proved that God's power is yet as real and genuine as in days of old. Twenty souls found the Lord. Most of these in the old time "mercy seat" or altar experience. Some who did not get through at the altar went into the woods, fields, and homes where they found their Lord. We visited from house to house in personal work and prayer and God through his spirit wrought wonders on young and old alike. Brother Kiker presented the old time gospel with that old time fervor and glow, and power came down as of old. The old time power is available for those ministers and laymen who will feast their souls at the Lord's table rather than at bridge and rook tables; for those who meet him in secret place and in the humble cottage rather than around the money changers' tables and in smokers.

As we visited from house to house it was characteristic that all talked revival rather than business; the saving of souls rather than dollars, tobacco, corn and other produce. Prayers ascended to a throne of grace from cottage, woodland, hill, dale and field.

On next Sunday I will receive a good size class of about ten or more on profession of faith at Harmony Grove.

The Sunday schools all have the best reports in years in real spiritual and material attainments. The spiritual state in general over the charge among young people and adults is superior to any previous year. The Lord hath done great things for us whereof we are glad.

G. N. Dulin.

MY CREED

By Zadok Paris.

Article VIII—Of Free Will

The condition of man after the fall of Adam is such that he can not turn and prepare himself by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will. The will is one of the greatest moral factors of man's complex nature. Upon the exercise of the will depends the eternal destiny of every man or woman who knows enough to be accountable to God. And yet, in the fall, the will was warped and is no more reliable than the conscience or any other part of man's fallen nature. Jesus said, "Without me ye can do nothing." The Son of God was with God in the beginning; and being God, he was behind everything and created everything (John 1:1-3). And as he knew from the beginning that man would fall, he offered himself without spot to God to redeem man from the fall (Heb. 9:14). How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. From that time the grace of God through Christ has been shed upon every human heart that has been born into this world. And no man in Christendom or heathendom has ever in the past or ever will in the future go to heaven except through grace of our Lord Jesus Christ (Rev. 7:9-14). And no man in Christendom or heathendom has ever had a good thought, said a good word, or done a good deed that was not prompted by the grace of God through Jesus Christ. You ask about such men as Plato, Socrates, Aristotle, Confucius, Gautama or Budah, Mohammed, and even our own Gandhi. I believe they were influenced by the grace of God through Christ. Gandhi ought to be ashamed of himself, because he has heard enough of the gospel of Christ to save the world. He is one of those strong-headed men who want their way, and are not willing to surrender to the Master. Now, what has the human will to do with all this? The human will is behind all human achievement. Much good has been done in the world, and it has not been done by Christians alone. Some has been done by heathen. Before it was done it had to be willed, and it was willed by them. The human will was weakened by the fall, and the will of the heathen is just as strong as ours without the grace of God (Phil. 2:13). "For it is God that worketh in you both to will and do of his good pleasure." All the heathen lacks is knowledge to know what to will; but he can plead ignorance and God will excuse him if he has not rejected the truth. But the man who knoweth to do good and doeth it not, to him it is sin (Jas. 4:17). The human will is weak through the fall, but strong through the grace of God through Christ.

Smith White of Iredell county says it is not hard to keep boys interested in farm life if they have a share in the operation. His boys have their own livestock and crop acreages. This summer he helped them to build their own fishing pond and swimming pool.



As Reasonable as Writing a Will

TO write a will, to provide life insurance, to name an executor, even to designate a family lot in hallowed ground, -- these are the practical expressions of loving solicitude for those who are nearest and dearest. They carry with them the obligation for the survivors to provide permanent protection for the remains of the departed.

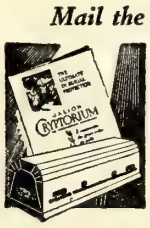
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North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

CHILDHOOD AND YOUTH WEEK

October is the month in which it is suggested that our Sunday schools observe Childhood and Youth Week. The following schools are planning to observe the week and have received literature from our office:

First Church, Wilson.
Queen Street, Kinston.
Steele Street, Sanford.
Trinity, Troy.
Red Oak, North Rocky Mount charge.
Trinity, Durham.
Magnolia and Centenary, Magnolia charge.
Jarvis Memorial, Greenville.
Webb Avenue, Burlington.
Central, Raleigh.
First Church, Rocky Mount.
Broadway, Jonesboro charge.
Sharon, Grifton charge.
Kenansville, Parkton, Selma, Princeton, Faison, Farmville, Zebulon.

Other schools desiring information and literature for the observance should write Miss Keene right away. In case it is not convenient to have the observance in October, a week in November can be used.

WEST DURHAM

Dr. John W. Carr of the Duke University faculty and superintendent of the West Durham Sunday school was in our office a few days ago and gave a fine report of the promotion day program in his Sunday school. The program given in the September number of the Workers' Council was used, and Dr. Carr thought it a splendid program. The superintendents of each department had a part on the program; each explained the work done in their department, and through this the members of the Sunday school and church were better informed as to what the Sunday school is really doing.

THE WORKERS' COUNCIL

The above article calls our attention again to the fact that Sunday school officers and teachers gain valuable information and help from the Workers' Council. This is a magazine published monthly by our church, especially for the use of officers of the Sunday school. If the officers of your school do not get this periodical now is the time to send in your subscription to Lamar and Whitmore. The price is $1 per annum single subscription, and 80 cents in clubs of five or more.

WILSON FIRST

Wilson is the first church in our conference to report a board of Christian education. This board is composed of five members in addition to the pastor, educational director and Sunday school superintendent. Rev. T. M. Grant is pastor, Mr. Dwight L. Fouts, educational director, and Mr. A. E. Bishop, Sunday school superintendent. We feel sure that the organization and work of this group will result in a great year for the work at Wilson.

Wilson also reports that the officers and teachers of the Sunday school were installed Sunday morning, September 28, in a most impressive service conducted by the pastor.

Other schools in our conference have inquired for suggestions for installation services and it is hoped that a large number had such a service.

MISS KEENE AT TRINITY

Miss Keene met with Mrs. J. A. Speed, superintendent of the primary department of Trinity church, Durham, and the workers in her department on Monday afternoon, September 30. Plans were made for the department for the next quarter. Miss Keene is planning to serve as superintendent of the department for the month of October.

DUAL EXTENSION OFFERING

The following Sunday schools have sent in fourth Sunday offerings to be applied to mission work in the foreign fields and extension work in our own conference since the last report was printed in these columns:

Farmville	$36.73
Weldon	25.00
Elm City	22.37
Central, Raleigh	21.68
Oxford	21.48
First Church, Rocky Mount	20.00
Trinity, Durham	16.81
Steele Street, Sanford	16.60
Ingold	15.00
Hay Street, Fayetteville	14.80
Parkers, North Gates	12.57
First Church, Wilson	10.12
First Church, Wilson	9.32
Creedmoor	8.70
Hillsboro	7.13
White Memorial, Henderson	7.00
Macon	6.51
Mt. Bethel, Bahama	6.17
Leasburg	6.00
Gatesville	6.00
Prospect, Yanceyville	5.37
Banks, Creedmoor	5.00
Mt. Olivet, Manteo	5.00
Hamlet	5.00
Banks, Creedmoor	5.00
Banks, Creedmoor	5.00
Wesleys, South Camden	4.87
Concord, Person	4.71
Hillsboro	4.64
Englehardt	4.15
Trinity, South Mills	3.66
Apex	3.50
Clayton	3.00
McBrides, South Mills	2.85
Rowland	2.58
Thompson's Chapel, Goldston	2.50
Whitakers	2.31
Bethlehem, Warren	2.10
Bethlehem, Warren	2.06
Ocracoke	2.00
Daniels Chapel, Goldsboro	2.00
Winton	2.00
Ocracoke	2.00
Aurora	2.00
Clayton	2.00
Scott's Hill	1.86
Selma	1.70
Bullocks, Creedmoor	1.70
Wadeville	1.70
Cool Springs, Glendon	1.52
Mt. Zion, Elm City	1.50
Amity, Mattamuskeet	1.23
Brown's Chapel, Pittsboro	1.17
Cedar Grove	1.10
Lemon Springs	1.00
Bayboro	1.00
Kings, Faison	.77
Angier, Erwin	.75
Halls, Roseboro	.75
Broadway, Jonesboro Ct.	.65
Broadway, Jonesboro Ct.	.60
Angier, Erwin	.32

STUDYING AT HOME

Interest aroused through attendance upon training schools does not end with the end of the schools. A number of factors account for this fact. In the first place, it is impossible, from the very nature of things, for a group of workers to be exactly the same after coming in touch with such a vital force as a training school directed by a consecrated and earnest leader. In the second place, some things are done, some forces set to work whose purpose and mission are to see that improvements are made and better work done after the school. Among these are workers' councils, programs of work, Sunday school day, and similar things. In the third place, persons who cannot attend the training schools regularly are encouraged to study the book and the subjects covered by it at home. Many have arranged to earn credit by this method, and, what is more, to gain the more thorough training which comes from the application and study necessary to credit. The training school is not the end but the beginning.

OUR MISSIONARY ENTERPRISE

Missionary education, under the General Conference legislation, continues to be one of the major functions of the Sunday school. The new name is the Home and Foreign Missionary Enterprise. The old plan, however, is retained, including missionary programs each fourth Sunday and the offering directed to Dr. R. L. Flowers, our treasurer, to be applied to extension work in our own borders and to foreign missionary work. China remains our field of study for 1930-31. All schools that have been supporting the dual special are expected to support the Home and Foreign Enterprise, and it is hoped that hundreds of other schools will join in this great work.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

IN TRAINING

Someone has said, "Your obligation to serve this generation is first of all an obligation to make preparation for service."

It is a hopeful sign for the church when its official leaders sense their need for preparation and take the opportunities at hand to train themselves for better service.

In this conference alone several thousand Sunday school workers have been going to school this year, or taking a course by correspondence or supervised study. We give here a list of those workers who have received awards during the year for having completed some part of the standard training course.

Incomplete Diploma

Rev. M. G. Ervin, Cedar Falls.
Mrs. J. E. B. Houser, Waxhaw.
Rev. J. S. Gibbs, Mt. Pleasant.
Fred W. Dry, Concord.
Mrs. Jennie M. James, Charlotte.
Rev. Ellsworth Hartsfieldl, Danbury.
Mrs. M. L. Hamm, Morven.
Mrs. A. C. Gibbs, Hickory.
Mrs. J. S. Pipkin, Spencer.
C. L. Fishel, Welcome, R. 1.
A. H. Nance, Asheville.
Rev. A. C. Tippett, Asheville.
Miss Ruth Hoffman, Gibsonville.
Clarence Williams, Concord.
Mrs. R. B. Hardison, Morven.
Rev. D. D. Holt, Rutherford College.

Blue Seal

Mrs. M. N. Hennessee, Concord.
Fred A. Sides, China Grove.
Rev. H. R. Cornelius, Weaverville.
W. C. Woods, Weaverville.
D. W. Alexander, Connelly Springs.
Mrs. Chas. R. Montgomery, Gold Hill.
Rev. R. M. Hauss, Badin.
Mrs. I. H. Underwood, Albemarle.
Mrs. W. C. Davis, Gastonia.
Mrs. Guy Killian, Gastonia.
Rev. W. J. Miller, Newton, R. 1.
Miss Minnie Lee Peedin, Gastonia.
Mrs. J. E. Paschal, Greensboro.
Mrs. Z. V. Moss, Albemarle.
Z. V. Moss, Albemarle.
Mrs. J. C. Keever, Southmont.
Rev. J. C. Keever, Southmont.
Miss Erleen Mitchell, Charlotte.
Rev. A. C. Tippett, Asheville.
Miss Ida L. Hawkins, Asheville, R. 3.
Rev. E. W. Needham, Winston-Salem.
Miss Pansy Kincaid, Morganton.
Rev. E. P. Stabler, Welcome.
Miss Dora Zimmerman, Lexington, R. 1.
Rev. W. T. Albright, Guilford College.

Gold Seal

Mrs. W. C. Davis, Gastonia.
Mrs. Guy Killian, Gastonia.
Miss Minnie Lee Peedin, Gastonia.
Mrs. J. E. Paschal, Greensboro.
Miss Erleen Mitchell, Charlotte.
Rev. Oakley E. Croy, Fairview.
Rev. J. B. Fitzgerald, Charlotte.
Rev. J. F. Kirk, Thomasville.
Rev. W. T. Albright, Guilford College.

Red Seal

Rev. S. D. Schofield, Warrensville.
Rev. J. H. Brendall, Randlleman.

DUAL SPECIAL OFFERINGS

Treasurer E. O. Cole's report shows dual special offerings for the month of September as follows:

Asheville District

Hillside Street	$ 82.82
Asbury Memorial	6.15
Acton	5.00
Azalea	1.50
Fruitlalnd	.75
Total	96.22

Gastonia District

Polkville	7.56
Smyre	6.41
Stanley	6.39
St. Peter's	2.45
Kadesh	1.31
Total	24.12

Marion District

First Church	9.33
Bethel	2.00
Salem, Bostic Ct.	2.00
Bakersville	1.52
Total	14.85

Statesville District

First Church, Hickory	182.00
Vanderburg	8.70
Rose Chapel	5.32
Triplett	3.60
Total	199.62

Charllotte District

First Church	75.00
Hawthorne Lane	31.55
Central, Monroe	13.46
Belmont Park	10.00
Myers Park	9.01
Morven	4.43
Matthews	3.90
Indian Trail	2.71
Total	150.06

Greensboro District

St. Paul's, Randleman	57.44
Ebenezer	3.56
Lee's Chapel	2.78
Friendship	2.65
Old Union	2.00
Total	68.43

Salisbury District

Trinity, Kannapolis	60.00
Mt. Pleasant	11.57
First Church, Salisbury	10.87
Salem, New London Ct.	7.27
Central, Albemarle	5.00
Liberty	3.99
Woodleaf	3.94
Total	102.64

Winston-Salem District

Mt. Olivet	11.15
Mocksville	8.34
Midway	6.70
Macedonia	3.13
Total	29.32

CHILDHOOD AND YOUTH WEEK OBSERVANCE

Plans for the observance of Childhood and Youth Week have been started in more than a hundred Sunday schools, according to communications from superintendents and pastors reporting the names of chairmen and requesting that materials for this observance be sent them.

Numbers of Sunday schools which have never before attempted to give any special emphasis to the needs of young life are this year entering into this church-wide plan. In response to the message of the poster that was sent to each superintendent in the conference many are planning to do some of the things that make "A more Christian world."

What about the church, or churches, on your charge, Brother Pastor? Have you made plans for this observance?

HIGHLANDS

In a recent visit to the Sunday school at Highlands, on the High Point circuit, the writer was surprised to see the large number in attendance. The actual attendance at Sunday school runs three to four times greater than the church membership. The boys and girls are there in large numbers.

The pastor, Rev. C. F. Womble, and Mr. R. L. Proctor, superintendent, are very much concerned about a teaching force necessary to meet their situation. They are now enlisting their present and prospective teachers in a local training course to be held during October. An opportunity for training seems to be the only solution to their problem of needed teachers.

KNOX CHAPEL

The Sunday school at Knox Chapel moved into its new quarters on Sunday, September 28. It was the writer's pleasure to be present on this opening occasion and to assist the leaders in some of their problems of reorganization.

With the three large, lovely rooms just added they now have five class rooms outside of the main auditorium. After grading the school on the basis of group development the classes and teachers were assigned to their new possession—a room of their own—with evident pride and interest on the part of each.

Rev. R. L. Young is to be commended on what he is accomplishing toward making this a school that reaches the everyday lives of the folk of the community. Mr. Wren McNeeley is the superintendent.

Seven Edgecombe farmers sold 133 hogs on the Richmond market for a net return of $2,337.30 recently.

OBSERVE CHILDHOOD AND YOUTH WEEK DURING OCTOBER

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

A NOBLE CAUSE

Epworth leaguers, one of the great purposes of our organization is active participation in work which will relieve the burden and pains of others. It is easy for us to see the needs of our next door neighbor, or of one not far away. We act nobly under such circumstances, depriving ourselves of luxuries and sharing with those in trouble the necessities of life. Are our souls big enough to carry their virtues beyond our town, state or nation? Can our influence be felt even in the darker places of the earth where the gospel is not known? Will we give to an unknown underprivileged soul the same Christian love we give our neighbor? God calls us to a big task. No small souls can handle his work. Leaguers, let our souls grow to be sensitive to the needs of our mission lands. Make our mission pledges big enough to do adequately our league work on the mission field. Each league make a mission pledge at this time!

MONCURE LEAGUE

The members of Epworth League of Moncure Methodist church held its September business meeting and social at the beautiful home of Prof. and Mrs. H. G. Self Friday evening, September 26. A good number of leaguers gathered at the appointed hour, 7:30 p. m. The president, Miss Emma Lee Mann, at once proceeded with the business meeting, opening with a song by all, then the devotional. The minutes of the last meeting were read by the secretary, Miss Camelia Stedman, and then the roll was called with the members answering with their monthly dues. Forty cents was handed in from selling flavoring.

Prof. H. G. Self gave an inspiring talk to the leaguers which all appreciated. After the business session Miss Lucy Boone had charge of the games. Several interesting contests were entered into; then Mr. E. W. Avent, Jr., with his magic wand and with Miss Camelia Stedman as an accomplice, performed several amusing stunts. Last, Miss Boone gave each leaguer a strip of paper with a number of figures on it, and the leaguers doing as Miss Boone directed, the following sentence was made and read, "Refreshments are ready." Then the hostess, Mrs. H. G. Self, assisted by Mrs. Garland Osborne served punch and angels' food cake which was enjoyed by all. At ten o'clock the leaguers went home, every one expressing themselves as having had a most delightful evening.

Cor. Secretary.

Western North Carolina Conference

GIBSONVILLE LEAGUE PARTY

On Friday, September 12, Mr. and Mrs. C. D. Story entertained the Epworth League at their suburban home, "Edgewood." After a brief business meeting, presided over by the president, Dwight Maize, the leaguers were served lemonade and nut cake. At the sounding of the chord of Washington and Lee March the guests were told to "follow the leader," who led them to the spacious lawn, which was lighted by red and green Japanese lanterns. After a medley of jolly games, all answered to a "mock hog call," which brought the guests to the east veranda, where watermelon was served. About forty-five members were present.



Hi-Leaguers at Louisburg Assembly

CENTRAL, MOORESVILLE

Hi-Leaguers of Central, Mooresville, are getting realigned for work since some vacation interruptions. The two groups have been formed—Jr. Hi and Sr. Hi. Mrs. Edgar Linker has become counselor of the younger group, while Mrs. G. G. Adams is leading the older. The older the group under the leadership and direction of Mrs. Adams and several volunteer helpers recently held a most enjoyable picnic supper and campfire pow wow on the lawn of the country home of Mr. and Mrs. P. A. Kelly near Mount Mourne. The leaguers appreciate the fine spirit of hospitality which this home has for young people and their interests.

FAREWELL TO REV. REID WALL

On Friday evening, September 26, in the church hut, the Gibsonville leaguers held a banquet in honor of their pastor, Rev. Reid Wall. The hut was very tastefully decorated carrying out the league colors, White and Gold. The table was arranged in the form of an L, standing for leaguers. and was covered with white linen with a spray of golden rod running through the center. Miss Ruth Hoffman was toastmistress. Toasts were given by Elise Story, Lois Rice, Harlan Wyrick, and Dwight Moize. League songs and yells were entered into between toasts. The last item on the program was the presentation of a gift to Mr. Wall. This was presented by Mr. D. M. Moize, chapter president, in behalf of the league as a token of appreciation of the fine work and co-operation which he has rendered the league during his stay in Gibsonville. Mr. Wall has been in Gibsonville for only eleven months, but when he leaves to take up work in Chicago he will leave many friends. The thing Gibsonville leaguers are looking forward to now is that conference will send to us another pastor who will be as faithful and co-operative as Mr. Wall has been during this stay with us.

NOTES

Sunday morning at 9:45 we enjoyed speaking to the congregation at Alexander. From here we followed Brother Lynch to Caroleen where we enjoyed a similar experience. League work is making progress in both these churches. Representatives of these chapters are with us each night this week in a handbook study course in Cliffside.

The evening hour brought us before the leaguers of Rutherfordton. After speaking with them, we met the congregation for the evening service. Mr. Ralph Jolly, president of this chapter, is president of the Rutherford County Union and should bring his chapter to the front ranks.

The Iredellburg Union recently met with the Williamson Chapel chapter on the Mooresville circuit. Davidson League received the banner on this occasion.

The next district meeting of the Salisbury district is scheduled for First St. Albemarle, October 21. Each chapter within this district should send a representative delegation.

We learn that other leaguers have been getting married. Mr. Delbert Turner, president of the Greensboro district, was married to Miss Ruth Blair of Marshville, N. C., and Mr. Stanley Bumgarner, treasurer of the Greensboro Union, was married to Miss Erleen Grubb, secretary of this union. We are reminded of the title of a splendid article in the Epworth Era a few years ago, "When Epworth Leaguers Marry, What Kind of a Home Do They Make?"

Owing to some conflicting meetings, the regular meeting of the Rutherford County Union has been postponed till Friday evening, October 17, at Spindale.

Did your chapter send a report of work done for the quarter ending September 30 to your district secretary? We have promise of 100 per cent reports from district secretaries for this first quarter of the new league year.

We are becoming more proficient in the control of machinery; are we becoming as efficient in self-control?

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Bahama—W. F. Craven	66
Burlington Ct.—L. V. Harris	58
Trinity—J. W. Smith	41
Mt. Tirzah—J. W. Autry	31
Leasburg—W. C. Jones	26
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Durham Ct.—B. E. Stanfield	21
Cedar Grove—F. A. Lupton	20
Branson—L. C. Larkin	14
Yanceyville—S. J. Starnes	14
Person—W. L. Maness	11
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Graham—J. W. Dimmette	10
Rougemont—V. E. Chalfant	10
W. Durham—R. E. Brown	10
Burlington, Front St.—L. D. Hayman	9
Lakewood—H. L. Davis	8
Milton—H. E. Lance	8
Duke Chapel—A. C. Holler	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
Haw River—Paul Cook	3
Calvary—O. I. Hinson	1

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	51
City Road—Wm. P. Watkins	32
S. Mills—J. M. Joliff	19
Pasquotank—W. J. Underwood	14
Currituck—J. P. Bross	11
Windsor—P. O. Lee	11
Moyock—J. A. Tharpe	11
Plymouth—R. G. L. Edwards	10
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	6
N. Gates—J. T. Stanford	6
Kitty Hawk—R. A. Bruton	5
Wanchese—T. E. Davis	4
Roper—J. Bascom Hurley	3

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	60
Fayetteville Ct.—B. T. Hurley	55
Hemp—L. A. Tilley	42
Stedman—C. H. Caveness	41
Jonesboro—I. T. Poole	35
Siler City—J. W. Bradley	34
Bladen—H. R. Ashmore	28
Mamers—E. B. Bell	24
Pittsboro—J. A. Dailey	24
Elizabeth—C. M. Lance	14
Parkton—J. E. Blalock	14
Fayetteville—N. H. D. Wilson	12
Roseboro—C. A. Johnson	10
Person—R. J. Lough	8
Erwin—J. J. Boone	7
Glendon—R. F. Taylor	6
St. Paul—J. B. Thompson	6
Newton Grove—J. F. Starnes	6
Dunn—C. B. Culbreth	5
Lillington—C. A. Hillman	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	25
Mt. Olive-Calipso—L. L. Smith	20
Pink Hill—W. J. Freeman	15
New Bern, Centenary—A. J. Hobbs, Jr.	14
Ocracoke-Portsmouth—R. N. Fitts	9
Dover—L. E. Sawyer	8
Mt. Olive Ct.—E. N. Harrison	7
Straits-Harlowe—Byron Shankle	7
Seven Springs—C. W. Barbee	6
La Grange—Rufus Bradley	5
Atlantic and Springfield—E. L. Hill	5
Queen Street—E. C. Few	4
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Riverside-Bridgeton—R. M. Price	3
Snow Hill—E. B. Craven	2

RALEIGH DISTRICT

Millbrook—W. F. Elliott	52
Bailey—J. C. Williams	46
Oxford—E. J. Rees	45
Oxford Ct.—B. D. Critcher	41
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Tar River—R. E. Pittman	21
Selma—D. M. Sharpe	20
Fuquay—E. C. Maness	20
Cary—F. B. Joyner	19
Four Oaks—N. C. Yearby	17
Smithfield—J. D. Bundy	17
Louisburg Ct.—A. L. Thompson	14
Raleigh, Central—J. F. Herbert	10
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Jenkins Memorial—P. H. Fields	4
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

Mt. Gilead—F. M. Shamburger	48
Fairmont—F. B. Peele	45
Ellerbe—J. C. Whedbee	28
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Richmond—Leon Russell	18
Aberdeen-Vass—G. B. Starling	16
Lumberton Ct.—F. B. Noblitt	15
Rowland—J. H. Lanning	14
Hamlet—B. P. Robinson	14
Raeford—W. F. Trawick	13
St. Johns-Gibson—E. B. Fisher	11
Mt. Gilead—F. M. Shamburger	10
Caledonia—J. T. Draper	9
Red Springs—C. T. Rogers	9
Troy—A. S. Parker	6
Piedmont—E. R. Clegg	5
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	40
South Rocky Mount—E. D. Weathers	36
Stumpy Point—W. T. Cheek	26
Grimesland—W. B. Humble	17
Greenville—E. L. Hillman	15
Spring Hope—N. B. Strickland	11
Robersonville—L. C. Brothers	11
Rocky Mount Ct.—William Towe	10
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Rocky Mount, First Church—T. G. Vickers	6
McKendree—B. F. Boone	4
Bethel—J. R. Edwards	4
Stantonsburg—J. V. Knight	3
Ayden-Macedonia—Guy Hamilton	3
Wilson—T. M. Grant	1

WELDON DISTRICT

Northampton—B. C. Thompson	65
Rosemary—C. T. Thrift	27
Rich Square—O. P. Fitzgerald	14
Scotland Neck—B. H. Black	13
Warrenton—J. A. Martin	12
Conway—H. C. Ewing	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Garysburg—O. C. Melton	9
Warren—S. E. Wright	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Henderson, First Church—W. C. Martin	2

WILMINGTON DISTRICT

Southport—R. H. Broom	31
Whiteville—W. T. Phipps	27
Shallotte—W. J. Dubose	24
Grace—H. B. Porter	24
Ingold—M. F. Hodges	21
Clinton—W. G. Farrar	21
Magnolia—M. D. McLamb	16
Swansboro—T. B. Hough	14
Epworth—C. N. Phillips	12
Chadbourn—C. F. Heath	10
Kenansville—N. P. Edens	9
Tabor—C. A. Jones	8
Wallace-Rose Hill—Daniel Lane	7
Scott's Hill—J. K. Worthington	7
Hallsboro—W. C. Wilson	3
Maysville—J. C. Harmon	3
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

W. Asheville—G. T. Bond	18
Swannanoa—J. A. Baldwin	17
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	9
Sandy Mush—G. L. Lovett	8
Rosman—W. E. Rufty	7
Asbury Memorial—A. C. Tippett	6
Mills River—O. B. Mitchell	6
Haywood Street—T. F. Higgins	5
Hendersonville—W. B. West	3
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	2

CHARLOTTE DISTRICT

First Church—W. W. Peele	47
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	30
Belmont Park, Charlotte—W. H. Willis	28
Polkton—W. S. Smith	23
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	18
Hickory Grove—Elzie Myers	17
Waxhaw—J. E. B. Hauser	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	15
Unionville—J. C. Gentry	15
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	12
Prospect—J. J. Edwards	9
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	66
Belmont—H. C. Sprinkle, Jr.	21
Park Street, Belmont—J. C. Grose	19
Belmont—H. C. Sprinkle, Jr.	18
Lincolnton—P. W. Tucker	17
Dallas—J. W. Vestal	16
Bradley Memorial—A. C. Swofford	12
East End—T. J. Huggins	12
Goodsonville—J. W. Combs	10
Lincoln Ct.—C. R. Allison	10
Smyre—T. H. Swofford	9
Crouse Ct.—Van B. Harrison	8
Polkville—J. M. Barber	8
McAdenville—D. F. Carver	7
Cramerton—J. P. Morris	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Lowesville—J. O. Cox	4
Stanley—J. W. Groce	4
Main Street—J. B. Craven	3
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	111
Wesley Memorial—John W. Moore	53
West Market—H. G. Hardin	34
Randleman—J. H. Brendall, Jr.	34
Stokesdale—C. F. Tate	26
Ruffin—J. W. Bennett	23
High Point, Main Street—A. L. Aycock	22
Calvary—E. L. Kirk	21
Uwharrie—J. A. Howell	20
Park Place—J. E. Abernethy	20
College Place—Albea Godbold	19
E. Greensboro—R. C. Kirk	18
New Hope—A. C. Waggoner	16
Reidsville—M. T. Smathers	12
Randolph—W. R. Kelly	10
Pleasant Garden—J. T. Ratledge	8
Cedar Falls—M. G. Ervin	8
Bethel-Grace—O. L. Brown	7
W. Greensboro—W. T. Albright	7
Jamestown-Oakdale—R. E. Hunt	6
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2
Carraway Memorial—J. H. Bradley	2

MARION DISTRICT

Table Rock—J. L. Rayle	45
Henrietta—A. W. Lynch	42
Morganton Ct.—D. S. Richardson	37
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	24
Cliffside-Avondale—D. H. Rhinehardt	18
Marion Mills—J. H. Strickland	15
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	14
Old Fort—J. C. Umberger	11
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	11
Broad River—R. P. Fikes	10
Marion Ct.—T. G. Smith	8
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
McDowell—D. C. Ballard	4
Old Fort Ct.—O. P. Routh	2
Burke—C. S. Plyler	2
Avery—E. E. Yates	2

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	62
Mt. Airy Ct.—H. M. Wellman	57
Rural Hall—B. Wilson	31
Warrenville—S. D. Schoolfield	27
Ararat—Lacy T. Edens	22
Wilkesboro—T. C. Jordan	21
Walnut Cove—J. W. Campbell	21
Danbury—F. E. Hartsfield	19
Boone—O. J. Chandler	18
Helton—C. E. Murray	17
Pilot Mountain—W. B. Thompson	14
Draper—G. E. White	16
Moravian Falls—R. E. Ward	13
Mt. Airy, Rockford St.—M. W. Heckard	9
Spray—D. R. Proffitt	9
Stoneville—J. W. Ingle	8
Dobson—Elmer Simpson	8
Yadkinville—T. A. Plyler	8
Laurel Springs—P. L. Smith	5

SALISBURY DISTRICT

Gold Hill—W. A. Kale	33
Coburn Memorial—T. A. Groce	31
Salem—J. H. Green	26
Granite Quarry—E. N. Crowder	24
Kannapolis, Trinity—J. P. Hipps	24
Norwood Ct.—J. M. Brandon	18
Concord, Kerr Street—G. L. Wilkinson	14
Concord, Forest Hill—Paul Harden, Jr.	12
Bethel—C. O. Kennerly	11
Concord Ct.—E. E. Snow	9
Westford—H. E. Simpson	9
Harmony—J. C. Brown	9
Epworth—J. E. McSwain	8
China Grove—E. H. Nease	8
Albemarle, First St.—E. M. Avett	8
Norwood—P. L. Shore	6
Stanfield—F. J. Stough	5
First Church, Salisbury—J. H. Barnhardt	4
Mt. Pleasant—J. S. Gibbs	4

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle	66
Balls Creek—J. A. Fry	33
Mooresville, Central—W. B. Shinn	28
Elmwood—D. L. Young	24
Lenoir Ct.—Roy T. Houts	20
Catawba—E. D. Ballard	16
Hickory, First—A. C. Gibbs	16
Mooresville, Broad Street—T. W. Hager	15
Olin—J. G. Holloway	15
Cool Springs—D. A. Oakley	15
Hudson—W. J. Hackney	14
Mooresville Ct.—W. G. Pilcher	14
Taylorsville—L. L. Smith	10
Newton—R. G. Tuttle	9
Race St.—E. J. Harbison	9
Hiddenite—J. B. Tabor	9
Hickory Ct.—M. A. Lewis	8
Maiden—R. S. Howie	7
Granite Falls—E. E. Williamson	6
Stony Point—R. E. Hinshaw	4
Hickory, Highland—I. L. Roberts	4
Dudley Shoals—E. J. Poe	1
Troutman—John Cline	1

WAYNESVILLE DISTRICT

Whittier—R. L. Bass	38
Mayesville—O. E. Croy	34
Bethel—G. H. Dulin	28
Glenville—J. W. Hall	18
Franklin—R. F. Mock	14
Clyde-Junaluska—F. O. Dryman	13

Continued on page 31

Children's Storyland



TWO SEEDS

I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.
But it was like a little seed,
And it began to sprout!
It grew into a little weed,
And blossomed in a pout!

I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it, hour by hour,
'Twas growing all the while;
It blossomed in a lovely flower,
A happy little smile!

—Author Unknown.

THE RICH BEAR AND THE POOR BEAR

By Frank A. Secord.

Every girl and boy has heard that the dish ran away with the spoon one time, and also that the cow jumped over the moon. Well, this is not going to be any old fashioned tale about either; it is going to give away a secret—tell just why the dish ran away with the spoon and why the cow jumped over the moon. And this is the very first time it has been explained.

Once, here on this very earth, there lived two little brown bears. One of them was always lucky and the other was always unlucky. The lucky little bear lived on the best that the land could furnish, and the other little bear often had to go hungry.

It was told about the woods that the first bear was born with a silver spoon in his mouth, and everybody knows that that means luck, riches, etc.

Well, the second little bear was, so folks said, born without any silver spoon in his mouth, so he had no luck at all. He was often so hungry that his parents sighed, saying, "Our little bear was born good-looking instead of lucky. Alas, good looks do not provide good food!"

A wood elf heard the poor bear's parents sighing, so he inquired as to the cause and was soon told.

The wood elf promised to help matters, so he got a silver spoon and a dish. In the dish he placed some mush and in the mush he put the spoon, then called upon all animals and birds thereabouts to come and see the little brown bear eating with a silver spoon. When the visitors arrived they asked questions.

"Was he born with a silver spoon in his mouth?" one inquired.

"He must have been, perhaps," the elf answered, "else how would he now have it?"

Then the birds and animals went through the woods and over the hills and valleys, telling everybody that they had just seen a little brown bear who was born with a silver spoon in his mouth.

"He must be lucky then!" folks said.

The parents of the other bear, hearing what was going on, decided that it would never do to allow the elf's trick to stand, so they hired a certain pixie, who did not like the elf, to bribe the dish to run away with the spoon and hide it.

All went well for a time. The pixie plotted with the dish, and one day when the little brown bear was eating his mush out of the silver spoon and the dish, the latter broke away and ran as fast as he could go. He skedaddled through the woods and hid in a cave where he dumped the spoon out.

When darkness came, the dish started out again, intending to go to the sky and be a dipper like other dippers which we see up there.

However, the dish had had luck. The spoon managed to find his way back to the elf, and there he told of the trick which the dish served him; whereupon, the elf brought the dish back, filled it with mush and then hunted up the little brown bear in order that he might once more eat out of the spoon and keep up his reputation for being rich and lucky.

The little brown bear, though, was not able to eat mush without milk, and there was no milk to be found thereabouts, for the cow that had given the elf milk for the bear was gone. Where she went nobody knew, but the elf made up his mind that he would find out.

"The little brown bear, who has the silver spoon and the dish of mush, wishes milk, and I seek the cow!" the elf cried, as he walked this way and that.

Nobody had seen the cow.

It seems that the pixie had hidden the cow, and the parents of the first little brown bear were milking her as many as twenty times a day in order to use up all her milk. They fed the milk, such of it as their son could drink, to him, until he cried enough. Still, however, the cow continued to give plenty of milk.

"Will you never go dry?" the parent bears asked the cow.

"You are doing wrong," was the answer, "and I shall give milk until the other little brown bear gets some for his mush."

"We shall see about that!" the crafty bears said, and they called a drove of razor-back hogs to them and pointed to the cow.

"'You are hungry," said the bears, "so help yourselves and then, when you are no longer hungry, go through the woods and tell everybody you meet how the rich bear's parents fed you. Say to folks that the other little brown bear, who ate mush out of a dish and a silver spoon, is no longer lucky or rich; that he has lost his dish, his spoon, his mush. He is poor now, as he should be, for he was not born with a silver spoon in his mouth."

Well, when the cow was dry, the bears turned her loose. "Go," said they, "and feed the other bear. Ha, ha!"

The cow went. She cried when she met the parents of the second bear, who, with the elf, were seeking everywhere for her.

"I am dry. I have no milk for the dish!" the cow wailed.

The elf only laughed. Said he, "Elves can outwit pixies any day. I shall now do my part. Mrs. Cow, you must do yours. I will it that you fly over the moon."

"I can not," cried the cow. "I have no wings and can not even jump clear of the ground for more than a few inches."

"Fly! Fly over the moon!" the elf commanded.

The cow looked at her hoofs and shook her head; but just then, to her surprise, her hoofs seemed to rise, and in another instant she soared away, ears pricked up and tail flying. She flew and flew, straight for the moon and over it. On the way, it must be remembered well, the cow had to pass through the milky way of the heavens, and as she did this she got a bag full of milk. Over the moon she went and back to the earth, landing right at the feet of the elf and the little bear's parents.

The dish looked very guilty, but the spoon laughed. The little brown bear clapped his paws in glee as he grasped the spoon, dug it into the mush now swimming in rich milk, and ate and ate.

It was never necessary for the cow to jump over the moon after that, for the elf punished the pixie, and all the bears lived in harmony.

"If you were born with a silver spoon in your mouth," the elf told the first little brown bear and his parents, "consider yourself fortunate; but do not frown upon another little brown bear who gets his silver spoon afterwards. He can be lucky, just the same as you."

And now you know all about it.—Pittsburgh Christian Advocate.

"How does it happen," said the teacher to a new pupil, "that your name is Allen and your mother's name is Brown?"

"Well," explained the boy, "she married again and I didn't."—Epworth Herald.

JUST A SHADOW

"You are just a shadow, that's all," remarked the Zephyr, passing by the old oak tree. "You do not stay in one place long and only on sunny days do you come out."

"Yes?" answered the Shadow, questioningly, yet with a pleasant voice. "So I am only a shadow, is that it?"

"Only a shadow," repeated the Zephyr, rustling up the leaves at the base of the tree. "Only a shadow, and you creep around, keeping the old oak tree between you and the nice, bright sun."

The Shadow did not reply to this, but she kept on being a shadow just the same. At length the Zephyr said, "Haven't you anything to say now? What are you thinking about?"

"Well," replied the Shadow, "I was thinking of some people who came here yesterday. They had been riding in their automobile and it was about noon. Coming to where I was, the gentleman said that he thought it would be a fine idea to eat dinner in the shadow of the old oak. It was nice and clean on the ground and there were some rocks just right to serve as table and seats. They enjoyed me, I am sure."

"Pooh!" retorted the Zephyr. "You had little to do with it. If the ground had not been nice and clean and if the rocks had not been here for seats, I can assure you that those people never would have stopped to eat their dinner here. No, my dear, do not feel conceited, for, as I said, you had little to do with their stopping here. You see, you are only a shadow."

"So I am only a shadow," murmured the Shadow, as the Zephyr spun down the road. "I really thought that those people liked me. Perhaps it was the nice, clean ground and the rocks after all. But if that was so, why did Mr. Smith's dog, Rover, come and lie down in my lap after he had eaten the crusts and crumbs those people had left? I will not be discouraged yet!"

Just then a little kitten came along, chasing a leaf. Crouching in the shadow, she would dart out, grasp the little leaf, poke it this way and that, and then run back into the shadow.

"Well, well," whispered the Shadow to herself, "a wee kitten likes me, anyway. What a good time she is having!"

This play lasted quite a few minutes, and then a small voice floated up.

"Kitty, kitty, kitty! Where are you? Come, kitty! O, there you are, down by the old oak! Do you think you can hide in that shadow? Come here!"

But the kitten crouched still lower, and as her little mistress approached, jumped up and whisked around the old oak and back again into the shadow. Round and round and round the two, kitten and little girl, chased each other, having a fine time together. When the little girl finally caught her kitten, she took kitty in her lap and sat down in the shadow to rest.

"O, isn't it nice and cool here!" she exclaimed. "I do not wonder that you came here!"

"Nice and cool, is it?" a lady's voice said, pleasantly. "Then do you think anyone will care if we rest here for a few minutes? We have been walking a long ways and are a bit tired."

There were two ladies. Their shoes were dusty and so were their clothes.

"Yes, dear, we have been walking for more than an hour and this is the best place we have found anywhere. What a delightful old oak and what a fine shadow it casts. If I lived here I should build me a little bench and bring a chair and enjoy this as often as I could get away from my work."

So they sat down and talked with the little girl and her kitty for a long time. They even played together as if they, too, were small children.

"Well!" said one at last, "I haven't felt so young for a long time. I think it must be the influence of this old oak and its shadow! But we must be going now, as we shall have to get back home before dinner."

"Will you come again?" asked the little girl, shyly.

"Indeed, we shall," replied both of the ladies. "This is one of the pleasure spots of vacation land."

How grateful the Shadow felt toward them all! It was so good to have folks appreciate her.

"I do wish more would come to call on me," she said to herself. Life is full of happiness for me when I see folks enjoy themselves so!"

Two hours or more passed and once more the Shadow had visitors. This time two elderly people sat down, the gentleman removing his hat and fanning himself with it.

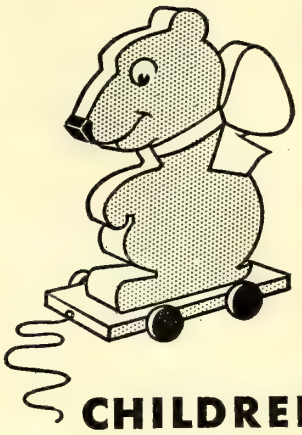
"This is some relief from those scorching roads, isn't it?" his good wife remarked. "My feet were getting hot and I do not know but what they might have blistered if I had walked much farther. But here in the shade it is restful and comforting."

"Yes, it surely is," the gentleman nodded his head as he emphasized what he said. "The sun was hot, too, and gave me a little headache; but I feel better, even as quickly as this. Fifteen minutes here and then a good drink at the spring on the hill and we can return to the inn feeling tip-top. These after dinner walks are fine when one finds such a place to rest and refresh himself. When I was a boy, down on the farm, how many times have I been thankful for the shadows where I could lie down for a few minutes in haying time, to get out of the glaring sun. I always think of Theodosia Garrison's little poem, the last stanza, that goes:

"'This is God's hospitality,
And whoso rests beneath a tree
Hath cause to thank Him gratefully.'"

"Only a shadow," murmured the Shadow again, as the elderly folks went their way. "Well, if I can make anyone as happy as that, I am glad that I am only a shadow."—Beatrice M. Parker.

Intense enthusiasm coupled with calm reason will pull a club or a society out of the ditch of inaction.



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

IMPORTANT NOTICE

The regular meeting of the Tri-County Federation will be held at Hobucken the 2th of October at 10:30. Mrs. Flora Kendall expects to be present. Rev. A. J. Hobbs, Jr., will talk on stewardship. Rev. L. E. Sawyer will conduct the devotional in the afternoon and Rev. W. L. Dawson in the morning. A full attendance is desired. Bring a box lunch. In case of rain the meeting will be held at Barnes' Chapel, Cash Corner.

Mrs. I. A. Ray writes: "The zone meeting for Orange county was held at Carrboro church September 21 at 2:30. Our zone leader, Mrs. L. R. Sturdivant, led the meeting. Onward Christian Soldiers was used for the opening song, followed by prayer. Words of welcome, Mrs. T. N. Mann; a solo, Miss Margaret Eubanks, Chapel Hill; Mrs. Roach of Hillsboro led the devotional. A quartette was given by Mrs. Marks, Mrs. Dark, Mrs. Hunley and Mrs. Mann. The speakers for the afternoon were Mrs. Gates and Miss Florine Robertson. Mr. Lawrence and Mr. Parker, also the Alamance zone leader, made some remarks."

ALAMANCE ZONE MEETING

Shiloh M. E. church, northwest Alamance, was the scene of one of the most enjoyable and successful zone missionary meetings ever held in the county yesterday, when an all day session was held, with representatives from seven of the nine societies and many visitors from the entire section present.

Mrs. J. W. Dimmette, zone leader, presided and conducted the morning devotional, which was featured by a solo by Miss Julia Mae Bradshaw of Graham, and a duet by the Perkins sisters, radio singers from near Danville.

Miss Sallie Lou McKinnon of Maxton, returned missionary from China, the speaker of the morning, was introduced by the district secretary. For an hour Miss McKinnon held her audience spellbound by her wonderful talk on China. She spoke of the revolution and its far-reaching effects; she told of means of transportation and communication and the promise of improvements in these; she spoke of the great work that is being done in the McTyeire school in Shanghai, of which she is principal, and of its wonderful growth and scope. She thanked the ladies present who are members of the societies as being partly responsible for her work and the work of other missionaries, and begged that they continue to give their prayers, co-operation and money.

The ladies served dinner on the ground and invited everyone to eat. Rev. J. W. Dimmette gave the invocation. The afternoon session began at two, and Miss McKinnon held a 15 minutes' round table, after which she left to catch a bus. Mrs. Birdie Thompson held the devotional service, after which Mrs. L. V. Harris gave the welcome address, to which Mrs. Clarke of Mebane responded. Mrs. C. M. Huffman, as secretary, called the roll of societies and reports were given from all.

E. J. Heatwole gave a solo, after which Miss Mary Freeman, superintendent of the Virginia K. Johnson Home, Dallas, Texas, talked half an hour, telling the various phases of home mission work, and giving an interesting account of her work and the splendid results attained by the home. She thanked the ladies for making possible her work in the homeland, and begged them to continue their substantial aid, their prayers, and their co-operation.

Miss Florine Robertson, district secretary, made a short business talk, after which Mrs. Dimmette presented to Swepsonville a second time the attendance banner. Mrs. Dimmette presented the six presidents, and Mr. Dimmette introduced the five ministers present. Rev. Mr. Clarke pronounced the benediction.

WASHINGTON DISTRICT YOUNG PEOPLE HOLD MEETING

On Tuesday, July 29, a large number of young people with their leaders and pastors met in the Jarvis Memorial church in Greenville for the purpose of attending the first district meeting for the members of the young people's missionary societies in the Washington district. Although the weather was extremely warm there was a very encouraging number present.

Miss Edwards, the church secretary, greeted us most cordially and our presiding elder, Mr. McCracken, lent dignity to the occasion. Our district secretary for young people, Mrs. H. E. Howard, presided, while Miss Margaret Tomlinson acted as secretary. Mrs. Howard in a few well chosen words expressed her appreciation for the fine spirit manifested by the young people and briefly stated the purpose and aim of such a meeting. A Greenville representative then gave us a most friendly greeting, while Miss Ola Morris responded. Miss Betsy Odom gave the devotional. A review of the benefits derived from the Louisburg assembly was most interestingly given by Mr. Marion Stephenson. We had Miss Bessie Harding, the adult secretary, with us and she spoke on "The Relation of Young People's Work With the Adults." Mrs. Paul Mallison spoke in the interest of the young people and urged them to choose the right way of living. Several ministers and lay leaders were present and appeared on the program. Mr. McCracken urged the boys and girls to attend church services more often. Mr. Glass and Mr. Morris from Washington made helpful and inspiring talks. The Black Creek auxiliary entertained us delightfully with a beautiful chorus. This was followed by a very impressive consecration service conducted by Mr. Singleton of Nashville.

Lunch furnished by all present was served picnic style in the basement, where all enjoyed a social hour.

Miss Margaret Tomlinson.

ZONE STUDY DAY AT NEW BERN

Mrs. Walter Patten, who studied "Trailing the Conquistadores" under the author, Dr. Inman, this summer at Lake Junaluska, had charge of the zone study day at Centenary church, New Bern, September 25. Five of the seven auxiliaries were represented.

Besides studying under the author, she had the privilege of being in the class with some of our missionary leaders—Mesdames Steele, Lipscomb, Dr. Rawlings, and "The Stewarts." Thus she brought to the study a burning message.

She gave us the four aims of the author: (1) to interest our people in our island neighbors; (2) to create an understanding and respect for them; (3) to realize the previous attitude of America toward them; (4) to promote a better understanding.

The four problems of the mission field as outlined by Dr. Inman: (1) Christianizing of economic relationships; (2) growing nationalism; (3) race problems, or an appreciation of the Caribbean people and their worth while history; (4) Oriental psychology.

The subjects suggested for class papers were:

"Modern Missionary Problems as Illustrated in the Caribbean."

"Caribbean Policy of the U. S. Is It Christian?"

"How Far Do General Situations (political, social, etc.) Affect the Work of the Individual Missionary?"

"The Missionary Message of Today."

The three approaches by which a teacher might interest groups were: historical, picturesque, and biographical.

The following dates of the Geographic Magazine will be helpful to leaders making the picturesque approach:

Haiti, October, 1927.

Columbus' Tomb, March, 1929.

Porto Rica, 1924.

Cuba, July, 1920.

Caribbean Landscapes, May, 1928, 1929, 1927.

The leaders can hardly wait for the books to come and every one left longing for the study course to begin at once. (Our books were delayed). Such was the result of our first zone study day.

Mrs. B. Whiteside,
Chm. Tri-County Federation.

Dr. W. S. Cozart of Fuquay Springs, Wake county, gets a splentiful supply of milk, butter, eggs, meat and vegetables from his small 11-acre farm. The physician finds better health exists where the people grow these essential supplies.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

NEW ORGANIZATION

Rev. O. E. Croy, pastor of the church at Hayesville, N. C., writes us that on Thursday, September 18, 1930, the ladies of the Hayesville church converted their ladies' aid society into a Woman's Missionary Society. Fifteen members were enrolled at the organization meeting and we are sure with so enthusiastic a pastor as Mr. Croy, and with the splendid co-operation of the women who make up this society, that ere long their number will be doubled. We congratulate both pastor and workers and are delighted to welcome this society into our conference family.

Mr. Croy is expecting another organization on his charge at an early date and we truly hope that his expectations may be realized.

Following are the officers for the Hayesville society at Hayesville, N. C.: President, Mrs. George Thompson; vice president, Mrs. Weaver Anderson; corresponding secretary, Mrs. Oakley E. Croy; recording secretary, Mrs. J. A. Gray; treasurer, Mrs. Neal Haigler; Missionary Voice Agent, Miss Norma Scroggs.

GOOD NEWS FROM STATESVILLE DISTRICT

"My district is going over with an auxiliary in every charge and several over for good measure," is the thrilling news that comes to us from Mrs. A. D. Abernethy, district secretary of the Statesville district. Mrs. Abernethy says further that she is extremely happy over the wonderful record of her district, and we are sure that everyone in the conference will rejoice with her and congratulate her and her workers who have given her their loyalty and co-operation to place their district at the head for being the first district in the conference with every charge with a woman's missionary organization, either adult, young people or children.

DONATIONS TO BETHLEHEM HOUSE AT WINSTON-SALEM

We are all interested to know that the societies are responding to the call for donations to our Bethlehem House at Winston-Salem and two letters from two of our smaller societies received recently show the great interest that is being manifested in this worthy cause.

Mrs. M. H. Lowery of Morven writes us that her society has been made very happy over receipt of a letter acknowledging the reception of the splendid box of linens that were contributed by them.

Mrs. G. B. Smith, publicity superintendent of Lowell auxiliary tells us that a feature of the September meeting of their society was a shower of toilet articles for the Bethlehem House, to which each member contributed with an appropriate rhyme accompanying each gift. This meeting, which was af unusual itnerest was held at the parsonage with the wife of the pastor, Mrs. T. H. Price, as hostess. In addition to the shower an interesting program was given on Cuba, with Mrs. C. B. Jenkins, vice president, in charge.

MISS YAMAGATA OFF TO SCARRITT COLLEGE

The following is taken from the Asheville Times of recent issue:

"Miss Ruriko Yamagata, of Japan, was given a farewell party by the seniors in Crutchfield hall at Weaver College recently on the eve of her departure for Scarritt College in Nashville, Tenn.

Miss Yamagata has been a student in Weaver College since the fall of 1929, and has made an unusual record, both as a student and as a leader. She sings, and has a pleasant manner as a public speaker.

Her time has been in so much demand that her dean has been compelled to limit the number of appointments which she could meet off the campus. She has talked and described Japanese conditions in churches, in missionary meetings, in private homes, and before women's organizations. She has with her collection of Japanese clothing, ornaments and trinkets, which she has made extremely interesting to those who have visited her room or listened to her talk.

"She enters the junior class at Scarritt College as the beneficiary of the scholarship of the Western North Carolina conference of the Methodist Episcopal Church, South. Her expenses at Weaver College were met by the missionary societies of the Asheville district and by the young people's societies all over the conference, who have treated her royally. They have not only met all pledges to her but in addition have given her in showers a very handsome personal equipment for entering the Nashville college. They also supplied her traveling expenses, and helped in the accumulation of a little fund to get her started in her senior college work."

MESSAGE FROM SUPERINTENDENT OF SUPPLIES

Your responses to my appeal at the beginning of the third quarter has been fine; your donations to Brevard Institute, and Bethlehem House at Winston-Salem, have been very, very generous and we are indeed grateful.

To those who have not made a contribution to the Bethlehem House and expect to do so, during the fourth quarter, I would ask that you send something from the following list, as the new building has been started and these things will be needed by the first of the year, when it is expected to be finished. If more convenient you can send the money, otherwise send for the cribs: sheets, blankets, pillow cases, pillows, rubber sheeting squares; for the single beds: sheets, spreads, pillows and cases, blankets, also table and dresser scarfs, table cloths and table mats.

I am sure you will be so proud of your new Bethlehem House and glad you had a part in furnishing it. Thanking you again for your hearty response,

Mrs. George M. Foard,
Conf. Supt. of Supplies.

UNIQUE PROGRAM AT BREVARD INSTITUTE

Recently the faculty and students of Brevard Institute presented a wonderful program in the Taylor Hall auditorium —a program unique in many respects. Mrs. O. R. Brown, dean of girls, was in charge, and asked the students to imagine they were presenting this program to the Woman's Missionary Council that it might know the splendid work that is being done through its school at Brevard.

It was interesting to note the large number of states that were represented by those taking part.

As an introduction, a reading was given by Miss Evelyn Walden of Spartanburg, S. C., which showed under the title, "Be the Best Whatever You Are," the spelndid spirit of the school in general.

Through passages of Scripture given in concert the work of the elementary department in Bible study was shown.

The freshman class song and yell was led by Mrs. J. F. Winton, faculty advisor, after which two sophomores contributed specially interesting numbers: Miss Cornelia Cathey of Asheville giving a reading, "Appreciation," and Junius West of Charleston, S. C., playing a piano solo, "Under the Moon," by Morrison. George Mangum of Charlotte, a ministerial student and also prominent in literary activities as well as captain of the football team, spoke of the influences of Brevard Institute and introduced two of the students who, in dialogue form, portrayed the attitude of an old student to a new one. The outstanding positions of the literary societies were presented by two active workers. Selections from Proverbs on wisdom were read by Mrs. Brown as the message of the Council president, Mrs. F. F. Stephens.

Prof. J. F. Winton and Rev. J. H. West spoke words of praise for the work that is being done through Brevard Institute.

Considered from every angle, every one who attended felt repaid for having braved the inclement weather to be present.

When the whistle of the Frank D. James Industrial School at Elat, West Africa, blows at five o'clock in the afternoon, some twenty men come to a Bible class where they remain until supper time at seven o'clock. They want to become Bible teachers.

Sunday School Lesson

OCTOBER 12

By F. B. Stockdale.

Mary the Mother of Jesus (An Example of Motherhood)

Luke 2:15-9; John 2:1-5; 19:25-27.

A Perpetual Experience

Mary not only had the joy of her babe, but the abiding mystery of his coming. When the shepherds brought the story of the angelic visitation there was in Mary's heart an abiding something that words do not describe. We read: "Mary kept all these things, and pondered (them) in her heart." The emphasis here is on kept. The compound word means not only to guard, but to keep as the result of guarding. The imperfect tense indicates that she was keeping all the time. We are to learn that the babe brought to her an experiencing that never left her heart. The result of motherhood is not something that comes for an hour, or a day, but to abide constantly in the heart. Motherhood brings to the heart of the mother that which never leaves; not because it is a scar, but because it is a delight the recipient would in no case relinquish. Once a mother, always a mother, and a mother all the time. Mary will be the mother of Jesus as long as he and she endure; while life and thought and being last she will be Mary the mother of Jesus, and not for one single hour will the fact that its result be absent from her heart. The experience she received in receiving him is hers forever.

While this experience cannot be lost it can be repeated. Each child is a new revelation in the world of relationships. There are a sameness and a dissimilarity; she is mother to each, but related to them as though they were alone. They are her greatest possessions. There is no wealth like the wealth of human relationships and no relationship is as rich in itself as that of child to mother. It may be wondered at, but can be known only in actuality. One of the circumscribing facts in human life is that no great experience can be passed backward; none but a mother can understand motherhood. What a mother keeps in her heart is there not because she is a woman, but because she has become a mother. A woman may understand a woman, but she will have to become a mother to understand a mother. A mother is a woman plus and the plus is the larger part of her experience; she will enjoy her babe far more than she will enjoy herself. There is no relationship that God has opened to woman that is fraught with such heights and depths of experience as motherhood. Nothing can take from the heart of a mother the "things she keeps and ponders in her heart."

The Privileges of a Mother

Our second reference (John 2:1-5) brings to us one of the privileges of a mother. Mary had been invited to a wedding. (One of the things in which mothers revel.) Jesus and his disciples were also invited. More of the guests had come than were expected or those who had come had drunk more liberally than the provision made for them. The wine ran short and Mary was well enough acquainted with the hosts for them to come and make known to her the dilemma in which they found themselves.

It seems a strange thing for Mary to take this household problem of another family to her Son. The strangeness of her action brings to us the point in the story. A mother has a right to go to her son with anything that concerns herself, or anything with which she concerns herself. There are no years of manhood that shut the door on a mother. To whom should she go? She was but exercising the right of a mother when she hunted out her Son from among the many guests and made known to him that with which she was troubling herself. Only a woman would have entered into the perplexity that these friends of hers were in. She thinks enough of them to make their difficulty her own, having a Son, she thinks enough of him to go to him with that which troubles herself.

If mothers came to sons with nothing but things in which sons were interested it is quite likely that fewer things would come into the lives of men. Anything in which a mother is interested she has a right to seek to interest her son. What at this distance seems like a rebuff she did not so understand. She trusted him and his love for her further than his words would indicate. It should not be a matter of surprise to find this relationship between Jesus and his mother. Most of us have had the experience of doing things because mother wanted them done, not because we were interested, or cared, but because she wanted us to be interested and that was enough. We did not wait to be guided by our own will. We took the thing she wanted attended to and did our best.

Do Not Argue

Woman, what have I to do with the question of wine for the guests? She made no reply. She did not debate; they had no argument. She left himself with the information she had given and the interest she had shown. It might be well for mothers to learn from this part of our story. Sometimes we have the feeling that mothers do too much reminding of their children, especially sons, of the fact that they are their mothers. Mary had not a word to say to Jesus. She had made known to him her interest and was wise enough to leave him to figure out what he should do. A mother may at all times make known her wish, but that wish must not trespass on the freedom of the one to whom it is made known.

One would like to know the real reason for the action of Jesus in supplying the wine. We have his word for the fact that it was no part of his plan. "His hour had not come.' It was not his plan to manifest himself now. This leads us to the conclusion that what he did was done for his mother's sake. He yielded his wiser will to her request and acted before his own plans were ripe. To me it is one of the delightful things of the story that the first miracle that Jesus performed was for his mother's sake. In the years now gone, when a lad of twelve, he had left the temple and gone with her and Joseph, subjecting himself to their will. Now his own plans are laid aside and his own judgment put in abeyance and for her sake. He brings into action that strange power of his that we have named wonder working. All for mother's sake. He was not slow to recognize his mother's right though. He was not concerned about the wine. It was his mother who had come to him, and what son would keep within himself whatever power belonged to him and not respond to a mother's call? His hour had not come, but his mother was there and she before his hour. She came before any plans he may have had. We are not to overlook the submerging of himself and his own in the wish of his mother. Much has been made of the fact that the first miracle of Jesus was at a wedding and was the making of wine. We are not concerned with the reason for this action of Jesus. We cannot repeat the miracle, but we can catch the spirit behind the miracle. The leaving of his own hour for the sake of his mother is one of those windows into the character of Jesus and shows the deeps of his feeling for her whose judgment he might not commend: a judgment that did not fit in with the hour toward which he was tending. To Jesus his mother was bigger than his own hour. She came before his own plans and he interested himself in what he had no interest in because she had sought his interest and his help.

That she had implicit faith in this relationship the story would indicate. Having made no reply to his statement that "his hour was not yet" she left him and with him the deciding of what he would do. She believed he would respond and so said to the servants, "Do whatever he tells you." This is one of the revealing speeches of the story. She trusted him and said to the servant: "I have not trusted him in vain. What he tells you to do may not seem wise to you, but do not concern yourself with the wisdom or folly of what he says: do as he tells you." The trust that was behind this command reveals the heart of a woman and her faith in her Son. He had trusted him and she bade the servants do the same. She had not debated with him and she forbade them so to do. I have sometimes wondered if the trust of his mother was the cause of his action. It would have been a strange way for Jesus to commence his public ministry by betraying the trust of his mother. We are pleased to find Jesus beginning his wonderful ministry by doing something for his mother's sake. It would have seemed rather strange for him to commence his ministry by betraying the trust his own mother had reposed in him. It is well

that he began the wonder of his ministry for his mother's sake. Here is a message it would be well for men to ponder.

A Mother to the Last

This last reference (John 19:25-27): "Beside the cross of Jesus stood his mother," is one of the revealing scenes of the Bible. All she could do for him was to stand by the place where he suffered. She came to know the sorrow of a mother when the fate of her Son is taken out of her hands. There is nothing in the world she would not do and all that is possible is to stand by his cross. It is quite likely she suffered more than the pain he bore, but no words would induce her to leave his side. There she stands, the picture of a mother's right to love when otherwise she is helpless. The cross reveals not only the love of the One who died thereon, but the love of a mother for her Son.

The response of Jesus to this love is to provide for his mother by turning her over to the care of his friend. Thus she is at both ends of his ministry: it opens at the wedding of Cana by his doing her wish; it closes by the last loving act he was able to perform. How near the mother of Jesus was to him we have no way of knowing. We can but dimly guess.—N. Y. Christian Advocate.

ALONE

"Couldst thou not watch with me one hour?"
Thus did the Saviour say,
As in Gethsemane's dread night
His disciples slumbering lay.

No one to share that weight of grief
As he drank the bitterness
Of fierce temptation's awful cup
Through that night of loneliness.

Alone to the Father-heart he prayed,
And alone the victory won;
And at the dawn his sad heart cried,
"Not my will, but thine be done."

Life hath still its Gethsemane—
Its sad and lonely night,
When all the hosts of Satan's realm
Engage our souls to blight.

No one doth understand the heart,
Nor comprehend the pain,
As alone we raise a struggling cry
Grown weaker from the strain.

Lord, why hast thou forsaken me,
As in the long night drear
I feel no tender heart-throb
To tell me thou art near?

E'en when the friends of life have failed
And sleep while I struggle alone,
May I not feel that thou dost care
Ere my last faint hope is gone?

O God, in mercy leave me not
When temptations o'er me roll;
And may I find in thy great love
The anchor of my soul.

Alone to thy Father-heart I cry
Ere my faith be wholly gone;
And at the dawn may I humbly cry,
"Not my will, but thine be done."

—Elizabeth F. Whisner.

STUDENTS' BIBLE

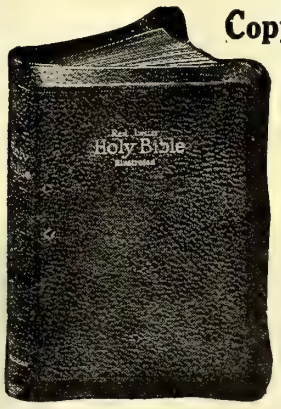
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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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THE PRESENT SITUATION

There are now 273 children and youths at the Children's Home, this being a net increase of 28 over the enrollment when the present management took charge. Fifty-three children have been admitted and 25 have been placed elsewhere during the past seven months. We are under promise to take four other fatherless and motherless children as soon as the six months' tubercular test shows negative. It is safe to say that we have done everything possible during this time to serve the needs of children placed in unfortunate circumstances. The Children's Home is now completely filled. Not until the new cottage, in which 30 children will be placed, is erected can additional children be admitted into our Home. It is just too bad to have to make this statement in the light of the present demands from a number of sections for the admittance of deserving children into our Home.

ANXIOUS BENCH

The Children's Home management is sitting on the anxious bench. We are wondering just what the conference roll call on November 5 will bring to us. To date only $11,000 of the ten per cent assessment has been paid, the total amount of this assessment being $57,735. If it should be paid in full, we could not only meet our bills, but begin to liquidate the big debt we are now laboring under. The deepest gratitude, not only from the management of the Children's Home, but from our fatherless and motherless children, will go to those pastors and laymen who put themselves to the task of raising the entire ten per cent assessment on their charge. May their hearts be full of joy as they raise funds to give deserving orphans a chance to grow like Jesus grew, "In wisdom and in stature and in favor with God and man."

A GOOD MEETING

The annual meeting of the North Carolina Orphanage Association, recently held at the Methodist Orphanage at Raleigh, to which went seven of our workers, was a most delightful and profitable meeting. The writer has never enjoyed a finer fellowship. Rev. C. K. Proctor, president, had prepared a most excellent program, including such speakers as Gov. O. Max Gardner, Dr. Albert Anderson, Dr. Frank S. Hickman, Dr. M. L. Kesler, and a number of others. Entertainment for about 100 was furnished by Rev. A. S. Barnes and his corps of workers in such a way as to give joy to our physical and spiritual bodies. Brother Barnes certainly did make us feel at home. It is my understanding that this has been his annual custom for the past twelve or fifteen years. Grateful thanks were extended.

FOOTBALL

Mr. Bradshaw and his football team are today enjoying a rest after their first football game of the season. Our boys yesterday were successful in their contest with the Mills Home boys at Thomasville by a score of 7 to 0, the game being played on the Mills Home grounds. The contest was beautifully played and a fine spirit abounded. We enjoyed the courtesies extended us by the Mills Home officials.



An Every-day Boy in Every-day Clothing

AN ENJOYABLE DAY

Our singing class was made happy last Sunday as our children visited loving friends at Reidsville, Mayodan, and Madison. Rev. M. T. Smathers and his good people arranged to have us with them at the 11 o'clock hour and then to provide hospitable entertainments in their homes at the noon hour. Things are going mighty well at Reidsville. Soon after the noon day lunch we were en route to Mayodan, where we found Rev. J. W. Ingle and his people waiting for us, the church being entirely filled. Following an hour's program with these kind friends we journeyed over to Madison, where Rev. T. R. Wolfe and his good people were waiting for us. Following some delightful sight-seeing we were placed in the homes of kind friends for supper, after which we enjoyed an evening of worship in song with the Madison congregation. Nine o'clock found us snugly seated in our three cars ready to embark for home, attended by the joy that comes from the association with those who love little children.

PULLING UP THE COVER

The cool nights which have recently visited us have brought requests for more cover. Blankets and quilts furnished by kind friends have been brought from their summer's resting places to be spread upon the white covers of 273 beds, in each of which rests each night an orphan child. Much joy comes to the writer as he is privileged to make his rounds about nine o'clock at night in seeing healthy and happy youngsters safely tucked away. This joy is doubtless shared by others throughout our conference as they furnish the means for providing our children with wholesome food, comfortable clothing, and sufficient covering. Let no one grow weary in any of this well doing.

OUR WOMEN

Many letters and other expressions of commendation have been received relative to the contents of the Children's Home page in the Advocate. There seems to be an earnest desire to know about the detailed happenings connected with our children. This is especially true on the part of the women of our congregations. To them we extend our grateful thanks for not only their kind expressions, but their continual instances of helpfulness. In the last analysis our children's best friends are the women of our church.

You should know this about oil, says mechanic

The proper oiling of household devices presents a problem different from any other form of lubrication. Sewing machines, vacuum cleaners, lawn mowers, the electric motors of washers, fans, refrigerators and similar devices have a tendency to collect dirt and rust when not in service. Consequently oil intended for general household use should **clean** and **protect** as well as **lubricate.**

3-in-One Oil will do these three things. For, unlike ordinary oil, it is really three high quality oils in one—**animal, mineral** and **vegetable.** It penetrates quickly, cleans the metal surfaces, "stays put," reduces wear and saves repairs. It also prevents rust and tarnish.

Don't make the mistake of thinking "any kind of oil will do." Play safe; insist on 3-in-One Oil. Sold everywhere, by good grocery, hardware, drug and general stores, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

ENDS HEADACHE SPEEDILY

HEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

HICKS Capudine FOR HEADACHES

SPECIAL SALE ladies' pure thread silk $1.00 hose; service weight or chiffon, irregulars, assorted colors; 3 pairs $1.35, 6 pairs $2.60, 12 pairs $5.00. Postpaid, satisfaction guaranteed.

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REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Every fall our good friends on the farms remember us with nice donations of sweet potatoes. I feel confident that they will not overlook us this fall. Our big family is particularly fond of sweet potatoes. I trust my farmer friends will not delay in sending them, but will remember us in the near future. Thanks.

* * * *

The cool nights the first of October remind me that we are going to need additional cover this fall as we have more children than ever in the history of the Home. We now have 339 boys and girls and that calls for more cover and other things too. I trust that our friends will start the ball rolling right away. Many friends have thus remembered us in the past. I want others to come to our relief NOW.

* * * *

The North Carolina Orphanage Association met the last of September with the Methodist Orphanage and had one of the best meetings in its history. Supt. C. K. Proctor was the president and he more than met the expectations of all who attended the meeting. There were a number of fine addresses heard by interested workers. Among those that spoke were Hon. Josephus Daniels, Governor Gardner, Drs. Albert Anderson, and W. S. Rankin, Mrs. W. T. Bost, Dr. M. L. Kesler, and Dr. F. S. Hickman. There were a number of topics of vital interest discussed by different members of the association. The visitors were our guests for dinner. Our children gave a short program at the noon hour which was enjoyed by the visitors from all parts of the state. tI was a genuine pleasure to all at the Methodist Orphanage to have these friends with us for the day. It has been our privilege to entertain this interesting group for the past 12 or 15 years. Their coming always helps us and they seem to enjoy our hospitality.

* * * *

The last Sunday in September I worshipped with the Chestnut Street congregation at Lumberton. I had the privilege of talking to the men's Bible class and speaking to the congregation for a few minutes after the morning session. At the evening hour I occupied the pulpit for Brother Swearingen. I spent the day and night with my very good friends, Brother and Sister K. M. Barnes. When I go to Lumberton I always stop with these congenial, cultured friends. They have a beautiful home and a lovely family and know how to dispense the finest hospitality. They are real friends of our Methodist Orphanage. The men's class, taught by Brother Barnes, and the Sunday school are large contributors to our cause. Lumberton Sunday school and church are right among the number that do most for our fatherless children. It was a real inspiration to spend a day among such devoted friends. Brother Swearingen gave me a warm welcome to his church. I appreciate his asking me to present the cause of the Methodist Orphanage to his people. I trust I shall have the pleasure of visiting Chestnut Street church again in the near future.

* * * *

On Tuesday of last week I attended the meeting of the preachers of the Washington district which met in Washington. The Rev. J. H. McCracken, the genial, hustling presiding elder, had a check-up meeting with his preachers. Only two of the pastors of the district were absent and those two were holding meetings. The reports from the charges were unusually good. Oniy a few of the preachers sounded a discouraging note, and these believed that they would make better reports this year than they did last year. Brother McCracken is putting every ounce of his being into the work of the district with telling effect. He knows the preachers and churches of his district and is in a position to render effective help where it is most needed. He and his good wife furnished dinner for all the preachers and their wives. Dr. M. T. Plyler and I enjoyed the hospitality of Brother and Sister McCracken. Dr. Plyler made a telling speech. I believe the Advocate will find its way into more homes because of his address. It certainly deserves a large and growing circulation throughout North Carolina. I was glad to see Rev. and Mrs. H. I. Glass, who did all within their power to make the meeting a profitable one.

STATE COLLEGE IN THE LIFE OF NORTH CAROLINA

Continued from page 14

when the beautiful Pullen granite shaft in Oakwood cemetery has crumbled into dust. A hundred years from now, when Raleigh's large population has quite outgrown its present limits, Pullen Park's ample shade, its cozy trysting places, its sweet retreats where tired mothers will carry their children for refreshing shades—all these will tell the story of the liberal gifts of a plain, honest, unpretentious man, who wanted in a practical way to give happiness and rest to hi fellow-citizens of this and unborn generations.

"As the years witnesses the expansion of the Agricultural and Mechanical College in Raleigh, and thousands of young men go out to labor, and newer and happier conditions come to sweeten the life of the toilers—all who have been blessed by the wide influence of the Agricultural and Mechanical College will recall that its commodious structures are built upon land donated by a modest and unassuming man who, without saying anything about it, was an earnest believer in industrial education."

THE LAXATIVE WITH HIGHEST ENDORSEMENT

When you get out of bed feeling headachy, sluggish, weak, half-sick, here's a simple measure that will have you feeling yourself again in a jiffy.

Take a little Phillips Milk of Magnesia in a glass of water—or lemonade. Two to four tablespoonfuls is the usual adult dose. Taken in lemonade, Phillips Milk of Magnesia acts like citrate of magnesia. Take it like this an hour before breakfast. By the time you leave home, you'll be surprised by your improvement.

As a mild, safe, pleasant laxative, Phillips Milk of Magnesia has the highest medical endorsement. As an anti-acid to correct sour stomach, gas, indigestion, biliousness, it has been standard with doctors for over fifty years. To know its quick relief in digestive and eliminative troubles of men, women, children—and babies—is to keep a bottle always handy.

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We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

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Buffalo, N. Y.
Send free trial of your method to:
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THE GAME and THE CANDLE

Continued from page 13

She appeared to be enjoying her holiday. The third of the trio was a girl about nineteen or twenty, smartly dressed with an amount of finery which was rather beyond the bounds of good taste. She was laughing loudly, and casting amorous glances at a youth who stood in the near distance. Plainly she was the daughter of the younger woman. She had the same features, and was cast in a similar mold. For that matter, bearing in mind the difference in their ages, each was a replica of the other.

"That's it," thought Arnold Robartes bitterly, "in twenty years' time that chit there will be like her mother, a faded, sour, fat middle-aged woman. The woman will have become like the old woman—tired, hopeless, dragging her limbs along wearily, and cross because of the heat of the day. The old woman will either have snuffed out or she will be bedridden; and that's life."

"No, you keep here with me*" he heard the middle-aged woman exclaim to the girl, "and don't you go making eyes at those boys. We didn't come to the seaside for that. I don't hold with girls making free with boys."

"I'll warrant you were fond of the boys when you were a girl," replied the daughter defiantly.

Robartes watched them until they were out of sight and hearing; saw the old woman waddling her way along the promenade, while her daughter kept by her side, evidently in angry argument with the girl.

"That's it," he muttered, "in twenty years' time that girl will be a sour middle aged woman, while the other will be a fat querulous old dame."

As if in confirmation of his thoughts two children passed him, singing and laughing as they went. They were evidently carefree, and in the hey-dey of enjoyment.

"First we're born and then we're bred,
Then we're married and then we're dead,
And so the world goes round."

They did not at all know the philosophy of what they were singing; never gave it a thought. They were as light hearted as children ought to be, but they had picked up this rhyme somewhere and were singing it with gusto.

"That's about it," laughed Robartes, a little bitterly; "that sums up life pretty well."

There could be no doubt about it—he had chosen a good spot from which to study humanity. The watering place was filled with visitors and the great mass of them had crowded to the promenade. The world in miniature was there, and that world was bent on pleasure. It might all be summed up in a phrase, "Life on Holiday." For the time at least they had left the ordinary avocations of life and were there for pleasure. For a week or two they had no duties, no responsibilities, and if ever life was to be happy it should be then.

What he saw, too, reffected a large portion of life. It was true that the two extreme sections of humanity were not represented there. Mayfair was not to be seen, neither was Whitechapel; but all the rest was in evidence. The new rich were to be seen coming from their expensive hotels and riding away in their gaudy motor cars. The new poor were looking scornfully at the new rich, but at the same time envying them. Young fellows who a year or two before were in the trenches were now enjoying, or trying to enjoy, the gaieties of the seaside, while hundreds of girls, plain and pretty, sought to make themselves attractive. Children, carefree and happy, shouted in their glee, while old people tried to enjoy themselves. Young and old, rich and poor, jostled each other.

"By Jove, there's plenty of subject matter for a novelist here!" reflected Robartes. "Life at play, life at pleasure, life on holiday; but on the whole it seems deucedly miserable."

Two men took their seats beside him, and he could not help hearing their conversation.

"I put the blame on Lloyd George," he heard one say. "Talk about making England a place fit for heroes to live in, it isn't fit for dogs. I have to work four months for the country out of every year before I get a penny for myself. For that matter I've had to sell investments to pay my income tax. We're heading straight for the dogs, my dear chap."

"Yes, there's no doubt about it, England's done for. We're all living by taking in each other's washing, and there's only one end to that."

"Of course, some trades are showing a little bit of a move, and if we can go on for a couple of years we may pull through."

"We never shall plull through unless the working man comes to his senses. I tell you the trade of the country can't stand the present high rate of wages."

Robartes did not listen any longer. This kind of thing had been dinned into his ears so long that he had become tired of it, and he was about to get up when two others joined them, and the men left the seat.

The crowd still continued to surge to and fro. It was perfectly well behaved and on the whole cheerful, but to him there was an undertone of sadness everywhere.

"Yes," he heard a woman say who stood beside him, "why shouldn't they enjoy themselves? They can only be young once. Her mother was complaining to me that they didn't come home until two in the morning. Been out dancing, they said, and she said she wasn't going to stand it. But why shouldn't they stay out if they wanted to? They've only got three weeks here, and for the rest of the year they will have to keep their noses to the grindstone. It's their one chance of having a good time, so

SOUR STOMACH

Gas Formed, Head Hurt, and Woman Had To Hold To Things When She Walked.

Kaufman, Texas.—"Two years ago, I began suffering with spells of indigestion," says Mrs. Marshall Smith, of this place. "It seemed like everything I ate disagreed with me. I had gas on the stomach, and often my head would hurt so bad I had to lie down.

"Everything would get black before my eyes, and I would be so dizzy when I would get upon my feet that I had to hold on to things, to walk around the room.

"My food soured on my stomach, and I was constipated.

"I had often read about Black-Draught, and my mother told me it was a good medicine to take, and so I began a course of it.

"It was not long until I was feeling better. I took a pinch after meals, and I soon found I was suffering much less. It relieved constipation, and I was not any longer troubled with indigestion.

"We try to keep it in the house, and I use Black-Draught now, whenever I feel a sick headache coming on. It is a fine medicine."

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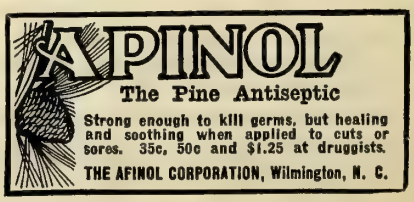
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why shouldn't they have it?" The woman's voice was lost in the toot of a motor horn.

"Yes, she's right," thought Robartes. "Why shouldn't they enjoy themselves? But, good heaven, what a life! Forty-nine weeks of work, and three weeks at a place like this; and that's life for millions. Dash it all, it's not worth while!"

As if in contradiction to his thoughts, a couple came and sat by his side. He was about twenty-three, she perhaps twenty. They were lovers, and they were in Arcadia. They cared nothing about the surging crowds, about bad trade, about the struggle for life, or the weariness of old age. They lived in the present, and it was a glorious present. They held each other's hand and she to him was a Venus, while he to her was an Apollo. Unmindful of his presence and of the crowd around, they whispered to each other, and made love. No one noticed, and no one cared. They were happy, and that was enough.

"Yes, and by Jove they have got at the secret of life," said Robartes to himself. He thought of the boy who came to him that very morning, remembering his stammering confession, thought of the light in his eyes, and felt very tender towards the young people. A moment later a new note was struck.

"No," he heard a woman say, "it ain't fair, Jim. Here was I all day yesterday looking after the three chillren while you went off by yourself. Share and share alike I say. You look after the children, and let me have a bit of pleasure." Her voice was sharp and querulous, and there was anger in her face.

"Me look after the children? catch me! I didn't want to come here at all, but you persuaded me."

"Well, seeing as we are here let's have a good time," said the woman pleadingly. "Take us all out in a boat. I love to be out at sea with the shining water all round me, and I'm sure the children would enjoy it."

The man laughed. "Catch me! I cant' stand being bothered with children. I came here for a holiday."

"But what about me?" pleaded the woman.

"Oh, you women are different. I promised to meet some pals in ten minutes, so I'm going. So long."

"You didn't talk like that ten years ago. Why, I remember we was at this very seaside, and it was here we fixed it up to get married. Is your love all gone, Jim?"

The man laughed uneasily, and went away alone.

Robartes watched him as he went. He was not much more than thirty years of age, and might have been a clerk, or a commercial traveler. The woman, who remained with the children, was faded and untidy looking. She might have been thirty years of age, and had ceased to be attractive. There was a yearning look in her eyes, a look which told of disillusionment, disappointment, and heartaches.

He turned and saw that the young couple who had been billing and cooing were still at his side, still in a state of bliss.

"There," thought Robartes, "there you have it. In ten years' time, if the girl is fool enough to marry him, she will be like the other woman. The romance of life will be all gone, the rose tinted sky will become grim and grey. Great God, what fools we all are! There's my Jill wanting to leave me for that fellow Lance, who in a few years will be tired of her. And I suppose my little Betty, as soon as she grows up, will fall in love with some fool of a fellow and leave me alone."

He forgot the surging crowd, forgot the sunlit sea, ceased to take any notice of the talk that was going on all around him. He was living in the past, his mind swept through the years of his boyhood, his school days, his youth, his young manhood. It was all wondrously vivid to him. Now and then a smile wreathed his lips, again a frown came to his brow. Picture after picture passed before his gaze, some bright, others shadowed. Memory followed memory until presently a look of anger, of cruelty, almost of hatred came to his eyes.

"Is the game of life worth the candle?" he asked himself. "What has it to offer me? What has it given me? I am nearly fifty now, and in a few years more I shall be an old man. My popularity is on the wane, I shall soon be a back number. My God, has it been worth while? Is life worth while?"

He looked at his watch. It was twelve o'clock. He did not feel like going back to the hotel. His girls had gone away with young Lance Trevalga; where he did not know; he had forgotten. He felt like packing up his traps and going back to town; but there was no use in that. All the men he knew would be out of London.

What was the use of living? His day was done. He had had his little successes, and they had come to an end. Jill had ceased to love him now, she loved some one else better. As for Betty, bless her little heart! she would follow her sister's example. She was seventeen now, and would soon leave school, and if he died there would be just enough to keep her from want. Of course both Jill and Betty would be sorry for a week or two and then they would forget him. What was the good of living? The world was in a trough. England was done for. The politicians, curse them, had wasted money like water, and every one was taxed up to the eyes.

He sat and brooded until the bright things became dark, and the dark things became black. What was it that writer said? "Life was short and dirty." Yes, that was it, "Short and dirty." Happiness! how was happiness possible? The papers were full of cases of suicide and murder. Unemployment was rife, politics a mad muddle. The British Empire was smashing up, there could be no doubt about that. India, Africa, Egypt, Ireland all told the same story. As for him, he was a "has been."

He sat on and on, forgetful of his surroundings. People came and went, but he did not know it, he did not care.

He thought of Byron's lines:

Continued on page 31



Idea Worked!

Wise mothers find the things that keep children contented, well, happy. Most of them have found they can depend on one thing to restore a youngster's good nature when he's cross, fretful, upset.

The experience of Mrs. Wm. Charleston, 903 Gilmore Ave., Kansas City, Kans., is typical. She says: "I have used California Fig Syrup with Annie and Billy all their lives. Whenever they're constipated or bilious it has them comfortable, happy, in a jiffy. Their wonderful condition proves my idea works."

Physicians endorse the use of pure vegetable California Fig Syrup when bad breath, coated tongue, dullness, feverishness, listlessness, etc. show a child's bowels need help. Weak stomach and bowels are toned by it; a child's appetite and digestion are improved.

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Danville, Va.	2.35	2.65
Durham, N. C.	2.65	3.00
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Gastonia, N. C.	5.55	6.25
Goldsboro, N. C. 4N...NN	6.25	7.00
High Point, N. C.	.75	.85
Lynchburg, Va.	5.40	6.05
Raleigh, N. C.	3.95	4.40
Salisbury, N. C.	2.40	2.70
Selma, N. C.	5.30	5.95
Statesville, N. C.	3.65	4.20
Thomasville, N. C.	1.10	1.20
Winston-Salem, N. C.	1.40	1.60
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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

October

Hillsboro, a.m. 12
Yanceyville, Prospect, 4 p.m. 12
Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November

Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

South Mills, Trinity, 11 9
South Camden, Sign Pine, 11 10
Dare, Mann's Harbor, 11 12
Manteo, night 12
Wanchese, night 13
Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

October

Glendon, Fair Promise 11-12
Siler City, First Church, night 12
Stedman, Tabor 11-12
St. Pauls, St. Pauls, night 12
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Siler City and Goldston at Goldston, 2 p.m.....28
Haw River and Pittsboro at Pittsboro, 2 p.m.....29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m..... 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m..... 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

October

Dedication Arapahoe Church, 11 12
Oriental, Oriental, night 12
Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

October

Youngsville, 11 12
Central, night 13
Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

October

Wadeville, 11 12
Mount Gilead, 7:30 12
Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

October

Tarboro, 11 12
Bethel, 7:30 12
McKendree, 11 and 2 19
Elm City, 7:30 19
Robersonville, 11 26
Rocky Mount, First Church, 7:30 26

November

Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

October

Warrenton, Warren Plains 12
Weldon, 8 12
Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Warren, p.m. 2
Norlina, Zion, 11 5
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

October

Town Creek, Bethel, 3 12
Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November

Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October

Big Sandy, Sat. 11 11
Haywood St., Sun, 11 12
Swannanoa, Tabor, Sun. 3 12
Black Mountain, Sun 7:30 12
District meeting, Mon. 9:30 13
Saluda, Mon. 7:30 13
Fruitland, Tues. 7:30 14
Leicester, Wed. 7:30 15
Alex Chapel, Sat. 11 18
Elk Mountain, Sat. 7:30 18
Oakley, Sun. 11 19
Riverview, Sun. 3 19
Biltmore, Sun. 7:30 19
Weaverville, Mon. 7:30 20
Marshall, Tues. 7:30 21
Mills River, Thurs. 2 23
Brevard, Thurs. 7:30 23
Acton, Fri. 7:30 24
Rosman, Sat. 11 25
Central, Sun. 11 26
Flat Rock, Sun. 3 26
Hendersonville, Sun. 7:30 26
Central, Mon. 7:30 27
West Asheville, Tues, 7:30 28
Haywood St., Wed. 7:30 29
Hillside, Thurs. 7:30 30
Hot Springs, Thurs. 3 30
Asbury, Fri. 7:30 31

November

West Asheville, Sun. 11 2
Hillside, Sun. 7:30 2

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

October

Waxhaw, Bond's Grove, 10 12
Unionville, Oak Grove, 3 12
N. Monroe-Icemorelee, N. Monroe, night 12
Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 19
Matthews, 11 26
Monroe, Central, night 26

November

Pineville, Harrison, 11 2
Hickory Grove, 3 2

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October

South Fork, Zion, 11 11-12
Main Street, Gastonia, 7:30 12
Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October

Carraway Memorial, Carraway Memorial, 11 5
Proximity, Proximity, night 5
Ruffin, Ruffin, night 6
Highland, Highland, night 8
Calvary, Calvary, night 9
College Place, College Place, 11 12
Cedar Falls, Cedar Falls, night 12
Glenwood, Glenwood, night 13
Park Place, Park Place, night 14
Main Street, High Point, Main Street, night 15
Jamestown-Oakdale, Jamestown, night 16
Randolph, Mt. Gilead, 11 18-19
West Greensboro, Muir's, night 19
Asheboro, Asheboro, night 20
Wesley Memorial, Wesley Memorial, night 21
New Hope, New Hope, 11 22
Ramseur-Franklinville, Ramseur, night 22
Pleasant Garden, Pleasant Garden, 11 23
Centenary, Centenary, night 23
Uwharrie, Concord, 11 25-26
Summerfield, Summerfield, night 27

Pastors will please notify all official members of the time and place of meeting. Each quarterly conference will be held exactly at the time given in this schedule.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

October

Micaville, Martin's Chapel, 11 9
Mill Spring, Gray's Chapel, 11 11
Cliffside-Avondale, Avondale, night and 11 11-12
Marion Ct., Providence, 3 12
Marion Mills, Clinchfield, night 12
Elk Park, Newland, 10:30 14
Burke, Warlick's Chapel, 11 15
North Forest, Oak Forest, night 15
Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q. C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

October

Spray, 11 12
Draper, 2:30 12
Leaksville, 7:30 12
Sandy Ridge, Sandy Ridge, 11 13
Stoneville-Mayodan, Mayodan, 7:30 13
Walnut Cove, Stokesburg, 11 14
Madison, 7:30 14
Danbury, Danbury, 11 15
Ararat, Hatcher's, 11 18
Mount Airy, Rockford Street, 11 19
Mount Airy, Central, 7:30 19
Mount Airy Ct., Oak Grove, 2 19
Wilkesboro, Wilkesboro, 7:30 21
Moravian Falls, Miller's Creek, 11 22
North Wilkesboro, 7:30 22
Jefferson, West Jefferson, 7:30 23
Todd, Blackburn's, 11 24
Boone, 7:30 24
Blowing Rock, 11 25
Watauga, Henson's, 7:30 25
Creston, Sutherland, 11 26
Helton, Helton, 3 26
Warrensville, Warrensville, 7:30 26
Laurel Springs, Nathan's Creek, 11 27
Sparta, Sparta, 2:30 27
Elkin, 7:30 27
Yadkinville, Yadkinville, 11 29
Jonesville, Jonesville, 7 29
Dobson, Stony Knoll, 10:30 30

November

Rural Hall, Rural Hall, 11 2
Pilot Mountain, Pilot Mountain, 3 2
Final check-up meeting, Ireland class room, 9 p.m. 4

North Carolina Christian Advocate

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SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

	October
Stanfield, Oakboro, 11	12
Landis, Unity, 11, 11 and 3	12
Concord, Central, night	12
Norwood Ct., Randall, 11, 18 and 3	19
Norwood, 11	19
Badin, night	19
Granite Quarry, Bethel, 11, 25 and 3	26
Woodleaf, 11	26
Kannapolis, night	26

SPECIAL MEETINGS

	October
Coburn Memorial, night	20
Park Avenue, night	21
First Church, night	22
Long Street, night	23
North Main, night	24
Westford, night	25
Spencer, night	27
China Grove, night	28
Epworth, night	29
Kerr Street, night	30
Bethel, 3 p.m.	31
Harmony, night	31
	November
Concord Ct., Rocky R., 3	31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

	October
Hickory, First, 11	12
Highland, night	12
Catawba, Hopewell, 11	19
Balls Creek, Pisgah, 3	19
Lenoir, First, 11	26
Hudson, night	26
	November
Elmwood, Knox	2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Franklin, 11	12
Webster, Webster, 3	12
Glenville, Cashiers, 11	19
Highlands, Horse Cove, 3	19
Waynesville, 11	26
Canton, night	26

WINSTON-SALEM DISTRICT
Loy D. Thompsen, P.E., Winston-Salem, N. C.
FOURTH ROUND

	October
Davie, Mocksville, 3	11
Farmington, 11	12
Forsythe, Mt. Tabor, 7:30	15
Advance, 7:30	16
Hiatt Memorial, 7:30	18
Davidson, Mt. Olivet, 7:30	21
Hanes, 7:30	23
Lewisville, 7:30	24
Denton, 11	26
Linwood, 3	26
Erlanger, 7:30	26
Trinity, 7	28
Thomasville Ct., 8	28
	November
Walkertown, 11	3
Kernersville, Shady Grove, 3	3

THE GAME AND THE CANDLE
Continued from page 29

"Count o'er the joys thy life hath seen,
Count o'er thy days from anguish free;
And know whatever thou hast been,
'Tis something better—not to be."

Minutes passed, half an hour passed, an hour was gone, and he came to himself with a start. The promenade was empty, the bathers had disappeared, the crowd had left, and he was alone on the seat. Looking at his watch he saw that it was half-past one. Redmound-on-Sea had gone to its middy meal. By this time a thousand stuffy dining-rooms would be filled by gorging crowds.

"I may as well get back to the hotel," he reflected. "I shall be late for lunch as it is."

He wondered if he had been to sleep. Certainly things were not very clear to him, and he only half realized what was taking place around him.

In order to get into the road which led up to his hotel he had to cross a big open space where trams were running, but he paid no heed to them. He had scarcely gone half the distance when he heard a shout and a scream. He saw that a tram was bearing down upon him. As he started back to avoid the tram he heard the frantic toot of a motor horn, then more screams and shouts. A moment later there was a sickening thud, a thousand sparks of light, and a heavy fall; after that all became black.

(Continued next week)

LIST OF TRIAL SUBSCRIBERS
Continued from page 19

Murphy Ct.—A. A. Somers	11
Sylva—G. B. Clemmer	8
Webster—F. W. Kiker	8
Franklin Ct.—H. C. Freeman	7
Bryson City—O. J. Jones	7
Franklin Ct.—H. C. Freeman	5
Cullowhee—M. Q. Tuttle	4
Andrews—C. M. McKinney	4

WINSTON-SALEM DISTRICT

Thomasville, Main St.—J. F. Kirk	58
Davie—A. G. Loftin	57
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Forsythe—T. B. Johnson	42
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Linwood—J. C. Keever	15
Hiatt Memorial—J. L. Ingram	14
Walkertown—W. R. Ware	13
Mocksville—R. C. Goforth	13
Cooleemee—T. J. Houck	12
Hanes-Clemmons—G. C. Graham	6
Trinity—J. M. Varner	5
Erlanger—J. P. Hornbuckle	5
Ogburn Memorial—O. P. Ader	4
Kernersville—T. J. Rogers	4

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IN MEMORIAM

KEARNEY--Mrs. W. P. Kearney, who passed from earth to her reward Septeember 9, 1930, was a faithful member of Banks church, Creedmoor circuit. She lived a life of usefulness in her community. She leaves to mourn her loss her husband, W. P. Kearney; two sons, E. C. and W. P. Jr.; eight daughters, Mrs. Leurie Dickerson, Mrs. A. A. Hobgood, Mrs. Melvin Duncan, Susie Belle, Maggie Graham, Martha May, Ina, and Helen, all of Oxford, N. C. Funeral service was conducted at Banks church and she was laid to rest in the quiet churchyard cemetery. W. L. Loy, Pastor.

HARRIS—On August 14, 1930, William L. Harris departed this life at the age of 31 years. Early in life he joined Prospect Methodist church and remained a true and loyal member, faithfully attending its sevices and discharging his obligations. He was indeed a worthy son, a devoted husband and father, and a loyal citizen. Seldom can one find a greater devotion to his home and the welfare of his wife and children than this servant.

His body was laid to rest in Littleton cemetery, where an unusually large number of friends had assembled to pay the last tribute of respect to their friend and comrade.

Brother Harris is survived by his widow and five children, his parents, Mr. and Mrs. S. W. Harris, a sister, Miss Nannie Harris, two brothers, J. W. and C. A. Harris, all of Macon, N. C.

S. E. Wright.

DUVALL—Samuel Levi Duvall was born February 27, 1865, at Grassy Creek, N. C. He was converted and joined the M. E. Church, South, when a young man. It was always his greatest delight to be of some service to his church and to his community. He was twice married, first to Miss Lizzie Weaver, who lived only a few years. On August 25, 1886, he was married to Miss Mary V. Stemp, who with their son and three daughters mourn his going.

On July 7, 1930, this good soldier of the Cross was suddenly called home. No one doubts but that he received the call with joy, for he had spent most of his 75 years getting ready for this call and helping others to be ready for such a call.

The outstanding characteristics of this dear good man were his courage in speaking his convictions and standing for what he considered right, his kindness, especially to those in distress, and his love for and devotion to his home, his church, his Bible and his Lord.

While our hearts ache with loneliness we are comforted by the messages he so often read to us from the old, worn Book that he loved so dearly and by the loving spirit of our heavenly Father in whom he trusted implicitly.

Father is missed in the home where he was so loving and tender, in the community where he was kind and helpful, and in the church where he was faithful with his presence and his help. All who knew him know where to find him. We can look forward hopefully to a reunion in that heavenly home. His Family.

RESOLUTIONS OF RESPECT

It is with sad hearts that we, Ladies' Aid Society of the Youngsville Methodist church, record the death of one of our beloved members, Mrs. Clelland Woodlief. For years before her death she was a loyal member of the society, a valuable worker, and an inspiration to the society.

Her life was gentle and sweet. In her going the society has lost a faithful member, and the community a faithful friend and neighbor. Therefore be it resolved:

First, That the Ladies' Aid Society of the passing of one of our most faithful and consecrated members.

Second, That her faith and Christian living made her life an inspiration and benediction to others.

Third, That we extend our love and sympathy to the bereaved family.

Mrs. D. W. Spiva,
Mrs. R. C. Underwood,
Mrs. F. J. Timberlake.

IN MEMORIAM

The tribute that one is faithful to duty merits the prime eulogy of Him who declared, "Ye are my disciples if ye do whatsoever I command you." The life of Mrs. Eugenia Lea was a true exponent of fidelity to duty in the varied spheres of life and conduct. With courage was blended gentleness; with zeal was united patience; with positive conviction was cherished the charity which never faileth.

In paying a worthy tribute to her memory no other interpretation of the life of Mrs. Lee could be made than that based upon assurance of immortality. With such sacrificial devotion to heroic service she had the spiritual vision as "seeing Him who is invisible."

Mrs. Eugenia Lea, daughter of Dr. Solomon Lea and Sophia Angier, was born August 28, 1849, at Greensboro College while her father was president of that institution.

On June 24, 1869, she was married to Calvin Lea, M. D., of Leasburg, Caswell county, N. C. After the death of her husband she made her home with her children.

On the morning of August 15 she went home to be with Him whom she so faithfully loved and served. Surviving are five children, 14 grandchildren and five great-grandchildren.

Monday, September 22, the W. M. S. held a most befitting memorial service in the Ansonville M. E. church in her memory. Well prepared papers were read: Mrs. Lea, the Woman; Mrs. Lea, the Church, S. S. and Missionary Member. A duet, Lead Kindly Light. Some of her favorite hymns were sung. Beatiful scripture selections, and a very consoling poem were read.

Mrs. Chas. P. Goode,
Mrs. Lockhart Gaddy,
Mrs. Bennett Nelms.

RESOLUTIONS OF RESPECT

At a regular meeting of the board of stewards of Queen Street Methodist church the following resolutions of respect for the late Mr. Dan Quinerly were adopted:

In the death of Brother Dan Quinerly the board of stewards of Queen Street Methodist church has lost an active and efficient member, the church a faithful and loyal communicant, and the community a valuable and progressive citizen.

As steward and member of the church Mr. Quinerly's faithfulness and zeal were marked. He was active in all movements he thought would advance the interests of his church; and as an interested member of the Sunday school did much towards providing its present excellent equipment. As business man and citizen of the community, he was capable, loyal and efficient. His genial disposition made for him a host of friends, and his popularity was outstanding.

In 1896 he married Miss Mabel Fields, an accomplished member of one of the leading families of this city. She, with their two daughters, Mrs. Hugh Dortch of Goldsboro and Mrs. Henry Cummings of Kinston, and two brothers, S. A. and J. C. Quinerly of Miami, Fla., survive him.

While at the height of usefulness he was stricken with a malady he endeavored to overcome by treatment at Saranac Lake, N. Y. Here he made a brave fight, but to no avail; and on July 21 his spirit passed out to the God who gave it, and a useful life was brought to a close.

Therefore, be it resolved by the board of stewards:

First, That we deeply deplore the loss that our church and its official board have sustained.

Second, That we heartily commend his life of loyalty, love, geniality and faithfulness.

Third, That this testimonial be published in the North Carolina Christian Advocate and the Kinston Free Press; that it be spread on the minutes of the board and that a copy be sent to the surviving bereaved family.

D. T. Edwards,
Dr. Paul F. Whitaker,
T. C. Ethridge,

RESOLUTIONS OF RESPECT

In passing down the usual course of human life, events come which challenge our attention and most careful consideration, and one of these was the passing of Brother D. N. Geddie. Those of us who are left behind do well, because we are lifted to higher ground when we think on the character of one such as he was in his different relationships.

In his home Brother Geddie was provident, kind, loving, loyal and indulgent, but withal firm, his ambition in life being to make a notable contribution to the Christian citizenship of his community through his children.

As a member of our church he permitted no one to be more loyal than he, and as a member of our official board he always had time to do what came to hand to be done. Though a busy man he was never too busy with secular things to attend upon the meetings and ordinances of his church, and to perform such services for it as he saw beneficial or necessary. He not only served but found genuine pleasure in it.

As a friend he was sympathetic, true and loyal, always abounding in those acts which are prompted by real friendship, and getting the rich joy which comes to a real man from such acts.

As a citizen of our community Brother Beddie was such as to cause us to feel that we can ill afford to lose him. He was endowed with the ability and disposition to think staight, and to think vigorously; he therefore had opinions and convictions and was not ashamed of either. It was never necessary to surmise as to which side of a moral question he would take, because we always knew that such had but one side to him, and on other questions it was only necessary to guess which side he thought was better or right and place him there.

Whereas, we, his co-workers, appreciated Brother Geddie's life and services, as well as his active, live and genial fellowship, and desire to record same, along with our profound sense of loss in his going.

Therefore be it resolved by the board of stewards of Hay Street M. E. Church, South, in meeting assembled:

First, That the board stewards of Hay Street church, as well as the whole church and community, have sustained a severe and far-reaching loss in the death of our friend and brother.

Second, That we extend to his bereaved wife and children and loved ones our very deepest sympathy in this their great bereavement, and commend them to the loving care of him who can and will strengthen and bless them in their trouble.

Third, That a copy of these resolutions be spread on the minutes of our board, a copy sent to the family, and a copy be sent to the North Carolina Christian Advocate for publication.

R. W. Herring
A. P. Kutz,
D. U. Sundlin.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, C[illegible] 1930 Number 42

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THE test of any institution is its finished product. Here is one concrete illustration of what the Methodist Orphanage is doing and at the same time illustrates what is being done by all our institutions that give themselves to the training of boys and girls. Well may our people show such a tender concern for the Methodist Orphanage at Raleigh and for the Children's Home at Winston-Salem.

WESTERN NORTH CAROLINA CONFERENCE PROGRAM, 1930

Tuesday, Nov. 4, 3:00 p. m. The Epworth League and Sunday School Boards and the Board of Education will meet in order to prepare to merge into the new Board of Christian Education.

4:00 p. m. Meeting of bishop and presiding elders at place designated.

7:30 p. m. Annual meeting of the Conference Historical Society. Address by Rev. E. H. Nease. Subject: The History of the Western North Carolina Conference from 1890 to 1929.

Wednesday, Nov. 5, 8:30 p. m. Sacramental service conducted by the bishop with the assistance of the presiding elders, following which the conference will convene.

7:30 p. m. Anniversary of Board of Temperance and Social Service with an address on Prohibition by Dr. Henry Louis Smith of Greensboro.

Thursday, Nov. 6, 9:00 a. m. Conference convenes.

10:00 a. m. Anniversary of the Board of Christian Literature.

7:30 p. m. An address by Dr. W. F. Quillian. Subject: What Do We Mean by Christian Education?

Friday, Nov. 7, 9:00 a. m. Conference convenes.

Special order for 10 o'clock, consideration of Report of Committee on Spiritual Life.

3:00 p. m. Lay activities and hospital anniversary.

7:30 p. m. Anniversary of the Board of Missions with an address by Bishop Mouzon on the Progress of Missions in Brazil.

Saturday, Nov. 8, 9:00 a. m. Conference convenes.

2:00 p. m. Conference Brotherhood meeting.

3:30 to 5:30 p. m. The conference will be the guests of Greensboro College at Odell Memorial Hall for a musical concert and reception.

7:30 p. m. Preaching service.

Sunday, Nov. 9, 9:30 a. m. Love feast conducted by W. H. Willis, H. K. Boyer, W. R. Ware and Parker Holmes.

11:00 a. m. Preaching by Bishop Mouzon, and the ordination of deacons.

3:00 p. m. Memorial service with address by Dr. Gilbert T. Rowe.

7:30 p. m. Sermon and the ordination of elders.

Monday, Nov. 10, 9:00 a. m. Conference convenes.

The appointments will be read and then the conference will adjourn. William L. Sherrill, Sec.

CONFERENCE REPORTS

I trust that each pastor will use only checks (preferably cashiers' checks) postal or express orders in placing remittances in their conference report envelopes. Any one using currency or coins takes all responsibility, knowing that chances of mistakes in counting and theft are considerable and that it places the treasurer in a helpless position in case of discrepancy. It seems that this request would be unnecessary. I know that much trouble has been occasioned in the past by failure to use checks.

Pastors placing their reports early in conference session will get receipts at conference post office (others as soon as possible), so that mistakes may be discovered before minutes are printed.

Minor details are important because of the great and difficult work now being done by people and pastors. I shall be glad to serve in any way. E. O. Cole,

1103 The Plaza, Charlotte, N. C. Conf. Treas.

THE GOOD NEWS CONTINUES

Keep Score Board in View

We would give a correct report of what is being done in each charge. Preachers and people have a right to know. Errors are corrected whenever attention is called to them. Our weekly exhibit in this present campaign is watched with greatest diligence. Follow it and advise the office. Hats off to the many who have a part in this present effort.

Study Page 19

Every pastor would do well to note carefully in detail the exhibit made in this present campaign. It discloses the distribution of the Advocate being made over the two conferences.

Not many of the big churches are to the front in the several districts. Does this mean that our people in the centers are not keeping up with the work of the church?

The three preachers that lead in the N. C. conference are: B. C. Thompson in Northampton with 80, L. M. Chaffin of Goldston with 77, and W. F. Craven of Durham circuit with 68 new subscribers. In the W. N. C. conference are: M. S. Kincheloe of Liberty with 111, M. B. Woosley of Leaksville with 74, and R. F. Huneycutt of Rock Springs with 69. Others on smaller charges have made equally as fine a showing.

Worthy of note also are the number of districts that will soon have a report from every charge. At the present rate, the next two weeks should see one-half of the districts 100 per cent. This almost universal effort in getting new subscribers accounts for the glorious success of this present campaign. A study of page 19 will prove most illuminating to every pastor—and in many cases most interesting for the unexpected is always happening.

Young at Eighty-Five

Is the game worth the candle? Read: "Please don't discontinue paper. It has been a great blessing to me. Will get some funds soon. I am an old woman in my 85th year. I want the new story—enjoyed the last one."

Think of a woman at 85 enjoying a love story! She knows something of immortal youth. This is only one of many letters we get that cheer us on.

Four Hundred Have Scored

What a glorious record! Of the 517 pastors in the two conferences 400 have reported. The remnant of 117 will largely disappear within the next two weeks. How many will cross the home plate next week? Thirty-three came in this week. We are going to put to rout those who claim the Methodists cannot do team work.

TO THE PREACHERS OF THE N. C. CONFERENCE

Far be it from me to raise any false hopes in regard to group insurance, but I am fairly confident that satisfactory terms can be made whereby the conference can secure group insurance at a very reasonable rate if the conference as a whole should desire to take out such insurance. Now, in order that we may be able to consider it intelligently, it is necessary that the age of each preacher should be known. Therefore I am asking that each preacher send on a post card his age to the secretary of the Brotherhood, Rev. B. B. Slaughter, Morehead City.

At least, it is to be hoped that we may have the way opened for a speedy consideration of the proposition of group insurance at the opening of the session of the conference at Henderson. O. I. Hinson.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler
Editor and Assistant Business Manager

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, OCTOBER 16, 1930 Number 42

Boston celebrates her Ter-Centenary this year; Wilmington, her 200 years. Truly we are beginning to reckon time by centuries.

We search the world for truth. We cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read!

The Chicago Tribune, the most notorious wet paper on the American continent, is actually urging the drys of Illinois to vote in the referendum that is pending. Whenever the Tribune gets to urging the drys to vote, it is time for them to stay away from the ballot box. There never was clearer proof that the referendum is a trick of the liquor crowd.

What might twenty thousand Methodists do? More than that number will read this paragraph. Why not each of you give yourself to the work of your church so as to win in the wonderful way at the close of this another year? The next few weeks call loudly for united action. Why not know the joy of a completed task? It is in easy reach of all. Know this the day of your visitation.

"Stitch away, thou noble Fox," wrote Thomas Carlyle, "every prick of that little instrument is pricking into the heart of slavery and world worship and the mammon god." Well, the Quakers have won in their stand for the slave! No one champions slavery today. They are still in the crusade against liquor and against war. Methodists are heart and soul with them in this fight against these the two greatest enemies of mankind. We can march shoulder to shoulder in this effort for temperance and for peace.

The wets leave the saloon without a friend —none remain to shed a tear. But they are strong for a state monopoly of the liquor business. State monopoly! That sounds like Russia. At the present, not even state prisoners are allowed to manufacture goods that will come in competition with private enterprise. No state monopoly for us.

All reports indicate that the presiding elders and pastors are unusually active and diligent in closing the work of the year. Energy and enterprise are sure to get results. Favorable are the conditions for doing the work. The one matter of easy and quick transportation help ministers in a wonderful way to success. Men go from county to county now with greater ease than they once passed from plantation to plantation.

Mr. Don Seitz, an eminent secular journalist, says: "The church is our one concentrated moral force. The religious press is the one assured stability in the publication world, the one voice, like that from the pulpit, that must continue to be heard. Why still it or put on the soft pedal? Great evils are not secular. Right living is the core of human happiness, justice its safeguard. If the religious press hesitates to become a crusading force, it has forgotten Christ. He did not fear to drive the money changers from the temple."

Hear Bishop Joseph F. Berry: "Cannot we imitate the simple, illuminating, practical, winsome methods of Jesus? Can we not give a lie to the current statement that the old gospel is worn out, and has been stripped of its dynamic power? Oh, preacher, teacher, writer, why not come down from your lofty intellectual stilts and deliver your Master's message in the Master's way? 'As my Father hath sent me' to win men to faith, and courage, and righteousness, and helpfulness, and to abounding spiritual conquest, 'so send I you.' "

Our Ideals and Spirit

President Hoover in his address at King's Mountain directed the attention of the American people to the religious origins of our nation at a time when special stress should be laid upon these. "Our ideals are a binding spiritual heritage," said he. "We cannot abandon them without chaos. We can follow them with confidence."

Our fathers were engaged in a terrific struggle in those early days that could not be won by their own unaided effort. They believed in and relied upon a power divine in laying the foundations of this nation. Well did the President say:

"No student of American history can fail to realize that these principles and ideals grew largely out of the religious origins and spiritual aspirations of our people. From them spring at once the demand for free and universal education, that the door of opportunity and the ladder to leadership should be free for every new generation, to every boy and girl. It is these human rights and the success of government which has maintained them that have stimulated the initiative and effort in each individual, the sum of which has been the gigantic achievement of the nation. They are the precious heritage of America, far more important, far more valuable, than all the riches in land and mines and factories that we possess. Never had these principles and ideals been assembled elsewhere and combined into government. This is the American system."

The Saloon Without a Friend

The wets are all against the saloon if one may accept their statements at face value. Even the politicians who in other years met in saloons and fixed up the tickets for the next election say no more saloons for them. The Republican politicians of New York now have joined with the Democratic politicians in denouncing the saloon. Think of it. In New York City where in other years saloons with their brass rails and thick necked, red faced bartenders were almost as plentiful as autumn leaves there is now not a single friend of the saloon. Wet politicians have joined the drys in saying the saloon must not come back.

What has come over New York and New Jersey that they do not want the saloons which were "the poor man's club, the rich man's mint, and the politician's paradise"? It does seem to us that the wets ought to thank the drys that we helped them get rid of the saloon.

Fifty years ago it was common talk that only short haired women, long haired men and preachers would advocate prohibition and the consequent abolition of the saloon, but behold everybody now is against the saloon if we may believe what we see in the papers.

The Quiet and the Hidden

Our lives are lived too much in the external, beset by the noise and clatter going on round about us. The press warns against the perils of this machine age, given over so largely to things material, and devout souls call earnestly that more consideration be given to the quiet and hidden ways of life. Still, we go on with the stress placed upon the abundance of the material accumulations which we may call our own.

Again and again do we need to remind ourselves that the soul of man can not feed upon chaff and wind and to be told that God's best manifestations of himself are not in lines of fire across the sky or in flaming bushes on the desert horizon. These crude disclosures do not count for much. Jesus reminded us that the most convincing proof of the divine revelation is not in the return of those who have passed on—in the rising of men from the dead.

God meets us most potentially and most convincingly in the quiet of the secret place, where he holds fellowship with those who will be still before him. At times, as we meditate in the eventide, the heavenly messengers greet us on the far off horizon with the assurance of the dawn of a more triumphant day. Sometimes we lie down in the desert with nought but a stone for a pillow, harrassed by the memories of the day, but ere we are aware of it the angels are on the ladders of the sky. These experiences are the consolation and encouragement of the man in the shop and in the field—of the woman in the office and in the home—of the lonely wanderers by life's wayside—who despairingly cry out in the midst of the cruel and long struggles of life.

We are doomed to despair in the midst of the crass, cruel material rounds of life in this world of outward show unless we hold fast to the spiritual realities and are able to find God in the secret recesses of the soul—in the quiet and hidden ways of life. Then the inner springs of life will feel a fresh thrill and we will be

found walking with unsandaled feet in the rough, hard places where we little expected to meet with the divine.

Men and women need a new sense of God. The church needs most a fresh realization of God in us. This makes prophets and apostles and saints in every age and leaves a bead-roll of worthies in God's record book of the ages.

The Sixth Ecumenical Conference

One year hence, to be exact, on October 16, the sixth world conference of Methodism will meet in Atlanta, Georgia, and continue in daily sessions till October 25.

It is of interest to note what the English Wesleyans are saying of the conference as noted in the Methodist Recorder, London. That paper in reporting the work of the Eastern section of the international committee says:

A draft program prepared by the American committee was considered, and was remitted to a sub-committee for detailed examination, and a committee was also appointed to deal with arrangements for the transport of the British delegates.

American Methodism has evidently determined that no effort shall be spared to make the visit of its brethren from overseas a memorable event. The choice of Atlanta, a city in which our church holds a commanding position, as a place of meeting is in itself notable, for it is within reachable distance of Savannah, and one attractive item in the provisional program for the conference is a day spent in that district so full of romantic association with the early history of John and Charles Wesley.

For the rest of their brief stay in the Southern States, delegates will be kept hard at work, studying in groups and open conference the manifold aspects of "Methodism in the Life of Today"—the suggested general subject title of the conference. The American organizing committee hope that one of the closing sessions will be addressed by the President of the United States.

These Rectors Do Not Die

The United Presbyterian carries the following story:

"In the early eighteen hundreds, one of Boston's best known churches received a gift of five pounds to go to the 'first widow of a rector.' Since that time, not a single rector of that church has died before his wife. The sum has now grown to over $20,000 and is increasing at a rapid rate."

That is quite a story to appear in a religious paper of high repute.

It seems that one of these days some woman is going to fall heir to a creditable sum of money, for the present state of affairs will not continue forever.

Out of Nazareth

The people asked with a sneer, "Can any good thing come out of Nazareth?" Unquestionably. The world's Redeemer, whose birthday is known and celebrated in every civilized nation of the whole earth was a native of Nazareth.

No man seemed to have taken note of Homer's birth, either as to place or time. He was an unknown baby of an unknown town. But the day came when seven cities clamored for the honor of being called his birthplace, while the generations following hold him in everlasting remembrance.

In Lincolnshire, England, is a village parsonage where the Religious Revival of the eighteenth century was born. For out of the Epworth parsonage came John and Charles Wesley who, the historians tell us, saved England from a social tragedy like unto the French Revolution and who gave to the world English and American Methodism.

In a country town where the farmers gathered to trade and to enjoy their well earned holidays a lad grew to young manhood within forty-six miles of Oxford University without becoming a student in that ancient seat of learning. But the name of Shakespeare is a household word and the tongue of Shakespeare has become a synonym for the English tongue. It is not strange, therefore, that tourists out of London in search for literary shrines fail to stop at Oxford in their haste to reach Stratford, the birthplace of the "myriad-minded" Shakespeare.

The world is gradually turning to the little bicycle shop in the rear of an Ohio parsonage, where two brothers tinkered and dreamed. But these lads dared to follow their dreams till they flew above the sand dunes of Kitty Hawk, sent Lindbergh over the ocean and within less than a generation ushered in a new era—the age of the bird-man.

Can any good thing come out of Nazareth? That man is a dull student of history who does not see that most good things have their origin in Nazareth.

The big automobile companies are planning to buy in 750,000 old cars annually, not to scrap, but to salvage every part except the rattle. It seems to us they propose to throw away the greater part of these old cars which they have purchased at forty dollars each. Well, what to do with old cars is a problem!

People and Things

W. N. C. Conference meets in Greensboro, November 5
N. C. Conference meets in Henderson.....November 19

Rutherford College has an increase of 20 per cent over last year in the number of its student body this year. All goes well at Rutherford.

"There will be home coming day at Pisgah church, Bald Creek circuit, next Sunday, October 19. Dinner on the grounds. Public cordially invited, the editor included."—Mrs. J. A. Fry.

Guilford College has in its student body 90 members of the Friends church, 60 Methodist, 53 Baptist, and 19 from the Presbyterian, Congregationalist, Lutheran, Christian and Jewish churches.

Monday afternoon, October 6, 1930, in Trinity Methodist church, Southport, N. C., Mr. Worth Ward and Miss Velma Fulcher were married, the bride's pastor, Rev. R. H. Broom, officiating.

For sale, ninety copies of new Cokesbury Hymnal (Boards) at 30 cents each. They were used this summer by the evangelistic team. Bargain. J. C. Wooten, Durham, N. C.

Revival services, marked by a high interest, are being conducted this week at First church, Lenoir, with Rev. R. Dwight Ware preaching and Rev. and Mrs. R. M. Houts of the Lenoir circuit in charge of the music.

The regular air lines of the world carried 600,000 passengers and 14,000 tons of mail in 1929. In the same year 48,000 people flew across the English channel. These figures are from the research committee of the League of Nations.

The Sunday school in Southport, Wilmington district, is enjoying steady, substantial growth. Promotion day was duly observed. The good superintendent, Mr. Robert W. Davis, is thoughtful and enthusiastic and is leading in a progressive way. He has fine co-operation.

"Please say in the Advocate that our new church at Yadkin will be dedicated the fourth Sunday in October at 2:30 p. m. The presiding elder, Brother H. C. Sprinkle, will have charge of the service. All former pastors are invited to be present."—E. Myers.

"Up to three days before conference all money received for superannuate endowment should be mailed to the Board of Finance, Security Building, St. Louis, Mo. Please bring money received later than that to conference, and I shall be glad to exchange the board's receipt for your check."—C. S. Kirkpatrick.

Mrs. M. M. Taylor of Andrews is 97 years old and was the mother of four children, and has 14 grandchildren and 47 great-grandchildren and 12 great-great-grandchildren, and has lived to see four wars. She has read the Bible through 38 times and still reads without glasses and able to walk a mile to church. She is still hale and hearty despite her age.

Rev. R. E. Brown is doing a most remarkable work at West Durham. His resourcefulness enables him to keep everybody busy. During his recent fine revival the organization of the church continued to function more effectively because of the revival stimulus. The outlook for the close of one of the most successful years that West Durham has known is very fine. Fortunate indeed are these devoted West Durham Methodists in having such a leader as R. E. Brown.

"There will be an important meeting of the ministers and the lay leaders of the Winston-Salem district October 20 at 10 o'clock at Centenary-West End church, Winston-Salem. Bishop Edwin D. Mouzon of Charlotte will be present and address the body."—Loy D. Thompson, P. E.

If any one has a photograph of the West Market Street church in Greensboro that passed with the building of the present church, please send the same to Mrs. R. R. Alley, Greensboro College. It is desired to have this in the published proceedings of the recent centenary celebration.

The missionary zone meeting which includes West Market, Bethel, Battle Ground, Gethsemane, and Summerfield churches, and of which Mrs. A. N. Perkins is chairman, will meet at Bethel next Sunday afternoon at three o'clock. Those interested will please take notice.

"Home coming service at Dunn, Sunday, October 19, at 11 a. m. The biggest day of the year. We are looking for you. A splendid musical program is being provided. Dr. M. T. Plyler will deliver our home coming address. The subject, 'At Home in God's World.' "—C. B. Culbreth.

"We closed last Sunday night a revival meeting at Bethel on Yanceyville charge, in which Bro. S. F. Nicks of Roxboro, a former pastor of this charge, did the preaching. We had large attendance throughout. Brother Nicks rendered excellent service. We received 12 members on profession of faith."—S. J. Starnes.

"The Dover brethren, led by Mrs. C. B. Morning and Mrs. W. A. Wilson, stormed the parsonage last Saturday night with a handsome, old fashioned pounding. The presents were many and all useful and our pantry is well stocked for many days. Many thanks to one and all. The latchstring is always one the outside."—Mr. and Mrs. Sawyer.

"Mr. and Mrs. George Washington Price request the pleasure of your presence at the marriage of their daughter, Elizabeth Hamlin, to Rev. James George Huggin, Jr., on Tuesday, the eleventh of November, nineteen hundred and thirty, at eight o'clock, Second Presbyterian church, Spartanburg, South Carolina." Reception from eight-thirty to ten o'clock at four sixty-five Hampton Drive."

"Brother Cade preached and held our fourth quarterly conference last night at First church, Siler City. He was at his best in the sermon. Good attendance of the officials. Reports just about as they were last year. Steps were taken looking to the division of the work at the next annual conference. We are enjoying our work, and hope to close another good year on the Siler City charge."—J. W. Bradley.

Not often does a church have a more interesting day than did Calvary, Durham, last Sunday. The Sunday school closed with the installation of the 30 officers and teachers of the Sunday school—more than the church had charter members 26 years ago. It was a most impressive service. The regular 11 o'clock service was "home coming day." Of the charter members 25 years ago 24 stood in front of the chancel as Brother C. W. Ezzell spoke words of welcome and encouragement to those who had come in later. The pastor called the names of the charter members of the church, following which he preached a most appropriate sermon. Brother O. I. Hinson and his committees made a fine success of the day.

"I received 11 into the church at Harmony Grove Sunday morning—nine by profession of faith and two by certificate. Will have others to receive at my next appointment there. I am trying to see that the Advocate goes into the home of each new addition where it is not already going."—G. N. Dulin.

"On Sunday, October 26, Shoal Creek church, Whittier charge, will be dedicated. At 11 Rev. J. R. Church of King's Mountain will preach the sermon. At 12:30 dinner will be served on the grounds. At 2:30 Rev. L. Rogers, pastor of the Baptist church, will preach. At 7:30 Rev. H. C. Freeman, pastor of the Franklin circuit, who went out from this church, will preach. Everybody is invited to attend these services."—R. L. Bass, P. C.

After the district meeting of the Woman's Missionary Society in Maxton, October 9, the pastors' wives of the district met for the purpose of organization. Mrs. H. C. Smith presided. Mrs. A. S. Parker explained the purpose of the club and told about some of the things which were being done by other clubs in the conference. The following officers were elected: Mrs. M. C. Ellerbe, president; Mrs. E. B. Fisher, secretary.

More than one pastor's wife in North Carolina will respond heartily to the following from a Virginia preacher which he sends the Richmond Christian Advocate. He says: "Wish you would bear down in a strong paragraph on the injustice of preachers and their families for not leaving their parsonages clean. My wife is working hard to leave this parsonage in good condition in every way. I have come into parsonages that were a disgrace to self-respecting men and women. Get it in the next issue."

"The pastors' conference of the Gastonia district met with the Dallas church Monday, October 13. Rev. R. M. Courtney, presiding elder, was in the chair. Reports indicated progress. Approximately 1300 additions to the church, an increase of several hunderd in Sunday school enrollment. The outlook for collections was very much more promising than a few weeks ago. A very fine spirit has been evident all the year among pastors and congregations. Dallas church royally entertained the conference at luncheon."—A. C. Swofford, Sec.

The church at Morehead City has designated October as "Loyalty Month." The first Sunday was rally and home coming day. During loyalty month and evenings following the pastor, Rev. B. B. Slaughter, will consider the following themes at the Wednesday evening services: What Is a Christian? The Christian and His Bible, The Christian and His Church, The Christian and His Money, The Christian and His Business, The Christian and His Politics, The Christian and His Amusements, The Christian and His Prayers, The Christian and His Home, The Christian and His Neighbors, The Christian and the Heathen.

The friends of Rev. M. T. Smathers and Mrs. Smathers of Reidsville are in sorrow on account of the death of their son, Cecil, who died October 13 in a hospital in Gloversville, N. Y., as result of injuries sustained in an automobile accident there Wednesday night, October 8. The body was taken to Hickory and the funeral was conducted there Thursday. Cecil Smathers would have been 23 years old Friday. He was graduated from Duke University in 1928, and for about a year had been in the insurance business at Albany, New York. He was a native of Salisbury. The Advocate extends its warmest sympathies to the stricken family in this hour of their unspeakable sorrow.

On Wednesday, October 1, at 2 a. m. Miss Eva Belle Eubanks was married to Mr. John Frederick Smith by the Rev. B. B. Shankle at the home of the bride's parents, Mr. and Mrs. C. T. Eubanks, in Beaufort. The impressive ring service was used. Mrs. Smith confessed Christ when only a child and for some time has been teaching the ladies' class at Tuttle's Grove church. She is a graduate of Beaufort high school and she attended a business school in Morehead City. Mr. Smith is a gentleman of high Christian character, the son of Mr. and Mrs. J. F. Smith of Bachelor, N. C. Mr. and Mrs. Smith will reside at Bachelor.

At our recent annual conference, which met in this church, Dr. W. A. Lambeth, for six years and eight months the pastor of Mount Vernon Place church, was transferred to the North Georgia conference. Dr. W. A. Shelton, formerly of Emory University, Atlanta, Ga., was appointed to succeed him here. Neither Dr. Lambeth nor Dr. Shelton is in the city today. Dr. Shelton will come from Atlanta, with his family, the latter part of this week, in time for the services on next Sunday. Dr. Lambeth and his family expect to leave Washington the middle of this week, going to the home of his mother in Thomasville, N. C., where they will remain until the meeting of the North Georgia conference in November. Today we stand between the glow of a golden sunset and the dawn of a cloudless morning. Gratitude—Hope. Affection—Anticipation.—Mount Vernon Place Bulletin.

"Our meeting for Wayman, Freeman and Delco churches which was held at Delco church closed Sunday night. Dr. H. M. North, presiding elder of the Wilmington district, did the preaching in a most appealing and soul inspiring manner. The attendance was very good every night and on the closing night the congregation taxed the church to its total capacity. Attention was almost perfect as each one present including the small children drank in every word of the messages. The results of the meeting is not to be measured by the expressions of emotion for there was little of this; it was a time rather of deep thinking and high and holy resolutions. Neither could the results be fairly judged by the absence of accessions to the church, as nearly every one in attendance were already members of the church. It can only be judged by the changed hearts and lives of those attending, which we confidently believe will be manifested by a decided improvement in the individual, home, and church life of our people."—W. D. Yarborough.

"On Tuesday evening, September 30, Mrs. Kyles and I returned to Morganton after a pleasant wedding trip to points of interest in the western North Carolina mountains. When we arrived at the parsonage we found several of the ladies of our charge here to receive us and to invite us to sit down to a fried chicken supper. This we did without reluctance. We had the pleasure of having with us Dr. and Mrs. Hugh K. Boyer from the First Methodist church of this city. After supper the members of our two churches, North Morganton and Oak Forest, began to arrive with huge packages, and soon we were in the midst of an old-fashioned Methodist pounding. And very severely and heavily were we pounded, too. In fact we shall not get over the effects of it for several weeks, and we shall remember it a great deal longer than that. We take this opportunity to thank the people of the North Forest charge and other friends for their generous and gracious reception upon our return."—A. A. Kyles.

(Continued on page 11)

The Romance of American Methodism

By PAUL NEFF GARBER

Even Down to Old Age

BISHOP ASBURY was once asked by some of his preachers as to what they should do when they became old. According to Bishop Galloway, Asbury "comforted them with the sage reflection that not many of them would probably live to be old." Asbury was speaking the truth for in early Methodism many of the circuit riders died at their posts of duty. Disease caused by exposure to the elements took a large toll from the itinerant ranks.

The hour however did come for many Methodist ministers when they were unable because of age or infirmities to continue in the intinerancy; when they were no longer able to ride the circuits and to proclaim the great message of salvation. They then became superannuates.

The preachers dreaded the thought of superannuation. It meant first of all the separation from the work to which they had dedicated their lives. Every circuit rider also knew that the superannuate list was the "starvation list." They also realized that worn-out minister was a "more welcome guest in heaven than anywhere on earth." It is not surprising then that the circuit riders endeavored to defer the date of superannuation and that tears were shed when that day finally came. When Maxwell P. Gaddis, because of ill health was placed on the inactive roll for one year only, he was grieved. He wrote: "I wept like a child. I could not endure the idea of departing from the regular work, although my health was so much impaired; but my best friends all urged me to acquiesce in the matter, and comply with the wish of the conference to go and spend the winter at the south. To this arrangement I finally agreed with much reluctance."

Many of the preachers when they finally superannuated were unable to provide even the barest necessities of life for themselves an their dependents. Asbury's early helpers had literally taken no thought as to what they should eat or drink or wherewithal they should be clothed. Many of the pioneer circuit riders had experiences similar to William Burke who wrote thus in his journal: "This year, 1854, I closed my itinerancy, and sold my horse, bridle, saddle-bags, and saddle, and gathered up the fragments, and the fortune that I had made from twenty-six years labor amounted to three hundred dollars." When Jesse Lee, the apostle of Methodism in New England, retired in 1809 he had saved only $200. After fifty-two years in the itinerancy Philip Bruce had property which amounted to the small sum of $300.

The Methodist Episcopal Church did not entirely forget the worn-out preachers; it tried to give them some financial assistance. At the Christmas Conference there was placed in the Discipline this question: "How can we provide for superannuated preachers and the widows and orphans of preachers?" The answer in part was: "Let every traveling preacher contribute two dollars yearly to the Conference. 2. Let every one when first admitted as a traveling preacher pay twenty shillings (Pennsylvania currency). 3. Let this money be lodged in the hands of the treasurer . . . 6. Out of this fund let provisions be made for the worn-out preachers, and then for the widows and children of those that are dead." That was an excellent plan and it possessed great possibilities. An enormous amount of money would be available today for the superannuates if every Methodist minister since 1774 had contributed annually to sum of two dollars to a common fund. The members of the Christmas Conference were so optimistic over this scheme that they provided three treasurers, three clerks, and three inspectors to supervise the handling of the money. The Preachers Fund, as it was called, proved however of little value in relieving the wants of the needy preachers; a sufficient capital was never secured.

The next step toward a superannuate endowment came in 1796 when the General Conference created the Chartered Fund, the income from which was to be given to the aged ministers and the widows and orphans of ministers. It was to be supported by several different sources of income. The profits of the newly organized Book Concern as well as the proceeds of the Preachers Fund were to be given to the Chartered Fund. It was expected however that the larger amount of money would come from laymen and friends of Methodism. It was hoped that they would contribute liberally because of their love and respect for the circuit riders. In pathetic language the General Conference begged for contributions to the Chartered Fund. The appeal stated: "Our brethren who have labored on the mountains, on the Western waters, and in the poorer circuits in general have suffered unspeakable hardships, merely for the want of some established fund, in which the competent members of our Society might safely lodge what their benevolent hearts would rejoice to give for the spread of the gospel. On the same account many of our worn-out preachers, some of whom would consume their strength by their great exertions for the salvation of souls, have been brought into deep distress; and the widows and orphans of our preachers have been sometimes reduced to extreme necessity who might have lived in comfort if the preachers who were the husbands on the one hand, and the fathers on the other, had not loved their Redeemer better than wife or children, or life itself."

The immediate response to the appeal of the General Conference for the support of the Chartered Fund was encouraging. Bangs says: "Many of our friends willingly subscribed to the valuable institution, and several thousand dollars were collected in a short time." Interest in this worthy project however soon waned. It too never solved the problem of superannuation. The income from this endowment was sufficient only to pay an average of $90-100 a year to each of the annual conferences; and that meant only about two dollars a year to each conference claimant. In 1833 the superannuates were receiving less than two per cent of their allowances from the Chartered Fund.

It soon became evident that other sources of help must be found for the superannuates. The General Conference of 1800 therefore called upon each circuit to take Fifth Sunday collections, part of which was to be used for the

worn-out preachers. The General Conference of 1812 asked the Annual Conferences to raise money in their own bounds in order to relieve the aged and needy ministers. As a result there came into existence conference organizations known as the Mite, the Preacher's Aid, and Mutual Assistance societies. Bishop Asbury as he traveled over his diocese actually begged funds for the needy superannuates.

None of the many attempts of the Church to aid the superannuates were successful. As a result there were only two alternates for the circuit riders as they reached middle age. They either had to locate and engage in business pursuits, or else serve until feebleness and old age forced them to retire from the itinerancy and then suffer the privations incident to superannuation. Many voluntarily chose the latter way even though they had to endure economic hardships in the evening of life. It shall always be to the honor of those pioneer circuit riders that even in feebleness and old age they continued their noble attitude and exemplified that heroic spirit so characteristic of early Americaan Methodism.

The superannuates were held in highest esteem by their conference brethren. They were given the best accommodations if they were able to attend the annual conferences. In some conferences the audience would stand when the secretary read the names of the superannuates. Their advice bore much weight on spiritual and ecclesiastical matters. If the aged ministers were unable because of illness, distance, or lack of funds to attend conference they would send letters of greetings and exhortation which would be read in open session. Fraternal greetings were in turn sent by the conference to these absent members. The circuit riders would often give of their small income to assist their more needy aged brethren.

Death did not hold any sting for the superannuates. They exemplified that great statement of Wesley: "Our people die well." On their death beds they declare anew their faith in the message which they had proclaimed during their active ministry. They died with shouts of triumph on their lips. Edwin Ray of the Indiana Conference in his last moments said: "Tell my brethren in the ministry that the religion I have professed and preached to others, has comforted me in life, supported me in affliction, and now enables me to triumph in death." Jesse Lee as death rapidly approached shouted, "Glory, glory, Jesus reigns! Heaven is just before me." "All is well was Bishop McKendree's benediction. Peter Doub's dying message was, "Tell the brethren at Conference to preach the same gospel."

What preachers have died this year?" soon became a disciplinary question at each Annual Conference. There was scarcely a session held when badges of mourning were not worn in honor of departed members. The modern Methodists regret however that such short memoirs were written of those noble men. Caleb Pedicord and George Mair were the first names recorded in the conference journals in answer to the question, "Who have died this year?" The brief memoir of the former was: "Caleb Pedicord, a man of sorrows, and like his Master, acquainted with grief; but a man dead to the world, and much devoted to God." The obituary of Mair stated only that he was "a man of afflictions, but of great patience and resignation; and of excellent understanding."

The pioneer Methodists apparently had no time to spend in mourning for deceased preachers. As Moore says: "The church buried her dead heroes with hardly a stone to mark their resting place; made brief mention of their exit from this world on the minutes, and hastened to the field of conflict." In a similar strain Hedges has written of those early preachers, "Falling where they toiled, their graves are like the graves on the battle-field —a simple slab, with a name inscribed to tell who the sleeper is in the lonely spot. Or, if only wounded, they crept away to bear their glorious scars for a while, then 'earth to earth,' and the work went on, as the gaps were closed by those whom God thrust out to call sinners to repentance."

The superannuates of pioneer Methodism were truly the forgotten men. Hundreds of circuit riders who gladly gave their all that others might have the gospel preached to them, suffered privations in old age and were soon forgotten after they departed from the world. Yes, many of those heroes of the Cross often found the evening of their lives to be dark and dreary, but as Henry Smith has so beautifully written: "They have long since met, where they have no more rugged mountains and rapid streams to cross. They no longer press through the wilderness and sleep in the woods. They no longer endure heat and cold, hunger and thirst, sickness and pain; spending restless nights in a filthy cabin, on a dirt floor, after a long day's ride." Long ago they have heard from their Saviour:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

"The Class Meeting" will be the title of Dr. Garber's article next week.

BELIEF

If I were asked what I believe, I could not help but say,
The gentle and the simple creeds of boyhood's yesterday;
The tender faith in Bible things, the truth, the way, the right;
The Golden Rule to live one's life according to the light;
And everywhere the thought of God, that we are everywhere
The children of one Father's love and of his heavenly care.
If I were asked what I believe, I know my thoughts would go
Back to the little child at prayer in the soft evenglow;
And I can think of nothing else so beautiful, so sweet,
As prayer beside my mother's knee, who tried to lead our feet
In paths of righteousness and truth where none could go astray
From that dear life of simple trust in childhood's yesterday.

If I were asked what I believe, I'd have to say, then,
A simpler faith in God's command, a manlier trust 'mong men,
A clear and more abiding course e'ward that which men might call
The straight-out-from-the-shoulder faith of Peter and of Paul;
The teachings mostof all that came to us in Sunday school,
Way back in little childhood's land, the land of Golden Rule.

—Baltimore Sun.

WEST MARKET CHURCH, GREENSBORO, CELEBRATES IT CENTENARY

At West Market Street church, Greensboro, last Sunday was devoted to the celebration of the centenary of this well known church. The exercises were of especial interest and largely attended.

At the 11 o'clock service Rev. Henry Grady Hardin, the pastor, read excerpts from a history of the church that had been written by John S. Michaux, a Greensboro attorney and member of the church. This address is to be published at an early date and copies may be had by application to the church offices.



WEST MARKET STREET CHURCH, GREENSBORO, 1830-1930

The selections from this history that were read by Dr. Hardin proved of great interest, and were heard with manifest appreciation by the great congregation that crowded every part of the big church.

It was worthy of note that the first session of the North Carolina conference in January, 1838, was held in this church and the last session of the North Carolina conference before it was divided into the North Carolina and the Western North Carolina conferences met in West Market church in November, 1889. And the first session of the Western North Carolina conference after the church enters its second century will be held here, beginning the fifth of next month.

The Sunday evening services were in honor of the former pastors. Of these the following are living and with their names appear the date of their pastorates and present place of residence:

Rev. S. H. Hilliard, Asheville, N. C., 1890-1894.

Rev. S. B. Turrentine, Greensboro, N. C., 1900-1904.

Rev. E. K. McLarty, Charlotte, N. C., 1908-1912.

Rev. E. L. Bain, Danville, Va., 1916-1920.

Rev. J. H. Barnhardt, Salisbury, N. C., 1920-1924.

Rev. J. F. Kirk, Thomasville, N. C., 1924-1926.

Rev. L. D. Thompson, Winston-Salem, N. C., 1926-1929.

All these pastors were present Sunday evening except E. K. McLarty, presiding elder of the Charlotte district, and E. L. Bain, presiding elder of the Danville district, Virginia conference. And each of those present had a part in the services of the hour. The sermon was delivered by Rev. S. H. Hilliard, who was senior among the pastors and who served as pastor when the present church was built. His sermon, interesting and eloquent, was eminently appropriate in every particular. "Art thou in health" was his text.

LOOKING FOR EVIDENCE AT KING'S MOUNTAIN

The liquor question is of much interest just now, and has been for a long time. The wet press of the country persists in saying that we have more drinking now than ever before. If we stayed at home and read the daily papers and other literature sent out by the liquor interests we would think it absolutely dangerous to be on any highway in the country. We would imagine ourselves meeting drunken drivers continually. But those of us who are out on the roads almost every day in the year know this is not true. For the past three or four years I have averaged about two thousand miles a month on the roads of our own and other states, and I have not averaged seeing a half dozen persons drinking in a year. Twenty-five years ago I would have seen more than this each day of the year. On our way to the King's Mountain celebration, my charge lay leader, Bro. C. L. Eaker, and my self decided to keep a count of the drinking people we saw during the day. We went early and stayed all day, mingling with a crowd of 75,000 people from many different states, and when it was all over, we had not seen even one person who seemed to be drinking. We began to inquire of others and so far have found no one who saw any drinking or any one who had been drinking. There was no bad conduct of any kind, and so far as I know there were no accidents or troubles of any kind. Before the days of prohibition there would have been at least five hundred drunk people and plenty of fights and trouble at a gathering of this kind and proportions.

No, the liquor interests can't prove that more liquor is used now than before the days of prohibition. Liquor used, shows itself in conduct. Only the rich fools of the country drink very much, and, thanks to prohibition, they have to stay out of sight of the public. The great majority of the common people are sober and glad of the peace and safety we enjoy. We take little stock in newspare "polls" and other wet propaganda, but when time comes to vote we will vote—and not for any wet politicians of any party. If the old political parties cannot be dry, we will have a new party of our own making some day that will be dry—and not only dry, but honest, we hope.

T. V. Crouse.

BIOGRAPHY OF DR. YOUNG J. ALLEN

Bishop Candler has completed the manuscript of the "Biography of Dr. Young J. Allen." The facts of that heroic man's life make a thrilling narrative, and his biography will doubtless be widely read.

Dr. Allen is really less known in America than he is in China, although his fame is growing in his native land. When his work is fully known, it will appear that he was one of the greatest of modern missionaries, deserving to rank with Carey, Morrison, and Martin.

The biography written by Bishop Candler, from original sources committed to his hand by Mrs. Allen, is now in the hands of the printer and the publication of the book will not be delayed longer than speedy work can finish it.

THE SOUTH ATLANTIC QUARTERLY

Any changes in this quarterly issued by the Duke University Press, Durham, now closing its twenty-ninth year is of more than ordinary interest to all who know something of its history. The inception of this publication antedates its first issue more than ten years.

With the organization of the 9019, a scholarship society at Trinity College in 1890, Dr. J. S. Bassett was dreaming of some such journal fostered by the 9019. He was anxious for a publication that would become a medium for the free discussion of literary, historic, economic and social questions, especially those issues that immediately concerned the South. Ten years later the Quarterly appeared with John Spencer Bassett, editor.

The celebrated Booker Washington article brought to the front the struggle for academic freedom in the midst of a certain social and political oligarchy in the state who said Bassett must quit the college.

The Quarterly is now under the direction of an editorial board, with Henry R. Dwire, managing editor. The October number, the first under the new management, gives promise of a journal that will make a still wider appeal to all thinking people. Did space permit we would make note of a number of interesting and illuminating articles in this issue such as "Lincoln's Tasks and Wilson's," and "Clemenceau: Chronicler of American Politics." But this is not the place for detailed discussion.

REVEREND E. C. SELL DIES IN WILMINGTON

A wire from Dr. H. M. North, presiding elder of the Wilmington district, announces the death of Rev. E. C. Sell in that city on the morning of October 13, at the age of 69. Being in poor health, Brother Sell retired from the active work one year ago, having been in the ministry 42 years. Most of his ministerial life was spent in the Wilmington district. As a result, he was not so well known over the conference as most ministers are. He joined the North Carolina conference in its session at New Bern in 1888 and had been in the work ever since.

The funeral service was held at Trinity church, Wilmington, by the presiding elder, assisted by other ministers of the city. This was most appropriate, for no other place in the state ranked with Wilmington in the affections of our brother. This to him was home. His wife and the children had the same love for this their own city.

Through all his active life Brother Sell enjoyed contributing to the press; even within the last year he had written a couple of short poems. But we will let some one else appraise his work and give the facts of his life.

A brother resides in Albemarle and a sister in Tennessee. The family will remain in Wilmington.

BOARD OF CHURCH EXTENSION NOTICE

The Western North Carolina Board of Church Extension will meet in West Market Street church, Greensboro, in room assigned at 2:30 o'clock, November 5. All applications for aid should be in the hands of the secretary not later than October 27. Please do not wait until the board convenes to hand in applications, as they cannot then be given proper attention.

Jos. S. Hiatt, Chm. pro tem.

G. B. Howard, Sec., Spindale, N. C.

PEOPLE AND THINGS

(Continued from page 7)

The Rutherford College Rectangle, student paper, carries the following story: "An agreeable shock that has come to the quiet little townspeople and one that will be of singular interest to alumni, is the announcement that a bouncing baby boy has been welcomed into the proud Billups household to tear up everything and be of general nuisance for the next fifteen years. Mother and babe are reported as doing nicely, thank you. The whole college is rooting for you, Mr. Billups, so let's see if a good president make a good father when the little fellow sounds the alarm between three and four on a cold winter morning. Best wishes."

Two very significant and interesting addresses on prohibition will be broadcast over the National Broadcasting Company chain on Saturday, October 18, commencing at 11:30 a. m., Central Standard time. The first will be by Professor Irving Fisher on the subject, "Prohibition as an Economist Sees It." Professor Fisher is probably the nation's leading authority on economic phases of prohibition, which will make his talk of particular interest at the present time. Mrs. Frank N. Mann of West Virginia, one of the nation's most brilliant women speakers, will deliver the second address, speaking on "Womanhood's Challenge."

"I shall have charge of the book exchange again this year. I am doing this for the accommodation of the brethren, especially the young men of the conference. I shall make a specialty of the conference course books and hope that I may have the help of all those interested. Mrs. Wellman expects to attend conference and help with the business. Please, brethren, when you read this notice get together your books that you intend to bring, put your name and the price in them and bring them along. I want to say again that I do not buy the books. I handle them and charge a small per cent for my trouble. This can be made a useful proposition, as it once was, if everybody will use it, and may I say that it does not interfere with the book business of the Publishing House. I have the endorsement of Mr. Turner of the Publishing House. Yours for a bigger and better exchange than we have had in recent years."—H. M. Wellman.

"We recently closed a protracted meeting at Walkertown Methodist church. Rev. G. W. Vick assisted the pastor. The second Sunday morning of the meeting we had a great communion service. Four congregations with their pastors met in our church and celebrated the Lord's Supper together—Morris Chapel and Antioch M. E. churches, Oak Grove Moravian church and Love's M. E. Church, South, also quite a number of our Baptist brethren partook of this holy sacrament with us. It was indeed a blessed service. Our heavenly Father not only smiled his approval but was manifestly present. The brethren say, 'This service will live in the history of the several churches in the Walkertown community.' Brother Vick did most earnest, faithful, effective preaching. Large congregations were at every service. Christians were strengthened in their faith. Seventeen new members were received, 14 on profession of faith. This makes a total of 60 members received this year. 'The Lord of hosts is with us. The God of Jacob is our refuge.' "—W. R. Ware.

Report the news to the Advocate office.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter I

FOR a time the world was a blank. Arnold Robartes had ceased to be. There was no Redmound-on-Sea, no glinting water, no tired men and women, no happy lovers.

There came snatches of consciousness, dim realizations of shadowy figures, of whispering voices. Sometimes he felt pain, horrible, sickening pain, to be followed again by darkness—oblivion. During the snatches of half consciousness he dimly wondered where he was. Not that he cared much. Nothing mattered. For that matter he did not know who he was. His personality failed to take shape, and he had no memory. There was no past, no future.

He had fleeting visions, dim blurred visions. What they meant he did not know, and he was too tired, too helpless to care. More than once he fancied he saw figures by his side. Faces outlined themselves, faces that were anxious—fearful, but he was unable to visualize them. They were of the stuff of which dreams are made.

Long spaces of time passed. How long he did not know, he had no standard for measuring time. There was no sunrise, no sunset, no night, no morning. He only had a vague consciousness that spaces of time had passed away.

He suffered no pain save the pain which comes from a feeling of intense weariness. Even the weariness was not a reality. Nothing was real, and because nothing was real nothing mattered.

The shadowy figures became more distinct. They meant something; what he did not know, but something. There was a tall, severe looking man, who with keen watch eyes,, seemed to be noting his every feature. This man had a watch in his hand, and appeared to be counting.

Two fresh young faces came to him. They did him good. There was something helpful, soothing in their presence, something that lessened the weariness, the dull monotony of the passing time. They conveyed nothing definite to his mind, but he had a feeling of being better when they were near. Who they were he did not know, but their bright faces and lovelit eyes lightened the gloom.

There was a boy, too, ruddy, sunburnt, with clear frank eyes, suggesting healthfulness.

* * * *

Something seemed to have tightened in his brain. What before appeared loose and sagging had become taut. Things became more clearly outlined. He saw more plainly. But the things he saw were not of the present. They had nothing to do with the life that was around him. They were of a past time, a past world. The face of the severe looking man was no longer visible. The two girls with lovelit eyes had also gone, and he could nowhere see the boy.

He was conscious, but he was not conscious of the present. That which he saw rose up in a past world.

It was intensely vivid. The shadows were gone. The sky was clear. It was as though a breath from heaven had come and swept away the mist clouds and made everything new. He was somewhere in the country. It was real country. He was far away from towns and centres of population. The hedgerows were covered with flowers. Birds were singing on every tree branch. A brook was rippling. He remembered the sound of it. He had bathed his face in it a hundred times. He remembered the trees which overshadowed him, saw the meadows nearby covered with rich lush grass. The house, too; he remembered that. Not a mansion or anything of that sort, but still a house to rejoice in. A house with quaint gables, dormer windows, lattice-paned. The grey slate roof was lichen covered.

Home! home! home!

Yes that was the word. It was home, his home. He first saw the light there. It was there his childhood had been spent. How sweet and restful it was. The murmuring brook, the waving willows, the little orchard at the back of the house, the quiet sequestered lanes. He saw them all.

The little patch of lawn which sloped away from the parlour window. How green it was! Flowers bloomed everywhere. Not carefully shaped, well ordered flower beds, but a wild profusion, a wilderness of flowers.

The door opened, and he heard a voice calling. It was a memory of a far-off dream, but it was more than that. There was a reality in it unknown to dreams.

He looked and saw a young woman clad in a white muslin dress, fastened round the waist with a piece of blue ribbon. Her cheeks seemed to him as smooth as ivory, her hair was nut-brown, her eyes a deep, dark blue.

"Arnold, Arnold."

"Yes, mummy, I'm coming." A little boy ran to her side.

Pale faced he was, but not unhealthy. A thoughtful looking boy with a sensitive mouth, and large speaking eyes. The boy rushed to his mother who caught him in her arms, and kissed him.

"What have you been doing?"

"Playing, muvver."

"Who have you been playing with?"

"Playing wiv Tom Tunley and Harry Gray."

"Was Mary Gray with you?"

"No, muvver—don't like girls."

"Why don't you like girls?"

"Girls is silly, they don't know boys' games, and they're little cowards."

The mother laughed. "Nonsense, you shouldn't say that. Your little baby sister is a girl, and your mother was once a little girl, you know."

"Were you, muvver? But you were never a coward, were you?"

"I'm afraid I was."

"Oh, but you were different; you're my muvver," and the boy gave a defiant look as though it answered everything.

"Anyhow you're very dirty," his mother continued. "You must have your bath and then go to bed."

"Hate going to bed in the daylight," said the boy.

"Summer time is the best time in the whole year, and I want to stay up a long, long time."

"But your bedtime has come and little Tommy Nailer will soon be here to fasten your eyes."

"Don't believe in Tommy Nailer," said the boy.

The mother laughed, and the sound of her laughter was as sweet as silver bells.

"Don't want to go to bed. Don't want to be bathed," persisted the boy.

"Don't you? Oh, but you must. If you're naughty I shall tell Ellen to bathe you; but if you're good perhaps daddy or I will do it."

"I won't let Ellen bathe me."

"Then you must be good. I'll tell you how we'll arrange it. Daddy shall bathe you, and I'll get your bread and milk."

"Oh, muvver," cried the boy eagerly, as if he recollected something, "the doctor has brought Mrs. Osborne a baby. He brought it to the Manor Farm only this afternoon."

A light of interest flashed into his mother's eyes.

"It's a silly baby," went on Arnold. "It's another girl, girls are no good."

"And that's your really thought out opinion, is it old man?" A man's voice said this.

"Yes, it is, dad, and you've got to bathe me tonight; mother said so."

"And why can't Ellen bathe you?"

"Because you've got to do it."

The man who had spoken came into the garden, caught the boy and lifted him high above his head. The little chap laughed in his glee.

"Aren't you afraid I'll let you fall?"

"Course not."

"Why?"

"Because you're my daddy, and you wouldn't let me fall."

"I say, old man, wouldn't you like to see a blackbird's nest?"

"Should'nt I!" shrieked the boy. "Where is it?"

"While Ellen is preparing the bath I'll take you to see it. Come on."

He sat on his father's shoulder who carried him through the garden to a meadow where they found the bird's nest with eggs in it.

"What are they for?" asked the boy. "They're not big enough to eat."

"It's this way," said the father. "God likes little birds, and he's arranged that after the mother bird has sat upon those eggs and kept them warm for several days, and several nights, a little bird will come out of each of them."

The boy's eyes were open with wonder.

"But what will they have to eat?" he asked, "milk?"

"No, the old mother bird will get the proper kind of food and will feed them until they are able to fly. After lots of days wings will come to them, wings covered with feathers like the old mother bird. First of all it will be nothing but a little fluff, but the fluff will change into feathers. Isn't it wonderful? Would you like me to buy a bird and put it in a cage?"

"I'd rather have a kite," was the boy's reply.

The father laughed as he caught the youngster in his arms; he again placed him on his shoulder and carried him to the house.

"Don't you like me to bathe you, old man?"

"Y-e-s," replied the boy. "I like you to bathe me, but I like muvver to dry me."

"Why?" asked the father.

"Because you're so strong, and you rub so hard."

"Not so very strong," said the father with a sigh, "anyhow I'll be careful tonight."

A little later the boy sat before a basin of hot bread and milk.

"By Jove, old man," said the father, as he watched him eat, "you're not going to die of starvation today. you weren't in the background when appetites were served out."

"Wasn't I?" asked the boy. "I'm glad of that; I like eating."

"Now then, Arnold, run upstairs," commanded his mother when he had finished.

"Want daddy to carry me up."

"Oh, but a big boy like you can walk up."

"I'll carry him up," said the father fondly. "Come on, we'll go up together, and we'll both hear you say your prayers."

The mother sat on the bed while the little chap knelt at her feet and pillowed his face in her lap.

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity—"

"No, I'm not going to say the other verse. Good God, please bless daddy and muvver, and little Posy. Thank You for giving me a good day, and a good daddy and muvver. Forgive me if I have been naughty, and make me a good boy, for Christ's sake, Amen. There, will that do? And daddy, I'm going to watch that bird's nest."

He snuggled in between the clean sheets while his father and mother sat on the side of the bed. He felt sleep coming upon him almost the moment he lay down, nevertheless he caught snatches of their conversation.

"God bless him," said the mother, "I hope he'll grow up to be a good man."

"He's a natural, human little beggar anyhow," said the father, "and he has a sense of humor, too."

"Yes, and I'm so glad we can bring him up in the country instead of in a town. How are you getting on with your picture, Arnold?"

"I think I shall make a success of it. I hope so, for these kids will become expensive in a few years, and I do want to send the boy to a public school."

"It's a shame you're so poor," and the woman spoke indignantly. "Here are you a relative of one of the most prominent families in the country and yet you have to work for every sixpence we've got."

"I don't know that I'm sorry on the whole. Besides, I live an ideal life. This little farm gives me all sorts of fun, while the pictures I occasionally sell keep the pot boiling. Still * * *" and he sighed. "There, he's asleep now; we may as well go down."

The boy's eyes were closed, but he was not asleep. He had heard all his father and mother had said, and although their words seemed to mean nothing they remained in his memory. Each of them bent over him and kissed him. He heard their departing footsteps as he sank into dreamland.

Years passed.

They passed smoothly, quickly, like a fast flowing river. There were no tempestuous scenes, no wild storms, no mountain heights of ecstasy, no deep dark gorges of misery.

(Continued on page 28)

Long Lost Birthplace and Boyhood Home of Washington Duke

The farm on which Washington Duke was born has been brought to light after having lost its identity for many years. It is 11 miles from Durham near Bahama, which has grown up long since the Duke family moved to another part of the county.

Many things entered into the making of Washington Duke, the family's founder, not the least probably being his Civil War experience. The twenty-fifth anniversary of his death on last May 7 recalled many notable traits of his exceptionally sturdy character, incidents of his life, and influences he wrought directly and indirectly on a host of persons. There can be but little conjecture in the thought that his birthplace and boyhood home, recently re-discovered and photographed for the first time, has an important part in the direction of so fruitful a life.

Washington Duke passed nearly a score of years on this farm of his father, Taylor Duke, captain of the Orange county militia and a cultivator of 150 acres on the northern bank of Little river. The farm was, and still is, plain and rugged as were most of the tracts in that section of North Carolina. It is not strange therefore that something of its ruggedness went into the character of Taylor Duke and his children. Not known for unusual fertility, the old farm brought forth crops only under the stimulus of painstaking cultivation. Ten brothers and sisters very early learned to bear their share of the household and farm duties, and there was much to be done even by the youngest. In the light of their later lives and the lives of their children, the Taylor Duke farm was destined to play an important part in North Carolina education and philanthropy.

Of Taylor Duke's ten children Washington Duke was the eighth. Until his last years Washington Duke loved to visit the old home place and chat with neighbors whom he had known as a boy.

The topography of the country is unchanged. Under several venerable locusts, whose present state of decay indicates that they will not long survive, the old homestead was situated on high ground which afforded a splendid view toward the south and west. From this point the spire of Duke University's new chapel will be visible, and with a favorable wind one might hear there the musical tones of its carillon. Besides the larger cultivated fields there is a half-acre tract adjoining the house which was used as a garden and here young Washington spent many hours. Today the same garden is being cultivated.

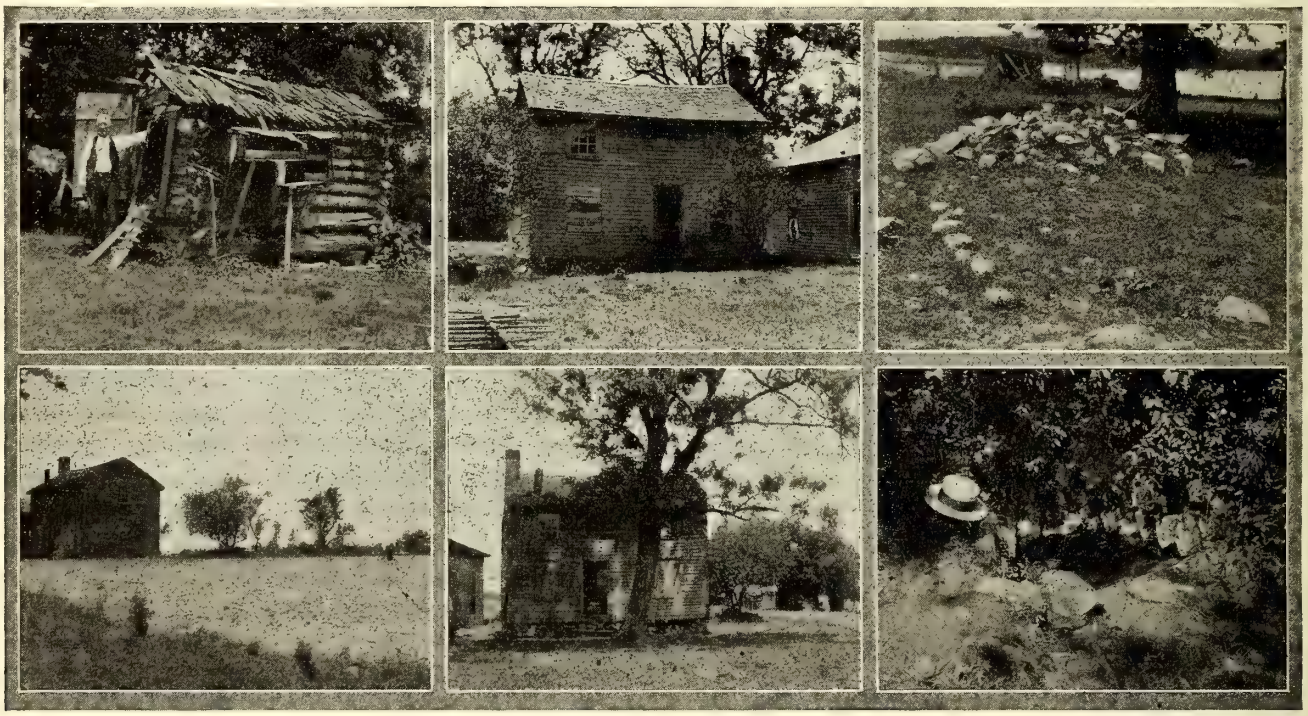
A hundred yards down a gentle slope, shaded by venerable trees, is the old spring, its crystal clear water swelling from solid rock. Countless times did the father of "the Duke boys" make round trips to that source of life, carrying oaken pails, earthen jars, and gourd dippers.

The old Duke home was in two units, the living quarters and the kitchen being separated by approximately 50 feet. Built some years before the "cook house," the dwelling was smaller and more primitive. Today the dwelling is gone, only its stone foundation and ruined chimney marking the site; but the kitchen is in fair repair. The kitchen was the larger of the two structures, for when it was built the Duke family circle had grown and a part of the new unit was used as living quarters. It is two stories high and the lower floor is divided into two rooms. Constant renovations have replaced many of the orginal timbers, but the general appearance of the old kitchen is about the same as it was when built.

The father of Washington Duke passed away in 1850, and the place of his burial is not fully determined. It is thought, however, that he was laid to rest in the burial ground at old Hebron church, the antecedent of the present picturesque little Duke's Chapel. In the old cemetery there are a number of unidentified graves.

The farm has been in the possession of but one other family since it passed from Duke ownership. William Duke, Taylor Duke's eldest son and partner in many enterprises, inherited the land in 1850 and held it until his death in 1883. Then the father of R. N. Blalock, the present owner, purchased the old tract.

There is a second Duke homestead near Durham, the farm of Washington Duke during his maturer years. Here Benjamin N. Duke and James B. Duke were born. They and their brother Brodie here began with their father the manufacture of tobacco. It is an important link in the family history. But there is something overwhelmingly fascinating about the older Duke homestead a dozen miles away, where the strong character of Washington Duke was first shaped, and where the ideals that he handed down to his sons were made his own.



SCENES AT WASHINGTON DUKE'S BIRTHPLACE

After having been unlocated for many years, the birthplace of Washington Duke has been re-discovered and photographed. Above are shown some views of the old farm of his father, Taylor Duke. Top, left to right—An old crib on the farm probably built early in the nineteenth century; the rear end of the cook-house; ruins of the dwelling in which Washington Duke was born. Bottom, left to right—The 125-year-old garden adjoining the house; a venerable locust shades the old kitchen house; clear water still fills the old homestead spring which was blasted from solid rock.

SHALL SOME PREACHERS' SALARIES BE REDUCED?

By C. W. Hunt.

Bishop Mouzon's announcement about the coming conferences in North Carolina was as interesting as anything appearing in the last number of the Advocate. These meetings promise to be up to and above the standard type of the annual sessions. The program as given stands for itself and will be high spots in conference history.

To this lay mind the mention of restlessness and some stations wanting cheaper preachers (one with less salary), while some preachers are wanting more salary, there is justification, but it seems to me that a time like this is a very inopportune time to talk about more pay, except where consolidation had come. It is true that some people are in as fine shape as they have ever been, but where you find one of these you will find three who have less than they have had in ten years, and it is to be expected there will be no boosts in salaries the next conference year. In contrast with any expectation of raise in salary, it is inevitable that some of the first and second best stations will ask preachers to take less. And why not? If the membership has done its best and find they are unable to raise the present budget without borrowing or a burden beyond their real ability to pay, are these not entitled to such a reduction? The average income has been reduced, and many have stopped altogether, as stewards have found to their sorrow. None of our Methodist preachers are rolling in luxuries, but there are those who can stand a reduction of as much as 20 per cent and still live the equal of his membership in his class socially and financially.

I know there are those who will say I am a reactionary and in favor of curtailing in the face of the enemy, but what I am saying here is said in good faith. The fact is if a preacher is at his job for what he gets physically out of it, he will have no sympathy with any move that takes anything from him; but if he has the good of his congregation at heart as well as the burden of souls on his conscience, he will fall in with any move that makes life easier for those who bear the church's burdens; the more especially if he has more than a living in his present salary.

I know preachers' salaries have been increased in some churches in Charlotte a thousand dollars at a clip—once when it was not expected—and done by those who had zeal beyond their fellows and more money than they knew what to do with. This action has forced other churches to raise salaries to their limit, else feel they would not be able to get a minister in the class with a neighbor church. I know complaint has been made by some of these at the unfairness of such a move. Many stations over the state are hard pressed year after year because they want as good a preacher as a neighbor. Many ministers who lived well and saved something on $3500 to $4000, feel now they cannot live on $5000, but they can, and live well.

The tendency has been to higher preachers' salaries since I can remember, and generally justly so, especially in times of plenty, but now is an unusual time; and reduction of burdens can be made with the understanding that increase will be made as more prosperous times return, with money easier or living higher. I feel there are consecrated ministers who would join heartily in such a move, that his membership may not be unduly burdened, the more especially where membership is small, or even with a large membership of poor people.

Get minutes of other conferences adjoining North Carolina and study the financial tables and you will find North Carolina, especially the western North Carolina conference, is paying approximately 20 per cent more in the city stations than in these conferences adjoining ours. C. W. Hunt.

EPWORTH, CONCORD

These good people of Epworth are on the march toward a successful winding up of the conference year. Several signs can be seen that the church has made a steady progress during the year.

Our special revival meeting was in progress during the first week of September. Dr. J. H. Barnhardt of First church Salisbury, was with us from Monday to the following Sunday night and did some unusually strong gospel preaching. His great messages captured the large congregations that gathered twice a day to hear his inspiring sermons. A great number came forward and renewed their covenant with the Lord and have been more faithful to the church than before, and we feel that the meeting was a success in many ways. Seventeen new members have been added to our roll this year and others are expected to join between this and conference.

Just a few nights ago a fine company of both young and old came storming into the Epworth parsonage—between 55 and 60 in number—and gave the pastor and family the heaviest kind of "pounding." After the jolly crowd had gone an inventory was taken and we found thereby that we were well supplied with provisions in the way of table comforts. So we are "all set" from now till conference. But remember, this is only our first year here.

Among other things, besides supplies for the kitchen and dining room, the men of the church presented the preacher with a fine gold watch (Elgin), and for all these tokens of appreciation of one's service, who could help being thankful? We are just wondering if the people of Epworth congregation are not just a little above the average in our conference. Pastor and Family.

Three-fourths of the tobacco growers attending a recent mass meeting in Beaufort county voted for a co-operative organization.

REV. W. H. BROWN WRITES OF HIS WORK

Last month Bro. R. F. Munns was with me in a meeting at Pine Forest. He preached sermons to which the people listened attentively and appreciatively. All of our people were delighted to have him preach for us. On the Sunday following the meeting we received into the church 11 children on profession of faith and one grown person by letter.

For the past ten days we have been conducting a meeting at old Ebenezer church, doing the preaching ourself. We received into the church one by transfer from another Methodist church and one from the Christian church.

Next to the last night of the meeting we noticed some of our most faithful ones remained outside of the church until after the beginning of services, and we could not account for it. When services were over we asked no questions but went to our car to come home and there found the cause—our car loaded with good things to eat. We were taken completely by surprise. We walked back to the crowd in front of the church and with hat in hand tendered our sincere thanks.

Our elder is to be with us on the third Sunday affernoon at Thompson's Chapel and hold our fourth quarterly conference. We hope all of our officials will be present and that they will bring up a splendid financial report. Brethren, do your best. W. H. Brown.

AFFAIRS AT CRAMERTON

We closed a fine meeting at Cramerton last Monday night. Mrs. Steidley of High Point did the preaching. Mrs. Steidley is a great Christian worker. She has such a great passion for lost souls that she loves people into the kingdom.

There were some 60 souls saved and more than 100 backsliders reclaimed. I will receive into our church Sunday morning a class of 23. The Baptists will receive seven and other churches will receive some.

Brother R. M. Courtney held our fourth quarterly conference last evening. Just as the pastor and his wife reached the parsonage, returning from the quarterly conference, they beheld many people approaching the parsonage who were laden with many and sundry bundles and packages. This army of Christian soldiers marched through the front door and proceded down the hall and into the kitchen, where they proceeded to give the pastor and his wife such a pounding as they had not had in many moons.

This army constituted part of the salt of the earth. May the good Lord bless each one of them and may he help us to serve them.

Mr. and Mrs. J. P. Morris.

A newspaper in Missouri remarks: "Lot's wife has nothing much on Mrs. Dave Kirk. The former looked back and turned into a pillar of salt; Mrs. Dave looked back and turned into a telephone pole."

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

FINE SPIRIT

"I feel very unworthy and inexperienced, so if you will give advice on how to improve myself and become an efficient assistant I will greatly appreciate it. The new year will soon begin and I'm anxious to be better prepared for my duties."

The following is quoted from a letter to Miss Keene from one of our interested primary workers and shows the fine spirit in which she is assuming her new duties as assistant superintendent of a department. Such calls for assistance from our office are greatly welcomed. Miss Keene sent two books and they were returned with this appreciation: "I'm sure I'll be able to do more effective work now, for aside from being stimulating and broadening to the mind they were challenging. Calling us to give the best we have." We are always glad to assist our workers in any way that we can and it is a real pleasure to get such requests as the above.

OUR CONFERENCE SECOND

A report of Cokesbury credits coming from the Nashville office shows that our conference ranks second in number of credits issued for the eight months of this year closing with August. Western North Carolina conference ranks first with 1946 credits and our conference next with 1268.

We are very proud of this record. It is due mostly to the co-operation of the Duke Foundation through the work of the boys sent out this summer, as we have not had an extension secretary for this year.

SUNDAY SCHOOL DAY OFFERINGS

The following Sunday schools have sent in their offerings for Sunday School Day since the last list was published:

Weldon	$12.00
Trinity, Fairmont	11.10
Oak Grove, Person	8.25
Warren Plains	6.63
Middleburg	6.55
Poplar Springs	6.26
Bethlehem, Warren	6.15
Evans, Chowan	5.90
Tabernacle, Hemp	5.53
Lea's Chapel, Person	5.27
Farmville	5.00
Salem, Oxford	4.73
Cokesbury, Fuquay	4.68
Smyrna, Hemp	4.05
Scott's Hill	3.14
Maysville	3.00
Aurora	2.00
Millbrook	1.66
Woodsdale	1.47
Tabernacle, Maysville	1.44
Gardner's Chapel	1.30
Epworth, Swan Quarter	1.30
Warren's Grove, Person	.94
Hopewell, Maysville	.61

A PARABLE

The following parable will prove of great interest to the readers of this page and carries a most worth while message, especially for workers with children:

Behold, a child went forth on a Sunday morning to learn of the way of life. Arriving at the church door he found it open but no one to show him the way he was seeking. He, being naturally active and of inquiring mind, saw no reason for wasting the time in idle waiting. So he employed the moments with playing leapfrog over chairs, investigating the internal workings of the piano and drawing silly pictures upon the blackboard. When his teacher arrived, late and quite breathless, she found that her words must be scattered among the thorns of mischief sown during the first 15 minutes, and the thorns grew up and choked them. Moreover, the child thinking this to be the way of life, continued ever after to be tardy at all appointments and to behave in disorderly fashion in the church.

Another child went forth on Sunday morning to learn the way of life. More than all things else he desired a story which would make the interpretation of the things about him plain so that he might understand. His heart burned within him as his teacher began the time honored phrase, "Once upon a time." But as she scattered her words the door swung to and fro many times. The Shepherd of all the flock did convey his greetings to her with a handshake. The Scribe came to speak with her in whispers pertaining to the enrollment of the child and some others. He who held the money bags tapped her on the shoulder and demanded something for his bag. These officials, having eaten up many minutes, flew away to their several tasks and the story did not reach a conclusion. And the child did not find the way of life which he was seeking.

Another child went forth on a Sunday morning to learn of the way of life. And he received the words of his teacher with all readiness and listened to a story from the Holy Book with great eagerness. But on turning around he beheld a copy of the same Holy Book doing the services of holding up the piano in place where a castor was lost and he said to himself, "Lo, this book is not holy, for if it were it would not be used in this manner." He also beheld the Christian flag trailing its whiteness on the floor in a dusty corner, and a signboard, whose duty it was to announce a sale of pastries, leaning up against the picture of the Sistine Madonna. Therefore, said the child to himself, "Neither is this place holy," and when his teacher whispered to her neighbor during the prayer he was quite sure of it. Therefore, the words of this teacher although they sprang up straightway because of the eagerness of the child, withered away because there was no soil of reverence where they might take root. Moreover, the child, thinking this to be the way of life, continued in the spirit of irreverence toward all holy things.

Still another child went forth on a Sunday morning to learn of the way of life. As he entered the church door his teacher put into his hands a task for his itching fingers and his busy brain. As he fashioned the gift which was to speak of love to the brother who needed him his teacher said, "Lo, this is the way of life, to serve thy fellowman." And the child said within his heart, "So, will I serve." In the quiet of his classroom where the door did not swing to and fro she told him the story of the One who "went about doing good." "Lo, this is the way of life, to love as He loved," said she. And the child said within his heart, "So will I love." With reverence the teacher bowed her head and the action spoke louder than her words, "Lo, this is the way of life, to worship the God above." And the child worshipped too. Soft music and sunshine and the smell of flowers spoke to him of the beauty of holiness, though his teacher said not a word. The orderly closet and the clean room were not to be despised as they spoke a wordless message too. "The way of life is very beautiful," said the child. "I will walk in it." And the words of this teacher fell upon good ground and yielded fruits so that this child walked in the way of life unto the end.

MISSIONARY DAY

Call it missions or something more to your liking, Christian Sunday schools will train their pupils to share the good things of the gospel, to send or take the good news to less favored peoples and institutions at home and abroad. The plan of paying special attention to this vital matter once a month through what is termed missionary worship programs and missionary offerings directed to Dr. R. L. Flowers, acting treasurer, Durham, to be applied to what is known as our dual extension work, is in direct harmony with the law of our church and appeals to most people who have taken the trouble to think it through and those who do not perchance have some pet project of their own to promote. The plan and the needs of the field deserve a larger support than is now given. May we not have more of our leaders giving attention to this vital work? Program materials and other helps will be mailed regularly once a month, free, to addresses furnished to the Sunday School Board, headquarters at Durham.

Three cars of fat hogs fed by Craven county farmers topped the Richmond market at 11 cents a pound net to the growers and brought them the tidy sum of $3,635.34 recently.

Read the best that men have written and you are sure to become better.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

SUNDAY SCHOOL DAY OFFERINGS

Some time ago we reported all contributions to date made through Sunday School Day offerings, together with a statement of each district quota as accepted by district leaders early in the year. We give below a revised report including all contributions, formerly reported and new, which have been received by Treasurer E. O. Cole up to October 3, 1930.

Asheville District

Haywood Street	$ 32.07
Hillside	15.00
Mills River	11.15
Azalea	2.00
Total	60.22
Goal	600.00

Paid, 10 per cent.

Charlotte District

First Church, Charlotte	119.13
Hawthorne Lane	100.00
Dilworth	48.30
Central, Monroe	41.60
Myers Park	30.00
Harrison	13.25
Chadwick	12.25
Belmont Park	10.00
Pineville	10.00
Morven	9.57
Matthews	7.33
Ansonville	5.25
Waxhaw	4.71
Duncan Memorial	3.77
Pleasant Grove	3.52
Midway	3.35
Indian Trail	3.25
Savannah	3.25
Prospect	3.15
Weddington	1.85
Bethel	1.85
Bethlehem	1.78
Bond Grove	1.52
Total	438.68
Goal	1000.00

Paid, 43.8 per cent.

Gastonia District

Main Street, Gastonia	50.00
Smyre	25.00
Bessemer City	10.00
Polkville	10.00
Rehobeth	8.00
South Point	5.25
Trinity	5.06
New Hope	4.75
Fallston	4.22
Kadesh	3.44
St. Paul	3.35
Iron Station	2.41
Park Street, Belmont	2.00
Denver	2.00
Total	135.48
Goal	800.00

Paid, 16.9 per cent.

Greensboro District

Wesley Memorial	110.00
Main Street, Reidsville	30.00
Ramseur	25.00
College Place	19.07
Proximity	19.00
Park Place	14.55
Bethlehem	8.00
Bessemer	5.43
Randleman	5.05
Archdale	5.00
Bethany	5.00
Friendship	4.80
Gibsonville	4.53
Rehobeth	4.00
Battle Ground	3.60
Mt. Carmel	3.35
Muir's Chapel	3.02
Hopewell	2.80
Liberty	2.00
Staley	2.00
Old Union	2.00
Whitsett	1.50
Total	279.70
Goal	1000.00

Paid, 27.9 per cent.

Marion District

Gilkey	10.23
Rutherfordton	10.00
New Hope	5.20
Mt. Harmony	5.00
Alexander	4.60
North Morganton	3.38
Oak Hill	3.19
Trinity	3.00
Mountain Grove	2.57
Hopewell	2.40
Bethlehem	2.40
Salem	2.25
Windom	1.00
Total	55.22
Goal	300.00

Paid, 18.4 per cent.

Mt. Airy District

Palmyra	6.00
Cox Chapel	5.00
Rockford Street	4.50
Draper	3.91
Helton	2.00
Antioch	2.00
Mariah's Chapel	2.00
Center	1.50
Dobson	1.10
Total	28.01
Goal	300.00

Paid, 9.3 per cent.

Salisbury District

Forest Hill	22.50
Central, Concord	14.75
China Grove	13.50
Badin	13.47
Bethel-Cabarrus	13.35
Norwood	12.00
Central, Albemarle	10.03
Kannapolis	10.00
Park Avenue	8.00
Gold Hill	6.60
Woodleaf	6.14
Bethany	6.10
Mt. Pleasant	5.18
Love Chapel	5.00
Center Grove	3.88
Long Street	3.00
Gay's Chapel	3.00
Liberty	2.33
Bethel	2.20
Cedar Grove	1.60
Boger's Chapel	1.35
Total	163.98
Goal	700.00

Paid, 23.4 per cent.

Statesville District

First Church, Lenoir	75.00
Broad Street, Statesville	46.31
Olin	10.50
Mt. Zion	10.00
Broad Street, Mooresville	8.50
Troutman	8.00
New Salem	6.13
Catawba	6.11
Triplett	6.00
Vanderburg	5.50
Hudson	5.00
Littlejohn	5.00
Fairview	5.00
Highland	5.00
Rose Chapel	4.77
Hiddenite	3.95
Pisgah	3.85
Mt. Hermon	3.42
Shiloh	3.15
Cool Springs	3.00
St. John's	3.00
Rocky Mount	2.95
Center	2.60
Chapel Hill	2.20
Clarksbury	2.15
Ebenezer	2.00
Hickory Ct.	1.83
Bethlehem	1.70
Elmwood	1.60
Marvin	1.35
Cedar Valley	1.10
Midway	1.05
Total	247.72
Goal	600.00

Paid, 41.3 per cent.

Waynesville District

Long's Chapel	18.65
Bryson City	16.32
Andrews	9.33
Fines Creek	5.00
Whittier	2.50
Maria Memorial	1.15
Total	52.95
Goal	200.00

Paid, 26.4 per cent.

Winston-Salem District

Centenary-West End	250.00
Burkhead, Winston-Salem	50.00
First Church, Lexington	35.15
Ardmore	18.94
Grace	15.00
Mt. Olivet	14.65
Oak Summit	13.81
Love's Chapel	11.88
Cooleemee	11.50
Linwood	9.80
Mocksville	9.68
Midway	8.60
Welcome	8.50

Continued on page 31

OBSERVE CHILDHOOD AND YOUTH WEEK DURING OCTOBER

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

EDENTON STREET SENIOR LEAGUE

Edenton Street Church Senior Epworth Leaguers began their fall activities Sunday night, September 28. The first fellowship hour was held at 6:15 with an attendance of 120, a goodly number of State College boys being present. At 7:15 134 young people met in the regular devotional meeting which was directed by Miss Cornelia Love. Rev. F. S. Love, pastor, spoke words of welcome and encouragement. Miss Love, after speaking in behalf of the first department, of which she is superintendent, introduced the following officers: Mr. John O. Evans, Supt. 2nd Dept.; Miss Mary Gardner, Supt. 3rd Dept.; Mr. Fred Dixon, Supt. 4th Dept.; Miss Louise Gray, Sec.; Miss Peachie Rhodes, Cor. Sec.; Mr. Wm. Smith, Treas., and Mr. Odeal Sharpe, vice president. Each of these persons spoke in behalf of their office. Miss Mamie J. Chandler, director of religious education, was then introduced, her talk delighting the large group of young people present. The meeting closed with a message of inspiration and welcome by Miss Lois Frizelle, president. Reporter.

MEETING IN MACKEYS

The Roanoke Rapids Union of Epworth Leaguers began their fall activi- 22nd of September with large delegations from the Windsor, Williamston, Holly Springs and Woodard leagues attending.

Mr. Dudley of the Williamston League conducted the devotions. Rev. Dwight A. Petty, Williamston, was the principal speaker fo the evening, giving an inspiring talk to the young people on the league motto, "All for Christ."

After the devotional exercises a short business session was held with Miss Purden, president of the Roanoke Union, in the chair. The young people then adjourned to the Mackeys school auditorium, where they enjoyed a pleasant social hour and were served with an ice course by the Mackeys League.

A few interested people who urgently felt the need of such an organization for the young people early in the summer met at Plymouth and discussed ways and means of organizing and carrying on the work. From this tiny spark interest has kindled and grown. Separate leagues were organized at Williamston, Windsor, Woodard, Mackeys, Holly Springs, Plymouth, and Columbia. The Roanoke Union of Epworth Leagues was formed at Williamston in May. A second meeting of the union was held in Windsor in August.

The league is filling a long felt need in providing wholesome amusement and religious training for the young people and is receiving whole-hearted co-operation from its rapidly growing membership. Mrs. A. E. Davenport,
League Reporter.

THE CHARACTER OF A LEAGUE MEETING PLACE

The importance of the character of place in which the league services are held cannot be overstressed. Dusty chairs, a piano badly battered with crooked stacks of song books and papers over the top, poorly lighted and poorly ventilated rooms are not conducive to good league meetings. The league room in the church should be selected with care and made as attractive as possible. Flowers add much to the looks of the league room. A clean room with chairs in order, windows properly raised, gives one a feeling of harmony, unity and worship. May we not as leaguers seek to make our league rooms attractive enough to hold that individual who comes occasionally, and to encourage a steady attendance on the part of the regular members.

The following leagues in the Durham district have their quota of Epworth Era subscribers—one to every four members. We congratulate them on their splendid record.

Senior leagues:

Carr League at East Durham.
Calvary at Durham.
Long Memorial at Roxboro.
Duke Memorial at Durham.
Trinity at Durham.
West Durham at Durham.

Hi-Leagues:

Carr Hi-League at East Durham.
Calvary at Durham.
Front Street at Burlington.

Western North Carolina Conference

CLIFFSIDE

Our handbook study class conducted at Cliffside last week proved to be the banner handbook class for the entire year. We had an enrollment of 42. Brother A. W. Lynch brought large delegations from his leagues at Alexander and Caroleen. Brother D. H. Rhinehart and his wife participated in the study along with their Cliffside leaguers. Thirty-five earned certificates as follows: Alexander 10, Caroleen 6, Cliffside 19. We closed on Friday night with a most interesting and helpful period of fun and fellowship, at the conclusion of which the cliffsiders served a bountiful supply of cake and punch.

While in Rutherford county for this study course, we had the good fortune of visiting every pastoral charge within the county. Brothers Fikes and Hipp were not at home when we called, but we enjoyed a visit with their good homekeepers and a check-up on the activities of their young people and the league.

On the Bostic work we enjoyed the noon day meal in the home of E. N. Washburn, Jr., friend and pal of Rutherford College school days. E. N. III is six months old and much interested in all about him.

STATESVILLE CIRCUIT

Leaguers from Bethel, Trinity, and Chapel Hill churches gathered in Chapel Hill church on Sunday evening for a joint circuit league program. Brother P. R. Rayle, pastor, presided. Interesting discussions of the several topics under the theme, "The Whole Wide World for Jesus," were given by representatives from each chapter. After an hour's program by the leaguers, the field secretary was given the privilege of speaking. The large congregation listened to him for an hour, then tarried in the house for a period of fellowship. These are earnest workers.

UNION COUNTY UNION

The newly organized Union County Union held its first mass meeting with the Waxhaw church on Friday night, October 3. The meeting was full of interest and inspiration, and was largely attended, nine chapters in the county being represented. Prospect was honored with the largest delegation, having 30 present. Reports were given by chapter presidents of the work done in their chapters thus far this year. Very interesting talks were made by Rev. J. J. Edwards, Rev. G. W. Clay, and Rev. J. E. B. Houser of the Prospect, Marshville and Waxhaw charges, respectively. Time was given to planning for the year's work, after which a social hour was greatly enjoyed by all. The prospects for the new union are indeed very promising, much interest and enthusiasm already being shown. The next meeting will be held with Smyrna church Friday night, December 5.

GASTONIA DISTRICT

Friday evening, October 3, 1930, at eight o'clock, at the Main Street church, Gastonia, the leaguers of the Gastonia district, gathered for their first quarterly meeting for the new league year, 186 leaguers and several visitors being present. The hostess league gave a very delightful program.

An unusually interesting business session was held, during which plans were made for increasing efficiency in chapters of leagues already organized and organizing chapters in leagueless churches. A district team was organized to assist the district secretary in this work. The Maltese Cross was awarded the Goodsonville League of Goodsonville for the best attendance.

A delightful feature of the meeting was a brief but inspiring talk by the presiding elder, Rev. R. M. Courtney.

Thelma Rhyne, D. S.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Bahama—W. F. Craven	68
Burlington Ct.—L. V. Harris	58
Trinity—J. W. Smith	41
Mt. Tirzah—J. W. Autry	33
Leasburg—W. C. Jones	26
Cedar Grove—F. A. Lupton	25
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Durham Ct.—B. E. Stanfield	22
Yanceyville—S. J. Starnes	15
W. Durham—R. E. Brown	15
Branson—L. C. Larkin	14
Graham—J. W. Dimmette	13
Person—W. L. Maness	12
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Rougemont—V. E. Chalfant	10
Burlington, Front St.—L. D. Hayman	9
Lakewood—H. L. Davis	8
Milton—H. E. Lance	8
Duke Chapel—A. C. Holler	8
Stem—J. A. Gist	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
Calvary—O. I. Hinson	4
Haw River—Paul Cook	3
Long Memorial—T. A. Sikes	2

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	55
City Road—Wm. P. Watkins	41
S. Mills—J. M. Joliff	19
Pasquotank—W. J. Underwood	14
Plymouth—R. G. L. Edwards	12
Currituck—J. P. Bross	11
Windsor—P. O. Lee	11
Moyock—J. A. Tharpe	11
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	6
N. Gates—J. T. Stanford	6
Kitty Hawk—R. A. Bruton	6
Roper—J. Bascom Hurley	5
Wanchese—T. E. Davis	4
Gates—W. C. Benson	4
Hatteras—I. J. Strawbridge	1

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	77
Fayetteville Ct.—B. T. Hurley	55
Hemp—L. A. Tilley	50
Stedman—C. H. Caveness	41
Jonesboro—I. T. Poole	38
Siler City—J. W. Bradley	38
Bladen—H. R. Ashmore	37
Mamers—E. B. Bell	36
Pittsboro—J. A. Dailey	24
Newton Grove—J. F. Starnes	17
Elizabeth—C. M. Lance	14
Parkton—J. E. Blalock	14
Erwin—J. J. Boone	14
Fayetteville—N. H. D. Wilson	12
St. Paul—J. B. Thompson	11
Roseboro—C. A. Johnson	10
Person—R. J. Lough	8
Glendon—R. F. Taylor	6
Dunn—C. B. Culbreth	5
Lillington—C. A. Hillman	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	26
Mt. Olive-Calipso—L. L. Smith	20
New Bern, Centenary—A. J. Hobbs, Jr.	16
Pink Hill—W. J. Freeman	15
Jones—T. W. Lee	14
Ocracoke-Portsmouth—R. N. Fitts	9
Dover—L. E. Sawyer	9
Straits-Harlowe—Byron Shankle	9
Mt. Olive Ct.—E. N. Harrison	7
La Grange—Rufus Bradley	7
Seven Springs—C. W. Barbee	6
Atlantic and Springfield—E. L. Hill	5
Queen Street—E. C. Few	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Riverside-Bridgeton—R. M. Price	3
St. Paul—W. V. McRae	3
Grifton—I. S. Richmond	2
Snow Hill—E. B. Craven	2

RALEIGH DISTRICT

Millbrook—W. F. Elliott	52
Bailey—J. C. Williams	46
Oxford—E. J. Rees	45
Oxford Ct.—B. D. Critcher	41
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Tar River—R. E. Pittman	21
Selma—D. M. Sharpe	20
Fuquay—E. C. Maness	20
Cary—F. B. Joyner	19
Four Oaks—N. C. Yearby	17
Smithfield—J. D. Bundy	17
Louisburg Ct.—A. L. Thompson	14
Raleigh, Central—J. F. Herbert	10
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Jenkins Memorial—P. H. Fields	4
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

Mt. Gilead—F. M. Shamburger	48
Fairmont—F. B. Peele	45
Ellerbe—J. C. Whedbee	28
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Richmond—Leon Russell	18
Aberdeen-Vass—G. B. Starling	17
Lumberton Ct.—F. B. Noblitt	15
Rowland—J. H. Lanning	14
Hamlet—B. P. Robinson	14
Raeford—W. F. Trawick	13
Caledonia—J. T. Draper	13
St. Johns-Gibson—E. B. Fisher	11
Mt. Gilead—F. M. Shamburger	10
Red Springs—C. T. Rogers	9
Piedmont—E. R. Clegg	8
Troy—A. S. Parker	6
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	44
South Rocky Mount—E. D. Weathers	36
Stumpy Point—W. T. Cheek	30
Grimesland—W. B. Humble	19
Greenville—E. L. Hillman	15
Rocky Mount Ct.—William Towe	14
Spring Hope—N. B. Strickland	11
Robersonville—L. C. Brothers	11
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Rocky Mount, First Church—T. G. Vickers	6
Fremont—K. F. Duvall	6
Tarboro—C. L. Read	6
McKendree—B. F. Boone	4
Bethel—J. R. Edwards	4
Stantonsburg—J. V. Knight	3
Ayden-Macedonia—Guy Hamilton	3
Rocky Mount, Clark St.—J. O. Long	2
Wilson—T. M. Grant	1

WELDON DISTRICT

Northampton—B. C. Thompson	80
Rosemary—C. T. Thrift	27
Rich Square—O. P. Fitzgerald	14
Scotland Neck—B. H. Black	13
Warrenton—J. A. Martin	12
Conway—H. C. Ewing	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Garysburg—O. C. Melton	9
Warren—S. E. Wright	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Leicester—M. E. Leftwich	6
Battleboro-Whitaker—H. A. Chester	5
Littleton—L. B. Pattishall	4
Murfreesboro Winton—W. C. Merritt	4
Roanoke Rapids—L. M. Hall	3
Henderson, First Church—W. C. Martin	2

WILMINGTON DISTRICT

Shallotte—W. J. Dubose	33
Southport—R. H. Broom	32
Whiteville—W. T. Phipps	27
Ingold—M. F. Hodges	25
Grace—H. B. Porter	24
Clinton—W. G. Farrar	21
Magnolia—M. D. McLamb	16
Kenansville—N. P. Edens	17
Swansboro—T. B. Hough	14
Tabor—C. A. Jones	13
Epworth—C. N. Phillips	12
Chadbourn—C. F. Heath	10
Scott's Hill—J. K. Worthington	10
Wallace-Rose Hill—Daniel Lane	8
Hallsboro—W. C. Wilson	3
Maysville—J. C. Harmon	3
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

W. Asheville—G. T. Bond	18
Swannanoa—J. A. Baldwin	17
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Asbury Memorial—A. C. Tippett	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	10
Sandy Mush—G. L. Lovett	8
Rosman—W. E. Rufty	7
Mills River—O. B. Mitchell	6
Haywood Street—T. F. Higgins	6
Leicester—N. E. Leftwich	6
Hendersonville—W. B. West	3
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	3

CHARLOTTE DISTRICT

First Church—W. W. Peele	47
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	30
Belmont Park, Charlotte—W. H. Willis	28
Polkton—W. S. Smith	23
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	18
Hickory Grove—Elzie Myers	17
Waxhaw—J. E. B. Hauser	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	16
Unionville—J. C. Gentry	15
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	13
Prospect—J. J. Edwards	9
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4
Wadesboro—W. B. Davis	1

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	69
Park Street, Belmont—J. C. Grose	29
Belmont—H. C. Sprinkle, Jr.	21
Lincolnton—P. W. Tucker	17
Dallas—J. W. Vestal	16
Polksville—J. M. Barber	13
Bradley Memorial—A. C. Swofford	12
East End—T. J. Huggins	12
Crouse Ct.—Van B. Harrison	12
Goodsonville—J. W. Combs	10
Lincoln Ct.—C. R. Allison	10
McAdenville—D. F. Carver	10
Smyre—T. H. Swofford	9
Cramerton—J. P. Morris	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Lowesville—J. O. Cox	4
Stanley—J. W. Groce	4
Main Street—J. B. Craven	3
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1
Cherryville Ct.—T. V. Crouse	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	111
Wesley Memorial—John W. Moore	53
West Market—H. G. Hardin	42
Randleman—J. H. Brendall, Jr.	34
Stokesdale—C. F. Tate	26
Ruffin—J. W. Bennett	23
High Point, Main Street—A. L. Aycock	22
Calvary—E. L. Kirk	21
Uwharrie—J. A. Howell	20
Park Place—J. E. Abernethy	20
College Place—Albea Godbold	19
New Hope—A. C. Waggoner	19
E. Greensboro—R. C. Kirk	18
Reidsville—M. T. Smathers	17
Pleasant Garden—J. T. Ratledge	14
Randolph—W. R. Kelly	11
Glenwood—W. A. Kerr, Jr.	10
Cedar Falls—M. G. Ervin	8
Bethel-Grace—O. L. Brown	7
W. Greensboro—W. T. Albright	7
Jamestown-Oakdale—R. E. Hunt	6
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2
Carraway Memorial—J. H. Bradley	2

MARION DISTRICT

Table Rock—J. L. Rayle	45
Henrietta—A. W. Lynch	42
Morganton Ct.—D. S. Richardson	37
Marion, First Church—W. O. Goode	34
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	30
Broad River—R. P. Fikes	22
Cliffside-Avondale—D. H. Rhinehardt	18
Marion Mills—J. H. Strickland	15
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	14
Elk Park—G. F. Houck	12
Old Fort—J. C. Umberger	11
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	11
Micaville—D. G. Smith	10
Marion Ct.—T. G. Smith	8
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
McDowell—D. C. Ballard	4
Spindale—W. A. Barber	4
Old Fort Ct.—O. P. Routh	2
Burke—C. S. Plyler	2
Avery—E. E. Yates	2
Rutherfordton—J. W. Hoyle, Jr.	1

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	74
Mt. Airy Ct.—H. M. Wellman	57
Rural Hall—B. Wilson	31
Warrenville—S. D. Schoolfield	27
Ararat—Lacy T. Edens	22
Boone—O. J. Chandler	22
Wilkesboro—T. C. Jordan	21
Walnut Cove—J. W. Campbell	21
Danbury—F. E. Hartsfield	19
Helton—C. E. Murray	17
Moravian Falls—R. E. Ward	17
Yadkinville—T. A. Plyler	17
Sandy Ridge—T. G. Williams	15
Draper—G. E. White	16
Pilot Mountain—W. B. Thompson	14
Mt. Airy, Rockford St.—M. W. Heckard	9
Spray—D. R. Proffitt	9
Stoneville—J. W. Ingle	8
Dobson—Elmer Simpson	8
Laurel Springs—P. L. Smith	5

SALISBURY DISTRICT

Gold Hill—W. A. Kale	33
Coburn Memorial—T. A. Groce	31
Salem—J. H. Green	26
Granite Quarry—E. N. Crowder	24
Kannapolis, Trinity—J. P. Hipps	24
Norwood Ct.—J. M. Brandon	18
Concord, Kerr Street—G. L. Wilkinson	14
E. Spencer—E. Myers	13
Spencer—C. H. Moser	13
Concord, Forest Hill—Paul Harden, Jr.	12
Bethel—C. O. Kennerly	11
Concord Ct.—E. E. Snow	9
Westford—H. E. Simpson	9
Harmony—J. C. Brown	9
Mt. Pleasant—J. S. Gibbs	9
Epworth—J. E. McSwain	8
China Grove—E. H. Nease	8
Albemarle, First St.—E. M. Avett	8
Norwood—P. L. Shore	7
First Church, Salisbury—J. H. Barnhardt	6
Stanfield—F. J. Stough	5
Concord, Central—H. G. Allen	4

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle	66
Balls Creek—J. A. Fry	34
Mooresville, Central—W. B. Shinn	30
Elmwood—D. L. Young	24
Lenoir Ct.—Roy T. Houts	20
Catawba—E. D. Ballard	18

Continued on page 31

Children's Storyland



A BOY'S CURIOSITY

By S. A. Wilson.

A little more than three hundred years ago a small boy lived in one of the towns of Holland. His father, Hans Lippershep, was an optician and made spectacles. The young Hans liked to play about his father's workbench, looking through the lenses and putting on the spectacles. One day he took up two of the lenses, one in each hand, and went to the open door of the shop, where he amused himself with looking at various objects through first one lens and then the other, noting how differently they appeared through the different lenses. He moved his hands rapidly, holding first one piece of glass and then the other before his eyes. All at once he started. The tower of the church, way down the street, had suddenly seemed to leap toward him. For a second he had seen the time of day by the clock on the tower. Never before could he see the hands of the church clock from the shop. Again he held up the lenses and looked through the one and then the other. The clock tower stayed down the street where it had been for many years.

The boy began to use his brains on the puzzle. "What was I doing when it came so near? Why, I was moving my hands fast." So he tried to repeat his movements. After a few moments he cried, "There he comes again!" He plainly saw the clock tower. "Why, I crossed my hands then!" After a few more trials and a little thinking, he said, "The tower comes near when I look through both lenses at once."

Then the lad went to his father with his story. The optician suspected the commercial possibilities of this wonderful thing, but he knew that people couldn't carry around two glass lenses in their pockets and hold them up in their fingers before their eyes, so he put the two lenses into a tube, and the wonderful instrument which we call the telescope was invented—or discovered. The name means far seeing.

And this happened because one lad was interested in things about him, experimented with them, and thought about them.

Curiosity is one of the qualities implanted in man's nature from the beginning. It is the impelling force back of all progress. But beware that our curiosity is exercised on proper and worth while things. Let curiosity lead us to investigate useful things, elevated things, valuable things, worth while things.

Slowly through the long centuries men have been discovering the wonderful secrets that God has hidden away in this universe of ours. Perhaps there are many more to be discovered if we only search diligently.

One of the sayings of the Hebrew wise kings was, "It is the glory of God to conceal a thing; but the glory of kings is to search out a matter."

That does not apply to kings in a political sense, but rather to kings of thought.—Stories to Tell.

BOBBY AND THE BARN SWALLOWS

"Grandmother, why do the birds fly into the barn all the time?" asked Bobby. "I should think that they would stay out on the trees."

"Do you mean the barn swallow?" asked grandmother. "They live in the barn."

"A bird live in a barn!" exclaimed Bobby. "I thought birds built nests."

"Oh, yes, most birds build nests," replied grandmother, "and the barn swallows do, but they build them inside the barn instead of in trees or bushes."

This was not Bobby's first visit to his grandmother's by any means, but it was the first since he had begun to study birds, and there were so many birds to see on a farm that he was having a wonderful time watching them.

He had already found out where a pair of bluebirds were nesting, and every day he would sit near the old gnarled apple tree and watch the parent birds fly back and forth for the baby birds. And he had spied a robin's nest in the elm tree just outside of his window. But about so many birds flying in and out of grandmother's barn he was much surprised. He didn't know that birds liked barns.

"Come up to the summer house, called grandmother late in the afternoon. "I'll tell you something about the swallow family, and then we'll go down to the barn and watch the barn swallows."

Bobby was always on hand when anyone would talk birds with him, so they walked to the summer house together. She began:

"Swallows are some of the cleaners of the air. They fly through the air with their mouths open, catching all the flying things in their paths. There are several kinds of swallows. There are tree swallows and bank swallows and purple martins, besides barn swallows. Sometimes, maybe, we shall see these kinds in different localities."

"There are some barn swallows now," said Bobby. "See how they swoop down close to the ground."

"Yes, they do a great service about the fields. They catch moths of cutworms, and other insects that injure the crops," explained grandmother, "and they fly low over ponds for the same reason."

"I like to watch them fly so close to the earth," said Bobby. "They almost touch their wings sometimes."

"Now let's go to the barn," suggested grandmother, after they looked at some swallow pictures which she had brought with her, and after they had talked about the colors. "We'll sit quietly on this bench and watch the birds."

"Oh, there's one!" whispered Bobby. "Why, where did he go? What are those funny little squeaks?"

"Probably those are the baby swallows in the nest," answered grandmother. "Now, Bobby, you look way up to the rafters and you will see some nests plastered firmly to them. They are made of mud or clay, and straw and feathers."

It took Bobby a while to find them, for he did not know where to look, but finally he saw a parent bird fly right to the edge of the nest. "There he goes again! Is he going for more food?" he asked.

"Yes, birds have to work hard to feed their hungry babies. About the only rest they have is when they are asleep," laughed grandmother. "I'm glad I'm not a bird!"

"I'm glad, too," laughed Bobby, "but I'm glad that you like birds."

"All people should like the birds," replied grandmother. "We could not live without them. If there were no birds we would be overrun with insect pests that would eat all vegetable life."

"God is good to give us birds," said Bobby. "I thank him!"—The Christian World.

The little boy was gazing pensively at a gooseberry bush.

"What's the matter, darling?" asked his mother.

"Have gooseberries any legs, mother?" asked the little chap.

"No, darling, of course they haven't," said his mother.

The boy's look became more pensive than ever.

"Then I guess I must have swallowed a caterpillar," he said.—Tit-Bits.

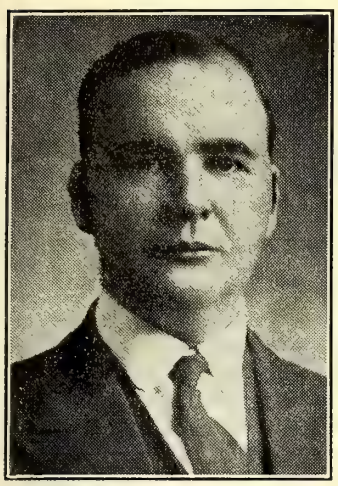
"Sam, I don't understand how you can do all your work so quickly and so well," relates a Louisville dealer. "I'll tell yuh how 'tis, boss. I sticks de match ob enthusiasm to de fuse ob energy—and jes' natchurally explodes." — Western Christian Advocate.

Teacher: "Now, James, name America's greatest general."

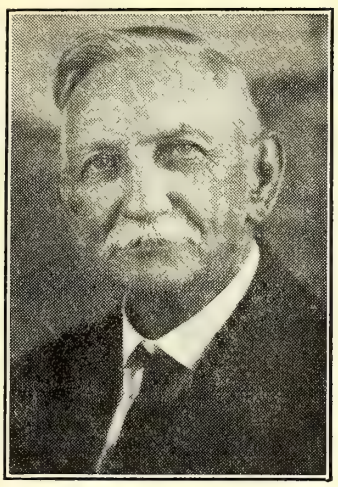
James (the son of a broker): "General Motors."—Lampoon.

Maud: "So you married your employer. How long did you work for him?"

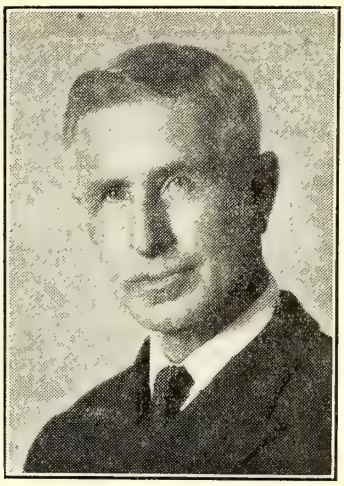
Myrtle: "Until I got him."—Montreal Star.



James Boyd Fitzgerald



William Samuel Coke Cherry



C. H. Caviness



O. C. Melton

Methodist Ministers of North Carolina

James Boyd Fitzgerald—Father, Charlie F. Fitzgerald; mother, Mary E. (Meacham); born Dec. 21, 1891, Linwood, N. C.; joined church at 12; called to preach at 18; reared in country; attended Yadkin College, two years at Trinity College, A.B. degree from Central University, Indiana. Charges: New Hope 1917-18-19, Davie 1920-21-22, Crouse 1923-24-25-26, Rural Trinity 1927-28-29. Built three churches, remodeled and finished four churches and two parsonages.

William Samuel Coke Cherry—Father, William J. Cherry; mother, Maria E. (Jennings); born May 6, 1862, York county near Rock Hill, S. C.; joined church in 1873; called to preach when young; attended Rutherford College; joined conference at Concord in 1890. Charges: 1891, junior preacher on Rock Springs charge; 1892, Rocky River mission; 1893-94, Boone; 1895-96, Creston; 1897, Estatoe; 1898-99, Troutman; 1900-01, Taylorsville; 1902-3-4, Maiden; 1905, Mooresville Ct.; 1906-7, Albemarle Ct.; 1908, Broad River; 1909-10-11-12, Green River; 1913-14, South Fork; 1915-16-17-18, Wilkes; 1919-20-21-22, Lilesville; 1923-24-25, Prospect; 1926, Rural Trinity; 1927, Matthews; 1928, Unionville. Superannuated at conference in Charlotte in 1928.

C. H. Caviness—Father, Benjamin S. Caviness; mother, Sarah E. Allred Caviness; born Dec. 24, 1870, Randolph county, N. C.; one of 11 children, nine boys and two girls; fortunate in having godly parents; joined church under ministry of Rev. J. E. Woosley at Concord; attended public schools, Parks Cross Roads Academy, Ramseur Academy, Old Trinity; taught school for seven years; given license to exhort by home quarterly conference; licensed to preach by Greensboro district conference at Liberty; joined W. N. C. Conference at Concord 1899. Charges: McDowell 1900-01, Jackson Hill 1902, West Randolph 1903-04-05, Wilkes 1906, Franklinville 1907, McAdenville 1908-09, Liberty 1910, Ruffin 1911. At close of 1911 was transferred to N. C. Conference and have served following charges: Ahoskie 1912-13, Pamlico 1914-15, Carteret 1916-17-18-19, Grifton 1920-21, Burgaw 1922-23, Haw River 1924-25, Elizabeth 1926-27, Stedman 1928-29-30. During time we have had hundreds of conversions and additions to the church; built and repaired churches and parsonages.

O. C. Melton—Father, Columbus Melton; mother, Sarah Elizabeth Melton; born in Rutherford county, N. C., June 28, 1891; attended Golden Valley Institute, Union Mills high school and Rutherford College. Held pastorates at Statesville, Gate City, Va., Salem, Va., Troy and Garysburg; six years in ministry of M. E. Church and three years in M. E. Church, South.

Grady Nicholson Dulin—Father, John Walter Dulin; mother, Hattie Elizabeth (King); born Feb. 27, 1903; baptized in infancy by Rev. W. L. Nicholson (name sake); joined church at Hickory Grove very young. (The negro tenants on the farm called me "preacher" from my infancy). Called to preach about 11; licensed local preacher by Bishop Denny 1922; reared in country; attended public schools, Rutherford College and Duke University class '27, A.B. Dept.; taught school three years; was married to Clara Abercrombie Dec. 25, 1925. Began regular ministry on the Jonathan charge, Waynesville district, summer of 1927, completing year; 1927 was admitted on trial at Asheville and returned to Jonathan charge 1927-28; Fines Creek 1928-29; Bethel 1929.

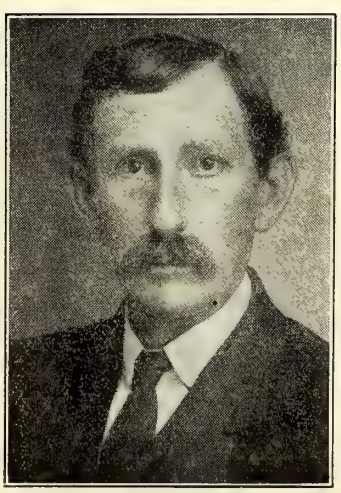
J. T. Stover—Born of Dutch parentage, W. B. Stover and Christina (Shreckengarst) Stover, July 10, 1852, near Blacksburg, Va.; converted in Bland county, Va., Oct. 20, 1867; licensed to preach by quarterly conference of New Bern circuit November, 1874; attended one year at Preston and Olin Institute, now V. P. I., under the training of Dr. P. H. Whisner; taught and studied while teaching in public schools of winters, and privately of nights after my day's work at the carpenter bench was over, having adopted as my motto, "Save your moments and build years of them." I was received into the traveling connection at Knoxville, Tenn., Oct. 1875, and became a charter member of the W. N. C. Conference at Concord in 1890, and after 44 years of circuit work in the Holston and W. N. C. conferences, was superannuated at the 1919 conference at Greensboro, and am spending the evening time of my life at Rutherford College, doing whatever little service comes to my hand.

Janadus Doane Stott—Father, C. R. Stott; mother, Jennie Whitley; born in Wilson county, near Bailey, N. C., April 26, 1898; joined church November, 1916;

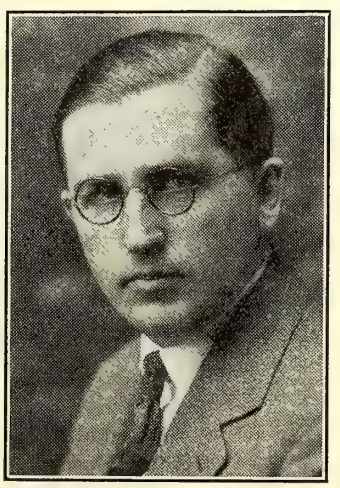
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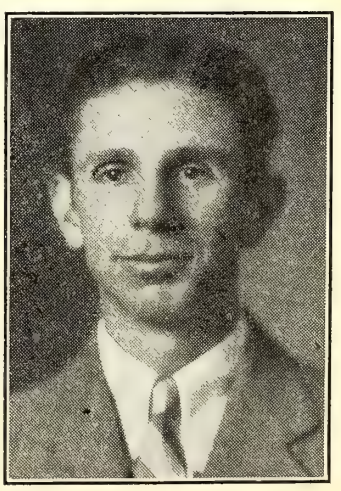
Grady Nicholson Dulin



J. T. Stover



Janadus Doane Stott



G. F. Houck

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

The week of prayer literature will be distributed by our conference superintendent of literature, Mrs. S. H. Scott, New Bern, as soon as she receives it from literature headquarters at Nashville, Tenn.

PERSON ZONE MEETING AT MT. ZION CHURCH

A good congregation assembled at Mt. Zion church on Sunday afternoon, October 12, at 2:30 o'clock to discuss women and missions. Mrs. S. F. Nicks is chairman of the group and gladly accepted the hospitality of this church with a view to organizing an auxiliary.

Three of the Mt. Zion girls gave a beautiful welcome song.

The devotional was conducted by Rev. M. T. Plyler. The reports of the auxiliaries were heard.

Mrs. H. K. Saunders of Mary Hambrick auxiliary talked on "Why Organize an Auxiliary." Mrs. W. T. Carver of Brooksdale discussed "Why We Have a Missionary Society."

Miss Florence Robertson, in a clear, concise way told of the great missionary enterprise that Southern Methodism women are supporting.

Mrs. J. C. Wooten suggested many ways in which the church may cultivate the children for the kingdom. She showed how the church should nurture the children that they too may serve in the missionary cause.

Mrs. M. T. Plyler talked on "Publicity in Its Broadest Aspect," showing that the purpose in all publicity should be the building of the kingdom; that the department of publicity should have a share in witnessing for Christ.

The women greatly appreciated the presence of their pastor, Rev. J. W. Autry, who made the closing prayer.

THE RESPONSIBILITY OF CHRISTIAN WOMEN

By Mrs. Carter Wright, President Baptist Women's Missionary Union of Ala.

The responsibility of Christian women for organized temperance work and for law enforcement is the theme in my mind. I wonder if the responsibility for observance and enforcement of law does not devolve wholly, or nearly so, on Christian women. Strange that any woman should be indifferent to the cause of prohibition! More incomprehensible still that a woman should be opposed to prohibition, for, as Dr. Smith of Washington-Lee University said, "Alcohol is the most devilish destroyer of home love and home happiness and honored womanhood ever known to the human race. Ever since human history has been recorded, alcohol has always and everywhere degraded womanhood, wrecked childhood, turned husbands and parents into beasts, and converted happy homes into hells on earth."

"Responsibility": An arresting word, fraught with a double meaning: duty to be performed, and penalty for neglect.

Responsibility of Christian women toward this cause? There are so many reasons that should impel and compel us. We are such great debtors. Under the old regime of open saloons, women and their helpless children were the greatest sufferers, and therefore, we are the greatest debtors; and from deepest gratitude we should take up the fight against the foe for the sake of the next generation.

Responsibility, because of our power. Woman has always had power, but she has more today than ever before—for instance, the power that has come with the ballot. It is a very great one and brings a very great responsibility.

Every woman is a steward, not only of her influence for civic righteousness, but of her vote. Some one recently said: "Prohibition will be saved by the women—if they will organize and vote," while our own Mrs. H. W. Peabody says: "You may not always be able to change your senators' minds, but you can change your senators!"

Years ago we sang: "Father, dear father, come home from the saloon."

But now we sing: "Mother, dear mother, come down to the polls."

Let us remember that we can never again ignore the fact that we have a vote, whenever any moral issue is at stake. Power brings responsibility to use it for God.

Well do we know that the kingdom of God has never had a greater enemy, nor is there any agency that has done as much to block the progress of the kinddom as the liquor traffic. Therefore, since the liquor traffic is the greatest enemy of our Christ, Christian women should be its most relentless enemies. And we are!

Let us remember that our responsibility is world wide. Mrs. Helen B. Montgomery says in her book, "From Jerusalem to Jerusalem," "We must give up the liquor trade if we want to keep Christ. 'Woe unto him that givest his neighbor drink' applies to nations as well as to individuals. The great experiment we are making in America as we go on and improve our enforcement is going to prove an argument for Christianity among non-Christian nations."

"Responsibility of Christian women for organized temperance work." Organized. Some one has said that the five elements of success in any worth-while undertaking are :Vision; Prayer; Work; Organization; Co-operation. This is most certainly true. Common sense teaches it; experience confirms it, and the Bible commends it.

Vision: Rev. W. C. Poole of London says: "I believe that a liquorless world and a warless world are determined upon by the counsels of God from all eternity." Thank God we have a man in the White House today who has the same vision, and is working with heart and hand to make it a reality. Organized temperance came into being because some women caught the vision of a liquorless world from some mountaintop of faith; and through all the subsequent years, they have never been "disobedient to the heavenly vision." Realizing their helplessness and that the foe was so mighty as to be, from a human standpoint, unconquerable, they went to their knees. The W. C. T. U. was born in prayer. They prayed in the homes, in the churches, in the saloons, while saloon keepers jeered and the incredulous world wagged by. The Eighteenth Amendment came in answer to prayer, and is called "God's miracle of prohibition."

So, first of all, because most important of all, I plead for united prayer. If it is true that "Satan trembles when he sees the weakest saint on his knees," well may he quail if, as the sun reaches its zenish every day, a million prayers are ascending from Christian women to the God of Power.

Vision and prayer come first, and are indispensable, but they are not sufficient. Our God does not do for us what we can do for ourselves. There must be work. True prayer will produce honest work. Neither can be substituted for the other. And how indefatigable have been those of the W. C. T. U. who labor "For God and Home and Every Land."

But to accomplish great results, there must be also organization and co-operation. Of Frances Willard it is said, "Above all things she was an organizer. She organized women through women." Whittier summed up her life work in these lines:

"She knew the power of banded ill,
But felt that love was stronger still;
And organized, for doing good,
The world's united womanhood."

So she gave what she herself termed the "deathless watchwords of success" "Agitate, Educate, Organize."

Today as never before, we know the power of banded ill. There are a number of organizations banded together for the overthrow of prohibition. It brings a blush of shame to our cheeks to know that some of these organizations are composed of women. At least one is nation wide. These women say they will be to the wets what the W. C. T. U. is to the drys, and that they will enter politics.

What is necessary to meet and overcome this powerful array? Again we answer: "The same agencies which won the first campaign," prayer and work; agitation, education, organization. We must meet organized evil with organized good.

If the Christian women of the United States could be organized so that they

Continued on page 31

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

"Go, give to the needy sweet Charity's bread,
For Giving is Living, the Angel said,
And must I be giving, again and again?
My peevish and petulant answer ran.
Oh, no, said the Angel piercing me through,
Just give, till the Master stops giving you."
—Poem adopted by Needle Work Guild of America.

IN MEMORY OF MRS. M. M. COURTNEY

By Mrs. J. L. Nelson.

The Wesley Philathea class of the First church of Lenoir held a memorial service on Sunday morning, September 28, in memory of Mrs. M. M. Courtney, who has recently passed away, and the esteem in which she was held was shown by the large number who rose and spoke tenderly and lovingly of her long life and devoted service to her church, and in all the civic affairs of the town of Lenoir.

The passing of one who had been my friend from early childhood has left with me "an aching void the world can never fill." One of her outstanding traits was her executive ability, and the tact with which she served officially as president of our Woman's Missionary Society, as district secretary, as state president of the war mothers, and in many other ways in which she served for the betterment of mankind, will linger long in the memory of those left behind and always be an inspiration to us to follow in her footsteps. May we emulate the example of her beautiful life, and when the summons comes to us be ready to join that beutiful land of the blest.

TRIBUTE OF LOVE AND APPRECIATION

In this quiet hour we pause—and with bowed heads we come to revere the memory of a friend. The Woman's Missionary Society of Central church, Concord, N. C., was sadly bereaved and many hearts were stricken by the going of Mrs. G. Ed Kestler, who in sweet and dreamless sleep passed into eternal rest in the early morning hours of September 2, 1930; and nowhere, perhaps, except in the bounds of her own home will the shadows fall more heavily than upon the hearts of her friends and colleagues—the members of the missionary society.

For the past eighteen months Mrs. Kestler had been in ill health, but notwithstanding the frailty of her body she had served most loyally for the past year as president of the society. She loved her church and was especially interested in the great missionary cause, and despite her physical weakness she gave gladly of her fast going strength to the advancement of this work of the Master.

Mrs. Kestler was born December 23, 1867—just 62 years of age. A mysterious Providence has nipped her honors in the bud of womanhood. It is sad that such a useful life should end in the morning of womanhood while the shadows were still pointing toward the west. While there remained so much of hope and promise, so much yet to be done, she lay down by the side of the road and fell into a dreamless sleep; while yet in love with life and filled with the desire to serve she passed on. The home call came in the midst of her usefulness.

Her last months were months of intense suffering, yet she was ever patient and resigned and maintained a steadfast faith in her heavenly Father. Her consideration for her loved ones even to the last hours was most beautiful.

Mrs. Kestler was a most devoted wife and a true mother always. If we had never been given a description of the joys and beauties of heaven, we may remember that the human heart is privileged to cherish the thought that it is the home of departed mothers of all the yesterdays, who one by one have "climbed the steep ascent of heaven through patience, toil and pain." When we contemplate their lives so pure in motive, so unselfish in service, so safe in transition to a better world, heaven comes nearer to us, and grows dearer as day after day somebody's mother joins the innumerable throng, adding more sweetness to "the home over there."

Mrs. Kestler is survived by her husband, Mr. G. Ed Kestler; five sons, all of Concord, and one daughter, Mrs. Victor Bell of Raleigh.

It is sad indeed that our connections in this world are forever ended; that the broken links of the chain which bound us as loved ones and friends lie around in ruin which no earthly hand can unite again. Mrs. Kestler was loyal to the true ideals of great womanhood and had rounded her life into one of usefulness, and when the voice called, "Child of dust, come away," it was only to shatter the glass that held the sand which measured time, while the spirit was released for a higher place. Here was the belief that "If a man die he shall live again," and her soul has entered into a perfect life.

Amid the rich and delicate profusion of many and varied flowers, each conveying a message from loving hearts, she was laid to rest.

"Her life's work stretching o'er long years,
Records of many good deeds;
Much joy she cast along the way
Before the setting sun,
Weaving beautiful threads of gold
Through the tapestry of her loom.
Our loss here is heaven's gain—
God welcomes his loved ones home."

Mrs. W. D. Pemberton,
Mrs. L. D. Coltrane.

NEWS FROM ABROAD

The Christian Literature Society of Korea in 1929 published 1,647,670 copies of literature.

* * *

A new Baptist church is soon to be opened at Cana, where Christ performed his first miracle.

* * *

An international branch of the Y. M. C. A. enrolls 681 members who come from thirty different countries. Most of the churches of Montreal are co-operating in the work that is being carried on there.

* * *

The Prime Minister of Great Britain, J. Ramsay MacDonald, who visited America last autumn, highly regards the work of the missionary. Speaking at the Congo Jubilee Exhibition, he said: "As soon as the missionary appears, slavery is doomed. . . . I think the missionary require no further justification."

* * *

A conference in the interest of national religious education was held a few months ago in Canterbury College, Christ Church, New Zealand. One hundred and thirty-five delegates were in attendance. They studied the subject of religious education in its related phases for three days and reached a series of constructive conclusions.

* * *

In one village in India the Hindus told some missionaries how the people in the Christian mahals had changed. They said: "These Christians no longer take part in any of our festivals nor do idol worship. They no longer drink and fight among themselves. If your religion can change an outcaste then there must be in it something good."

* * *

The official opening of the first Sunday school of the Church of Armenia, in the city of Aleppo, took place on December 1, 1929. Two hundred new pupils were registered, but these were sent to their homes since the leaders had no seats for them. Many went home with broken hearts as there was no room for them in this first Sunday school. Efforts are being made to give them a place as soon as possible.

Mistress—Mandy, how do you get your pies so nicely crimped?

Mandy—Oh, dat's easy, ma'am; ah jus' uses mah false teeth.

Well-Meaning Hostess: "Now, Mr. Jenkins, you need never again tell us you can't sing! We know now."—C. S. Monitor.

Sunday School Lesson

OCTOBER 19

By William G. Chanter.

Simeon and Anna: The Insight of the Pure in Heart

Luke 2:25-39.

Golden Text: Blessed are the pure in heart: for they shall see God."—Matt. 5:8.

And this man was righteous and devout

In this phrase there is an analysis of the character of Simeon that is well worth consideration. His life was centered around his religion. For righteousness to the Jew was righteousness in the sight of God, the kind of conduct that might be thought of as satisfying the divine requirements. It involved a strict obedience to the law in both its moral and its ritual elements. In other words, it combined what we ordinarily call mortality with careful attention to religious observances.

But righteousness like this may and sometimes does lead to Pharisaism, which at its best is cold and at its worst is formal and shallow. The pharisee who prayed with himself in thankfulness that he was not like other men could boast of a thoroughly orthodox righteousness. And this kind of self-satisfaction too often means a torpid conscience that can tolerate the legal-spoiling of widows' houses, or the scandalous corruption of public officials. Self-righteousness passes over too easily into unrighteousness.

Against these dangerous tendencies Simeon was protected by the fact that his righteousness was joined to devotion. He not only obeyed the divine law, he loved the divine Lawgiver. In him there was a deep and warm enthusiasm for the sublime Character that was expressed in the law, but expressed even more fully in the aspirations after righteousness to which the law was an answer and a guide. This passion for the God of the law effectively banished self-satisfaction, since it made God and not himself the center of the good man's life. Love and complacency cannot live together, and Simeon's devotion made his righteousness a humble dedication to the service of God.

Behold this child is set for the falling and rising of many in Israel.

At the root of Simeon's experience was an appreciation of the worth of goodness that is the fundamental condition of religious insight. Only the pure in heart can see God. Purged of selfishness, both individual and racial, the heart of Simeon was an unclouded mirror in which God was reflected and revealed.

In every phase of human life there must be this unalloyed appreciation if there is to be really worthy achievement. The artist must be possessed of a genuine feeling for beauty, a feeling that tolerates no rival, if he is to penetrate far enough into the real nature of beauty to reveal that nature to the world. Without this elemental simplicity he may be a good technician but he cannot be a great artist.

Browning in his Andrea del Sarto has given us a study of one of these men lacking purity of his love of art and therefore falling far short of greatness. His Andrea is a painter whose technique is faultless but whose vision of beauty is dim because his real love is a light woman and not the beauty put into the world by a beautiful God. Hence it is that Andrea says with a deliberate self-analysis, which, because it leaves only mild sadness and not despairing revolt, shows that he has lost the secret of the artist:

I do what many dream of all their lives,
—Dream? strive to do, and agonize to do,
And fail in doing. I could count twenty such
On twice your fingers, and not leave this town,
Who strive—you don't know how the others strive
To paint a little thing like that you smeared
Carelessly passing with your robes afloat,—
Yet do much less . . .
. . . . . .
Well, less is more, Lucrezia: I am judged.
There burns a truer light of God in them,
In their vexed beating stuffed and stopped up brain,
Heart or whate'er else, than goes on to prompt
This low-pulsed fortnight craftsman's hand of mine.
Their works drop groundward, but themselves, I know,
Reach many a time a heaven that's shut to me.
. . . . . .
My works are nearer heaven, but I sit here.
. . . . . .
Ah, but a man's reach should exceed his grasp,
Or what's a heaven for? All is silver-gray
Placid and perfect with my art: the worse!

The poet, too, must have this undivided heart if he would find a place among the great. Byron failed of greatness because he could never forget Byron, and could never find a hero for his own romances who was not the Byron of Byron's dreams. The result is a certain insincerity. Even when he is apostrophizing the ocean he cannot forget himself, and before he leaves the sea he pictures himself swimming on its waves. We never quite lose consciousness of the Byronic pose.

On the other hand, when we are reading Keats we know that here we have the utterance of a heart in which the love of beauty ruled supreme. Poor Keats had enough sorrow in his own life, and his own frail health no doubt lends something to the tender melancholy with which he dwells on the transitory life of man as contrasted with the eternal quality of that beauty that is a joy forever. But it is not Keats who is the hero of his poetry but the soul of beauty. Nothing moves me more deeply in its way

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than the story of Keats and the other youngster reading Chapman's translation of Homer back and forth through half the night in deepening rapture till Keats finally instead of going to bed wrote the flawlessly beautiful sonnet, "On First Looking into Chapman's Homer." There it is, the pure in heart has seen beauty anew and afresh, and exulting in the vision creates a new form of beauty. So Moses' face shone when he came back from the mount of God.

Well, all the more true is it that only the pure in heart shall see God. For God is truth and goodness and beauty, and only the man with a great passion for them, a passion that subordinates everything else to its rule, can hope to see him. Simeon was a man of this sort, righteous and devout, keenly watching for the new vision that God would give to the world, athirst for more of God. It is probable that he was not a great scholar in the sense in which the term was used in the schools of the great rabbis. He had not attained great place among the ecclesiastical leaders of his people.

We leave Simeon with a glory on his wrinkled face, the glow of a light that never was on land or sea. But if we have caught the contagion of his spirit we leave him with a deeper understanding of what it means to see God, and of that purity of heart that is a necessary condition of the vision.—Zion's Herald.

INSTINCT LEADS DOG ACROSS CONTINENT

On February 15, 1924, six months to a day from the time Bobbie was lost in Indiana, Nova, the younger daughter of Mr. and Mrs. Brazler, who were the proud possessor of Bobbie, and a girl friend were walking along a street in Silverton, Oregon, when Nova suddenly gasped and grabbed hold of the girl's arm. "Look, look!" she cried. "Isn't that Bobbie?"

At the word "Bobbie," a lean, bedraggled looking dog just ahead of them turned around and fairly flew at Nova, says Everybody's Magazine. He leaped up again and again to caress her, making the most unusual sobbing sounds of relief. It was the only way he had of expressing his wordless joy. It was Bobbie, all right.

When the emaciated dog saw his master he fell frantically in his arms, whining and crying in a way that was indescribably human and pitiful. The tears stand in Mr. Brazler's eyes when he tries to describe the scene, even now. The dog was trying to tell so much with pitifully inadequate means. He had put up the best fight he knew how, and now he had won out. Here he had reached the friends he had been seeking through monstrous heat and cold, rain and snow, nothing else mattered.

His feet bore unmistakable signs of hard travel; the toenails were worn to the quick. But, strange to say, he was otherwise in fairly good condition. Evidently he had found a friend here and there along the way. Later in the day they gave him a nice sirloin steak and a pint of cream. The greater part of this he consumed, and then sought his own old bed in the basement and curled himself up. For three days and nights he slept the sleep of complete exhaustion.

When anyone spoke to him he would roll over on his back, holding up his feet toward them in a way that plainly said, "Please do something to make them quit hurting, but let me rest." He touched no more food except raw meat for three weeks, probably because his principal sustenance after striking the Rockies had come from foraging for wild game.

How dreadfully long the time must have seemed to this forlorn little animal. Through the autumn months and the severe stormy winter following he was somewhere in the middle western states, climbing the Rocky Mountains in Colorado or Wyoming, and tracking through the wilderness in Idaho. Probably he followed more or less the route by which the Brazlers went East and which he watched so carefully.

But it was a marvelous instinct that guided him home. Surely no dumb animal wanted more to talk and tell of hazardous adventures and hardships which few human beings could have endured and of which no human being will ever know.

THE METAL THAT PRODUCES RAYS

What would you think of a metal that, of its own unstimulated action, shot off powerful rays almost interminably? You would perhaps think it a fairy tale, unless you are well acquainted with the properties of radium, which was discovered in 1902 by M. and Mme. Curie of Paris. Radium today is a familiar element in all scientific and medical circles; derivaties have also been used commercially in the manufacture of objects visible in the dark, such as radium watch dials.

Mme. Marie Curie was an honored guest recently at the celebration of the fiftieth anniversary of the electric light, given by Henry Ford at Dearborn, Mich., for his friend, the inventor of the electric light, Thomas A. Edison.

Radium was named because of its radiations, called alpha, beta, and gamma rays, respectively, after the first three letters of the Greek alphabet. The word radium, according to Webster's New International Dictionary, comes from the Latin "radius," meaning ray. The idea of ray or radiation, from the same Latin source, is seen in many other English words, including radiate, radiant, radio, and radius.

Results of experiments in the use of commericial fertilizers in growing cotton are given in agronomy information circular 53 recently issued by the department of agronomy at State College.

Sandhill peach growers encouraged by prices for their fruit this summer are giving their orchards better attention this fall, finds farm agent J. L. Dove of Richmond county.



There May be Poison in YOUR Bowels!

STEP out tomorrow morning with the fresh buoyancy and briskness that comes from a clean intestinal tract. Syrup Pepsin—*a doctor's prescription for the bowels*—will help you do this. This compound of fresh laxative herbs, pure pepsin and other pure ingredients will clean you out thoroughly—without griping, sickening or discomfort.

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Dr. Caldwell studied bowel troubles for forty-seven years. This long experience enabled him to make his prescription just what men, women, old people and children need to make their bowels help themselves. Its natural, mild, thorough action and its pleasant taste commend it to everyone. That's why "Dr. Caldwell's Syrup Pepsin," as it is called, is the most popular laxative drugstores sell.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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A TON OF HELP

"I have not forgotten the children or the man at the head of the Home. I have been reading the Advocate and the Chronicle and note that you are a little short on vegetables. So I have asked the people on the Glenville charge to give the children a ton of cabbage, potatoes and other vegetables, with a few bushels of nice apples extra." So writes Rev. J. W. Hall, who has served as supply pastor on the Glenville circuit for the past two years, during which time he has not only fought vigorously the world, the flesh and the devil, but has lovingly upheld a living Saviour to dying men. In the midst of all this he and his people find pleasure in helping orphan children. What Glenville, a mission charge, can do any charge can do.

NORTH WILKESBORO

Our singing class, 21 strong, had a most happy visit with our North Wilkesboro friends last Sunday night. On arriving at the church Rev. J. H. Armbrust and Supt. J. R. Hix met us with the statement that more homes were available than we had children to supply. Following a social hour and the evening meal our class appeared before a congregation that not only overflowed the main auditorium and well filled the Sunday schol annex, but one that seemed to appreciate and enjoy the appearance of our children. Brother Armbrust had turned the meeting over to Supt. Hix, who splendidly directed it. Clyde Barber, a promising lad, read the scripture and Supt. Horace Sisk of the city school system led the prayer. Following the service "good night" was finally said, and our children were snugly placed in cars to sweetly dream of their North Wilkesboro friends as they returned to the Children's Home.

MUCH SUFFERING

Let those in more prosperous conditions and situations remember that there is much suffering throughout the land. The long drought of the summer, the closing down of many manufacturing plants, and the general financial depression have caused many people to be placed in destitute circumstances. Lack of proper food has brought on an alarming increase of pellagra and other diseases. Sickness and death are and will be more and more heart-rending. Such circumstances increase the demand that orphanages and children's homes open wide their doors for fatherless and motherless children. It is evident that such openings will increase the running expenses of the Children's Home. Let no Christian Methodist fail to share with those who are in destitute circumstances.

OUR TEETH

In spite of the fact that each boy and girl at the Children's Home has a tooth brush and that each matron sees that these tooth brushes are used, much dental work has accumulated during the past while. Arrangements have been made to secure from the North Carolina Health Department a most excellent dentist, who will spend three weeks at the Children's Home treating our children's teeth. The Home has a most excellent dental clinic and is thus provided with such instruments and medicines as will be needed for this good service, thanks to a kind friend who some years ago thus invested over one thousand dollars.



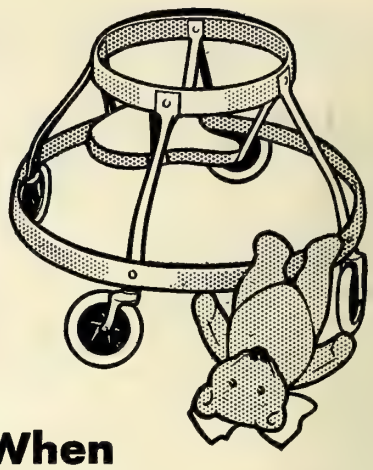
Three Young Maids of Glee

A LOVELY SIGHT

Miss Harbour, the matron at the Baby Cottage, and Edith Bradley, one of our larger girls, dressed up 23 little boys and girls from the Baby Cottage one afternoon this week and took them down to a nearby drug store for each youngster to enjoy a cone of ice cream. It was a beautiful sight to see the fine little follows sitting up at the tables using paper napkins and trying to keep their clothes clean while they enjoyed their ice cream. Our babies, like all the rest of our children, are given "happy times" as opportunities present themselves.

BLUE AND YELLOW SLIPS

Each child in the Children's Home school receives at the close of each week either a blue or a yellow slip, depending on whether he has done satisfactory work in each of his studies and on deportment. He is also graded on effort. The blue slip children are always glad to exhibit their rating. Thirty-seven yellow slips went out the first week of school. The second week decreased the number to half that number. The third week also showed slight improvement. Our children are resolved to cut out the need for yellow slips.



When BABIES are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.

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Polished Georgia Marble or Granite, expertly lettered, special offer to first customer in each community. HURRY! Phoenix Monument Co., Norris Bldg., Dept. 5, Atlanta, Georgia



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Imparts Color and Beauty to Gray and Faded Hair
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HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Last week the executive committee had to borrow $8000 with which to meet our obligations. Before meeting of our annual conference we shall be forced to borrow at least $7000 to take care of our heavy fall bills. In view of this fact it behooves every church to pay in full all of its conference collections as the orphanage assesment is included in conference collections. If we could raise all the conference collections the orphanage would receive $45,000 this year against $29,000 last year. There was a shortage of more than $15,000 in our orphanage assessment last year. I fear sometimes our churches do not realize fully the gravity of the situation that confronts the Methodist Orphanage. With the largest number of children present in the history of the institution we cannot continue to carry on unless the churches pay their orphanage assessment in full. In addition to full assessment it is absolutely necessary that the churches and Sunday schools raise large Thanksgiving specials to supplement the ten per cent orphanage assessment which provides for just little more than one-third of our operating expenses. I want to urge all the churches to heartily unite with the pastors in sending up a clean sheet to the annual conference and to arrange for a big Thnksgiving offering during the Thanksgiving season.

* * * *

Speaking to the men's class, Hay Street church, Fayetteville, Sunday morning, assisting in the communion service, addressing the Elizabethtown circuit Sunday school conference at Union church Sunday afternoon, and filling an engagement in Elizabethtown Sunday night, beside driving about 150 miles, gave me a busy Sunday, October 5. At Hay Street church, Fayetteville, I heard the Rev. A. J. Hobbs, pastor of Centenary church, New Bern, preach a very timely and helpful sermon. Dr. N. H. D. Wilson was preaching for Brother Hobbs in New Bern.

I reached the Elizabethtown circuit Sunday school conference in the afternoon and found a large and attentive congregation present. Delegates and visitors from the different churches on the charge gave me a good hearing. I was glad to meet so many friends of our cause.

At the night hour I spoke to an appreciative congregation in Elizabethtown. Brother Lance gave me a cordial welcome to his work and I was glad to represent the orphanage among his good people. It was a special pleasure to me to be guest at the parsonage. When I was pastor at Clinton, Mrs. C. M. Lance, before her marriage, was a member of my church. Through these years she has been a good friend to me and the orphanage. Fellowship at the parsonage with Brother and Sister Lance terminated all too soon as I had to drive to Whiteville after the night service. I found a warm welcome awaiting me at the home of Hon. and Mrs. Homer Lyon. Mr. Lyon did an unusual thing some time ago. After serving for several years as Congressman from his district, he declined to serve longer in that capacity and came home to practice law. After seeing friends Monday morning I left for Raleigh, feeling that my visits had meant something for the orphanage. It is my purpose to touch as many churches as I can and keep our people posted as to our needs and opportunities.

INFORMATION ON CHRISTIAN EDUCATION IN THE LOCAL CHURCH

The executive staff of the General Board of Christian Education announces that a brief interpretation of the legislation providing for Christian education in the local church has been prepared, and is now ready for distribution. It is the purpose of this paper to state clearly and briefly the meaning of the legislation as it affects the work of the Sunday school and of the Epworth League in the local church. Other and more detailed interpretations will be available later on the work of the young people's, children's and adult divisions of the local church, as these divisions are able to prepare them.

This paper is available free of charge to pastors, Sunday school superintendents and Epworth League presidents.

Address: Department of the Local Church, J. Q. Schisler, Secretary, 810 Broadway, Nashville, Tenn.

Only one oil is good enough for household equipment, says chemist

Chemists, mechanics and lubrication experts say only one kind of oil is good enough for your expensive mechanical devices—the **best.** To get best results from your sewing machine, vaccum cleaner, lawn mower, washer, electric fan, refrigerator and other bousehold appliances, you should use an oil that not only **lubricates,** but also **cleans** and **protects.**

3-in-One Oil is different from all others, because it is a scientific blend of animal, mineral and vegetable oils. It gives you the best properties of each. It dissolves and works out dirt, protects against rust and wear and gives the most efficient lubrication, thus eliminating unnecessary repairs and replacements.

Naturally such oil costs more to make, but it really costs **less** to use. Play safe; insist on 3-in-One Oil. At good stores everywhere, 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

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Endorsed by doctors and nurses

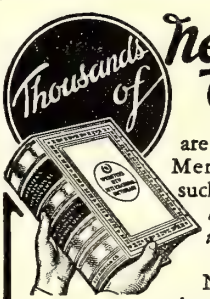
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are included in the Merriam Webster, such as *aerograph, broadtail, credit union, Bahaism, patrogenesis,* etc. New names and places are listed such as *Cather, Sandburg, Stalin, Latvia,* etc. Constantly improved and kept up to date.

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THE GAME and THE CANDLE

Continued from page 13

Life was a broad valley with sloping hills on either side, now covered with verdure and sweet smelling flowers, now grey and leafless, while the skies overhead were grim and sunless.

Not that the passing time was free from happenings. Many things happened; but they were not tragic events, nothing that stood out boldly against the sky of life.

There were school days.

Arnold Robartes went to a local grammar school two miles away from his home. He plodded the distance morning and night in all sorts of weather just as other boys did.

There was nothing particular about the school. It was just the ordinary local grammar school attended in the main by farmers' sons, with a little admixture of the professional element. Doctor Brown sent his boy there. As for Mr. Coad, the lawyer, he sent three, while the sons of three neighboring clergymen also found admission.

The boys of P— grammar school regarded themselves as being of a considerably higher social level than those who attended the elementary schools of the county. Sometimes they condescended to play cricket with them, but those occasions were rare. The boys of the elementary schools did not understand the rules of the game, and were accused of playing foul.

Of course the summer term was the best, every boy knew that. It was the term of clear skies and green fields and sports.

Arnold Robartes was less pale. His face glowed with healthy color and term after term he grew in stature.

He was not a distinguished boy. He stood fairly well in his class lists, but was nowhere near the top. A good average; perhaps a little better than that, but nothing out of the way. In some subjects he stood high, in others again he was very low indeed. His literature papers, for example, were quite good; in fact he generally stood near the top. This was also true in history and in languages; but in mathematics, in chemistry, in mechanics he was hopeless. These subjects pulled down his average tremendously, and placed him only in a moderate position. In games, too, he was by no means in the first rank, although he was keen; and yet when it came to wrestling, the art for which his county was more renowned than any other in England, he was formidable. Perhaps he had inherited something of the secret of this old Cornish pastime from his ancestors. In boxing, too, he was good. He reached the semi-finals one year, but had never done better than that.

Were his school days happy? On the whole, yes. Of course there were dull, dreary, monotonous days when the outlook of life was black, but there were others when the sky was blue, and life was joy.

Anold was always looking forward. The secret of life lay in the future. It was always in the next field that the rainbow ended, but he would get there by and by.

Are a boy's school days the happiest in his life? To hear many men of mature years talk, they are; but are they in reality? School boys are care-free, so the adage goes. School life is a series of joyous days when nothing matters. Boys rejoice in the rough and tumble of life. Do they? Looking back in after years one is ready to say that it is so; but analyze them. Anaylze a boy's feelings. Think of the favoritism, the bullying, the unjust discipline, the thrashings, the punishment tasks. Of course there is another side. There are the gala days, the prize days when parents pay visits, the cricket matches—if one happens to be good enough—and the long vacations when life is a happy dream; but only one boy out of twenty is good enough for the school team, or is brilliant enough to be specially mentioned in the class lists. Many a too sensitive, but not too brilliant boy, suffers the tortures of the damned at school, and has long, long, thoughts concerning life generally.

Still, on the other hand school days are happy. There are more bright days than black ones, more happy occasions than miserable ones, and the memory of school life is generally happy.

Arnold Robartes was on the whole a happy boy, not exuberantly so, but still happy. The river on which he sailed was smooth gliding, its waters shone brightly in the sunshine.

He was a studious boy—on certain lines. He was more interested in persons than in things. He never lived in the world of mechanics, of springs, and nuts, and screws, or machinery. He was a fool at chemistry; but he loved history, geography, poetry, romance. He had read Boswell's "Life of Johnson" by the time he was twelve years old. He almost knew Sir Walter Scott's novels by heart. He revelled in Dumas, in Victor Hugo, in Moliere. He admired Byron, too, although he did not love him, and this sombre genius influenced him greatly.

Yes, happy days, days of imaginings, of wonderings, days of dreams and visions.

There were the yearly visits to the seaside. Not the fashionable seaside resorts of later days, but to the bold headlands of Tintagel, of Trevose Head, of Newquay, and the quaint charm of St. Ives.

* * *

There came a terrible day in his life, a day which he ought to have been prepared for, but was not. He had noticed that his father was becoming thinner and paler as the months went by, seen the look of anxiety almost amounting to

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Malaria Chills and Fever Dengue

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Mr. E. R. Colwill, 114½ Loring Street, Seattle, Washington, was partially bald for almost ten years. He had given up hope of ever having a full head of hair again. One day he tried JAPANESE OIL. Now his entire head is covered with thick, luxuriant hair.
If you are bald, if your hair is falling out ask your druggist for a bottle of inexpensive JAPANESE OIL. Use it according to directions. If your hair roots are not yet dead JAPANESE OIL will probably help you as it helped Coldwill.

Individual Cups



Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover $9.00. Glasses $1.00 dozen. Collection and Bread Plates.
THOMAS COMMUNION SERVICE CO., Box 141 Lima, O.

anguish in his mother's eyes, but he had thought little of it. His mother had sought to hide the truth from her boy, and he had been glad enough not to be obliged to pay heed to it.

But the terrible day came. After the doctor's increasing anxious visits from the neighboring town, was an awful silence. Then the tolling of the bell in the old church tower.

"Arnold, my darling, you're all I have. You and Posy."

That day marked an epoch in his life. He was a boy of between fifteen and sixteen, and he seemed suddenly to become a man.

"What can I do?" he asked himself. "How can I work for mother?"

He put his arms tenderly round her. "I'll be all I can to you, mother," he cried in his boyish way. "I'll leave school at once, and work for you."

"No, my darling, there's no need of that. Your dad bought an annuity for me, and there'll be enough for me as long as I live, enough to keep you at school a little longer. We had hoped, years ago, to send you to Rugby, or perhaps to Winchester, but as you know your father has not been able to work much these last few years, and—and he could not sell many of his pictures; it was a terrible sorrow to him; but he kept on the little farm." A wan smile came to her lips. "Yes, that was his plaything, his hope. I believe, too, it kept him alive for years. I'm afraid, too, that it kept him poor."

"And shall we have to leave it, mother?"

"I don't know, I'm afraid we shall; but we shall see."

"You don't want to leave it, do you?"

"No. I should like to stay here until I die—for his sake."

"Then you shall, mother. I can look after the farm, it's only a little one. I shall have my evenings and my mornings, and the holidays." The tears were in his eyes as he looked at his mother's face, but there was hope in them, too. The thought of working the little farm which his father loved, the dream of helping his mother to remain in the house where she had spent the happy years of her married life was like a beautiful poem to him.

"Yes, I can do it," he cried, brushing away his tears. "In a year I shall leave school, and then—then . . ."

Nothing was impossible to him at that moment. He felt himself omnipotent. Difficulties! What were they? Only things to be overcome! The dreams he had been cherishing for years surged through his brain, dreams which he would translate into reality.

This was on the day of his father's funeral, when he was nearly sixteen, and his sister Posy was twelve.

"Don't fear, mother," he persisted, "I'll make the farm pay. Oh yes, I will. I will look into all the accounts and—and—oh, it will be all right. Now, mother, don't cry, you've got me and Posy. Oh! I say, mother, I'll leave school at the end of this term! I'm sure I shan't do any good by staying longer. Only last week Mr. James as good as told me that I could matriculate right away, and the upper sixth masters are a rotten lot. Wouldn't it help you, mother, if I left at the end of the term?"

He looked at Mrs. Robartes' face, saw the look of suffering there, noted the tremulous lips, the tear-dimmed eyes. "Yes, I'm sure it would. You can't afford to send me any longer, I know you can't. But don't worry, mother, it's all right. I'll be with you."

Mrs. Robartes thought of the state of her finances, remembered the expenses of her husband's illness. "No, no, Arnold, my darling, it must not be, it would not be fair to you."

"But it would be, and I'll promise you this; my education shan't suffer. I'll keep up my studies, I will really. Work! I love work! For that matter I can ask Mr. James to sketch out the lessons of the upper sixth. He'll help me, too, if I need it, and by that means I shall save a year's expense."

"You're sure you won't mind?"

"Mind! I want to do it, and I will, too."

"But we must think of your future. You can't spend your life on this little farm."

"Never fear for me, by future will be all right."

"Have you thought of what you're going to be?"

"Yes," said the boy shyly.

"Tell me."

A flush, partly of fear, partly of shame, but more of triumph, mounted his face. "I'm going to be an author," he cried. "I've got my first book planned. I've been thinking of it for months—years. I'm going to write a book like 'Ivanhoe,' only it will be more exciting than that. I hinted at it to dad not long ago, and he laughed; but I'm sure he was pleased. He said that the world of art was glorious. He loved to express himself in his pictures; and I—! . . . "

The mother's lips became tremulous. This peep into her boy's mind was wonderful to her.

"There's something else that we've thought about for your future," said his mother; "something nobler and higher than even that."

"What?" cried the boy. Then in almost lugubrious tones he added, "You don't want me to be a parson, do you?"

"It has nothing to do with your profession," she replied, looking at him tenderly.

"Nothing to do with my profession! What is it then?"

Continued next week

Fifteen cars of agricultural limestone will be used by farmers of Chatham county this fall in preparing for planting legume cover crops, pastures and small grain.

Eleven sheep growers co-operated to pool and to sell it by grade, reports T. B. Elliott, county agent of Currituck county.



Her Reward

When children are weak and rundown, they are easy prey to colds or children's diseases. So it is never wise to neglect those weakening and depressing symptoms of bad breath, coated tongue, fretfulness, feverishness, biliousness, lack of energy and appetite, etc.

Nine times out of ten these things point to one trouble—constipation—and mothers by thousands know this is easily, safely relieved by California Fig Syrup.

Mrs. Chas J. Connell, 1434 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong and energetic."

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

October

Person, Concord, a.m. 19
Long Memorial, p.m. 19
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November

Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

October

Kennekeet, Salvo, 11 15-19
Hatteras, Buxton, 11 16-19
Pasquotank, Union, 11 22
First Church, night 22
Perquimans, Oak Grove, 11 29
City Road, night 29

November

Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

2. Kennekeet-Hatteras Zone Meeting; Avon, 10, Oct. 18
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

October

Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November

Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

October

Siler City and Goldston at Goldston, 2 p.m.....28
Haw River and Pittsboro at Pittsboro, 2 p.m.....29

November

Dunn, Erwin, Lillington at Erwin, 7:30 p.m..... 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m..... 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

October

Snow Hill, Mt. Hermon, 11 18-19
Goldsboro Ct., Thompson's, 3:30 19
Pikeville-Elm Street, Pikeville, night 19
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November

Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

ADJOURNED QUARTERLY CONFERENCES

November

Atlantic, Atlantic, 2:30 3
Beaufort, 7:30 3
Morehead City, 2:30 4
Newport, Newport, 7 4
Pamlico, Bayboro, 2:30 5
Oriental, Oriental, 7 5
Grifton, Grifton, 2:30 6
Dover, Dover, 7 6
Jones, Trenton, 2:30 7
Riverside, Bridgeton, 7:30 9
Hookerton, Hookerton, 2:30 10
Snow Hill, Snow Hill, 7 10
Pink Hill, Pink Hill, 2:30 11
Seven Springs, Seven Springs, 7 11
Goldsboro Ct., St. Pauls, 2:30 12
LaGrange, LaGrange, 7 12
Pikeville, Pikeville, 2:30 13

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

October

Bailey Ct., Bailey, 11 19
Zebulon Ct., Zebulon, 3 19
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November

Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

October

Ellerbe, 11 19
Rowland, 7:30 19
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November

Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

October

McKendree, 11 and 2 19
Elm City, 7:30 19
Robersonville, 11 26
Rocky Mount, First Church, 7:30 26

November

Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

October

Rosemary, 11 19
Middleburg, Shacco, 3 19
Rich Square, Pinners, 11 22

November

Warren, p.m. 2
Norlina, Zion, 11 5
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

October

Maysville, Tabernacle, 11 19
Swansboro, Oak Grove, 3 19
Trinity, 8 22
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November

Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October

Alex Chapel, Sat. 11 18
Elk Mountain, Sat. 7:30....18
Oakley, Sun. 11 19
Riverview, Sun. 3 19
Biltmore, Sun. 7:30 19
We.averville, Mon. 7:30 20
Marshall, Tues. 7:30 21
Mills River, Thurs. 2 23
Brevard, Thurs. 7:30 23
Acton, Fri. 7:30 24
Rosman, Sat. 11 25
Central, Sun. 11 26
Flat Rock, Sun. 3 26
Hendersonville, Sun. 7:30 26
Central, Mon. 7:30 27
West Asheville, Tues, 7:30 28
Haywood St., Wed. 7:30 29
Hillside, Thurs. 7:30 30
Hot Springs, Thurs. 3 30
Asbury, Fri. 7:30 31

November

West Asheville, Sun. 11 2
Hillside, Sun. 7:30 2

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

October

Lilesville, Lilesville, 11 19
Bethel-New Hope, Bethel, 3 19
Morven, Morven, night 15
Matthews, 11 26
Monroe, Central, night 26

November

Pineville, Harrison, 11 2
Hickory Grove, 3 2

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

Octcber

Cherryville Ct., Mary's Grove, 10 18-19
Layfayette Street, Shelby, 7:30 19
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November

East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October

Jamestown-Oakdale, Jamestown, night 16
Randolph, Mt. Gilead, 11 18-19
West Greensboro, Muir's, night 19
Asheboro, Asheboro, night 20
Wesley Memorial, Wesley Memorial, night 21
New Hope, New Hope, 11 22
Ramseur-Franklinville, Ramseur, night 22
Pleasant Garden, Pleasant Garden, 11 23
Centenary, Centenary, night 23
Uwharrie, Concord, 11 25-26
Summerfield, Summerfield, night 27

Pastors will please notify all official members of the time and place of meeting. Each quarterly conference will be held exactly at the time given in this schedule.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

October

Morganton Ct., Mount Pleasant, 2:30 16
Rutherford College Q. C., night 16
Rutherfordton, 11 19
Gilkey, Centennial, 2:30 19
Cross Mill, night 21
Glen Alpine Q. C., night 22
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

October

Ararat, Hatcher's, 11 18
Mount Airy, Rockford Street, 11 19
Mount Airy, Central, 7:30 19
Mount Airy Ct., Oak Grove, 2 19
Wilkesboro, Wilkesboro, 7:30 21
Moravian Falls, Miller's Creek, 11 22
North Wilkesboro, 7:30 22
Jefferson, West Jefferson, 7:30 23
Todd, Blackburn's, 11 24
Boone, 7:30 24
Blowing Rock, 11 25
Watauga, Henson's, 7:30 25
Creston, Sutherland, 11 26
Helton, Helton, 3 26
Warrensville, Warrensville, 7:30 26
Laurel Springs, Nathan's Creek, 11 27
Sparta, Sparta, 2:30 27
Elkin, 7:30 27
Yadkinville, Yadkinville, 11 29
Jonesville, Jonesville, 7 29
Dobson, Stony Knoll, 10:30 30

November

Rural Hall, Rural Hall, 11 2
Pilot Mountain, Pilot Mountain, 3 2
Final check-up meeting, Ireland class room, 9 p.m. 4

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

October

Norwood Ct., Randall, 11, 18 and 3 19
Norwood, 11 19
Badin, night 19
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

SPECIAL MEETINGS

October

Coburn Memorial, night 20
Park Avenue, night 21
First Church, night 22
Long Street, night 23
North Main, night 24
Westford, night 25
Spencer, night 27
China Grove, night 28
Epworth, night 29
Kerr Street, night 30
Bethel, 3 p.m. 31
Harmony, night 31

November

Concord Ct., Rocky R., 3 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

October

Catawba, Hopewell, 11 19
Balls Creek, Pisgah, 3 19
Lenoir, First, 11 26
Hudson, night 26

November

Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

	October
Glenville, Cashiers, 11	19
Highlands, Horse Cove, 3	19
Waynesville, 11	26
Canton, night	26

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

	October
Advance, 7:30	16
Hiatt Memorial, 7:30	18
Davidson, Mt. Olivet, 7:30	21
Hanes, 7:30	23
Lewisville, 7:30	24
Denton, 11	26
Linwood, 3	26
Erlanger, 7:30	26
Trinity, 7	28
Thomasville Ct., 8	28
	November
Walkertown, 11	3
Kernersville, Shady Grove, 3	3

N. C. WOMAN'S
(Continued from page 22)

would vote as a unit (and I'm not talking about politics or choice of equally good candidates, but I am speaking of those times when great moral issues are at stake)—if at such times the votes of Christian women could be marshalled into a unified force, we need never fear results.

Organization not only conserves and utilizes power, but it increases it. Organization engenders enthusiasm and inspiration, and keeps up morale. Scattered coals of fire easily die out. When raked close together, each helps the others to burn, and thus each becomes hotter itself.

"Forsake not the assembling of yourselves together," saith the Scriptures. The Master knew how necessary it was for Christians to be banded together; therefore, he organized his church. Since success in great undertakings is impossible without organization and co-operation, it is a sacred obligation to effect these. We can not escape it.

W. N. C. SUNDAY SCHOOL
(Continued from page 17)

Unity	7.50
Kernersville	6.24
Cotton Grove	5.15
Green Street	5.10
Macedonia	4.80
Liberty	4.80
Pine Hall	3.65
Reeds	3.58
Ebenezer	3.54
Hanes	2.85
Prospect	2.00
Trinity	2.00
Bethel	2.00
Mock's	2.00
Farmington	1.66
Total	514.38
Goal	1000.00

Paid, 51.4 per cent.

METHODIST MINISTERS
Continued from page 21

called to preach in February, 1920; reared in country; attended Trinity College or Duke University, School of Religion at Duke University; a few weeks in Honolulu Theological Seminary; degrees, A.B. 1923, and B.D. 1929 Duke University. Charges served: Assistant on Bahama-Rougemont Ct. 1922-1923; junior preacher Bailey Ct. 1926-27-28; pastor in charge Princeton Ct. 1928-29. Teacher in mission school in Honolulu, Hawaii, for two years, 1924-26—Mid-Pacific Institute (Congregational); worked in Y. M. C. A. during summer months two summers in Honolulu.

G. F. Houck—Father, A. J. Houck; mother, Myrtle (Edwards); born May 29, 1902; called to preach at 21; attended Asbury College and Duke University. Charges: Elk Park 1927 from April till November; Elk Park 1928-29-30.

LIST OF TRIAL SUBSCRIBERS
Continued from page 19

Hickory, First—A. C. Gibbs	16
Mooresville, Broad Street—T. W. Hager	15
Olin—J. G. Holloway	15
Cool Springs—D. A. Oakley	15
Hudson—W. J. Hackney	14
Mooresville Ct.—W. G. Pilcher	14
Taylorsville—L. L. Smith	10
Newton—R. G. Tuttle	9
Race St.—E. J. Harbison	9
Hiddenite—J. B. Tabor	9
Hickory Ct.—M. A. Lewis	8
Maiden—R. S. Howie	7
Granite Falls—E. E. Williamson	6
Stony Point—R. E. Hinshaw	4
Hickory, Highland—I. L. Roberts	4
Davidson—C. R. Ross	4
Dudley Shoals—E. J. Poe	1
Troutman—John Cline	1
WAYNESVILLE DISTRICT	
Whittier—R. L. Bass	38
Mayesville—O. E. Croy	34
Bethel—G. H. Dulin	29
Glenville—J. W. Hall	18
Franklin—R. F. Mock	16
Clyde-Junaluska—F. O. Dryman	13
Waynesville—W. L. Hutchins	13
Murphy Ct.—A. A. Somers	11
Sylva—G. B. Clemmer	8
Webster—F. W. Kiker	8
Franklin Ct.—H. C. Freeman	8
Bryson City—O. J. Jones	7
Franklin Ct.—H. C. Freeman	5
Cullowhee—M. Q. Tuttle	4
Andrews—C. M. McKinney	4
Haywood—R. G. McClamrock	4
WINSTON-SALEM DISTRICT	
Thomasville, Main St.—J. F. Kirk	58
Davie—A. G. Loftin	57
Centenary-West End—C. C. Herbert, Jr.	57
Forsythe—T. B. Johnson	46
Grace—A. P. Brantley	42
Ardmore—W. A. Rollins	36
Welcome—E. P. Stabler	35
Thomasville Ct.—S. Taylor	29
Burkhead—J. F. Moser	26
Davidson—S. M. Needham	22
Walkertown—W. R. Ware	17
Linwood—J. C. Keever	15
Hiatt Memorial—J. L. Ingram	14
Mocksville—R. C. Goforth	13
Cooleemee—T. J. Houck	12
Farmington—A. R. Bell	10
Erlanger—J. P. Hornbuckle	9
Denton—A. S. Raper	8
Hanes-Clemmons—G. C. Graham	6
Trinity—J. M. Varner	5
Ogburn Memorial—O. P. Ader	4
Kernersville—T. J. Rogers	4

A Scotsman, invited to a golden wedding, was told that each guest would be expected to take a golden present.

He took a gold fish.—Tid-Bits.

"Listen," remarked the exasperated driver over his shoulder, "Lindbergh managed to get to Paris without any advice from the back seat."

FOR COLDS— ALKALINIZE YOUR SYSTEM

Doctors everywhere are prescribing this new treatment for colds; and it is delighting thousands by the quick relief it brings when used consistently.

Begin when you feel a cold coming. Take a spoonful of Phillips Milk of Magnesia in a glass of water, morning, noon and night, the first day. Do the same thing the second day. Then take only at night.

Colds reduce the alkalinity of your system. That's what makes you feel achy, feverish, weak, half-sick from them. Phillips Milk of Magnesia is alkali in harmless, palatable form. It relieves the symptoms of colds by restoring the alkalinity of your system.

For fifty years, this pleasant alkaline has been famous as an anti-acid. Doctors prescribe Phillips Milk of Magnesia; hospitals use it; millions know how it relieves sour-stomach, gas, indigestion and other symptoms of over-acidity. All drug stores recommend it. 25c and 50c bottles, with full directions for its many uses.

ENDS HEADACHE SPEEDILY

HEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

HICKS Capudine FOR HEADACHES

SECOND-HAND PEWS

About 400 feet curved quartered white oak pews for sale at one-third the original cost.

The Southern Desk Company
HICKORY, N. C.

CLEAN EYES ARE HEALTHY EYES
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c.
DICKEY DRUG CO., Bristol, Va.

Nervous Disorders

Neurasthenia, Melancholy, Insomnia. These with loss of weight and high blood pressure have been our specialties for many years. Comfortable rooms, excellent treatment, good food, moderate rates.

Pamphlet Free

THE BIGGS SANITARIUM
ASHEVILLE, N. C.

IN MEMORIAM

RESOLUTIONS OF RESPECT

On the 24th of August the death angel came swiftly and carried the soul of our dear sister and co-worker, Miss Helen L. Evans, into the spirit world, where all sorrows cease.

She spent most of her life in Manteo, N. C., and was very active in all good works. She was a charter member of Mt. Olivet Missionary Society, having served as president for several years, also as secretary and treasurer, and taught a class of girls in the Sunday school. Her good works follow her.

To her devoted sisters and brother we, the members of Mt. Olivet Missionary Society of Manteo, hereby pledge our sympathy and share in their sorrow and grief. Helen, we miss you so much; but God takes care of you.

Mrs. S. A. Griffin,
Mrs. E. W. Etheridge,
Mrs. Nannie Midgett,
Mrs. R. M. Jennett,

RESOLUTIONS OF RESPECT

Early on the morning of July 8, 1930, God in his divine mercy and love visited the home of Mr. and Mrs. Willie Spivey and called their aunt, Miss Olivia Spivey, from this life to life eternal.

We, the Woman's Auxiliary of Zion Methodist church, shall miss her in our meetings, and her memory to those who knew her best is one of lasting beauty. Therefore be it resolved:

First, That we as a missionary society extend our sympathy to the bereaved family, realizing that our Father doeth all things well.

Second, That we bow in humble submission to his divine will.

Third, That a copy of these resolutions be spread on the minutes of our society, a copy be sent to the family and one to the N. C. Christian Advocate.

Miss Mattie J. White,
Mrs. L. O. Brown,
Mrs. J. B. Hathaway,
Mrs. J. W. Hudgins.

IN MEMORIAM

G. H. Parker, prominent citizen of Dunn and one of the pioneer settlers of this community, passed quietly away at his home Easter morning, after a year's illness of heart trouble. His death came as a distinct loss to his family and many friends.

He was the son of the late Cader and Susan Canady Parker of Cumberland county and was born November 4, 1862, coming to Dunn in 1888. In his death Dunn has lost one of her best citizens.

He was twice married. First to Miss Lula Douglas Butt on December 9, 1889. She was the daughter of the late Rev. J. F. Butt, first pastor of the First Methodist church in Dunn and he built the first place of worship the congregation had of their own on the spot where the new brick church now stands.

To this union one daughter was born, Helen Butt Parker.

Mrs. Parker died December 12, 1911. On December 31, 1916, he was married the second time to Mrs. Mary Broughton Smith of Hertford, N. C., who survives, also his daughter, now Mrs. McLeod of Ocala, Fla., four brothers and three sisters. He was a loyal member of the Methodist church. He no doubt was as clear of debt as any man could be found; his word was his bond. Words will not permit us to recite the deeds of charity, the open hospitality of his home, where side by side, and hand in hand love, tenderness and devotion reigned supreme.

We learn from life what a splendid thing truth is when one has the courage to speak it and to be entwined with the activities of a long and useful life full of litle deeds of kindness to all who knew him.

Deeds are the milestones along the way we travel, and so it was that he with kind, considerate, courteous and gentle actions bound to himself friends in all the different pathways of business and pleasures, and thus with his own sympathy and understanding so freely given, he received in return love and honor wherever known.

RESOLUTIONS OF RESPECT

Whereas, on June 24, 1930, the angel of death again entered our midst and took from us one of our most honored and beloved members in the person of Brother Samuel Jones, who for many years was a faithful member of this quarterly conference; and

Whereas, his family, his church and his community will greatly miss his exemplary life and Christian influence. Therefore be it resolved:

First, That we, the members of this quarterly conference, bow in meek submission to the will of our heavenly Father.

Second, That we extend to the family our deepest sympathy and commend them to God, praying that they may emulate the life of this devoted father.

Third, That a copy of these resolutions be sent to the family, one to the N. C. Christian Advocate for publication, one recorded in the minutes of this quarterly conference.

S. J. Siler,
E. S. Gibson,
J. R. Caddell,
J. T. Draper.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to promote our faithful pastor, Rev. W. A.Thomas, from earth to heaven; and

Whereas, in his long and faithful service in the ministry he set a noble example of self-sacrifice and devotion which is inspiring to us; and

Whereas, the quarterly conference of Ararat circuit, Western North Carolina conference, M. E. Church, South, desires to record its profound respect for his ministry and his devotion to his Lord and his church; therefore be it resolved:

First, That we extend our deepest sympathy to the members of his family in their loss of a loving father and devoted husband.

Second, That we humbly bow in submission to the divine will of our heavenly Father in taking our beloved brother and pastor from our midst to his heavenly home.

Third, That a copy of these resolutions be spread upon the minutes of the quarterly conference, and copies be sent to the family and to the North Carolina Christian Advocate.

Done by order of the quarterly conference, held at Hunter's Chapel, The Hollow, Patrick County, Va., this 10th day of August, 1930.

F. M. Gates,
G. M. Wilson,
G. B. Guynn,
W. H. Bowman,

RESOLUTIONS OF RESPECT

Whereas, Almighty God in his divine providence and wisdom has seen gt to take from our midst Doskie Forrester, we, the members of the M. E. Union Missionary Society of Wilkesboro, N. C., wish to submit the following resolutions of condolence and sympathy to Mrs. D. E. Tomer and family. Mrs. Tomer is a faithful member of the society.

Resolved first, that we, the members of Union Missionary Society extend to Mrs. Tomer and family our heartfelt sympathy and respect in this hour of bereavement. We feel our loss keenly in her going. We want you to feel and know that we share with you your burdens and sorrows. While we cannot always understand the dispensation of the providence of God, we rest secure in the fact he is a loving heavenly Father and one who is too wise to make mistakes and too good to be unkind.

Resolved second, that three copies of these resolutions be prepared, one to be sent to Mrs. Komer and family, one to be sent to our county paper for publication and one to the N. C. Christian Advocate.

Mrs. J. P. Crysel,
Mrs. T. C. Osborne,
Miss Bruce Crysel,

IN MEMORY OF REV. W. L. DAWSON

The pathway of man who is the subject of this memorial and resolution did not always lead through easy and pleasant ways, strewn with flowers and surrounded with the good things of this life, but it led over mountain tops and through valleys, through mud, rain, ice and snow, most frequently to large circuits with small weak churches from which he received small salaries with which to support a large family; but he always accepted his work cheerfully and without a murmur and when the time came for him to leave, left his charges in better condition than he found them.

His life was one of toil, sacrifice and anxiety. He was not only anxious about the spiritual welfare of his churches, but he was necessarily anxious about how his family could live on so small an income from his services, and how he should be able to meet the financial responsibility resting upon him for the care of his loved ones. However, he was always hopeful and trustful, and the Lord took care of him and led him through ways which he knew not, and has now, no doubt, crowned him with glory, honor and immortality beyond the grave.

Walter Dawson was one of God's own noble men. He was truly a prince in the family of God's children on earth. He fought a goood fight; he finished his course, he kept the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge shall give him at that day: and not to him alone but to all of us who love his appearing.

Whereas, God in his wisdom has taken from our midst Rev. W. L. Dawson, the life, soul and spirit of this reunion, and we believe by doing so he has said to him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord."

And whereas, we shall sorely miss his wise counsel, his cheerful smiles and hearty handshakes; yet we would not mourn his loss as we would one who had passed to the beyond without the stamp of God visibly impressed upon his brow, because we believe today Walter Dawson is enjoying a reunion with his loved ones who have preceded him to the heavenly land; but beyond and best of all, he is basking in the everlasting light of his Redeemer and Savior, and is far happier than he would be with us here today.

Therefore be it resolved, that while our hearts are heavy with sadness, we bow in humble submission to the will of the great and merciful God who gave him to us, knowing that whatsoever he doeth is best; and that we further resolve to continue to emulate the faithful, godly life which our dear friend and relative lived while he was here among us.

Let a copy of these resolutions be spread upon the minutes and a copy be sent to the family.

Signed by the committee.

Bessie Ziglar,
Ola Boose.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY OCTOBER 23, 1930 Number 43

Duke Univ. Library
Dec 30

Campus View of Greensboro College



THE Western North Carolina Conference, Saturday afternoon, November 8, will be the guests of Greensboro College at the Odell Memorial Hall for a musical concert and reception from 3:30 to 5:30 o'clock. The musical department of the college never fails in its concerts to elicit the enthusiastic applause of those who attend and the Conference should be congratulated upon the delightful occasion that awaits all who attend.

ELEVEN THOUSAND DOLLARS NEEDED TO COMPLETE LUCY H. ROBERTSON MEMORIAL AT GREENSBORO COLLEGE

The alumnae and former students of Greensboro College are endeavoring to complete the Lucy H. Robertson Memorial Chair of Religious Education during the present scholastic year. Beginning with the Bulletin of last July very definite efforts have been made towards this goal. The sum of $50,000 is necessary to established the chair mentioned, making it a permanent memorial to Mrs. Robertson. More than $38,000 of the $50,000 has been paid. The first check received, following the announcement in the July 1930 Bulletin, to be applied on this fund was for $100 from Mrs. T. J. Finch of Trinity. Soon thereafter Mrs. John W. Hanes of Winston-Salem sent a check for $2,000 for the same fund. More recently Mrs. Charles Cannon of Concord sent a check for $100 as her gift to the Robertson Memorial. The most recent gift was a check for $50 from Miss Ruth Colvard of North Wilkesboro. Miss Colvard herself did not attend Greensboro College, but she made her gift to the Robertson Memorial in memory of her sister, Mamie, of the class of 1927, who died just before beginning her senior year. Miss Colvard is planning to make her gift $100 during the scholastic year. She sent this check of $50 as the first installment and expressed the wish that she might be able to make her donation larger. A number of others have recently manifested their interest in this memorial through smaller gifts amounting to $228. And still others have signified their intention to make donations to this memorial during the year. Each gift, whatever the amount, is genuinely appreciated. During the recent intensive efforts $2478 has been paid.

At the last annual meeting of the board of trustees of Greensboro College decision was made to direct the $500 annuity, left to the college by Mrs. Robertson, towards the Lucy H. Robertson Memorial Chair of Religious Education. This amount added to the amounts paid since the publication of the July Bulletin gives $2978 recently directed to the Robertson Memorial. The recent donations added to the amounts which were paid between the time this chair was started in the spring of 1925 and July 1, 1930, give a total of more than $38,000, leaving more than $11,000 yet to be raised before the goal is reached.

THE CAMPAIGN STILL CONTINUES

"Almost—But Not Quite"

"Almost saved but not quite—the final step is needed" has long been a favorite pulpit theme with Methodist preachers. This is something of the situation with a number of the districts in this present Advocate campaign. Turn to page 19 and note how many of the districts are almost 100 per cent. Just a few more charges need to report. With a little effort on the part of a few men half of the districts could be put over before the next report is announced. Study the list and be convinced.

The Repeaters

This is a tribe of the genus homo we are specially fond of. Members of this group do not stop with one good deed. A number of the preachers keep sending in "trial subscribers." The list of these men lengthen each week. Most of those who have long lists reported them in by installments. Some of these still say "more to come." Great are the repeaters!

The man who keeps evermore at it in reminding his people of the good things in store for them is a great educator. He builds up sentiments and encourages convictions that will ultimately eventuate into action. Let the tribe of repeaters be multiplied!

The Scattered Drops

Farmers welcome the scattered drops because they are looked upon as the harbingers of more to follow. In the Advocate office we welcome the scattered subscribers mixed in with the larger lists.

Most of the thousands received are sent in by the pastors, but not all. Many have heard of the "special offer" and have sent in a quarter, along with their address, to profit by this special offer. These come from all sections, indicating that people are talking the Advocate. Thanks!

Fayetteville District on Goal Line

One more report will put this district over. Others may get out ahead, but just now it looks like the Fayetteville. Next week will tell the story.

A RETREAT AT DUKE'S CHAPEL

The faculty and students of the school of religion of Duke University held their annual fall retreat last Friday at Duke's Chapel. More than 100 gathered for the occasion and took part in the exercises of the day.

The general theme of the day's program was "The Good Soldier of Jesus Christ." Prof. A. H. Godbey and Prof. H. E. Myers officiated at the opening service, the celebration of the Lord's Supper.

Dr. Paul N. Garber was leader of the first half of the program, which included impressive musical numbers and a number of short talks. Mrs. J. Foster Barnes sang "This Is My Task." Addresses were made by Prof. J. M. Ormond, D. D. Holt, J. H. Carper, A. C. Thompson, and Dr. J. C. Wooten.

Prof. Harvie Branscomb was the leader of the second part of the program. Prof. H. E. Spence, Prof. A. H. Godbey, and Weyman Huckabee were heard in this part.

These occasions should be the most valuable in the life of a group specially interested in sending out good ministers of Jesus Christ. A passion for souls, an unwavering devotion to Christ and a consuming zeal in the cause are essentials in making men able to do the work of Methodist preachers. The man wanting in these qualities would do well to stay out of the Methodist itinerancy. Such will faint by the way and prove a disappointment to their friends. Men of spiritual vigor and untiring devotion, nourished in retreats, are to be desired.

W. N. C. CONFERENCE BROTHERHOOD NOTICE

At the meeting of the Western North Carolina Conference Brotherhood held at High Point, October 16, 1929, the following resolution was presented by E. M. Jones and passed:

"Be it resolved and passed that if any preacher does not join the Brotherhood the year he is admitted into full connection into the conference, or prior thereto, he shall be required when he does join to pay all dues back to date he was admitted into full connection."

The action on this resolution was favorable, but under the constitution of the Brotherhood it will have to be approved again at our next meeting of the Brotherhood in order to be in full force.

William L. Sherrill, President.

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

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You Methodist men and women, lend us your ears! Let the demands of your church until the meeting of conference haunt you by day and by night until every member has been constrained to do his and her full part in closing the year. Would that we all might go about this these weeks as the football boys go about making touchdowns. We would then all win the victory in this game in which all can have a part.

During a period of 130 years, 3,300 proposals of various sorts had been considered for amending the Constitution of the United States. Only seventeen of these 3,300 had been adopted. The prohibition amendment was the eighteenth. Do you suppose the American Congress would have sanctioned such a move without most carefully weighing every factor? And do you suppose it would have been so overwhelmingly ratified by the states if there were any question about what the voters wanted? America wanted prohibition. America has prohibition. America has advanced by reason of the Eighteenth Amendment and will benefit even more as time goes on.

The sermon is not a machine put together like a Ford car, even if a Ford has a good motor in it. Sermons, frequently, do not have so much as going power. Neither is it a toy that runs a circular track, or crys like a kitten or a rabbit to amuse children. Yet some people seem to think that the object of a sermon is to amuse folks, to entertain the "babes in Christ." A sermon is a living organism that has grown out of the fertile soil of the preacher's life and character and that has been watered with the warm blood of a great heart. It is a tree with flowers and fruit and its very leaves are for the healing of the nation. Under its shade the weary traveler may find rest for his soul. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." So of the sermon.

To leave undone the things that ought to be done is a grievous fault. The sensitive spirit guilty of such a fault will feel that the following lines of Ella Wheeler Wilcox tell the story:

"It isn't the thing you do, dear;
It is the thing you leave undone
That gives you a bit of heartache
At the setting of the sun;
The tender word unspoken,
The letter you did not write,
The flowers you might have sent, dear,
Are your haunting ghosts tonight."

The old time orator, writer and preacher of long drawn out sentences and rounded periods have ceased to be. The world does not wait on such. Condensed statement is the order of the day. The telegraph and the radio have contributed much to this. A message in ten words and a speech in thirty minutes constrain the writer and speaker to master the art of condensation. All this has played havoc with sermons two hours long and orations with more sound than sense. Then, too, we are in the day of the automobile and the movie. Time is a factor.

The snob is servile to the few whom he regards as his superiors and insolent to the many whom he looks down upon as his inferiors. Furthermore, his judgments are based upon second or third rate considerations and even upon assumptions that are groundless. Riches or supposed riches, claims in heredity, social position, intellectual pretensions, ecclesiastical considerations in religion, are among the things that claim first place with the snob. These are to him a thousand fold more valuable than the fine gold of character. He turns up his nose at the things which are really worth while, and struts like a peacock at the glitter of his tailfeathers. There are social snobs, intellectual snobs, religious snobs, etc. But of them all none try the patience of a saint like the religious snob.

The Wets Agree Upon the Solution of the Liquor Problem

It appears that the wets, particularly of New York and New Jersey, have agreed upon a plan to solve the liquor problem. In brief they propose the repeal of the eighteenth amendment and the enacting of laws that would put the states in charge of the manufacture and sale of liquor while the federal government would be charged with the responsibility of keeping liquor out of dry territory.

The advocates of this plan declare that the saloon must under no circumstances be allowed to return. In a word the liquor business must be taken out of the hands of individuals and put in the hands of the state. These friends of the proposed plan admit that as private business the liquor traffic has been such a curse that it must not be allowed to return as such. The plan proposed would take the traffic out of the hands of business men and place it in the keeping of politicians in order that it may be redeemed from unbearable iniquities. If that isn't enough to make a wooden Indian smile we should like to know why. Nothing more preposterous has been proposed in a generation than that politicians could save from sin the liquor business which long ago became another name for lawlessness and corruption.

As a private business the manufacture and sale of liquor was in the hands of the liquor crowd. The same would be true if the business should be conducted by the state. For there would be a very large minority of the citizens who would have nothing to do with it, but fight it, and as a consequence it would be committed to the liquor politicians who would find it the most fruitful field for corruption that has ever been devised in a democracy.

This very thing occurred with state control of liquor in South Carolina in the nineties. Its moral rottenness soon destroyed it. About the same time municipalities in North Carolina tried this, which was a sincere effort to solve a vexed and difficult problem. Presbyterian elders, Baptist deacons, Methodist stewards and other men of repute were chosen as commissioners to manage the business and men of character were hired to work in these dispensaries. The result was that these men soon got out of the business or themselves became corrupted. For the liquor business will not only corrupt elders, and deacons and stewards, but it would corrupt the angels in heaven if it could get a chance at them.

The truth is that this so-called new plan has only one new idea in it. That one thing is that the federal government shall use its police powers to keep liquor out of dry territory. Did you notice that the very people who from sun to sun cry that the government cannot enforce prohibition, stop that cry long enough to say that the government shall prohibit transportation into dry territory? In one breath they say it cannot be done and in the next they say it can. If the federal government cannot patrol the Canadian border how is it going to patrol the borders of 48 states and also most of the borders it already has to look after? We regret that lack of space prevents a full discussion of this subject.

For Methodist Eyes Only

This is a familiar and informal word to the seven thousand new subscribers of the North Carolina Christian Advocate as well as to the many who are on the old list. Your preacher will be most especially interested in this plea at the present time, as the end of the year approaches. Once more we have come to give an account of the deeds done in the body and the aspirations cherished in the soul.

Your preacher may be a man of unusual talents or he may be forced to do business on small capital—be that as it may—unless he is wanting in the essential elements that go into the making of a minister, he has carried a load by day and by night of which his people are ignorant and he has tried to advance though few marched by his side to cheer him on. Just now he needs your most special help. All reports must be made; all demands of the church must be met. He looks to you. If you fail him, others, too, will shirk.

Each one who does his full share with glad enthusiasm will receive a gracious enrichment of his own soul as well as prove a stimulant to the negligent on every hand. High and genuine devotion is always contagious. Though times may be hard and money scarce, blessings will fall upon those who are willing and eager.

The rich come jauntily with their easy money, but abundance bestowed is not the acid test. In the long ago One sat over against the treasury and watched the rich giving out of their abundance—how the crowds must have gaped and nudged each other as they eagerly longed for the ability to do the same—but these favored ones gained not the approval of the

Great Teacher. A poor woman, out of her neediness giving two little coins, in the divine estimate led all the rest. She has a high place among the immortals. Could every poor Methodist—and nearly all are poor when pay day comes—have some such conviction to grip the soul these next few weeks, as he hunted up the stewards and the preachers to make his offerings, we would come up to Greensboro and to Henderson with songs of rejoicing in our hearts and shouts of victory on our tongues.

More than all else do we need to fill our churches these next few weeks with the aroma of the ointment spilt in Bethany. Put aside the cool calculating spirit of Judas for the fine abandon of Mary and know the constraint of a great love that never counts the cost.

We Methodists are poor, very poor, even in this world's goods, but our sorest poverty is in the things of the spirit, the great loves, the fine devotions, the lofty enthusiasms. Why not out of your poverty give your mites and shame the rich and well to do with their abundance?

If every one who reads this would give double as much this year as he did last year the work would be done. For his example would stir many to activity. With few exceptions, each and every one could do this and be the better for it.

Stand with your pastor and the officers of your church for a notable success this year. Out of your neediness and your heart's best love will come the needed victory.

Night Work of Women and Minors in Cotton Mills to Stop

It is gratifying news to all friends of social betterment to hear that women and children under 18 years of age will be eliminated from night work in cotton mills after March 1, 1931. Such was the practically unanimous agreement of the National Textile Institute assembled in New York City, October 15.

The action of these mill operators should also result in financial gain to the mills. For several years overproduction and small margins has put many of the mills on the verge of bankruptcy and forced them to stand idle during the day when men ought to be at work. If the mills would stop night work altogether there would be enough demand for their goods to keep them busy during the day. Such an agreement would be better for both capital and labor.

What Dullness Did

Bishop Joseph F. Berry, who after a career of great usefulness retired a few years ago and now spends his winters in Florida and his summers in the north country, continuing to render high service preaching, writing and blessing every circle he enters with his genial presence.

This man who never as preacher or writer knew a dull moment tells what dullness has done. Listen to him:

> What scattered the Sunday school class? Dullness.
> What froze the prayer meeting? Dullness.
> What killed the class meeting? Dullness.
> What drove the young people out of the League devotional meeting? Dullness.
> What was the matter with the sermon? Dullness.
> Why does the congregational singing not awaken spiritual response? Dullness.
> Is there no remedy? There is. The need is for life, warmth, force, power. In these stirring days the church cannot go to sleep and expect to lead. She cannot become dignified and moderate and slow. She must have so much stir in herself that she will mightily stir everyone who comes within the sphere of her influence.

Hard Work For Us to Do

We like dignity, but not at the expense of efficiency. We like culture, but not the sort of culture that spurns rough work. Personal popularity is a thing to be coveted but not at the expense of truth and justice. It is better to be right than to be popular. Stern are the demands upon all men who live gloriously. The courage that pioneered the frontiers of this continent, that laid the foundations and began our national structure, did not count life dear when duty called. And we are not better than our pioneer forefathers nor shall we escape some sort of hard service if we measure up to the same standards of effective service.

How Did Jesus Love His Disciples?

Dr. J. R. Miller, a devotional writer of rare spiritual insight of the last generation, answers the above question thus: "Was it not, among other ways, in wondrous patience with them, with their faults, their ignorance, their unfaithfulness? Was it not in considerate kindness, in ever-watchful thoughtfulness, in compassionate gentleness? Was it not in ministering to them in all possible ways?"

If this be a correct answer it at the same time shows how we ought to behave toward one another. For the Master says, "As I have loved you, so ought you to love one another."

People and Things

W. N. C. Conference meets in Greensboro, November 5
N. C. Conference meets in Henderson.....November 19

The friends of Miss Dorothy Hurley, the daughter of Rev. and Mrs. B. T. Hurley of Fayetteville, will be interested to know that she is recovering at Highsmith's hospital from an operation for appendicitis. Miss Dorothy is a student at Louisburg College.

The meeting, October 8-19, in our church in Southport, Wilmington district, North Carolina conference, proved to be a good revival with many of our members. The pastor, Rev. R. H. Broom, led the twelve services, preaching one sermon in the dark.

Home coming at Salem, Mt. Airy circuit, will be observed Sunday, November 21. All former pastors and residents are invited to be present. Preaching at 11 o'clock by the pastor, Rev. H. M. Wellman. Dinner on the grounds with interesting afternoon program.

Times have changed. That is why it costs the preacher so much more to do his work today. In the old days the people not only fed the preacher, but they also fed his horse. Today but few people have filling stations, so the preacher must buy his gas. That takes money.—Wadeville Circuit Bulletin.

The Rev. W. T. Watkins, an alumnus of Emory University, has been elected to succeed the late Dr. Plato Durham as professor of history. Dr. Watkins has done graduate work in church history at the University of Edinburgh, Scotland, and has completed residence requirements for the Ph. D. degree at Yale University.

Rev. B. C. Reavis is closing four unusually successful years at Asheboro. The church in this good town has a membership of 829, showing a net increase during the past quadrennium of more than 250. The advance in all lines has been truly notable. More than this. The people are so well pleased that they are expecting Brother Reavis to return for the fifth year.

Rev. W. E. Poovey, presiding elder of the Mt. Airy district, who has to travel into 15 counties, lying within three different states, is making a complete fifth round, preaching at each appointment. And this elder reports that in spite of the drought, the devil, and the depression, prospects are for reports as good as last year, with accessions on profession of faith of over 700.

Mrs. R. P. Brittain, 74, mother of Rev. P. H. Brittain, died at her home in Weaverville last Friday morning, October 17, at four o'clock. She was buried at Clark's Chapel near Weaverville, Saturday, October 18, at 2 p. m. Rev. A. P. Ratledge, the pastor, was assisted by Revs. H. R. Cornelius, pastor of the Weaverville circuit, H. B. Dendy, pastor of the Weaverville Presbyterian church, and Homer Casto, superintendent of the Bethel Home in Weaverville.

"The Rev. Marshall Woodson," says the Salisbury Post, "who has taken up the pastorate of the First Presbyterian church, appeared for the first time at a prayer meeting service, at which Dr. Arch C. Cree, of the First Baptist church, had agreed to speak. In his introductory remarks Doctor Cree stated that he had been rocked in a Presbyterian cradle. 'And the first thing you did,' undertoned Mr. Woodson from the rear, 'was to fall out.' 'No, I did not fall out,' replied the Baptist preacher, 'I simply outgrew it!' "

Twenty-four officials of the Roberdel charge met at their parsonage on the night of October 16. Songs, jokes, laughter, fellowship, "eats" and a good time featured the program. No mention of "hard times" and not a word was spoken about money. The preacher and the officials were encouraged by such a program.

Rev. E. M. Snipes of the North Carolina conference still continues seriously ill at the Watts Hospital, Durham. Doubtless he would welcome a note from any of his many friends scattered over the conference. He is a brother beloved. Both as pastor and presiding elder he would stay the four years before he moved on.

"We had a good revival at Derita. There were 55 conversions, 29 have already united with the church, and some others to follow. Bro. N. C. Williams of Brevard Street did the preaching, and did it well. He gave us the old time gospel in the old time way. Together with Rural Trinity we have had 110 conversions and 54 have joined the church."—J. B. Fitzgerald.

"Mrs. C. L. Steidley has just completed two weeks of very efficient work at our church at Spindale. She was constantly in services in the schools, shops, homes and the church, averaging about four services each day. Twenty-five were added to the church last Sunday. We have received 123 new members during this conference year and have a net gain of about 100."—W. A. Barber.

Rev. and Mrs. W. F. Galloway, Burlington, were given a good old fashioned Methodist pounding one evening last week. The table in the dining room was piled high with packages of various sizes, all containing something good for this much-loved couple. The Galloways were overwhelmed with delight and thanked all of the guests heartily. Rev. L. D. Hayman was asked to make a prayer, which he did, and the party dispersed.

The stewards of the First Methodist church, North Wilkesboro, have let a contract for the remodeling of the parsonage at a cost of $3500. The work is now in progress and includes brick veneering, redecorating the interior, steam heat and a rearrangement of the rooms. Part of the old building will be razed. The work will be completed in about thirty days and will afford a comfortable and handsome parsonage.

That a certain young man is wise beyond his years was proved when he paused before answering a widow who had asked him to guess her age. "You must have some idea," she said. "I have several ideas," said the young man, with a smile. "The only trouble is that I hesitate whether to make you ten years younger on account of your looks or ten years older on account of your intelligence."—Toronto Globe.

If you hear any man mourning the decay of the country church take him to Olivet in North Davidson, where that congregation with an already well equipped church has just completed a brick educational building for departmentalized Sunday school. The building has also dining room, kitchen, recreation room and about all that characterize an up-to-date city church. This is not in a village but in the open country. The Davidson charge also has building material on the ground near the church for a $5000 parsonage. Rev. S. M. Needham is the successful pastor and has reason to be happy in his work. A consolidated school close by Olivet makes it a community center worth while.

Rev. E. C. Crawford, Wadeville circuit, gets out an illustrated four-page folder each month. This is known as "Wadeville Circuit." The drawings and subjects presented make it a most interesting and unique bulletin. Crawford is a genius. We have seen nothing similar to this folder. A full exhibit of the financial situation is given in the September number. Wadeville circuit expects to meet all obligations this year. Rev. and Mrs. E. C. Crawford show energy and enterprise on the Wadeville charge.

"The good people of this charge gave their pastor loyal support through the six protracted meetings, most of which resulted in revivals. The preaching was done by the pastor and the singing by the local choirs of the various churches. We will not try to give a detail report. We have had on the work 273 professions this year and received on profession of faith 126. Some of the converts joined the Baptist, some the Moravian and others joined other Methodist churches. Our churches are greatly benefited by the revivals. All in all we've had a great year on the Davie circuit."—A. G. Loftin.

Here is a story from Mt. Nettleton's Life of John Hunt, the Fijian missionary, which I think is apropos: "One day when steam was up in the morning in the steam launch, and all was ready for taking up the anchor, the missionary said, 'We must have morning worship before we start.' After reading a Psalm he called upon a local preacher to lead in prayer, who prayed very earnestly for nearly twenty minutes. When he had risen from his knees the native engineer looked at the steam gauge and said quietly, 'That brother has prayed forty pounds pressure off the boiler. We shall have to make it up again before we start.' "—"Ezra" in Methodist Recorder.

Rev. Chas. P. Bowles preached last Sunday morning at Muir's Chapel, his home church, as he was born in that community and his father, Rev. J. A. Bowles, after his superannuation lived there and since his death Charles' mother, who was a Boren before her marriage, has continued to live in her home community. "The Standard of True Greatness" was the young minister's subject, based upon the text, "He that would be great let him be the servant of all." In a simple, direct, illuminating style and with illustrations that were effective, he presented the true content of sacrificial service as the highest and best thing in life. The sermon was high grade. In his social qualities Charles reminds one of his father, who as a "four year pastor" made such a remarkable record in the Western North Carolina conference.

"The home of Mr. and Mrs. R. P. Lefler, near Mt. Ulla, was the scene of much festivity on last Tuesday evening, when a number of friends congregated at a birthday supper given in honor of Rev. W. G. Pilcher of Mooresville, pastor of Mooresville circuit. The guests included Rev. and Mrs. W. G. Pilcher, Miss Volna Pilcher, Mr. and Mrs. J. O. Cooke, Mr. and Mrs. B. H. Morrow, Misses Sara and Lela Morrow, Mr. and Mrs. J. Lee Brown, Mr. and Mrs. H. C. Belk, Mr. and Mrs. O. M. Edwards, Misses Rachel and Ruth Cooke, Louise and Whitaker Belk, Nettie and Mary Alice Brown, Mr. and Mrs. T. E. Brown, Mrs. Bruce McLaughlin, Misses Isabelle and Dorothy Lefler, Janie Belle Brown and Helen Cooke, Mrs. Silas McLaughlin, Ray Brown, Messrs. Ralph Cooke, Watson Brown, Cecil Belk, Bruce Allen Morrow, Grady Freeze, Ray Cooke, David Lefler and John Myers Brown."—Nettie M. Brown.

"The Marshville charge has had a good year. We have received 22 on profession and some by letter. The price of cotton is not helping the financial condition of our charge, but we are doing our best and expect that after winter has had his stay and spring with all of her life has come we will again go to the task of assisting mother earth to feed her children. I think, however, that the children here are about fed up on cotton and will cry for milk and bread. May I say in closing that I am going to conference expecting no better appointment than I have, and most of the people are expecting no better preacher than what they now have."—Geo. W. Clay.

The Muir's Chapel people have reason to be greatly pleased with their church since it has been enlarged and overhauled. With brick veneer and other improvements outside and inside it has every appearance of a bran new church. The "old log meeting house," widely known because of Dr. John E. Edwards' book of that name, has become a brick structure, being the third building upon the same location in what is now a suburb of Greensboro. The church is 108 years old, which is eight years older than West Market that has just celebrated its centenary. This beautifully located church on historic grounds has a bright future.

Rev. F. H. Price, pastor of the Lowell charge, has recently completed a series of meetings at his three churches. The first was held at Behesda church, which was a union meeting of the New Hope Presbyterian church and Bethesda Methodist church. Rev. Mr. Squires of Greenville, S. C., did the preaching. There were 19 additions during the meeting. The following week the meeting at South Point church was held. Rev. F. H. Price did the preaching there and also at the Lowell meeting. There were 13 additions at South Point and eight at Lowell. Fifty-three additions have been made this year, 12 of whom came by letter.

"Brother Wm. Y. Stewart of Burlington, one of our very best and most successful evangelists, will begin a ten days' meeting in the new Grimesland church the fourth Sunday in this month (October). We are looking forward to a great meeting. Brother Stewart held a meeting for us in Simpson, closing three weeks ago. We were so well pleased with his work that we have delayed the meeting here to this date in order that we may have him here. In Simpson 14 were added to the church and the entire congregation much revived. I would recommend Brother Stewart to any who desire a wide awake man—one whom you can rely on as being safe and sound in all his methods."—W. B. Humble.

The McDowell News quotes from a recent sermon of Rev. W. O. Goode the following fine utterance: "There are at least three directions in which a man may turn his thoughts, down, out and up. Down to the earth where the dirt and grime of life are mostly in evidence. Out on a level with himself and all humanity. Up above with God and the angels. The finest things in life are expressed in poetry, pictures, symbolized in imagination, set to music and sung. The most pitiful people in all the world are those who are alive to the low, and dead to the high. Every town and country place have just such people, and they are the despair of every minister and church. These become the enemy of minister, church and religion. They shut the door against everything worth while, because of their unresponsiveness and sullenness. The great poet Dante wrote the Inferno, and fills his hell with sullen, ungrateful men."

(Continued on page 11)

The Romance of American Methodism

By PAUL NEFF GARBER

The Class Meeting

IN 1743 the Methodist society at Bristol, England, was in a precarious financial condition. At a meeting called to devise means of liquidating the indebtedness, one of the members recommended that the society be divided into groups of eleven, and that each section there should be placed a leader whose duty it would be to secure weekly a penny from each member of his group until the debt of the chapel was paid. The suggestion was followed. The leaders obtained the money and in addition they gained much information about the members. Wesley at once saw the value of the classes for the reports of the leaders informed him weekly about the physical, financial and spiritual condition of each individual Methodist. Wesley wrote concerning this: "In a while some of these informed me that they found such and such a one did not live as he ought. It struck me immediately; this is the thing, the very thing, we have wanted so long."

The class-meeting movement, although of English origin, became an outstanding characteristic of pioneer American Methodism. As soon as Robert Strawbridge located in Maryland, he organized a Methodist class. Immediately after Philip Embury had preached the first Methodist sermon in New York City, he enrolled his audience into a class. When the Methodist Episcopal Church was founded in 1784 attendance at class meetings was made a test of fellowship. Every Methodist was required to belong to a class. The Discipline declared that all who willfully and repeatedly neglected their classes should be excluded from the society.

Only the most devout and upright laymen were selected as class leaders. The Discipline of 1784 required that the leaders be "not only men of sound judgment, but men truly devoted to God." Individuals who achieved fame in secular pursuits considered it an honor to be chosen as class leaders. Judge John McLean, while a member of the United States Supreme Court, never neglected his class at Washington, even though it met at sunrise on each Sunday morning. When Theodore Runyan was chancellor of New Jersey he would travel fifty miles each week in order to lead his class.

The pioneer class leader considered his office as a sacred trust. When Henry B. Bascom held that position he never missed a single meeting. It is recorded that "often when Eagle Creek was running full of water during the winter season, the young exhorter, Henry B. Bascom would strip off a part of his clothes and wade the swollen stream, holding them above his head, rather than disappoint those who were anxiously awaiting his arrival." It is told of Thomas A. Morris, that "during the week he retired into the woods, kneeled by the side of a fallen tree, spread out the class-book before him, read the name, and prayed for him, and so on through the entire list, asking for grace and wisdom to say profitable things to them on the ensuing Sabbaths."

The laymen who served as class leaders wielded a great influence over the members of their classes. The work of McCoy, a class leader on the West Wheeling circuit in 1813, is a good example of their contributions. "He would take no frivolous excuse," says James B. Finley of McCoy, "for neglect of class, and there were no gaddings about on Sabbath among his members; no going to soirees of fashion and pleasure. He allowed no family to live without prayer. No one who neglected the communion, or indulged in the use of intoxicating drinks, could remain in his class without reformation. All the rules of Discipline were carried out in his class. No steward or preacher was allowed to say a word to his class on the subject of money. All the stewards had to do was to let him know how much his class had to pay, and at the quarterly meeting it was promptly handed over to the board. None in the class were allowed to say, 'I am too poor to pay anything.'" Bishop Thompson once stated: "There can be no question that the united influence of our leaders in any charge where our system is promptly worked is greater than that of its ministers."

The class meetings, which were held usually in private homes, began with a short period of worship. The leader would then open his class book and call the roll of the class. He would question each member separately as to his spiritual state. The following are typical of the questions he asked: "Are you living according to the General Rules? Are you increasing in faith? Do you have the witness of the spirit? Have you resisted temptation? Do you love those who despitefully use you? Do you strive to destroy pride, self-will and impatience? Do you take up your Cross daily?" After the member answered the class leader would give him fatherly admonition, for it was the leader's disciplinary duty "to advise, reprove, comfort, or exhort," as the occasion might require.

The description by James B. Finley of the first class meeting he attended is a good portrayal of these religious gatherings. Finley wrote: "The leader, as is customary on such occasions, opened the speaking exercises by relating a portion of his own experiences in which he spoke feelingly of the goodness of God in his soul. After this he spoke to the rest in order, inquiring into their spiritual prosperity; addressing to them such language of instruction, encouragement, or reproof, as their spiritual states seemed to require. It was a time of profound and powerful feeling; every soul seemed to be engaged in the work of salvation. I was astonished beyond all expression. Instead of the ranting, incoherent declarations which I have been told made on such occasions, I never heard more plain, simple Scriptural common sense, yet eloquent views of Christian experience in my life."

The class meetings were periods of great religious enthusiasm. Often after the class leader had spoken, other members would give advice to their fellow Methodists. Prayers were offered for the individuals who were having spiritual difficulties. Sometimes the religious fervor became so intense that the members would shout for joy. S. G. Doszel wrote in 1818: "Our class meetings surpass anything I have ever known. In some cases after the leader had closed by prayer, the members continued for a considerable time on their knees, praying for a present and full salvation from sin. In one case, a class that

meets at three o'clock p. m. did not close until ten in the evening."

The pioneer Methodists loved to attend class meetings. Dr. Lovick Pierce once declared: "In all the first half of my ministry throughout the country where there was not an exception known to me, unless there was a most valid excuse, of any one belonging to the church as an eccepta-ble member, who neglected a weekly class meeting. Ninety-eight out of every hundred in the South Carolina Conference throughout my early ministry were present at every class meeting, unless absent on business or sick." Thomas Burpo while serving the Mobile Mission in 1828 wrote: "We have our class meeting regularly each week, and can truly say that they have been blessed in a peculiar manner. Such is the interest felt in these meetings by the members of society, that they appear to be impatient for the evening to arrive when they almost unanimously meet, looking with anxious desire and fervent prayer for a rich and heavenly repast and, thanks be to God, we are not often disappointed." After James Jenkins joined the Methodists in 1789 he rode seven miles to his class meeting. His brother lived twelve miles from the place of the meeting, yet it was a rare thing for him to miss a session.

The class meetings were intended only for the members of the Methodist societies. They were held, therefore, behind closed doors. The spiritual character of the occasion would have been changed or even destroyed had the public been allowed to attend. Strangers might be admitted two or three times without violating the disciplinary rules but not oftener. Tickets were issued quarterly to the members. A person who could not show a class ticket with his name inscribed upon it was not welcome.

The pioneer class meetings may seem crude and insignificant to some modern Methodists, but by means of them a spirit of Christian brotherhood was secured among the early followers of John Wesley. There actually existed in those meetings an early communion of saints. A Christian bond of union arose among those who weekly in those gatherings publicly confessed their sins and told of their spiritual triumphs. The members learned to rejoice with those who rejoiced and to weep with those who wept. Every convert when he came into a class meeting found himself one of a group bound by common spiritual aspirations. In those class meetings as Sweet says. "the New Englander and the Southerner, 'the Yorker' and the Eastern Shore man, the Teuton and the Celt, mingled on a platform of exact equality."

The class meetings made possible a close supervision of all Methodists. They took the place of the modern pastoral viisting. Information was always available concerning the spiritual statues of each individual Methodists. An examination of the class books of his circuit gave the preacher a good knowledge of Methodism in that region. Early Methodism was therefore able immediately to give help to the sick and needy and to reclaim the backsliders. No member was lost sight of in the growing church. Those pioneer American Methodists watched over each other; they advised one another; they became common burden bearers. This close supervision caused Atwood to say that "Bonaparte's army was not better officered and drilled than were the early members of the Methodist Episcopal Church."

It was from the weekly gatherings of those devout Christians that there came the recruits for the Methodist ministry. The class leader by practice in class meetings became apt in public speech; he learned how to give comfort and admonition; he became qualified for the itinerancy. Many young men received their call to preach while laboring in a class meeting. "But for the practice," writes Rigg, "of simple and fervent utterances in a class meeting, it is very doubtful whether such a harvest of Christian workers as has been reaped, year by year, could ever have been grown or gathered amongst us."

The class meetings kept alive the religious glow in Methodism; they prevented the Methodists from becoming lukewarm and formal. "With what warm hearts," says Finley, "did the dear people go into the class room; and there, with sobbing hearts and flowing eyes, would tell over their trials and what God had done for their souls; and all this in such a melting strain that the hardest heart could not remain unmoved." The class meeting became known as nurseries of scriptural holiness. A Presbyterian preacher who had noticed the contributions of the class meetings, once said to T. O. Summers, "Sir, I believe your class meetings are the very sinews of your church."

The golden age of the class meetings was in the pioneer period of American Methodism. As the Methodist Episcopal Church became older complaint arose that the meetings were not being attended as in former times, and that the testimonials given were becoming formal and stereotyped. Finally in 1866 the Methodist Episcopal Church, South, declared that attendance at class meetings was no longer a test of membership. It was contended that with the decreased size of the circuits, the preachers by their pastoral visitations could take over much of the work of the class leaders. It was also felt that the prayer meeting, the Sunday school, and missionary society could also assume many of the functions of the class meetings.

The older Methodists viewed with regret the loss of interest in the class meeting. They doubted if Methodism could ever find another institution that would contribute so powerfully to the development of the spiritual life of each individual Methodist. Many modern Methodists will agree with MacVey that the passing of the class meeting "definitely determined that the ultimate Methodist type should be a church-man rather han a spirtual primitive."

"The General Conference" will be the title of Dr. Garber's article next week.

REPORT FROM OTEEN

Believing that the Methodists of North Carolina are interested in our sick boys at Oteen, I beg herewith to give part of our Chaplain Colson's report as of September 15, 1930.

Patients admitted August 15 to September 15, one hundred. One of every three of these men is a Methodist. During this conference year more than 500 Methodist men have been listed at Oteen; nearly 37 per cent of all who go there are Methodists. Also several attendant families and personnel are under the pastoral care of the chaplains.

Constantly some are being discharged. On an average of about one death every two days occurs.

Brethren in Christ, let us pray daily for Chaplain Colson and all who labor with him at Oteen—that place of such great need and possible service. W. V. McRae.

Report the news to the Advocate office.

BUILDINGS AT DUKE UNIVERSITY NAMED

Former Trinity College presidents, trustees, benefactors, graduates, and others whose lives have been significantly identified with the institution, have been honored in the naming of 12 new Duke University buildings.

Three of the buildings are named for presidents of Trinity College: Craven, group A; Crowell, group B; and Kilgo, group C, of the new dormitories.

York chapel in the School of Religion is named for Brantley York, principal of Union Institute, out of which grew Trinity College. The Page building, auditorium and class room, is named for Walter Hines Page and young Allison Page, the first Duke undergraduate to die on a battle field in France. Gray building, class room building, adjoins the School of Religion. All of these are on the new campus.

On the old campus—Woman's College, dormitory 1 is Giles; dormitory 2, Alspaugh; dormitory 3, Pegram; dormitory 4, Bassett; dormitory 5, Brown; and new class room, Carr.

The late Col. J. D. Alspaugh and James A. Gray of Winston-Salem, and General Julian S. Carr of Durham, trustees and liberal benefactors who responded to the financial needs of the institution and who in other ways meant much to the college, will be permanently honored by three buildings bearing their names.

Of the three Giles sisters, who were the first women to receive degrees at Trinity, 1878-79, two of them, Miss Theresa and Miss Mary Giles, are living. They, with Miss Persis Giles, who died some years ago, conducted for a long time a girls' school at Greenwood, S. C., where the two living sisters now reside.

William H. Pegram, '73, was a member of the faculty for 55 years, and died in 1928 after living through every era of the college's development. John Spencer Bassett, '88, historian, teacher, and writer, was a member of the faculty for 12 years and set in motion many influences that are still growing. He died in 1928.

Joseph G. Brown, '75, who died in 1927, was a member of the board of trustees for 34 years and its chairman for ten years.

HARVEST DAY AT DUNN

Last Sunday Rev. C. B. Culbreth and his people celebrated Harvest Day to the delight of many. A full house, the well arranged service and the liberal offering contributed to the success of the occasion. It was most unique and full of interest. No dull moments were known. Brother C. B. Culbreth has the gift of doing things in an original way. He and his people succeeded in this their harvest day.

In front of the church were three pyramids: one of soy beans, one of corn in the shuck, and one of cotton on the stalk. On the curb were three bales of cotton donated to the church budget. Within, back of the chancel and in the choir loft were branches from the forests and around the altar were the products of the fields, such as turnips, potatoes, apples, corn, etc., etc. On the wall, under each name of the fourteen ladies who by appointment had solicited special contributions of one dollar each, were pendant the display of $1 bills making an attractive festoon. This offering was over and above all regular contribution.

The occasion was most valuable in reminding the people of the blessings which are theirs as well as to bring vividly before them the demands upon them at this the close of another year. The writer entered fully into the gladness of the day and enjoyed the fellowship of a preacher who ever keeps planning for the finest and best success.

To be with him and Mrs. Culbreth in the home of Mr. and Mrs. Marvin Wade for dinner was an occasion long to be remembered. Not often is an occasion of such fine fellowship and such delightful hospitality enjoyed.

Harvest Day at Dunn was a notable success.

A MARRIAGE OF WIDE INTEREST

Miss Helen Ione Hurley of Maxton, N. C., and Mr. Thomas Shelton Newbold of Atlanta, Ga., were married at five o'clock Saturday afternoon, October 18, in the home of Leonard B. Hurley, the bride's brother, in Greensboro, N. C. The marriage was one of unusual beauty and attended by a large number of out of town friends in addition to the families of the contracting parties. The ceremony was performed by Rev. J. B. Hurley, father of the bride.

In the early evening Mr. and Mrs. Newbold left for an extended motor trip, which will consume about two and a half months. They will go first north, then returning to proceed to Florida, New Orleans and Memphis. On their return they will be at home at the Henry Grady Hotel, Atlanta.

Mrs. Newbold is the younger daughter of Rev. and Mrs. J. B. Hurley of Maxton and is a graduate of Greensboro College. Recently she has been teaching in the Maxton high school and also taught in the Goldsboro schools. The bride has done graduate study at North Carolina College and the University of California and spent two recent summers in European travel.

Mr. Newbold, the son of Mr. and Mrs. Kenneth R. Newbold of Hertford, where he was born, attended Guilford College and later studied in Washington, D. C. He is now a southern representative for a nationally known veneering company.

MISS LIZZIE PRICE OF WAXHAW

The going away, September 30, of Miss Lizzie Price, Waxhaw, N. C., marked the departure of one of the unpretentious saints of earth. She thought not of herself but about the welfare of others. Her one desire was to do the things that she believed Jesus would like for her to do.

Literally, she went about doing good and in it all sought not the world's applause. She and her brother Ben were large contributors to the present Waxhaw Methodist church, and at one time they made a gift of $10,000 to the loan fund of Rutherford College.

That college publication says:

"Through the interest that was so admirably shown by herself and her brother, Mr. Ben Price, in Rutherford College, it has been made to grow and achieve. Whenever the name of this institution shall be mentioned always there will come the name of its unselfish benefactoress, who through choice of her own placed within the control of the college $10,000. She is remembered not alone for her material gifts but rather holds a high place in our hearts because she was another of the saints of earth who did not care for its pomp and glory, but let her light shine among men."

Whatever the politics of a country may be, the machine is a communist.—Louis Mumford.

REV. ROBERT FRANKLIN MOCK

Rev. R. F. Mock, pastor at Franklin, and a member of the Western North Carolina conference, died October 15, 1930, after a stay of several months in an Asheville sanitarium. His health had not been good for some time before he entered the sanitarium for treatment.

The funeral services were held Friday afternoon, October 17, at Mt. Olivet church in the northern part of Davidson county. This was his home church that he attended in early life, and where he as a boy of twelve joined the church. A large congregation of his old friends and neighbors gathered for the funeral as did his



REV. R. F. MOCK

brother ministers and former parishioners. A delegation of 15 came from Cherryville where he served four years before going to Franklin. A delegation of six came from Franklin, among them the pastor of the Presbyterian church.

The funeral services were in charge of Dr. C. M. Pickens, presiding elder of the Waynesville district. He was assisted by Revs. S. M. Needham, pastor of the Olivet church, J. A. Flannagan, pastor of the Presbyterian church of Franklin, C. S. Kirkpatrick of Mt. Airy and A. W. Plyler of Grensboro.

Interment was in the Mt. Olivet cemetery.

Robert Franklin Mock, son of the late L. N. and Mrs. Jane Kanouse Mock, was born in Davidson county, August 18, 1886; died October 15, 1930, aged 43 years, one month and 27 days. He was converted about the age of 12 and joined Mt. Olivet church. At 14 he felt the call to preach which he interpreted as a call, first of all, to get ready to preach. He attended Arcadia high school, Rutherford College, and Mars Hill College. His theological work was done by correspondence with Vanderbilt and Emory universities. He joined the Western North Carolina conference at High Point in the year 1912. His appointments were as follows: Huntdale circuit (which was changed to Micaville circuit), 1912-15; Old Fort circuit, 1914-20; Bryson City circuit, 1920-22; Harmony, Concord, 1922-23; Cherryville station, 1923-27; Franklin, 1927-30. He leaves his wife, Mrs. Eugenia L. Mock; two daughters, Mrs. C. G. Clapp and Robbie Gay Mock; three brothers, J. H. Mock, J. S. Mock, and E. E. Mock; one sister, Mrs. T. M. Weisner. A host of friends and relatives mourn his loss.

PEOPLE AND THINGS

(Continued from page 7)

Such eminent defenders of the privileges of alcoholic stimulation as Dwight W. Morrow, Alfred E. Smith, Franklin Roosevelt, and Nicholas Murray Butler, in seeking a way out of the dry desert, pretend to find hope in the mirage of states' rights. In the fascination of that false prospect, they pantingly press forward to lead their thirsty hordes into the land of promise. By that route they expect to come once more to the protecting shadow of the resusciating brewery, where every man who so desires may buy and drink his mug of beer, his bottle of port, or mayhap his "three fingers of red likker." 'Tis an entrancing vision, calculated to fire the imagination and whet the appetite of so eminent a band of statesmen. —Pittsburgh Christian Advocate.

"We made a survey of a radius of seven miles around Uwharrie and found within that area 11 country churches, seven of them Methodist. We called at all the homes within that area and found that on an average the people of that section traveled four miles to school, 10 miles to the 'movies,' eight miles for their doctor and drugs, 12 miles for their clothes and furniture, but only two miles to church. Why can't people drive as far for their spiritual supplies as for their material supplies? Why should six preachers be employed to preach at 11 churches once or twice a month to a handful of people? The Methodists of that area should come together at some one point and have a good Sunday school and preaching every Sunday."—Miss E. C. Crawford, in Wadeville Bulletin.

A note from Mrs. M. S. Kincheloe of Liberty, N. C., tells how Rev. M. S. Kincheloe was crowded from the road two miles west of Hillsboro Monday morning as he was driving back to school at Duke. The car turned over two or three times and threw Brother Kincheloe out through the windshield. Rev. L. V. Harris, another occupant of the car, received a rather severe blow on his back but was otherwise unhurt. Harris picked up Kincheloe who was lying unconscious about ten feet in front of the car, and hailing an approaching car rushed him to the hospital at Duke where he is now convalescing. His wounds are minor. He has some cuts and bruises on the head and one ankle is badly wrenched. The doctor thinks he may be taken to his home in Liberty in a few days. Mr. James, a third party in the car, was uninjured. The Kincheloe car was completely demolished. We congratulate all of that party that the accident was not more serious.

NORTH CAROLINA CONFERENCE BROTHERHOOD

On account of the death of Brother E. C. Sell, a member of the N. C. Conference Brotherhood, the treasurer is making call for assessment No. 36, to replace the one paid out. Make checks payable to B. B. Slaughter, Treasurer, Morehead City, N. C.

P. S.—Brother R. W. Bailey was not a member of the brotherhood. A good many have written and asked if he were, so this answers all their questions.

B. B. Slaughter, Treas.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter I

"Your father dreamed of you as a gentleman," she replied. "His greatest prayer for you was that you might be a gentleman, a Christian gentleman. All the professions compared with that are as nothing."

"Of course I shall be a gentleman. I'm a gentleman now. We are gentlefolk," replied the boy proudly.

"Oh yes, I know that; but that doesn't get at the heart of it. Who is the truest gentleman you ever read of in English literature?"

The boy was silent for a few seconds, then he said, "Colonel Newcombe, I think."

"Your father put another higher than he," was Mrs. Robartes' reply. "Mr. Peggotty, the Norfolk fisherman. He could not speak the Queen's English correctly, he was a rough, uneducated man, but he was a man of God. You see what I mean, don't you?"

There was a far-away look in the boy's eyes.

"Yes, mother, I see," he said at length very slowly.

"Your father was a Christian gentleman," went on Mrs. Robartes, "and he was a man of God. You'll never forget that, will you?"

"No," replied the boy.

A little later he left school and took the burden of the little farm upon his shoulders. For a time, what his father had regarded as a hobby and a recreation, he looked upon as the business of life.

A boy shouldering a man's burden. A lad not having reached the man's strength having to do a man's work, mentally and physically, a schoolboy with the responsibilities of the head of a family. There was a touch of pathos in it, but Arnold Robartes did not feel the pathos, did not realize the burden.

Youth is resilient, abounding in energy. He was intelligent, too, and he went about his work in a business-like way. The little farm was freehold, and the land was good, but it had not been worked on any system. It had always been regarded as a hobby.

Arnold's grandfather was a doctor, but he was a farmer at heart, and although he worked hard at his practice he farmed as a hobby and had bought this farm as an investment. He died as a comparatively young man, leaving his younger son with a gift for painting pictures, a little money, and the farm. Arnold sold his pictures with sufficient success to provide for his family in a very modest way. Like his father, he generally lost money by the farm. However, he paid a man, John Snell by name, to look after it, and John Snell was not a man who loved work. If the crops were bad it was always his bad luck. If the lambing season was poor, or if he sold cattle badly, it was always for the same reason. But the young artist did not care much. He loved his pictures, and he loved, too, to roam around the fields, and to realize that the little farm was his freehold. He knew his health was not good, and he never spent the sum of money his father left him. He bought an annuity for his wife with it instead, and in this he was sensible.

When Arnold came to look into the farm accounts, such as they were, he discovered that they were in a deplorable condition. John Snell had, to use a colloquilism of the neigbors, been eating his head off, and allowing the farm to run by itself. So Arnold, with all a boy's impatience, gave John "the sack" straight away. He determined to do the work himself which John Snell ought to have done.

Behold the boy then, getting up at six o'clock in the morning, going to the stables, feeding the horses and grooming them. Behold him also cleaning out the cow-houses, and watching while a young girl milked the cows. See him at eight o'clock taking the horses to the fields and ploughing, and when the day's work was over preparing for his crops.

And he succeeded. At the end of a year, in spite of John Snell's angry prophecy that the boy would end his days in the workhouse, the farm began to flourish. At the end of three years he was looked upon as a success.

Not that he was contented. At the back of his mind, and in his heart were the old dreams, the old hopes, the old longings. He did not regard them altogether seriously; life was too busy, too full of work. Each season brought its own duties, and its own pleasures.

After all it was wonderful, this life on the farm, and he saw to it that all his crops were planted in good time, and in carefully prepared ground. In late autumn his wheat was in. In late February he sowed his oats. In April he watched the shoots of barley appear. Then there were the other crops. Turnips, potatoes, mangolds, vetches. Yes, life was so wonderful. Grim and grey sometimes, and a trifle monotonous, but the air was always pure, and the skies often blue.

That wonderful lambing season! Many and many a night did he stay out among his sheep during the period that the ewes gave birth to their young. The wonder, the mystery of it all appealed to him.

Hard work! Yes, hard, laborious work, but grand work all the same. The turnip hoeing time, the hay harvest, the corn harvest—and afterwards when nature settled down to her winter's rest.

He found little time for study, but his books were not forgotten, and he still dreamt of a future which should be wonderful and beautiful.

Then something happened, something beyond all thought and imagination.

The amusements of the district were very few and extremely simple. There were no theatres, no plays, rarely a dance, and only occasionally a concert. Thus St. Mabyn Sunday school treat was an event in the annals of the neighborhood. It was something to look forward to, and the country rustics gathered from far and near to be present at it. All classes went, mingling together in sports and games. It was held in a meadow and almost entirely shaded by huge trees. On the Sunday the most popular preacher possible to be obtained was secured. A hay wagon was placed under one of the trees, and from the eminence the preacher held forth to his rustic congregation while the Sunday school choir which sat beneath discoursed Sunday school hymns. Then on the Monday the great day came. At two o'clock a band of musical performers met at the wayside Sunday school, and pres-

ently headed a procession of teachers and scholars. After promenading the village and the surrounding lanes, discoursing music the whole time, they adjourned to the meadow where, after having been regaled with tea, bread and clotted cream, sweetened by locally produced honey, saffron cake, and other luxuries, sports and games of all sorts were engaged in.

After the sports came the public meeting, when the report of the Sunday school was given. Speakers held forth on the glory of Sunday school work, and dialogues were contributed by various chosen scholars.

The reader may smile at this simple bill of fare, but in the days of Arnold's boyhood, and in the part of the country where he was reared, it was not to be smiled at. It was a soul-stirring event, something to be looked forward to, something to be discussed afterwards.

Arnold had not gone to the Sunday services, but on the Monday evening he made his way to the far-famed meadow. He was now approaching manhood, and a light down was appearing on his upper lip. The days of his boyhood were behind him. He looked around for his mother and sister, and saw that they were talking with Mrs. Osborne of the Manor Farm. His sister Posy, he noticed was laughing as she talked with Nellie Osborne, a girl a little younger than herself. Nellie had grown up in the same district with him, but he had taken little notice of her. He remembered her birth; remembered telling his mother that the doctor had brought a girl baby to Mrs. Osborne at the Manor Farm. Since that time he had scarcely given her a thought. Mrs. Osborne and his mother were great friends, and Posy often went to the Manor Farm to see Nellie.

He took but little notice of them. He was not much of a girl's boy, and up to now girls had had very little attraction for him. Perhaps it was because of the responsibilities which fell upon his shoulders immediately after his father's death.

Arnold was by this time a handsome youth. He was too tall perhaps, but awkwardness had been obviated by his training at school, and by his mother's persistence in sending him to a good tailor. He looked what he was. A gentlemanly, well-dressed young fellow.

The sports did not interest him much, perhaps because they were so inferior to his school sports, while the game of French Tag, as it was called, seemed peculiarly uninteresting. When they were over and the people adjourned for the meeting, he went with the rest. Nothing interested him very much until the secretary announced that a dialogue would take place between two girls, Nellie Osborne and Odessa Pentare.

A few seconds later his heart was beating wildly, his brain was on fire! What had happened he did not know —but the world was a new world! Life had changed into something beyond his powers of description. He did not see Odessa Pentare, he did not hear what she said. She was nothing. His eyes were fixed on Nellie Osborne. Never had he dreamt that a creature could be so fair, so wonderful, so beyond all human thought or expression!

Why had he not noticed her through the years? Why had he not realized how heavenly she was?

It had all come in a moment, in the twinkling of an eye. One second it was an ordinary meadow surrounded by ordinary trees; just an ordinary Sunday school treat which took place every year. Now it was Arcadia, the Garden of Eden, a dream of Paradise.

Arnold was in love! he was in love with Nellie Osborne! It had flashed suddenly into his life, and it had transformed, glorified everything.

He listened to her spellbound. He watched every movement of her face, saw the flashing of her dark brown eyes, beheld the purity of her complexion, a complexion as lovely as peach blossom.

Time stood still. Life was reborn in a second. She was no longer the Nellie Osborne he had known of old. She was something too wonderful for words. She was divine! What was this tremendous something which palpitated in his heart, lifted him into a realm unthought of before!

He was in love!

It was something beyond all description or analysis. No one had ever loved as he loved then. No one would ever love so again. All his heart, all his life went out to her.

"Arnold, what's the matter? Are you ill?" He saw his mother by his side. He did not speak. "You look deathly pale, my dear, and your eyes—something must be the matter!"

The "dialogue" came to an end. The two girls mingled with their friends, and then Arnold, not knowing what he was doing, rose from his seat, hastily left the meadow and made his way along leafy lanes towards his home.

CHAPTER II

He did not realize at all what he was doing, never imagined the full meaning of the experience through which he was passing. It was all too wonderful for words. The bliss of it! the ecstacy! He had no thought of seeking her out and telling her of this wonderful thing that had come to him. Rather it was a secret to be buried in his own heart, something to dream about, to revel in, to rejoice in —in silence. He was almost awe-stricken at its mystery, at its tremendous meaning.

"Oh, I love her! I love her! I love her!" he kept on saying.

It was marvelous! At last he had touched life, touched its hidden springs, knew its deepest meanings. He had no thought of the future. Marriage was a thing undreamt of. He never even asked himself whether she would ever love him. As for telling her of the great feeling which had surged up in his heart, he dared not think of it. It would be almost like profanity.

Never surely was there such a night. In all his life he had never known anything like it. Daylight had scarcely gone, and the silver moon which sailed high in the heavens only dimly appeared. Scarcely a star was to be seen, but the sky was wondrous. There was a golden glow in the west which lit up the portals of heaven.

"O God, how I love her!" he murmured again and again.

The very suddenness of his experience startled him. The same thing had happened millions of times to millions of youths since Adam first saw Eve in the Garden of Eden, but he thought nothing of that. To him nothing so wonderful had ever happened before.

Her every feature was plain to him. Smooth ivory like skin, rose tinted and pure. A dimpled chin, rosy lips, finely chiselled nostrils, a smooth brow on which curls nestled, shining hair which hung in ringlets over her neck and shoulders, wondrous depth in her shining eyes. It came to him as he walked along the perfume-laden lane.

He was in heaven! (Continued on page 28)

HIDDENITE CHARGE

The last of our special meetings for the year came to a close at Beulah Thursday night. The pastor was assisted in the meeting by Rev. J. G. Winkler of Granite Falls, who also assisted at Center and Liberty churches. All these meetings resulted in great good. Large congregations attended, many were converted and 15 have been received on profession of faith. Brother Winkler has a bright future before him. He expects to join conference this fall and take regular work. Any charge will be fortunate to get him and his good wife. He is earnest, consecrated and has evangelistic gifts. He graduated at Duke in June and took his second degree by marrying a splendid Christian woman.

Rev. T. C. Jordan of Wilkesboro assisted in the meeting at Hiddenite. The meeting was well attended and several professed conversion. Brother Jordan preaches the old time gospel with great earnestness and power. But few men in the conference are his equal as gospel preachers.

Our meeting at Pisgah had to be postponed until we can rebuild, which we hope will not be many months. All seem anxious to get to work and rebuild at once.

Our fourth quarterly meeting was largely attended and reports showed progress in everything except finances. Brother Hiatt, our hard working elder, is hopeful of full reports from all the charges.

While the work is laborious, having six churches widely scattered over bad country roads and preaching three times most every Sunday, yet I have never missed a single appointment in the two years on account of sickness, bad weather or bad roads. Surely God has been good to me and my family. Only two more Sundays to finish the work. The fourth Sunday I have four appointments.

J. B. Tabor.

GOOD REVIVAL

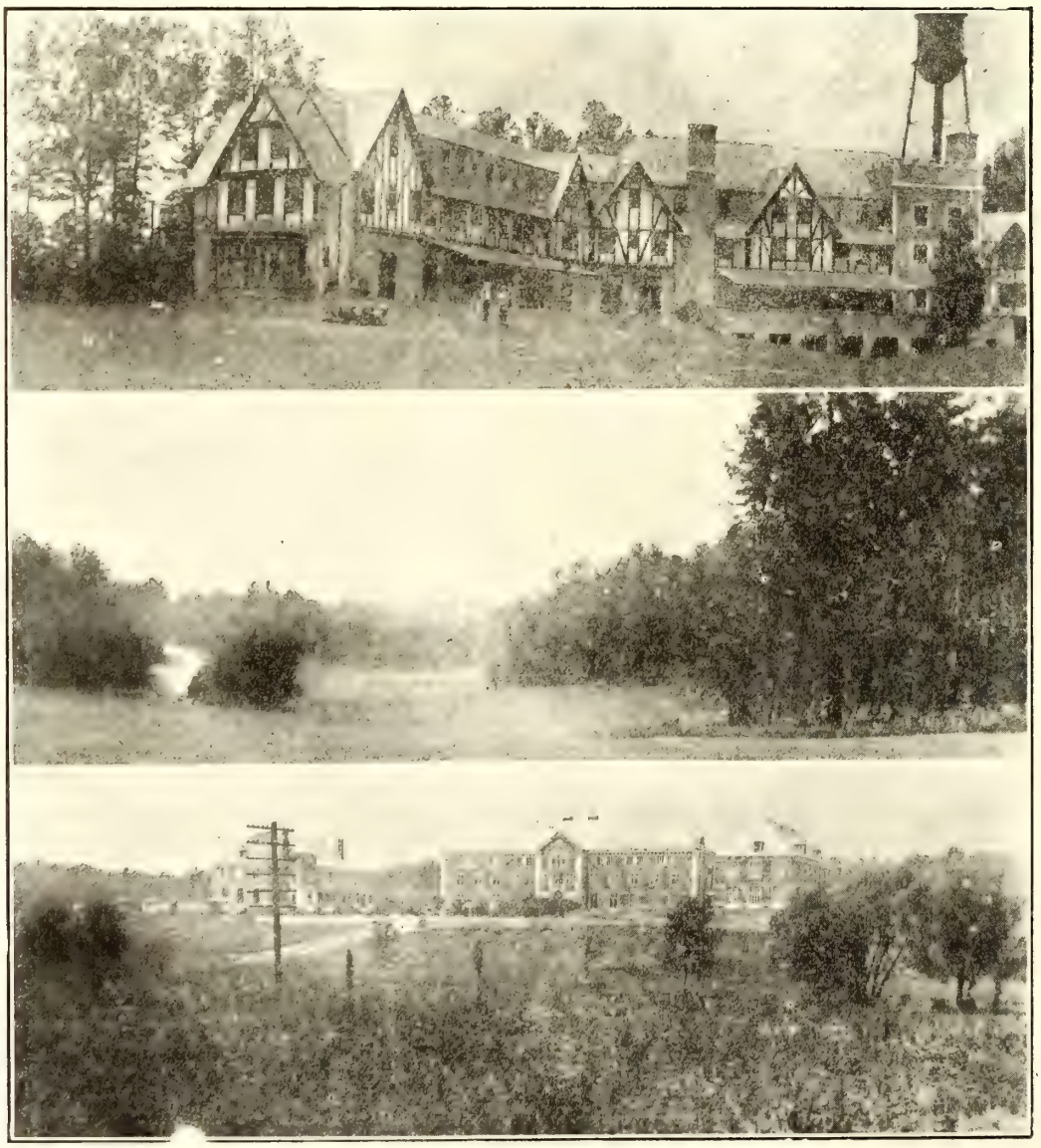
We have just closed one of the most successful union meetings in the Amazon cotton mill community that has been held in many years. The preachers in charge were Rev. C. M. Floyd, local preacher of Bethel M. E. Church, South, Rev. Richard West of the South Side Baptist church, and Rev. Mr. Brown of the Wesleyan Methodist Church.

Rev. Mr. West did the preaching the first two weeks and there were 81 conversions during that time; the altar was full most every night. Rev. C. M. Floyd did the preaching the last week of the meeting and preached some wonderful sermons. There were 44 conversions that week, making a total of 125 conversions for the three weeks. All these were between the ages of 14 and 60 years, with the exception of one or two who were less than 14. They all came to the altar and prayed through in the old time way, and received the blessing and went on their way rejoicing.

It is wonderful what the Lord can do when he gets such spirit filled men to work as Brothers Floyd, West and Brown.

Rev. C. M. Floyd has moved the tent to Johnsontown, a suburb of Thomasville, and started a meeting and is expecting a great meeting there.

James Richardson.



VIEWS IN A JOINT SUBURB OF GREENSBORO AND HIGH POINT

The upper view Sedgefield Inn. Middle view: Glimpse of golf course. Lower view: Home of Pilot Life and Fire Insurance Company. The general public may not be aware that citizens of High Point and of Greensboro dwell side by side in this delightful suburb on highway 10 midway between these two growing cities of Piedmont North Carolina. Visitors to the approaching Methodist conference will do well to see where the people of Greensboro and High Point dwell together, and also learn that it is but a prophecy of the day when the two will become one, with Winston-Salem close by to witness the union, if not to join therein. It is not too much in fact to expect the three cities, Winston-Salem, High Point, and Greensboro eventually to become one great and populous city of the Old North State.

RE-DISTRICTING PROPOSITION

Methodism has been a militant force with far flung and extending battle lines and ever increasing recruits. The re-districting proposition in the North Caroline conference brings us face to face with the question of going forward or beating a retreat. The Weldon district under resolutions originating in its committee on lay activities and unanimously adopted at our district conference is committed against such a plan. There seems to be no process of reasoning by which such action can be justified. We need presiding elders or we do not need them. If we need their supervision and ministrations at all, we especially need them during these economically depressed, socially vacillating and perilous times. It is not a mere question of administrative ability on the part of the pastor in charge. If this were the case, an auditor could prepare forms, set up a system of financial accounting and cover the entire conference. But it is a question of personal adhesive contact of preacher with preacher and preachers with people and a spiritual impetus which such contact inspires.

Neither is it a question of providing the elder with work or good roads and quick, easy means of transportation. With from seventy to one hundred churches in each district as now constituted, most of which are country and small town churches, with revivals and spiritual ministrations wanted and needed, none can say that our elders do not have full work to do. Take the conference minutes for 1929, study each church and by the districts and see how many churches in each district did not have a single addition. Note the various cults progressing in the rural and suburban districts. We just cannot continue to deal with churches, districts and conferences en masse or by mere organization administration and grow. For a church community to get the impression that it is neglected or abandoned in the mass of the aggregate will cripple, if not altogether destroy its morale.

Again, any re-dstricting action cannot be justified upon the grounds of economy. To re district will mean the building or purchase of new district parsonages, the number, location and cost of which will be undetermined. Also elders will naturally expect larger allowances to cover larger areas. Old parsonages could not under present depressed conditions be disposed of advantageously. These and perhaps other incidentals would call for increased assessments. Our present table of salaries and benevolences was adopted at the very peak of our material prosperity when the purchasing power of money was at its very lowest ebb. Now the purchasing power of money is nearly 100 per cent with material resources greatly depreciated and depressed. From a financial standpoint to make such a change is most untimely.

But we cannot reckon this matter on the sordid plane of the material. If we should concede any such action to be in the interest of economy, shall we as a militant church calculate, plan and compute on this basis? That was not the Christian way. By his action he approved the trespass of tearing off the roof of a private home that just one unfortunate might be personally reached and restored. He dealt with the individual as distinguished from the mass and taught to subject the material to moral and spiritual development. It all resolves itself into the question of whether we shall substitute our geographical, economic and "in the aggregate" plans for the Christ way. To "rush in" only once or twice a year, ask a few questions in the manual, count the usually small collection and "rush out' a hundred miles or more to get back to the parsonage does a church people very little if any good. A conference financial agent or auditor could accomplish more with less confusion. This is not what was originally contemplated of the high office of the eldership, but this is what the office will be reduced to by enlarging our districts. It will give the elder no time for acquantance, communion, edification and inspiration through personal contact. It will mean the cramming the work of the Almighty in a time table and measuring his service by the length of the concrete road.

This is no time for innovations, no time to draw in our lines and "beat a retreat." W. L. Knight.

PREACHERS CALLED TO ANTI-LYNCHING CRUSADE

Expressing the fear that the persistence of lynching is due in no small measure to the failure of religious leaders to impress their people with the heinousness of this crime, the General Conference Commission on Co-operation with the C. M. E. Church has issued an appeal to every pastor in the connection to "cry aloud against this crime of crimes until every community is determined that it must be ended once for all." Meeting in Atlanta a few days ago just after two lynchings had occurred, the commission expressed the opinion that the situation is serious in the extreme, and called upon ministers, officers of the law, and all other good citizens to wage "determined and unrelenting war upon this blighting survival of barbarism."

Officers who "weakly or willingly" yield to mobs, according to the commission, "should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust."

The paper was signed by Dr. J. W. Perry, home mission secretary, of Nashville, Tenn.; Prof. N. C. Newbold of the State Department of Education, Raleigh, N. C.; Dr. Theodore H. Jack of Emory University, Atlanta, Ga.; Dr. E. C. Peters, president of Paine College, Augusta, Ga.; Mrs. J. N. McEachern of Atlanta, and Dr. W. W. Alexander, director of the Commission on Interracial Co-operation. The statement in full is as follows:

"Year after year our church, through its various conferences and other official groups, has voiced the severest condemnation of lynching, as a sin against God and a crime against society. Yet lynchings have gone on, to the world-wide discredit of our boasted civilization and our most sacred professions of faith. Just now we are in the midst of a peculiarly depressing resurgence of this type of crime.

"It appears obvious that the solemn warnings of the church on this subject have not been taken seriously, due in no small measure, we fear, to the failure of religious leaders themselves to bring them seriously to the attention of the people. We therefore appeal afresh to every pastor in our connection to cry aloud against this 'crime of crimes' until every community is determined that it must be ended once for all.

"It is obvious, also, that in many cases officers under oath to uphold the law have weakly or willingly yielded to the mob, thus becoming equally guilty with the actual lynchers themselves. Such officials should be made to feel the full weight of public execration, and if possible to answer legally for their breach of public trust. We call upon all good citizens and upon the executive and judicial departments of the several states to do their utmost to bring such recreant officials to account in the courts of justice and at the bar of outraged public opinion.

"It is the sacred duty of the courts, also, to do everything possible to bring to justice the members of lynching mobs, to the end that the law may be vindicated and others deterred from committing like crimes.

"The situation, as we see it, is serious in the extreme and challenges every religious leader, public official and Christian citizen to determined and unrelenting war upon this blighting survival of barbarism. Otherwise we well may question whether civilization itself can survive."

A NOTORIOUS BRAGGART

Frequently in the world's literature a character wholly imaginary becomes so well known as to give his name to the language. Such a character is Rodomont (talian significance of the name being "one who rolls away mountains"), from which, according to Webster's New International Dictionary, we get our useful word rodomontade, which means "vain boasting, empty bluster or vaunting, rant."

Rodomont is a Moorish hero and warrior—brave, boastful, and fierce. He figures prominently as the king of Algiers in the works of two Italian poets of the 15th century; namely, in the "Orlando Innamorato" (Enamored) of Boiardo and in the "Orlando Furioso" (mad) of Ariosto.

A parallel example from English literature is Braggadocchio, the personification of vain boasting in Edmund Spenser's famous masterpiece, "The Faerie Queene," from which comes the expressive word braggadocio, which means "empty boasting, mere brag, pretension."

North Carolina Sunday School

L. L. GOBBEL, Editor. Durham, N. C.

FRONT STREET

Rev. L. D. Hayman, pastor of Front Street Methodist church, Burlington, writes for constitutions and instructions for organization of Intermediate-Senior, Young People, and Adult Wesley Bible classes, and says:

"It is the purpose and plan of the administration of Front Street Sunday school to bring the whole school up to the standard requirements in organization. The above literature is desired at once so that this work may go forward."

It is with pleasure that we answer calls like Mr. Hayman's and we rejoice that Front Street is perfecting plans for organization.

BOOK REVIEWS

During the year a number of workers at Miss Keene's request have reviewed some of the books which are most highly recommended for workers with children. We have carried some of these reviews on this page from time to time and comments from our readers indicate that this introduction to helpful books is appreciated, and so we are introducing the following:

Missionary Education for Beginners

"Impressions gained before the age of five effect a child's attitude throughout the whole of his life." This quotation from Jessie Eleanor Moore's little book on "The Missionary Education of Beginners" brings to the beginner worker a greater realization of her responsibility to the child under her supervision.

Miss Moore's book is the result of constant study of chilren's work in which she had had several year's experience. She has the marvelous gift of imparting her knowledge and explaining her methods of directing the activity into a channel where "ideas gained become dynamic in the life." This is the beginner worker's aim. Mothers and teachers need to get the concept of missionary education as Miss Moore presents it. "Christian education is practice in the Jesus way of living, and missionary education can be nothing else," she says; so mothers will find this little book a wonderful help in forming the habits and creating the attitudes in a beginner that will make his life beautiful and useful.

The first chapter, "What Is Missionary Education?" grips the attention of the reader as it presents the true spirit of missions—world brotherhood. What impressions has the child received in the beginner department? If these impressions should become dynamic in his life, will the world be blessed because he has lived in it? As the thoughtful teacher asks these questions her own attitudes and her methods of presenting to the little folk the Jesus way of living are held before her as in a mirror.

Some of the concrete illustrations Miss Moore gives are helpful lessons in every day living that the little child needs in order to develop his social and friendly spirit.

If mothers and teachers should give more thought to the "unconscious beginnings" in the life of a child our own lives would be more in keeping with "the Jesus way." A whole chapter is devoted to this important subject. The "Knowing and Doing" chapter gives one new inspiration to better service. In fact, the whole book proves to us that missionary education must begin with the young child—as he learns to play unselfishly with the playmate, and grows into loving the big wide world. And Miss Moore's experience will help every mother and every teacher to guide this unfolding life in her care.

Reviewed by Mrs. G. R. Barrow, Supt. Beginner Dept., First Methodist Church, Elizabeth City, N. C.

Missionary Education for Juniors

"Missionary Education for Juniors" is a most readable book. It is worth reading if only for the enjoyment of the reader and for workers with juniors it is invaluable. It is brimful of practical suggestions for making the teaching of missions be a real live thing to the juniors. There are a great many illustrations of how the needs of today may be met. It gives inspiration to the worker and fills them with the desire to try even harder to put across the missionary teachings.

The first sentence in this book is a question that every junior worker should be able to answer, "What Is Religious Education?" The author says, "Religious education is best stated in terms of teaching and interpreting the principles of Jesus in such a manner that his ideals shall become dominant and find their expression in a social order that is thoroughly and actively Christian. No longer do we try to cram facts but we impart information that develops trends of thinking that in turn work out into action; the final end is an effective personality that functions in the social order." In other words, religious education seeks to make intelligent, convinced and functioning Christians.

The purpose of missionary education is the same. Every Christian becomes a messenger for his Master. We now think in terms of world friendship, world service, world Christians and brotherhood. The junior age is the formative period and junior experiences affect later life. So it is readily seen how very important a place missions should have in the lives of juniors. The missionary spirit should permeate work wherever possible, but there must be definite plans for missionary education lessons also.

Where shall we find the materials? Experience is the basis of curiculum. Use the experience of the home and direct them in such a way as to make the child feel the missionary spirit. The experience of play, giving, serving and worship need to be supplemented by the formal type of fact material.

The junior worker must know something about selecting material. First of all the material must fit the needs of the child. The worker must know the inerests, problems, and limited vocabulary of juniors. In other words, the worker must know the world in which the junior lives.

How should missions be taught? What methods should we use? The book puts great emphasis on one point that is so different from the general way of teaching missions. It says, "The likenesses should be the point of emphasis." Children should be led to see the essential likenesses of all people. Stories are one of the best teaching methods. All the world loves a story and especially little children. Missionary stories are valuable as true adventure tales. Much is heard now about the play element. This is found to be a wonderful help in teaching missions. It is said there can be no learning without activity of some kind and activity is needed in the Sunday school. Experiences in sharing, giving and worship make the teaching of missions more meaningful. The project method is discussed and illustrations given. It is found to be as helpful in this work as ih any other teaching.

The last chapter deals with adjusting the present curricula so that proper emphasis may be placed on missionary education and as a way of hastening the dawning of a new day we turn our attention to integrating missions into the total program of the church school.

If the teachings of this little book could be put into practice by all junior workers in our land there would be no missionary problem for the church of tomorrow.

Reviewed by Miss Vivian Case, Supt. Junior Dept., Farmville, N. C.

There is also a book, "Missionary Education for Primaries," Stoker, a review of which was carried on this page several months ago.

All of the above books can be ordered from Lamar & Whitmore, Richmond, Va.

CHILDHOOD AND YOUTH WEEK

The following Sunday schools have ordered Childhood and Youth Week literature since the last list was published in these columns:

Stumpy Point: Lemon Springs, Jonesboro circuit; Bayboro; Four Oaks; Clark Street, Rocky Mount; Wesley Memorial, Wilmington; Richlands; Grace, Wilmington; Goshen, Faison-Warsaw circuit.

Duplin county farmers have so far ordered through the county agent 1000 bushels of rye, 2500 pounds of Austrian winter pea, 1500 pounds of vetch and 2000 pounds of crimson clover seed for planting this fall.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

CHILDHOOD AND YOUTH WEEK

During these first weeks of the new Sunday school year it is quite fitting that we lift to the forefront of our thinking our opportunities and privileges as parents, teachers and friends of the boys and girls, young men and young women of our church and community. The program offered for Childhood and Youth Week helps us to do this and to see anew the work that God has for us to do. Many churches are extending their intensive emphasis upon this work over a period of two, three or four weeks.

Never before have we had so many requests for material for this observance. There is every reason to expect results that show the most extensive and the most helpful observance this year that this conference has known.

We give here a list of those churches which are engaging in this enterprise, together with the name of the chairman of the committee on arrangements for Childhood and Youth Week observance in each church.

Asheville District

Hillside Street, Miss Ruth Brown.
Hendersonville, Miss Cathie Lee Clark.
Tweeds, Fairview Ct., Miss Estelle Dotson.
Azalea, Rev. J. A. Baldwin.
Weaverville, Mrs. C. Fred Brown.
Haywood Street, Miss Elizabeth Tiddy.
Emma, Emma Ct., Mrs. W. L. Spivey.
Canton, Miss Lura Wright.
Asbury, Acton Ct., Mrs. J. W. Russell.
Acton, Acton Ct., Mrs. J. Dale Thrash.
Oak Hill, Acton Ct., Mrs. Jerry Starnes.

Charlotte District

Harrison, Pineville, Mrs. E. W. Russell.
First Church, Charlotte, Miss Helen Hoyle.
Pineville, Mrs. H. H. Houck.
Central, Monroe, Mrs. Kate Capehart.
Wadesboro, Mrs. L. G. Atkinson.
Morven, Mrs. M. D. Stegall.
Mt. Vernon, Polkton Ct., Miss Della Cowick.
Mineral Springs, Miss Bernice Winchester.
Ansonville, Miss Estelle Voncannon.
Bethel, New Hope, Miss Christine Robinson.
Chadwick Station, Mrs. J. G. Lassiter.
Savannah, Mrs. E. Carver Downer.
Myers Park, Miss Ruth DeRamus.
Marshville, Mrs. A. L. Marsh.
Bethlehem, Prospect Ct., Miss Mildred Starnes.
Duncan Memorial, Miss Lillie Wood.
Waxhaw, Waxhaw Ct., Mrs. H. B. Adams.
Heath Memorial, Miss Grace Niven.
Pleasant Grove, Waxhaw, Miss Sarah Howey.
Bond's Grove, Waxhaw Ct., Earl Haywood.
Dilworth, Mrs. M. P. Coley.
Spencer Mem., Miss Henrietta Logan.
Indian Trail, Miss Kate Crowell.
Polkton, Mrs. T. M. Smith.

Gastonia District

Lowell, Mrs. Fred H. Price.
Dallas, Mrs. S. C. Cornwell.
McKendree, Mrs. Frank Shrum.
Goodsonville, Miss Hattie Armstrong.
Main Street, Gastonia, Mrs. F. H. Cunningham.
West End, Miss Sara Little.
Main Street, Belmont, Mrs. H. C. Sprinkle, Jr.
Cramerton, Mrs. C. E. Hovis.
Bethlehem, Miss Edna Sorrels.
Rehobeth, Polkville Ct., Miss Linnie Crawley.
Bessemer City, Mrs. J. W. Eury.
Lincolnton, Miss Evelyn Nixon.
Central, Shelby, Mrs. J. R. McClurd.

Greensboro District

Gibsonville, Mrs. L. A. Wharton.
Bessemer, Mrs. E. E. Baldwin.
Park Place, Mrs. W. W. Long.
Centenary, Cecil Davis.
Ebenezer, Randolph Ct., Mrs. J. O. Fields.
Battle Ground, Mrs. C. N. Clapp.
Friendship, Mrs. I. R. Dillon.
Reidsville, Mrs. Hugh White.
Proximity, Mrs. Gustav Ziprik.
College Place, Mrs. D. L. Webster.
Glenwood, Mrs. T. E. Langley.
Calvary, Mrs. J. F. Hoffman.
Wesley Memorial, Rev. L. F. Tuttle.
Ramseur, Miss Madge Marley.
Franklinville, Miss Fannie Sumner.
Holt's Chapel, Mrs. C. L. Heath.

Marion District

Cliffside, Mrs. C. D. Hughes.
Valdese, Burke Ct., Miss Marguerite Powell.
Spindale, Mrs. W. A. Barber.
Pleasant Grove, Spindale, Miss Statha Long.
Henrietta, Miss Agnes Davis.
Rutherfordton, Mrs. T. R. Flack.
Forest City, Mrs. M. F. Moores.
Oak Grove, Bostic Ct., Mrs. Mary B. Smith.
Salem, Bostic Ct., Miss Jean Andrews.
Morganton, Mrs. Geo. T. Perkins.
Avondale, Mrs. J. G. Roach.

Mt. Airy District

Boone, Mrs. R. L. Clay.
Potato Creek, Mrs. Kyle McMillon.
Wilkesboro, Mrs. C. H. Hulcher.
Draper, Mrs. W. J. Squires.
Valle Crucis, Mrs. W. W. Mast.
Walnut Branch, Miss Wilma Crouse.
Central, Mt. Airy, Mrs. J. L. Woltz.
N. Wilkesboro, Mrs. J. H. Thompson.
Elkin, Mrs. R. G. Smith.
Pilot Mountain, Mrs. A. B. Macon.
Jefferson, Miss Maude Colvard.

Salisbury District

Mt. Pleasant, Mrs. Ira Wilson.
Bethel, New London, Miss Grace Crowell.
Salem, Salem Ct., Mrs. Lamelle Hatley.
Mt. Olivet, Concord Ct., Miss Janet Stroud.
Kerr Street, Miss Nellie Reavis.
China Grove, Mrs. E. H. Nease.
Liberty, Miss Mamie Frick.
Coburn Memorial, Mrs. C. O. Floyd.
Norwood, Mrs. P. L. Shore.
Central, Concord, Miss Lucy Hartsell.
Long Street, Miss Cassie Griffin.
Forest Hill, Mrs. Gladys Sedberry.
Richfield, Mrs. F. E. Brown.
Central, Spencer, Mrs. J. P. Lynch.
Center Grove, Mrs. A. I. Shinn.
Central, Albemarle, Miss Mary Gulledge.
Park Avenne, Mrs. C. A. Misenheimer.
South River, Miss Mary B. Williams.
Bethel, Bethel Ct., Miss Isabelle Bost.
Mt. Tabor, Granite Quarry, H. E. Shoaf.
First Church, Salisbury, Mrs. T. F. Henry.
Badin, Mrs. Hal Kearns.
Gold Hill, Mrs. Chas. R. Montgomery.
Kannapolis, Mrs. H. L. Lipe.

Statesville District

Broad Street, Statesville, Mrs. H. R. Troutman.
Troutman, Miss Pauline Ziglar.
Jones Memorial, Mrs. J. E. Overcash.
Hudson, Mrs. B. B. Hayes.
Cool Springs, Mrs. W. L. Harper.
St. John, Troutman, Mrs. Bertha Travis.
Granite Falls, Mrs. M. E. Jones.
Highland, Hickory Ct., Mrs. W. H. Jones.
Vanderburg, Shepherd Ct., Miss Ethel Sherrill.
Westview, Hickory Ct., Mrs. S. T. Brittain.
Race Street, Mrs. J. E. Shumaker.
Hickory, Miss Nelle Fox.
Maiden, Miss Ruby Heffner.
Huntersville, Miss Jennie Brawley.

Waynesville District

Murphy, Miss Eloise Fain.
Long's Chapel, Mrs. Carl Medford.
Bryson City, Mrs. J. Robt. Long.
Andrews, Mrs. J. H. Christy.
Balsam, Delwood Ct., Mrs. D. T. Knight.
Cullowhee, Mrs. F. H. Brown.
Speedwell, Mrs. Lee Hooper.
Sylva, Mrs. C. Z. Candler.
Belview, Murphy Ct., Miss Wilma McNabe.

Winston-Salem District

Ardmore, B. H. Plint.
Mocksville, Miss Ruth Booe.
Lexington, Miss Maggie Pickett.
Prospect, Thomasville, Miss Bessie Foster.
Burkhead, Miss Lena Davis.
Vernon, Welcome Ct., Miss Mary Sink.
Ebenezer, Miss Virginia Fritz.
Hanes, Mrs. E. E. Wooten.
Mt. Tabor, Forsyth Ct., Mrs. J. K. Needham.
Macedonia, Mrs. J. C. Keever.
Green Street, Miss Mamie Church.
Thomasville, Miss Lillian Yow.
Farmington, Mrs. T. H. Redmon.
Grace, Mrs. A. P. Brantley.
Central Terrace, Miss Frances Carter.
Centenary-West End, Dr. R. A. Smith.
Walkertown, Mrs. Wade Marshall.
Marvin, Forsyth Ct., Mrs. T. K. McElhatten.

OBSERVE CHILDHOOD AND YOUTH WEEK DURING OCTOBER

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

"ALL FOR CHRIST"

Leaguers, in the preparation of our programs it might be well to remind ourselves of our league motto, "All for Christ." Never has there been a more important time for us to concern ourselves about this motto than now. The young people of today will be the older people of tomorrow, leading and managing the affairs of the world. Shall we not then consecrate ourselves anew to the Christ so that our acts of tomorrow shall be those of the fruits of the kingdom of heaven? We shall not then see the moral collapse of our world, but instead a more thorough Christian world.

NEW BERN LEAGUERS ENTERTAIN

Friday, October 10, marked not only the business meeting of the year for the New Bern chapter of the Epworth League, but also a gala celebration. The business meeting, presided over by President Grace McDaniel, consisted mainly of reorganization for the year's work and plans for future development of the local organization.

The party delighted an unusual number of happy leaguers with games and contests. An old time minuet, with all the merrymakers participating, was the feature of the evening. Frozen refreshments were served.

DUKE MEMORIAL SENIOR LEAGUE

With the opening of school, students back, people home from vacation, Duke Memorial League started off with good times, good programs, and lots of pep and enthusiasm. Never has a finer group of young people gathered in our league room than the group coming this fall. On the night of October 1 a big opening social was held, and a bunch of about 90 leaguers had fun enough to last for quite a while. Stunts, games, contests, music —and don't forget the eats—made a program pleasant enough for all.

Music has always proved a popular feature with young people, especially good music. Sunday night, October 5, was musical night, and the leaguers over 130 strong filled the large room for one of the best musical programs ever given in our church.

Plans are now going forward for a big winter. On October 12 the departments were formally organized, the total membership being divided up into the four departments, and each member in the departments serving on at least one committee. Every member has a job, and more and better things are being planned to keep up the interest of all. The first department superintendent has already made out a schedule for all programs and their leader through Christmas, and each member has been furnished with a copy of these programs. Work? Yes, a plenty for all; but also inspiration, self-expression, fellowship and good times. Reba Cousins, Pres.

The Hi-League of Duke Memorial of Durham was organized last April. It has grown rapidly into a group of nearly 40. The work of building up the organization has shown great progress during the last two months. A group of enthusiastic officers and members is determined to have one of the very best organizations in North Carolina. Officers are: President, John Stanbury; vice president, Buck O'Briant; secretary, Gerald Cooper; treasurer, Dorothy Cole; Era agent, Maria Aldridge; first Dept. Supt., Margaret Dixon; second Supt., Julia Wooten; third Supt., Marjorie O'Briant; fourth Supt., Eugene Whitaker.

Western North Carolina Conference

CHAPTER BUDGET

The council, every chapter officer plus the pastor, should have completed for your league a well planned system of finances for this present league year. These plans should give large place to the matter of training ourselves in giving and the development of the right attitude. If we are to develop into the mature Christian who is able to practice true stewardship, we must stablish within our minds and hearts the conscious joy of giving and the making of an offering. We are failing in this, one of the most important phases of the character of the true joyous Christian, if we allow ourselves to grudgingly pay dues. In the working out of plans, we find it very Methodistic and Christian of course to make personal pledges and obligations. These are essential but must not be allowed to chill the love which should always accompany the gift.

MISSION SPECIAL

We are again glad to help you with information regarding one of the most important items always found in the budget of the standard Epworth League chapter. This is the mission special. A report from Nashville shows some falling off in the receipts on the mission special for these opening months of this new league year. The board of Christian education thinks that probably some failed to see or hear the information regarding the handling or giving of mission funds through the league since the consolidation of boards. This new board urges this: let every league chapter continue the mission special as heretofore during the present league year which ends with the summer assemblies of 1931. Some plans may be offered for changes at that time but none are proposed now. Hence all senior chapters will send your monthly or quarterly remittances on mission special as well as conference fund to our conference treasurer, Joe D. Thompson, Mooresville, N. C.; Hi-Leagues will remit through their conference treasurer, Miss Johnsie Mae Gardner, Matthews, N. C. The goal for mission special for 1931 as set by the senior assembly in session this past July is $3,000; that adopted enthusiastically by the first Hi-League assembly is $400. These are worthy!

NOTES

Another interesting league romance led to the marriage of Mr. Franklin Griffith, president of Centenary Epworth League, and Miss Virginia Pratt, vice president of Centenary League. They were married Saturday, September 27. This is Centenary, Winston-Salem, the chapter that won the Falls loving cup. These fine young people first met at an Epworth League service.

We have calls for institutes to be held between the session of the approaching conference and Christmas at High Point, Greensboro, Statesville, Bostic and Belmont. What are the plans for a training program in your chapter or union?

This is again the time of special opportunity for our leaguers to prove themselves helpers, real earnest helpers, to pastors and church leaders in the closing of the year's work for the local congregation and the making of efficient plans for the new year. Just step out and volunteer to be of service.

This is the month of mission study in the local chapter. Do you have a class? Are you beginning one soon? Write us of your success.

Leaguers of the Statesville district met in Broad Street church, Statesville, this past Friday evening. An inspiring devotional service was led by Miss Nancy Knight using the theme, "The Cross." Joe Thompson presided in the absence of both the president and vice president. There were 140 leaguers present, Central, Mooresville, winning the attendance award. The field secretary and the conference superintendent of Hi-League work brought a few words of encouragement. Broad Street leaguers served light refreshments. The next meeting will be held the third Sunday in January at Central, Mooresville.

We wish to thank the leaguers of the Winston-Salem district for their fine cooperation with their district secretary. Miss Gluck received a report for the past quarter from every chapter in the district. How many other districts are resolved now to co-operate 100 per cent with these hard working district secretaries in the sending of reports due next January 10? Am sure we all wish to help.

"Well, Algy, I hear you have taken up walking as the doctor ordered. How does it go?"

"Seems a bit awkward at first, without a windshield."—Louisville Courier-Journal.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Burlington Ct.—L. V. Harris	70
Bahama—W. F. Craven	68
Trinity—J. W. Smith	41
Mt. Tirzah—J. W. Autry	33
Leasburg—W. C. Jones	26
Cedar Grove—F. A. Lupton	25
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Durham Ct.—B. E. Stanfield	22
Graham—J. W. Dimmette	18
W. Durham—R. E. Brown	16
Yanceyville—S. J. Starnes	15
Branson—L. C. Larkin	14
Person—W. L. Maness	12
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Rougemont—V. E. Chalfant	10
Burlington, Front St.—L. D. Hayman	9
Lakewood—H. L. Davis	8
Milton—H. E. Lance	8
Duke Chapel—A. C. Holler	8
Stem—J. A. Gist	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
Calvary—O. I. Hinson	4
Haw River—Paul Cook	3
Long Memorial—T. A. Sikes	2

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	59
City Road—Wm. P. Watkins	41
S. Mills—J. M. Joliff	19
Pasquotank—W. J. Underwood	14
Plymouth—R. G. L. Edwards	12
Currituck—J. P. Bross	11
Windsor—P. O. Lee	11
Moyock—J. A. Tharpe	11
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	6
N. Gates—J. T. Stanford	6
Kitty Hawk—R. A. Bruton	6
Roper—J. Bascom Hurley	5
Wanchese—T. E. Davis	4
Gates—W. C. Benson	4
Hatteras—I. J. Strawbridge	1
Chowan—F. E. Dixon	1

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	88
Fayetteville Ct.—B. T. Hurley	55
Hemp—L. A. Tilley	50
Stedman—C. H. Caveness	41
Bladen—H. R. Ashmore	41
Jonesboro—I. T. Poole	38
Siler City—J. W. Bradley	38
Manners—E. B. Bell	36
Carthage—J. H. Buffaloe	28
Pittsboro—J. A. Dailey	24
Newton Grove—J. F. Starnes	17
Elizabeth—C. M. Lance	14
Parkton—J. E. Blalock	14
Erwin—J. J. Boone	14
Fayetteville—N. H. D. Wilson	13
St. Paul—J. B. Thompson	11
Roseboro—C. A. Johnson	10
Dunn—C. B. Culbreth	10
Person—R. J. Lough	8
Glendon—R. F. Taylor	6
Sanford—S. A. Cotton	5
Lillington—C. A. Hillman	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	26
Mt. Olive-Calipso—L. L. Smith	20
New Bern, Centenary—A. J. Hobbs, Jr.	17
Pink Hill—W. J. Freeman	15
Jones—T. W. Lee	14
Straits-Harlowe—Byron Shankle	13
Dover—L. E. Eawyer	10
Ocracoke-Portsmouth—R. N. Fitts	9
Mt. Olive Ct.—E. N. Harrison	7
La Grange—Rufus Bradley	7
Seven Springs—C. W. Barbee	6
Queen Street—E. C. Few	6
Atlantic and Springfield—E. L. Hill	5
Hookerton—J. C. Humble	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Riverside-Bridgeton—R. M. Price	3
St. Paul—W. V. McRae	3
Grifton—I. S. Richmond	2
Snow Hill—E. B. Craven	2

RALEIGH DISTRICT

Millbrook—W. F. Elliott	52
Bailey—J. C. Williams	47
Oxford—E. J. Rees	45
Oxford Ct.—B. D. Critcher	42
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Tar River—R. E. Pittman	21
Selma—D. M. Sharpe	20
Fuquay—E. C. Maness	20
Cary—F. B. Joyner	19
Four Oaks—N. C. Yearby	18
Smithfield—J. D. Bundy	17
Louisburg Ct.—A. L. Thompson	14
Raleigh, Central—J. F. Herbert	10
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Jenkins Memorial—P. H. Fields	4
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

Mt. Gilead—F. M. Shamburger	48
Fairmont—F. B. Peele	45
Ellerbe—J. C. Whedbee	28
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Richmond—Leon Russell	23
Aberdeen-Vass—G. B. Starling	17
Caledonia—J. T. Draper	17
Lumberton Ct.—F. B. Noblitt	15
Rowland—J. H. Lanning	15
Hamlet—B. P. Robinson	14
Raeford—W. F. Trawick	13
Red Springs—C. T. Rogers	13
Wadeville—E. C. Crawford	12
St. Johns-Gibson—E. B. Fisher	11
Mt. Gilead—F. M. Shamburger	10
Piedmont—E. R. Clegg	8
Troy—A. S. Parker	6
Biscoe—J. H. Miller	6
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	44
South Rocky Mount—E. D. Weathers	37
Stumpy Point—W. T. Cheek	30
Grimesland—W. B. Humble	20
Greenville—E. L. Hillman	15
Rocky Mount Ct.—William Towe	14
Spring Hope—N. B. Strickland	12
Robersonville—L. C. Brothers	12
Ayden-Macedonia—Guy Hamilton	11
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Rocky Mount, First Church—T. G. Vickers	6
Fremont—K. F. Duvall	6
Tarboro—C. L. Read	6
Bethel—J. R. Edwards	6
McKendree—B. F. Boone	4
Stantonsburg—J. V. Knight	3
Rocky Mount, Clark St.—J. O. Long	2
Wilson—T. M. Grant	1

WELDON DISTRICT

Northampton—B. C. Thompson	87
Rosemary—C. T. Thrift	27
Scotland Neck—B. H. Black	27
Rich Square—O. P. Fitzgerald	14
Warren—S. E. Wright	13
Warrenton—J. A. Martin	12
Conway—H. C. Ewing	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Garysburg—O. C. Melton	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Leicester—M. E. Leftwich	6
Battleboro-Whitaker—H. A. Chester	5
Littleton—L. B. Pattishall	4
Murfreesboro Winton—W. C. Merritt	4
Roanoke Rapids—L. M. Hall	3
Henderson, First Church—W. C. Martin	2

WILMINGTON DISTRICT

Shallotte—W. J. Dubose	39
Southport—R. H. Broom	36
Whiteville—W. T. Phipps	27
Ingold—M. F. Hodges	25
Grace—H. B. Porter	24
Clinton—W. G. Farrar	21
Magnolia—M. D. McLamb	16
Kenansville—N. P. Edens	17
Swansboro—T. B. Hough	17
Tabor—C. A. Jones	17
Wallace-Rose Hill—Daniel Lane	14
Epworth—C. N. Phillips	12
Chadbourn—C. F. Heath	10
Scott's Hill—J. K. Worthington	10
Maysville—J. C. Harmon	4
Hallsboro—W. C. Wilson	3
Acton—M. B. Clegg	2
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

W. Asheville—G. T. Bond	18
Swannanoa—J. A. Baldwin	17
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Asbury Memorial—A. C. Tippett	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	10
Sandy Mush—G. L. Lovett	8
Rosman—W. E. Rufty	7
Mills River—O. B. Mitchell	7
Haywood Street—T. F. Higgins	6
Leicester—N. E. Leftwich	6
Hendersonville—W. B. West	3
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	3

CHARLOTTE DISTRICT

First Church—W. W. Peele	47
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	31
Unionville—J. C. Gentry	29
Belmont Park, Charlotte—W. H. Willis	28
Polkton—W. S. Smith	23
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Waxhaw—J. E. B. Hauser	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	18
Hickory Grove—Elzie Myers	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	16
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	13
Prospect—J. J. Edwards	9
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4
Wadesboro—W. B. Davis	1
Acton—M. B. Clegg	2

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	73
Park Street, Belmont—J. C. Grose	29
Belmont—H. C. Sprinkle, Jr.	21
Lincolnton—P. W. Tucker	17
Dallas—J. W. Vestal	16
Polksville—J. M. Barber	13
Bradley Memorial—A. C. Swofford	12
East End—T. J. Huggins	12
Crouse Ct.—Van B. Harrison	12
Goodsonville—J. W. Combs	10
Lincoln Ct.—C. R. Allison	10
McAdenville—D. F. Carver	10
Smyre—T. H. Swofford	9
Cramerton—J. P. Morris	6
Lowesville—J. O. Cox	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Stanley—J. W. Groce	4
Main Street—J. B. Craven	3
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1
Cherryville Ct.—T. V. Crouse	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	111
Wesley Memorial—John W. Moore	53
West Market—H. G. Hardin	43
Randleman—J. H. Brendall, Jr.	34
Stokesdale—C. F. Tate	26
High Point, Main Street—A. L. Aycock	26
Ruffin—J. W. Bennett	23
Calvary—E. L. Kirk	21
Uwharrie—J. A. Howell	20
Park Place—J. E. Abernethy	20
Pleasant Garden—J. T. Ratledge	20
College Place—Albea Godbold	19
New Hope—A. C. Waggoner	19
E. Greensboro—R. C. Kirk	18
Reidsville—M. T. Smathers	17
Randolph—W. R. Kelly	11
Glenwood—W. A. Kerr, Jr.	10
Cedar Falls—M. G. Ervin	8
Bethel-Grace—O. L. Brown	7
W. Greensboro—W. T. Albright	7
Jamestown-Oakdale—R. E. Hunt	6
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2
Carraway Memorial—J. H. Bradley	2
Centenary—G. A. Stamper	1

MARION DISTRICT

Table Rock—J. L. Rayle	45
Morganton Ct.—D. S. Richardson	43
Henrietta—A. W. Lynch	42
Marion, First Church—W. O. Goode	34
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	30
Broad River—R. P. Fikes	22
Cliffside-Avondale—D. H. Rhinehardt	18
Marion Mills—J. H. Strickland	15
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	14
Elk Park—G. F. Houck	12
Old Fort—J. C. Umberger	11
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	11
Micaville—D. G. Smith	10
Marion Ct.—T. G. Smith	8
Spindale—W. A. Barber	8
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
McDowell—D. C. Ballard	4
Old Fort Ct.—O. P. Routh	2
Burke—C. S. Plyler	2
Avery—E. E. Yates	2
Rutherfordton—J. W. Hoyle, Jr.	1

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	74
Mt. Airy Ct.—H. M. Wellman	57
Rural Hall—B. Wilson	31
Warrenville—S. D. Schoolfield	27
Wilkesboro—T. C. Jordan	25
Ararat—Lacy T. Edens	22
Boone—O. J. Chandler	22
Walnut Cove—J. W. Campbell	21
Danbury—F. E. Hartsfield	19
Sandy Ridge—T. G. Williams	18
Helton—C. E. Murray	17
Moravian Falls—R. E. Ward	17
Yadkinville—T. A. Plyler	17
Draper—G. E. White	16
Pilot Mountain—W. B. Thompson	14
Sparta—T. H. Houck	10
Mt. Airy, Rockford St.—M. W. Heckard	9
Spray—D. R. Proffitt	9
Stoneville—J. W. Ingle	9
Laurel Springs—P. L. Smith	9
Dobson—Elmer Simpson	8

SALISBURY DISTRICT

Gold Hill—W. A. Kale	33
Coburn Memorial—T. A. Groce	31
Granite Quarry—E. N. Crowder	27
Salem—J. H. Green	26
Kannapolis, Trinity—J. P. Hipps	25
Norwood Ct.—J. M. Brandon	18
Concord, Kerr Street—G. L. Wilkinson	14
E. Spencer—E. Myers	13
Spencer—C. H. Moser	13
Concord, Forest Hill—Paul Harden, Jr.	12
Bethel—C. O. Kennerly	11
Concord Ct.—E. E. Snow	9
Westford—H. E. Simpson	9
Harmony—J. C. Brown	9
Mt. Pleasant—J. S. Gibbs	9
Epworth—J. E. McSwain	8
China Grove—E. H. Nease	8
Albemarle, First St.—E. M. Avett	8
Norwood—P. L. Shore	7
First Church, Salisbury—J. H. Barnhardt	6
Stanfield—F. J. Stough	5
Concord, Central—H. G. Allen	4

Continued on page 31

Children's Storyland



BEAR STORIES FROM JASPER PARK

By Greta Gaskin Carroll.

No animal of our American forests has so thoroughly captured the imagination of human beings as the droll black bear. Yellowstone Park and Jasper Park, the two most famous bear sanctuaries on the continent, have become popular with people from all parts of the world because of these bears. For four years, at Jasper Park, while it was being prepared for the public, a crew of several hundred men worked to build the station, lodge, cottages, the golf course,, and the Jasper Highway. The black bears were numerous, and the crew had many interesting experiences with them.

The cook had for a friend a big black bear named Bella. The dining room, cook house, and bunk house formed a group of buildings in a beautiful setting looking toward the Pyramid Mountains. Bears prowled down from these heights and discovered the dump at the rear, where they daily picked up choice scraps of leftovers or licked out discarded syrup tins. Bella, who had a keen sense of smell and an amiable disposition, followed the savory odors wafted from the cook house and made her way there. "Hello, old lady!" greeted the cook, and proceeded to feed her. She came so often that it soon became a regular part of the day's work to put out food for her. She would eat it, show her relish by licking her face and paws, then strike back for the hills. One night she brought a cub with her. That, of itself, was unusual enough to attract the cook's attention, but Bella behaved queerly, too. Instead of eating the pan of supper the cook had put out, she walked restlessly back and forth like a person in trouble. She came up to the door, looked in, walked off, returned to the window and, standing upright, gazed inside.

"Boys," said the cook, "there's something the matter with Bella. I'm going to see."

So he took off his apron and followed her. She at once started on the back trail, her steady gait and satisfied mien telling her friend he had understood what she wanted. Near the foot of a steep slope she stopped, and there a pitiful sight confronted him. Her other cub had got himself wedged fast between a log and the trunk of one of the trees.

The cook called some of the men and they lifted the log, releasing the cub. He was badly jammed, but managed to stagger a few steps. His mother licked his bruised sides and coaxed him along toward the mountain till they disappeared among the bushes of the trail. The cook never saw them again, for, from that night, Bella ceased her visits.

At a quarry inside the park, where a cement company was crushing limestone, a tall blacksmith worked all day sharpening tools for the men. His summer evenings he spent with Brownie. For three years the strapping blacksmith and the huge black bear enjoyed a remarkable friendship. Like the other bears, Brownie was first attracted to the dump by a medley of scraps, but soon the blacksmith got in the habit of strolling down with cake saved from the supper table in his pockets and she always waited for that. Seeing how good natured she was, he taught her to come close, stand up, and eat the cake from his outspread palms. Few men would care to have a bear come so close, but not once did Brownie display any bad manners and the blacksmith grew more and more fond of her.

One night two or three of the men in the quarry gang went with him, but one of them proved incapable of appreciating the privilege. After Brownie had stood up and eaten her cake, she backed down on all fours again and began to smell around the dump. Suddenly a tomato can struck her on the spine. She winced, gave her tormentor (who had done it "just for fun and to see what she'd do") a reproving look, and again went on nosing for titbits, choosing to treat the matter as an accident. A second can struck with a clatter beside her. At this indignity Brownie bent a searching look on the driver and another on the blacksmith that said, "How could you, after all these years, bring anyone here who would treat me like this?"



She scrambled into the bushes and lunged off mountainward. The blacksmith knew she was deeply offended and was very angry at the man who threw the can. For many nights did he walk to the dump, hoping to run across her by chance. But Brownie did not come back that summer or the next.

Bears can sometimes be very provoking if not "kept in their place," as people say. They have a natural love of sweet things, and as lively a sense of fun and mischief as a child. One evening the cook was sitting in his tidy kitchen peacefully smoking his pipe and reading the paper, when a noise made him think someone had entered. The doors had been left open to air out the place and the cool air of evening had stolen in; likewise three bears. A footstep, the rattle of a plate, the clink of cutlery, all passed unheeded until at the drip, drip, drip of something trickling from table to floor, he called, "Who is there? Get out and leave things alone!" Silence. Then gustatory sounds of industrious eating. "Well, that's queer," thought he. "Can't be any of the men—" Paper in hand, he stepped to the door. Throwing up both arms, he shook the sheets in rage. The three bears stood helping themselves to the large bowl of peaches and prunes that invitingly dotted the table at intervals. "Hey, clear out of here, you black imps, and be all-fired quick about it!" The enraged cook rushed at them brandishing the paper, and let out such a yell that the bears swiftly disappeared. Chasing the last one out, the cook fastened the door and began to clear up the mess the uninvited callers had made of his clean floor and nicely set breakfast tables. He didn't get back to finish his paper that evening, and he found it much more convenient to open windows—from the top!—when he again aired the dining room.

One engaging cub used to push the screen door open and walk into the dining room (while the men were eating, if you please!)' where he helped himself to jam from the side table. Sometimes he stuck his little black nose into a newly opened jar and no one made any objections. You see, the dining room staff thought it a ticklish matter to try to drive him away while the men were perfectly accustomed to him and simply went on eating. One day he clasped a pot of jam in his front paws and was going to take off the cover when the foreman came up and took him by the back of the neck to throw him out. The little bear twisted his head and tried to bite; so the man guzzled him with both hands and, to an accompaniment of rasping growls, dragged him, still holding on to the jam, to the veranda, where he threw him over the railing. Over and over

Hallowe'en

By JOHN MARTIN

There's fun on Hallowe'en
For you and me—come(let us see!
A lot of talk and chaffing,
And chuckles mixed with laughing.
Bright eyes with mischief dancing,
As elfin thoughts are prancing,
There's fun on Hallowe'en,—
Good fun and lots of it,
With trouble, not a bit.



There's good on Hallowe'en—
That happy kind real children find.
The old cat's eyes are yellow;
The moonlight, golden-mellow,
Makes drowsy shade and shadow
On bramble, hedge, and meadow.
There's good on Hallowe'en,
In, 'round, and all above it,
With happy hearts to love it.



There's joy on Hallowe'en,
Real joy to bless, God's blessing—yes,
With not a fear to mar it,
Nor evil things to scar it.

Old Jack-O'-Lantern's winking;
Wise Old Owl is blinking,
With big eyes, round and green,
On Hallowe'en.
The firelight is throbbing;
Red apples are a-bobbing.
Yes, all is good and merry
And happy—oh, yes, very!

Come, let us all take part in
This jolly Hallowe'en, Dears;
A nicer ne'er has been, Dears.
Be happy—

—Child's Magazine.

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down the knoll side rolled the cub, till he sat up near the bottom. The pot of jam had gone in another direction, but the little fellow spied it. Seizing it in his arms, he ran off, giving a last comical look back as if to say, "Aha, I got what I was after, anyway. And I don't care either—it was worth it!"

There was another cub that came down from the mountains early one spring, cherishing in his friendly heart a fondness for everybody with paper bags or pockets, and in his little black head a memory of numerous chocolate bars and caramels that kind people fed him the previous summer. But this was still very early in the season, and though he searched about in the customary haunts he didn't see anybody except a man or two who belonged about the place and who said, "Get away out of here!" in a way that even young bears understood meant a shower of stones if they started any nonsense. So the little bear went down to the lake. There beside the path in a pleasant open spot sat a nice young lady on a funny little stool putting splotches of color on a border—or something like that—stuck up in front of her and, oh, joy to an expectant little bear's heart! she had on a short coat with most likely and conspicuuous pockets! Now pockets meant candy, or they should. So he walked softly up, sniffed, and stuck his nose into the nearest one. The artist sprang to her feet, uttered a shriek, flung up her arms, and dashed for the lake. The little bear followed just to see what it was all about. And what do you think the artist did? She dived into the water! "Oh, well," said the cub to himself, "I don't care to go in there; that ends it." So he turned away and went back and smelled at the easel, giving it a lick to see if it tasted nice. "Go away! Go away!" The young lady kept screaming and waving her arms; so he saw no use in staying longer, but trotted off up a hillside, where he dined on mice and grubs, very tender and tasty, to be had merely by turning over stones.—Congregationalist.

A SCIENCE LULLABY

(This lullaby, in the modern manner, is by Dorothy Ashby Pownali).

Go to sleep, darling! Sweet peace to your soul!
Mother will pray for your motor control,
Check up statistics on mental hygiene,
Look at your brain through an X-ray machine.
Hush-a-bye, darling; it's mother's ambition
To get your reflexes into condition.
Mother is wise to the new sociology,
Psychoanalysis, endoctrinology.
She'd sing to you, but the psychologists,
Preschool authorities, learned biologists,
Ban lulabies for the kids of the nation
Lest you develop the mother-fixation.
Make your good-night scientific and formal:
Experts say kissing will make you subnormal!
Angels are watching o'er nerve and gland,
Hush-a-bye, lullaby—ain't science grand?

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Let it be kept in mind that the week of prayer is not intended simply for a collection. The first purpose is spiritual. There are more vital resources than money which need to be released for world redemption. To learn how to receive God's power and work with him is the vital issue. To do this there must be a special preparation. First of all the leader for each day must be carefully selected; the leaders must take the time to prepare themselves, spending much time in quietness and in study. Then as large a number as possible who are to attend should be helped to realize that a successful meeting depends upon personal preparation.

MISSIONARY SPEAKS TO SOCIETY

The third zone meeting of the Woman's Missionary Society of Durham district was held at Fletcher's Chapel Sunday, October 19. Rev. G. Evans, a missionary on furlough from Cuba, made the feature address of the meeting.

Mrs. J. C. Dailey presided and short talks were made by Mrs. John Chandler, Mrs. Dailey, Mrs. Charles W. Peppler, and Rev. R. E. Brown. Rev. B. E. Stanfield led the group in prayer.

An organ prelude was rendered by Vernon Suitt, and special music was given by the Fletcher's Chapel choir.

YOUNG PEOPLE OF WELDON DISTRICT MEET AT WARRENTON

Through the leadership of Mrs. John C. Burwell, a most profitable day was spent on the 11th of October, considering the work of the young people and their contribution to the church, with Marvin Anderson, chairman, Marion Martin, secretary, and Helen Gibbs, treasurer.

Mrs. Paul Mallison discussed the changes made in young people's work. Margaret Craig Evans of Henderson church talked on "What Is Going on in Mexico." "What Is Going on in Africa" was reviewed by Eleanor Chitterdon of Weldon church.

Louise Watkins brought a report from the Louisburg assembly.

Rev. E. L. Hillman chose for the subject of his address "Challenge of the Christian Faith."

Dr. Gilbert T. Rowe used as his subject "Making Yourself at Home," which was followed by the consecration hymn and a most impressive consecration service.

Rev. J. A. Martin and Rev. B. O. Merritt also had a part on the program.

Every auxiliary should observe the week of prayer, November 9-15. If your auxiliary has not received the literature for the occasion, then the president should send her address to Mrs. S. H. Scott, New Bern. There is no more painstaking officer than Mrs. Scott. Keep her informed of your address and she will keep you supplied with the necessary literature for your auxiliary.

Mrs. J. L. Cunninggim has prepared the worship services for the occasion. Mrs. Cunninggim is a consecrated woman from a distinguished family of the Old North State and our women will greatly appreciate the high order of this service.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missoinary Society of the First Methodist Church, South, Elizabeth City, N. C., feel keenly the loss of one of our most faithful members, Mrs. S. D. Bagley, whose death occurred May 29.

Her presence among us ever inspired confidence and her memory will ever be a challenge to us to press forward with a greater determination and stronger faith.

She was ever loyal to her church and ready and willing to help wherever she could. Therefore be it resolved:

First, That we humbly bow to the will of Him whom she so faithfully served.

Second, That we cherish the memory of her life and sweet influence.

Third, That we commend her loved ones to God's love nad keeping.

Fourth, That a copy of these resolutions be spread upon the minutes of our auxiliary, a copy be sent to the Advocate and a copy be sent to the family.

Mrs. Robert R. Taylor,
Mrs. W. A. Peters,
Mrs. M. B. Simpson.

WHY WE HAVE A MISSIONARY SOCIETY

By Mrs. W. T. Carver of Brooksdale Auxiliary.

We wish to keep faith with that great company of women in our church who organized this work and have kept it moving onward for 50 years. We must not allow their work to be lost because we fail to do our part.

The study, service, and prayer of this society will greatly enrich our own lives. It will make us more intelligent, broad-minded and loving-hearted.

Membership in the W. M. S. of our church gives us a share in the sisterhood of service throughout the world where they have a missionary society. We desire to have a part in extending the kingdom. That the people of every nation should have the blessings of the gospel was the greatest desire of our Lord Jesus Christ. May we obey his command. (Matt. 28:18-19-20.)

When men learn to love their enemies peace will be here.

MEETING OF WOMAN'S MISSIONARY SOCIETY AT MAXTON

Two hundred and fifty members of the Woman's Missionary Society of the Rockingham district met at the Methodist church in Maxton, October 9, and listened to the district secretary, Mrs. L. T. Townsend of Lumberton, sound a call to renew and expand its mission of the kingdom.

The meeting was opened with the singing of a hymn, followed by Scripture reading and prayer led by the pastor of the local church, Rev. J. B. Hurley.

Mrs. A. B. Croom, in a vocal solo, gave a lovely interpretation of "Open the Gates of the Temple." She was accompanied at the piano by Mrs. John Stansel.

Mrs. Fred Frostick of Maxton extended cordial greetings to the visiting auxiliaries and expressed the pleasure and privilege of the district in having as their guests three returned missionaries and two conference officers. Mrs. John W. Covington of Rockingham graciously responded and expressed the keen pleasure of the district in being guests of the Maxton auxiliary and the Robeson-Hoke zone.

Mrs. Fred H. Townsend of Lumberton, recording secretary, read the minutes of the last meeting held in Lumberton in 1929 and called the roll of the auxiliaries in the district, 250 answering to roll call, which is the largest attendance ever recorded at one of the Rockingham district meetings.

At this time Mrs. Powers and Mrs. J. W. Covington presented the honor guests of the day, Mrs. W. C. Chadwick of New Bern, the new corresponding secretary of the woman's work in the conference, and the talented daughter of the beloved pastor of the local church and his wife, the Rev. and Mrs. J. B. Hurley. The other honor guest being Miss Uline Smith, missionary to Korea, who was reared in Hamlet and is being sponsored by the Rockingham district.

After the splendid reports by the four zone chairmen, Mrs. Chadwick very touchingly spoke of the early organization of the woman's work, the present and future needs of the society and called upon the women for sacrificial service.

Mrs. J. LeGrand Everette of Rockingham very ably spoke on mission study from an educational standpoint. Her appeal to the women was to go forward in spite of the difficulties they are confronting.

Miss Elizabeth Lamb, returned missionary from Brazil, led the devotional period. Her splendid talk was on "The Manifestation of the Abiding Presence of God."

After the officers' conference and prayer led by Mrs. L. T. Townsend a delicious buffet luncheon was served by the ladies of the Maxton auxiliary. The district method of the zone sponsoring the luncheon was followed.

The afternoon session convened with the song, "Go and Witness for Jesus," sung by the quartette from Presbyterian Junior College.

Continued on page 31

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

WEEK OF PRAYER

We are in receipt of the literature for the "Week of Prayer" service, November 9-15—that week when the united prayers of our Southern Methodist women will ascend to a throne of grace for blessings upon the two schools that are to be the beenficiaries of the week's contributions—the Eliza Bowman School at Cienfuegos, Cuba, and the Wolff Mission in Tampa, Florida. A different plan is being pursued this year in the set up of the literature for the week of prayer. In addition to the leaflets descriptive of the two schools, there are three leaflets on worship and meditation: "Jesus and His Disciples Pray," "The Value of prayer for Us Today," and "The Saints Pray." It is interesting to note that the worship and meditation leaflets have been prepared by Mrs. J. L. Cunninggim of Scarritt College.

The societies are urged to begin early to arrange for the proper observance of this prayer week, by appointing efficient and faithful committees and leaders. While it is earnestly desired that a large contribution be secured for the maintenance of these splendid schools, we are also asked to remember that the first purpose of the week is spiritual. There are more vital resources than money which need to be released for world redemption. To learn how to receive God's power and work with him is the vital issue.

HONOR TO WHOM HONOR IS DUE

By Mrs. C. S. Kirkpatrick.

The Woman's Missionary Society of Central church, Mount Airy, recently honored one of its oldest and most highly respected members, Mrs. J. R. Paddison, when the four circles of the society met in joint session, overflowing the room in which they gathered, for a group meeting with a special program. As far as possible the routine work of the society was dispensed with, and after the short business program a poem written by Mrs. C. C. Creveling and read by Mrs. Calvin Graves gave Mrs. Paddison the first intimation that she was the honor guest of the occasion, when the splendid work that she has done in years past, especially with the children, was referred to.

Mrs. A. B. Somerville, president of the society, called forward those who had as children been members of Mrs. Paddison's Bright Jewel Society. This group congratulated their former leader on having reached her eightieth birthday and escorted her to the dining room on the lower floor which had been adorned with flowers in honor of the event. In the center of a beautifully decorated table was the three-tiered birthday cake with 80 tiny lighted candles. Mrs. Paddison was assisted in the cuting of the cake by several older members of the society, and it was served with Russian tea to the 75 who were present. Following the serving the Bright Jewels, many of them now mothers of families, sang the familiar old song, "Precious Jewels," taught them in the long ago by Mrs. Paddison.

As the crowning feature of the occasion Mrs. D. Vance Price, in most fitting words, presented to the church a baptimal font, bearing the inscription: "In honor of Mrs. John R. Paddison on her eightieth birthday. Presented to Central M. E. Church, South, Mount Airy, N. C., by the Woman's Missionary Society." The pastor, Rev. C. S. Kirkpatrick, dismissed with an appropriate prayer.

MESSAGE FROM OUR CONFERENCE SECRETARY

I know you are all interested to know how we, as a conference, stand at the close of the third quarter.

You know we made our slogan at the annual meeting, "100 new societies and 5000 new members for 1930." We have gained more than half of the number of societies—56, and have also gained 2132 new members. Some of you have been doing good work. Now if we will get busy during the last quarter we can reach our goal.

Our financial goal was placed at $67,500. During the first three quarters we have paid $44,125.21. This is a little larger sum than we paid in during the first three-quarters of last year, but not quite what we had hoped to pay up to this time this year.

Let us make a generous offering during the week or prayer and see that everything is paid in full on our Harvest Day, which I hope every society will observe, and we will make a splendid record, as usual.

We are depending on each member to do her part, for the love of the Master and his cause. Mrs. H. A. Dunham.

MISSIONARY NEWS OF LENOIR CIRCUIT

A most interesting account has reached us, though very much belated, of an all-day meeting of the Lenoir circuit Woman's Missionary Society, which was held in South Lenoir church some time ago.

A good attendance, lovely weather and genuine hospitality contributed to the success of the meeting, but the real inspiration was the presence of five visiting missionaries from Brazil, spirit filled and enthusiastic in their work. These missionaries were Rev. J. L. Kennedy, 72 years of age, who has done 49 years of missionary work in Brazil; his wife, Mrs. Kennedy, a native Brazilian, born of American parents who immigrated to Brazil at the close of the Civil War; their son, Emree Moore Kennedy, and Misses Ethel and Sarah Dawsy, daughters of Rev. and Mrs. C. B. Dawsy, now on the Brazilian frontier. The Kennedys are in the States on a short leave while the Dawsy sisters have come to enter school. Each member of this party contributed to the success of the day's program.

Through the talks of these missionaries from ten to seventy-two years of age, we could easily trace the thread of love and fellowship existing among the missionaries of Brazil, regardless of denomination, and the sincere admiration and yearning for the salvation of the souls of their Brazilian brothers. Miss Ruth Hayes contributed an inspirational reading, and at the request of the pastor and wife, Rev. and Mrs. Houts, Rev. and Mrs. Kennedy sang a beautiful duet. This day's splendid service was opened with a heart lifting prayer by the district secretary, Mrs. A. D. Abernethy, and closed by her with a stirring "call to arms."

ZONE MISSIONARY MEETING

Mrs. J. D. Bivens, who sends us the following account of the recent interesting zone meeting, says that one noticeable result of these meetings is that more of the women who attend them are "finding their voice" and receiving a great benefit.

With an attendance of nearly 60 women, the fall zone missionary meeting on the Salisbury district was held at Badin on the afternoon of September 25. Following a beautiful soprano solo, "I Heard the Voice of Jesus Say," by Mrs. Hobart Morton of Albemarle the usual routine of opening and reports was carried out. The reports were in most instances good, the Albemarle and Badin groups having collected most gratifying amounts for local work.

The district secretary, Mrs. Z. V. Moss, told of the essentials necessary to reach the goal set by our conference and urged the women to put forth every effort to reach this goal.

Since the drive is on for more mission study classes, a greater part of the time was given to the chairman of mission study, Mrs. W. H. Whitley of Central church, Albemarle. She made a plea for more leaders and gave an interesting synpopsis of the text book, "Trailing the Conquistadores," which is being studied by the society of which she is a member. Altogether a pleasant and profitable afternoon was spent and the next meeting, which will be held in the coming spring, will be at Norwood."

THE SARAH BROWN MISSIONARY SOCIETY

We are very glad to give the following article which comes to us from a member of this junior missionary society, which is one of the first societies for children organized within the bounds of our conference, and which during the 51 years of its existence has continued its interest and good work. The writer says:

Continued on page 31

Sunday School Lesson

OCTOBER 26
World's Temperance Sunday
Galatians 5:13-26

In the "babel of tongues" regarding the prohibition issue it is extremely difficult to keep one's mental and moral balance. Constant effort seems to be made to "cloud the issue" by injecting factors and elements into the situation which have little or no connection with it. Many serious minded Christians are in a quandary as to what side to take. Many are seriously reconsidering the position they have taken in the past. In the uproarous din and clamor to have the prohibition amendment rescinded they are heard to exclaim "Almost thou persuadest me" to take back my vote, reverse my convictions, and yield to the pressure to try some other experiment to solve the drink problem.

One thing seems very much needed at present. That is the ability to see issues clearly and to get at the facts in the case. It is notoriously easy to becloud issues in the public mind. And facts can be so hidden as to tell a story entirely different from that they should. Ardent temperance leaders and prohibition enthusiasts should develop a passion and should encourage all others to seek for the facts. There can be little question that on both sides of the issues are multitudes who are swayed as much by prejudice as by sound conviction. Even those who fight valiantly for the right need to reconsider frequently their basic positions, review the facts of the case, and evaluate critically their convictions. It is just this disposition to suspend for the moment one's judgment, to survey dispassionately the data upon which judgments are to be formed, and without prejudice to seek the facts that is becoming the prevailing temper of this scientifically-minded age. Those who are fighting the battle of righteousness must not attempt to substitute zeal for good judgment or good intentions for a knowledge of the facts.

It is altogether unlikely that those who formed strong convictions regarding temperance and prohibition a few years ago and voted for the Eighteenth Amendment have discovered additional information or have suffered sufficient change of heart such as to cause them to reverse their decision in the matter. But the cleverness of the opposition to prohibition and the fine moral character of many who can not see the wisdom of the Eighteenth Amendment compel prohibitionists to be exceedingly careful of their positions and watchful of their statements and activities. The cartoon characters and descriptions of prohibitionists usually seen in papers and magazines are unfair and are to be regretted. Yet they are not without cause. People fighting in the cause of righteousness can make plain fools of themselves as easily as can those of the opposition. The conduct of certain groups and conspicuous individuals in the prohibition ranks have frequently brought embarrassment to the cause. The fight of morality and righteousness must at all events be a clean fight. The cause for which devoted people sacrifice must never be handicapped by the foolish deeds and wrong methods of its proponents.

One the other hand, if careful study of the facts in the case, if serious reconsideration of basic positions, if careful study of possible alternatives in dealing with the problem all point undoubtedly to the wisdom of continuing in the present attempted solution of the problem, then let the fight be waged with all of the intensity, persistence, and shrewdness the forces of righteousness can command. From general observation it seems that this is the decision. The battle is raging. There never has been a time when the opposition to prohibition has been as well organized, as well directed, and as well supported as at the present moment. It would seem fair to say that many who are standing staunchly for the vigorous enforcement of the Eighteenth Amendment are not convinced that it is the only possible solution of the problem. But they are desperately concerned that a backward step shall not be taken in the moral and social issues involved and also that the mass of the people shall not be deluded into believing that the problem can be solved through an alternative that is simply proposed as a promising but false panacea for all the ills that have arisen since prohibition went into effect. In these matters there is, of course, room for honest differences of opinion among people of equally good intentions.

The title of this study suggests another important consideration. Temperance and prohibition are not local problems, they are world problems. And the fact that this is designated as World Temperance Sunday ought to suggest the world-wide significance of one's decision with respect to the American experiment. It is of great importance to other peoples than our own. The outcome of the daring experiment of this country will inevitably have its influence upon the efforts of other nations to free themselves from the evils and ills of drink. Inasmuch as various countries are trying out various ways of solving the problem it would seem that a final argument for a fair and honest trial of the American plan would be found in just this world-wide aspect. It has not had this fair trial. It is inconceivable that any law on our statute books or any amendment to the constitution could be made effective that suffered the same widespread and open opposition that the Eighteenth Amendment has experienced during the past decade. The American solution to the problem has not been tried and found impossible; it simply has not been fully tried. It seems only right to plead for this fair trial.—Pittsburgh Christian Advocate.

ENGINEER GAVE UP

Says He Could Not Stand Indigestion Any Longer.—Relieved By Black-Draught.

Pulaski, Va.—How a railroad engineer was relieved of indigestion was described by Mr. C. K. Nelson, a Fourth Street resident of this city. Mr. Nelson said:

"I was suffering from stomach trouble in 1917, and had been suffering for some time. I had a tightness in my chest, a shortness of breath. There seemed to be a heavy weight in the pit of my stomach, and quite a bit of nausea, yet I couldn't vomit. I tried different remedies, yet suffered on just the same. When in West Virginia, on a work train, I was in such a condition that I just gave up and came home. I couldn't stand to work, in my condition.

"Some one told me about Black-Draught. I started taking it in small doses after meals. It helped me, and I went back to work.

"One morning while on my engine I felt like I would smother. I stopped in a little town, bought a package of Black-Draught, took a dose and later in the day took another dose. It relieved me and I have not had a bad spell like that in more than two and a half years."

Thedford's Black-Draught contains no chemicals. Composed of pure botanical roots and herbs. NC-230

Thedford's BLACK-DRAUGHT for Constipation, Indigestion, Biliousness

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Thousands of women are taking advantage of our new low mill prices to buy fabrics in latest patterns and to save the profits and handling costs of middle-men. **Buy now in extraordinarily low market. Prices likely to rise soon.**

You Save 1-4 to 1-3 Prints for dresses, combed yarn Ginghams, Broadcloth, Suitings, Fine Shirtings, Bedspreads, Wide Sheetings, Pillow Tubing, Draperies, Upholstering Materials, Table Damask, etc.

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GETTING AT THE BOTTOM OF WHY SO MANY PREACHERS DO NOT WANT TO GO TO THE COUNTRY

I have just read your editorial entitled "How Many Will Ask for Country Churches?" Since you suggest that somebody will confer a great favor by "getting at the bottom of this mystery" I will essay the task. To me there is no mystery about it.

The main reason underlying the dislike for country work which is undoubtedly manifest on the part of Methodist preachers is that running through all the warp and woof of our church life is the idea that country work is "second class." I once heard a presiding elder say in reporting for a sick pastor: "Bishop, he is a fine man and a good preacher for a country preacher." Another elder advocated admitting a man who did not have much native ability and whose educational advantages had been rather limited because men like that were "needed to serve missions in the backwoods."

One of our bishops said in a sermon before the annual conference: "I am going to have to send some of you men from a station to a circuit and from a circuit to a mission, because in your fidelity in preaching the gospel you have incurred the ill will of some Ahab and Jezebel." The direction of the demotion was to the country, not from it. Who ever heard of demoting a preacher by sending him from the country to the city or of promoting him by sending him from the city to the country? If a station preacher falls down on the job or incurs the displeasure of the "higher powers" he usually goes to the country. If he is a country preacher he invariably stays there.

How many country preachers are ever sent to the General Conference? How many of them are ever appointed to any of the General Conference boards or commissions? How many country preachers are ever made presiding elders?

What recognition is given the country preacher anywhere? One summer at the pastors' school at Duke I took particular notice, and not a circuit preacher was ever called to the platform for any service whatever. One of them was called on to ask the blessing at one meal. That was all. Why? It was not consciously done, and that shows the depth of this thing.

Whoever heard of a country preacher being invited to deliver a lecture or preach a commencement sermon at a university, college, academy, or high school in a city?

What country preacher ever had an honorary degree conferred on him? Why?

I once heard a presiding elder say that the presiding bishop told his cabinet that he would give personal attention to all appointments from $3000 up and the presiding elders could arrange the others. Now how many country charges pay as much as that? Practically none. Thus it would seem that the country church and the country preacher did not come within his ken.

The story is going the rounds that a country preacher once asked a bishop to come and dedicate a church for him, but the bishop replied that he thought he could use his time to better advantage.

A presiding elder once told me that it was very hard for a circuit preacher to go to a station and if he did succeed he might expect to suffer a loss of at least $500 in salary. Why?

It is useless for our "leaders" to expatiate on the "glories of the country and the golden opportunities of the country church" unless they lead the way to the country. Some time ago I heard just such an eloquent appeal and was right much touched by it till a brother leaned over and whispered: "He dodged the only chance he had to serve a circuit." Let some of our "big preachers" and elders whenever they retire from the eldership ask the bishop for a country appointment, and insist on it till they get it, and it will do more than anything else to lead our young men to seek the country. Say to them: "Follow me." That is far more potent than to say: "Go."

Then men from the country might be recognized in all departments of our church. Delegates to the General Conference, secretaries, editors, bishops, might be elected from the country. The other day our Episcopal brethren in Virginia elected to the office of bishop coadjutor a clergyman serving a strictly country parish. When would that ever happen in Methodism? Our leaders now come from the city churches, and they do not understand the genius of the country and therefore cannot sympathize with them in their trials and aspirations.

Why should a young preacher seek the country when he knows that the top round of success there fails to connect up with the larger churches in the city. Unless his path runs through those churches the door of hope is shut in his face. When will he ever receive an honorary degree? When will he ever be called on to preach a commencement sermon? When will he ever serve on a General Conference board or commission? When will he ever go as a fraternal delegate? When? "Not till a humming bird can fly to Mars with the Washington monument tied to his tail."

In the Methodist church the country work and the country preacher is strictly "second class." That is the bottom of this mystery. C. T. Thrift.

One time you are right

Mrs. Higgins had just paid the last installment on the perambulator.

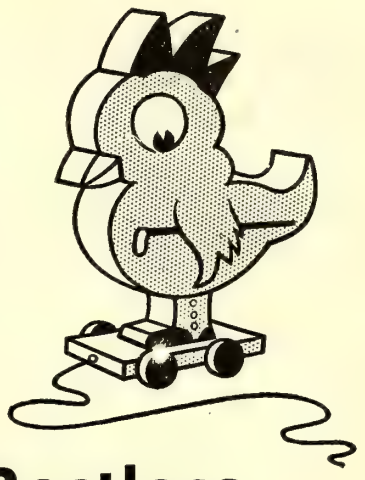
Shop Assistant—"Thank you, madam. How is the baby getting on now?"

Mrs. Higgins—"Oh, he's quite all right. He's getting married next week."

Little Willie: "Mom, you said the baby had your eyes and daddy's nose, didn't you?"

Mom: "Yes, darling."

Willie: "Well, you'd better keep yer eyes on 'm. He's got grandpop's teeth now."—Life.



Restless CHILDREN

CHILDREN will fret, often for no apparent reason. But there's always Castoria! As harmless as the recipe on the wrapper; mild and bland as it tastes. But its gentle action soothes a youngster more surely than a more powerful medicine.

That's the beauty of this special children's remedy! It may be given the tiniest infant — as often as there is need. In cases of colic, diarrhea or similar disturbance, it is invaluable. A coated tongue calls for just a few drops to ward off constipation; so does any suggestion of bad breath. Whenever children don't eat well, don't rest well, or have any little upset—this pure vegetable preparation is usually all that's needed.

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We successfully treat without the use of knife, X-Ray or Radium.

CANCERS, TUMORS, ULCERS, CHRONIC SORES, X-RAY AND RADIUM BURNS

"I have personally known of a number of cases of cancers that have been treated successfully at Kellam Hospitial." J. W. Porter, D.D., LL.D., Editor, The American Baptist Weekly, Lexington, Ky.

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From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

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One surgeon treated 3,000 cuts and wounds with Apinol, without a single case of infection. 35c, 50c and $1.25 at druggists.
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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

DENIED A JOY

Records show that up to October 7 374 of the 888 churches in the Western North Carolina conference have failed to contribute even a penny to the support of the orphan children at the Children's Home during the present conference year. Of the 374 congregations 25 are stations, some of which have an annual budget of many thousands of dollars. It is to be regretted that these churches are denying themselves the real joy that comes to those who help the helpless. Following are given by districts, the number of stations and number of circuit churches which have so far failed to give even a penny to the Children's Home:

Asheville	2	31
Charlotte	4	41
Gastonia	2	29
Greensboro	2	21
Marion	4	50
Mt. Airy	1	71
Salisbury	5	24
Statesville	0	20
Waynesville	3	47
Winston-Salem	4	15
Total	25	349

OUR FRIENDS

Grateful thanks are extended to 514 of our congregations which have so far during the present calendar year contributed $9,438.26 on the three fifth Sundays as their love gifts to the Children's Home, thus lacking only $360 of being as much as the total fifth Sundays' offerings for 1929. We have yet another fifth Sunday in the present calendar year. We want to sincerely thank these 514 congregations for their loving help.

A HAPPY DAY

Our singing class enjoyed another happy day last Sunday as it visited loving friends at Newton, Catawba, and First church, Salisbury. Our first engagement was at the 11 o'clock hour with our loyal friends at Newton, who came in such numbers as to completely fill the main auditorium and annex of the church. Rev. R. G. Tuttle, Supt. R. P. Caldwell, Dr. J. A. Young, and other friends gave us a most enjoyable sojourn at the capital of Catawba county.

Soon after dinner hour our class was assembled and on the way to fill a three o'clock engagement at Catawba, where Supt. Oscar Sherrill presented us to a congregation that filled the entire church. We regretted to miss Rev. E. D. Bullard, who was filling an appointment elsewhere on his charge. We have some very liberal and loyal friends at Catawba.

Hurrying from Catawba we arrived at First church, Salisbury, at 5:15, where a delegation of leading officials and friends took charge of us for the evening meal and some social pleasures. In the absence of Dr. J. H. Barnhardt, Supt. A. S. Jones gracefully presided over the evening service during which our children were pleased to present their program to a large and appreciative congregation. After many handclasps and assurances of interest and support our children were finally collected in three automobiles to meditate upon another happy day spent with loving friends.

WHOOPEE!

My good friend, Dr. J. A. Young, writes as follows: "Am sending herewith check for $25 to be used as you see fit for the Children's Home as an appreciation of your visit with the singing class to the Newton church. Hope you can see fit to give us another visit some time in the near future. Enjoyed having you in my home while here."

FROM SALISBURY

"Enclosed find a comb left at our home by one of the little girls. Your singing class gave us a good time and we shall always keep you and them in mind. We believe your good will tour was a great success and will prove fruitful now and in the days to come. You made us a very decided talk, which left little room for any one to get on both sides of the issue. We shall never forget the picture presented by Mr. Bradshaw and 'Dot.'"—Mr. and Mrs. J. C. Kesler.

ONE OUT OF MANY

"A mother of six children died about three months ago, leaving an infant a few hours old. The father of these children is in jail. Since the death of the mother the children have suffered beyond anything I can tell you. Something must be done for them. Whatever the Children's Home can do will be appreciated." So writes one of our pastors. It is not at all comforting to state that such requests continually come to the Children's Home. Truly something must be done for each and every case like this. Our case worker promptly visits such cases and suggests such help as is possible, pending the time when the Children's Home can be of service.

OUR HEALTH

Fifteen little boys and girls are now convalescing at our Heath Memorial hospital from having their tonsils and adenoids removed, these constituting the subjects for the fourth clinic this summer and fall in which 52 of our children have had their throat annoyances removed. One little girl tells me she not only had her tonsils removed, but also her "Illinois" taken out. Billy Bean, a little lad of four held up two little fingers and whispered that it would be only two days until he could return to the Baby Cottage, which he called "home."

TWO LETTERS

Today's mail brings two letters from two good women as follows: "Our class of Mt. Olivet, Davidson circuit, decided to take a six-year-old child to clothe. We had no difficulty in getting all the garments made and we also raised about $12 for shoes, hose, underwear, and a coat. We can get the other clothing ready in about two weeks."—Mrs. Paul F. Evans.

"My woman's class at Granite Falls desires to adopt one of your little girls to clothe. If it is satisfactory to you, we would like to clothe little Beatrice, concerning whom we have heard an interesting story. Kindly send us a list of what she will need."—Mrs. A. D. Abernethy.

SWEETEN ACID STOMACH THIS PLEASANT WAY

When people experience distress two hours after eating—suffer from heartburn, gas, indigestion—nine times out of ten it's excess acid that's causing their trouble.

The best way—the quickest way to correct this is with an alkali. And Phillips Milk of Magnesia is an alkali, in the harmless, most pleasant and palatable form. It's the form physicians prescribe; which hospitals use; which millions have come to depend upon in over 50 years of steadily increasing use.

A spoonful of Phillips Milk of Magnesia in a glass of water neutralizes many times its volume in excess acid; and does it at once. In five minutes, the symptoms of excess acid disappear. To know this perfect way is to be through with crude methods forever.

Be sure to get genuine Phillips Milk of Magnesia. A less perfect product may not act the same. All durg stores have the generous 25c and 50c bottles. Full directions for its many uses are always in the package.

ENDS HEADACHE SPEEDILY

HEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

HICKS Capudine FOR HEADACHES

SECOND-HAND PEWS

About 400 feet curved quartered white oak pews for sale at one-third the original cost.

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MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

The State Fair officials manifested a generous spirit toward our boys and girls by giving them the privilege of going to the fair free of charge. To say that our youngsters enjoyed it is putting it very mildly. I find practically everybody



Brother and Sister at the Methodist Orphanage, Raleigh, N. C.

willing and anxious to give added pleasure to our three hundred and thirty-nine boys and girls.

* * * *

Only a few have responded to my request for quilts, blankets and sweet potatoes. I am expecting others to come forward and help us in this way. The forecast is for a very cold winter. We haven't enough cover with which to keep the children warm and we haven't the money with which to buy cover. Recently we had to borrow $8000 to meet our obligations. I shall not look in vain for a fine response to this appeal.

* * * *

For paving Glenwood Avenue and St. Mary's streets which run in front and to the rear of the Orphanage campus, we we are paying $20,000. This pavement adds much to the looks and value of our property, but it is an expenditure that is hard to meet these times. I trust our friends will bear in mind that we are hard pressed to meet these big payments along with our heavy operating expenses. Let all rally to our support and we will go over the top in spite of adverse conditions.

* * * *

In the contest on the gridiron between the Raleigh high school and Fayetteville high school were four of our Methodist Orphanage boys. The score was thirteen to nothing in favor of the Raleigh high school. The first touch down was made by one of our boys who ran 52 yards. On the gridiron and on the fields of contest in after years our boys will register many hard won victories. Our girls will also succeed in the great battle of life.

* * * *

The health authorities of the city of Raleigh have asked us to remove the Orphanage dairy from within the city limits. To comply with this order we shall be forced to spend several thousand dollars in building a new dairy outfit a few miles from the Orphanage. To operate a dairy in a new location beyond the city limits necessitates building a house for the dairymen, new silos, sleeping shed for cows, barn to store hay and other feed and stables for the farm horses. With the removal of the cows we shall have to remove our hog lots and shelters.

FOR WOMEN ONLY

WANTED, every woman reader of the Christian Advocate to take advantage of the following remarkable offer, accomplishing large saving in the purchase of high class silk hose direct from our hosiery mill freshly manufactured from newly imported silk. We offer our guaranteed full fashioned pure silk Siva hose, 42 gage, 7 strand, silk all the way up. Fine lisle reinforcements in sole and toe and inside silk top, selling in retail establishments for $1.50 to $2.00 per pair, at little more than half the average price for this quality.

These hose are service weight, but due to fine gage, have appearance of semi-chiffon. Slender French heel; made for both wear and appearance. Colors, Promenade, Rendez-Vous, Bahama, Sun Tan, Duskee, Brownleaf, Sable, Blond Dore, Muscadine, Plage, Florida, Almora, Light and Dark Gunmetal, Acajou. Price $1.00 a pair, or three pair for $2.75, 4 pairs or more 90c per pair, in any assortment of colors and sizes. We pay the postage.

Siva hosiery are even better looking after washing than before. Rarely is such delicate loveliness found in hose that afford such extra-long service.

If you are not delighted with the goods on delivery, return them unused and your remittance will be promptly returned to you. We will gladly exchange unused hose for different sizes and colors.

The Nicholson Bank and Trust Co., Union, S. C., endorses the above guarantee.

Your order will be packed in presentation Christmas boxes if requested. No nicer present for ladies could be purchased at such low cost. Color card sent free upon request.

Order at once stating sizes and colors desired from Siva Hosiery Co., Station D, Union, S. C., while this unusual offer is still in force. Send check, money order, or order hose sent C. O. D.

Stubborn Coughs Ended by Recipe, Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up a stubborn, lingering cough. It takes but a moment to prepare and costs little, but it gives real relief even for those dreaded coughs that follow severe cold epidemics.

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe and heal the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs, chest colds, and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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SOUTHERN RAILWAY SYSTEM

THE GAME and THE CANDLE

Continued from page 13

No paradise ever dreamt of by poets, no golden streets or pearly gates ever spoken of by dreamer or prophet could compare with the heaven in which he moved.

He could hear the birds twittering among the bushes. The perfume of a thousand wild flowers came to him. A little river which rippled its way down a shady valley sung to him, and the beauty of everything, the wonder of everything was all summed up in this wonderful something which had come to him as suddenly as a flash of light.

He never knew what life meant until now; never knew its happiness, its infinite joy. A girl's eyes, a girl's cheeks, a girl's voice had changed everything.

Please don't laugh at him. It was the greatest hour in his life. He will never know anything like it again. Such an experience as Arnold Robartes realized never comes but once. He in days to come may laugh at it himself. He may grow cynical and think of his passion as but the silly fancy of a callow boy. He may have other loves, loves which the world will call more sensible, more reasonable. He may be able to analyze women's characters, and in clever satire show their shallowness and weakness to the world, but he will never know anything like this again. The first love of a clean-minded youth is too wonderful for the analysis of the world's wiseacres. It defies description. It is a divine alchemy which changes, glorifies everything.

A youth's love quickly comes and quickly goes and seldom means anything. Such is the popular belief. But is it true? Is it not the birth of a new era? A Rubicon which, once crossed, leads into a new country.

Suddenly Arnold realized that he was at home. He had traveled the two miles between the meadow and his home without knowing it. The house was empty. He was glad of this. He wanted no company, and the silence of the empty rooms appealed to him.

It was not a big house, but it was utterly different from the ordinary farmhouse of the district. The farm buildings were some little distance away. It looked like a small manor house with a flower garden and lawn in front of it, and an orchard behind.

Arnold lit a candle and sat down in the little parlor in which he and his mother had passed most of their evenings, but he could not stay there. He wanted to be out in the open where his thoughts could be free.

How wonderfully silent it was, save for the rippling of the brook nearby, and the occasional hum of an insect! He walked to and fro on the lawn. Then he made his way into the orchard behind the house, and wandered among the apple trees. He took no account of time. He did not think of it. He was dreamin. And—

"There is nothing half so sweet in life,
As love's young dream."

So says the poet, and his words are true. There was nothing sordid or unworthy in the boy's dream. It was as fresh and pure and sweet as the newmown hay. It was as innocent and as free from guile as the rosebuds which appeared among the trellis work at the doorway of his house.

He heard the sound of laughing voices. It was his sister Posy and his mother, who had just arrived.

"He must have come home, he has lit the candle; but where is he?"

He did not want to appear before them. He was afraid for them to see him. Perhaps they would divine his secret.

"Arnold, Arnold, where are you?"

"All right, mother, I'm coming." He made his way shyly into the house.

"Where have you been, Arnold?" asked Posy. "Why didn't you wait for us?"

"Oh, I just wanted to be alone."

"Weren't you enjoying it?" asked his mother, and then before he had time to reply, went on: "Did you notice how beautifully the wagon was decorated? Mrs. Osborne's gardner made a frame for the top of it; and do you know Nellie decorated it? All those festoons of flowers were arranged by her. Did you notice the hydrangeas, fuchsias, and the climbing roses? It was all Nellie's idea; she has a beautiful taste, that child."

He heard his heart thumping wildly; felt the blood rush madly to his cheeks. He was glad that the light was dim, and that they could not see his face.

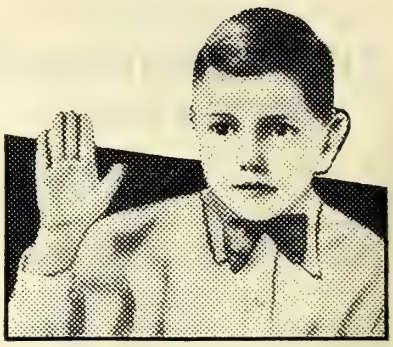
"I don't think Nellie shone much in that dialogue, do you?" asked Posy. "It was a poor thing, anyhow, but Nellie recited her part just as though she were a stick, and I could not hear half she said. But Odessa was splendid."

He felt indignant, angry. Fancy comparing Nellie unfavorably with Odessa Pentare! Fancy comparing her with Odessa at all! It was sacrilege to compare her with anybody. He was too indignant, too angry for words, and yet he wanted to say something scornful and withering.

"Why did you run away so suddenly, Arnold? You looked awfully strange during the dialogue, and when it was over you tore away as though you were angry. I don't think it was polite of you. You ought to have stopped and spoken to Mrs. Osborne and congratulated Nellie."

"I didn't feel like talking," he stammered. "I'm going to bed, mother. Good night, Posy." Then he kissed his mother and hurriedly left the room.

He never knew what happened during the following days. He did the work of the farm, but could remember nothing afterwards. He supposed he gave the right orders to George Trethosa, who he had hired to take John Snell's place, but he was sure of nothing. He talked with neighboring farmers about hay crops,



Brightest

From three to twelve. That's the most important period in a child's growth. And that's the time many are retarded physically and mentally by energy-sapping constipation.

Watch your child, mother! At the first sign of bad breath, coated tongue, headache, biliousness, lack of energy or appetite, give California Fig Syrup.

This pure vegetable product will cleanse the little bowels without discomfort. It tones and strengthens weak stomach and bowels. In colds or children's diseases, employ its gentle aid to keep the system free from germs and waste.

Mothers everywhere are eager to tell how it helps children. Mrs. H. Mayer, 1737 Marburg St., Dallas, Texas, says: "I have used California Fig Syrup with Danny all his life in colds, biliousness, constipation, upsets, or children's ailments. It keeps him the brightest, happiest six-year-old I know."

Emphasize the name *California* when buying, to get the *genuine.*

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We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

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and the turnip crops, and the price of lambs, but he had no clear idea about it at all. The one thing that filled the whole horizon of his life was Nellie. Nellie!

As the days passed things began to shape themselves. At first his love for Nellie satisfied him, but now he wanted her to love him. Of course it could not be. It was too great, too wonderful that she should; but oh, how he longed for it! He wanted to speak to her, too. Not as he had spoken to her in the old days, but in some wonderful language inspired by his new-born love. He began to fear. Supposing she loved someone else? What chance would there be for him? Because, of course, every youth in the district must love her. That thought was awful, maddening. He could not live his life without her.

He did not think of marriage, except as something in the far-off distance. He was not twenty yet, while she was still younger, but they could be sweethearts. They could wait for each other.

Hitherto he had laughed at boy and girl lovers. They had seemed so silly; but now everything had altered. Somehow he must speak to Nellie.

One day about a fortnight after the school treat he met young Arthur Trudgeon who was at school with him at P—. Arthur was about the same age as himself, and was the son of a large farmer. Indeed, Mr. Trudgeon senior was looked upon almost as the squire of the parish. He farmed four hundred acres of his own land, and lived in a large house.

Arnold did not very much like Trudgeon. For one thing he had been always better at cricket than he. Added to this, Arthur Trudgeon had lately taken to riding with the hounds, and his father had given him a fine young hunter. This had made Arnold jealous.

"Hallo, Robartes, how goes it?"

"Not so bad."

"This is not a bad little place of yours," remarked Trudgeon patronizingly.

"Thank you."

"Oh, I mean it. Of course it's only a plaything as farms go. You'll never be able to make a living here."

"Indeed."

"No, well, I mean you've less than a hundred acres, and you can't make anything out of that. Have you heard that my father has bought Pentellan?"

"No, I had not heard it."

"Well, he has. As you know, it's adjoining our place, and father thinks it will do for me."

"Pentellan is a fine farm."

"Yes, more than two hundred and fifty acres. I shall go in for breeding prize cattle. How do you like the nag? Different from the old mare I used to ride to school, eh?" and he looked proudly at the well-groomed cob which he bestrode.

Arnold felt angry. He had not a horse fit to ride. He could not afford one, and the thought of Trudgeon and his handsome nag maddened him. He remembered the times when, on his dreary walks to school, Trudgeon had passed him on horseback, and how he had always patronized poorer boys.

"I saw you at St. Mabyn school treat the other day," went on Trudgeon. "Poor sort of a show, wasn't it?"

"I didn't think so," replied Arnold.

"Oh, but it was. I should not have gone, only Mrs. Osborne had invited us over, and I had to drive mother. We went back to St. Mabyn Manor after the meeting."

Arnold's lips began to twitch. What a fool he had been! Why hadn't he stayed longer? Why hadn't he spoken to Nellie? . . . All sorts of mad fancies flashed through his brain.

"Yes," went on Trudgeon, "I sat next to Nellie at supper—a stunning girl, isn't she? Rather young yet, but she's growing up. To tell you truth, Robartes, I'm a bit sweet on her, and I should have been bored to tears at the blessed treat but for the thought of her. She's the prettiest girl in the whole district, don't you think so? Your sister, now, isn't bad, but she doesn't come up to Nellie."

Arnold's heart was aflame. He was mad with jealousy.

How dare he sit next to her at supper? How dare he talk about her in such away? The very suggestion of such a thing was sacrilege. Murder was in his heart.

"I believe she's just a bit gone on me, too," went on Trudgeon complacently. "Of course, she's at school yet, but in a year or two . . . " and he laughed complacently.

It was with difficulty that Arnold controlled himself. How dare this conceited young fool to talk in such a way? He was not worthy to clean her boots, to sweep the ground on which she walked. And that he should dare to . . .

Arnold thought it all out after Trudgeon had left him. He could not go on in a state of suspense any longer; he must know, and yet he dared not speak. The thought of speaking to her, of telling her his feelings, was outside the realms of possibility. So he idly dreamed and waited and hoped. Then, later, wonder of wonders, his opportunity came.

Continued next week

SERMONS IN SENTENCES

A chair unsound will soon find the ground.

Fire is a good servant, but a bad master.

Muddle at home makes the husband roam.

Windows opened more would keep doctors from the door.

The lovliest bird has no song.

An hour in the morning is worth two at night.

Never quit certainty for hope.

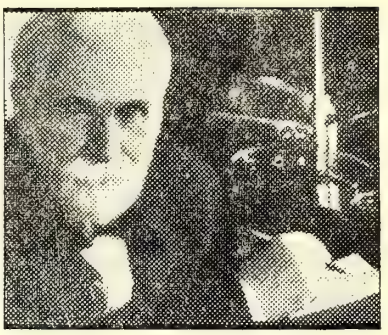
Out of debt, out of danger.

When in motion, to push on is easy.

Pleasure is a phantom; wealth a vanity; power a boast.

Bustle is not industry, nor is impudence courage.

We seldom repent of having eaten too little.



PRESCRIPTION
in use over 47 Years
Really Helps Bowels

Don t *you* want this way of making the bowels behave? A doctor's way to make the bowels move so well that you feel better all over! Dr. Caldwell's Syrup Pepsin doesn't turn everything to water, but cleans out all that hard waste clogging your system. It cleans you out without any shock, for it's only fresh laxative herbs a famous doctor found so good for the bowels, combined with pure pepsin and other harmless ingredients.

A doctor should know what is best for the bowels. Let Dr. Caldwell's Syrup Pepsin show you how soon you can train the bowels to move freely, every day, the way they should. It's wonderful the way this prescription works, but it's perfectly harmless; so you can use it whenever a coated tongue or sick headache tells you that you're bilious. Fine for children, too (it tastes so nice), and they ought to have a spoonful the minute they seem fretful, feverish, or sluggish, or have a sallow look.

You can get the original prescription Dr. Caldwell wrote so many years ago; your druggist keeps it all ready in big bottles. Just ask for Dr. Caldwell's Syrup Pepsin, and use it always for constipation.

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Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

October
Mt. Tirzah, Mt. Zion, a.m. 26
Brooksdale, 4 p.m. 26
S. Alamance, Philips Chapel, a.m. 28
Stem, a.m. 29
Andrews, p.m. 30

November
Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

October
Perquimans, Oak Grove, 11 29
City Road, night 29

November
Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences
3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

October
Haw River, Mt. Pleasant 25-26
Mamers, Woodside, night 26

November
Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND
Check-up victory meetings, to make plans for 100 per cent collections. Pasters, stewards and other workers requested to attend.

October
Siler City and Goldston at Goldston, 2 p.m.....28
Haw River and Pittsboro at Pittsboro, 2 p.m.....29

November
Dunn, Erwin, Lillington at Erwin, 7:30 p.m..... 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m..... 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

October
Seven Springs, Seven Springs, 11 26
Jones, Trenton, night 26

November
Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

ADJOURNED QUARTERLY CONFERENCES

November
Atlantic, Atlantic, 2:30 3
Beaufort, 7:30 3
Morehead City, 2:30 4
Newport, Newport, 7 4
Pamlico, Bayboro, 2:30 5
Oriental, Oriental, 7 5
Grifton, Grifton, 2:30 6
Dover, Dover, 7 6
Jones, Trenton, 2:30 7
Riverside, Bridgeton, 7:30 9
Hookerton, Hookerton, 2:30 10
Snow Hill, Snow Hill, 7 10
Pink Hill, Pink Hill, 2:30 11
Seven Springs, Seven Springs, 7 11
Goldsboro Ct., St. Pauls, 2:30 12
LaGrange, LaGrange, 7 12
Pikeville, Pikeville, 2:30 13

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

October
Garner Ct., Garner, 11 25
Louisburg, 11 26
Louisburg Ct., Piney Grove, 3 26
Millbrook, Rolesville, 11 31

November
Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

October
Lumberton Ct., 11 26
St. Johns-Gibson, 7:30 26

November
Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

October
Robersonville, 11 26
Rocky Mount, First Church, 7:30 26

November
Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

October
Rich Square, Pinners, 11 22

November
Warren, p.m. 2
Norlina, Zion, 11 5
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

October
Epworth, 8 23
Tabor, Bethel, 11 26
Hallsboro, Hallsboro, 3 26
Whiteville, 7:30 26
Scott's Hill, Hampstead, 7:30 29

November
Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October
Mills River, Thurs. 2 23
Brevard, Thurs. 7:30 23
Acton, Fri. 7:30 24
Rosman, Sat. 11 25
Central, Sun. 11 26
Flat Rock, Sun. 3 26
Hendersonville, Sun. 7:30 26
Central, Mon. 7:30 27
West Asheville, Tues, 7:30 28
Haywood St., Wed. 7:30 29
Hillside, Thurs. 7:30 30
Hot Springs, Thurs. 3 30
Asbury, Fri. 7:30 31

November
West Asheville, Sun. 11 2
Hillside, Sun. 7:30 2

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

October
Matthews, 11 26
Monroe, Central, night 26

November
Pineville, Harrison, 11 2
Hickory Grove, 3 2

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

October
Main Street, Belmont, 11 26
Cramerton, 7:30 26

November
East End, Gastonia, 11 2
McAdenville, 7:30 2

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October
Pleasant Garden, Pleasant Garden, 11 23
Centenary, Centenary, night 23
Uwharrie, Concord, 11 25-26
Summerfield, Summerfield, night 27

Pastors will please notify all official members of the time and place of meeting. Each quarterly conference will be held exactly at the time given in this schedule.

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FOURTH ROUND

October
Old Fort, night 23
Spindale, 11 26
Henrietta, Caroleen, night 26
Morganton, First Church Q. C., night 28
Marion, First Church Q. C., night 29

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

October
Jefferson, West Jefferson, 7:30 23
Todd, Blackburn's, 11 24
Boone, 7:30 24
Blowing Rock, 11 25
Watauga, Henson's, 7:30 25
Creston, Sutherland, 11 26
Helton, Helton, 3 26
Warrensville, Warrensville, 7:30 26
Laurel Springs, Nathan's Creek, 11 27
Sparta, Sparta, 2:30 27
Elkin, 7:30 27
Yadkinville, Yadkinville, 11 29
Jonesville, Jonesville, 7 29
Dobson, Stony Knoll, 10:30 30

November
Rural Hall, Rural Hall, 11 2
Pilot Mountain, Pilot Mountain, 3 2
Final check-up meeting, Ireland class room, 9 p.m. 4

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND

October
Granite Quarry, Bethel, 11, 25 and 3 26
Woodleaf, 11 26
Kannapolis, night 26

SPECIAL MEETINGS

October
Long Street, night 23
North Main, night 24
Westford, night 25
Spencer, night 27
China Grove, night 28
Epworth, night 29
Kerr Street, night 30
Bethel, 3 p.m. 31
Harmony, night 31

November
Concord Ct., Rocky R., 3 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

October
Lenoir, First, 11 26
Hudson, night 26

November
Elmwood, Knox 2

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FOURTH ROUND

October
Waynesville, 11 26
Canton, night 26

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

October
Hanes, 7:30 23
Lewisville, 7:30 24
Denton, 11 26
Linwood, 3 26
Erlanger, 7:30 26
Trinity, 7 28
Thomasville Ct., 8 28

November
Walkertown, 11 3
Kernersville, Shady Grove, 3 3

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North Carolina Christian Advocate

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To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

N. C. WOMAN'S

(Continued from page 22)

Mrs. Frank M. Shamberger of Mt. Gilead led the devotional. She urged the women to work with faith and love and closed her remarks by asking for congregational singing of "More Love to Thee, O Christ."

Mr. H. C. Smith, presiding elder of the Rockingham district, in the highest terms praised the work of the woman's organization as a means of promoting the interest of the kingdom throughout the district.

Miss Uline Smith, evangelistic worker in the rural districts of Korea, in her appealing manner thanked the women for their prayers and financial support which gave her the privilege of representing them in the Korean field.

The literary feature of the day was the erudite address by Miss Sallie Lou McKinnon of Maxton, who has had the signal honor of being principal of the Virginia School at Hoochow, China, and also the principalship of the McTyere School at Shanghai, China, with an enrollment of 900 girls, and at present has an appointment to the Gingling School, Nanking, China, the work to be assumed there in August, 1931. Miss McKinnon has been granted a leave of absence until that time.

After creditable reports by the auxiliaries and a report from the courtesy committee, the invitation to meet next year with the Scotland zone was accepted. Mrs. Fred H. Townsend,
Recording Secretary.

W. N. C. WOMEN

(Continued from page 23)

"We would like for the readers of the Advocate to know some of the things we juniors in Weaverville are doing—just as we like to know what others are doing.

"We enjoy our work in the junior missionary society very much, not only because of the work we are trying to do for our Master, but because of our faithful superintendent, Mrs. C. C. Brown. She has had the children's work of the missionary society for 28 years, and that represents a long period of time in a beautiful service. Is it any wonder we are the banner society of the Asheville district and one of the very best in the conference? We completed our mission study class in August with an average attendance of 18 for the course. We dramatized the stories in the 'Filipino Children" and played Filipino games.

We formed a prayer circle in our class, and made a large poster and had an open meeting at the evening worship service of our church. The children led the entire service with appropriate music and talks about the Philippine Islands and its people. Our offering was sent in to the conference.

We are striving in our own little way to be 'doers of the Word and not hearers only.' With best wishes to all the other juniors in our conference."

LIST OF TRIAL SUBSCRIBERS

Continued from page 19

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Balls Creek—J. A. Fry	34
Mooresville, Central—W. B. Shinn	30
Elmwood—D. L. Young	24
Cool Springs—D. A. Oakley	21
Lenoir Ct.—Roy T. Houts	20
Catawba—E. D. Ballard	18
Hickory, First—A. C. Gibbs	16
Mooresville, Broad Street—T. W. Hager	15
Olin—J. G. Holloway	15
Hudson—W. J. Hackney	14
Mooresville Ct.—W. G. Pilcher	14
Taylorsville—L. L. Smith	10
Newton—R. G. Tuttle	9
Race St.—E. J. Harbison	9
Hiddenite—J. B. Tabor	9
Hickory Ct.—M. A. Lewis	8
Maiden—R. S. Howie	7
Granite Falls—E. E. Williamson	6
Stony Point—R. E. Hinshaw	4
Hickory, Highland—I. L. Roberts	4
Davidson—C. R. Ross	4
Dudley Shoals—E. J. Poe	1
Troutman—John Cline	1

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	40
Whittier—R. L. Bass	38
Mayesville—O. E. Croy	35
Glenville—J. W. Hall	18
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Waynesville—W. L. Hutchins	13
Murphy Ct.—A. A. Somers	11
Franklin Ct.—H. C. Freeman	10
Sylva—G. B. Clemmer	8
Webster—F. W. Kiker	8
Bryson City—O. J. Jones	7
Franklin Ct.—H. C. Freeman	5
Cullowhee—M. Q. Tuttle	4
Andrews—C. M. McKinney	4
Haywood—R. G. McClamrock	4

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Burkhead—J. F. Moser	48
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Walkertown—W. R. Ware	17
Linwood—J. C. Keever	15
Hiatt Memorial—J. L. Ingram	14
Mocksville—R. C. Goforth	13
Cooleemee—T. J. Houck	12
Farmington—A. R. Bell	10
Denton—A. S. Raper	10
Erlanger—J. P. Hornbuckle	9
Ogburn Memorial—O. P. Ader	8
Hanes-Clemmons—G. C. Graham	6
Trinity—J. M. Varner	5
Kernersville—T. J. Rogers	4

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IN MEMORIAM

LASSITER—H. Griffin Lassiter was born September 14, 1846; died October 4, 1930, age 84 years and 20 days. In early life he professed faith in Christ and united with Oak Grove M. E. Church, South. He lived a consistent Christian life. He was a man of deep convictions and strong intellectually and he had the respect of every one. He leaves a widow and the following children to mourn his loss: I. M., W. P. and G. H. Lassiter of High Point and B. F. Lassiter of Thomasville, and Mrs. E. L. Harrison and Mrs. J. A. Dalton of High Point. Uncle Grif as he was familiarly known was a good man. He died strong in the faith that Jesus saves. May the God of all grace comfort the bereaved.

J. A. Howell.

LINDLEY—Mrs. Rufus H. Lindley was born July 23, 1861; died July 3, 1930. She professed religion at the age of 12 years, joined Brown's Chapel church, Pittsmoro circuit, and lived in the fear of God ever thereafter. On December 23, 1885, she was happily united in marriage to R. H. Lindley, who with a lone daughter, Mrs. J. R. Goodwin, survive. Her funeral was conducted from her beloved church in the presence of a great concourse of sorrowing friends and loved ones. The service was participated in by her pastor, assisted by Revs. R. R. Gordon, A. O. Lindley and Talton Whitehead. Sister Lindley lived in the enjoyment of the "old time" religion, a lover of humanity and an untiring sympthizer for those in distress. She is greatly missed. Rest to her ashes. J. A. Dailey.

RUSH—Cora Janet Rush was born August 6, 1877, died September 20, 1930, age 53 years, one month and 14 days. She was the daughter of Thomas and Rebecca Kearns; was married to A. S. Rush December 31, 1899. She is survived by her husband and the following children: Amos Rush of Caraway, Mrs. Braxton Hardin of Greensboro, Carl Rush of Winston-Salem, Virginia, Mabel, Neely and Helen Rush of Caraway, two children having preceded her to the better world. She is also survived by one stepdaughter, Mrs. Janie Walker of Caraway. She professed faith in Christ when a girl, united with the church and remained a member until death. In her last years she was a great sufferer, but bore her suffering without murmuring. May God comfort the sorrowing ones.

J. A. Howell.

LASSITER—Hettie Bright Lassiter was born November 22, 1848; died at the home of her daughter, Mrs. Jessie Thornburg August 27, 1930, being 81 years, nine months and five days old. She was united in marriage to Sandy Q. Lassiter in 1889, who preceded her in death February 9, 1927. She professed faith in Christ in early life, uniting herself with the church, living a devoted Christian life. Her presence among us ever inspired confidence and her memory will be a challenge to us to press onward with greater determination and stronger faith. She was ever ready to help and encourage any one in need, and possessed with a cheerful and loveable disposition she made friends readily, for to know her was to love her. She was patient and bore her affliction without murmuring. The devotion and tender care rendered by her daughter was beautiful. The following children survive: T. J. Lassiter of Melbourne, Fla., Mrs. Mont Lewis, Mechanic, and ten grandchildren, beside a host of relatives and friends. May God comfort the loved ones. J. A. Howell.

HOOVER—H. H. D. Hoover was born March 15, 1854; died December 23, 1929. On August 12, 1929, while crossing the highway near his home he was run over by an automobile and seriously injured, from which he never recovered. Doctors, nurses and loved ones did all they could in hospital and in the home, hoping he would recover. He was cheerful and hopeful, telling his friends he would soon be well again. He is survived by his widow, Mrs. Alice Raby Hoover, and four children: F. H. and H. H. Hoover and Mrs. W. T. Beach of Lenoir, N. C., and Mrs. J. C. Root of Raleigh; also ten grandchildren. He was a faithful member of Mt. Zion Methodist church, superintendent of the Sunday school for 25 years, also steward in his church for a great many years. He loved and was interested in his church and the cause of Christ. His home was the home of the preacher. He is missed in the church and home. But some day we will meet to part no more.

CRANFORD—Jane Cranford, daughter of Leonard and Lucy Newsom Cranford, was born April 26, 1850; died July 9, 1930, age 80 years, two months and 13 days. She was married to Martin B. Cranford August 13, 1868. Her husband died 19 years ago. There were 10 children born to his union: N. L., E. L. and I. M. Cranford of Winston-Salem, L. M. and J. F. Cranford of New Hope, Grady Cranford of Farmer, Mrs. L. C. Elliott of Thomasville, Mrs. E. O. Kearns of High Point, and Mrs. P. H. Elliott of Denton. N. L. Cranford died about six months ago, and Mary, a daughter, died at four years of age. Early in life she professed faith in Christ and united with Eleazer M. E. Church, South. After moving to this community she joined Oak Grove M. E. Church, South, and remained a faithful member until her death. Her funeral was conducted by her pastor, assisted by Rev. G. W. Clay, a former pastor. She was a good woman. Her pastor was always a welcome guest in her home. She was faithful and loyal to her church. Peace be to her ashes and blessings on her memory. May God comfort the sorrowing ones.

J. A. Howell.

RESOLUTIONS OF RESPECT

Whereas, an all wise and all merciful Providence did see fit to remove from her labors here to a peaceful reward on September 30, 1930, Miss Lizzie Price, be it resolved that we, the faculty and the student body of Rutherford College, do ascribe to her memory the following articles of respect and tribute:

First, we feel very deeply the loss sustained in her passing.

Second, we appreciate and cherish the memory of her patient Christian life.

Third, the material gifts which she made for the advancement of our school and which came from an unselfish and noble heart will not soon be forgotten.

Fourth, Remembering such a devoted Christian character, we do pledge ourselves to live after her blessed example in precept and in death.

Fifth, we extend our heartfelt sympathies to her brothers and sister who were so suddenly bereft of a beloved, and to her relatives to whom she was companion and friend.

Sixth, That we may all hear the message of comfort from the Christ who said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

Seventh, That a copy of these resolutions be sent to the bereaved family, to the North Carolina Christian Advocate, to the Monroe Journal, and a copy be kept as a permanent possession of Rutherford College.

T. G. Bumgarner,
William Eaker,
W. B. Garrett,
R. L. Weaver.

TWIFORD—On the afternoon of June 26, 1930, Benjamin L. Twiford departed this life at his home in Elizabeth City, N. C. He was born September 10, 1861. Married to Mrs. Sarah Mann Midgett, June 10, 1888, who survives him with the following children: Mrs. J. A. Liverman, Mrs. E. L. Rogers, Mrs. C. W. Bonney, and one step-daughter, Mrs. Ed Connery of Elizabeth City, and one daughter, Mrs. Lee A. Astore, Buckhorn, Va.; Clyde P. Twiford, Dare county, N. C., Charlie G. Twiford, Baltimore, Md., and one step-son, Thomas M. Midgett, Portsmouth, Va.; one sister, Mrs. Ellen Holmes; twelve grandchidren, and a host of friends to mourn his departure. He joined Mt. Zion Methodist church on the Dare circuit in early manhood and was a member of the board of stewards for many years, until coming here 13 years ago and transferring his membership to City Road church.

He loved his church and was ever loyal to her vows. His pastor, Rev. W. P. Watkins, conducted the funeral amid a large concourse of sorrowing friends and relatives, the choir singing "Some Time We'll Understand" and "Asleep in Jesus," he was laid to rest to await the resurrection in Hollywood cemetery beneath banks of flowers.

Dear is the grave where he is laid,
Sweet is the memory that will never fade.
Heart of my life is buried there
Under the sod where my loved one sleeps.
And if it be a little while that we must stay behind and wait,
May we but see that happy smile that will some day our coming greet.
Today recalls sad memories of our loved ones laid to rest,
And those who still remember him are those who loved him best.

Wife and Children.

THOMPSON—Mrs. Mary E. Thompson was born in Southport, N. C., January 12, 1846, and died at the home of her daughter, Mrs. J. S. Craig, in Wilmington, N. C., September 19, 1930.

Sister Thompson was the daughter of Archie and Sarah Ann Guthrie, who were among the first families of the lower Cape Fear. In her girlhood days she attended Glen Anna Female Seminary at Thomasville, N. C. July 3, 1866, she was married to Joseph T. Thompson, one of the very efficient and capable pilots of the Cape Fear, who preceded her to the grave about 20 years ago. To this union were born six children, Mrs. Katie McKeithan of Southport, Mrs. Lizzie Craig of Wilmington, Mike Thompson of Southport, Willie Thompson of Savannah, Ga., Rich Thompson of Wilmington, and Archie of Seattle, Wash., besides one brother, M. C. Guthrie, and one sister, Mrs. Ida Morse of Wilmington. All these remain and mourn their irreparable loss.

In the passing of Sister Thompson, Southport has lost one of its oldest landmarks and the community one of its noblest Christian characters. In early life she joined the Methodist church and to the day of her death she remained a true and faithful member. She was of a rather quiet and modest disposition, true to her God, to her family and her friends.

The funeral serices were held in the Methodist church at Southport on Sunday afternoon, conducted by the writer and her pastor, Rev. R. H. Broom. After the services, which were attended by many of her friends and acquaintances, her tired body was laid away under the shade of the oaks and among the remains of those whom she had loved and lost long since, there to sleep unbroken by the noise and strife of the world until the dead in Christ shall rise. The mound of flowers represented her pure and lovely life. "Truly her children rise up and call her blessed." Chas. N. Phillips.

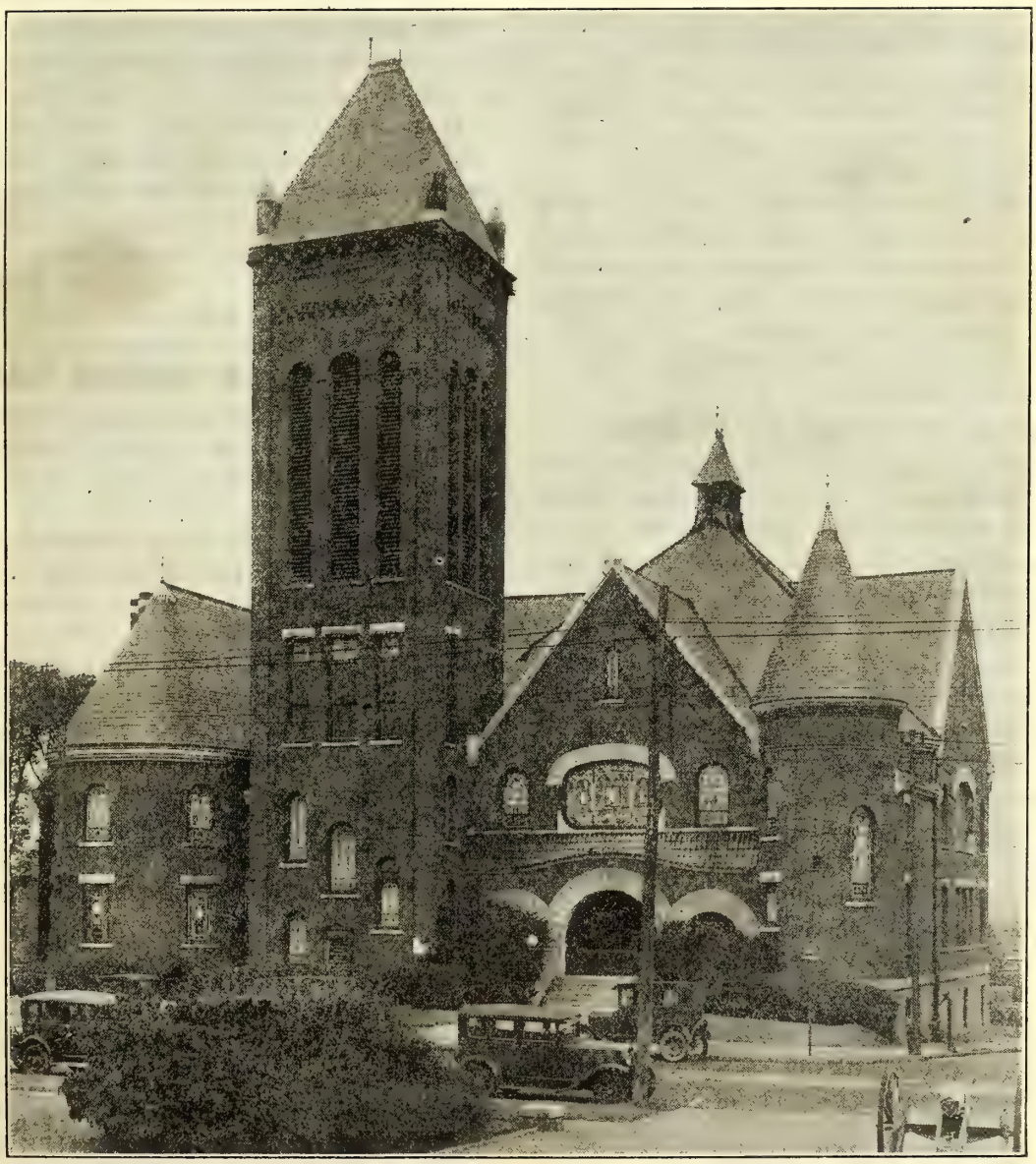
NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, [illegible] 30, 1930 Number 44

Duke Univ Library
Nov 30

WEST MARKET STREET CHURCH

GREENSBORO, NORTH CAROLINA



The Western North Carolina Conference will convene here at 9 o'clock, Wednesday morning, November 5

W. N. C. CONFERENCE NOTICES

Class of the First Year

Scheduled meetings of the Class of the First Year are as follows: Place, West Market Street church; time, Tuesday, November 4, at 7:30 p. m., and Wednesday, November 5, at 2:30 p. m. M. F. Moores, Chm. Com.

Class of the Third Year

The Third Year committee will meet at the place designated Tuesday afternoon, November 4.

G. Ray Jordan, Chm.

Committee on Admissions

Will meet all candidates in the designated room at West Market Street church Tuesday, November 4, at 7:30 sharp. It would facilitate matters if each presiding elder, from whose district a candidate is coming up, would forward the name to the secretary of the committee, as well as see that the young gentleman presents himself promptly at the appointed hour. W. E. Poovey, Chm. pro tem.

L. B. Abernethy, Sec.

Meeting of the Sunday School Board

The last meeting of the Sunday School Board of the Western North Carolina Conference will be held at West Market Street church, Greensboro, N. C., on Tuesday night, November 4, at 7:30 o'clock.

This is a very important meeting. We are to close our business and prepare report to present to the conference Wednesday and be ready to surrender all matters to the Board of Christian Education. We hope you will allow nothing to prevent your attendance.

D. E. Henderson, Chm.

Geo. L. Hackney, Secretary.

Committee on Examination for Admission

The Committee on Examinations for Admission will meet Tuesday, November 4, in West Market Street church in room assigned to examine all candidates who are to come before the conference for admission. All candidates please meet committee at 2:30 p. m. O. P. Ader, Chm.

Preachers at Conference

Drs. W. A. Lambeth will preach at three o'clock Wednesday afternoon of conference week. Dr. H. B. Trimble will preach Saturday evening at 7:30, and Dr. F. S. Hickman will preach Sunday evening at 7:30 o'clock.

Temperance and Social Service

The Board of Temperance and Social Service will meet on Tuesday afternoon, November 4, at two o'clock in the room designated. It is hoped that all members will make an effort to be present on time.

Rev. W. B. Shinn, Chairman.

Mrs. W. A. Newell, Secretary.

The Epworth League Board

The Epworth League Board will meet Tuesday afternoon with the Board of Education in place designated.

T. A. Groce.

Board of Church Extension

The Western North Carolina Board of Church Extension will meet in West Market Street church, Greensboro, in room assigned at 2:30 o'clock. November 5.

Jos. S. Hiatt, Chm, pro tem.

G. B. Moward, Sec., Spindale, N. C.

Committee of Examination for Second Year

The Committee of Examination of the Second Year will meet Tuesday afternoon, November 4, at 3:30 o'clock.

A. C. Gibbs, Chm.

Advocate Table at Conference

Miss Florence Gordon will be at the Advocate table in West Market Street church. Bring your money for the Advocate and at the same time learn what you wish to know about Advocate business, particularly the renewal of subscriptions.

Committee on Chapel Hill Church Fund

Mr. J. F. Shinn, secretary of the Committee on the Chapel Hill Church Fund, will attend the Western North Carolina conference,, and Rev. Walter Patten, executive secretary of the committee, and I will attend the North Carolina conference. It is earnestly hoped that the district chairmen and the charge directors in each conference will make every effort between now and conference to raise funds to assist in paying off this indebtedness. Mr. Shinn, Mr. Patten and I will receive at conference any reports or funds that it has not been possible to transmit prior to that time. C. F. Harvey, Chm.

To the Lay Leaders of W. N. C. Conference

The Lay Activity Board of the Western North Carolina conference will hold its annual session in West Market Street church at 3 o'clock Friday, November 7.

It is earnestly desired that as many of our laymen as can will be present at that meeting. We have some important changes in the discipline and also the personnel of the board. It is very important, therefore, that as many as can shall attend this meeting.

Chas. H. Ireland,
Lay Leader of the Conference.

THE PAPER PROBLEM SOLVED

The Arkansas Methodist has solved the problem of the church paper. We believe North Carolina can make a finer showing than Arkansas. Here is Dr. Millar's solution:

"The solution of the paper problem is amazingly simple. One-half of the pastors now keep it going. If the other half would do only what the first half has done the whole question would be settled. The half of the pastors who have done practically nothing would not have us consider them inferior in ability and management to the half who have done the work that has kept the paper alive. If the non-functioning brethren will come up to the meeting of their conferences and resolve to do what their functioning brethren have done and then go home and execute their resolves, the paper problem will be solved. How easy! How simple! What do you say, brethren?"

PLEASE PAY UP

A number of our subscribers are in arrears. During the dull summer months we have waited patiently for you to pay when the autumn came. Many have paid not only to date but beyond. Some, however, have neglected to attend to this important matter—important to us. Look at the label on your paper and please hand amount due to your pastor before he starts to conference.

FAYETTEVILLE DISTRICT LEADS

The first district in the state in which every charge reported trial subscribers to the Advocate is the Fayetteville. Others are pressing on but this crossed the goal line first. It also leads in the number sent in, 597 having been reported. Hats off to these successors to Francis Asbury!

NORTH CAROLINA CHRISTIAN ADVOCATE

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Editor and Assistant Business Manager

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M. T. Plyler
Associate Editor and Business Manager

Volume 75 GREENSBORO, N. C., THURSDAY, OCTOBER 30, 1930 Number 44

"It is reported," says The New Outlook, that Mr. Ford intends to have his new English factory as far as possible 'dry.' No liquor will be allowed to be sold in any of the canteens in connection with the plant, and in every way drinking will be discouraged among the employees. Mr. Ford holds valiantly to his often expressed conviction that liquor drinking is one of the greatest foes to prosperity and well-being in our time."

By a practically unanimous vote the General Conference last May set up a Judicial Council for the church. This matter is now before the annual conferences for their ratification. The conferences so far as we have noted have voted almost unanimously for the measure. We should be glad to see the Western North Carolina conference vote 100 per cent for it. The proposition is to establish for the church a judicial council which corresponds to the Supreme Court of the United States. In a word it separates the executive and the judicial departments which are now united in the bishops of the church. Let's make it unanimous.

The president of the Chinese Republic, according to press dispatches, has become a member of the Southern Methodist Church. Hon. Chiang Kai Shek was baptized and received into the church October 23. His wife was the daughter of a sainted Methodist minister, and a sister of Mrs. Sun Yet Sen, whose late husband was the founder of the Chinese Republic: the George Washington of China. Rev. Z. T. Kuang, pastor of our leading Methodist church in Shanghai, was the minister who received him into the church. Those who attended the Dallas General Conference last May will remember this gifted and attractive man who was a prominent member of that conference. The president's acceptance of the Christian faith should give impetus to the Christian movement in China and also encourage the church at home.

Preachers have to bear the brunt of the stories about public speakers. But here is one on the lawyer. A young lawyer in defending a foreigner in the courts put forth his best efforts and secured an acquittal for his client, whereupon the appreciative alien who was not familiar with the finer distinctions of the English tongue approached his attorney with these words of appreciation: "Tanks! That was a pretty fine noise you make."

It is interesting to note what Arthur Brisbane, the well known and widely read newspaper writer, has to say of China's president joining the Methodist Church. Here is Brisbane's comment: "Chiang Kai-Shek, president of China, has turned Christian, and was baptized a member of the Methodist Church by the Rev. Z. Kuang. It is a triumph for Methodism, a disappointment, perhaps, for the Catholic Church, which spread Christianity through China hundreds of years before Methodism started. It is surely a blow to Russia's hopes of using China in her business. Methodists are not bolsheviks or 'reds.' "

It is agreed on every hand that the Christian church rose out of the belief in the resurrection of Jesus Christ. Paul staked his all upon the resurrection of Jesus Christ from the dead. He did not even mention some of the things that are uppermost with a few today—the virgin birth, for example—but the resurrection from the dead, the deity of our Lord, and the cross of Christ occupied the primary places in his thought and life. "God forbid that I should glory save in the cross of our Lord Jesus Christ." "That in all things he might have the pre-eminence," and the joyous, triumphant note, "death is swallowed up in victory," are the great central declarations of this mighty man, who is chief among all the disciples of our Lord. The resurrection is not simply for Easter but for the ages. The living Christ is the world's only hope.

Let the Conference Act

A Methodist conference that fails to keep its face to the future in fostering things essential in the life of the people in its day and generation fails to appreciate the spirit and genius of Methodism. Ancient dogmas and historic traditions have not been the special concern of the Methodist movement. In the great revival of the eighteenth century special stress was laid upon the spiritual, the intellectual and the social needs of the times. Our pioneer circuit riders set out to reform a continent. Shall not all in this day put emphasis upon things of vital moment for the welfare of man and for the health of the nations? Would it not be well for our two conferences to put special stress these next twelve months upon urgent issues that are at the front?

1. Evangelism, education and missions are always of first concern in the Methodist church. Revivals, schools and missions are our vital breath, for these have been the inspiration of the years. From the first Methodism touched the heart and the head; yea, even the ends of the earth. We must never waver in the slightest at this point. The plans laid and the spirit cherished for these causes must be dominant in all we say and do. These issues thrill our souls.

2. A new sense of responsibility for the welfare of the next generation must be placed upon the youth of today. No prophet is needed to tell us of the many difficult and delicate issues that are coming upon us in this rapidly changing commonwealth. The youth of this generation must meet these and deal with them before many years have come and gone.

The young men and women in all our churches and communities by means of conferences and instruction from sane and wise leaders need to have brought home to them the responsibility of church membership and of citizenship. How best to proceed in working to this end should be the special concern of the thoughtful leaders of our conferences. The church ought to be able and untiring in its efforts to hold the youth of this day to the essentials in a rapidly changing order. If the church cannot who is going to do it?

3. Prohibition and the temperance cause should be stressed after a fashion to let the public understand that the Methodist church stands fast in its opposition to the liquor business in all its forms and at all times. No compromises will be made, no matter which political party or what alignment of individuals may be involved. Subterfuge and camouflage should be spurned. Resolutions should be sharp and decisive, without being cumbered by so much of minor concern that no one will read the chief utterance.

4. The stand for the peace of the world and good will among the nations should be strengthened so that the theme of the pulpit and the press shall be for "peace on earth and good will among men." War has no place in the church that marches under the banner of the Prince of Peace. We must stop going forth with a cross in one hand and a dripping sword in the other. This insanity must cease. The early Christians never once dreamed of going forth to kill men.

War and liquor have been the source of more woes than any other two enemies of our humanity. The church of Jesus Christ can not be consistent and foster or encourage these. The Methodist church must not waver or falter in this momentous hour. It belongs to our conferences to speak ringing words in the interest of mankind and the causes for which our Saviour and Lord went to the cross.

The Supporters of Civilization

Dr. A. S. Pearse, professor of zoology in Duke University, in his recent book on "Environment and Life," presents in a non-technical way certain biological facts and theories as they are related to every day life. This eminent scientist closes his illuminating discussion with certain paragraphs that give genuine pleasure to those who grow anxious about the relation of science and religion. His final words are:

Civilization will continue to be upheld by her three supporters—Science, Commerce and Religion. Every private citizen should regret strife between her three sturdy upbearers. They must get along together. It is of no use for Science to say to Religion, "You are antiquated and unnecessary. Get out and let Commerce and me carry the world!" People want religion and probably always will. When that arch-scientist, Huxley, was asked point blank whether, if he was compelled to make a choice, he would choose materialism or idealism, he unhesitatingly said he would take idealism. Men live more for faith, hope and charity than for their daily bread. It is of no use for Religion to say to Science, "Your discoveries are cataclysmic. They are destroying the society

I have so carefully supported. Let me have back my old world!" Science must continue to weigh and measure. In the end truth will not hurt the world. It is of no use for Commerce to say to Science and Religion, "I am sensible. My feet are always on the ground. I am practical. You are both unnecessary. Let me carry the world alone." Commerce would be an incompetent fellow without the ethical standards and the sentimental loyalty to organization and duty which he gains through his association with Religion. His sinews would be soft and flabby without the continual support he receives from Science.

Every citizen should be proud of the great modern triumvirate. He may be more interested in one of them than in another, and hence feel more love and loyalty for his favorite, but all three should be given credit for their works. All three should get along together. The stability and success of our little world depends upon such amity.

The Western North Carolina Conference

Next Wednesday morning at 9 o'clock the Western North Carolina Conference will convene in West Market Street church, Greensboro. Bishop Edwin D. Mouzon will preside. This is the fifth year that Bishop Mouzon has been president of the conference. Rev. W. L. Sherrill has been secretary continuously since 1894 and will be re-elected.

Approximately 500 members of the conference and of boards connected with the conference will be in attendance. And visitors by the hundreds will be in Greensboro daily while the conference is in session. The schedule for the last session when the appointments will be read is Monday morning, November 10.

The conference embraces all that part of North Carolina west of the eastern boundaries of Rockingham, Guilford and Randolph counties and the Pedee river. The membership last year reached 144,782, which makes it the largest conference in the church except the Virginia.

The conference is a great and militant body set for the spread of scriptural holiness and for the establishment of social justice.

The conference last year met in High Point, this year it is in Greensboro and next year it is scheduled for Winston-Salem, which is a tale of three cities—the big triangle of the Piedmont.

The Main Issue

"Let us not be turned aside from the main issue. It is not whether the Coast Guard, in the performance of its duty, runs counter to a defiant rum runner; it is not whether bootleggers sell poison liquor; it is not whether we need larger appropriations. The real issue is that prohibition, having been enacted by the orderly processes of government, having been sustained by no less than forty decisions of the United States Supreme Court, should be supported by the American people. The very foundations of our government rest upon the government itself being able not only to make its laws but to enforce them as well."

The foregoing is the utterance of a woman. Her name is Ella A. Boole. But it matters not whether man or woman has spoken and the name is a secondary matter. The real issue is of primary concern. And every fair-minded man or woman with the first elements of a sincere patriot knows that Ella Boole has uttered words that are true.

A Moody Story

Dwight L. Moody, the matchless evangelist of half a century ago, was a prince among story-tellers. His ability to tell stories to enforce practical truths made him a marvelously effective preacher of the gospel.

Here is one of his stories:

"There is a fable of an eagle which could outfly another, and the other didn't like it. The latter saw a sportsman one day and said to him: 'I wish you would bring down that eagle.'

"The sportsman replied that he would if he only had some feathers to put into the arrow. So the eagle pulled one out of his wing. The arrow was shot, but didn't quite reach the rival eagle; it was flying high. The envious eagle pulled out more feathers, and kept pulling them out until he lost so many that he couldn't fly, and then the sportsman turned around and killed him.

"My friend, if you are jealous, the only man you can hurt is yourself."

We laugh at Andy Gump as he opens wide his mouth and calls for help in the familiar words, "Oh, Min!" But Andy has a lot of company. The mission board gets in a close place and its call for help is to the women. The politicians get in a close place on some moral question and they cry to the women for help.

People and Things

W. N. C. Conference meets in Greensboro, November 5
N. C. Conference meets in Henderson.....November 19

Rev. A. J. Hobbs has received into Centenary church, New Bern, 121 members this year.

Rev. J. L. Rayle, Table Rock, says: "All my stewards are taking the Advocate now."

Rev. F. A. Lupton, Cedar Grove, writes: "I have received over 100 new members into the church since coming here."

Look at the label on your paper. If your subscription is not paid to date, hand the money to your pastor before he starts to conference!

Rev. G. Clifton Ervin has been appointed by Bishop Edwin D. Mouzon as preacher in charge of the Methodist church at Franklin, N. C., in place of Rev. R. F. Mock recently deceased.

Professor J. M. Ormond assisted Rev. R. G. L. Edwards in a revival at Plymouth last week. It must be a privilege as well as an opportunity for a college teacher to get out in a series of meetings.

"We have just closed a great meeting at Eureka in which 23 were added to the church. This makes 40 additions on profession of faith for Fremont charge this year. In all the meetings I did my own preaching."—K. F. Duval.

Rev. W. L. Sherrill, the secretary, is anxious to have one or two copies of the Western North Carolina conference minutes of 1890 to complete his files, and requests any brother who has a spare copy of that date to please bring it for him to conference next week.

Dr. F. S. Hickman of Duke University will be the fraternal messenger from the two North Carolina conference of the Methodist Episcopal Church, South, to the North Carolina conference of the Methodist Protestant Church. This conference meets in Albemarle, Wednesday, November 5, and will continue in session till Monday following.

"Childhood and youth week was observed at Clark's Chapel, October 26, 7:30 p. m. The interesting program was prepared by Miss Lura Wright and her committee. On the program were the following: Two fathers, a mother, two youths, a public school teacher, two or more Sunday school teachers, a publisher, and a minister."—G. N. Dulin.

We have been favored with the following appreciated invitation: "Mr. and Mrs. Archibald McDowell request the honor of your presence at the marriage of their daughter, Gertrude Kitchin, to Mr. George Francis Seyffert, Jr., on Saturday, the eighth of November, at half after seven o'clock in the evening, at First Baptist church, Scotland Neck, North Carolina."

Rev. O. W. Dowd, presiding elder of the Elizabeth City district, writes: "Please state that our beloved friend and great servant of the church, Dr. W. B. North, pastor at Edenton, is now critically ill in his parsonage home at Edenton, having suffered a third stroke of paralysis about ten days ago. This is the close of the fiftieth year for Doctor North in the Methodist itinerancy. We know no man in our conference who has served his Lord more devotedly, his church more faithfully and efficiently. Our heartfelt sympathy goes out to him and his dear wife and children in their suffering and anxiety."

The Advocate joins the people of Ramseur in mourning the death of Brother C. B. Smith, who passed from earth Saturday, October 18, after an illness of several months. He was a prominent and useful citizen of that community, a great lover of his church and a devoted friend of the Advocate. Whatever service he could render in any good cause, he gladly gave and was an effective worker whenever called to serve. To his family we extend our warmest sympathy.

"We have recently closed our fifth revival meeting on Seven Springs charge and have one more to hold before conference. Much interest has been shown during our meetings and 20 have come on profession of faith and for membership in the church. Others have come to renew their allegiance to the Master. We are grateful to God for his blessings bestowed, and we hope that the spiritual state of the work will grow better."—Carl W. Barbee, Pastor.

At the beginning of this conference year, J. H. Armbrust, pastor of the First M. E. church, North Wilkesboro, issued a challenge to his people to make the midweek prayer service a worth while and helpful service. A goal of 75 as an average attendance was set. The final check-up for the year revealed that the aggregate attendance for the period was 4567. Number of services forty. Average for the year 114 plus. Each week's program was built around a religious theme and presented in an interesting way. The interest persisted through the year, the best month being October with an average of 143. No service was held on October 29 because of a revival service in another church.

Look at the label on your paper. If your subscription is not paid to date, hand the money to your pastor before he starts to conference!

Duke Memorial church, Durham, is moving for a new Sunday school building at a cost of $48,000. The church bulletin of two weeks ago carried this interesting announcement: "Four members of this church, Mr. W. W. Flowers, Mr. C. W. Toms, Mrs. B. N. Duke, and Mrs. Mary Duke Biddle, who have often proved their loyalty and devotion in the past, have again given evidence of their interest and support in the following manner: They will each contribute $5,000, in addition to all former gifts; that is, a total of $20,000, provided that the $20,000 which they propose to give, in addition to contributions from the congregation at large, will complete the building and prepare it for the use of the congregation free from debt."

Last Sunday following the morning service the cornerstone was laid at Eden church on Stokesdale charge. Rev. C. F. Tate was in charge of the services, which were largely attended. This church, built of stone, is well along in the construction and it is expected to be ready for occupancy immediately following conference. It will cost $8,000 without furnishings. A history of the church written by Miss Laura Cally, one of the oldest members, was placed in the cornerstone along with a Bible, hymn book, discipline, conference minutes, N. C. Christian Advocate and other papers. Miss Cally was given the honor of placing these articles; the building committee placed the stone, which is as follows: P. R. Webster, W. H. Knight, H. L. Gibson, R. G. Webster and W. O. Satterfield.

If you love fallacies here they are: The "personal liberty" fallacy; the "States' rights" fallacy; the "forced on the country" fallacy; the "put through while the boys were at war" fallacy; the "invasion of the home" fallacy; the "unlawful confiscation" fallacy; the "never can be enforced" fallacy; the "ruining the youth" fallacy; the "increase of crime" fallacy; the "loss of revenues" fallacy; the "destruction of business" fallacy.

Plans have been completed for a great reunion of all the students of the late Prof. J. A. W. Thompson at Siler City, N. C., on Friday and Saturday, November 14 and 15. Professor Thompson taught at Oakdale Academy from 1880 to 1886 and at Siler City from 1886 to 1896, and had thousands of students at the two places. Such men as Dr. W. T. Whitsett of Whitsett, Dr. J. A. Campbell of Buie's Creek, Rev. E. W. Fox of Marion, Hon. E. H. Williams of Smithfield, Va., Hon. L. L. Wren of Siler City, and Rev. J. W. Bradley of Siler City are on the program, but these are not all.

"I am closing the best year of my ministry on the Moravian Falls charge. Have had good revivals in all seven of the churches—about 100 conversions or reclamations. Nineteen have been received into the church on profession of faith and vows and three by certificate. I was assisted in one meeting by Mrs. C. L. Steidley of High Point; Rev. D. A. Oakley of Cool Springs charge was with me in one; Rev. H. M. Boyd of Kentucky in one; and Rev. H. W. Benfield of Stony Point helped me in three meetings. Held one meeting without any ministerial help. I have helped my brother pastors in four meetings outside of my charge, and was in some very gracious revivals. Expect to report out in full on all collections. The four years' pastorate here have been gracious years of rich experience to the pastor and his family. There are great people on this charge. Saturday, the 25th of October, the people from Lebanon church gave us a nice pounding, the first time in our ministry that we got a pounding at the close of the conference year. The pastor appointed to this charge at conference will be fortunate." —R. E. Ward.

Dr. Ralph W. Sockman of New York City with great pertinency says: "Will the foes of war make the same mistake as the foes of liquor? When the prohibition amendment was passed a few years ago, too many enemies of the liquor traffic assumed that the cause of temperance had been won and thereupon there was a cessation of our educational program along these lines. It is possible that, with the signing of the Paris Peace Pact and the London Naval Agreement, many will think that we are now on an escalator being lifted inevitably to a warless world. To rest in such contentment would be to dwell in a fool's paradise. The war against war has only just begun and it will only be won by continuous and persistent process of education. Toward this end, Dr. Alvin C. Goddard, executive secretary of our World Peace Commission, has drafted a suggested Armistice Sunday program. It brings the subject of peace into the spiritual service of our church. And that is where it belongs. The greatest single social objective in the kingdom program today is the abolition of war. This Armistice Sunday service blends the mood of worship with the meaning of the peace movement. I believe that it is admirably adapted for the use of any church and I trust that it will be widely adopted on November 9."

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Rev. F. S. Love, capable and efficient missionary secretary of the conference, addressed a large and appreciative congregation at the Oxford church upon a recent Wednesday evening, using as his subject, "Brazil and the New Methodist Church."—Ed. J. Rees.

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"Bishop Mouzon was with us at Centenary church Sunday morning. A congregation of 750 people representing several denominations and various walks of life heard him gladly. Choosing his subject, 'Some Modern Substitutes for Christianity,' the bishop warned against modern modernism, secularism, and social reform as the things through which to experience life's greatest satisfactions. He made a great impression upon our city."—A. J. Hobbs, Jr.

"During the city-wide evangelistic campaign held in High Point we had with us at Highland church Bro. T. J. Rogers of Kernersville. Each service was impressive as well as instructive. This was proved by those who rededicated themselves and by those who gave their lives to Christ for the first time. Several have already united with the church while others are to come in later, making a total of more than 40 for the year thus far. We have also just finished a Cokesbury training school, conducted at our church by Rev. L. F. Tuttle of Wesley Memorial. This is the first school we have ever had for our workers. While there were only 16 who received credits, we trust this is only a beginning of what people will do in the future. We feel much good has been accomplished during the six months we have been in our church, but we hope this is only an index to what will be done in the coming year."—C. F. Womble, Pastor.

"A very interesting and most helpful service was held at the Methodist church in Boone on the past Sunday. It was observed as 'home coming' day and the beginning of Child and Youth Week. The church was decorated in a most appropriate manner with the products of the fields and woods and was attractive to a very high degree. A most interesting exercise was given by the Sunday school bringing out the strong appeal of the young people for more sincere and faithful leading of the elder ones. The sermon of the beloved pastor, Dr. O. J. Chandler, was in harmony with the occasion and became the strong and high point of the day, impressing the very large audience present as one of the most far-reaching and helpful sermons possible to be delivered. All were deeply impressed and uplifted and almost overwhelmed at the strong and wonderful lessons brought out in this very unusual sermon of this true and noble man of God."—J. M. Downum.

Asheville and Western North Carolina as a health resort is receiving an abundance of high class advertising by the decision of Herbert Hoover, Jr., to come to Asheville on account of the climate while he is recovering from a tubercular infection. Every paper in the United States will give this news item front page position and few eyes will fail to note the choice made by the leading medical experts of the country. This sort of advertising cannot be paid for in dollars and cents no matter how much money is used for advertising. The coming of the President's son will likely cause many others to turn to the mountains of western North Carolina in search of health.

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The Romance of American Methodism

By PAUL NEFF GARBER

The General Conference

THE Christmas Conference adjourned without making provision for the calling of another general meeting of the Methodist preachers. This oversight on the part of the members of that conference proved to be a serious mistake, for many costly experiments in polity were made by the pioneer Methodists before the "General Conference" became the highest legislative body in American Methodism.

The Methodist Episcopal Church after 1784 was governed theoretically by the preachers but it was almost impossible because of distance, expense and other factors for all of them to meet together. Bishop Asbury therefore adopted the policy of holding a number of conferences each year so that he might meet annually with all the preachers. In 1785 he held three such meetings, the first at Louisburg, North Carolina, the second in Brunswick county, Virginia, and the third at Baltimore, Maryland. These conferences as McTyeire says, "were considered as adjourned meetings of the undivided ministry." No legislative act of one group of ministers was official until it had been approved by all the other annual conferences. At the close of the year, the minutes of the various conferences were published in a form as if there had been but one meeting of the preachers.

The Methodist Episcopal Church could not function efficiently under such a method of legislation. It was almost impossible to revise, modify, or make additions to the Discipline when unanimous consent was required of all the annual conferences. The plan also tended to divide the church. Some leaders feared that it would be impossible to preserve unity in the Methodist Episcopal Church unless a general legislative assembly could be held which would represent all geographical sections of American Methodism.

Bishop Asbury, however, believed that the legislative tangle could be solved and the unity of Methodism preserved by the organization of a Council which would serve as an advisory body to the annual conferences. The Council after making a study of the problems before the church was to recommend certain legislation to the conferences. The Council was to be composed of the bishops and the presiding elders, thereby assuring representation to all parts of the church. The preachers in 1789 agreed to adopt Asbury's plan, although many of them felt that it gave the bishops too much control over ecclesiastical legislation.

The Council lasted only two years. Although according to the minutes of the members of the Council were given "authority to mature everything they shall judge expedient," yet by restrictive clauses in its charter the Council was powerless from the beginning. The unanimous consent of the Council had to be secured before a resolution could be sent to the conferences. One obstinate presiding elder could block any proposed action of the Council. Another hindrance was the fact that "nothing assented to by the Council could be binding in any district till it had been agreed upon by a majority of the conference which is held for that district." Such an arrangement only tended to greater disunity for as Jesse Lee said, "If one district should agree to any important point, and another district should reject it, the union between the two districts would be broken, and in process of time our United Societies would be thrown into discord and confusion."

Bishop Asbury soon realized that the Council was very unpopular. As he visited the annual conferences during the year 1790 he encountered much hostility to this body. After holding the conference in Virginia in 1790 Asbury wrote in his journal: "Our conference began; all was peace until the Council was mentioned." He also discovered that some of the preachers in Maryland and Delaware had "felt the Virginia fire about the question of the Council." Asbury finally was forced to recognize that the Council was doomed. As Sherman says, "The Council had become so odious to preachers and people that Asbury himself requested that it might be named no more."

After the failure of the Council the church reverted to the legislative plan used when the Methodist Episcopal Church was organized, namely, an assembly of all the traveling preachers. Bishop Coke, Jesse Lee, and James O'Kelly, rather than Bishop Asbury were the leaders in the movement for a General Conference. Bishop Asbury would have preferred some other method, but he was willing to agree upon any program that would insure unity to the church. He wrote in his journal: "I felt perfectly calm, and acceded to the General Conference for the sake of peace." As a result, a conference of all the preachers was held at Baltimore in November, 1792. It was the first mass meeting of the ministers since the Christmas Conference in 1784.

The circuit riders that met in Baltimore in 1792 decided that a general conference of all the traveling preachers in full connection should be held every four years. The legislative power which had been held by the annual conferences was now vested in this quadrennial assembly. It was agreed that this body by a two-thirds vote could make new ecclesiastical rules, while only a majority vote was required to alter or amend old regulations.

Five mass meetings of the preachers were held but with each quadrennium this legislative plan became more unsatisfactory. Since a bare majority vote could alter or amend any rule of the church, some persons feared that the preachers might under the influence of demagogues make radical changes in the Methodist program. Many of the leaders felt, as Bishop Hoss once expressed it, that "the stability of the church and its institutions could not wisely be allowed to depend on the varying judgment of a mere popular assembly."

There was another objection to the quadrennial meetings. They were not representative of the church. Since the General Conferences were always held at Baltimore, only a small number of the ministers on the frontier were able to attend. The result was that legislation was controlled by the older conferences near Baltimore. For example, at the General Conference of 1804 there were present one hundred and twenty-nine preachers. Of that

number sixty-seven or almost two-thirds of the entire body came from the Baltimore and the Philadelphia Annual Conferences. Only seven preachers from New England and eleven from west of the Alleghany Mountains attended the General Conference of 1808. If a frontier circuit rider went to a General Conference it meant that he would be absent from his work from two to three months.

Although agitation for a delegated General Conference as a substitute for the mass meeting of the preachers began immediately after 1792, yet it was not until the General Conference of 1808 that any action was secured. At that meeting the preachers from the New York Annual Conference presented a memorial demanding a delegated General Conference based on the principle of proportionate representation to each annual conference. This, the memorial declared, "would be more conducive to the prosperity and general unity of the whole body, than the present indefinite and numerous body of ministers, collected together unequally from the various conferences, to the great inconvenience of the ministry and injury of the work of God." Upon the presentation of this memorial, a committee composed of two preachers from each conference, was appointed "to draw up such regulations as they may think best, to regulate the General Conferences, and report the same to this conference." Many of the outstanding leaders of American Methodism were placed on that committee but it remained for Joshua Soule, an almost unknown member of that conference to devise a workable scheme for the Methodist Episcopal Church.

Joshua Soule, the father of the constitution of the Methodist Episcopal Church, was born of non-Methodist parents at Bristol, Maine, in 1781. At the age of seventeen he was licensed to preach and in 1804 when only twenty-three years old he was made presiding elder of the Maine District. When Soule went to the General Conference of 1808 he had not yet reached his twenty-seventh birthday and he had never before attended a General Conference.

At its first meeting, the committee appointed to prepare a plan for regulating the General Conferences, decided that a sub-committee should draft the report. Joshua Soule, Ezekiel Cooper, and Philip Bruce were named as the members of the sub-committee. It was then agreed among the three that each should prepare a tentative plan. Soule's draft which provided for a delegated General Conference was accepted by the sub-committee and with only slight modifications it was approved by the large committee and reported to the General Conference.

On the conference floor, Soule, in face of strong opposition, defended his proposal for a delegated General Conference. As Armstrong has said, Soule "carried it through the committee against the opposition of Ezekiel Cooper, the philosopher and logician of the church, and through the General Conference itself against the opposition of Jesse Lee, one of the mightiest among the mighty." For eleven days Soule in a manner that won for him the respect of his opponents, carried point after point of his plan. The General Conference with only a few minor changes adopted Soule's original draft as the constitution of the Methodist Episcopal Church.

Soule's plan provided for a delegated General Conference which would meet every four years. Each annual conference could send to it one delegate for every five members who were in full connection and who had traveled four years from the time they had been received on trial. The bishops were to be the presiding officers of the General Conferences.

A delegated General Conference was only one part of Soule's contribution. Soule was not willing that the General Conference should be given final authority on all ecclesiastical matters and therefore he placed six limitations on its legislative power. These restrictive rules with slight modifications have lasted to the present time and have proven their value by preventing radical moves on the part of any General Conference. The restrictive regulations as adopted by the General Conference of 1808 are as follows:

"1. The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every five members of the Annual Conference, nor allow of a less number than one for every seven.

3. They shall not change or alter any part or rule of our government so as to do away episcopacy or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the general rules of the United Societies.

5. They shall not do away the privilege of our ministers or preachers of trial by committee and of an appeal. Neither shall they do away the privileges of our members of trial before the society or by a committee and of an appeal.

6. They shall not appropriate the produce of the Book Concern nor the chartered fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children."

It is interesting to note that after all the various attempts of the Methodist Episcopal Church to find some efficient and equitable method of legislation that it remained for a young man still in his twenties to show the way. Soule did his work so well that there has been no inclination on the part of the church to return to the early legislative practices or to devise new schemes of ecclesiastical law making. Fifty-one General Conferences have been held by the Methodist Episcopal Church and the Methodist Episcopal Church, South, since Soule drafted his plan. "It can be safely said," writes Bishop DuBose, "that no Methodist in the world ever erected so great a single monument to his memory as the constitution has proved to the memory of Joshua Soule."

"Camp-Meetings" will be the title of Dr. Garber's article next week.

Estimates of the electrical energy obtainable from lightning are numerous and varied. According to a Westinghouse engineer, the energy from an average thunderbolt is as much as 268 horse-power hours, which would be sufficient power to light a house for a month. A member of the British Meterological Office gave a higher estimate. He thought that "one lightning flash an hour would produce all the electrical power required by a modern city of 100,000 inhabitants."

The dreary fact is that the level of office-holding has not been changed; women are no more effective than men in weeding out incompetency and corruption.—Loring A. Schuler.

FREE PARKING SPACE FOR MEMBERS AND DELEGATES ATTENDING OUR CONFERENCE

The city of Grensboro, through Mr. E. G. Sherrill, city clerk, has very kindly given permission to use the unoccupied part of the lot on which our new postoffice is to be built, and it will be available for use the Tuesday afternoon preceding the session of conference.

The entrance to the lot will be on North Eugene street near Gaston. Those coming on Route 70 from the north will make a right turn at North Eugene street to enter the grounds. Those coming from the south on Route 70 will make a left turn at North Eugene. Those coming from the west on No. 60 will make a left turn at the above point. Those coming in on No. 60 from the southeast turn to the right at West Market street and then to the left at North Eugene. On No. 10 from the south make a left turn at North Eugene. On No. 10 from the east make a right turn at North Eugene. Those coming on any other streets or routes than the above mentioned will turn into Eugene street between West Gaston and West Market for entrance into the grounds.

No turn is to be made from West Market street into the grounds occupied by the Jefferson Motor Company.

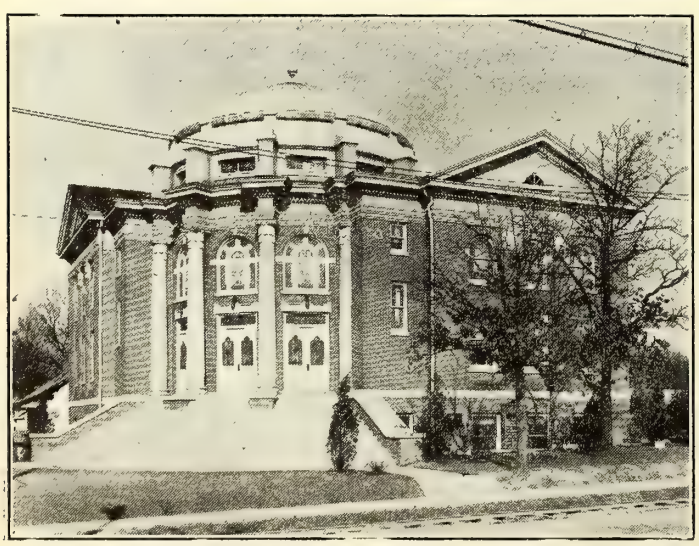
Please park as closely as possible, in order that all available space may be used. Be sure to remove all valuables from your cars, and lock them before leaving.

Automobile Committee.

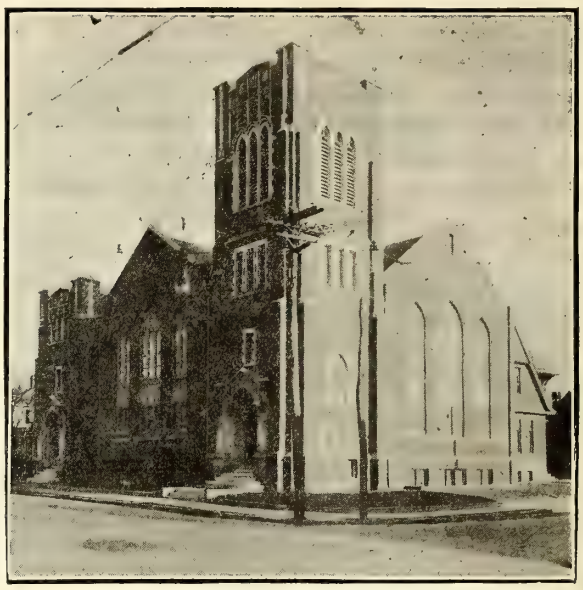
A SUNDAY AT ROCKY MOUNT

Last Sunday proved to be a day of varied activities at First church, Rocky Mount. We had the high privilege of meeting with that big men's class and of speaking at the 11 o'clock hour. Brother T. G. Vickers announced that the presiding elder, Rev. J. H. McCracken, would be present at the evening hour for the services and for the fourth quarterly conference. At the close of the morning service the pastor baptized and received into the church two young women.

We must say a word about that Bible class. Along with the usual work of hearing reports and having the lesson taught, thoughtful provision was made for one of their number who has carried his wife to Southern California for treatment. Special consideration also was shown Captain W. H. Newell, who was with the class for the last time this winter. Captain Newell was leaving for his usual winter stay in Florida. The devotion of these men



Proximity Church, Greensboro



College Place Church, Greensboro

to their long time teacher is most beautiful. No man could be more appreciative than Brother Newell. Several of the subscribers to the Advocate in this class sent the paper to others of their friends. This class shows its interest in others.

The day, the crowd, the singing and the spirit of the congregation made the hour well worth while. This first church is a congregation of vast possibilities, but the work is not easy. To care for such a large and varied church may well tax any pastor's finest and best resources.

The two hours spent in the delightful home of Rev. and Mrs. T. G. Vickers were filled with the finest fellowship and the most thoughtful ministries. Such experiences make memorable the beautiful and cherished days of life's sojourn and keep fresh the delightful hours we have enjoyed in the parsonages of North Carolina during thirteen years on districts.

AN INTERESTING REVIVAL

The second week in September a meeting of good revival interest was held in Mt. Tabor church. Rev. E. C. Durham of Burlington preached for us. Good congregations waited upon his interesting gospel messages and there was a growing interest. Several young people made profession of faith. Three were baptized and united with the church. This congregation the past summer repaired the church building with new floors, new papering, a new coat of paint inside, and some of the former members and friends provided and presented new chairs and table for the pulpit and altar. It all looks good and we are glad and thankful. The first week in September the old church building at Ellis Chapel was taken down to make way for a new house of worship. The first week in October the work on the new building is finished ready for the painter's brush. We are preparing to hold our next regular services in it and end our year's work in a good house that is pleasing to the eye. Dr. Gilbert T. Rowe of Duke University preached for us at Bahama last Sunday morning and delighted us with one of his great gospel sermons.

W. F. Craven.

Look at the label on your paper. If your subscription is not paid to date, hand the money to your pastor before he starts to conference!

A DRY MEETING IN WET BOSTON

Don't let anyone tell you that all of Massachusetts is wet. Last Sunday afternoon the writer of this epistle made his way a little after two o'clock to North Station in Boston and through the Boston Garden entrance up and up and up until he found a seat in one of the galleries of this mammoth auditorium. Below and about him were gathered fifteen thousand people. Here, where hundreds of thousands had gathered to see the outstanding figures of the pugilistic profession lambast each other to jelly, the Prohibition Loyalty League had gathered to lambast demon rum, which they did with great gusto.

It was an inspiring sight. The magnificent appeal of it cannot be transmitted into words. The focus of those thousands of eyes was the speakers' platform, with the decks cleared for action. A microphone stood ready to carry the messages to untold thousands listening in. By the platform were tables around which were seated "the gentlemen of the press," the most of them perhaps feeling somewhat out of place in what might be termed from their viewpoint the enemy's camp.

A few of the high lights may be of interest. As this scribe was finding a seat the vast concourse was singing "Our God is marching on." It was a "tumult of mighty harmony." Soon, as the program got under way, a young man, Mr. Raymond Eaton, stepped on the platform and sang "Arise, O Sun." Ah, the glorious reach of that voice! Shades of Enrico Caruso! When he came to the words, "Arise, O Sun," he filled that huge room with his voice until it could hold no more; he filled our ears, our hearts, the innermost reaches of our souls with his voice. He lifted us from our seats and transported us to a seventh heaven of musical ecstacy with the words "Arise, O Sun."

A colored quartette from the Florida Normal School sang "I Am in My Saviour's Arms," as only they could sing it, and our hearts melted.

Then the announcer called a young lad over to the piano to play for us "Saviour, Like a Shepherd Lead Us." He played it with variations of his own composition. Could anything have been more appropriate than that hymn on such an occasion? I wish I might tell you how he played it. It was a foretaste of glory divine; for surely in heaven we shall have such music as that. Surely this lad had found the place God had planned for him in life; for with that piano and that hymn he awoke all the finest emotions of our beings. He didn't seem to neglect a note on the scale, and through all the reverberations of the poundings of his fingers ran the thrilling appeal of that sacred tune. Now it was a stirring march that led us forth to battle against the enemies of unrighteousness; now it was a prayer to the Saviour of all men for strength and guidance! now the tenderness and softness of the appeal brought tears to the eyes.

Then Dr. A. Z. Conrad of Park Street Congregational church stood up to speak. A grand old soldier of the cross, he stood erect and with flashing eye and ringing voice sounded the martial note of the great movement he was so gallantly leading in the state. "The spies," he said, "were afflicted with a fear complex. They said that there are giants in the land. The sons of Anak are there. But Joshua in answer said, 'We are strong enough. Let us rise up and take the land.' Let us rise up and take Massachusetts for law and righteousness."

We heard Prof. Horace W. Taft of Connecticut, brother of the late Chief Justice. He presented arguments for prohibition that were telling enough to make a rabid wet say, "Almost thou persuadest me to be a dry." But of course there were no wets to hear, if we except "the gentlemen of the press."



Centenary Church, Greensboro

Not the least inspiring among the speakers were two ladies who had spent themselves in relentless warfare against the liquor interests in Massachusetts; they were Mrs. Elizabeth Tilton and Mrs. Peabody. The women of the Bay State as well as those of the other states have shown themselves a mighty force on the side of right.

We were addressed by Dr. Richard Cabot of Harvard University, for years a practising surgeon and now professor of social ethics at Harvard. He gave us a vivid picture of the ravages of alcohol on the body; he gave us, as he said, "facts as ammunition." Startling facts. He told us that more harm came, in many ways, to the moderate, the "temperate" drinker, than to the old soak. He is president of the Social Workers of America! he knows of not a single social worker who is a wet.

We were delighted by a short but convincing and inspiring speech from Clarence DeMar, the great champion Marathon runner, a wonderful example of himself of what temperance and uprightness of life will enable a man to do and be.

Last was a Southerner, Colonel Callahan of Louisville, Kentucky, once the first town in production of liquor in the world. Among other things he told us of the marvelous changes that had come to Louisville since the passage of the Eigteenth Amendment, in meteoric growth, both in population and general prosperity. And he told the Yankees that every Southern state stood for prohibition. God grant they may ever do so!

Of all the great events that have taken place in Boston in this tercentenary year, this is the greatest, the most significant; it is history-making. These men and women are resolved that their state shall not repeal the Enforcement Act; and I believe, as Dr. Conrad said, that the stars in their courses are fighting with them and against their enemies. God give them success!

Paul W. Townsend.

Look at the label on your paper. If your subscription is not paid to date, hand the money to your pastor before he starts to conference!

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter II

He had been one evening to a neighboring farm to buy a cow and calf and was returning through the fields when he saw, walking along a pathway which led by the side of the river, a girlish figure. She was some distance away from him, but his heart gave a great leap. Could it be she?

He realized that he was in the neighborhood of St. Mabyn Manor. In returning home from the farm where he had been to make his purchase he had almost unconsciously made a wide detour. He would not confess it to himself, but he had taken this longer way home in the hope that—that . . . But, of course, it was impossible! And now here was some one in a white dress, which he was almost sure he remembered, by the riverside. Of course, too, the river ran through Mrs. Osborne's land.

Yes, it was she!

What should he do?

He was trembling like an aspen leaf. His knees shook under him.

She was only a few hundred yards away, and she was alone. He thought he understood how she happened to be there. She was a weekly boarder at a girls' school a few miles away, and she had come home for the week-end. For the moment he had forgotten that day was Saturday.

He was glad that he had his holiday clothes on. He would not for the world have her see him in his workaday attire. Workaday clothes were not for her. She was too ethereal to have anything to do with the sordid, mundane things of life. She was far removed from those matter-of-fact things which made up his existence. He wondered how he had not realized it before when he had treated her so casually, so much like an ordinary girl.

One of the great things his father had taught him was to idealize women. Boys might be coarse and brutal, but girls never. They were creatures apart. They were to be cared for, protected, loved. What wonder then that now his first dream of love had come he should idealize this winsome creature, that he should be afraid to go to her and speak?

The up-to-date town youth knows nothing of this. He will tell you that he as seen the show, that he knows all about girls, understands their tricks, and has weighed them in the balance of his knowledge and experience.

But Arnold Robartes was not of this order. He was a country boy, a home boy whose father had been an artist, and whose mother had surrounded him with a pure atmosphere. By nature shy and sensitive, he was susceptible to the influences which now surrounded him. That was why he loved Scott more than Dickens. He had never been able to laugh at David Copperfield's description of his love for Dora. He had a keen sense of humor but he was angry at the way David laughed at himself in telling his story; and he could not forgive him for making fun of his own love making, much less could he forgive him for marrying Agnes. Years before he had wept bitterly at the story of Dora's death, and he felt that had he been David he would never have allowed another love to enter his heart.

Before he realized what he was doing he had climbed a fence and was making his way towards the river. He had yielded to an overpowering impulse, just as a needle yields to a magnet.

His heart was aflame, his brain awhirl.

Yes, it was she! To him she was fairer than any goddess of love deified by the old Pagans. Her eyes outshone the stars of heaven. The first woman fresh from the hands of God was never so fair as she.

Poor rhapsodical fool! Yes, if you like. But she was all the world to him. He was dreaming his first dream of love. He was in Paradise, and was making his way towards the fairest angel that peopled that realm of light. For my own part I do not laugh at him. I do not pity him. He was living in a land of Dante and Beatrice, of Laura and Petrarch.

He made his way to her side shyly, awkwardly; boldly and yet trembling with fear.

He did not know at all what to say to her. There were wonderful things at the back of his mind, and in his heart, that he longed to tell her, but they would not shape themselves. He felt awkward—angry with himself.

"Hallo, Nellie."

"Hallo, Arnold."

There was something wrong. Why could not he think of something better to say? Why was he such a stammering, tongue-tied fool? He had read the "Merchant of Venice"; he remembered how Bassanio spoke to Portia, remembered, too, the fine speeches that Romeo made to Juliet. Why then should he meet his Divinity in such commonplace terms?

"Where have you been?" he asked.

"I've been taking a dish of cream to Betsy Cowling. She's been ill, you know, and as mother was busy she asked me to take it."

It was not at all like his fancies, his dreams. This was not what Juliet would say to Romeo.

"I ought to ask you what you're doing here," she retorted. "Where have you been?"

He tried to tell her but could not, no, he could not! It was too utterly unromantic, too farmyardish. He could not tell his Divinity about the cow and the calf which he had bought.

"I saw somebody walking down here," he stammered. "I thought it might be you and so I—I came. May I walk with you?" he added. He seemed to be getting nearer the realm he sought.

"If you like."

She was a pretty girl. She might almost be called beautiful. She had reached that age when girlhood was verging towards womanhood. Slender in form, but little developed, yet possessing that femininity, that elusive charm which transforms a child to womanhood. He walked by her side in silence. The footpath kept close to the little river, and tree branches spread overhead. The birds were carolling gaily—for it was summer time. Each had sought its mate and was pouring out its love song.

The dream of his life seemed fulfilled, and yet not altogether. He knew not what to say although he was trembling to say something. He found himself looking

shyly at her. Her eyes were downcast, and there was a pink spot on her cheeks.

For minutes they walked, neither speaking a word. Oh, why was he dumb? Why could he not say what his heart was prompting him to say?

"I've been thinking of you a lot," he stammered.

She was silent.

"Ever since the school treat," he continued presently. "You recited splendidly."

Still no reply, and he dared not look at her again.

"You looked pretty, too. You've no idea how pretty you—you . . . I say 'Nellie' do—do you ever think about me?"

Still no reply, and again he looked shyly towards her. He was sure he saw her lips trembling, sure, too, that the flush on her cheeks had deepened. Was she angry, he wondered. Ought he to have asked her?

"Are you vexed with me, Nellie? Have I said something you don't like?"

"No, why should I be vexed with you?"

"Then—then—do you ever think of me?"

"Sometimes," this almost in a whisper.

"How can I tell that?"

"Yes, but you have some idea. Do you think of me when you're away at school?"

"Sometimes."

"When? during your lessons?"

"No, if I did I should . . . " The sentence was not finished, and the flush on her face became deeper.

"When, then? at night time?"

"I'm not going to tell you."

"Do tell me, Nellie. I—I . . . Oh, it means such a lot to me! I dream of you, do you ever dream of me?"

"I'm not going to tell you."

"Yes, you must tell me. Have you ever once dreamt of me?"

"What if I have? We can't help our dreams."

Silly childish talk. The babble of a callow boy, and a simple blushing girl.

But they were in Paradise. They were walking along a fairy glen enchanted by spirits of light. They were the first boy and maid who ever walked together. They two were the world. He eager to woo her, she glad to be wooed, yet shy and awkward. They knew nothing of the stern realities of life, about its grim, sordid battles, its pain, its disappointments. Those things did not exist for them. They were in some enchanted land where the sun would be always shining, and the birds for ever singing, and where sorrow and death never came.

"When you dreamt of me last, Nellie, what was it about? Tell me."

"I'm not going to tell you; of course it's silly. Besides, I didn't say I ever did dream about you."

"But you did; you can't deny it." He was bolder now, and words came more easily. The dream of his life was being fulfilled, and with its fulfillment came new longings, new visions.

"I say, Nellie."

"Yes, what is it?"

"You won't be vexed if I ask you something else, will you?"

"How do I know?"

"But I dare not ask you until you tell me you won't be vexed."

"How can I tell whether I'll be vexed until I know what it is? But you need not ask me if you don't like."

"Then—then—" His heart was beating more madly than ever now, his eyes were aflame. "Nellie, will you be my sweetheart?"

"Of course not! Why should I? Oh, I forgot! I ought to be back before this! Mother will be wondering where I am, and—and, don't you see we're not walking towards home at all?—we're nearly at Betsy Cowling's cottage again. How dare you take me the wrong way?"

A farm laborer passed them. It was old Peter Crowle, who was a casual workman at Mr. Trudgeon's farm, and noted as a gossip.

"I must go back quickly!" she cried. "He will tell mother, and—and—don't you see?"

"What if he does?" asked Arnold, bold now, and defiant of the world.

"Oh, what will mother say when he tells her? I know, I'll go to Betsy Cowling and tell her I'v forgotten the cream dish and that I've come back for it. Don't wait for me."

"But I shall," cried Arnold.

She left him as he spoke and sped quickly towards the cottage near by.

A minute later she returned carrying the cream dish. "Why have you waited?" she asked. "You should not."

"I could not help it. I'm waiting for my answer."

"Of course I'm not going to tell you."

Side by side they walked back in silence. He felt that Nellie had rebuffed him, and he was afraid. Still he kept near her until they came to the spot where they had met a little while before.

"You must go now, you must not come any farther."

"Do you mean it?"

"Of course I mean it. I ought not to have let you come at all."

He moved from her as if to obey her, and she, perhaps repenting, added, "At any rate you must not go farther than the stile against the lane."

His heart bounded again. He could not believe it, and yet he felt she wanted him.

"Shall we be sweethearts, Nellie? I never wanted a girl to be my sweetheart before. You're the nicest, prettiest girl in the whole world. Will you, Nellie?"

"You must not tell anyone if I say yes. Promise you won't."

"Not even my mother?"

"No, not anyone. I'm sure—I'm sure . . . "

He caught her hand. "I won't tell anyone if you don't like it; but—but we're sweethearts, Nellie, aren't me?"

"If you like."

How wonderful it was. He saw her lips quivering—heard the wild fluttering of her heart.

He did not know at all how it came about. It was all so wonderful, so overwhelmingly wonderful, that it was beyond explanation, beyond all thought. He only knew that his lips were close to hers, and he had shyly kissed her. He was not sure whether she had returned the kiss or not. He thought she had, and certainly she had not repulsed him.

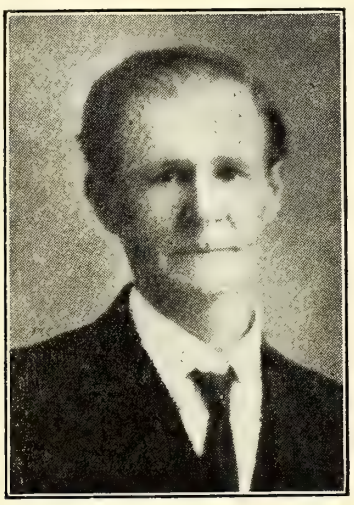
After that neither spoke a word. They walked to the stile in silence, shyly, half ashamed, half fearful, yet wonderously happy.

Arrived at the lane they stopped. The Manor Farm was close by, its buildings were plainly to be seen. The evening shadows were falling, the dews were beginning to descend. The birds had (Continued on page 31)

BENJAMIN FRANKLIN FINCHER

Benjamin Franklin Fincher, son of James and Levitha Fincher, was born in Union county, N. C., May 15, 1854. As a boy he attended the public schools. In early life he was converted and joined the Methodist Episcopal Church, South, at Little Bethel, near his father's home.

On December 4, 1873, he was married to Miss Louise Starnes of Union county. To this union were born ten children, two of whom are dead; seven are now living in Mecklenburg county and one in Dallas, N. C., Gaston county.



REV. BENJAMIN F. FINCHER

This union was broken by the death of Mrs. Fincher in January, 1906. On April 2, 1907, he was married to Miss Dovie Mae Patterson of Iredell county. To this union were born three children, all of whom with their mother are now living at their home in Derita, N. C.

As a young man Brother Fincher worked for the Seaboard Air Line Railroad Company. He followed this work for more than a score of years, and would have continued but for the fact he began to feel the strange thrill of that divinely given impulse, which those who have felt never can forget, which said to his soul, "Go preach my Gospel." He was not "disobedient unto the heavenly vision."

He moved with his family to Rutherford College, where many before and since have been trained for the work of the ministry. He attended Rutherford in the days of Dr. R. L. Abernethy, the founder of that institution.

On November 8, 1884, he was granted license to preach from Wesley's Chapel by Dr. M. L. Wood. He served as supply for four years before joining the conference. Two years on the Charlotte circuit and two years on the Clear Creek circuit. He was admitted on trial at the conference held in Gastonia in the fall of 1911. The following is the list of appointments he served: 1902, Clear Water circuit; 1903-4, Stony Point; 1905-6, Uwharrie circuit; 1907-8, Ruffin circuit; 1909, Randolph circuit; 1910, Watauga circuit; 1911-12, Lowesville circuit; 1913-14, McAdenville station; 1915-19, Thrift; 1920, Cottonville circuit; 1921-22, Rhodhiss; 1923, Kerr Street, Concord. The fall of 1923 at the conference in Winston-Salem he was granted the superannuate relation, which relation he sustained until his death.

At the conference held in New Bern, December 2, 1888, he was elected to deacon's orders and ordained by Bishop John C. Granbery. He was ordained elder by Bishop H. C. Morrison at the conference in Greensboro, November 25, 1900.

He was all man. He was a splendid preacher. He lived a great and sinewy gospel. As preacher he was wise, witty, keen in insight into things spiritual as well as men temporal; original, his words having a flavor of himself; humble but never cringing; devoted to his church and the Christian faith and given to song. He was ever brave and unlamenting. His last days were free of all complaint. His sense of humor was keen and such as made for him a welcome in any company.

Brother Fincher lived to serve. With him a man's value was ever determined by his service. Said he, "There are only two rules for good manners. One is, always think of others; the other is, never think of yourself." These rules were factors in the life of this good man. He was always mindful of others. He gave his life for others. The writer was with him much. Many hours and in many circumstances, and he never had a thought in the range of his variegated thinking that did not center in Jesus Christ. It was lovely to know him. No mean or selfish thing ever seemed to peek around the corner of his life. He lived out in the open where you could see him from sky to sky.

He thought of death as a sweet adventure but was in nothing morbid and not given to much talking about it, but smilingly looking forward to it as a caged bird to get a chance at the sky. When told by the doctor that he could not endure but a few brief hours and to make his plans to move he cheerfully replied, "I made my arrangements years ago, I am not afraid."

As he lived, so we found him at his dying—in his home in Derita, N. C., on the 17th day of April last—a gentle, sturdy, and strong personality, devoted to his family, in love with mankind and at peace with God.

Benjamin Franklin Fincher has moved. He has received his last appointment, not by the bishop of an annual conference, but by the Bishop of souls. We are all glad today that we knew this true man of God, for we are better because he was here, and today grief is in our hearts because he is not here; but a song of gladness is in our hearts because we know where he stops and where he will spend the day and all the days following. This brave and true spirit is taking his rest, much deserved, in his Father's house.

"No chilly wind nor poisonous breath
Can reach that blissful shore."

In First Methodist church, Charlotte, N. C., on the afternoon of "Good Friday," April 18, at the conclusion of a beautiful three-hour service, the funeral was held, conducted by Drs. E. K. McLarty, W. W. Peele, Rev. J. B. Fitzgerald and N. C. Williams. His body was laid to rest in Elmwood cemetery.

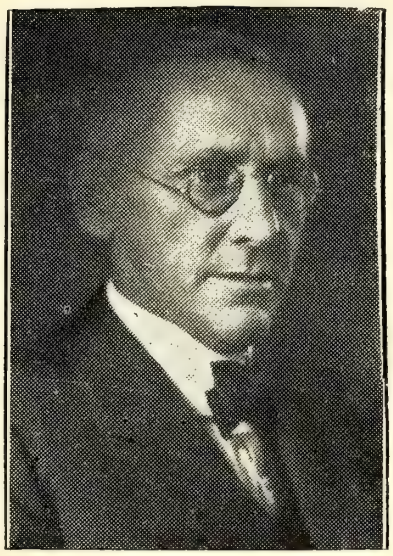
Brave soul and true, sturdy and strong, we expect to meet you in that morning land. While we continue to live on earth, we shall carry you always in our thoughts. "No day can seem long with such companionship." We should like to have heard you join the heavenly chorus, for of this we are sure, you knew the tune.

N. C. Williams.

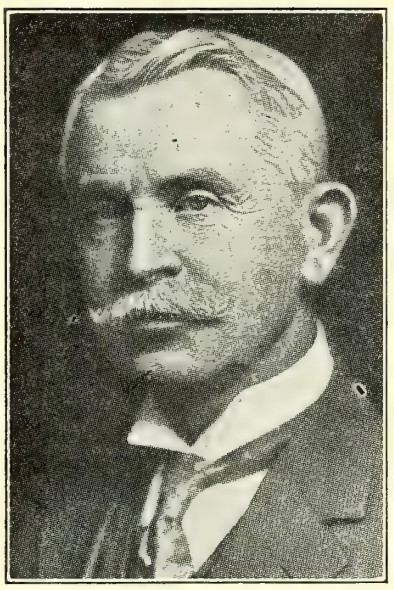
It is always the minorities that hold the key to progress; it is always through those who are unafraid to be different that advancement comes to human society.—Raymond B. Fosdick.



REV. H. G. HARDIN
Pastor West Market Church
and Conference Host



REV. W. A. NEWELL
Presiding Elder Greensboro District



CHAS. H. IRELAND
Conference Lay Leader

EPWORTH CHURCH, RALEIGH, ADVANCES

Epworth church, Raleigh, is closing one of the most successful years in its history. During the late summer there were added to the church building two new Sunday school rooms, so arranged as to enlarge the church auditorium when needed. These rooms were the generous gift of Mrs. I. M. Proctor of Raleigh, and were greatly appreciated by the members of Epworth church. Following the Kernahan visitation evangelism campaign 34 new members were added to the church on October 19; by vows and certificate, 16; by baptism, 18. On October 26, one by certificate and one on profession of faith, making a total of 43 for the year. On this latter Sunday the new opera chairs seating the auditorium were used for the first time. These chairs were the gift of the circles of Edenton Street church. The paint, electric wiring and much of the labor for the new rooms were gifts of members and friends of the church. The circles of Epworth have furnished new floor covering for the auditorium.

The church services and various organizations of the church have taken on new life and activity in a material and spiritual way. The Sunday school enrollment is 408. The board of stewards is faithfully working to secure the full payment of all financial obligations, as they have always done, by the annual conference. E. M. Hall, Pastor.

SOME COUNTRY PREACHERS IN THE N. C. CONFERENCE

Some country preachers are recognized within the bounds of their own charges.

Some country preachers are invited to talk and to preach at the schools in ... C.

Some country preachers are willing to risk their appointments with elders and bishops.

Some country preachers do not want to go to city churches and big stations.

Some country preachers can do their work and have faith in Jesus Christ.

Some country preachers are glad to preach anywhere in the N. C. conference.

Some country preachers can not realize the difference between "first class" and "second class" gospel.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek."

M. C. Ellerbe.

IN FAVOR OF CONSOLIDATION IN THE INTEREST OF ECONOMY

While the state of North Carolina is planning to reduce the number of counties from 100 to about 75—a consolidation which would wisely reduce the tax burden of the state by thousands of dollars—it is a good time for our conference to reduce the number of districts from ten to six or seven at least, in the interest of economy and efficiency. Let not the children of this world show themselves wiser than the children of light in these matters. If the laymen will speak out it will be done. O. P. Ader.



MISS OLLIE SHERRILL
Secretary-Treasurer of West
Market Street Church



REV. FLETCHER NELSON
Director of Activities of West
Market Church



REV. W. T. ALBRIGHT
Pastor West Greensboro
Charge

North Carolina Sunday School

L. L. GOBBEL, Editor. Durham, N. C.

DUAL EXTENSION OFFERINGS

To date this month the following Sunday schools have sent in fourth Sunday missionary offerings for September. We wish to take this means of thanking Sunday schools for their splendid co-operation.

Mt. Gilead	$60.00
Weldon	50.00
City Road, Elizabeth City	37.45
Hay Street, Fayetteville	20.46
Steele Street, Sanford	18.02
Wilson	15.15
Oxford	12.25
Clark Street, Rocky Mount	11.57
City Road, Elizabeth City	8.58
Newland, South Mills	7.10
Chapel Hill	6.00
Chapel Hill	5.60
Macon	5.42
Holly Springs, Fuquay	5.27
Banks, Creedmoor	5.00
Hamlet	5.00
Mt. Olivet, Manteo	5.00
Sharon, South Mills	3.88
Englehard	3.32
Kenansville	3.20
Trinity, South Mills	3.16
Daniels Chapel, Goldsboro	3.00
Nashville	2.85
Rowland	2.50
Creedmoor	2.10
Sharon, South Mills	2.28
Beston, Seven Springs	2.00
Winton	2.00
Scott's Hill	1.97
Whitakers	1.86
Bayboro	1.71
Sharon, South Mills	1.56
Halls, Roseboro	1.55
McBrides, South Mills	1.54
Kings, Faison	1.45
Arcola, Warren	1.38
Lemon Springs	1.35
Bullocks, Creedmoor	1.25
Amity, Mattamuskeet	1.04
Mt. Zion, Elm City	1.00
Clark's Bethel, Kennekeet	1.00
Micro, Kenly	1.00
Broadway, Jonesboro	.80
Thompson's Chapel, Jonesboro	.80
Angier, Erwin	.79
Summerfield, Atlantic Ct.	.75

AN IDEA THAT WORKED

The following article by Miss Mary E. Skinner will be of itnerest to readers of our page and should prove especially helpful to workers with children:

"What part can children have in planning and carrying out a class picnic?" asked Miss Martin who was trying to put into practice an idea she had heard discussed at a training school.

Formerly, when planning a class picnic, she had decided on the time, selected the place, secured a truck, invited another class, prepared most of the lunch and arranged for serving it while the children played. She was always tired out and rejoiced when the picnic was over. But the new idea seemed worth trying, so on Sunday morning she asked the class if they would like to come to her home that afternoon to make plans for a picnic. They all came.

When discussing where they should go the boys told of a spring on the far side of Mr. Thompson's pasture where the water came from beneath a perpendicular rocky bank. The others had never seen it but the boy's description seemed to offer all requirements and the place was selected. Arnold agreed to ask Mr. Thompson if he objected to their using it, and Jim thought his father would let them use his truck.

"Whom shall we ask to go with us?" asked Miss Martin with some hesitancy. "Let's ask the first year girls and not tell them where we are going," said one. "And we ought to ask the Thompson children if we are going to use their pasture," said another. "Miss Gordon knows a lot of good games, let's ask her," and so the list of guests was made.

Unwilling to oppose their plans but with real misgivings as to the wisdom of such a procedure, Miss Martin entered into all discussions, suggested and assisted in bringing their plans into definite form, reviewed before they left the responsibility that had been assigned to each.

Replying to a friend's questioning after the picnic was over she said: "There never was such a picnic! The boys and girls had more valuable experiences than they have had in all the class sessions at Sunday school this year." Below is a list of values which she listed in her note book:

1. The friendly feeling between members of the class was greatly increased. They came early to Sunday school, seemed never to tire of talking about the picnic, and were ready to do any needed service.

2. The boys had the pleasure of sharing one of their own discoveries with others. It became a popular picnic spot.

3. Mr. Thompson said he did not know there were such fine boys and girls in that town. His children joined the Sunday school.

4. Jim's father came round to see Miss Martin and said that Jim was growing more and more dependable and he thought it was because he had been allowed to be responsible for securing the truck for the picnic.

5. The children voted against singing a popular song they all knew because, as Mary said, "it did not seem to belong there."

6. After singing "Day is dying in the west" George said: "Are there any more songs in the world as pretty as that?" It was easy, right then and there, to thank God for their good times, for the beautiful world, for friends, and tell him how they wanted to held him make the world better and happier.

7. The group gladly agreed to come early to Sunday school in order that they might learn "by heart" some more songs which they found to be as pretty as "Day is dying in the west."

8. At the workers' council Miss Martin was called on to tell "how she did it." In conclusion she said: "I can never think of lessons in terms of a printed page again. My pupils are better Christians and I am a better teacher because I was willing to try one new idea."

ORDER LITERATURE EARLY

In one Sunday school on the first Sunday in October there was no literature. In another the new literature was placed in the hands of teachers after the Sunday school hour began. What did this mean to the teachers and pupils in these schools? It meant the class sessions were not prepared for properly and the pupils did not get the full benefit of a class session. It also meant that teachers were a Sunday behind in the use of literature and either had to double up or feel that their pupils were missing valuble material. This situation came from the fact that the secretary had failed to order the literature early enough. What will the situation be in these schools on the first Sunday in January? This will depend upon how early plans are made and carried out for ordering literature for the next quarter. It is not too early to order now. Each teacher or department secretary should turn in to the school secretary a list of literature needed, including teachers' text books, picture sets or rolls, pupils' books or folders and periodicals. The new literature should be placed in the hands of the teachers at least two weeks and prefrably a month before the first Sunday in January, thus giving the tachers opportunity to plan ahead and use the literature in the finest way.

"Order literature early" is a splendid slogan for any Sunday school.

BUILDING TO BE ERECTED

Announcement of the building project for Duke Memorial Methodist church was made last Sunday morning by Dr. R. L. Flowers, chairman of the building committee. Plans are made for the erection of an additional Sunday school building. This building is planned for the primary, junior and intermediate departments and will cost approximately $48,000.

We rejoice with the youth of Memorial church in plans which are being made to take care of them in the church school.

WHAT IS A TEACHER?

She had prepared a story to tell, and she told it. In order to tell it she had to leave John's question unanswered, and quench Jane's comments, and override Pauline's request to play another story. She was not a teacher; she was a lecturer.—From Pilgrim Elementary Teacher.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

CHARLOTTE SCHOOL

The eleventh session of the Charlotte standard traniing school will be held at First Methodist church, November 16-21. At a recent meeting of pastors, superintendents and enrollment chairmen from the churches of Charlotte and vicinity it was estimated that more than 400 students will be enrolled in the school. Mr. George A. Westbrook, superintendent of Myers Park Sunday school, is chairman of the board of managers, Mr. George Ivey, vice chairman, Rev. James G. Huggin, secretary, and Mr. J. Sam Hinson, treasurer.

A very strong faculty has been secured and Charlotte is expected to reach a new store this year in its record of desired outcomes. The courses to be offered and the instructors are:

Pupil Study, Dr. G. R. Combs.

Survey of the New Testament, Dr. W. W. Peele.

Worship, Rev. B. L. Schubel.

Principles of Religious Education, Dr. W. A. Harper.

Religious Education of Young People, Mrs. Glenn W. Stewart.

Study of Middle and Later Adolescence, Miss Jane McDonald.

Junior Department Administration, Miss Martha DuBerry.

Primary Department Administration, Miss Marie McDonald.

Beginner Department Administration, Mrs. H. D. Guerrant.

TRAINING PROGRAM

Our training program has suffered no retrenchment during the present conference year. In the 25 standard schools held there was a total enrollment of 2919 students with 2529 credits awarded. Of these 185 were Cokesbury credits which are included in Cokesbury totals given elsewhere on this page. In addition to these there is a total of 1099 standard credits earned through local classes, correspondence or college work up until August. With reports for August, September and October yet to be added we have a grand total for the year of 5997 crdeits against 5951 of last year.

In reporting the standard school record be low we list the place of the school, the total enrollment, credits awarded and number of partcipating schools:

Charlotte	400	353	31
Gastonia	241	221	30
Shelby	180	160	17
Asheville	176	152	11
Lexington	150	147	14
Winston-Salem	185	145	25
Concord	158	139	19
Greensboro	161	134	19
High Point	139	126	18
Weaver College	118	112	68
Albemarle	109	97	19
Salisbury	122	96	14
Rutherford College	79	76	49
Canton	98	76	14
Boone	78	60	37
Mt. Airy	59	53	5
Forest City	66	50	12
Draper	55	49	5
Hendersonville	56	49	6
Hickory	59	46	6
Wadesboro	48	45	8
Cherokee County	48	41	6
North Wilkesboro	41	38	6
Marion	48	34	13
Mocksville	35	31	3
Total	2919	2529	455

LEAKSVILLE-SPRAY-DRAPER

Mr. F. M. Williamson, who served as educational director of the Tri-City training school held at Draper, reports that the school was fine. Out of an enrollment of 55 students, 49 earned certificates of credit. Participating schools received credits as follows: Draper 22, Leaksville 13, Spray 10, Methodist Protestant 2; Christian 2.

The courses, instructors, enrollment and credits by classes are as follows:

Survey of the Old Testament, Rev. W. E. Poovey; 22—18.

The Christian Religion, Rev. C. S. Kirkpatrick; 13—13.

Worship, Mr. F. M. Williamson; 20—18.

ANDREWS SCHOOL

The second standard training school for Cherokee county was held at Andrews, October 5-10. The spirit of the school was fine, the attendance good, in spite of competing interests during that week, and the total number of credits ran a bit higher than in the first school which was held at Murphy last September.

Credits were awarded to 41 of the 48 students enrolled, these students representing churches as follows: Andrews 20, Murphy 15, Murphy circuit 3, Baptist 3.

The record by classes, including enrollment and credits, are:

Life of Paul, Rev. C. M. Pickens; 22—20.

The Christian Religion, Rev. G. T. Bond; 13—10.

Principles of Teaching, Miss Corinne Little; 13—11.

COKESBURY SCHOOLS

During the present conference year 79 Cokesbury schools have been held, in which 2574 students were enrolled, 2189 of whom earned certificates of credit. In these schools 299 Sunday schools were represented.

Besides these, 365 have earned credit in local classes, or by correspondence, as reported up to August, making a grand total of 2554. This is an increase of 840 over last year's record.

We give below the name of school, number enrolled, credits awarded and Sunday schools represented:

Asheville District			
Azalea	42	34	4
Weaver College	31	31	30
Hendersonville Ct.	13	13	2
Total	86	78	36
Charlotte District			
Weddington	85	77	6
Chadwick	55	44	3
Pineville	41	41	4
Peachland	32	19	2
Polkton	21	18	2
Hickory Grove	20	11	2
Lilesville	14	10	2
Bethel-New Hope	10	8	2
Total	278	228	23
Gastonia District			
South Fork	215	204	12
Gaston Industrial	106	97	9
Belwood-Polkville	83	82	6
Lowesville Ct.	72	72	7
Shelby	47	42	7
Rock Springs Ct.	42	37	5
Cherryville Ct.	35	31	5
St. Peters, Belwood Ct.	24	23	2
Stanley	27	21	3
Bessemer City	48	21	3
Total	699	630	59
Greensboro District			
Trinity	34	31	5
East Greensboro	34	30	4
Uwharrie	18	12	4
Hopewell, Trinity Ct.	17	12	2
Wentworth Ct.	10	8	1
Coleridge	8	5	1
Total	121	98	17
Marion District			
Connelly Springs	64	62	8
Bostic	65	59	7
Table Rock	30	30	3
Micaville	34	28	4
New Hope, Mill Spg. Ct.	28	26	3
Mill Spring	29	18	2
Pine Grove	18	14	4
Bakersville	13	10	2
Penland	12	10	2
Jonas Ridge	18	9	2
Marion	15	5	4
Total	326	271	41
Mt. Airy District			
Sparta Ct.	31	20	2
Draper	30	29	2
Salem, Mt. Airy Ct.	19	19	2
Palmyra	26	18	1
Creston	25	18	2
Pine Hall	17	15	3
Helton Ct.	34	11	4
Total	182	130	16
Salisbury District			
Gold Hill Ct.	51	46	6
Albemarle	32	26	10
Rocky Ridge-Westford	25	23	2
Stanfield Ct.	22	20	6
Woodleaf	14	14	1
Stanfield-Oakboro	12	10	1
Oakboro-Stanfield	13	10	2
Total	169	148	28

(Continued on page 31)

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

EPWORTH LEAGUE BANQUET

About sixty members of the various Epworth Leagues of St. Paul church, Goldsboro, sat down to the banquet table Friday evening in the religious education building. At their places they found orange-covered booklets decorated with owls and bats, inside of which they found the evening's program. Miss Katie Kornegay, president of the senior league, was master of ceremonies for the delightful affair. Rev. J. G. Phillips, educational director of the church, had charge of the songs and stunts, and Miss Eula Rackley, church secretary, led the cheers and yells.

Songs interspersed the two short speeches by Miss Kornegay on "Flying Ghosts" and by Mr. Harvey Smith, president of the Hi-League, on "Who's Afraid?"

Rev. E. L. Hillman, pastor of the Methodist church in Greenville, N. C., made an address that appealed to the young people. He stressed the importance of growing in confidence, sympathy, and service in order to make this world a better place in which to live. Rev. Mr. Hillman has had many contacts with young people in work as dean of the Epworth League assembly each summer at Louisburg.

The delicious banquet was served by the T. L. Ginn class of the Sunday school.—Goldsboro News-Argus.

CALVARY CHURCH, DURHAM

A very inspiring group awaited me on Sunday, October 19, when I met with the Busy Workers' Hi-League of Calvary church in Durham. All the twenty-six members were present besides two visitors. It certainly seemed to me that this group of young people were really in earnest about their league work. I never had a more attentive group of listeners, and it was indeed a pleasure to meet them. Ruth Beasley had charge of the devotional, after which talks were made by the district secretary and Mrs. Hinson, the very efficient assistant counselor. The fourth department superintendent announced a Hallowe'en social for the following Monday night, given by the senior league with the Hi-Leaguers as their guests.

Mrs. Crim is doing a good work with these leaguers, and we're expecting great things of them during this league year. The new set of officers are:

President—Frances Webb.
Vice President—Grace Bryant.
Secretary—Elizabeth Vickers.
Treasurer—Lucile Gilliam.
First Supt.—Rupert Bryant.
Second Supt.—Hilda Bobbitt.
Third Supt.—Sadie Munford.
Fourth Supt.—Flonnie Mae Vickers.
Era Agent—Merle Cottrell.
Counselor—Mrs. Mamie Crim.
Asst. Councilor—Mrs. O. I. Hinson.

Mrs. Geo. F. Tyson, Sec.

Western North Carolina Conference

RUTHERFORD COUNTY

The regular meeting of the Rutherford County Epworth League was held at Spindale, Friday evening, October 17. The devotional program was given by the local chapter led by Miss Nellie Blunt. Special features of this program were a duet by the Hendrick sisters and a short dialogue entitled, "A True Leaguer." The business session was directed by Mr. Ralph Jolly, president. The following chapters were represented: Forest City, Pleasant Grove, Salem, Rutherfordton, Hopewell, Oak Grove, Caroleen, Alexander, Mt. Hebron, and Spindale. Hopewell was awarded the banner for having the largest percentage present while Spindale was awarded the cross for scoring the highest on the union standard of efficiency for the month. Caroleen and Alexander have recently been reorganized and were well represented. The next meeting goes to Salem on the first Friday night in November. The basement of the new Sunday school building was beautifully decorated for Hallowe'en festivities. The social hour of games made much fun for the evening.

ELKIN

Sunday morning found us in Sunday school at Elkin, where we enjoyed making a short talk at the closing of the session. It was an inspiration to worship with these good folks and hear Brother L. B. Abernethy preach again. At 2:30 in the afternoon we met with a large group of young people and interested leaders and laid the plans for the organization of a splendid Hi-League. Many fine words of praise were heard of the good work of the Epworth League in our Elkin church in former years. We enjoyed the hospitality of the home of Mr. and Mrs. Joseph Bivins, happy parents who hold fast the real Epworth League spirit.

MOUNT AIRY

At 6:45 we were looking upon a room filled with enthusiastic, earnest boys and girls in the league room at Central church, Mount Airy. This group has been actively organized only a short time. They have in them the making of a successful league under the guidance of their pastor, Bro. C. S. Kirkpatrick. We greatly enjoyed the program at the evening church hour, which was the climax to the observance of childhood and youth week. Mrs. Woltz presided and a large number of young people participated.



"Better in Every Way"

"I have taken two bottles of Lydia E. Pinkham's Vegetable Compound and can honestly say I feel much better in every way. I used to feel so lifeless and had no interest in anything and had to lie down often because of female weakness. Now I have a new hold on life again. My husband can see a great difference in my appearance. I heard of the Vegetable Compound through friends and I am so glad I did."—*Mrs. Wm. Mueting, 1267 Morgan St., Santa Rosa, California.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Med. Co., Lynn, Mass.

Five Thousand
CHINESE CHILDREN
Dying Daily!

What can be done to help save these children?

Despite war, banditry, devastation, pestilence and hunger, the ministry of mercy in constructive welfare work for the children is being safely carried on by China Child Welfare.

Nothing hinders helping these children—nothing except lack of funds.

5,000,000 people have died in China in last year from hunger.

NOW 5,000 children are dying daily.

$30.00 saves a child's life and provides a year's care—every dollar helps.

Send contributions to North Carolina Christian Advocate, or to Graham H. Andrews, State Treasurer China Child Welfare, Raleigh, N. C.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

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Charge-Pastor	Number
Burlington Ct.—L. V. Harris	70
Bahama—W. F. Craven	68
Trinity—J. W. Smith	41
Cedar Grove—F. A. Lupton	35
Mt. Tirzah—J. W. Autry	33
Leasburg—W. C. Jones	27
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Durham Ct.—B. E. Stanfield	22
Graham—J. W. Dimmette	18
W. Durham—R. E. Brown	16
Yanceyville—S. J. Starnes	15
Branson—L. C. Larkin	14
Person—W. L. Maness	12
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Rougemont—V. E. Chalfant	10
Burlington, Front St.—L. D. Hayman	9
Lakewood—H. L. Davis	8
Milton—H. E. Lance	8
Duke Chapel—A. C. Holler	8
Stem—J. A. Gist	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
Calvary—O. I. Hinson	4
Haw River—Paul Cook	3
Long Memorial—T. A. Sikes	2

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	59
City Road—Wm. P. Watkins	41
S. Mills—J. M. Joliff	19
Pasquotank—W. J. Underwood	14
Plymouth—R. G. L. Edwards	12
Currituck—J. P. Bross	11
Windsor—P. O. Lee	11
Moyock—J. A. Tharpe	11
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	7
Kitty Hawk—R. A. Bruton	7
N. Gates—J. T. Stanford	6
Roper—J. Bascom Hurley	5
Wanchese—T. E. Davis	4
Gates—W. C. Benson	4
Hatteras—I. J. Strawbridge	1
Chowan—F. E. Dixon	1

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	95
Fayetteville Ct.—B. T. Hurley	55
Hemp—L. A. Tilley	55
Bladen—H. R. Ashmore	43
Siler City—J. W. Bradley	42
Stedman—C. H. Caveness	41
Jonesboro—I. T. Poole	38
Mamers—E. B. Bell	36
Carthage—J. H. Buffaloe	28
Pittsboro—J. A. Dailey	24
Newton Grove—J. F. Starnes	17
Haw River—A. E. Brown	15
Elizabeth—C. M. Lance	14
Parkton—J. E. Blalock	14
Erwin—J. J. Boone	14
Fayetteville—N. H. D. Wilson	13
St. Paul—J. B. Thompson	11
Roseboro—C. A. Johnson	11
Dunn—C. B. Culbreth	10
Person—B. J. Lough	8
Glendon—R. F. Taylor	6
Sanford—S. A. Cotton	5
Lillington—C. A. Hillman	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	26
Mt. Olive-Calipso—L. L. Smith	20
New Bern, Centenary—A. J. Hobbs, Jr.	18
Straits-Harlowe—Byron Shankle	17
Pink Hill—W. J. Freeman	15
Jones—T. W. Lee	14
Dover—L. E. Eawyer	10
Hookerton—J. C. Humble	10
Ocracoke-Portsmouth—R. N. Fitts	9
Seven Springs—C. W. Barbee	8
Mt. Olive Ct.—E. N. Harrison	7
La Grange—Rufus Bradley	7
Queen Street—E. C. Few	6
Snow Hill—E. B. Craven	6
Atlantic and Springfield—E. L. Hill	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Riverside-Bridgeton—R. M. Price	3
St. Paul—W. V. McRae	3
Grifton—I. S. Richmond	2

RALEIGH DISTRICT

Bailey—J. C. Williams	47
Oxford—E. J. Rees	45
Oxford Ct.—B. D. Critcher	42
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Selma—D. M. Sharpe	24
Tar River—R. E. Pittman	21
Fuquay—E. C. Maness	20
Cary—F. B. Joyner	19
Four Oaks—N. C. Yearby	18
Smithfield—J. D. Bundy	17
Louisburg Ct.—A. L. Thompson	14
Millbrook—W. F. Elliott	12
Raleigh, Central—J. F. Herbert	10
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Jenkins Memorial—P. H. Fields	4
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

Mt. Gilead—F. M. Shamburger	48
Fairmont—F. B. Peele	45
Ellerbe—J. C. Whedbee	28
Aberdeen-Vass—G. B. Starling	27
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Richmond—Leon Russell	23
Caledonia—J. T. Draper	17
Lumberton Ct.—F. B. Noblitt	15
Rowland—J. H. Lanning	15
Hamlet—B. P. Robinson	14
Raeford—W. F. Trawick	13
Red Springs—C. T. Rogers	13
Wadeville—E. C. Crawford	12
St. Johns-Gibson—E. B. Fisher	11
Mt. Gilead—F. M. Shamburger	10
Piedmont—E. R. Clegg	9
Troy—A. S. Parker	6
Biscoe—J. H. Miller	6
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	44
South Rocky Mount—E. D. Weathers	37
Stumpy Point—W. T. Cheek	30
Grimesland—W. B. Humble	20
Rocky Mount, First Church—T. G. Vickers	18
Greenville—E. L. Hillman	16
Spring Hope—N. B. Strickland	12
Robersonville—L. C. Brothers	12
Ayden-Macedonia—Guy Hamilton	11
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Fremont—K. F. Duvall	6
Tarboro—C. L. Read	6
Bethel—J. R. Edwards	6
Wilson—T. M. Grant	5
McKendree—B. F. Boone	4
Bath—J. W. Sneeden	4
Stantonsburg—J. V. Knight	3
Rocky Mount, Clark St.—J. O. Long	2

WELDON DISTRICT

Northampton—B. C. Thompson	87
Rosemary—C. T. Thrift	27
Scotland Neck—B. H. Black	27
Rich Square—O. P. Fitzgerald	14
Warren—S. E. Wright	13
Warrenton—J. A. Martin	12
Conway—H. C. Ewing	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Garysburg—O. C. Melton	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Leicester—M. E. Leftwich	6
Battleboro-Whitaker—H. A. Chester	5
Littleton—L. B. Pattishall	4
Murfreesboro Winton—W. C. Merritt	4
Roanoke Rapids—L. M. Hall	3
Henderson, First Church—W. C. Martin	2

WILMINGTON DISTRICT

Southport—R. H. Broom	42
Shallotte—W. J. Dubose	39
Whiteville—W. T. Phipps	27
Kenansville—N. P. Edens	26
Ingold—M. F. Hodges	25
Grace—H. B. Porter	24
Clinton—W. G. Farrar	21
Fifth Avenue—D. E. Earnhardt	19
Magnolia—M. D. McLamb	16
Swansboro—T. B. Hough	17
Tabor—C. A. Jones	17
Wallace-Rose Hill—Daniel Lane	14
Chadbourn—C. F. Heath	14
Epworth—C. N. Phillips	13
Scott's Hill—J. K. Worthington	12
Maysville—J. C. Harmon	4
Hallsboro—W. C. Wilson	3
Acton—M. B. Clegg	2
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

W. Asheville—G. T. Bond	18
Swannanoa—J. A. Baldwin	17
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Asbury Memorial—A. C. Tippett	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	10
Sandy Mush—G. L. Lovett	8
Rosman—W. E. Rufty	7
Mills River—O. B. Mitchell	7
Haywood Street—T. F. Higgins	6
Leicester—N. E. Leftwich	6
Hendersonville—W. B. West	3
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	3

CHARLOTTE DISTRICT

First Church—W. W. Peele	47
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	31
Waxhaw—J. E. B. Houser	31
Unionville—J. C. Gentry	29
Belmont Park, Charlotte—W. H. Willis	28
Polkton—W. S. Smith	26
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	18
Hickory Grove—Elzie Myers	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	16
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	13
Prospect—J. J. Edwards	9
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4
Wadesboro—W. B. Davis	1
Acton—M. B. Clegg	2

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	75
Park Street, Belmont—J. C. Grose	29
Belmont—H. C. Sprinkle, Jr.	21
Lincolnton—P. W. Tucker	17
Dallas—J. W. Vestal	16
Polksville—J. M. Barber	13
Bradley Memorial—A. C. Swofford	12
East End—T. J. Huggins	12
Crouse Ct.—Van B. Harrison	12
Goodsonville—J. W. Combs	10
Lincoln Ct.—C. R. Allison	10
McAdenville—D. F. Carver	10
Smyre—T. H. Swofford	9
Cramerton—J. P. Morris	6
Lowesville—J. O. Cox	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Stanley—J. W. Groce	4
Main Street—J. B. Craven	3
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1
Cherryville Ct.—T. V. Crouse	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	111
Wesley Memorial—John W. Moore	53
West Market—H. G. Hardin	44
Randleman—J. H. Brendall, Jr.	34
Stokesdale—C. F. Tate	26
High Point, Main Street—A. L. Aycock	26
Highland—C. T. Womble	25
Ruffin—J. W. Bennett	23
Uwharrie—J. A. Howell	23
Calvary—E. L. Kirk	21
Park Place—J. E. Abernethy	20
Pleasant Garden—J. T. Ratledge	20
College Place—Albea Godbold	19
New Hope—A. C. Waggoner	19
E. Greensboro—R. C. Kirk	18
Reidsville—M. T. Smathers	17
Glenwood—W. A. Kerr, Jr.	14
Randolph—W. R. Kelly	11
W. Greensboro—W. T. Albright	11
Cedar Falls—M. G. Ervin	8
Bethel-Grace—O. L. Brown	7
Jamestown-Oakdale—R. E. Hunt	6
Ramseur-Franklinville—G. W. Williams	5
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2
Carraway Memorial—J. H. Bradley	2
Centenary—G. A. Stamper	1

MARION DISTRICT

Table Rock—J. L. Rayle	49
Henrietta—A. W. Lynch	46
Morganton Ct.—D. S. Richardson	43
Marion, First Church—W. O. Goode	34
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	30
Broad River—R. P. Fikes	22
Cliffside-Avondale—D. H. Rhinehardt	18
Marion Mills—J. H. Strickland	15
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	14
Elk Park—G. F. Houck	12
Old Fort—J. C. Umberger	11
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	11
Micaville—D. G. Smith	10
Spindale—W. A. Barber	10
Marion Ct.—T. G. Smith	8
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
McDowell—D. C. Ballard	4
Old Fort Ct.—O. P. Routh	2
Burke—C. S. Plyler	2
Avery—E. E. Yates	2
Rutherfordton—J. W. Hoyle, Jr.	1

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	74
Mt. Airy Ct.—H. M. Wellman	57
Warrenville—S. D. Schoolfield	36
Rural Hall—B. Wilson	31
Wilkesboro—T. C. Jordan	25
Ararat—Lacy T. Edens	22
Boone—O. J. Chandler	22
Walnut Cove—J. W. Campbell	21
Danbury—F. E. Hartsfield	19
Sandy Ridge—T. G. Williams	18
Moravian Falls—R. E. Ward	18
Helton—C. E. Murray	17
Yadkinville—T. A. Plyler	17
Draper—G. E. White	16
Pilot Mountain—W. B. Thompson	14
Sparta—T. H. Houck	10
Mt. Airy, Rockford St.—M. W. Heckard	9
Spray—D. R. Proffitt	9
Stoneville—J. W. Ingle	9
Laurel Springs—P. L. Smith	9
Dobson—Elmer Simpson	8

SALISBURY DISTRICT

Gold Hill—W. A. Kale	33
Coburn Memorial—T. A. Groce	31
Granite Quarry—E. N. Crowder	27
Salem—J. H. Green	26
Kannapolis, Trinity—J. P. Hipps	25
Norwood Ct.—J. M. Brandon	18
Concord, Kerr Street—G. L. Wilkinson	14
E. Spencer—E. Myers	13
Spencer—C. H. Moser	13
Concord, Forest Hill—Paul Harden, Jr.	12
Bethel—C. O. Kennerly	11
Concord Ct.—E. E. Snow	9
Westford—H. E. Simpson	9
Harmony—J. C. Brown	9
Mt. Pleasant—J. S. Gibbs	9
Epworth—J. E. McSwain	8
China Grove—E. H. Nease	8
Albemarle, First St.—E. M. Avett	8

Continued on page 31

in the charge they serve and the salary they receive. And since the North Wilkesboro district has been absorbed there is not a ghost of a chance from the crest of the Great Smokies to the sand bars of eastern Carolina for a country preacher to break into the eldership. Our conference board of missions must also plead guilty to discrimination against us in making appropriations to salaries. If a city church and a country church, each paying the same amount to pastor, come before this board for appropriations the city church will, in most cases at least, get the larger share. Just get your conference journal and see for yourself. But they tell us that it costs more to serve the city church than it does the country church. Just the reverse of that is true, at least in the small city church. It costs more in some instances to live in the country than it does in the cty. Included in the cost of serving the country church must always be added heavy traveling expense.

This could go on almost indefinitely. I can continue to show how the country preacher has to play second fiddle almost everywhere, but this is enough.

The country offers a fine field for service, I readily admit; but it offers not many opportunities that are not matched by town and city church. Surely everything should be done to encourage the country churches and the preachers who labor there.

Here is the remedy that I suggest: Let us continue to build churches that are better adapted to our needs; push the work of consolidation of weaker churches; cease this discrimination and allow the country preacher and his work a higher conference rating. Give these preachers their rightful place in the council rooms of the church, their proper representation on its boards, and a hand in the management of its affairs. When these things are done you will hear preachers asking for appointments to country churches. W. F. Elliott.

MY CREED

By Zadok Paris.

Article IX.—Of the Justification of Man

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

Justification is our acquittal of all our sins; so that we stand before God as if we had never sinned. When a man is tried for a crime before the criminal court there are three ways by which he may be acquitted. First, he may show that the offense for which he is being tried is not a violation of the law. In that case, he stands acquitted. Second, he may prove that he never committed the offense. In that case, he stands acquitted. Third, if he is convicted, the governor can pardon him. In that case he stands acquitted and restored to citizenship. But, when we are tried before God for our sins, there is only one way by which we may be acquitted, and that is pardon. We can not show that sin is not a violation of law, for God has said in plain language: "For sin is the transgression of the law (I John 3:4). We can not prove that we did not sin, for God has said: For all have sinned and come short of the glory of God (Rom. 3:23). But since we stand guilty before God, he can pardon our sins and restore us to citizenship in his kingdom. Jesus made an atonement for our sins. "Who his own self bare our sins in his own body on the tree" (I Peter 2:24). Therefore, being justified by faith we have peace with God through our Lord Jesus Christ (Rom. 5:1). For the blood of Jesus Christ, his Son, cleanseth us from all sin (1 John 1:7). If we confess our sins God is faithful and just to forgive us our sins and cleanse us from all unrighteousness (1 John 1:9). You can not buy salvation: you must take it freely.

Article X.—Our Good Works

Although good works, which are the fruits of faith, and follow after justification, can not put a way our sins and endue the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, in so much that by them a lively faith may be as evidently known as a tree discerned by its fruits.

Instead of good works being a condition of salvation, they are an evidence of salvation. A tree is known by its fruits. Jesus said: A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit (Matt 7:18). A man can not continuously indulge in sin and convince the world that he is a saint. Because a good man can not live a sinful life. Neither can a sinner live the life of a saint, for sin will crop out somewhere. When you see a man going about doing good, you can set him down as a Christian, especially when he continues it through life. A man shows his faith by his works (Jas. 2:8).

AN "ANGELIC" INVESTMENT TRUST

A rumor has been circulated to the effect that a New York investment trust is being formed, or has been formed, to provide funds for producting new plays or theatrical shows. This trust might be described as "angelic," borrowing the adjective from the slang use of the word "angel," which is common in theatrical circles. The angel is the person who "backs the show"—who provides the necessary capital.

Precisely defined, this use of the word is marked "slang" by Webster's New International Dictionary: "A nonprofessional financial backer of a play or other amusement enterprise." The word "angel" comes from a Greek word meaning a messenger, especially a messenger of God, and its most frequent use retains this basic meaning. An angel, in theological parlance, is "a spiritual, celestial being, superior to man in power and intelligence, belonging to any of the orders, especially the lowest order, of the celestial hierarchy."



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Constipation may easily become chronic after forty. Continued constipation at that time of life may bring attacks of piles—and a host of other disorders.

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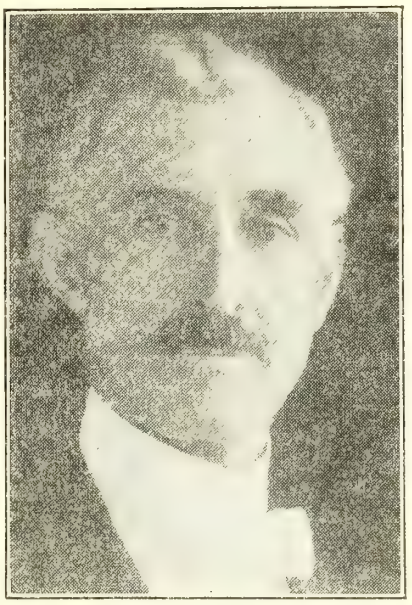
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DR. S. B. TURRENTINE
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REV. ALBEA GODBOLD
Pastor College Place Church

WHY PASTORS DO NOT RUSH THE BISHOP FOR COUNTRY APPOINTMENTS

In the Advocate of October 9 you ask the question, "How many will ask for country churches?" Also you ask, "Why is it so many prefer to undergo the grind of a little town church with a very limited field, rather than have all sorts of golden opportunities in the open country?" "A solution of this mystery," you say, "will be of service to the School of Religion at Duke University. These are good questions and very worthy of attention. Like you I am not looking for any stampede to be made on the bishop at conference by the station men desiring the country appointments. Why is it thus? May I attempt an answer?

The answer lies partly in the fact that so few of the country churches offer a preacher an opportunity to make his showing. So often is it the case that they lack equipment, organization, and trained leadership. Without these, and many congregations are utterly unable to supply them, the preacher can not do his best work. What farmer would be content to farm with out-of-date implements while his neighbors have all sorts of improved machinery? What preacher wants to do less than his best? The country doctors are almost as scarce as country lawyers. Why? Because they want just as many of their patients to get well as possible; and in the town and city they have the assistance of hospitals, trained nurses, and convenient drug stores. With such aid their chances for success are greater in proportion as he has good help and proper equipment. Hence the trend to the town and city churches.

The country charges also offer poor opportunity for concentrated effort. The country pastor often has to serve six and eight churches. This so divides his work that it loses much of its power. If the city church requires eight sermons a month and all of a pastor's time who can expect the country church to get on as well on one, two, or four sermons a month and from one-half to one-eighth of its pastor's time? And it must be remembered that a whole can not travel faster than its parts.

Another reason for the absence of a rush for the country appointments is the discrimination that is everywhere made against the country church and its pastor. Too many people talk with us but drink with the other crowd. The country pastor is conspicuously ignored almost everywhere. How many men, while serving country churches, did you ever know to receive honorary degrees from any college or university? Did you ever notice how few country preachers are elected delegates to our general conference? Just how many country preachers are now serving on the boards of trustees of our educational institutions? You might amuse yourself awhile by taking up your conference journal and noting the per cent of them that are serving on important conference boards. Some claim that even the bishop discriminates against us—that he makes all the larger appointments and just leaves the Lord and the leaders to make ours. I will not contend for the truthfulness of that statement, but my powers of discernment are woefully distorted if preachers are not rated by the number of churches



REV. G. A. STAMPER
Pastor Centenary Church
Greensboro, N. C.



REV. J. H. BRADLEY
Pastor Carraway Memorial
Greensboro, N. C.



REV. W. A. KERR
Pastor Glenwood Church
Greensboro, N. C.



REV. W. M. CURTIS
Treasurer and Business Manager Greensboro College

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A MISSION STUDY CLASS WITH AN UNUSUAL CLIMAX

Calvary auxiliary followed the recommendations of the study superintendent and put on a fine program of study during the week beginning October 21, using "The Trail of the Conquistadores."

The class was composed of 18 members and ten visitors. Those leading the discussions had made a thorough study of the assignments and brought much interesting information on the Latin people and their conquered territory.

Mrs. G. P. Whitley directed the study class and Mrs. O. I. Hinson had charge of the devotional services.

The last session was held at the parsonage by special request of Mrs. Hinson, who asked every woman to come for a social hour and bring a cook apron with her.

At the close of the study period Mrs. Hinson passed around slips of paper on which were written a special duty for each one. The following were some of the duties assigned: "Slice bread for sandwiches," "spread filling for sandwiches," "cut lemons," "cut oranges," "fry cheese pies," "slice cookies," "bake cookies," "cut celery for salad," etc.

Mrs. Hinson, who is an expert dietitian and food artist, gave a most interesting talk on food and some dishes the average woman might prepare that would be economical, nutritious and appetizing. Then she gave a demonstration of some of her favorite dishes and directed the 20 women in such a skillful manner that within an hour each woman had a plate of luncheon that was beautiful to the eye and delicious to the taste. In fact, each plate contained a perfect food combination arranged in the most appetizing and attractive way; and furthermore each woman had received a profitable demonstration of what knowledge and skill may do in keeping the body fit for the highest service.

The occasion reached the climax of friendliness and hospitality. Everybody was interested, everybody had fun and recreation and everybody greatly profited by this comprehensive demonstration of making something new and beautiful out of the feeding problem that the majority of women are carrying with them through the days and through the years.

Long live the perfect hostess!

E. S. P.

MISSION STUDY AT FAYETTEVILLE

The Woman's Missionary Society and the Lambuth Missionary Society, both of Hay Street M. E. Church, held a very interesting and instructive all day mission study meeting at the church on Tuesday, October 7.

Mrs. W. A. Cade had charge and very ably conducted the study. The book used was "Between the Americas," and "Trailing the Conquistadores" was used as a reference book.

Lunch was served at one o'clock in the church dining room.

The afternoon session was then opened by Mrs. B. C. Gorham leading the devotional with scripture reading and prayer. Then a beautiful solo by Mrs. James Poe. The remaining chapters of the book were then taken up and were interestingly presented by members of each auxiliary. The meeting was well attended and much interest shown.

WAYNE COUNTY MISSIONARY FEDERATION

The members of the Stantonsburg Society entertained the Wayne County Missionary Federation in their beautiful new church Tuesday, September 30. Miss Fannie Best, the chairman, presided. Seventeen societies were represented by over 100 delegates.

This federation has been organized five years and grown from six societies to 20. One or more new secieties have been reported at each meeting. Daniels' Chapel has organized the children. We are glad to welcome Calypso. Every society has a study class now.

The main feature of the morning was a model study class taught by Mrs. E. N. Harrison of Mt. Olive, composed of ladies from St. Paul, Goldsboro and Mt. Olive. They made "Trailing the Conquistadores" so interesting that all who had not studied the book wanted to do so.

A missionary experience meeting conducted by Mrs. C. E. Blunt, former Washington district secretary, was the main feature of the afternoon.

The officers elected for the coming year were: Mrs. Bob Holmes, chairman; Mrs. Lula D. Best, Supt. children's work; Mrs. Charles Lavis, secretary-treasurer; Mrs. George Baker, publicity.

Lebanon won the attendance banner. An invitation to hold the next meeting at Mt. Olive was accepted.

Mrs. Alex Taylor, Sec.

METHODIST WOMEN HAVE LARGE CROWD AT BOGUE

The fifth meeting of the Carteret County Federation of Methodist Women was held Sunday, October 17, at Bethlehem church at Bogue. The morning service convened at 11 o'clock with Rev. R. W. Barfield conducting a most interesting devotional service. Miss Edith Lewis very cordially welcomed the federation in the name of Bethlehem church. Mrs. Walter Patten, who has studied under the author, gave an interesting talk on the new mission study book, "Trailing the Conquistadores."

A bountiful feast was served at one o'clock by the hostess church. This was served picnic style on the church lawn and was greatly enjoyed by the three hundred people attending.

The afternoon devotional service began at two o'clock with Miss Dally Dennis Parker conducting. The roll call by the secretary showed it to be the largest of any of the meetings. A reward of $5, based upon attendance and mileage, was won by Beaufort. This award was offered by Miss Sudie Webb and Mrs. J. C. B. Morton of Morehead City. The following officers were elected: President, Mrs. Harry Freeman, Morehead City; vice president, Mrs. Norman Webb, Morehead City; secretary-treasurer, Mrs. J. H. Stubbs, Beaufort; chairman publicity, Mrs. S. H. Haywood, Beaufort.

Mesdames Harry Freeman and Margaret Morris of Morehead City gave an intresting dialogue, "At Missionary Headquarters." The outstanding feature of the afternoon service was an address by Mrs. S. A. Stewart, missionary to Japan, in which she gave much interesting information in regard to the historical, political, educational and religious life of Japan.

Special music for the day was rendered by Miss Verta Barfield of Newport, Misses Blanda Lee and Bettie Harkers of Morehead City, and by Miss Mattie Weeks of Beaufort.

Mrs. B. B. Slaughter of Morehead City, chairman of the committee on courtesies, closed her report with these words: "We wish to express our sincere appreciation and thanks to the splendid Bethlehem people for their gracious hospitality as expressed in their friendly handshake and in the most delicious bounteous dinner. We thank the heavenly Father for giving us this beautiful day for our meeting and for the spirit of reverence and interest in missions shown here today."

NASH COUNTY ZONE MEETING

The ladies of the Nash county zone were most delightfully entertained at Mt. Pleasant on October 3. A large assembly representing eight auxiliaries was present to greet the new chairman, Miss Leyta Carter, who presided.

Mrs. Walker spoke on "Stewardship and Missions," urging every one to give more time to the upbuilding of God's kingdom in our midst.

The pastors are always welcome at a missionary gathering. Rev. Messrs. Towe, Williams and Weathers were present. Mr. Williams conducted the opening devotional and Mr. Weathers spoke on the subject, "The Value of a Missionary Society to the Church and the Pastor."

Each auxiliary was asked to check points to see which would attain the honor roll for this year. Spring Hope was the only one to boast of this honor for 1929.

Mesdames Gunn, Dozier and Weathers brought very appropriate messages in song which were greatly enjoyed.

The ladies of the church served a delicious luncheon at the noon hour. It was decided for the future meetings each visitor would bring a lunch.

Miss Louise Sills.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

IT IS LOVE

It is love that makes the world so bright,
And takes away life's care.
It plants the blooming roses, too,
On cheeks, to make them fair,
And bids the luster in the eye
To shine with wondrous light,
And drives the coldness from the heart
To warm it with delight.

It clothes the criticising tongue
With words of mercy sweet,
And little faults will be unseen
When loving hearts will meet.
The whole world brighter seems to grow
When love, appearing, speaks,
And love-warmed hearts find peace and rest
For which mankind e'er seeks.

—Martha Sheppard Lippincott.

MISS ALLEN RETIRES FROM ACTIVE WORK

The many friends of Miss Bessie Allen of Hendersonville, who have known of the splendid work that she has done as a deaconess during the years since she volunteered for service, will be interested in the following announcement from the October number of the Missionary News Bulletin. "Miss Bessie Allen," says the Bulletin, "retired from active work on August 1. In appreciation of years of loving service the friends of the Atlanta Wesley House with whom she has been asociated for the past four years, presented her with a watch; while the executive committee, of the Atlanta Board of City Missions, presented her with a pewter flower bowl and twin candlesticks holding two candles each. Miss Allen is now at her home in Hendersonville."

The Asheville district is very proud of the fact that Miss Allen, a member of the Hendersonville Woman's Missionary Society, was the first deaconess to go out from the Western North Carolina conference, and as she retires from active service the very best wishes of the entire district are with her.

AN INTERESTING OCCASION

Of unusual interest to the missionary societies of the Swannanoa circuit on the Asheville district, was the joint meeting held on Tuesday afternoon, October 16, at the Azalea church, with Mrs. V. G. Sorrells of the local church presiding.

Fifty or more representatives from the four churches comprising the circuit, were in attendance and a spirit of enthusiasm and co-operation prevailed. The opening devotional was conducted in a most impressive manner by Rev. J. A. Baldwin, whose interest in the woman's work has been of wonderful help in securing an organization in every church on his circuit. Talks were given by representatives from each society and adding to the pleasure of the program was a vocal duet by Mrs. Sorrells and Mrs. Brown. The chief speaker of the afternoon was the district secretary, Mrs. V. L. Stone, who gave a most interesting talk on "The Missionary Work in General" and who urged a successful closing of the year's work. She spoke of the great privilege and opportunity of being a worker with God in this great missionary cause, ad impressed the necessity of whole-hearted co-operation on the aprt of every member of every society.

We congratulate these societies, Azalea, Bethesda, Swannanoa and Tabernacle, on the splendid achievements of the past year and trust that the future holds still greater results for them.

DEATH OF FRED P. INGRAM, JR.

Mr. and Mrs. Fred P. Ingram of High Point have the deepest sympathy of their friends in the death of their son, Fred, Jr., who was killed a few days ago in an automobile accident while en ruote to the Duke University and Navy game at Annapolis. Mr. Ingram, who was a student at State College, in Raleigh, was accompanied by three friends from Duke University, and all save one were fatally injured.

Mrs. Ingram, mother of the young man, was superintendent of mission study in our conference from 1917-1919, doing a most efficient and painstaking work. The entire conference extends sympathy to her and the other members of the family in their great sorrow.

MISS HOWELL SAILS FOR KOREA

Miss Mabel K. Howell, professor of foreign missions in Scarritt, sailed on September 4 on Empress of Japan from Vancouver for Korea, where she has gone to serve on the commission for setting up the autonomous church in that field. She was accompanied by several missionaries going to their fields of service and a letter from her "at sea" reports a delightful voyage and most congenial companionship with the missionaries, and members of the commission from the Methodist Episcopal Church. While awaiting the arrival of the entire commission, Miss Howell and the representatives of the M. E. Church will do some preliminary work that is necessary.—Bulletin of Missionary News.

GIFTS FOR RELIGION LEAD

The strength of religious sentiment in the United States is reflected in the fact that special gifts to religion led all other objects of philanthropy in 1929. The exact figures, as reported by the John Price Jones Corporation, are: Religion, $996,300,000; education, $467,500,000; gifts for personal charity, $279,760,000; organized charitable relief, $278,710,000; health, $221,510,000; foreign relief, $132,000,000; the fine arts, $40,000,000; play and recreation, $20,900,000; miscellaneous reform organizations, $14,040,000. It might further be noted that of the funds given for education a large proportion went to church colleges, and that the inspiration for the $558,000,000 given to charity had its rise in fundamentally religious impulses. Directly or indirectly, religion operated more powerfully on American pursestrings than any other one influence. It obviously remains a much stronger influence in our national life than may be inferred from certain critics of the organized churches, or from the observations of circles indifferent to the subject.—Christian Standard.

AIRSHIPS IN CHRISTIAN SERVICE

A chain of first class airdromes has been laid out across Africa from the Cape to Cairo. Dr. Robert P. Wilder, missionary secretary in the Near East, flew recently from Bushire in Arabia to Cairo, 1098 miles, in seventeen hours, saving in that way eight days of land travel. The Australian Inland Mission of the Presbyterian Church sends doctors and nurses by air to isolated sick settlers, often bringing back patients to a base hospital. Mrs. Osborn says in The Presbyterian Magazine: "It is only four hours at the outside limit before help can arrive for a sufferer. Instead of a terrible journey from water-hole to water-hole under blazing sun, the traveling is now done by doctors and nurses who are notified by radio. A properly equipped airplane ambulance takes the skilled assistant to the rescue." The expenses of this service are largely paid by a bequest of the Australian harvester manufacturer, Hugh Victor McKay.

Alongside of this relief work is a splendid system for sending religious and general literature to isolated settlers; and itinerant preachers now itinerate by airplane. So the old order changes, giving us in anticipation a picture of the acceleration which is coming in the witness to the Gospel in all lands.—S. S. Times.

In India the idea is widespread that an education and manual labor or even physical exercise do not go together. The missionary in charge of the boys' school at Jhansi has been interested to notice that the boys who are the most success in their active self-help work are most successful in their classroom studies. Not only this, but these same boys have the most time and enthusiasm to spare for extra projects, such as completing a new swimming tank, carrying on Scout work, and practicing in the school band.

There are nearly 500 instructors accredited by the board of education of the Methodist Episcopal Church to teach courses in the standard curriculum in leadership training schools.

Sunday School Lesson

NOVEMBER 2

By William G. Chanter

Simon Peter: From Weakness to Strength

Golden Text: "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13.

Peter answereth . . .

For most of us Peter stands as the man of impulse, and we explain his weakness by saying that he is impulsive. But is impulsiveness a synonym for weakness? It might not be a bad thing to start our study by asking whether this is true or not, and then go on to inquire as to the reason why it should be thought true.

Suppose we listen to the defender of the impulsive character. He will tell us that we should inquire into the connection of impulse and action before we are sure that impulsiveness means weakness. He will ask us to imagine a man without impulses, entirely governed by calculation, quite cold-blooded, and then ask ourselves whether this imaginary person would be likely to do anything worth while. The surging waves of passion are not for him, and a whole great range of temptation will not exist for him at all. But then it is also true that great ambitions will not move him, that the things that tempt men to greatness will also fail to enter his life. Great hopes do not set his blood on fire; he does not leap to meet the challenge of a great adventure. He may not deny his Lord, like Peter, but there is the appalling possibility that he may bargain, like Judas, and sell him for thirty pieces of silver. The fact is, we shall be told, that the impulsive element in human nature is the motive power that moves it to greatness in victory or defeat.

The truth is that impulse is not in itself either good or bad. Its value is entirely a matter of control. Like every other powerful thing, it is ruinous when it runs wild, or when it is enlisted in the service of some base or petty end. It is true, of course, that the stronger the impulsive nature the more difficult it is to bring it under control. But then it is also true that if control of such powers is more difficult, it is also more worth while. Nevertheless, the man of strong impulses without strong control is like a ship that is all sail and no ballast with an inadequate steering gear.

When thou art established . . .

We may say, then, tentaively, that what Peter needed was not so much a lessening of impulse as an increase in power to control his impulsive nature. But this at once raises the question of just how a man may hope to reach this power. What is it that checks and disciplines the power of impulse and makes it the servant of man in his struggle for goodness?

The first thing we can say is that impulse is brought under control by the presence in a man's life of a sense of perspective. Once a given moment is seen as but a fragment of a lifetime, and a lifetime is seen against the background of history with all it has to tell as to the significance of human life, there is much less danger of being swept away by the power of the immediate present. Now, this power to examine the present in the light of its setting in time is one that every human being has. The fact is that a purely impulsive human being is as much an impossibility as one with no impulsive life whatever. A creature of pure impulse would be an animal, not a man, and a being with no impulses would be a calculating machine.

However, this perspective is not simply a matter of time. The self by which we judge impulses and into harmony with which we try to bring them—for this, I take it, is what we mean by control—is also a matter of an ideal. That is, human nature has not only the power to look before and after, it has also the power to look up, to see that life is more than the visible and material, to take into account the invisible things. When we speak of self we mean, after all, a certain conception of life. A soldier when he thinks does so in terms of a military scheme of things. He looks down on the rabble that does not know how to obey and, indeed, flaunts the very idea of discipline. He has his own code of honor in which courage in the hour of danger ranks very high. He would feel that he was losing his soul, murdering his very self, did he disobey orders, or run away in battle. These are the things no soldier can do, the things no soldier does do; for when a man does such things he ceases to be a soldier.

Here is Nehemiah, trying to build the walls of Jerusalem. And here is danger, real and deadly. He is advised to take refuge in the temple, and it is hard to believe that he did not feel the stirring of the impulse to self-preservation, which is so deeply rooted. But you remember his answer: "Should a man as I flee? I will not go in." Nehemiah had his own idea of himself, his own ideal that is, and he led his impulse up to that ideal and judged it by the effect its gratification would have on the self of his dreams.

Now, it is worth repeating that this power to build up an ideal that is regarded as of supreme value is as much a part of human nature as the power to regard life as a whole. It is inevitable that a man should do this, and when he does, then impulse is no longer uncontrolled. But it is not true that the ideal once adopted is always obeyed. And hence we have a third element and one of which it is hard to give an account. The inevitable tendency to look before and after, the equally inevitable tendency to build up an ideal—but then what of the fact that in different men the power to hold to the wide horizon and the

SIDE AND BACK

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upward look varies so much? Why do some men act in such a short-sighted way? Why do some men betray their own ideals? Why did Esau sell his birthright for a mess of pottage? Why did Benedict Arnold prove false to his own ideal of a soldier and a patriot? Why did Judas, the disciple of Jesus, sell his ideal for a handful of silver? Why did Joseph, on the other hand, prove true? He had the chance to satisfy a stronger human appetite than hunger. Why did George Washington refuse a crown He had as much provocation as Arnold.

Lovest thou me more than these?

Well, let us go back to Peter. Here was an impulsive man who became the rock foundation of the unshakable church. How did it happen? Of course it happened because Peter found Jesus. But can we form some idea of what the great Maker of men did for Peter? Let us try.

For one thing, Jesus brought to Peter a new peace, a new serenity. The fisherman found a man who lived not for the moment but for the whole sweep of eternity. And the tyranny of the moment began to loosen. Its fears began to be less imperious. Its pleasures seemed less important. Peter began to gain in power to make the moment face the bar of the long stretch of life. And this, I think, Jesus will do for us if we will live with him awhile. He can emancipate us from the slavery to the feelings of the moment which is the relentless foe of character. For the peace that Jesus gives means the quiet mind in which the criticism of the moment can go on.—Zion's Herald.

A FINE BARGAIN

One bitter night of winter the late Mark Guy Pearse took a cab home, and reaching his door asked the cabman to come in for a warming drink. Inside, he noticed that the man had no overcoat, and asked the reason, to be informed that he could not afford one. "Well, now," said Mr. Pearse, "I have a coat upstairs that would fit you, but before I give it to you must tell you that there is something peculiar about it. It is right that you should know all about it before you put it on?" "What is it, sir?" said the cabman, considerably mystified, and dubious as to whether he ought not to decline the gift of so mysterious a garment. "Well," said Mr. Pearse in a portentous tone, "that coat has never had a glass of beer or spirits inside it from the day it was made until now, and I want you to promise that as long as you wear it you will let drink alone." "All right, sir," said the cabby, holding out his hand, "I won't upset the coat by putting any drink inside it." Months later Mr. Pearse came across the cabby again, still wearing the coat with pride, and still, as he proudly boasted, keeping the bargain he had made when it was bestowed on him.—Methodist Recorder.

And it is beginning to look as though the real vanishing American is the pedestrain.—Judge.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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HAVE AND HAVEN'T

We have mailed out this week with The Home Chronicle an exhibit listing by churches and charges the fifth Sunday and ten per cent contributions for the present conference year up to October 7. This exhibit will be repeated from time to time during the next conference year. It is shown that during the present conference year 433 Sunday schools have forwarded fifth Sunday offerings; 402 have not. A number of the latter gave their fifth Sunday contributions to the Children's Home, but these contributions were used as a credit on the church's ten per cent assessment. The following table lists by districts the number of Sunday schools forwarding their "love gifts" to the Children's Home in the first column, and those not doing so in the second column:

District	Have	Haven't
Asheville	39	33
Charlotte	28	47
Gastonia	45	35
Greensboro	62	24
Marion	36	61
Mt. Airy	52	71
Salisbury	35	32
Statesville	58	23
Waynesville	22	54
Winston-Salem	56	22

LET'S RACE

Space on this page is too valuable to use in correcting typographical mistakes. However, there were not four stations in the Winston-Salem district failing to give anything this year to the Children's Home, as was recorded last week. Instead of the figure 4 in the non-giving column there should have been a 0. An earnest effort will be made next year to get every Sunday school in the Winston-Salem district to contribute something as a "love gift" to the Children's Home. It would be fine if the Greensboro and Statesville districts, which are doing so well for us, would challenge the Winston-Salem district for a Children's Home "love gift" race.

GRACE IS FIRST

Miss Zonnie Gentle, treasurer of the Philathea class of Grace Sunday school, Winston-Salem, has already forwarded check for the ten per cent assessment on Grace church for next conference year. It has been a custom for several years over at Grace to pay their ten per cent assessment a year in advance. I have often heard of "free grace and never dying love," but I never knew before that it came a year in advance. Miss Gentle and the other good people at Grace have our cordial thanks.

HICKORY AND THOMASVILLE

Our singing class has had another happy day. Arising early we hurried to First church, Hickory, to greet our friends over there and to sing to them at the 11 o'clock hour, which was so graciously offered us by Rev. A. C. Gibbs. After rendering our program to a congregation that completely filled the church Brother George F. Ivey arranged for our children to be placed in a number of the happy homes of Hickory. Hickory made us happy.

Hurrying away from Hickory we came, after traveling 80 miles over a congested highway, to the Methodist parsonage at Thomasville, where Rev. J. F. Kirk, his good wife, and a number of his choice members took care of us for rest and the evening meal. On arriving at Brother Kirk's church at night we found a congregation that was overrunning the main auditorium of the church and the Sunday school annex, some not being able to get into the church at all. It was one of the largest and most enthusiastic congregations we have yet appeared before, there being present quite a large delegation of young people from the Mills Home. Our children were completely captivated by our thomasville friends. First church, Hickory, and Main Street, Thomasville, made our cup of joy run over.

SWEET POTATOES

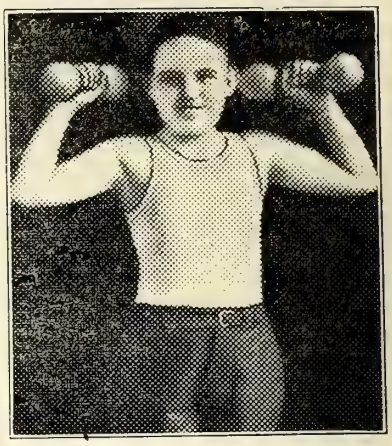
The dry weather of the summer played havoc with our Irish potatoes, but did not seem to interfere with either the quantity or the sweetness of our sweet potatoes. Mr. Booze and Miss Iva's "gang" have recently harvested 838 bushels of choice sweet potatoes, and they are now being properly treated in our potato house for safe keeping through the winter. Our children are very fond of sweet potatoes and are thankful for the bountiful supply.

KEEPING SWEET

A fellow has to keep sweet at the Children's Home. Every time he shows a tendency to become fretted over a lot of details and little annoyances he is made ashamed of himself because of the kindly greetings which comes from loving children as they are met all about over our campus. When things go wrong I have found myself hustling out to mingle for a little while with some group of God's little children. I wish that many of the readers of the Advocate might have this same joy more frequently.

BLESS THEIR HEARTS

"Our girls' intermediate class of Triplett Sunday school, Mooresville circuit, have expressed themselves as desiring to clothe one of the little girls at the Children's Home. We prefer a small girl three or four years of age. Please send us her name and the amount it will take to clothe her for a year. May God bless you in the great work you have undertaken." So writes Mrs. B. H. Morrow, a good member of Triplett Sunday school. We shall take pleasure in cooperating with her and her fine intermediate girls.



Strongest

"Gerald suffered with his stomach and bowels until he was listless and weak," says Mrs. B. E. Geren, 822 West Main St., Oklahoma City, Okla.

"Now he's the strongest boy I know. I gave him California Fig Syrup because Mother used it. It increased his appetite, regulated his bowels, helped his digestion."

Nothing could be more convincing than the way thousands of mothers are praising California Fig Syrup to show how it acts to build-up and strengthen headachy, bilious, half-sick, constipated children.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Several friends have responded to my request for quilts. For such remembrance of our children I am truly grateful. These cold nights remind me very forcefully our need of covering to keep warm our big family which now numbers 339. It will not be long before the weather will be very cold. Weather prophets are predicting a severe winter.

* * * *

Sweet potatoes have come in very slowly this fall. I am not prepared to believe our good farmer friends have overlooked us. They have been very busy housing their crops which accounts for the few who have remembered us. I am counting on a large number sending us a bag or a barrel in the near future. Please do not wait too long, as they often get damaged by cold late in the season.

* * * *

It is wonderful how the women of the missionary societies respond to the needs of our children. There is no love and sympathy like that of women and especially those who have the motherly instinct and experience. Often I wish those who buy the goods and make them into useful and beautiful garments could be present when the children open the boxes to see the joy beaming in their faces. Just one sight like that would repay them for the expense and trouble of making and sending these outfits. One of the greatest joys that can come to any of us is the satisfaction of knowng that our service is worth while and is appreciated. Our good women often experience the overflowing cup of joy because they do so many unselfish deeds for our fatherless children.

* * * *

Intensely interested is the Methodist Orphanage in the outcome of the efforts to raise what is known as the "conference collections." One-third of all the money that is collected goes to the support of our orphan children. By reason of the failure of the churches last year to raise the entire conference assessment we lost more than $15,000. There are more children in the Home today than ever before. In view of our great need it is imperative that all the churches go to the limit in their efforts to raise their entire "conference collections." We have been forced to borrow $8,000 to pay back bills. Before the annual conference convenes in Henderson on November 19, we shall be forced to borrow another large amount. Brethren and friends, let me urge that we go to the limit to raise our entire conference budget so that we shall not be crippled in our orphanage work!

PLEASURES AND PROBLEMS OF THE MINISTRY

I do not know much about the duties of the presiding elder, but I do know that when Dr. and Mrs. Walter Patten call their preachers to the beach or to the district parsonage for a get-together we are in for a good time. Last Saturday evening the Methodist itinerants who circulate in the coastal end of the New Bern district were summoned to the home of the elder on Middle street. Besides that outstanding itinerant of Charlotte, Bishop Edwin D. Mouzon, there were present to enjoy the Patten hospitality the following: R. F. Munns, B. B. Slaughter, B. Shankle, R. W. Barfield, I. S. Richmond, T. W. Lee, Robert M. Price, R. E. Atkinson, L. E. Sawyer, and A. J. Hobbs, Jr. Shrimp, oysters, fish, etc., fresh from the sea, were a part of the menu. After this fine stag dinner the bishop and the elder and the other preachers sat down and discussed informally some of the pleasures and problems of the ministry. The fellowship was an inspiration to all.

A. J. Hobbs.

FATHER, TO THEE WE PRAY

Father, to thee we pray,
Mighty yet lowly,
Pure and most holy;
Hear from thy starry throne our prayer.
O let thy love with sweet control
Force all hatred from my soul.
Let the world and all its care
Retire from every breast.
Ever be near us, O Father;
O guide our mortal footsteps
Till we come to dwell with thee,
Till we all thy glory see.

—Selected.

NIGHT COUGHING

Quick and Safe Way To Stop It!

Whatever it is due to—cold, catarrhal condition of the throat, dust irritations or smoking—night coughing *can* and *should* be stopped! Nothing will pull you down faster, for it not only deprives you of needed sleep, but it tears you to pieces.

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Children's Storyland



HARRIET'S TURKEYS

By Emma Florence Bush.

"Oh, Harriet!" exclaimed Dora, entering the farm kitchen where her younger sister was putting away the noon dishes. "Father has sent word for me to drive over with some gasoline to the Bannock's farm where they are threshing. It will take at least two hours, and I intended to spend the whole afternoon finishing my new dress to wear to Dora's party. Won't you go for me, please?"

"It is too bad," replied Harriet. "I would go in a minute but there are my turkeys. I am keeping them close at home now for fear something will happen to them. The buyer comes for them at any time now."

"I will take care of them, Harriet. I can do that and sew too. Please go, like a dear," pleaded Lora. "You know how terribly disappointed I will be if I don't have the dress to wear tonight."

"Well," assented Harriet reluctantly, "the turkeys are in the rye stubble. Don't let them wander in the woods—they will be sure to get lost if you do."

After Harriet drove away Lora took her sewing into the sun porch where she could look out and watch the turkeys who were quietly feeding in plain sight from the window. At first she watched them closely, but as the dress came nearer and nearer to completion and there was still a great deal to be done, she became so absorbed in her work that it was not until she heard the clock strike four that she thought of the turkeys again.

"Where has the afternoon gone," she cried. "I must feed the turkeys. Dear me, it is almost dark already." She ran out to the rye field and searched and called, but not a sight or sound from the turkeys. "I wonder if they have gone into the woods?" she thought in consternation.

"It is no use," she sighed at last, "they must have wandered into the woods and roosted in the trees. I will help Harriet look them up in the morning if they do not appear."

With this good resolution Lora hurried away to dress and drove away with her friends just as Harriet, tired from her long ride, came into the yard.

It was the middle of the next afternoon when Lora, who had unexpectedly decided to spend the night with her chum, Dora, came home eager to tell the family of the delightful time she had enjoyed.

"I will make up to Harriet for leaving her with so much to do," she thought as she hurried into the house. "I hope she found the turkeys all right, and that the dealer came for them. Harriet is so anxious to get the money for a radio for mother. I suppose the minute he pays her she will be off to town to get it."

But no busy Harriet could Lora find in the kitchen as she entered, nor was she upstairs in the room which they shared together. Running down to the living room, her mother, just recovering from a severe illness, smiled at her a little anxiously from the couch.

"Harriet is out hunting for her turkeys," she said. "She could not find them this morning. I am beginning to be anxious, for she has been gone since early this forenoon. She had nothing to eat with her, and the turkey man came an hour ago. She will be disappointed."

"Don't worry, mother," said Lora with a little pang as she thought that her carelessness and selfishness were making so much extra work and anxiety for her unselfish sister, "I will go and help her find them."

Quickly she slipped on a dark woolen dress, for it was a cold, blustery day. Then she wrapped up some food, put on her warmest coat and took a thermos bottle filled with hot coffee, and hurried away to find her sister.

Behind the barn the north wind swept across the barren fields in bitter gusts. Lora turned up her coat collar and hastened over the frozen stubble, anxiety and remorse urging her on. "Harriet must have gone into the woods," she thought as she crossed the open fields and plunged into the deep woods that bordered them.

She plunged here and there, tripping every now and then over dead branches. It was dark and more than once she was glad she had brought her flashlight as she stumbled around calling Harriet over and over again.

She was far in the woods when she heard a faint answer to her call.

"That's Harriet," rejoiced Lora as she called again and stumbled toward the answer.

In a few minutes Harriet, disheveled, red-eyed and blue with cold and hunger, came in sight.

Lora hastened to her. "Oh, Harriet, I am so sorry!" she cried. "It was all my fault. You trusted me to look after them and then I didn't." She made Harriet sit down on a fallen log while she hurriedly poured out some hot coffee and forced it between her chattering teeth. She opened the package of sandwiches and Harriet, a little strengthened by the hot coffee, managed to eat several of them and then, by leaning more or less on Lora, managed to make her way out of the forest, through the fields home, only to collapse in the friendly shelter of their room.

Lora never forgot the days that followed when Harriet, suffering and delirious, fought for her life, nor the weeks after when her mother, too, had given way under the strain, and another life hung in the balance.

It was six weeks later when two pale, thin invalids came slowly down the stairs to the living room, where the first thing they saw was a beautiful new radio standing in the bay window.

"It's ours," explained Lora in answer to their look of surprise. "And you don't need to worry about nurse and doctors' bills, either. I paid them all from the money Aunt Slyvia left me that I was saving for a trip to Europe.

"And, Harriet, next spring I shall see you have more turkeys to take the place of those I lost. I'll help you raise them, too, and next time I won't forget, for I have learned my lesson once and for all."—Junior Girl.

A DAY WITH A BRAZILIAN BOY

My name is Pedro da Silva, I'm fifteen years old, and live in the great city of Sao Paulo, Brazil. It is known throughout our land as the "Chicago of South America" because of its resemblance to your great city, especially in the business parts. We have one million people. So you see, have a rather large city.

My father consists of father, mother, five sisters and six brothers. Living with us, however, are only two sisters, three brothers, three sister-in-laws, and four nieces.

This morning mother woke me at six to prepare for school. I put on my khaki suit (resembling your Boy Scout uniform) for here our schools require these. The servant had my breakfast of hot coffee and hard bread ready for me, and after eating I gathered up my books and hurried away to catch the street car. After an hour's ride I reached the school and found my friends all waiting for the huge iron gates to open.

We at once brought out our marbles and began to play. Just then the bell rang, the gates opened, and we hurried in.

Our teacher is very stern, so we at once settled down and began to study. There were no girls, for we boys attend school in the mornings, while they come in the afternoons.

We boys finally struggled through our French and English and at last were dismissed for recess. What joy! Most of us had brought our lunches, so we climbed on the high brick wall and began to eat. I exchanged my hard little loaf stuffed with orange marmalade for Joao's which contained meat. After eating this and three green bananas, we all jumped down and began a game of leap-

frog. We soon tired of this, and Carlos, my best friend who lives next door to me, started a game of "barra bola" (ball). In the midst of this the bell rang, and we had to return to our studies. Carlos and I scampered merrily towards home at twelve o'clock, when we were dismissed for the day. I met my sister, "Mercedes," coming with her friends, also in uniform like ours, but with skirts.

Although it takes the street car an hour to make the distance between our home and school, there is a short cut that only takes half the time, so Carlos and I decided to walk. On the way we each bought a tiny cone of sherbert from a vender, using our car tickets as pay.

Later we met the milkman driving his fifteen goats. As he milked one at a woman's door, Carlos threw a stone at the goats which caused them to become frightened and run. They were all tied together, and as they each tried to go in a different direction, a regular fight followed. In the scramble the pail of milk was overturned, and the angry man began to chase us, leaving his goats. We, however, escaped around a corner, bumping into a washer woman with a huge basket of clothes on her head. In her alarm and our haste, down came the basket, clothes and all! She was an Italian, and let out such a volley of oaths that even the accomplished milkman was shocked! Just then a "molecgue" (street urchin) from across the street seized an over ripe orange from an outraged peddler's fruit wagon, and aimed at the woman's open mouth! In two seconds the deed was done, and in the excitement Carlos and I thought it best to leave! It is not often that we are bad like this but when once the fun is begun it is hard to resist!

At last we reached home, and I hurried in for luncheon. The family was already at the table, and I slipped into my place between my brother and four-year-old niece.

After the meal I put on my stocking cap, which mother had made for me to keep by black locks (which I despise) covered up. I hurried out and joined my friends in a game of football which is like your American soccor. The ball was only a bundle of rags, but we hope that some day we can all pitch in and buy a real ball. All afternoon we played in the street. Here we have to, as there are no yards to speak of. Of course the rich people have beautiful gardens, but alas, we cannot afford such a palacial home on the Avenue!

At five thirty the cook called me in to dinner. Mercedes had returned from school, and my father and brothers were back from work. The meal consisted of rice, ebans, potatoes, "carne secco" (meat), bananas, cheese, jam and black coffee. After this mother and my older sister cleared the table as it was the cook's night off, while Mercedes and I locked ourselves up in a room to study.

My sister Dina's sweetheart came to see her and they went for a walk down the street. In an hour they returned. We were all in the living room talking and laughing when they suddenly walked in, holding hands. The handsome young man announced to us that they were soon to be married, and raised questioning eyes to my father! At first he was terribly angry, for he had picked out another man for Dina; but Dina's black eyes were shining so joyously, and her lover seemed so happy and proud, that father could not resist, and we were soon talking and laughing all over again. Mother seemed especially pleased, for I think she liked this man better than father's choice!

At eleven o'clock we all went to the dining room for coffee. Since Joaquin, Dina's lover, was soon to be one of the family, he stayed and drank with us. Then father read from the Bible and prayed for Dina and her future husband. Three years ago we were all Roman Catholics, but missionaries persuaded us to join the Methodist Church, and we've been happier ever since. Especially mother, who always did want to be a Protestant, yet did not dare.

At twelve Joaquin left, and we all went to bed—I to dream of French, English, Italians and milk men!

Dorothy Clay.

2055 Academy St., Winston-Salem, N. C.

AUTUMN LEAVES

By Marjorie McMahan.

God's gypsy caravan has come.
I hear its love-song in the air,
And, as I passed the woods today,
I saw a gleam of color there.

A scarlet flame, a glimpse of gold,
A haze of dusky blue,
Flashed in and out the trees,—and smiled
At me as I came through.

A touch of gray and color brown
Adorned the heads of some,
Whose autumn colors made me know
God's caravan had come.

—Christian Index.

Customer: "I want a pair of spec-rimmed hornicles—I mean sporn-rimmed hestacles—confound—I mean heck-spornacles."

Shopwalker: "I know what you mean, sir. Mr. Perkes, show the gentleman a pair of rim-sporned hestacles."—Tatler.

Doctor: "Are you feeling very ill? Let me see your tongue, please."

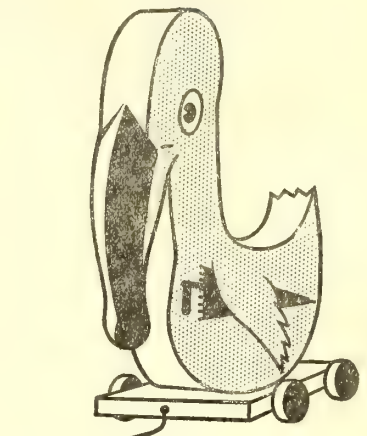
Patient: "It's no use, doctor, no tongue can tell how bad I feel."—Boys' Campanion.

Bob Jenks upon his wedding day
Was a most excited creature;
He handed his bride the marriage fee
And tried to kiss the preacher.

—Boston Transcript.

History Lecturer: "Can any of you tell me what makes the Tower of Pisa lean?"

Corpulent Lady: "I don't know, or I'd take some myself."—Exchange.



for

ANY CHILD

WE can never be sure just what makes a child restless, but the remedy can always be the same. Good old Castoria! There's comfort in every drop of this pure vegetable preparation, and not the slightest harm in its frequent use. As often as your child has a fretful spell, is feverish, or cries and can't sleep, let Castoria soothe and quiet him. Sometimes it's a touch of colic. Sometimes constipation. Or diarrhea — a condition that should always be checked without delay. Just keep Castoria handy and give it promptly. Relief will follow very promptly; if it doesn't you should call a physician.

Fletcher's CASTORIA

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Your physician will tell you that cod liver oil is the best remedy for putting on solid flesh and toning up the system. The usual cod liver oil is unpleasant to the taste, but Yerkes overcomes that, with its agreeable flavor. And it's effective.

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COD LIVER OIL

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From Raleigh, N. C., daily except as shown.

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6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
A. F. Tannery, D.T.A.

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Rub antiseptic Japanese Oil on painful spot. Bind up with flannel. The penetrating heat drives out the pain QUICK. Japanese Oil won't blister like old type liniments. 46 Years Success. At Druggists. Quick Relief With
JAPANESE OIL

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

October
Andrews, p.m. 30
November
Bahama, a.m. 2
Branson, p.m. 2
Calvary, p.m. 4
Carr, p.m. 5
Lakewood, p.m. 6
Duke Memorial, p.m. 7
Durham Ct., Fletchers, a.m. 8
Rougemont, a.m. 9
Duke's Chapel, 4 p.m. 9
Trinity, p.m. 11
W. Durham, p.m. 12
Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FOURTH ROUND

November
Moyock, Moyock, 11 5
Hertford, night 5

Special Meetings in Addition to Quarterly Conferences

3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FOURTH ROUND

November
Roseboro, Halls 1-2
Dunn, night 2
Person St. and Calvary, Person St., a.m. 9
Parkton, Parkton, night 9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

November
Dunn, Erwin, Lillington at Erwin, 7:30 p.m..... 3
St. Pauls and Parkton at St. Pauls, 7:30 p.m..... 4
Stedman, Roseboro and Newton Grove at Roseboro, 2.. 5
Carthage, Hemp and Glendon at Carthage, 2..... 6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m. 11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m. 11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

November
Riverside-Bridgeton, Beech Grove, night 2
Straits-Harlowe, Harlowe, 11 8-9
Goldsboro, St. Paul, night 9
Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

ADJOURNED QUARTERLY CONFERENCES

November
Atlantic, Atlantic, 2:30 3
Beaufort, 7:30 3
Morehead City, 2:30 4
Newport, Newport, 7 4
Pamlico, Bayboro, 2:30 5
Oriental, Oriental, 7 5
Grifton, Grifton, 2:30 6
Dover, Dover, 7 6
Jones, Trenton, 2:30 7
Riverside, Bridgeton, 7:30 9
Hookerton, Hookerton, 2:30 10
Snow Hill, Snow Hill, 7 10
Pink Hill, Pink Hill, 2:30 11
Seven Springs, Seven Springs, 7 11
Goldsboro Ct., St. Pauls, 2:30 12
LaGrange, LaGrange, 7 12
Pikeville, Pikeville, 2:30 13

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

October
Millbrook, Rolesville, 11 31
November
Four Oaks, Saunders Chapel, 11 1
Lucama-Buckhorn, 11 2
Kenly, Micro, 3 2
Tar River, Plank Chapel, 11 8
Fuquay Ct., Fuquay, 11 9
Edenton Street, night 11
Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

November
Aberdeen-Vass, 11 2
Troy, 7:30 2
Rockingham, 7:30 3
Red Springs, 11 9
Laurel Hill, 7 9
Richmond Ct., 11 16
Biscoe, 7:30 16

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

November
Ayden, 11 2
Farmville, 7:30 2
Rocky Mount Ct., 2:30 8
Spring Hope, 11 and 3 9
Rocky Mount Ct., 7:30 9
Nashville, 11 16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.
FOURTH ROUND

November
Warren, p.m. 2
Norlina, Zion, 11 5
Northampton, New Hope, 11 9
Littleton, p.m. 9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

November
Jacksonville-Richlands, Richlands, 11 2
Burgaw, Burgaw, 4 2
Kenansville, Kenansville, 7:30 2
Grace, 8 5
Faison-Warsaw, Kings, 11 9
Chadbourn, Cerro Gordo, 3 and 7:30 9
Fifth Avenue, 8 12
Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FOURTH ROUND

October
Hillside, Thurs. 7:30 30
Hot Springs, Thurs. 3 30
Asbury, Fri. 7:30 31
November
West Asheville, Sun. 11 2
Hillside, Sun. 7:30 2

CHARLOTTE DISTRICT
E. K. McLarty, P.E., 413 Central Ave., Charlotte, N. C.
FOURTH ROUND

November
Pineville, Harrison, 11 2
Hickory Grove, 3 2

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 S. York St., Gastonia, N. C.
FOURTH ROUND

November
East End, Gastonia, 11 2
McAdenville, 7:30 2

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIFTH ROUND

October
Dobson, Stony Knoll, 10:30 30
November
Rural Hall, Rural Hall, 11 2
Pilot Mountain, Pilot Mountain, 3 2
Final check-up meeting, Ireland class room, 9 p.m. 4

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FOURTH ROUND
SPECIAL MEETINGS

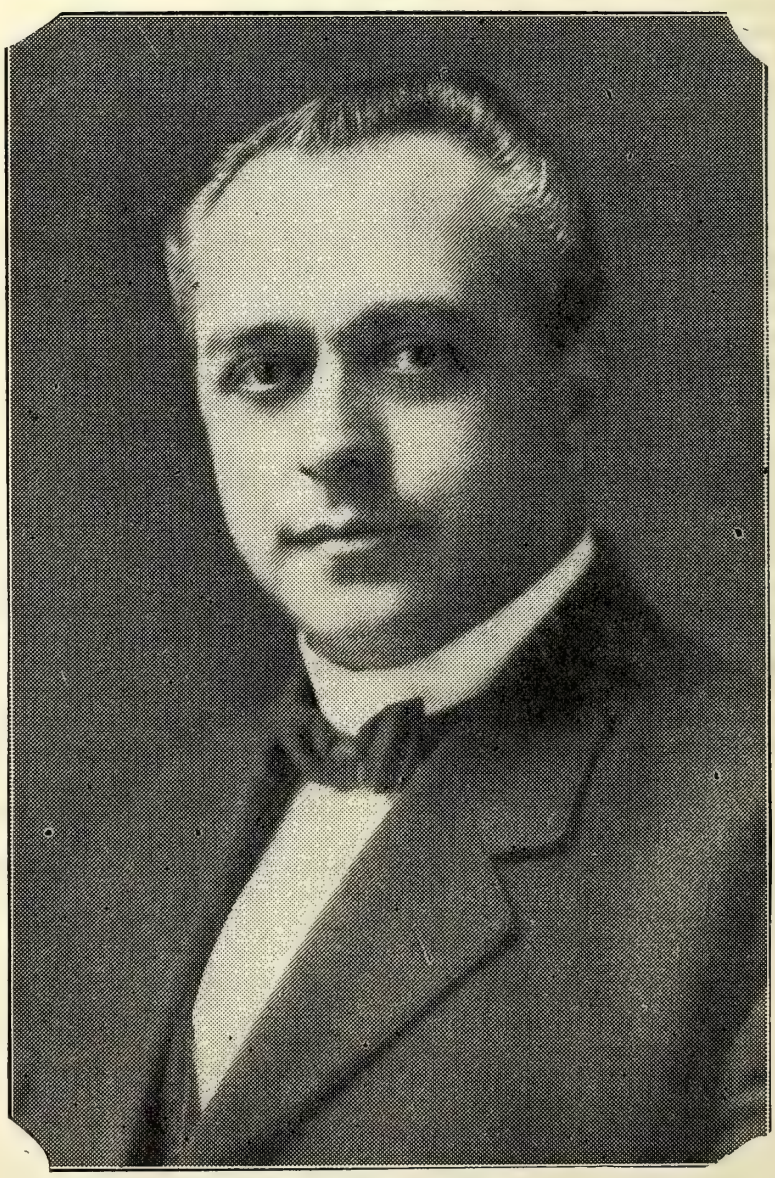
October
Kerr Street, night 30
Bethel, 3 p.m. 31
Harmony, night 31
November
Concord Ct., Rocky R., 3 31

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FOURTH ROUND

November
Elmwood, Knox 2

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., Winston-Salem, N. C.
FOURTH ROUND

November
Walkertown, 11 3
Kernersville, Shady Grove, 3 3



DR. J. E. ABERNETHY
Pastor Park Place Church, Greensboro

North Carolina Christian Advocate

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To all Preachers of the Gospel, year 1.00

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THE GAME AND THE CANDLE

(Continued from page 13)

ceased carolling, they were only twittering as they settled down to their night's rest. Doubtless Arnold heard them, but he did not know it. He was breathing air that was laden with honeydew, but he thought not of it. The lane was quiet. No one was to be seen.

"Nellie," he whispered, "we're sweethearts! sweethearts! aren't we?"

"Yes, if you like," she answered shyly. "But remember, no one must know. Mother would be angry and we must tell no one. It's our secret."

The thought of it was joy beyond words. To have a secret with Nellie! and such a secret!

"Good night," and he held out his hand.

Instinctively her hand went to his, and each felt the pressure. They looked into each other's eyes, this boy and girl into whose hearts love had come, and each fearingly, wonderingly, yet happily read the other's story. As innocent children they had met; as innocent children they parted; but life would never be the same to either of them again. The gates of a new world had been opened.

"She is my sweetheart! my sweetheart!" murmured the boy as he made his way along the lane. "She has promised! Oh, how happy I am!"

W. N. C. SUNDAY SCHOOL

(Continued from page 17)

Statesville District			
Cool Springs	31	31	3
Elmwood Ct.	28	28	5
Littlejohn's	27	26	2
Taylorsville Ct.	24	24	2
Statesville Ct.	26	22	4
South Lenoir	27	19	1
Shepherd	23	19	3
Olivet	23	18	2
Hickory Ct.	21	17	2
Hudson	20	14	2
St. John's, Troutman	17	13	2
Hickory	15	15	3
Dudley Shoals	23	11	2
Collier's	18	9	1
Total	323	266	34
Waynesville District			
Whittier	77	74	5
Franklin Ct.	31	27	6
Bryson City	20	17	1
Webster	22	16	1
Haywood Ct.	18	15	2
Total	168	149	15
Winston-Salem District			
Lexington	63	61	9
Welcome Ct.	39	34	3
Farmington	30	29	4
Forsyth	27	24	3
Advance	16	14	3
Hanes-Clemmons	20	13	3
Denton	13	10	3
Mocksville	10	6	2
Total	222	191	30

LIST OF TRIAL SUBSCRIBERS

Continued from page 19

Norwood—P. L. Shore	7
First Church, Salisbury—J. H. Barnhardt	6
Stanfield—F. J. Stough	5
Concord, Central—H. G. Allen	4
New London—J. N. Wise	2
Albemarle, Central—T. F. Marr	1
STATESVILLE DISTRICT	
Statesville Ct.—Paul R. Rayle	66
Balls Creek—J. A. Fry	34
Mooresville, Central—W. B. Shinn	33
Elmwood—D. L. Young	24
Cool Springs—D. A. Oakley	21
Lenoir Ct.—Roy T. Houts	20
Catawba—E. D. Ballard	18
Hickory, First—A. C. Gibbs	16
Mooresville, Broad Street—T. W. Hager	15
Olin—J. G. Holloway	15
Hudson—W. J. Hackney	14
Mooresville Ct.—W. G. Pilcher	14
Taylorsville—L. L. Smith	10
Newton—R. G. Tuttle	9
Race St.—E. J. Harbison	9
Hiddenite—J. B. Tabor	9
Hickory Ct.—M. A. Lewis	8
Maiden—R. S. Howie	7
Granite Falls—E. E. Willliamson	6
Stony Point—R. E. Hinshaw	4
Hickory, Highland—I. L. Roberts	4
Davidson—C. R. Ross	4
Hickory-Westview—I. L. Sharpe	4
Shepherd—A. C. Kennedy	2
Troutman—John Cline	2
Dudley Shoals—E. J. Poe	1
WAYNESVILLE DISTRICT	
Bethel—G. N. Dulin	44
Whittier—R. L. Bass	38
Mayesville—O. E. Croy	35
Glenville—J. W. Hall	18
Clyde-Junaluska—F. O. Dryman	17
Franklin—R. F. Mock	16
Waynesville—W. L. Hutchins	13
Murphy Ct.—A. A. Somers	11
Franklin Ct.—H. C. Freeman	10
Bryson City—O. J. Jones	9
Sylva—G. B. Clemmer	8
Webster—F. W. Kiker	8
Franklin Ct.—H. C. Freeman	5
Cullowhee—M. Q. Tuttle	4
Andrews—C. M. McKinney	4
Haywood—R. G. McClamrock	4
WINSTON-SALEM DISTRICT	
Burkhead—J. F. Moser	59
Thomasville, Main St.—J. F. Kirk	58
Davie—A. G. Loftin	57
Centenary-West End—C. C. Herbert, Jr.	57
Forsyth—T. B. Johnson	47
Grace—A. P. Brantley	42
Ardmore—W. A. Rollins	36
Welcome—E. P. Stabler	35
Thomasville Ct.—S. Taylor	29
Davidson—S. M. Needham	22
Linwood—J. C. Keever	21
Walkertown—W. R. Ware	17
Hiatt Memorial—J. L. Ingram	14
Mocksville—R. C. Goforth	13
Cooleemee—T. J. Houck	12
Farmington—A. R. Bell	10
Denton—A. S. Raper	10
Erlanger—J. P. Hornbuckle	9
Ogburn Memorial—O. P. Ader	8
Hanes-Clemmons—G. C. Graham	6
Central Terrace—Parker Holmes	6
Trinity—J. M. Varner	6
Kernersville—T. J. Rogers	4
Advance—W. N. Rathburn	3

Just received from London, England, six copies of "Eternal Challenge," by Dr. Hocking. Price $1.50 per copy. Send order to N. C. Christian Advocate. Book will be mailed day your order is received.

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When you consider how much you paid for your sewing machine, vacuum cleaner, lawn mower, washer, and other expensive devices, don't you think it's foolish to try to economize on oil? The very best costs only a few cents a year—and is really cheapest in the long run.

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SECOND-HAND PEWS

About 400 feet curved quartered white oak pews for sale at one-third the original cost.

The Southern Desk Company
HICKORY, N. C.

IN MEMORIAM

DOWDLE—William Thomas Dowdle was born December 13, 1872. He professed faith in Christ February 18, 1896, and united with the Methodist Episcopal Church, South, at Clark's Chapel, Franklin circuit, of which he was a member at the time of his death, October 9, 1930. William leaves to mourn his departure a wife and seven children, an aged mother, three brothers and five sisters. In the presence of a host of friends and relatives we laid his body of clay to rest in the cemetery at Clark's Chapel, Macon county, to await the resurrection morn. H. C. Freeman, Pastor.

HUDSON—Mrs. Annie Victoria Hudson was born September 18, 1854, and was the daughter of the well known and celebrated Adam Smith of Chatham county fame. She professed religion at about 12 years of age and joined Mt. Vernon Methodist church, but later moved her membership to Siler City church and became a charter member of the First church in Siler City. At the age of 24 she married W. L. Hudson, to which union were four sons and two daughters, all of whom survive together with her husband. She leaves two brothers and three sisters, and 24 grandchildren. She was a good woman. May God bless the bereaved. J. W. Bradley.

AUSTIN—Little Desmond Austin did not live quite long enough to see his twelfth birthday, but even in his short life he developed a very beautiful Christian character and reflected the love of God to his wide circle of friends. Young and old alike admired his sincerity and integrity, for he was held in high esteem by all who knew him. Being the oldest one of the children the others looked up to him with a great deal of trustful pride. Nor did he betray their trust, but was indeed a noble "big brother." Desmond was daddy's little man, mother's jewel, and grandmother's pet. During the last few years of his life our little friend suffered much, but he now abides where pain and suffering are not known. To the good Father who heals aching and sorrowing hearts we commend the bereaved ones in their hours of sorrow.

I. J. Strawbridge, Pastor.

ROYSTER—Mrs. Mary Elizabeth Royster, wife of H. A. Royster, was born February 25, 1870. She quietly passed to her reward September 24, 1930. Sister Royster had been in declining health for several months with a complication of diseases, so that her going was not unexpected to her relatives and friends. She was a very patient sufferer and fully resigned to God's will, evidencing that strong faith that ever characterized her life.

Sister Royster had been a member of Webb's Chapel church since a small child and even faithful and true to the vows there taken. She attended the services of her church just so long as she was able to go and likely at times when she did not feel like going.

On December 7, 1892, Sister Royster, the daughter of Major J. T. and Mrs. Bell Yancey, was married to Horace A. Royster, and to this happy union were born the following children: Raymond, James, Haliburton, Mrs. L. D. Knott, Mrs. J. I. Pollard and Miss Lillie B. Royster.

The funeral services were conducted at the home by the pastor, assisted by Rev. H. H. Johnson of Virgilina, Va., and Rev. A. M. Earle of Stovall, Va. A very large crowd was present and a beautiful floral offering.

Late in the afternoon the body was quietly laid to rest in the old Yancey family burying ground, there to await the resurrection morn.

The family and other relatives have our deepest sympathy, for truly a good wife, a kind mother and a friend to all who knew her has left us and will be much missed by all.

S. F. Nicks, Pastor.

IN MEMORIAM

In loving memory of my father, J. E. Arney, Confederate soldier, born October 29, 1845, age 84 years. He is survived by three children, 20 grandchildren and 26 great-grandchildren.

When do we miss you most?
Dear father, at morn—
When the sun's first rays appear
To light our feet along;
When all the world begins to stir
And we hear the birds' glad song,
Then we miss you most—at morn.

When do we miss you most?
Dear father, at noon—
When the sun is high, and we pause for the mid-day meal.
Your vacant place at the table
Makes us feel that you passed too soon!
Then is when we miss you most
—at noon.

When do me miss you most?
Dear father, at night—
When we are gathered at the hearthstone
And fires are burning bright,
We feel your spirit here to guide our lives aright.
Then is when we miss you most
—at night.

LEFLER—Sister Cora A. Sharpe Lefler was born in Olin, Iredell county, N. C., January 24, 1859, and departed this life September 21, 1930, near Cooleemee, N. C., age 71 years, seven months and 27 days. She was the daughter of Alfred and Margaret Sharpe of Iredell county; was married to Mr. John A. Lefler of Davie county, N. C., December 3, 1885. To this union were born five children, but only two daughters survive, Mrs. Addison Coble and Miss Lacy Lefler of Cooleemee, N. C. She was converted at the age of ten years at the Methodist church of Olin, Iredell county, and lived a faithful Christian until death. She was laid to rest in Liberty cemetery September 22 by her pastor, A. G. Loftin, assisted by E. M. Avette of Albemarle, and T. J. Houck of Cooleemee. She is greatly missed in the home, the church and community. May God comfort her children and husband who survive.

IN MEMORIAM

The Ladies' Aid Society of Gum Neck M. E. church has lost one of its faithful and loyal members, Mrs. Estella Meekins, who was called from her church, husband, child, relatives and friends September 3, 1930. Mrs. Meekins for years was true to her church and a valuable worker in the society.

The community has also lost a faithful friend and neighbor. When called upon she was a real citizen. It never was necessary to surmise as to which side of a moral question she would take. She was a kind and lovely character and has left a strong heritage of influence among those whose lives touched hers.

Her body was laid to lest in the family burial ground by her dear brother's side, who passed on a few years before her at the home of her parents, Mr. and Mrs. W. E. Cahoon.

We extend our love and sympathy to the bereaved family.

Mrs. D. H. Parisher,
Mrs. T. A. Cahoon,
Mrs. S. T. Everton.
Committee.

IN MEMORIAM

Since "Grandma Green" has left her place of service in her missionary society, her church, her home and community, and has gone to her eternal home, it is fitting that we, the members of the Rutherford College Missionary Society, try to express the deep sense of loss that we feel and extend our sincerest sympathy to the members of her family.

Her constant faithfulness, her uncompromising stand for what was right, her unwavering faith in God, her simple and zealous prayer life, her devotion to the service of her fellowman, were a constant inspiration to us all.

She was rugged and commanding in her character, and yet she was as gentle and tender as a little child. Her influence among us lives to remind us of the power of the life of a Christian mother, given ever to the best that she knew. Her chair is vacant and our hearts grieve for the loss to us caused by her going. But we rejoice over the triumphant victory that is hers. We commend her friends and loved ones to the blessing and care of the God in whom she ever trusted.

Mrs. H. I. Johnson,
Mrs. Z. E. Barnhardt,
Mrs. W. L. Scott,
Mrs. A. T. Abernethy.
Committee.

RESOLUTIONS OF RESPECT

It is with sad hearts that we, the ladies' auxiliary of Trinity M. E. Church, South, at Troy, N. C., record the death of one of our beloved members, Mrs. Elizabeth Hurley, widow of the late Mr. W. L. Hurley, who departed from us March 9, 1930. For many years she was a loyal member of our auxiliary. Her life was gentle and sweet and in her going we have lost a faithful member and the community a helpful neighbor and friend. Therefore be it resolved:

First, That we, the members of the ladies' auxiliary here, bow in humble submission to the will of God who never makes a mistake.

Second, That we extend our love and sympathy to the breaved family and commend them to God's love and keeping.

Third, That a copy of these resolutions be spread upon our records and a copy sent to the Christian Advocate, also to the Montgomerian for publication, and a copy be presented to the family.

Mrs. D. S. Hurley,
Mrs. J. M. Deaton,
Mrs. I. C. Nance.

BARKER—On the 30th of August, 1930, Sister John Barker, whose name headed the list in her church, answered to the roll call of heaven.

Ten years ago her husband died, leaving her with six children, who now are Thomas and Ed, Mrs. Jones, Mrs. Turner, Mrs. Hudgins and Mrs. Wells. With these she lived to reach the ripe old age of 79. Early in life she joined the Methodist church at Providence which was supplanted by a new church at Semora. Sister Barker was sanguine in spirit, vigorous in body and mind. Her home was the pastor's home and in her the church had a true friend.

During the sickness of 15 days she realized that the time had come to "put out to sea." Of their esteeem for Sister Barker as a neighbor and friend, a large crowd bore testimony at her funeral. She was placed beside her husband in the cemetery at the Red House near Semora. The flowers were in great profusion, borne by many granddaughters of the 48 grandchildren which she had. Assembled on the grave the flowers had the last word, speaking in a language taught them by the heavenly Father about hope, love and a life beyond the grave. H. E. Lance.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 6, 1930 Number 45

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The Perils of Middle Life

By Charles L. Goodell

IT IS in these years that the world is staggered by the cataclysm of the man in the limelight, the hero of many battles, the leader in all virtue, going down to ignominious defeat. What a chapter of this sort the great names of the Bible open. Here is Samson, strongest of men, laying his head on Delilah's lap, and so going to grind the grists of the Philistines! Here is King Saul, with fair promise, going to the devil or to the witch, which is the same thing, before he is out of his fifties. Here is David with the blush of youth and innocence upon his cheek, singing the holiest of songs, but after God has lifted him to his throne, a man after his own heart, he falls from the throne into the mire and becomes a murderer to satisfy his lust. In the New Testament it is Judas and Ananias and Demas—men in middle life—who make awful shipwreck after having kept holy company. What a chapter our national history affords. Arnold was forty when he betrayed his country; Aaron Burr was in his forties when he killed Hamilton and plotted to set up another government; Tweed was in his forties when he robbed New York of sixty-five millions; and the men who have lately stolen their millions in New York and elsewhere have not been far from the same age.

Let me have a word with those who are face to face with such problems and temptations as I have indicated. First of all, do not let the child-spirit die within you—the spirit which "sees visions and dreams dreams," which worships ideals. The danger is that in this dread all the sweet and entrancing dreams and ideals of life will actually vanish. You will lose faith in your fellows, you have been deceived so many times. The men who professed most deceived most, and thereafter all professions are at a discount. Your hand is against every man's, and so every man's hand is against you.

PROGRAM OF NORTH CAROLINA CONFERENCE AT HENDERSON, 1930

Monday, November 17, 3 p. m. Meeting of bishop and presiding elders.

Tuesday, 3 p. m. At request of the cabinet the boards of Education, Sunday School and Epworth League will please meet to arrange for the merging of these boards.

7:30 p. m. Historical Society; address by Hon. Josephus Daniels. Subject: The History of Methodism in North Carolina, and How We May Help to Preserve It.

Wednesday, 8:30 a. m. Sacramental service, conducted by the bishop and presiding elders, following which the conference will convene.

12:00 m. Anniversary Board of Lay Activities; address by Dr. J. C. Guilds, Columbia College, S. C.

3:00 p. m. Preaching.

7:30 p. m. Address on prohibition by Dr. Henry Louis Smith of Greensboro.

Thursday, 9 a. m. Conference convenes; worship service conducted by Bishop Mouzon.

11:00 a. m. Anniversary Board of Missions; address by Dr. O. E. Goddard.

12:00 m. Report of Committee on Spiritual Life.

3:00 p. m. Preaching.

7:30 p. m. Address by Dr. J. Q. Schisler on What Do We Mean by Christian Education?

Friday, 8 a. m. Conference convenes. Worship conducted by the presiding bishop, at which time the class will be received into full connection. 3:00 p.m., preaching.

7:30 p. m. Address by Bishop Mouzon on Progress of Missions in Brazil.

Saturday, 8 a. m. Conference convenes with worship service conducted by the presiding bishop.

11:00 a. m. Anniversary of Board of Christian Education. 7:30 p. m., sermon.

Sunday, 9: 30 a. m. Love feast, led by E. H. Davis, R. B. John and W. C. Merritt.

11:00 a. m. Sermon by Bishop Mouzon, followed by ordination of deacons.

3:00 p. m. Memorial service. Address by R. L. Flowers.

Monday, 9:00 a. m. Conference convenes. Devotional service. Completion of business; reading appointments; adjournment.

SAMUEL LEONARD TROGDON

Samuel Leonard Trogdon, 77 years of age, for many years a prominent Greensboro citizen, passed away at his home in Melbourne, Florida, Monday, October 27.

While a native of Randolph county he spent his youth and early manhood in Rockingham county near Madison. During his early manhood Mr. Trogdon engaged in banking in Greensboro, and later served as director of the Greensboro Bank and Trust Company. For 19 years he was clerk of the U. S. district court in Greensboro. During the last seven years he had made his home in Florida.

Mr. Trogdon was esteemed as possessing fine business qualifications, as a man of high integrity, and as possessing pleasing social qualities. Over a long period of time he was a member of West Market Street Methodist church, having served on the board of stewards and also as chairman of the board of trustees of church property. Surviving him are his wife, four sons and two daughters.

On Thursday afternoon, October 30, the funeral service was conducted from West Market Street Methodist church by Rev. H. Grady Hardin, pastor of West Market Street church, assisted by Rev. S. B. Turrentine, president of Greensboro College. There was a large attendance of relatives and sympathizing friends at the funeral service. Interment was in Green Hill cemetery.

TRIAL SUBSCRIPTIONS KEEP COMING

All Must Have a Share

Some brethren were delayed in presenting the "trial subscription" offer; others keep sending in, following the relay system. So nothing remains for us but to continue this offer a little longer so that all may have a show. More than 7,000 have gone on the list and still they come. It is great!

Some of the Leaders This Week

Rev. B. C. Thompson of Northampton charge leads the state with 125 new subscribers. The five next highest in the state are:

Rev. M. S. Kincheloe, Liberty, 111.
Rev. L. M. Chaffin, Goldston, 95.
Rev. R. F. Huneycutt, Rock Springs, 75.
Rev. M. B. Woosley, Leaksville, 74.
Rev. L. V. Harris, Burlington circuit, 70.

The Districts Catching Step

Last week the Fayetteville district, Rev. W. A. Cade, presiding elder, reported every charge on the Advocate list of trial subscribers. Two more come 100 per cent this week. These are the Marion, E. W. Fox, presiding elder, and the Statesville, J. S. Hiatt, presiding elder. Watch for next report.

Jubilee on Page 30

We are this week carrying the last report of the record made for annual subscribers this Diamond Jubilee year of the North Carolina Advocate.

HATS OFF TO OUR NEW YORK CONFRERE!

Our good friend, Dr. Jas. R. Joy, editor of the Christian Advocate (N. Y.), which is at the top among religious weeklies of this nation, has written in last week's Christian Advocate a paragraph that our own readers must see.

We thank you, Dr. Joy, for the following:

"The North Carolina conferences of the Methodist Episcopal Church, South, publish a paper, North Carolina Christian Advocate, which looks not unlike our own, and is one of our highly prized exchanges. Just now it is seeking to add to its list of subscribers in the Old North State. In a single month it has added 5,000 to its list. By purchase? No! By magic? No! Simply this: It is getting a response from the North Carolina pastors, who were asked to take five minutes on a September Sunday to talk Advocate to their congregations with all their might. If every pastor in the territory immediately served by The Christian Advocate were to do that our list would advance by leaps and bounds. Not 5,000, but five times 5,000 new names would pour in, and every interest of our denomination would be the stronger by that much. The Plyler brothers are the promoters of this fine campaign."

NORTH CAROLINA CHRISTIAN ADVOCATE LEADS SOUTHERN METHODISM

This week 22,000 papers go to our subscribers. None of these are sample copies. Not a weekly in Southern Methodism can make such a showing. Score another "first" for North Carolina.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 6, 1930 Number 45

A party of visitors some time ago in Dublin, Ireland, were being shown a collection of curios, amongst which was a rusty sword. Thinking it might have some history attached to it, one of the company asked the owner to whom it had belonged. "That," he was told, "is the sword with which Balaam was going to kill his ass." "But," said the stranger, "unless I remember wrongly, Balaam hadn't a sword, but only wished for one!" "You're right," said the curio-owner, "and this is the very sword he wished for!"

It is at least interesting to note how some one has summed up national characteristics as follows: One Englishman is a gentleman; two Englishmen make a club; three Englishmen make a colony. One German is a philosopher; two Germans make an argument; three Germans make a political party. One Austrian is a "reizender Kery" (a charming fellow); two Austrians make a newspaper staff (the third Austrian is always a Polish Jew). One Swede is a Scandinavian; two Swedes make a Polar exhibition; three Swedes a massage institute.

Fielding H. Yost, known in football circles as "Hurry Up" Yost, and for 30 years Michigan's coach, says that "love" is the big word in football. In this he joins St. Paul, who said, "Love is the fulfilling of the law." Listen to Yost: "First night of the football season, after supper, I always got 'em all together in front of a blackboard. They were expecting formations. But I just wrote one word up there. Just one word; love. That's the core of everything. I'd tell 'em, in life as well as in football. Love. Love of the game. Love of the gang. Love of the school. Love of truth. Love of honesty. Just love. 'If any of you boys don't love this game,' I'd say, then you got no business on this squad. If it's punishment to you; if you're just playing because somebody's putting pressure on you, then quit, quick. Turn in your suit tonight, find a game you do love. Play that. That's where you belong."

Do you love trees? Do they have a voice for you when the expanding buds in springtime foretell of arborous shelter from summer heat? Do the autumnal forests with their crimson and gold and russet and brown find a response within you? Is your house lonely on account of the absence of trees?

"A house is lonely
That has no friendly sentinels around.
No branches peep and whisper at the windows,
No leaves trace patterns in the starry gloom;
And when the morning comes there is no bird-song
To bless the solitude in every room."

God in search for a man who will make good has a way of selecting a man who already has a job. Moses was busy with his flocks at Horeb. Gideon was busy threshing wheat by the press. Saul was busy searching for his father's lost beasts. David was busy caring for his father's sheep. Elisha was busy ploughing with twelve yoke of oxen. Amos was busy following the flock. Nehemiah was busy bearing the king's wine cup. Peter and Andrew were busy casting a net into the sea. James and John were busy mending their nets. Matthew was busy collecting taxes. God has no important jobs for the loafer or the man who cannot hold a job.

"The Methodist Preacher" was Dr. Henry Grady Hardin's subject last Sunday morning at West Market Street church. It was a timely topic, since the Western North Carolina conference is in session this week in West Market church. The pastor, with a fine understanding of his brother ministers, spoke appreciatively, but without extravagance, of those men who under orders of their church give themselves unreservedly and gladly to the work of the Christian ministry. His text as well as his sermon was eminently appropriate. Here is the text: "How beautiful are the feet of them who preach the gospel of peace, and bring glad tidings of good things!"

The Waste and the Weakness of Division

Slowly church people are learning the folly of divisions and antagonisms in church life. The antagonisms and disputings of a century ago have passed, but the hurtful divisions remain. Most good people here in our own land are not aware of the real hurt that comes—the waste and the weakness that results. More than thirty years of observation and experience in North Carolina force us to speak with eager and earnest conviction. In some sections of the state little real advance can be made until the divisions are healed.

A few churches in the cities are too big. They become unwieldy and many of the members are largely non-effective. But these are the exceptions. This country is full of little struggling groups set over against each other unable to make real advance. We Methodists are guilty of this folly. All Methodist people in North Carolina should be genuinely one and eagerly united in a common task. Preachers and people would be better off financially, socially and spiritually. The weakness and the waste in many places would give way to strength and more effectiveness. Laymen would be relieved of burdens and preachers would be better paid. The stronger and better organized congregations would be more fully capable of doing the work demanded of a modern church. This present order of waste and weakness cannot continue. The whole industrial, educational and social situation is against our inexcusable division found among the people called Methodists.

The day we all get desperately in earnest about the work of the Christ many of these inexcusable situations will disappear to the saving of men and money for more serious undertakings. Wisdom cries aloud to every Methodist man and woman in North Carolina to unite in using our present resources in such a way that we may win the respect and admiration of the world. Certainly no such an opportunity has ever come to any people as is ours here in this developing commonwealth.

Our fathers had their honest differences in other days concerning many isms that have gone with the years. Why should we be tied to the past and held by dead men's hands? We profess to follow One who has gone on before, having left us every assurance of meeting him along the way ahead. He dwells not in the tombs of the past, but he walks in the light ahead. Victory awaits the Methodists who are wise enough to put away divisions and the consequent weakness for a real and effective unity in doing the work in this our day and generation.

Getting Off on the Right Foot

Governor Thomas J. Jarvis, for years the first citizen of North Carolina, was accustomed to say when he had succeeded in making a public speech that he happened to get off on the right foot. If he came away with a sense of failure he would insist that he started on the wrong foot. The old governor was a firm believer in the value of a favorable start in any undertaking. Success in the end depended largely upon the start made.

These conference times Methodist preachers would do well to learn this lesson well and strive to profit by the same. Doubtless some have come to the close of this present year with a full realization of the disadvantages of a poor start twelve months ago. They failed to get off on the right foot. Care had not been given to the work of the first month. They did not know how much was wrapped up in the first thirty days in setting the pace for all that was to follow. They got off on the wrong foot, being forced to go limping through the whole year.

Freshness, enthusiasm, eagerness for the task are much to the advantage of youth. Oftentimes age and experience limps along, being left behind by the fresh, eager, enthusiasm of those who are almost wholly wanting in the wisdom that comes with age and experience. The race is to the swift who on nimble feet waste no time at the sound of the signal gun. Blessed is the man who knows how to put the best foot foremost—who is able to get off on the right foot! Thrice blessed is the Methodist preacher who begins each new year mindful of this value of a good start.

A New Political Party

Quite a bit has been said of late about politics, and there have been utterances both ridiculous and without even a suggestion of truth. But it is always so in every political campaign —a thing that ought not to be.

We need a new political party. Let Sir Harry Lauder tell about it. He says:

"Recently a friend of mine tried to interest me in a bitter political discussion. I said to

him, 'Mon, my job is tae amuse folks, not tae set them at yin anither's throats. Whit ye should dae, if ye want popular favor, is tae start a new party altogether, which didna bother sae much aboot beating the ither parties as it did tae set them laughin' an' makin' them fren's. Let it be each member's duty tae mak' another mon smile each day; have everybody in it, and ca' it the Happy party—ye'll find in a year or twa, that its numbers are sae great that its doctrines have spread all over the world.' "

Jesus, the Poor Man

Born in a stable, reared in a despised village, more than half his earthly life spent at a carpenter's bench, in later life an itinerant teacher and preacher, homeless beyond the estate of fox or sparrow, he ended his life of poverty upon a cross. Thus he lived and loved and toiled and died. He never traveled more than a few miles from his birthplace, never wrote a book, was not even mentioned by a single pagan historian or writer of his time. His simple life of poverty and humble service was passed in an obscure Roman province absolutely unknown beyond the limited circles in which he moved.

Yet his name stands at the head of every list of the most influential men of earth. His name is above every name, the world of humanity itself being judge. In this respect as well as many others he is unique in the history of the human race. All hail the power of Jesus' name! Bring forth the royal diadem.

Big Headlines

The Archbishop of Canterbury says: "If you see anything put in conspicuous headlines, you may assume it was perhaps the least important of all the things we do." Let those who question the accuracy of this observation by the head of the English Church test it out by looking over the headlines of the morning papapers. If after a peep at the morning paper you are not in accord with the Archbishop, take a look at the afternoon paper and you will declare the statement in question is surprisingly moderate.

How many of the big headlines are of the least bit of interest one week after they appear? For example, one of the biggest front page headlines this morning as we write is: "Students Hire Airplane So Coach Can Join Squad."

To Do, and to Do Without

These are two of the great lessons of life, to do and to do without. The first of these we have learned right well. But the present generation of Americans are slightly versed in the second.

And this is the cause of our present confusion when everybody is crying hard times. We have not known how to do without. As a consequence we have not only spent all the money we have, but we have borrowed all we could and spent that. Where we had property we mortgaged that and spent the borrowed money; if we had no property to mortgage we bought on the installment plan, which is but another way of going in debt.

One day the American people awoke to the fact that they could not borrow any more and had nothing to pay what they owed. Then unfortunates who had been on a wild joy ride in a borrowed car had to get back home afoot, or as hitch-hikers.

We as a people ought to learn to do without the things that we do not really need, and most folks will then be able to secure the real necessities of life and some of its luxuries. Why fling money to the wind in prosperous times, by buying things we do not need? Why not put it in the savings banks and thereby help to stabilize business?

The Older People to Blame

Dr. Luther A. Weigle, dean of the Yale Divinity School, at its opening exercises recently said: "Youth is clean and decent, today, as always, till affected by wrong influences. It is not the passions of youth, it is the befuddled counsels of the older generations that are swinging the world toward paganism and ruin."

We should stop heaping censure upon the boys and girls and put the blame where it belongs. We need to put the two-edged sword of truth into those writers and publishers who peddle filth over this country in the name of realism. We need a fresh crusade in academic and church circles and family circles too, in behalf of those ethical standards that fashioned the early history of our nation.

The young are idealists. The young are hero worshippers. The young, as Dr. Weigle says, are "clean and decent till affected by wrong influences." And the older people are to blame for these wrong influences.

People and Things

N. C. Conference meets in Henderson.....November 19

Bishop Edwin D. Mouzon will preach at Weldon, November 16, 11 a. m., and at Jackson 7:30 p. m.

"I am closing up a good year at Pittsboro. Have had gracious revivals and have added 33 to the church, mostly by vows."—J. A. Dailey.

Rev. T. H. Swafford has increased the church membership this year at Smyre, Gastonia, fifty per cent, has raised $30 per member with the mills running half time, and all assessments are paid in full. A very fine record!

"Mrs. Arthur Chatham announces the marriage of her daughter, Lillian, to Mr. Ernest Aaron Calloway on Sunday, April the twentieth, nineteen hundred and thirty, First Methodist church, Bethel, North Carolina."

"We are having revival services at Wentworth this week. Rev. M. B. Woosley of Leaksville is assisting the pastor. Thirty have been added to the church membership this year, 17 on profession of faith and 13 by certificate."—W. Reid Harris.

"Yesterday I sent you a contribution to 'People and Things' which I wish you would please destroy and in its place publish the note about the Leasburg circuit which I am sending with this. In the first one I inadvertently failed to mention the services of Brother Starnes and Brother Nicks."—W. C. Jones.

When the soprano, in the flesh, reaches for the high note, we reach with her. When the cornet solosit comes to the fast part where the chances of misfiring are all against him, we worry as much as he does. It is our concert no less than theirs; we suffer with them, and we share their glow of success. Canned music offers no such sense of participation and responsibility. It is the canning factory's concert, not ours.—L. H. Robbins.

Women at Southern Methodist University are outstripping men students in the race for scholastic honors, 14 women making "straight A's" and 99 women making no grade below B during the second semester of 1930, while 13 men are "straight A" students, and 52 men made no grade below B. The honor roll for the second semester totaled 301 students, representing 70 Texas cities, 11 states, and four foreign countries.

We have in Western civilization greatly extended education, but what are we producing by all this education? It is unnecessary to recite the failures and disappointments which are before our eyes. In all the civilized nations the old "localism" and "village patriotism" survive; the old admiration for wealth and power and for the crude personality of those whose chief ability is the ability to catch the limelight—this barbarism survives.—C. Delisle Burns, Glasgow University.

One of our esteemed subscribers who lives in Thomasville and works in Greensoro sends us this week a check for $30—two dollars to renew his own subscription and $28 to send the Advocate to fourteen people who would be glad to read the Advocate but are not able to pay for it. This is a beautiful deed and the people who get the paper will thank this good friend of theirs. At his request we do not give his name. Daily people write us saying that they cannot take the paper because they are not able to pay for it, and we know they are giving the facts about their financial condition. We could use many dollars to meet such cases.

In July Rev. J. C. Williams of Bailey held one of the best revivals at Union church on the Leasburg circuit which that church has ever had. He carried on almost single handed with remarkable results. The Duke students sent to this circuit to teach and to preach by the Duke Foundation made deep and abiding impressions upon the young people by the display of their fine Christian manhood. Rev. S. J. Starnes at Hebron church and Rev. S. F. Nicks at the Leasburg church assisted in revivals with telling effect, establishing the churches in the faith and bringing in the lost ones. The Leasburg circuit has a number of devoted men and women whose first interest is the kingdom of God.

"Our revival at Plymouth Methodist church was in every sense a gracious feast. The Rev. J. M. Ormond of Duke University was at his best. And his sermons have made a very deep impression upon the people of Plymouth. Sixteen were added to the church, eight of them on profession of faith. One of this number, Brother Russell Harrison, teacher of science in Plymouth high school for the past two years, gave his heart and life to Christ and enters the school of religion at Duke University next fall preparing for the Methodist ministry. It is a real treat to associate with Brother Ormond and to have him as the pastor's helper in a revival meeting. I shall look forward to having him again in some future year in a similar manner to this year."—R. G. L. Edwards.

"The social service federation of the Gastonia district met at the Central Methodist church of Shelby, September 25. An interesting program, consisting of a hymn, the devotional, special music, and a splendid talk on 'What Social Service Means' was given. After the address of welcome and response a business session was held. Interesting reports were given from Gastonia, Bessemer City, Cherryville, Ranlo, Shelby and other towns. The same officers were re-elected for another year with the exception of the secretary, namely: Mrs. G. V. Birmingham, Gastonia, president; Mrs. James Taylor, Dallas, vice president; Mrs. T. B. Honeycutt, Ranlo, treasurer; Mrs. Louis W. Gardner, Shelby, secretary. Suggestions for carrying out the social service programs for October were given. A social half hour was enjoyed afterwards, during which the hostesses served light refreshments."—Maude K. Gardner, Sec.

The Ward Street church, High Point, observed its fourth anniversary Sunday, October 26. There was an all day program and over 1500 visitors attended these services. Rev. J. W. Moore, pastor of Wesley Memorial church, spoke at the evening service. The Ward Street church, formerly West View, was organized four years ago with a total church membership of 22. It is now 130. The original enrollment of the Sunday school was only 19. Now it has grown to a little more than 300. The Sunday school was organized four years ago by Rev. H. C. Byrum just two weeks before the church's general conference. He was succeeded two weeks after the conference by Rev. E. M. Jones, the present pastor, who organized the church and later had its name changed from West View to Ward Street. The old Sunday school building was used until two years ago, when a gift of $20,000 from the Wesley Memorial congregation made possible the present handsome church building. The old Sunday school building was transformed into a modern parsonage.



BISHOP EDWIN D. MOUZON
President of the Western North Carolina Conference

"Our revival at Williamston recently closed after a week's intensive effort. Brother H. C. Smith of Rockingham, assisted us. Our people had many fine things to say about the sermons. Among the characterizations were such as: 'Great,' 'Brilliant,' 'The best I ever heard.' The souls of our people were lifted up. Their spiritual lives were deepened. Not only were our Methodist people benefited, but the people of all denominations profited by Mr. Smith's helpful messages. Our whole town is better because he has been among us."—Dwight A. Petty.

"Wednesday evening brought to a close one of the most glorious revivals ever held in the Methodist church at Cerro Gordo. The gospel message was brought to us each service by the pastor, Rev. Freeman Heath, and was indeed a message of power and conviction. Forty-five were received into the church—32 on profession of faith, nine by letter and four reinstated. Previous to this revival at a home prayer meeting six had been received, two by profession of faith, two by letter, and two reinstated, bringing our total up to 51 members for the year. This has been a year of great spiritual growth for our community and the spritual life of our church has been greatly strengthened. We are deeply grateful for this revival. We are not satisfied; our goal is to make this community a Christian community in which to rear Christian boys and girls. Pray for us that we may attain this goal."—Mrs. C. W. Yates, Rec. Sec.

Dr. H. K. Boyer does not expect to take work next year, according to the following story in last week's News-Herald of Morganton. The Herald says: "At the morning service at the First Methodist church last Sunday, Dr. H. K. Boyer, pastor here for the past year, announced to the congregation that he would not return next year. Dr. Boyer has been in ill health for the greater part of the time since he came to Morganton a year ago and he plans, he stated, to take a year's leave of absence from work in an effort to rest and recuperate. Soon after the annual conference, which convenes in Greensboro next week, he will go to Florida for several months and his plans thereafter will depend upon his improvement. Next Sunday will be the last service of the present conference year and the last of Dr. Boyer's pastorate here. He and Mrs. Boyer are popular not only in the Methodist church but with the other people of the town who have come to know them, and the announcement that they plan not to return is being received with deep and genuine regret."

"We have had some good meetings during the year. Thus far 46 have been received into our churches, 23 of whom joined on profession of faith and 23 by letter. We began our revival campaign in March with Rev. J. C. Williams helping us at Olive Branch. He did good preaching and although there were no accessions to the church the meeting was good. In April our revival meeting was conducted at Holly Springs with a former pastor and one greatly beloved, Rev. D. N. Caviness, preaching for us. He was good help and did good preaching. This meeting was very good and closed with six uniting with the church on profession of faith. The meeting at Cokesbury was conducted in May with Rev. E. B. Bell assisting us. Brother Bell rendered effective service and did good preaching for us. As a result of this meeting one person joined the church. The first Sunday in August our revival for Buckhorn church was begun with the pastor doing the preaching. The Lord was with us and blessed us, and as a result six persons were united with the church on profession of faith and two by letter. Then our last meeting was held in our new church at Fuquay Springs, beginning the fourth Sunday in August. Very fine interest was manifested in this meeting from the beginning. The pastor's brother, Rev. W. L. Maness, preached for us, and he did it well. So we had a very fine meeting which resulted in 12 persons uniting with the church on profession of faith. We appreciate the assistance which these pastors gave us in our meetings."—E. C. Maness.

MR. AND MRS. JAMES K. NORFLEET PASS WITHIN FOUR HOURS OF EACH OTHER

The deaths of Mr. and Mrs. J. K. Norfleet of Winston-Salem, which occurred only four hours apart last Saturday evening, November 1, has brought grief to the city and also to their wide circle of friends outside of their home community. The unexpected passing of these two universally loved citizens of Winston-Salem was a shock such as seldom comes to a community.

They were wealthy, public-spirited, and liberal. Their wealth and their time were freely given to the church and to civic and social needs. To know them was to love and appreciate them.

The Old Testament writings furnish the most accurate and eloquent eulogy of Mr. and Mrs. Norfleet that we can command. Here it is: "They were lovely and pleasant in their lives, and in their death they were not divided."

The Romance of American Methodism

By PAUL NEFF GARBER

Camp-Meetings

THE pioneer American Methodists not only worshipped God in rude Bethels and in private homes, but they also sang their hymns of praise and offered their prayers in God's first temples, the open spaces. During the summer months thousands of loyal Methodists forsook their secular pursuits and gathered in groves and in forests that they might spend a week in divine worship. "Camp-meeting" was a sacred term for Wesley's followers in America. It was the outstanding event of the year for many of them.

The exact date of the first Methodist camp-meeting has never been conclusively ascertained, but an open-air religious gathering held in Lincoln county, North Carolina, in the year 1794 has, perhaps, the honor of priority. Jesse Lee, the first historian of American Methodism, believed that the camp-meetings began in 1801. "I could never learn," wrote Lee, "whether they began in the upper parts of South Carolina, in Tennessee, or in Kentucky." It was, however, not until the year 1802 that Bishop Asbury mentioned camp-meetings in his journal.

Scholars may differ as to the exact date and location of the first camp-meeting, but they all agree that the "Great Revival in the West" furnished the occasion for the movement. From 1797 to 1805 Kentucky, western North Carolina, and parts of Tennessee and Ohio were so deeply affected by a religious awakening that the existing church buildings were not able to contain the large crowds that attended the services. It was also impossible for the members of a local congregation to furnish shelter and food for all the strangers. The result was that people from distant regions brought tents and provisions to the scene of the protracted meetings. Since it was no hardship for the frontiersmen to live in tents and wagons during the summer season this proved a good solution to the problem of entertainment.

The camp-meetings, although beginning in a revival started by Presbyterian preachers, soon became almost the exclusive property of the Methodists. Bishop Asbury, ever willing to adopt new ways of propagating Christianity, saw in the camp-meeting a providential method of presenting the Christian message to the frontiersmen in sparsely settled areas. Under Asbury's leadership the camp-meeting became a Methodist institution. In 1811 Bishop Asbury wrote: "Our camp-meetings, I think, amount to between 400 and 500 annually, some of which continue for the space of six or eight days."

In order to have shade for man and beast the camp-meetings were held in forests or in groves. They were located near springs or other sources of water supply. Devout laymen often gave the land for the encampment. Many camp-meeting sites were named for the man who donated them.

The physical equipment of a camp-meeting consisted of a preacher's stand, an altar, seats, tents or huts, and some method of illumination at night. The preacher's stand was a rude elevated platform. In front of it was the altar where individuals desiring spiritual comfort could gather. The term "mourner's bench" was given to the seats within the altar rail. Beyond the altar and facing the preacher's stand were rows of seats, which were often only rough boards placed upon stumps. Sometimes there was a roof built over the seats in order to protect the people from rain. The worshippers pitched their tents, erected their huts, or placed their wagons a short distance from the seats. Pine torches placed on poles furnished light for the evening services. It was to such crude accommodations that thousands of Methodists came each summer to enjoy a spiritual feast.

Although thousands attended the camp-meeting, the tent-holders (persons who owned tents or huts) endeavored to provide food for all who needed it. West, in describing the early Alabama camp-meetings, states: "There was one thing common to all camp-meetings of that time: entertainment was free." Many Methodists who paid only a pittance to the circuit-rdier would bring a load of provisions to the encampment. When Susan Taul of Grassy Lick, Kentucky, was asked how she managed to attend so many camp-meetings each year, she replied, "Why, when one was over, I would come home, kill a mutton or two, cook five or six hams, and bake fifteen or twenty loaves of light bread, put them on the cart, and drive then to the next one." The preachers were often forced to rebuke the people for their interest in material comforts at camp-meeting. "I am grieved," declared James Jenkins in 1804, "to see so much labour and parade about the eatables. . . . I think we might do without pound cake, preserves and many other notions. And this is one reason why more good is not done; for while they come to serve tables, to eat, drink, and dress, the poor soul is little regarded, whereas it ought to be the all-engrossing care."

Many persons attended camp-meeting because of secular, social, and even sinful purposes, but it was religious reasons that attracted the loyal Methodists. "Among the Methodists," writes Boehm, "no gentlemen and ladies attended for leisure, or pure air; but they went to work to save souls from death and acted as if they had no other business." The camp-meeting was distinctly a religious gathering and spiritual matters were ever kept uppermost. The sounding of a trumpet at dawn called the people to worship, which began with private prayer-meetings in the tents. A prayer-meeting open to all was next held at the altar. Usually four sermons were preached daily, two in the morning, one in the afternoon, and another at night. Exhortations and prayer services followed each sermon. During the interval between public exercises all devout Methodists were expected to spend the time in some form of religious service. A North Carolinian who attended a camp-meeting in 1802 wrote to a friend: "The whole of the time was taken up both day and night (time for every necessary refreshment excepted) in praying, preaching, and exhortation—divine services were constantly kept up, perhaps the whole of the time both day and night." D. Sullins states in his Recollections: "I have seen more than one man converted at daybreak."

The presiding elder was the acknowledged leader at the camp-meetings. The Baltimore Conference of 1811 resolved that "no Camp-Meeting be appointed or held

except under the direction and approbation of the Presiding Elder.'' Many presiding elders spent all the summer months in the woods conducting camp-meetings. They often held the quarterly conferences in conjunction with the camp-meeting. The arrival of the presiding elder at the encampment was the signal for the beginning of divine services.

The preachers also held prominent places at the camp-meeting. There was keen rivalry between the various tent-holders for the honor of entertaining them. Special tents and huts were erected for the ministers. Some circuit-riders became known as good camp-meeting preachers. These were in continued demand during the summer season. The success of a meeting was usually determined by the number of ministers that attended. While one circuit-rider preached the others would be in the tents imploring divine assistance for the speaker, or would be helping the penitents at the altar.

The Methodists expressed their spiritual fervor at camp-meeting in their singing. They sang lustily and with meaning. It was soon found, however, that the poems of Charles Wesley were neither lively enough nor sufficiently emotional. As a result there came into Methodism during the camp-meeting period a new type of music, which can only be adequately described as ''camp-meeting music.'' The hymns or spiritual songs had only short verses but had lengthy choruses or refrains which in the excitement of the occasion were repeated many times. The hymns by their vivid portrayal of such themes as sin, salvation, death, heaven and hell, appealed to the emotions of the audience. The following verse from a popular camp-meeting hymn is typical of ''camp-meeting music'':

''Stop poor sinner, stop and think,
Before you further go:
Can you sport upon the brink
Of everlasting woe?
Hell beneath is gaping wide,
Vengeance waits the dread command,
Soon will stop your sport and pride,
And sink you with the damn'd.''

Many strange physical demonstrations occurred at the camp-meetings. The records show that people were so affected by the preaching, the singing, and the general excitement of the camp-meetings that they would faint and swoon and be unconscious for hours. Others would so lose control of their muscles that they would be unable to keep their arms or head from jerking. A description of the jerking is told by Peter Cartwright in his Autobiography. Cartwright wrote: ''To see those proud young gentlemen and young ladies dressed in their silks, jewelry, and prunella, from top to toe take the jerks would often excite risibilities. The first jerk or so would see their fine bonnets, caps and combs fly and so sudden would be the jerking of the head that their long loose hair would crack almost as loud as the wagoner's whip.'' In addition to the fainting spells and ''jerks'' there were those who were affected by ''dancing'' and ''laughing'' exercises. Even individuals who came to witness these unusual phenomena were themselves struck down or afflicted with the ''jerks.'' One historian states that ''at first appearance these meetings exhibited to the spectator, unacquainted with them, but a scene of confusion as scarce can be put into human language.''

Many explanations were offered to account for the bodily exercises. Some leaders claimed that they were manifestations of the power of God while others felt that the devil was responsible for the phenomena. The most plausible interpretation is that the sudden change of environment plus the excitement incident to a camp-meeting produced strange physical and psychical reactions in people not trained to control their emotions. The majority of the individuals who attended camp-meetings lived during the other weeks of the year a quiet, isolated life. When they came to camp-meeting they mingled with thousands of people. The sermons and the music kept coninually before them the terrors of hell and the joyful hope of eternal life. All of these factors affected the nervous structure of the frontiersmen.

Despite scenes of tumult and confusion the camp-meetings served a great purpose during the frontier period. Much has been written about their social value, but that was only a lesser contribution. A great service of the camp-meeting was that of bringing large crowds of people together and causing them to concentrate their thoughts upon the sacred things of life. The claims of religion were thereby presented to thousands and tens of thousands who might never have been reached even by the circuit-rider. The novelty of the meetings with their physical phenomena attracted individuals who never attended divine services elsewhere.

Thousands of men and women were converted at the camp-meetings. At the close of the meetings wide areas of the frontier would be dotted with converts and many new names would be added to the membership of the Methodist societies. Immediately after the beginning of the camp-meeting movement there was a noticeable numerical increase in the Methodist Episcopal Church. The report of Henry Boehm, who was secretary of a camp-meeting at Smyrna, Delaware, in 1805, shows the contributions of the camp-meetings in saving souls. ''On the first day,'' wrote Boehm, ''there were 47 persons converted and 9 wholly sanctified. The results of the second day was 100 converted and 75 wholly sanctified. The next morning there were 62 converted and 53 wholly sanctified. And during the entire meeting there were 1100 persons converted and 600 wholly sanctified.'' It is no wonder that Bishop Asbury once described the camp-meeting months as ''our harvest season.''

There was still another contribution from the assembling of thousands in the groves for religious purposes. Methodists that lived isolated lives came to realize that they were not alone in religious endeavor but that they were members of a large family. As Luccock states: ''In the warmth of the larger group, in the touch of the elbow against elbow, men and women by the thousand found courage to face the temptations of the raw, new life which they had not found before.''

''The Colored Brethren'' will be the title of Dr. Garber's next article.

It must be confessed that the general attitude of mind of the average American is not law abiding. Perhaps this is not unnatural. With forty-eight states, beside the Federal Congress, grinding out laws annually, or biennially, with statute laws already in existence filling some 3,500 volumes of more than a million and a half pages (according to a writer in the journal of the American Bar Association), any general acceptance of statute law as imposing a moral obligation upon the citizen could hardly be expected.—George W. Wickersham, Chairman Commission on Law Enforcement.

ODELL MEMORIAL

On Saturday, November 8, in Odell Memorial, Greensboro College will give a concert and a reception complimentary to the Western North Carolina conference and visitors. The concert will begin at 3:30 p. m. and will be included within about one hour. The public is also invited to attend the concert, which will be presented by the school of music and the department of spoken English and dramatic art. The concert will be immediately followed by the reception.



ODELL MEMORIAL, GREENSBORO COLLEGE

Program

Were You There? (Negro Spiritual)....arr. by Burleigh
Moon-Marketing ..... Weaver
Sing, O Sing ..... Dunn

Glee Club, Gilman Alexander, Director

Gluck-Brahms ..... Gavotte
Chopin ..... Ballade

Geo. K. Hibbets, Director, School of Music

Fleeting Visions, from "Herodiade".....Massanet
A Banjo Song .....Homer
De Massus and de Missus (by request).....Gion

Gilman Alexander, Professor of Voice

Edna St. Vincent Millay.....Two Slatterns and a King

A Moral Interlude

Elba Henninger, Professor of Spoken English and Dramatic Art

Grieg ..... Concerto in A minor

Finale

Mildred Town
Assisted by Ida M. Bridgman, Organist
and Blanche Burrus, Pianiste
Members of Music Faculty

Glee Club
Audrey Bruton, Accompanist

Reception complimentary to Conference

DR. NEIBUHR AT CHAPEL HILL

"The intricacies of our commerical and industrial civilization require a new type of social intelligence without which our civilization is doomed. . . . Our problem is that of living together well without bespattering each other with mud and blood," are two of the striking declarations made by Dr. Reinhold Neibuhr of Union Theological Seminary, speaking in the Methodist church at Chapel Hill last Sunday morning on the theme, "Social Intelligence and Spiritual Dynamic."

The problem which we face in our modern life, the minister declared, is to maintain the energies which result in ethical conduct and at the same time to direct moral good will so that it will be effective in the complexities of our industrial civilization. Broadly speaking, it is the business of religion to create moral good will, the spirit of love; and it is the business of education to direct this moral energy.

He said that "Society is always a scene of conflict between contending forces, and while the conflict may be checked by wise social adjustment, there is a place in the social program for a religious inner check upon man's lust for power and greed for gain in the inner life, we will have greater difficulty in checking the social restraint. We are trying to run the intricate collectivities of an industrial civilization with a conscience which we inherited from our pioneer forefathers.

"It is the tragedy of human life that we try to govern each generation by traditions which emerged out of situations other than our own. Perhaps the most perplexing problem which we face is that our social relationships are becoming more indirect. We are bound together in our society by means of production and transportation. Human sympathy which flows easily at the touch of human hand ceases to flow when men are bound together only by steel. Multiple ownership destroys the sense of responsibility and the multiplication of workers obscures the individual in the crowd.

"If we cannot bring the anarchic forces at the heart of our industrial society under the control of human conscience and intelligence, there is no hope for our generation. We must then wait for the day when our social institutions will become so maladjusted and so inadequate to our needs that the vehement hatred of those who suffer from such injustices will supply the energy for change which intelligence was unable to supply."

The sermon by Dr. Neibuhr brought to a close the four-day session of the third annual Southern Conference on Education. The conference opened on Thursday evening with an address by Dr. Robert M. Hutchins, president of the University of Chicago on a "University of Utopia."

Sunday morning the large auditorium of the University Methodist church was filled, below and above, by a representative gathering from within and without the state. Rev. C. Excelle Rozzelle presided, the University Glee Club furnished the music, President Frank Graham

presented the preacher, and President Walter L. Lingle of Davidson College pronounced the benediction.

Rarely does a congregation hear a speaker so alert and able to crowd so much into forty minutes as did he on this occasion. Only "finished finite clods untroubled by a single spark" could fail to feel the significance of this hour.

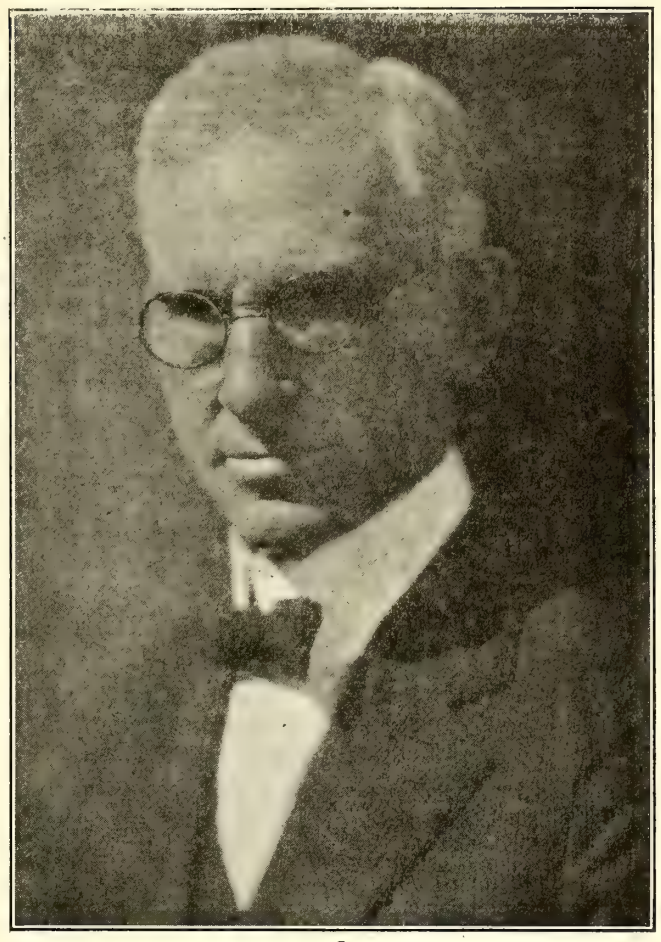
NORTH CAROLINA INFLUENCES PRESIDENT OF CHINA

The press dispatches of October 23 announced that Chiang Kai-sheck, 40-year-old president of the republic of China, on October 23, became a professed Christian and he was received into the Young Allen Memorial church of Shanghai, of the Methodist Episcopal Church, South. The pastor, Rev. Z. T. Kaung, after the ceremony said that Chiang's conversion was in part the result of the influence of Chiang's wife, whom he married on December 1, 1927.

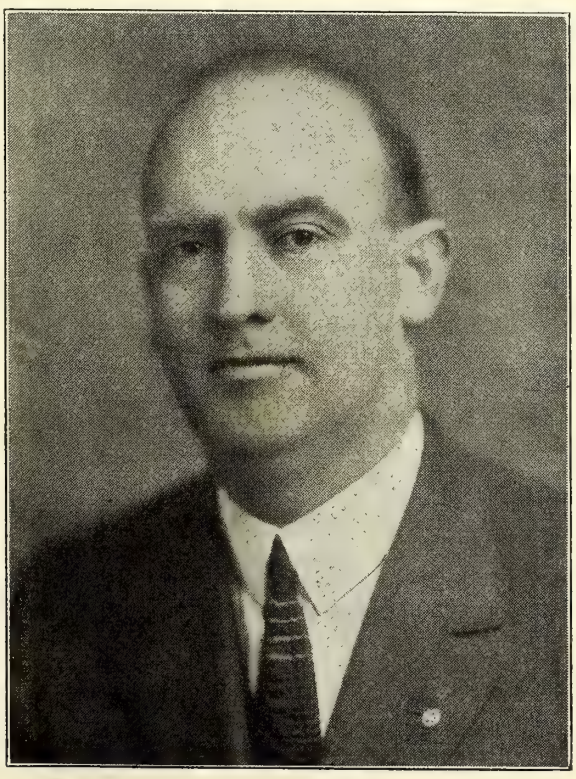
The world has taken note of this act of the president of the republic of China; we would have our people to know that North Carolina comes into the picture. For, years ago, General J. S. Carr of Durham became interested in a Chinese boy then in Wlmington, North Carolina, who was attending the Sunday school of Fifth Street Methodist church. General Carr took the boy—known to North Carolinians as "Charlie Soon"—to Durham and kept him in his own home. Charlie went to the local school and to Sunday school with the Carr boys, being treated as one of the family. Later, General Carr sent Charlie Soon to Trinity College. Leaving here, Charlie returned to his home land and married a cultured Chinese woman. Two of their daughters attended Wesleyan College, Georgia, and also Wellesley. One of these daughters of "Charlie Soon" of North Carolina became the wife of Dr. Sun Yat-sen, "father of the revolution," and the other married President Chiang Kai-shek.

General J. S. Carr spoke with unrestrained enthusiasm of these most excellent and influential women as he found them on his trip to China some fifteen years ago. Well might he do so as he recalled the service he rendered their father. The Carr home in Durham, N. C., did in a most potential way influence lives in China that must tell mightily in shaping the destiny of China and the other nations of the Orient. Those who fail to appreciate the far-reaching influence of missions would do well to trace the history of Southern Methodism's influence leading up to the president of China in this good year 1930.

We are writing without an opportunity to verify all the facts entering into this story of "Charlie Soon." A later day may give this opportunity.



DR. W. L. SHERRILL
Secretary of the Western North Carolina Conference



MR. GUY B. PHILLIPS
Superintendent of the City Schools and Chairman of Board of Stewards of West Market Church

ITS ENFORCEMENT OR REPEAL

Dr. Nicholas Murray Butler, president of Columbia University in the city of New York, has come to the conclusion that the solution of the prohibition question must come in one of two ways, either by enforcement or repeal. He believes modification will not touch the vital issue.

He is right. It must be observance or repeal. The modificationists will get nowhere. We are dealing with a habit-forming drug. Prohibition has offered the only constructive solution that has been suggested. Maybe it is wrong. If it is, repeal it and start all over.

But don't talk about modification. For modification contains the prohibition principle, which is either right or wrong. If it's right, enforce it; if it's wrong, repeal it. The same restriction of individual liberty will come under modification that comes from enforcement, if modification is enforced.

Dr. Butler, a militant wet, and The Gazette, a confirmed dry, are in complete agreement.—William Allen White.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter III

DAYS, weeks followed and Arnold did not see Nellie again. She had to go back to school, and although during the week ends he haunted the neighborhood of St. Mabyn Manor Farm he never caught sight of her. Somehow the fates were against him.

But he was happy. The memory of the hour he had passed by her side was constantly with him. If he lived to an age ten times as long as the age allotted to man he would never forget it. The warm pressure of her lips upon his was always with him. He could never be robbed of that.

He told no one of his secret. How could he? It was something sacred between Nellie and himself.

He saw her in everything. In the mornings when he rose to attend to the duties of his farm she was with him. Her face was constantly appearing before him as an angel of light. When night came and he lay down to rest, hers was the last picture in his mind before he went to sleep.

He longed to tell his mother, but no word passed his lips. How could he? Nellie had told him to be silent, and though the heavens might fall he must not speak. He was in dreamland; though he did not see her the wind whispered to him of Nellie. He saw her face in the waving cornfields. He heard her voice in the rippling of the brook, and in the songs of the birds.

It was well he had a great deal of work to do. For his mind had become unhealthy. It was not good that the boy should spend his days dreaming, or his love would become a sickly sentimentality. And he worked. The turnips had to be hoed; so had the mangolds. The hay had to be cut and saved, and he, although he had not yet come to his full strength, mowed side by side with George Trethosa. George was a strong man; he swung his scythe as though it were a feather, and Arnold, although he often felt like giving up, never yielded an inch. Swathe by swathe the rich lush grass fell before the sweep of his scythe, while perspiration oozed from every pore of his body.

He rejoiced in it. He felt he was working for Nellie, that in some way he was preparing a home for her, and that at the right time she would come to him and share that home with him.

Scarcely was the hay harvest finished when the cornfields began to show signs of yellowing, and he knew that more work lay in store for him.

"The whait will be fit to cut by St. Stephen's Feast, Maaster Arnold," remarked George to him one day.

"It looks like it."

"Iss it will. The crops be fine'n good this 'ear, bean't 'em, Maaster Arnold? You'll be makin' a tidy bit of money this 'ear."

"I hope so."

"Iss an' you will too. By gosh, John Snell did chait you, Maaster Arnold!"

Arnold was silent.

"By that I do main that he ded chait your pore father," George corrected himself. "Good lor, he ded. 'Ee ded jist lop 'round for weeks together doin' nothin'. John never would maake work much less."

"No, I don't think he loved it," laughed Arnold.

"No, he 'ad faiver lurgy bad, and he kipt it up oal the time. He allays 'ad two stummicks to ait and noan to work; but lor, Master Arnold, you do want a bigger farm than this ef you be going to make anything ov et. You'll be wanting to get married wawn of these days, and then this farm'll be no good."

Get married! He thought of Nellie, and a flush surmounted his face.

"Don't blush, Maaster Arnold. Pitter Crawle ded see 'ee weth Miss Nellie Osborne. He tould Mrs. Osborne, and I'd 'ear that she was ter'ble vexd. Putry maid, she is."

Arnold's face was aflame. Had his secret come to light?

"I do 'ear that Maaster Arthur Trudgeon do say 'ee's going to 'ave 'er, so you'll 'ave to look out," laughed George.

It was well that something happened to attract the man's attention at that moment or angry words would have been spoken. Still he cherished the fact in his heart that Nellie had promised to be his sweetheart—his alone. When would he see her again?

Again it happened; and the happening seemed to him to be as wonderful as the other. He was going home from one of his fields one evening, and had just entered the lane which bordered it, when he met her.

It was early August now, and she had come home for her summer vacation. A flush of shame swept over his face as he saw her. He was dressed in his working clothes. He wore his heavy farm boots and corduroy breeches. His coat was frayed at the sleeves and his cap had been faded by the sun. She on the other hand wore the white muslin dress he remembered so well, and round her waist a piece of blue ribbon had been fastened. How dainty, how sweet she looked. How pure her face was, and how lovely were the ringlets of her shining hair which appeared under her broad-brimmed hat, and fell over her neck and shoulders.

"Nellie!" he gasped.

He saw the flush overspread her face, saw how quickly she was breathing. Then again he was in Paradise.

"Are you on your way home, Nellie? May I walk with you?"

No, you musn't, some one will see us and tell mother. At least you must only come a little way."

She had yielded to him even before she had repulsed him, and so he walked along by her side, happy in his boyish love.

How life seemes to laugh at us, and how in after years when we reflect on the happenings of our youthful days, it seems that we are the playthings of chance, tossed hither and thither carelessly.

That was the last walk ever Arnold Robartes and Nellie Osborne had together. As they were making their way along, shyly, scarcely breathing a word yet realizing the blissfulness of each other's presence, there was a sound of horse's hoofs and Arthur Trudgeon appeared. He stop-

ped his horse as he came up to them and mad anger shone from his eyes.

"Hallo, Robartes, what are you doing here?"

"That's rather like my own business, isn't it?"

"But—but I say . . . "

"Well, what do you say?"

"That you've no business here. Nellie, you'll let me take you home, won't you?"

"Of course Nellie's not going to let you take her home."

"Get back to your kennel, you dog!" cried Trudgeon. "Nellie's not for you, she's for your betters."

Remember, they were both country youths, that they were at a passionate age; they cared nothing for the conventions of life, and they were both madly jealous of each other. All the elementary instincts of youth were aroused. One saw another walking with the girl he wanted.

Trudgeon flung himself from his horse. "You go back or I'll make you!"

"You make me! I'd like to see you try!"

Anger, murder was in each heart. They were pretty evenly matched. They were about the same age, although Trudgeon had always looked upon himself as being the better man of the two.

"Will you go home before I thrash you!" asked Trudgeon. "I'll take care of Nellie."

Arnold laughed mockingly.

"You dare to laugh at me, you little worm!"

"You're the kind of fellow that one does laugh at. You've no sense of humor or you would laugh at yourself."

Trudgeon nearly lost control over himself. He would have struck Arnold but that he was prepared to defend himself, and there was a look in his eyes which somewhat sobered him.

"Get away quick," he shouted, "before I hurt you!"

While this had been taking place Nellie stood by, pale to the lips, her heart beating with fear. In a way she felt it was all degrading and brutal, and yet she was not altogether displeased. Every girl loves to be wanted, and the thought of those two boys fighting for her appealed to her sense of romance. She had scarcely reached womanhood, but the instincts of womanhood rose within her, and although she was a pure-minded, lovable girl, the thought of two boys quarrelling about her appealed to her vanity. This has been true from the beginning of time. It will always be true, and although the veneer of education may tend to keep this instinct in the background, it will never be destroyed. Nellie had all the weaknesses, the vanities of a woman, young though she was.

"I'll tell you what," said Trudgeon, sobered somewhat by the light in Arnold's eyes, "we'll let Nellie decide. Let her choose who shall go with her."

Arnold felt there was something wrong in this. He could not tell why, but he knew it was degrading to Nellie, degrading to his own sense of dignity. Besides, Nellie had promised to be his sweetheart.

"No," he said, "nothing but a coward would suggest that." Then, as if in contradiction of his own words, he turned to the girl and said: "You don't want him, do you, Nellie?"

"Why should I want either of you?" she asked, scarcely knowing what she was saying. "You ought to be ashamed, both of you. I'm going home."

But she made no attempt to move. She was looking with fascinated eyes towards the two boys.

"You're frightened to let her choose," mocked Trudgeon. "You know that if she did, she'd choose me."

He was a conceited fellow and thought himself in every way superior to Arnold. How could it be otherwise? He was the son of a rich farmer and rode his own horse and hounds, while Arnold did the work of a laborer and had less than a hundred acres. Besides, he was sure he was better looking than Arnold.

"She would not choose you," replied Arnold. "You're a liar and you know it."

"Of course she'd choose me, wouldn't you, Nellie?"

They had both taken leave of their senses. They were both mad with rage and jealousy.

Then Arnold made a great mistake, the greatest mistake which up to then he had made. He had sworn that he would be secret and never tell what had passed between them, yet forgetful of everything and scarcely realizing what he was doing he blurted out the truth.

"She would not choose you!" he cried, "because she has chosen me!"

"You lie; she has never chosen you."

"She has."

"She has never told you so."

"She has." He saw the mistake he had made, saw the anger which flashed in the girl's eyes. Then a thousand sparks flashed before his face and he felt himself staggering towards the hedge. Trudgeon had struck him.

A few seconds later they were fighting furiously. All the rules of boxing which they had learnt at school were forgotten. Just as two primitive men in far-off times fought for the woman they wanted, so these two boys fought for this girl, while she, frightened, bewildered, not knowing what to do, looked on.

For more than a minute neither gained much advantake, then Arnold becoming cooler, and calling to mind his old boxing skill, by a well-aimed blow, sent Trudgeon staggering to the ground.

The girl laughed. Why, she did not know. The thing was hateful to her, and while they had been fighting she had besought them to cease, yet when she saw Trudgeon fall, she laughed; but she was angry all the same, angry that Arnold had given away her secret, that he had told the other that she had promised to be his sweetheart.

"Let us go, Nellie!" cried Arnold, almost beside himself, "he's had enough. I'll take you home."

Almost before the words had passed his lips two things happened. One thing was that Arthur Trudgeon was on his feet again ready to renew the combat; the other was the sound of a horse and trap which was rapidly approaching.

"What's the meaning of all this?" cried an indignant voice. "What are you two boys doing?"

It was Mrs. Osborne who spoke. She had been visiting at a neighboring farm and now was returning home.

They both looked at her shamefacedly. Arnold's nose was bleeding while there was a deep cut on Trudgeon's cheek.

"I was just giving Robartes a thrashing," panted Trudgeon.

"Giving him a thrashing? It does not seem like it—but what for?"

Trudgeon looked on the ground. He did not know what to say.

"Quite a mistake, Mrs. Osborne," said Arnold with a laugh, "we were just giving Nellie an exhibition of how we boxed at school. When (Continued on page 20)

LANDER COLLEGE PAYS HIGH TRIBUTE TO ANOTHER BENEFACTOR

In the recent words of a prominent editor:

"There are two classes of people, those who leave wills when they die, and those who leave bills. At the funeral of the first class there is sorrow. At the funeral of the second there is panic. When a man leaves money to a college, it proves he is more interested in heads than in headstones. A bequest to a college is the nearest you can come to finding the fountain of youth. It can be founded—but not found!"

All these good things and much more can be said of our city's late lamented capitalist and business leader, Mr. Herman V. R. Schrader. His name is as ointment poured forth, and long after those of us who enjoyed his high friendship and gracious personality shall have passed away, his many deeds of help for his fellowmen will live on in continued fruitage. In addition to his gifts during his life, a large portion of his estate will later on by the terms of his will be devoted to philanthropy, and Lander College will receive a substantial amount.

Well done, dear friend! We salute you! Long after we are gone to dust this sacred fund will go on enriching the lives of countless women of our land with higher, fuller lives. What better use can a man put the money God has let him collect or use for a little while than to thus coin it into characters of beauty and service?

Who else will hear the solemn charge of the Saviour of men, "I say unto you make to yourselves friends of the mammon of unrighteousness that when you fail on earth, they may receive you into everlasting habitations."

Is not such a use of money far better than to simply pile it up to go back into business channels when we are gone, or to lave it to our children to turn them into pampered idlers, and rob them of all true motives in life? Put your college in your will—today.

But why wait till we are dead? Let us take an annuity with the college, as numbers are now doing, and let the college pay us the interest on it while we live. We will thus make our income sure and not diminish it, and at the same time rejoice to know that our money is blessing many other lives.

There are a hundred young women longing to be at college right now, and who would be there developing cultured womanhood if they had a little financial help in these hard times.

I would that my neighbors and friends under whose eye this falls would think on these things. R. H. Bennett.

Lander College, Greenwood, S. C.

TO THE HIGH SCHOOL TEACHERS OF NATURAL SCIENCE

Attention is called to the annual prize offered by the North Carolina Academy of Science for the best essay submitted to the academy by a bona fide high school student upon a subject selected by himself within a restricted field.

The prize is a cup and it will be presented to the winner at the commencement of his school.

The subjects for the current year are restricted to the fields of biology and geography.

Instructors may assist only in securing materials; the content and composition must be the work of the student.

All papers must be in the hands of the secretary of the academy by April 1.

Further details, if desired, may be secured from H. R. Totten, Secretary of the North Carolina Academy of Science, Chapel Hill, N. C., or from the undersigned.

High School Science Committee,
Bert Cunningham, Chm.,
Durham, N. C.

CHURCH NOTICE

To the official board and membership of the Seaboard charge of the Methodist church:

Our fifth quarterly conference for the Seaboard charge will meet at the Seaboard Methodist church on Monday, November 10, 2:30 p. m.

On that day we want to make up, as nearly as we can, our report to the annual conference which meets in Henderson November 19.

To make our report a creditable one, and of course we expect to do that, every steward on the charge is expected to make a personal canvass of every member on his list and if this is faithfully done we may expect good results even in these strenuous days of financial depression. Let us then as good stewards of a great cause and as church members of the household of faith do our best and the results will be pleasing both to our selves and to the Lord.

L. W. Pliland,
Charge Lay Leader.

MEMORIES

By Harry Reynolds.

Oh, memories that bless and burn
And cause our troubled mind to turn
To days of long ago,
And once again cause us to see
The smithy 'neath the chestnut tree
And cotton row on row.

The waving wheat like yellow gold,
The bubbling spring of water cold,
The corn so tall and grand,
The pasture where the cattle grazed,
The hog lot where the pigs were raised,
The branch so full of sand.

The swimming hole down in the creek,
Where every day of every week
The boys would congregate
To swim and dive, and thrash about,
Now sliding in, now climbing out—
No thought of future fate.

But now alas, these days are gone
And we are traveling toward that bourne
Of which so little's known;
But if upon that unknown shore
We're happy as in days of yore
There'll be no cause to moan.

EXCESS ACID SICKENS—GET RID OF IT!

Sour stomach, indigestion, gas. These are signs which usually mean just one thing; excess acid. The stomach nerves have been over-stimulated. Too much acid is making food sour in the stomach and intestines.

The way to correct excess acid is with an alkali. The best form of alkali for this purpose is Phillips Milk of Magnesia. Just take a spoonful of this harmless, almost tasteless preparation in a glass of water. It works instantly. The stomach becomes sweet. You are happy again in five minutes! Your heartburn, gas, headache, biliousness or indigestion has vanished!

Know Phillips Milk of Magnesia and you're through with crude methods forever. It is the pleasant way—the efficient way to alkalinize the system; to relieve the effects of over-acidity.

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SECOND-HAND PEWS

About 400 feet curved quartered white oak pews for sale at one-third the original cost.

The Southern Desk Company
HICKORY, N. C.

A SPRIGHTLY LETTER FROM CAPTAIN NEWELL

Dear Doctor Plyler:

I want to say first, please, that I appreciated very much the privilege of seeing and hearing you last Sunday at our church in Rocky Mount, and especially your visitation to the Bible class, which I have been interested in, and talked to for 20 years previous to my retirement, and want to thank you most heartily for your reference to me in your last issue.

For the first two or three seasons that I came to Florida I believe I was addressed by most every title—Doctor, Judge, Colonel, etc.—and while I was doing some little work for the Bible class in our church here, among the guests in the lobby of the hotel, the teacher of the Bible class addressed me as "Bishop of the Thelma Hotel"—now it seems that my own beloved state has honored me as "Reverend." While I think that to be a preacher is the greatest and noblest calling, I cannot afford to sail under false colors, thus lowering the standard of the ministry of my own beloved state, so I am asking you kindly to tell your mailing list clerk to leave off the "Reverend." I wish it was true, but it isn't.

I am going to trespass on your time a little by telling you a story. When I used to attend the legislature, having business before the committee in my active life, I was on one occasion stopping at the old Yarborough hotel in Raleigh, and went to the check room to get my overcoat, and a very courteous and polite porter helped me on with my overcoat, and addressed me as "Doctor." I told him I was not a doctor. He said, "Judge." I told him I was not a judge. He said, "Colonel." I said, "No, I am not a colonel." He said, "Oh, I see, you ain't even a big man, is you?" and he was so near the confines of truth in his final sizeup that I did not reduce the tip I expected to give.

Referring again to the Bible class at Rocky Mount, which you talked so kindly of. I talked to this Bible class since its inauguration 20 years before my retirement, and naturally it is very close to my heart.

I have met a number of our friends here since arrival, and they appeared to be glad to see wife and myself, and we are quite interested and have been in church here, and in the Bible class, but we miss our home folks, naturally.

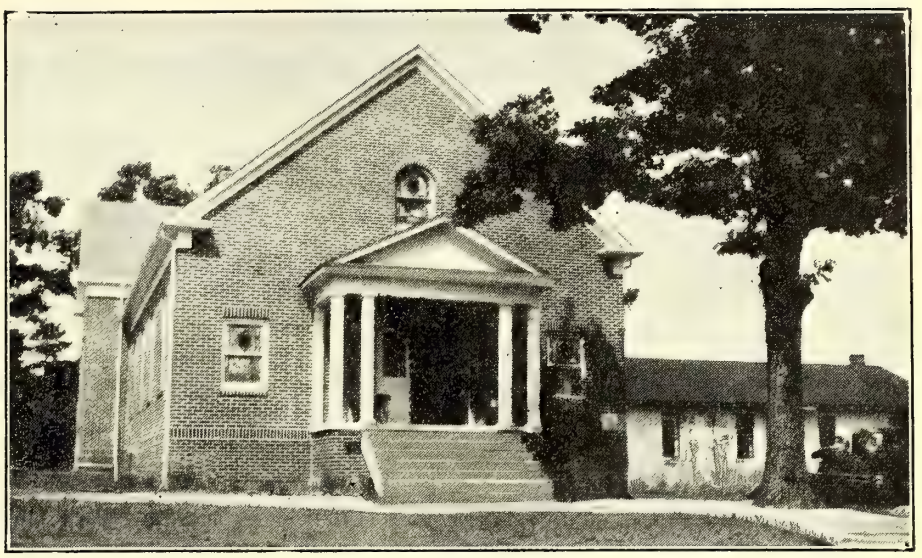
I do not know that I ever left home for Florida since I have been retired with less enthusiasm, but in addition to rather bad health and old age added, we feel that we have to do everything we can to keep alive, and I do not know of a climate that suits us better than this.

Again thanking you most heartily for your extreme courtesies, and permit me to say I always have been fond of you and enjoy being with you and hearing you preach, and enjoy the Advocate.

With very best regards, I am,

Sincerely yours,

Lakeland, Fla. W. H. Newell.



The new Bethel Church, Greensboro, N. C., which has just been completed at a cost of approximately $10,000

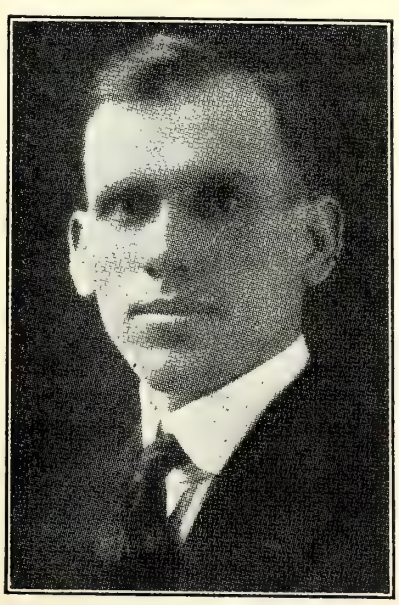
LONG STREET, EAST SPENCER

We are winding up a reasonably prosperous year at Long Street church. We have some fine, loyal people here and they are trying to raise our money and are carrying on in the general work of the church in a way that shows progress.

We have the little church at Yadkin this year and have just finished and dedicated a nice brick veneer church. Ground was broken on Friday, August 6, and the church was dedicated October 26, a little less than three months from the time it was begun.

I sent a notice to the Advocate requesting all former pastors to be present at the dedication, but it failed to get in the paper. This church is completely departmentalized in building and equipment for a "C" type church and was much needed. Our revival is going on now. We are having conversions each evening. The North Carolina Finishing Company has stood nobly by the proposition. Mr. Julian Robinson, the general manager, has been much interested from the beginning, and has done much with his personal check and work other ways. Mr. C. K. Brooks, assistant superintendent, and the department bosses bought and paid for a splendid bell. The hands in the mill made up a piano fund—all this besides what they had made up for the building fund. So we have a good piano and money to buy one for the Epworth League room, and a good 38-inch bell that can be heard for a long distance. Also we have concrete walks and steps, which have cost us about $190, and no debt on anything.

The Southern Desk Company furnished pews, pulpit and pulpit chairs and chairs for the Sunday school, and they are all just fine. E. Myers.



REV. O. L. BROWN
Pastor Bethel Church, Greensboro

CONFERENCE FELLOWSHIP

By E. C. Durham.

O what fellowship together,
When at conference we meet!
What a handclasp every brother
Gives the other on the street!
What rejoicing in the meetings
Where we talk and sing and pray,
And report the marks of progress
That we've made along the way!

How we sing the songs of Zion!
How we talk or "listen in"!
What fellowship in worship!
What a fellowship as men—
Talking on a sidewalk pavement!
Laughing as we lounge about!
Resting up ourselves together—
When a conference year is out!

I find that there is no record that any Christian enlisted in the army until the latter part of the second century, about 174 A. D., and then there were a few. Of course, there were few. They could not murder their fellow men in war and at the same time follow Jesus in the practice of good will. But later, Christians put Jesus into theological definitions and established gorgeous ecclesiastical systems, and loyalty to them rather than to Jesus and his way of living was the test of men's religion.—Peter Ainslie.

America, with all its profits, has still great need for its prophets.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

PASS IT ON

When one hears of a good thing the immediate suggestion is to pass it on to somebody else. The good thing that we have in mind is a questionnaire for the registration of Sunday school teachers which has been used at Duke Memorial church by the director of religious education and is proving most valuable.

The purpose of the questionnaire is (1) to secure a complete registration of officers and teachers in the school, (2) to obtain information about what is being done in the class rooms and department assemblies, (3) to discover attitudes and dispositions as to further improvement, and (4) to find teachers' attitude toward the church and pulpils' religious life.

When the results of the questionnaire are tabulated there will be a complete registration of officers and teachers and the leaders will have a basis on which to formulate plans for the future work and improvement of the school.

One outgrowth already is need for library for each department, growing out of the discovery that teachers in all departments have expressed a willingness to read if books are furnished.

We are sure that readers of this page will be interested in the possibilities from the use of such a questionnaire and we will be glad to furnish a sample copy to those interested.

HELPFUL LEAFLETS

Our office has some very fine leaflet material which is available to workers in the field without any cost to them. Some that will prove especially interesting and helpful are listed below.

"The Little Child and God." This is particularly helpful for parents and workers with young children.

"Equipment and Arrangement for Children's Groups in the Local Church." Contains good descriptions and specific suggestions for the small and large church.

"Enriching Children's Experiences Through the Use of Materials." Contains suggestions for use of the lesson materials. Is especially fine for beginner and primary workers.

"Evangelism with Boys and Girls." This is particularly good for junior workers and pastors.

"Helping Children to Learn." Fine for all workers. Gives concrete illustrations of the learning process, showing the child's part and teacher's place.

"Lesson Courses for Sunday Schools." A description of the lesson materials for the Sunday school. Especially helpful to superintendents and secretaries.

"The Adult Class as an Evangelistic Agency." Fine for officers and teachers of adult classes.

"Working With God in Building the Country Church." A story of one of the ways in which the Sunday School Extension program is helping country charges.

In addition to these there are a number of leaflets in a series on evangelism.

TRAINING RECORD

The September report of training work done in the North Carolina Conference has just been received from the Nashville office. According to this report 287 certificates were awarded—43 standard and 254 Cokesbury. They were earned as follows:

Standard—Training school 22, training class 8, Junaluska leadership schools 12, and by correspondence 1. A blue seal was also issued to Miss Mary E. Gardner, Raleigh.

Cokesbury—Training schools 207, local training classes 33, and by correspondence 14.

A CHRISTMAS PAGEANT

We quote from "Here and There" our monthly missionary bulletin the following suggestion for a Christmas pageant:

"In December, 1929, the Educational Department of the American Board published a little pageant 'The Christmas Torch.' It was written by Miss Priscilla Holton formerly of China. The characters are Mary, the Mother of Jesus, the Heavenly Messenger, a Solo Singer, and children of many nations. It is a simple play but very good. The purchase price is five cents a copy. While this material is limited the Department of Missionary Education and Extension will be glad to fill orders as long as the supply lasts."

If this material is wanted, it may be ordered from the Department of Missionary Education and Extension, 810 Broadway, Nashville, Tenn.

WHAT IS RELIGIOUS EDUCATION?

"The thought which comes to me as I look over 'What Is Religious Education?' by A. J. Wm. Meyers is, what a tremendous challenge religious education presents to all of us, the humblest as well as the greatest. No field in the whole world offers greater opportunities in the way of problems to be solved and greater uplift for mankind in the future through the working out of these problems. Beginning with the very origin of man's life on this planet and continuing down to the present religious education has always been and must always be vital to mankind, for it touches the very center of his being—his God, his personal life, his group or society and his children.'

"Dr. Meyers says, 'The task of religious education is to interpret God as Jesus revealed Him'. His chapter on 'The Idea of God' is worth reading again and again. In fact I do not think one can grasp its content with less than a very thorough study. He follows this chapter with an excellent psychological study of man, which, accompanied by the bibliography he furnished, would give one an almost limitless field. To quote him again, 'If one could half appraise the possibilities of any human life he would bow his head and worship. In dealing with human life so full of possibilities there is great risk as there is in handling anything of exceeding high power. It is the risk everyone takes who drives a high-powered motor car, a locomotive, an ocean liner, a battleship, a great machine or engine, or handles a high voltage electric current, explosives or big guns. None of these compare in their power of destruction or of upbuilding with a single human life. Religious education demands the most exacting study , consecration and skill if human lives, with their unlimited power for good or ill are to be stimulated and directed so as to be conserved. And conservation means nothing less than each living his own life to its highest and best in fellowship with God and in human brotherhood.'

"The chapter on 'The Attitude to Society' is fairly intoxicating in the picture one can glimpse through its pages of man reconstructing a world in which the value of the person is supreme, a principle which would revolutionize industry, industry, politics, education and religion; of a goal, built upon the best of the past, ever reaching forward to the best in the future—of the kingdom of God in the hearts and lives of men.

" 'Religious education is pupil-centered.' 'Christ put a child in the midst.' 'Education is training in living and is not a preparation for future living only—for the only adequate preparation for future living is living well today.' 'It is of great importance to the religious educator to recognize clearly that worship is a natural response to a felt need.' 'Worship has been maintained through the centuries because it was found to be of value by the worshippers.' 'A growing soul implies a growing mind.' 'The open mind is one of the most precious results to be aimed at in religious education.' 'The natural normal life is the life in God.'

"These are some quotations taken at random here and there, every one of which is full of food for great thought and study.

"No teacher, no preacher, no one who is interested in human uplift can fail to be helped, stimulated, and urged forward by the lofty idealism of this very worth while book. 'Multum in parvo' is a fitting phrase, summing up its content. The greater the educational background of the reader the more it will mean to him, for in one sentence or paragraph the writer sums up the result of years of thought, research and study by the world's best thinkers. In this very inadequate review I may only hope to have given you a desire to taste and see for yourself the rich treasure contained in this little book of one hundred and twelve pages through a mere glimpse of its content."—Review by Mrs. C. B. Culbreth, Dunn, N. C.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

TRAINING CLASS AT HIGHLAND

Inresponse to an urgent appeal from Rev. C. F. Womble for a training class for his Sunday school workers, Rev. L. F. Tuttle led a class in a study of "The Sunday School Worker, His Life and Work," October 12-25. The class met three times a week over a period of two weeks. There were 18 enrolled and 16 credit students in the class.

A very significant thing about this study group is the fact that the pastor, the superintendent and six of the seven teachers in that Sunday school were members of this class. When all the workers in a school are studying together we may expect to see improvements worked out in the Sunday school afterwards.

AN OMISSION

Because of delay in getting report from the Nashville office the names of two of our fine workers were not included in the list given on this page recently of those having received diplomas during the year. Mrs. Reid Patterson of Charlotte received her gold seal diploma at Junaluska and Mrs. W. A. Bivins of High Point has recently been awarded a blue seal diploma.

GOING TO SCHOOL

We give here the names of 155 of our pastors who have taken one or more units of credit during the year in the training course for Sunday school workers:

Asheville District

T. F. Higgins	3
D. M. Litaker	1
M. B. Clegg	1
A. C. Tippett	1
J. F. Armstrong	1
G. C. Brinkman	1
F. L. Setzer	1
R. H. Kennington	1
W. B. West	1
J. M. Green	1
J. A. Baldwin	1
H. R. Cornelius	1
Pastors 12, credits	14

Charlotte District

J. B. Fitzgerald	5
J. E. B. Houser	3
J. J. Edwards	2
W. S. Smith	2
J. N. Randall	2
G. W. Clay	2
Elzie Myers	2
W. M. Smith	2
W. H. Willis	2
N. C. Williams	1
B. M. Crosby	1
H. F. Duncan	1
F. W. Cook	1
J. G. Huggins, Jr.	1
Pastors 14, credits	27

Gastonia District

J. P. Morris	3
J. W. Fitzgerald	2
T. B. Huneycutt	2
F. H. Price	2
W. J. Miller	2
J. W. Groce	2
J. C. Groce	1
C. B. Newton	1
W. G. McFarland	1
T. V. Crouse	1
J. W. Vestal	1
T. J. Huggins	1
A. C. Swafford	1
J. B. Craven	1
J. R. Warren	1
R. A. Taylor	1
J. O. Cox	1
J. C. Cornett	1
J. M. Barber	1
L. B. Hayes	1
Pastors 20, credits	27

Greensboro District

C. F. Womble	4
W. T. Albright	3
L. F. Tuttle	3
W. R. Harris	3
W. Q. Grigg	2
D. W. Brown	2
R. C. Kirk	2
R. E. Hunt	2
W. R. Kelly	2
J. A. Howell	1
J. W. Bennett	1
J. W. Moore	1
E. M. Jones	1
A. L. Aycock	1
H. G. Hardin	1
Reid Wall	1
M. G. Ervin	1
Pastors 17, credits	31

Marion District

D. D. Holt	4
C. S. Plyler	3
M. A. Osborne	2
P. T. Dixon	2
A. A. Kyles	2
W. L. Scott	2
J. L. Rayle	1
J. W. Parker	1
J. W. Hoyle, Jr.	1
J. C. Umberger	1
T. G. Smith	1
A. W. Lynch	1
M. F. Moores	1
D. H. Rhinehardt	1
J. E. Hipp	1
E. W. Fox	1
E. E. Yates	1
Pastors 17, credits	26

Mt. Airy District

S. D. Schofield	15
M. W. Heckard	6
T. C. Jordan	3
J. W. Campbell	2
D. R. Proffitt	2
H. M. Wellman	2
F. E. Hartsfield	2
O. J. Chandler	1
A. G. Lackey	1
G. E. White	1
C. E. Murray	1
M. B. Woosley	1
R. E. Ward	1
W. B. Thompson	1
Pastors 14, credits	39

Salisbury District

E. H. Nease	12
W. A. Kale	3
J. S. Gibbs	3
J. N. Wise	3
R. M. Hauss	2
Ebenezer Myers	2
T. F. Marr	1
E. M. Avett	1
J. O. Banks	1
C. O. Kennerly	1
H. G. Allen	1
J. E. McSwain	1
Paul Hardin, Jr.	1
G. L. Wilkinson	1
H. E. Stimson	1
E. E. Snow	1
E. N. Crowder	1
J. P. Hipps	1
J. M. Brandon	1
T. A. Groce	1
J. F. Moser	1
Pastors 21, credits	40

Statesville District

I. L. Roberts	3
D. A. Oakley	1
C. R. Ross	1
E. J. Poe	1
E. E. Williamson	1
A. C. Gibbs	1
M. A. Lewis	1
W. J. Hackney	1
R. G. Tuttle	1
P. R. Rayle	1
Roy T. Houts	1
Pastors 11, credits	13

Waynesville District

O. E. Croy	9
R. G. McClamrock	2
G. N. Dulin	1
O. J. Jones	1
Carlock Hawk	1
Wm. Hornbukle	1
V. R. Masters	1
H. P. Powell	1
W. L. Hutchins	1
R. L. Bass	1
C. M. McKinney	1
Pastors 11, credits	20

Winston-Salem District

J. C. Keever	4
E. P. Stabler	3
S. M. Needham	2
G. C. Graham	2
J. F. Moser	2
A. S. Raper	1
A. R. Bell	1
T. B. Johnson	1
T. J. Rogers	1
J. P. Hornbuckle	1
J. T. Mangum	1
H. C. Byrum	1
J. F. Kirk	1
Parker Holmes	1
Seymour Taylor	1
G. W. Vick	1
J. L. Ingram	1
T. F. Houck	1
Pastors 18, credits	26

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

SNEAD'S GROVE LEAGUE

The Snead's Grove Epworth League began the new year's work with Mr. V. C. Mason, the principal of Snead's Grove grammar school, as president. The other officers are: Miss Sadie McCall, vice president; Miss Mabel Livingston, Supt. First Dept.; Maurice Norton, Supt. of Second Dept.; Miss Julia Snead, Supt. Third Dept.; Miss Voliet Brown, Supt. Fourth Dept.; Miss Joana Gibson, secretary and treasurer; Miss Sadie Bowen, Epworth Era agent.

An effort is being made to get new members and to keep them by giving interesting programs. The League was divided into two divisions, the Gold and the White. The captains are Miss Sarah McCall of the Gold and Paul Livingston of the White. The side getting the most points is to be entertained by the other side. New members count three points, present members two points, visitors one point, and five points for the side having the largest collection. This has been very successful so far. The membership has doubled and new members added each Sunday night. The offering for this month amounted to one-half the amount received last year.

At one of our meetings Miss Junia White, a missionary's daughter from China, who is teaching English in Laurinburg high school, made us a very interesting talk on China. She told us of the customs, problems and needs of the Chinese people. We leaguers now see a new China and take a great interest in our neighbors, the Chinese.

Janna Gibson.

OPEN AIR SERVICE

In order to create interest in the programs of the new year First church, Wilson, had one of her worship programs around a camp fire. We began by singing "Break Thou the Bread of Life." After a prayer we sang, "Blest Be the Tie That Binds." The president gave the aims of the league for the following year. Mrs. Fouts told us a story that would help us be better leaguers. Then we joined hands and sang "The Vesper Song," after which we were dismissed by the league benediction.

SEVEN SPRINGS EPWORTH LEAGUE

Sunday night, October 5, the Seven Springs Epworth League gave a play which was very well attended by members of other communities as well as the community in which it was given. Programs of this sort vary the ordinary order of service and give an object lesson which is long remembered. Plays of a religious nature which are well adapted to league services can be secured from Lamar and Whitwore, Richmond, Va.

MOUNT VERNON

The group of boys and girls of Mount Vernon church organized an Epworth League in the early fall by the auspices of our pastor, Rev. J. W. Bradley, and our helper from Duke, Rev. Walter Lee Lanier.

This league was organized with only 15 members and has progressed with the last meeting(November 2) with the membership of 39. Everyone seems to be enjoying the work well and most of the members have already subscribed for the Epworth Era.

This league meets only twice a month, and many fine words of praise have been heard of the good work through these needful meetings. We as the membership of this league greatly appreciate the aid of our pastor and helper from Duke in the commencement of their work. Josie Johnson, Cor. Sec.

Western North Carolina Conference

CHARLOTTE CLOSED SUCCESSFUL REVIVAL

We sponsored a revival for the young people of Charlotte and community last fall which was a small success. This year new and varied plans were made for a better revival, under the leadership of Almer Aderholdt, first department superintendent of the Mecklenburg county union. The outstanding feature was that all the services were conducted by young Epworth Leaguers with one exception of Christian Endeavor. The theme was "Looking at Life Through the Eyes of Jesus," and talks were made as follows:

The Fallen Boy (Luke 15), Clyde Fallin.

The Fallen Girl (John 8), Maude Little.

The Upright Boy (Mar 10) E. H. Hall.

The Upright Girl (Luke 10), Catherine Gardner.

Jesus the Saviour of All (John 10), Herman Duncan.

The pastors co-operated beautifully and the following attended the services with their young people: J. O. Ervin, G. Ray Jordan, R. S. Truesdale, J. N. Randall, for which the Epworth League Union is very grateful. Interesting and helpful prayer meetings were held at 7:20 each evening, led by Mr. Duncan. The music and singing at all these services were excellent. Scott Gibson of First church directed the singing. John Wolfe, president of the Mecklenburg union, presided at all services. There was a high note of inspiration and worship evident throughout the revival meeting, and on the closing night the young people responded 100 per cent to a proposition for confession and reconsecration.

WINSTON-SALEM

The Winston-Salem district union met October 21 at Centenary church, Winston, with 231 leaguers representing the three county unions—Davie, Davidson and Forsyth. The devotional was led by Franklin Griffith, president of Centenary chapter. Dr. Weaver, pastor, extended a warm welcome. Miss Blanche Gluck, district secretary, conducted the business session. Forsyth union was awarded the banner for having the largest percentage of chapters represented, being 100 per cent. The Barnhardt efficiency cup also went to the Forsyth union with a score of 80 per cent. Davie union was a close second with 78 per cent. Miss Gluck thanked the chapters for having made a perfect record in sending in reports for the past quarter. It was also announced that a survey of the district has been made, and as a result of this four new leagues have already been organized. The organizers are in touch with a number of other churches where it is hoped to organize in the near future. The goal, "A league in every church in the district," has been set and plans are being made for its realization. Chapters were urged to send in copies of policies and budget, and secure the official secretary's record book and plan to prepare same for grading by the summer assembly. Last year the Winston district led all others in making and paying mission and conference fund pledges. We hope to keep this record by reaching the following goal, "Every chapter making a pledge to mission special and conference expense fund."

Since this was the first meeting of the entire district since the W. N. C. summer assembly, it took the nature of a celebration of the splendid record made by the Winston-Salem district in winning all the awards offered at that assembly. The Falls cup won by Centenary chapter and the Ivey cup won by the district were on display. The report of the work done by Miss Lena Mae Goff in winning the Armstrong service medal was read by Robert Griffith. Miss Goff won the highest individual honor in the conference. A district directory has been printed giving the names and addresses of chapter officers and union officers. Advertisements from local merchants gave a profit which purchased a multi-stamp for issuing league letters and notices.

Rev. L. B. Hayes of Shelby, a former Winston-Salem leaguer and pastor, and also a former president of the W. N. C. Epworth League Assembly, was present and gave us a splendid address on "Epworth League Experiences." This was inspriring and helpful, urging to work for higher aims and finer ideals. He closed with the thought that the Epworth League is "a hand of direction down the right road and to the right objective." Following this address Rev. C. C. Herbert, Jr., became "master of ceremonies" in a Hallowe'en social in the dining room of the church.

Shallow thinking on great questions puts a man in deep water.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Burlington Ct.—L. V. Harris	70
Bahama—W. F. Craven	68
Trinity—J. W. Smith	41
Cedar Grove—F. A. Lupton	36
Mt. Tirzah—J. W. Autry	33
Leasburg—W. C. Jones	27
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Durham Ct.—B. E. Stanfield	22
Graham—J. W. Dimmette	18
W. Durham—R. E. Brown	16
Yanceyville—S. J. Starnes	15
Branson—L. C. Larkin	14
Person—W. L. Maness	12
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Rougemont—V. E. Chalfant	10
Milton—H. E. Lance	10
Burlington, Front St.—L. D. Hayman	9
Lakewood—H. L. Davis	8
Duke Chapel—A. C. Holler	8
Stem—J. A. Gist	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
E. Roxboro and Longhurst—C. D. Barclift, Jr.	4
Calvary—O. I. Hinson	4
Haw River—Paul Cook	3
Long Memorial—T. A. Sikes	2

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	61
City Road—Wm. P. Watkins	41
S. Mills—J. M. Joliff	19
Pasquotank—W. J. Underwood	14
Plymouth—R. G. L. Edwards	12
Currituck—J. P. Bross	11
Windsor—P. O. Lee	11
Moyock—J. A. Tharpe	11
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	7
Kitty Hawk—R. A. Bruton	7
N. Gates—J. T. Stanford	6
Roper—J. Bascom Hurley	5
Wanchese—T. E. Davis	4
Gates—W. C. Benson	4
Hatteras—I. J. Strawbridge	1
Chowan—F. E. Dixon	1

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	95
Hemp—L. A. Tilley	56
Fayetteville Ct.—B. T. Hurley	55
Stedman—C. H. Caveness	44
Bladen—H. R. Ashmore	43
Siler City—J. W. Bradley	42
Jonesboro—I. T. Poole	38
Mamers—E. B. Bell	36
Carthage—J. H. Buffaloe	28
Pittsboro—J. A. Dailey	24
Newton Grove—J. F. Starnes	17
Haw River—A. E. Brown	15
Elizabeth—C. M. Lance	14
Parkton—J. E. Blalock	14
Erwin—J. J. Boone	14
Fayetteville—N. H. D. Wilson	13
St. Paul—J. B. Thompson	11
Roseboro—C. A. Johnson	11
Dunn—C. B. Culbreth	10
Person—R. J. Lough	8
Glendon—R. F. Taylor	7
Sanford—S. A. Cotton	5
Lillington—C. A. Hillman	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	26
Straits-Harlowe—Byron Shankle	21
Mt. Olive-Calipso—L. L. Smith	20
New Bern, Centenary—A. J. Hobbs, Jr.	18
Pink Hill—W. J. Freeman	15
Jones—T. W. Lee	14
Dover—L. E. Eawyer	10
Hookerton—J. C. Humble	10
Ocracoke-Portsmouth—R. N. Fitts	9
Seven Springs—C. W. Barbee	8
Mt. Olive Ct.—E. N. Harrison	7
La Grange—Rufus Bradley	7
Queen Street—E. C. Few	6
Snow Hill—E. B. Craven	6
Riverside-Bridgeton—R. M. Price	6
Atlantic and Springfield—E. L. Hill	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
St. Paul—W. V. McRae	3
Grifton—I. S. Richmond	2

RALEIGH DISTRICT

Bailey—J. C. Williams	47
Oxford—E. J. Rees	45
Oxford Ct.—B. D. Critcher	42
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Selma—D. M. Sharpe	24
Fuquay—E. C. Maness	22
Tar River—R. E. Pittman	21
Cary—F. B. Joyner	19
Four Oaks—N. C. Yearby	19
Smithfield—J. D. Bundy	17
Louisburg Ct.—A. L. Thompson	14
Millbrook—W. F. Elliott	12
Raleigh, Central—J. F. Herbert	10
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Jenkins Memorial—P. H. Fields	4
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

Mt. Gilead—F. M. Shamburger	48
Fairmont—F. B. Peele	45
Laurel Hill—G. H. Biggs	30
Ellerbe—J. C. Whedbee	28
Aberdeen-Vass—G. B. Starling	27
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Richmond—Leon Russell	23
Rowland—J. H. Lanning	21
Caledonia—J. T. Draper	17
Wadeville—E. C. Crawford	17
Lumberton Ct.—F. B. Noblitt	15
Hamlet—B. P. Robinson	14
Raeford—W. F. Trawick	13
Red Springs—C. T. Rogers	13
St. Johns-Gibson—E. B. Fisher	11
Mt. Gilead—F. M. Shamburger	10
Piedmont—E. R. Clegg	9
Troy—A. S. Parker	6
Biscoe—J. H. Miller	6
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	44
South Rocky Mount—E. D. Weathers	37
Stumpy Point—W. T. Cheek	30
Grimesland—W. B. Humble	20
Rocky Mount, First Church—T. G. Vickers	18
Greenville—E. L. Hillman	16
Spring Hope—N. B. Strickland	12
Robersonville—L. C. Brothers	12
Ayden-Macedonia—Guy Hamilton	11
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Fremont—K. F. Duvall	6
Tarboro—C. L. Read	6
Bethel—J. R. Edwards	6
Wilson—T. M. Grant	5
McKendree—B. F. Boone	4
Bath—J. W. Sneeden	4
Stantonsburg—J. V. Knight	3
Rocky Mount, Clark St.—J. O. Long	2

WELDON DISTRICT

Northampton—B. C. Thompson	125
Rosemary—C. T. Thrift	31
Scotland Neck—B. H. Black	27
Rich Square—O. P. Fitzgerald	14
Warren—S. E. Wright	13
Warrenton—J. A. Martin	12
Conway—H. C. Ewing	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Garysburg—O. C. Melton	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Leicester—M. E. Leftwich	6
Battle-boro-Whitaker—H. A. Chester	6
Littleton—L. B. Pattishall	4
Murfreesboro Winton—W. C. Merritt	4
Roanoke Rapids—L. M. Hall	3
Henderson, First Church—W. C. Martin	2

WILMINGTON DISTRICT

Southport—R. H. Broom	57
Hillside Street—J. F. Armstrong	40
Shallotte—W. J. Dubose	39
Whiteville—W. T. Phipps	27
Kenansville—N. P. Edens	26
Ingold—M. F. Hodges	25
Grace—H. B. Porter	24
Clinton—W. G. Farrar	21
Fifth Avenue—D. E. Earnhardt	19
Magnolia—M. D. McLamb	16
Swansboro—T. B. Hough	17
Tabor—C. A. Jones	17
Wallace-Rose Hill—Daniel Lane	14
Chadbourn—C. F. Heath	14
Epworth—C. N. Phillips	13
Scott's Hill—J. K. Worthington	12
Maysville—J. C. Harmon	4
Hallsboro—W. C. Wilson	3
Acton—M. B. Clegg	2
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

Hillside St.—J. F. Armstrong	40
West Asheville—G. T. Bond	22
Swannanoa—J. A. Baldwin	17
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Asbury Memorial—A. C. Tippett	12
Sandy Mush—G. L. Lovett	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	10
Rosman—W. E. Rufty	7
Mills River—O. B. Mitchell	7
Haywood Street—T. F. Higgins	6
Leicester—N. E. Leftwich	6
Hendersonville—W. B. West	4
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	3

CHARLOTTE DISTRICT

First Church—W. W. Peele	47
Waxhaw—J. E. B. Houser	46
Unionville—J. C. Gentry	40
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	31
Belmont Park, Charlotte—W. H. Willis	28
Polkton—W. S. Smith	26
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	18
Hickory Grove—Elzie Myers	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	16
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	13
Prospect—J. J. Edwards	9
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4
Wadesboro—W. B. Davis	1
Acton—M. B. Clegg	2

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	75
Park Street, Belmont—J. C. Grose	29
Belmont—H. C. Sprinkle, Jr.	21
Main Street—J. B. Craven	18
Lincolnton—P. W. Tucker	17
Dallas—J. W. Vestal	16
Polksville—J. M. Barber	13
Bradley Memorial—A. C. Swofford	12
East End—T. J. Huggins	12
Crouse Ct.—Van B. Harrison	12
Goodsonville—J. W. Combs	10
Lincoln Ct.—C. R. Allison	10
McAdenville—D. F. Carver	10
Smyre—T. H. Swofford	9
Cramerton—J. P. Morris	6
Lowesville—J. O. Cox	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Stanley—J. W. Groce	4
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1
Cherryville Ct.—T. V. Crouse	1
Shelby—W. R. Jenkins	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	111
Wesley Memorial—John W. Moore	53
West Market—H. G. Hardin	45
Randleman—J. H. Brendall, Jr.	34
Ruffin—J. W. Bennett	28
Stokesdale—C. F. Tate	26
High Point, Main Street—A. L. Aycock	26
Highland—C. T. Womble	25
Uwharrie—J. A. Howell	23
Calvary—E. L. Kirk	21
Park Place—J. E. Abernethy	20
Pleasant Garden—J. T. Ratledge	20
College Place—Albea Godbold	19
New Hope—A. C. Waggoner	19
E. Greensboro—R. C. Kirk	18
Reidsville—M. T. Smathers	17
Glenwood—W. A. Kerr, Jr.	14
Randolph—W. R. Kelly	11
W. Greensboro—W. T. Albright	11
Cedar Falls—M. G. Ervin	8
Bethel-Grace—O. L. Brown	7
Jamestown-Oakdale—R. E. Hunt	6
Ramseur-Franklinville—G. W. Williams	5
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2
Carraway Memorial—J. H. Bradley	2
Centenary—G. A. Stamper	1

MARION DISTRICT

Table Rock—J. L. Rayle	49
Henrietta—A. W. Lynch	47
Morganton Ct.—D. S. Richardson	43
Marion, First Church—W. O. Goode	34
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	30
Morganton—H. K. Boyer	23
Broad River—R. P. Fikes	22
Cliffside-Avondale—D. H. Rhinehardt	18
Marion Mills—J. H. Strickland	16
Elk Park—G. F. Houck	16
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	14
Old Fort—J. C. Umberger	11
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	11
Micaville—D. G. Smith	11
Spindale—W. A. Barber	10
Marion Ct.—T. G. Smith	8
Spruce Pine—J. S. Folger	8
Rutherford College—W. L. Scott	6
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
McDowell—D. C. Ballard	4
Old Fort Ct.—O. P. Routh	2
Burke—C. S. Plyler	2
Avery—E. E. Yates	2
Rutherfordton—J. W. Hoyle, Jr.	1

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	74
Mt. Airy Ct.—H. M. Wellman	57
Warrenville—S. D. Schofield	40
Rural Hall—B. Wilson	31
Wilkesboro—T. C. Jordan	25
Ararat—Lacy T. Edens	22
Boone—O. J. Chandler	22
Walnut Cove—J. W. Campbell	21
Danbury—F. E. Hartsfield	19
Sandy Ridge—T. G. Williams	18
Moravian Falls—R. E. Ward	18
Helton—C. E. Murray	17
Yadkinville—T. A. Plyler	17
Draper—G. E. White	16
Pilot Mountain—W. B. Thompson	14
Sparta—T. H. Houck	10
Dobson—Elmer Simpson	10
Mt. Airy, Rockford St.—M. W. Heckard	9
Spray—D. R. Proffitt	9
Stoneville—J. W. Ingle	9
Laurel Springs—P. L. Smith	9
Creston—A. G. Lackey	2

SALISBURY DISTRICT

Gold Hill—W. A. Kale	33
Coburn Memorial—T. A. Groce	31
Granite Quarry—E. N. Crowder	27
Salem—J. H. Green	26
Kannapolis, Trinity—J. P. Hipps	25
Norwood Ct.—J. M. Brandon	18
Concord, Kerr Street—G. L. Wilkinson	14
E. Spencer—E. Myers	13

(Continued on page 30)

THE GAME and THE CANDLE

Continued from page 13

we were there we were both in for the championship; but neither got it."

Mrs. Osborne gave the boys a quick glance, and perhaps she understood.

"You ought to be ashamed of yourselves, both of you," she said sharply. "As for you, Nellie, get into the trap at once."

When they had gone the boys stood looking at each other.

"Was what you said true?" asked Trudgeon.

"Was what true?"

"That—that—you know what I mean—she had chosen you to be her sweetheart?"

Arnold laughed into his face. "When you have a right to know I'll tell you," he said sneeringly.

"I'll yap you out for that," said Trudgeon, "and—I'll get my way, too. The licking you've had tonight is nothing to what I'll give you later on." Then he jumped on his horse and rode away.

That night changed everything. The worm had entered the rosebud, the canker was everywhere present. Something which had been beautiful and unsullied had become tarnished. The thought of Nellie no longer brought him undiluted joy. It was mingled with fear and doubt. When next he met her she was in the company of two other girls and she did not even speak to him. He thought she gave him a glance of scorn and then when he had passed by he heard her laughing, and he was sure she was laughing at him.

He worked grimly and doggedly on the farm, but the old joy had gone. He began to have bitter thoughts, grew cynical. He called to mind his reading of Byron, and remembered that the poet had said that woman's promises were all written on sand.

Not that he ceased to love her. That was impossible. He told himself that no other love would enter his heart, but that all love was foolish and hopeless. He encouraged all sorts of morbid fancies at this time. Pictured himself as growing prematurely old, and then when on his death-bed as a comparatively young man, calling Nellie to his side and telling her that he was the wreck that she had made him.

It was all very foolish, of course, yet an experience common to sensitive youths who had not yet learnt the great lessons of life.

His earlier dreams came back to him. He would tell his story in a great novel, a novel conceived and fashioned on the lines of the old Greek tragedies, and when autumn came and work on the farm was less exacting he spent his evenings alone in his own bedroom writing his story.

The nights became cold. Winter had laid its icy hand upon the countryside, but he did not cease work. During the hours his mother thought him to be asleep he, with a rug wrapped round his legs, sat in his bedroom writing.

Months rolled by. The winter passed and spring came again. His abortive efforts in literary composition were again forgotten. The little farm demanded all his attention. Fields were to be ploughed and harrowed. Crops were to be sown. He must work if only for his mother's and sister's sake. The farm his father had loved he must look after. People in the neighborhood remarked that a great change had come over Arnold Robartes, that he was no longer the old laughing, happy boy of former days, but was growing into a morose, saturnine young man. When this came to his ears it gave him a kind of pleasure. When people spoke of it to his mother she smiled somewhat sadly and reflected that Arnold was going through a form of temperamental measles which was the lot of every sensitive and somewhat introspective youth.

At this period of his life he spent every spare hour in reading the works of Victor Hugo. Especially did he revel in "Les Miserables." The story of the convict, Jean Valjean, appealed to him. There was something tremendous in this ex-convict working out his salvation. He saw him breaking free from the "fell clutch of circumstance," saw him meeting the "bludgeonings of chance," with an unexpressed determination never to be beaten.

So the time passed. He was now past twenty, and was a tall, pale, somewhat striking looking youth. He still worked at the farm and made it successful. He took a pride in the cattle he reared, and in the crops he raised, and when there was an agricultural show at St. Austell, he exhibited there, and won three prizes. He trained a young colt for his own use, too, and rode to town like any gentleman farmer. This gave him a sense of importance in the neighborhood, and he was spoken of as a likely young fellow.

Then something happened which shook the foundations of his life. His mother, who had been ailing for a long time, was suddenly taken dangerously ill, and in a few days died. His sister, Elsie, or Posy as she was always called, had left school and was fast approaching womanhood. Arnold never realized how much his mother was to him until that dread day. A great wave of sorrow rolled over him which completely submerged everything else. He had noticed for months that she had appeared pale and ill, but he had never regarded it seriously, and thus when the doctor had called him to his side and told him that his mother had but a few hours to live, it seemed to him that life had no further meaning to him.

"I'm glad to go, but for you and Posy," she said to him as the end was nearing. "Soon I shall see your father again."

He was dumb with misery, and could not utter a word. Somehow, he could not tell why, but his father had largely gone



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out of his life, and the words of his mother gave him a new sense of values. They revealed a mystery which he had not comprehended.

"He has been waiting for me just on the other side of the river ever since he left," went on the dying woman, "and I have always been ready to go. The only thing that has made me want to stay has been the thought of you and Posy. Arnold, my darling, I've been so proud of you, so happy in you. You have been such a good son."

"No, mother; no, I've been a bad, careless fellow.

"You've been such a good son," she persisted, "and I'm so glad that you have kept the farm he loved. I don't know what will happen to you now; but I'm not afraid. You'll look after Posy, won't you?"

"Yes, mother."

"I'm not going to extract any promises from you as to your course of life; it would not be wise. I only want you to remember that you are the son of a Christian gentleman, and that you are the child of a fond mother who loves you very, very dearly. You'll never forget that, will you?"

"Never, mother."

"You shouldered your burden grandly," she went on as if communing with her own heart. "You were but a boy, but you took on a man's burden, and in my own way I have been very happy. Don't grieve, my darling, I'm not afraid. To those who live in the Christian faith there is no death. It is only a passing, and my Lord who has always been with me will lead me to the place where your father is waiting for me."

It was very beautiful; but oh, the numb, dumb misery of those hours! Still he had to be brave. He was brave for his mother's sake when his father died, now he had to be brave for Posy's sake. She looked so frail, such a slender wisp of a thing that he pited her with a great pity.

The three days which passed between her death and the funeral were a shapeless horror to him. Everything was a mad confusion, a black hopeless misery. The farm, the crops, the cattle, life! What did he care about it all? Then when he came back from the village churchyard to the only home he had ever known, everything was a drear hopelessness.

But it had to be faced. He had gone through some heart searchings during those days such as he had never known before, and in spite of himself he had to think of the future. Some relations had come from distant parts, relations of whom he knew nothing. There was an uncle—his father's brother of whom he had known little and thought less, and who was a lawyer in London—who had come. And there was another uncle, a cotton manufacturer. He also had come, and had brought his wife with him.

"Now, Arnold, I'm a busy man and have to get back to London tomorrow, but I should like to talk with you about the future before I go." It was the lawyer who spoke.

"Yes, uncle."

He was a clean-shaven, sharp-featured man with hard eyes and bushy eyebrows. His lips were thin and compressed. His hair grey and thin at the top of his head. He looked what he was, a keen, capable lawyer. He was clothed in black, and his linen was immaculate. He was the very antithesis of Arnold's father, and he found it difficult to think of them as brothers. His father had been careless in his attire and unmethodical. A happy unbusinesslike man, who let the morrow care for itself. This man, Richard Robartes, was order and method compact, a legal machine.

"Your mother wrote me months ago in the days of her failing health," went on Richard Robartes, "and told me a great deal about you. Now things have come to a head, and I want a serious talk."

"Yes," assented Arnold again.

"I gather," went on the lawyer, "that Mr. Grimshaw here has some suggestions to make about Elsie. Doubtless he will speak for himself. It's you I have in my mind now. How old are you?"

Arnold told him.

"Hem! Have you any plans for the future?"

"I'm afraid not—nothing definite."

"Your mother told me that you stayed on the farm for her sake. Do you want to be a farmer?"

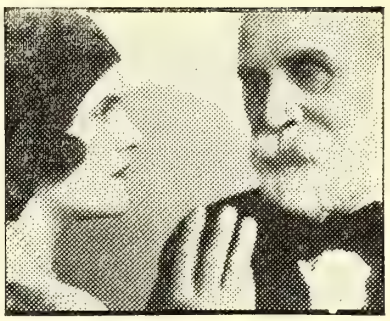
Arnold was silent.

"From what I can gather you have done very well. It's only a little place, but you have kept the roof over your head, and kept things going; that's very creditable of you. But you're young and are doubtless thinking of the future. Of course, you know there's no money in farming. I mean," he went on, correcting himself, "farming is not in a good way, and on a place like this I see no future for you. If you had five hundred acres instead of less than one, there might be something in it. But in a place like this it would be a matter of slavery all the time without anything at the end of it."

"But I have to think of Posy," interposed Arnold.

"Ah, yes, I have a word to say about that," broke in Mr. Grimshaw. "Me and my wife have come with a proposition. I live in Lancashire as you know—in Brunford. I am a cotton manufacturer, and I have done above middling." He laughed as he spoke and seemed proud to say this. He was a keen, somewhat coarse-looking man who bore evidence of good food and a well-stocked cellar. "My wife," and he turned to the lady at his side, "was your poor mother's sister—not that they saw much of each other," he added. "They didn't have much in common. I live in a big house just outside Brunford. I have two sons and two daughters. One of my lasses is about to get married; but that's by the way. Naturally me and my missis have talked things over a good deal since we got your telegram, and as I told you we have both of us taken to Posy, and we'd like to have her with us."

(Continued next week)



Doctor's 3 RULES
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What a joy to have the bowels move like clockwork, every day! It's easy, if you mind these simple rules of a famous old doctor:

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2. Get plenty of outdoor exercise without unduly fatiguing yourself.
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

A NEW AUXILIARY

The ladies of Purley church, Caswell county, met a few Sundays ago and effected the organization of a Woman's Missionary Society, with the following officers: Mrs. C. H. Hodges, president; Mrs. T. H. Pleasants, vice president; Mrs. R. M. Pleasants, corresponding secretary; Mrs. W. T. Wilson, recording secretary; Miss Ada Davis, treasurer; Mrs. J. M. Pleasants, superintendent of study; Mrs. J. H. Dailey, superintendent of publicity; Miss Hattie Turner, superintendent of social service.

The address of Mrs. Dailey is Blanche, N. C.; all other addresses are Star Route, Danville, Va.

The prayers of the women of the stronger societies are asked for this new organization.

Mrs. Walter P. Cox writes:

"Tabor auxiliary has just finished 'Trailing the Conquistadores' under the capable leadership of Mrs. Letha Butler, and we are more than pleased with the results of this delightful study of the Caribbeans.

"Our leader had given the book a thorough study, and at each meeting new interest was manifested and we were made to realize more than ever our duty as a missionary society and as individuals toward our neighbors, the Haitians, Cubans, Porto Ricans, etc.

"We all feel deeply grateful to Mrs. Everett for selecting this interesting book for our course this year, and are filled with a new zeal to do more and more and better things for missions another year."

PERSON STREET CHURCH ENTERTAINS ZONE MEETING

Mrs. Belmont Hedgepeth is chairman of this group which met at Person Street church on October 24. Rev. C. B. Culbreth offered the opening prayer, after which Mrs. N. H. D. Wilson made a most inspiring talk on prayer. Greetings from the Person Street auxiliary were extended by Mrs. Lough. To these words of welcome Miss Lizzie Dell Sutton responded in a most happy manner.

Representatives from eleven of the auxiliaries made reports.

Mrs. W. A. Cade spoke on "Harvest Day" and "The Week of Prayer."

Miss Elizabeth Lamb led the audience in prayer and gave the Bible lesson, which will not soon be forgotten.

After luncheon and a social hour the afternoon session opened with singing "True-Hearted, Whole-Hearted."

Mrs. C. B. Culbreth and Mrs. N. H. D. Wilson made talks on mission study.

The Bright Jewels of Person Street church contributed much to the day's program.

Mrs. J. W. Whitehead spoke of the aims of the district.

The next zone meeting will be held at the Newton Grove church in March.

Mrs. J. O. Tally.

Don't neglect thet observance of "The Week of Prayer" and "Harvest Day." Every auxiliary should find wonderful opportunities on these occasions.

The time is approaching for the election of officers in your auxiliary. Upon the election of these officers the president's address should be sent to Mrs. S. H. Scott, New Bern; the address of the superintendent of publicity should be sent to Mrs. M. T. Plyler, 1415 N. Gregson Street, Durham. These addresses are necessary that the auxiliaries may receive the program literature and other materials.

ZONE MEETING AT HAMLET

The fall session of the Richmond county zone missionary meeting was held in the Hamlet M. E. church, October 14—all day session with seven societies and a number of visitors present.

Mrs. T. J. Fletcher presided in Mrs. Cole Nichols' absence. Rev. H. L. Hendricks, pastor of Rockingham church, conducted the morning devotional. Words of welcome by Mrs. W. C. Terry; response by Mrs. John W. Covington.

Miss Euline Smith, our own beloved missionary to Korea who is home on furlough, was the first speaker of the morning. She made a wonderful talk on the great work that is being done in the schools and churches in the rural sections of Korea, asking that we of the homeland continue to give our best in prayer and co-operation.

Mrs. Anna Lea Harris gave a most interesting talk on social service in connection with the beautifying of the church and parsonage grounds.

Mrs. L. T. Townsend, our district corresponding secretary, came next with a most inspiring message on putting first things first in our lives.

Mrs. Carl Selph and Mrs. Aiken Reese rendered a lovely duet, followed by Mrs. P. W. Edwards, who conducted the noon hour devotional closing the morning session.

The bountiful lunch was served cafeteria style in the Sunday school rooms of the churches.

The afternoon session began at two o'clock, Rev. Leon Russell conducting the devotional.

Mrs. LeGrand Everett, Sr., who was unable to attend, came next on the program. Miss Euline Smith very graciously offered to fill in with a question hour. Much worth while information was gleaned from this hour.

The roll was called of the societies and reports were given from all. The report of the nominating committee was given and voted as a whole. This zone also adopted the plan of paying the zone chairman's expenses to conference.

The invitation to meet next year with Roberdel was accepted, and the meeting closed with prayer by Mrs. M. C. Ellerbe.

MT. OLIVE AUXILIARY

With cool weather here our thoughts turn to other things than striving to be comfortable, and we realize that fall is here, with vacation time over. Our plans for activities of all sorts begin to form in our minds, and as we look back over the summer, how very thankful we feel for ills escaped and mercies enjoyed. How better can we express our grateful thanks than by becoming God's partners in serving humanity? Our auxiliary meeting in September was well attended and each member showing herself to be an enthusiast for the missionary cause.

The achievements of our year's work, of which we are most proud, is the organization of the young people. We are expecting these young people to set a high example for the whole church and to see opportunities far beyond our present work, and lead the church in visions of the glorious future of mankind. Will there not be joy and satisfaction in knowing we have shared in this helpfulness?

Especially are we anxious to report from circle No. 5, which was organized at the beginning of the year (meetings held in the evenings), for business women. At the September meeting they reported eight new members to be added to their already roll of 15. We are particularly grateful to Mrs. R. A. King, leader, who has been largely responsible for the wonderful progress of this circle. May she continue to faithfully serve and grow in grace and efficiency to "carry on."

Mrs. W. E. Thornton,
Supt. Publicity.

SOUTHPORT STUDIES

Though somewhat tardy in reporting, we trust that it is not too late to say that intense interest was shown by a creditable number of the members of our good Woman's Missionary Society in Trinity church, Southport, in the study of "Trailing the Conquistadores." Interesting information instilled increased inspiration.

Mrs. E. H. Cramer, our worthy president, gives genuine thought to the preparation and presentation of programs, and our monthly meetings count for something. Too, our superintendent of literature, Mrs. C. Ed Taylor, is always alert, and it was in her hospitable home that our recent studies were pursued.

Reporter.

The White House Conference on Child Health and Protection meets in November. Nine committees are studying the questions to be presented, and there are about 700 men and women serving on these and the various sub-committees.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THOUGHTS

In these days of rush and hurry,
In these days of push and pull,
When life is so full of worry,
And the heart gets overfull,
Then 'tis sweet at times to rest me
Just awhile at Jesus' feet,
There to ask Him just to bless me,
Make me for life's duties meet.
He doth help me, He doth hear me,
He doth turn me not away,
Listens to me, lingers near me,
Guards and guides me every day.

PSALM 23

"He leadeth me beside the still waters."
Not always are the pastures green,
Nor waters still,
But if the way is rough and waves
are high,
He leads me still.

The foregoing gems of verses are from the pen of Mrs. E. M. Anderson of St. Petersburg, Fla., a former member of our conference. In sending these to the editor, Mrs. Anderson says: "I so desire to bring some thought of my dear Saviour to others that I am constrained to offer these verses. I enjoy the Advocate every week and have taken it for more than twenty-five years. It keeps me in touch with dear old North Carolina."

DUNBAR–HAGOOD

Handsomely engraved cards have been received bringing to friends the announcement of the approaching marriage of Miss Adele Demarest Dunbar of New Orleans and Mr. William W. Hagood of Charlotte. The interesting event will take place on the evening of Tuesday, November 11, at seven o'clock at the home of the bride in New Orleans.

Mr. Hagood is the only son of Mrs. W. W. Hagood, conference vice president, and the hosts of friends both of Mr. Hagood and his mother join us in advance congratulations and good wishes for him and his popular bride.

METHODIST CHURCH IN MEXICO ORGANIZED

By Bishop Francis J. McConnell.

I have returned from the conference at Mexico City which set in motion the final machinery for the organization of an independent Methodist Church in Mexico. The final meetings of the commission were marked by entire unanimity and complete cordiality of spirit. In a word, the two Methodisms in Mexico are merged into one body with a General Conference of its own.

There is to be a co-operative committee with representatives from the various organizations in the two Methodisms which have property and financial interests in Mexico, but the work of this committee is chiefly consultative and advisory. To all intents and purposes Methodism is now independent in Mexico, with only fraternal relations existing with Methodism in the United States.

If anybody feels that the new movement is radical, let him remind himself that it had become necessary under the Mexican law. I had my usual experience in crossing the border of being taken off the train and sent back to the United States because I signed myself as a Methodist minister. Of course, as soon as I could get into telegraphic touch with the authorities at Mexico City, I was at once admitted, but my being repeatedly taken off the train on my various trips to Mexico is an indication of the difficulty that confronts a Methodist bishop from the United States as soon as he reaches the Mexican border. Other and more serious difficulties are waiting for him as he moves into the country. Any religious work in Mexico under the authority of anybody outside the country is seriously handicapped.

The Methodist Church of Mexico was formed in Mexico City in July of this year by the union of the churches and missions maintained for more than half a century by the Methodist Episcopal Church and the Methodist Episcopal Church, South, from the United States. It now becomes a wholly independent church, all its ministers being native-born.

CHRISTMAS ENTERTAINMENTS

The Bulletin of Missionary News for November carries the following list of entertainments suitable for Christmas, which we "pass on" to our readers in the hope that it may be helpful to some one desiring such helps: The Light of the World, 25 cents; World Motherhood Bearing Gifts, 10 cents, four copies; The Tree of Joy, 10 cents; Suggestions for Costuming, 5 cents. These may be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn.

MEXICAN ELECTED BISHOP

Rev. J. P. Hauser, missionary to Mexico, in writing of this General Conference of Mexico which met in September tells us that with deep interest the delegates awaited Friday morning, the 19th, when the election of the new bishop took place. Mr. Pascoe was chosen on the 18th ballot, and he was consecrated in an impressive service the following Sunday.

Bishop John Nicanor Pascoe was born forty-three years ago in San Telmo, State of Mexico. He went throught the mission schools and received his higher education in Vanderbilt University, Nashville, Tenn., where he met his future wife who was attending the Methodist Training School. They came back to their native land and Brother Pascoe has held the important churches of Balderas, Mexico City, Chihuahua, Saltillo, Allende, San Antonio, Texas, and Monterey, where, after being pastor, he became superintendent of the district of the same name.

He has always been an outstanding leader in the young peoples' work and has been the heart of the Nationalist movement in Mexico. Mrs. Pascoe is quite as widely and favorably known as her husband in her activity in women's work. She is the president of her conference missionary society, of the National Union of Women's Societies of Mexico, as well as the Evangelical Confederation of Women's Societies in Latin America, aunion of women's work in the America, a union of women's work in the Havana congress.

The finest of spirit prevailed in all the deliberations. The Methodist Church of Mexico thus starts out on its new career with a bishop that is widely known and well beloved and it also has a body of trained leaders. The new organization has over 15,000 members and includes the central states of Mexico, Morelos, Puebla, Tlaxcala, Hidalgo, Queretaro and Guanajuato and the border states of Sonora, Chihuahua, Dunrango, Coahuila, Nuevo Leon and a part of Tamaulipas.

The new church begs the prayers and loyal support of the home church. It is independent, but will maintain a vital relation with the mother church through a committee of sixteen known as the Council of Co-operation and consisting of representatives of the boards of missions of each church and the General Conference of Mexico. This present organization is the result of the work of the Commission of Unification which was ordered by the general conferences of the two Methodisms and which met in Mexico City last July.

"NONE WHO DID NOT HEAR ABOUT JESUS"

The Christians of India have adopted the mela idea and are holding in various parts of the country great yearly assemblies for praise, prayer, fellowship and spiritual renewing. Writing of one such assembly, called a Christian Jattra, a correspondent of the Indian Witness tells of a gathering of more than 1500 persons which lasted three days. Non-Christians were invited. Witnessing for Christ was the leading feature of the gathering. The news of the Jattra was widespread and there was none who did not hear about Jesus. If they forget all about the Jattra procedure at least they can remember two words, "Jesus—Saviour." The motto of the Jattra is, "That we might by all means save some."—Missionary News.

Lincoln county pastures are keeping one cow an acre for seven months in the year, says Counay Agent Graham Morrison who is starting five new pasture demonstrations this fall. He says it pays to lime them well and to use the best seed.

Sunday School Lesson

NOVEMBER 9

By Dr. Frank M. McKibben.

Thomas, the Honest Doubter

John 11:14-16; 14:5-8; 20:24-29; 21:1-2.

Thomas has become the prototype of doubters in the Christian Church. Practically any reference to doubters of any kind leads us back eventually to this first doubter. It is fortunate that in the famous Thomas is to be found such a fine example of legitimate and wholesome doubting. For doubt has always been a prominent form of human thought and experience. Doubt has frequently come into disrepute because of its nature and outcomes. This is true in religious circles to such an extent that to doubt is to be condemned by a large portion of the church irrespective of the cause for doubting. It is exceedingly important that careful distinction be made between doubts that are legitimate and wholesome and those that are not.

This distinction is necessary because of the very temper of the times. The present generation is becoming increasingly scientific and critically minded. The scientific mind is not necessarily the doubting mind. Yet it is forever raising questions, inquiring into causes, refusing to accept things on their face value. Such an attitude of mind is to be distinguished from that assumed by the cynic or the chronic doubter. The scientific mind is essentially the truth-seeking mind. The primary reason for its doubting anything is the passion to know the facts, to dig beneath the surface, to get behind appearances to actualities. If it is true to itself, as well as to the subject it investigates, it must be absolutely honest. It takes no chances, it never assumes, it never indulges in guesswork. It seeks accurate information and attempts fair interpretation.

This generation has its full quota of doubters. The way to doubt seems never to have been so wide open as today. Tradition, authority, prestige, custom, and habit all seem to be yielding to the pressure for freedom to think and to doubt. Never before have people felt so free to question what has been accepted previously on the basis of authority or tradition. Item after item, article after article, practice after practice, in religion is being subjected to merciless criticism and throughgoing re-evaluation. To some it brings alarm and serious concern. To others it simply means that the inevitable is occurring, that the critical and scientific temper of the times is expressing itself in that realm which has always invited thought and aroused debate, religion. Some fear a breakdown of religion, others anticipate a refinement and strengthening of religion as a result of the renewed study it is receiving.

Much depends, of course, upon the purpose, honesty, and sincerity of the doubter or critical student of religion. It is entirely possible for one to claim to be a scientific student of religion and life and yet become a narrow, one-sided, insincere propagandist. Such a person brings disrepute upon the scientific method. And unfortunately there are many such today. Their search for truth and facts ends up in an accumulation of facts and fiction that have been selected in a prejudiced manner to support a preconceived thesis. When one goes through history with an eye single to supporting a prejudiced position, it is entirely possible for him to write such a book as "The Twilight of Christianity." If one takes note only of the errors in judgment, the mistakes, and the narrowness of masses of struggling Christians banded together in Christian communities he will inevitably come to the conclusion that Christianity, or more particularly the church, has proved detrimental to society and been a hindrance throughout human history. Such a procedure can do nothing but harm to either religion or truth.

Religion, on the other hand, is gaining immeasurably from the application of the critical and scientific spirit of the times. Scholarly historical criticism is giving us a new Bible, one that is better understood and more highly appreciated. True we are forced to take a different attitude toward the creation story. The possibility of two or three Isaiahs instead of one appears upon thoroughgoing study of the text, contemporaneous history, and the literary style. We become less sure than were the Biblical scholars of King James' time that Paul wrote the letter to the Hebrews. But with all these changes this Book of books takes on new meaning as the interpretation of God in the life of mankind as it advanced from savagery to civilization. We find the legitimate reason for the Old Testament seeming at times to present a moral standard far below that commonly called Christian.

Reverent critical study is freeing religion from many of the erroneous human interpretations that have been given of it. It has freed religion from the vast amount of superstition that has always been wont to accumulate within and without it. Foremost among the studies and investigations that are being carried on today to relate religion to life and thought are those that come under the name and conform to the spirit of scientific investigation. Not all of religious life thought and experience yield as yet to the methods and techniques of science. It begins to appear that science is seriously lacking in instruments and devices by which to study the full scope of the religious. Our greatest scientists are among those most willing to admit this lack. But the scientific attitude is that of investigation and truth-seeking. It will never be abandoned by men in the field of religion until every conceivable aspect has been critically studied.

Thomas was undoubtedly an honest doubter. He was confronted with a new

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situation. He was asked to go in thought and belief where he had not previously been in experience. He was not just toying with an idea. He was not just stalling to get his intellectual bearing. "Except I shall see . . . I will not believe." He simply couldn't on the basis of his own previous experience believe what the other disciples were telling him. Multitudes of earnest Christians can not accept **in toto** the religious experiences of the past. They can not agree with many interpretations of religion that have come out of the earlier periods of human history. They demand the freedom to think, to experience, to interpret for themselves. They desire to reopen questions that were assumed to have been closed generations ago. They have their own ideas which they want to compare with those of saints and seers. To many this appears as doubt. But if it is, it is the kind referred to by the poet who said:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

Religion can not suffer from earnest truth-seeking. Those who would shield it from legitimate criticism and investigation are unwittingly its enemies. True religion needs no protection. It never was in a more robust and healthy condition than it is today, undergoing as it is the most rigid examination and critical study. Religion needs more honest doubters. They stimulate thought. They lead to new experiments and testings. They shake us out of our complacencies and indifferences. They challenge us to achieve to that experience wherein we exclaim, "My Lord and my God!" not from mere habit or sentiment but because we have seen afresh the Lord of our hearts.—Pittsburgh Advocate.

NEW YORK'S MODERN "TEMPLE OF THE MUSES"

Many visitors to the city of New York go to gaze at the wonders in the Metropolitan Museum of Art. This great repository of art treasures, however, can admit to its collections only works that have stood the test of time. Modern art has no representation.

This shortcoming has now been remedied. Soon there will be an accessory Museum of Modern Art, where contemporary works may be displayed until such time as their worth may have been proved sufficiently to admit them to the Metropolitan Museum.

A museum, says Webster's New International Dictionary, is "a repository or a collection of natural, scientific, or literary curiosities or objects of interest, or of works of art." Thus, the Museum of Natural History contains mounted specimens of animals, birds, reptiles, etc. In America, large collections of books are called libraries; but in London the largest library in the world is known as the British Museum. The word museum meant in ancient Latin "the temple of the Muses"; in classical mythology, the Muses were nine goddesses who presided over song and the different kinds of poetry, and also the arts and sciences."

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GREENSBORO, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

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SHOEING TIME

This is shoeing time at the Children's Home. The cold weather of recent weeks has caused us to get out shoes, old and new, to fit the feet of our constantly increasing family. Each boy and girl is allotted two pairs of shoes, one for every day and one for Sunday. Miss Gray, our suprevising matron, and her associates have had quite a task in properly fitting shoes to feet that have grown during the summer barefoot days. Each pair of old shoes was greased and so softened as to not be too hard on what went into them. Only those who have had the joy and the pain of providing shoes for children can properly appreciate shoeing time at the Children's Home.

HALLOWE'EN

Hallowe'en was properly celebrated at the Children's Home. Parties and evenings of weirdness together with hare and hound races and weiner roasts were among those instances of "happy times" enjoyed by our children. It was plainly evident that our matrons, who spent quite a little time and some funds preparing for an evening of joy to their children, had quite as much fun and recreation resulting from the festivities as anyone else. The greatest joy that can come to people is that which comes from giving joy to others. Hallowe'en has come and gone, but pleasant memories still linger.

CENTRAL TERRACE

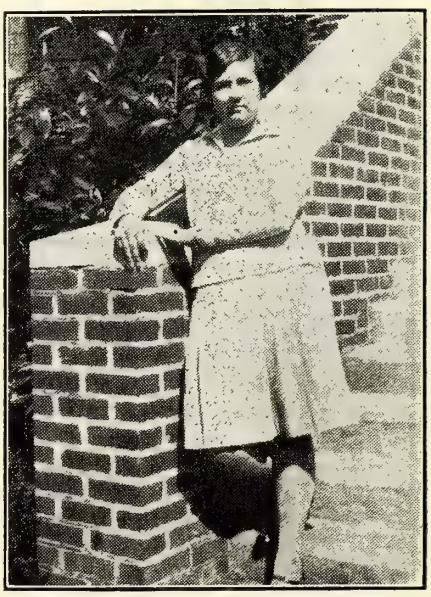
Our singing class was privileged to stay on the Children's Home grounds last Sunday until the evening hour, when they were glad to run over to Central Terrace, on the other side of Winston-Salem, and appear before a good congregation as it assembled under the direction of Rev. Parker Holmes in their beautiful new church. Brother Holmes was very gracious in his opening remarks and our children were happy in presenting their program. Our friends at Central Terrace are very cordial and sincere and we were exceedingly happy to spend an evening with them.

SHERRILL, DAVIDSON & CO.

Mrs. W. A. Sherrill, accompanied by Mr. and Mrs. C. A. Davidson, G. T. Davidson, Gladys Davidson, and Era Sherrill, all of Mooresville, paid us a happy visit recently bringing with them 22 quilts and 11 blankets, gifts of these good people and their associates in the men's and women's Bible classes of Central, Mooresville, and Fairview, on the Davidson charge. Mrs. Sherrill reported that everyone she asked for a contribution for our children willingly and gladly responded and that she had much satisfaction in rendering this help to our Home. Space prevents our listing all those to whom she gave credit for this fine help. We shall remember our Mooresville friends continually, especially on cold nights.

THANKS

We are just in receipt of a cordial letter from Charles F. Lambeth, superintendent of Main Street Sunday school, Thomasville, enclosing check for $125 from the Wesley Baraca class of his school, this being the usual annual gift from this body of fine men to the needs of our children. Mr. Lambeth states further that his Sunday school is sending a special offering of $100. Cordial thanks, Charles. Bring your men over to see us.



Edith Loves Little Children

BIRTHDAY GIFTS

Miss Annie Surig, superintendent of the primary department of Main Street, Belmont, than whom there is no finer Sunday school worker in existence, writes as follows: "You will please find enclosed check for $5.96—fifty cents for my subscription to the Home Chronicle and $5.46 from the primary department of our Sunday school covering the birthday money given by our children to the boys and girls of the Children's Home." Our grateful thanks are extended to Miss Surig and her contributing primary department.

"I am herewith sending you money order for $6.74 covering free will birthday offerings from Cotton Grove Sunday school, Linwood circuit. We are very glad to send you this small sum for the use of the Children's Home." Thus writes Leroy Miller, my old-time friend and the friend of little children. Mr. and Mrs. Miller having a happy family of their own know how to make other families happy.

MAKING GOOD

The Children's Home has 11 boys and girls away at boarding schools and colleges. Information is received to the effect that all of them are doing mighty well. President E. P. Billups of Rutherford College writes as follows relative to our three boys at his institution: "The boys from the Children's Home are making a fine record. You should see all three of them in action on our football gridiron. In fact the three 'orphans' at Rutherford will be as famous as Rockne's Four Horsemen."

NEURALGIA?

A throbbing head will never make you suffer very long, once you learn to rely on the prompt, complete relief that comes with Bayer Aspirin. It is a blessing to women who suffer from regular, systemic pain; to men who must work on, in spite of eye-strain or headache. Genuine Aspirin Tablets with the Bayer cross, like this:

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Our annual conference is less than two weeks off. The success of the orphanage is wrapped up in the outcome of the efforts the pastors are putting forth to raise all the "conference collections," and in what is done by the Sunday schools and churches during the Thanksgiving season. In the light of our needs, I must beg all to go to the limit of their ability to provide the necessities for our 339 fatherless children. There are no other agencies to which I may look for means to carry on this God-given task. It is not a comfortable situation to feel that one man is charged with the responsibility of raising something like $50,000 in specials these times in order to meet our heavy financial obligations. Left alone I am powerless to measure up to the responsibility. With the united assistance of the pastors, churches and Sunday schools the task can be achieved successfully. I appeal to one and all to stand by our orphanage in this time of stress and strain. Our efforts will be crowned with success, I verily believe. To accomplish this big task will require both faith and hard work.

* * * *

I spent five days recently on a very interesting trip. Leaving Raleigh early one Saturday morning I reached Wanchese on Roanoke Island late in the afternoon. Just think of driving to that historic island in an automobile! The trip took me through Rocky Mount, Tarboro, Edenton, Elizabeth City and down along the Currituck Sound, through Kitty Hawk, Kill Devil Hill, Nag's Head, Manteo and to the home of Rev. T. C. Davis at Wanchese. I spent some time in seeing the places of great interest in that most picturesque town of Edenton. It is one of the three oldest towns in the state. Kill Devil Hill, the place the Wrights made famous because of their flying operations is of national and international importance. The government has taken this wonderful site over and is doing much to beautify and preserve it as one of the greatest spots to be found anywhere. Nag's Head has been a summer resort for many years and has much interesting legend surrounding it. Roanoke Island, the birthplace of Virginia Dare, the first white child of the English speaking people, is an island that holds peculiar facination to all lovers of adventure. On Sunday afternoon as I stood on the ground where Fort Raleigh was built by the colony that Sir Walter founded, I felt that I was standing on sacred soil. History and tradition make Roanoke Island one of the most interesting places in America. Those were heroic days that sent men and women out on voyages of adventure and conquest. The fate of the colony that landed on Roanoke Island is familiar to all who have read American history. Doubtless no one will ever know what happened to this ill-fated colony. Tradition has much to say, but history is silent as to what finally became of them.

* * * *

It was a rare privilege I enjoyed the third Sunday in October, preaching at Wanchese in the morning and at Manteo at the evening hour. Roanoke Island, that was once so isolated, is now in easy reach by automobile. The congregation at these two churches were good and gave me a splendid hearing. Brother T. E. Davis, our pastor at Wanchese, and W. F. Walters at Manteo, paved the way for a most successful visit to their churches. These churches have a large and growing membership. The buildings are very attractive and speak well for the communities that built them. Through many years these two congregations have been generous friends of our orphanage. Methodism is strong and influential on Roanoke Island. For many years Methodism was the only denomination that was doing work on the island. The people farm some, but most of them are fishermen by trade. Their homes are very attractive and practically everybody owns his home.

Monday I took a boat at Manteo for Stumpy Point about 25 miles away, where I was met by Brother W. T. Cheek. On Monday night I made an orphanage address to the good people living in this interesting community. This was my first trip to Stumpy Point and I was so favorably impressed that I have promised to go again at an early date. I had made two visits to Roanoke Island before my last visit to that point. At all the churches I visited I was entertained at the parsonage. The parsonages were above the average and the pastors and their good wives certainly made Mrs. Barnes and me feel very comfortable while their guests. There is no other fellowship like that found in the homes of our preachers. Mrs. Barnes and I are greatly indebted to Brothers Walters, Davis and Cheek for such royal entertainment while visiting their homes. Throughout the year and on Thanksgiving these good people whom I visited will remember our fatherless children with their gifts. They are going to do still greater things for us in the days that are just ahead.

That the traditional fool and his money are soon parted is not surprising, but how did they get together in the first place?

Sometimes a pessimist is a man to whom an optimist owes money.—Dallas News.

Best Remedy for Cough Is Easily Mixed at Home

You'll never know how quickly a stubborn cough or chest cold can be conquered, until you try this famous recipe. It is used in millions of homes, because it gives more prompt, positive relief than anything else. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup or strained honey to make a full pint. This saves two-thirds of the money usually spent for cough medicine, and gives you a purer, better remedy. It never spoils, and tastes good—children like it.

You can actually feel its penetrating, soothing action on the inflamed throat membranes. It is also absorbed into the blood, where it acts directly on the bronchial tubes. At the same time, it promptly loosens the germ-laden phlegm. This three-fold action explains why it brings such quick relief even in severe bronchial coughs which follow cold epidemics.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creasote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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Children's Storyland



A DOUGH BABY IN THE COVERED WAGON

By Frances Margaret Fox.

Once in the long-ago days when there were no railroads in all the great West, a covered wagon train stopped to camp for a day under the trees beside a stream of clear water. The mothers and children in the wagons had a beautiful time walking about on the green grass and resting from their daily bump, bumping over the hard trails. The oxen and the cattle, too, enjoyed their holiday, with plenty of time in which to graze and drink water and to rest from their labors.

One of the happy mothers that day was Mrs. Judson. She had a baby girl whose name was Annie. Mrs. Judson was a good cook. She made the best salt-raising bread that ever was made anywhere. She made her own yeast with salt and water and flour, and, when her dough was finally ready to bake she used to knead it into one big hard loaf, and when it was light enough, she baked it in the Dutch oven. Now that Dutch oven was nothing but a big flat iron kettle, with iron legs and a cover that fitted tight. This cover had a rim around it. When the bread dough was in the kettle and the cover was on tight, the bread was baked by the heat of the coals heaped under the kettle and in the top of the cover.

On this particular camping day, Mrs. Judson had baked her bread early, in one huge, delicious loaf. She laid it on a bit of old tablecloth out on the grass to cool, while she stayed inside and finished her wagon housework. Her baby Annie was having a delightful romp with the older children of the covered wagon.

Just as Mrs. Judson was ready to step out and enjoy the morning herself, she heard such shouts of laughter from the children that she stepped to the wagon door to see what was going on. She lifted both hands in dismay when she discovered what the children were laughing about. There little Annie was standing on top of the precious loaf of bread that had been left on the grass to cool.

Of course the baby looked cunning, but think of the bread! And worse yet, when Mrs. Judson went down the steps to rescue the clean inside of the loaf, she found that her baby and little Alta Bryant had been rolling the precious loaf on the grass and having a gay time. That was what had made the children laugh so loud. Mrs. Judson had to laugh herself, even though it was too bad to waste good bread crust.

Not long after that Mrs. Judson and two or three other mothers went for a stroll in the sunshine. By that time Mrs. Bryant had heard the bread story and she had laughed, too. Her little Alta was not much older than Annie, and those covered-wagon mothers were not scolders.

But after a little walk in the sunshine, Mrs. Bryant said that she must go back to her wagon and look after her own bread. She had left it in the bread pan to rise. She said that she believed that it ought to be light enough to put into her Dutch oven to bake. Besides, she had left her baby boy asleep in the wagon, and he might be awake.

Well, the child was awake and the bread dough was light. It was light, and warm, and spongy. But when Mrs. Bryant looked in her wagon, it was her turn to lift up her hands in dismay. Indeed, she called to her neighbors and begged them to come.

Mrs. Bryant's baby boy, who was about one year and a half old, had turned into a regular dough baby. When the neighbors came running to see what was the matter they found Mrs. Bryant in tears, although the tears were caused by laughter. As she explained it, she had laughed until she cried.

When her baby had awakened, he had crawled over to have a look at the dough. It was so soft and tempting that he had climbed into the pan. And there he was, covered with dough from the top of his fuzzy head to his toes. Indeed, the baby's feet and legs were out of sight. He was still having a delightful time paddling in the dough with hands that looked like dough paws.

There wasn't any inside of Mrs. Bryant's bread to be saved, and how she ever got the dough off the outside of her boy is another story. But this much is certain—there was so much fun and laughter in that wagon train camp that day that perhaps the bread was not so sadly wasted after all. And in dreary days that followed, as the wagons jolted slowly on and on over the plains toward distant Oregon, there was many a smile under the canvas roofs, in memory of that picnic day when little Annie and the dough boy made merry.—The United Presbyterian.

BAD HORSE—A TRUE STORY

By Julia Van Der Veer.

I bought him because he was beautiful, and he wanted to be friendly. I walked over to the corral where he was, and said, "Hello, Johnny." He nickered softly, and came and rubbed his velvety nose against the front of me.

I soon found out that Johnny had a bad reputation. Not long before I bought him he had reared and fallen over backwards, nearly killing his rider. He was herd bound. He behaved almost well when he was with other horses, but just try to take him away alone! He'd rear, and buck and plunge until either he or his rider (in case the rider stayed with him) was completely worn out. And he'd shy at nearly everything he saw.

Unfortunately I lived in a hilly place. There was a canyon I'd try to ride through, and every time Johnny would take the bit between his teeth, and go dashing up the hillside, rearing as he went. It was dangerous business. He could easily have fallen over backwards on that hill and broken my neck, and his too. He had a favorite trick, when he was on level ground, of rearing up, giving a leap, and coming down so stiff-legged it felt as if my backbone would never last long!

I had decided not to use girth or spurs, but he behaved so badly I resolved to see what a little stern disciplining would do. I found out. We had a royal battle. Johnny did some real bucking, and finally managed to throw me, beautifully. He started to run home, changed his mind, and came back to me. I lay very still. He rubbed his nose against my face, then moved off a little way, and began eating grass. He wasn't going to leave me, and I liked him for it.

As a matter of fact, I liked him very much when I wasn't riding him. He was a regular pet. He learned to kneel down and shake hands, and tell how old he was and he'd kiss my hand when I'd tell him to. He'd follow me all around, and he seemed to like to hear me talk to him.

One day I was working around the corral, talking to the horse, and he was following after me as if he didn't want to miss a word. That gave me an idea. I put saddle and bridle on him, and led him away, telling him all the time what a good horse he was going to be. After awhile I slipped the reins back over his head, and walked beside him, guiding him as if I were riding. I told him everything I knew, and when I could think of nothing else to say, I began all over again! Then I slipped one foot in the stirrup, and rode along that way. After awhile I threw my other leg over the saddle—and Johnny kept on going, one ear cocked back to hear all this enlightening, one-sided conversation!

That happened over three years ago. Since then Johnny and I have spent many days together herding cattle, and we've gone on long trips over the hills, and far away. I can't claim that he's exactly an angel. He likes to chase our milk cow, apparently endeavoring to bite her tail off. He teases, bites, and kicks my gray mare until she is frantic; and once he chased a chicken and killed it.

Every so often he still tries to throw me, and occasionally he succeeds. People have told me that he is bad, and treacherous, and that some day he'll throw me to a place I won't come back from. But he isn't bad, or treacherous. He is spirited, and playful, and utterly lovable. He never was bad; he had been wrongly managed, and that was the faults of the human beings who named him "bad horse."—Michigan Christian Advocate.

A MOTHER OF THE WILD

A family of foxes, if the analogy may be allowed, is as artful as a cartload of monkeys. It is no light task to keep them in order. On the head and shoulders of the vixen falls most of the responsibility, for her mate finds sleeping and hunting much more congenial than teaching obstinate youngsters the ways of the world. She, however, does her duty nobly and well.

Almost as soon as the cubs are born she begins their education. Obedience is the first lesson of the wild. Failure to obey a danger signal may result in sudden death. The cubs must learn this lesson quickly or perish in the learning.

Whereas the birds rely upon sight and sound to protect them, the mammals rely chiefly upon scent. The vixen is careful to teach the cubs how to distinguish between a scent that denotes food and one that denotes danger. After a time they accompany her on food-finding expeditions and come to learn both how and where the best meals are obtained.

In their play the vixen also mingles. There is no prettier sight in the woods than an old fox romping with her little ones. Sometimes she gives them hard knocks, but that is all to their good as life has many blows and buffets in store for wild creatures as well as for human beings, and the sooner the young foxes learn how to meet with adversity the better equipped are they for the great adventure.

Their mother naturally has a great love for them. Her own life matters little when the safety of her cubs is considered. It is strange that after lavishing such a great tenderness upon them and showing such care in their upbringing the vixen should send them out into the world never, perhaps, to see them again. They never realize their obligation to her and she never realizes that they owe her anything. The ways of the wild are more mysterious than those of men.—A. J. Forest, in Our Dumb Aanimals.

JUST FOR FUN

By Zadok Paris.

Some time ago two men went into a restaurant and sat down for a lunch. One remarked to the other: "I don't like all these flies around here." The other answered: "Well, if you will select the one you do like, I will kill the others."

Some years ago, when the writer was pastor of a certain church, Rev. W. L. Sherrill was agent for the North Carolina Christian Advocate, and was a welcome guest and friend at the parsonage. The superintendent of the graded school invited Brother Sherrill to conduct the morning worship. We were seated on the rostrum when the superintendent arose and said, "We will open with a song." The school rose and sang, "The Cat and the Owl." After which Brother Sherrill solemnly read the scripture and led us in prayer.

Not long since the writer was passing a news stand, and the news boy said to a man who was purchasing some magazines, Here is a Saturday Evening Post. What is the price?" He said five cents. The man said, "I only have three." The writer remarked to a man a few steps away, "Did you ever see a man that did not have cents enough to buy a Saturday Evening Post?" He said, "No." The writer said, "I have; there is a man who only has three cents, and it takes five to buy a Saturday Evening Post."

Not long since a man and his wife were riding on the train, when the conductor called out, "Twenty minutes stop!" The wife said, "Here is the place to get those things." The husband rushed out and soon came back and stopped at the seat of a lady who was reading a paper and stormed out: "Open that satchel!" The good woman said, "I guess you are talking to the wrong woman." By this time the wife had discovered his mistake and called out, "Here I am, John!" The incident was very amusing to the passengers.

One of our bishops was to dedicate a church and took his wife with him. When they got off the street car they got separated. The wife went into the church and was seated. Finally the bishop came in, panting for breath, and said, "Where have you been? I have searched this crowd over, and thought I had found you, and led a woman clear up the aisle only to be told I had the wrong woman. Then I went back and searched again."

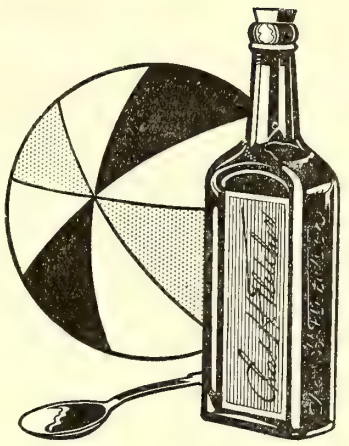
Some brother was on the conference floor speaking, and Brother Bill Wilson yelled out, "What was that you said, brother? Well, it does not make any difference. I am agin you anyway," said Uncle Bill.

The toast, "Long live our teachers," had just been drunk. A new teacher was called on to make the response. Blushingly he got to his feet and said: "What on?"

Constable: "Your car awaits without."
Diner: "Without what?"
Constable: "Without lights. Name and address, please."—Table Talk.

"Scientifically speaking, coal is of the same composition as the diamond," "Still, it is only a carbon copy."—Boston Transcript.

Colored Employee to Express Agent: "Boss, what we-all go'n do 'bout dat goat? He done et up where he's gwine to."—Cleveland Leader.



If baby has COLIC

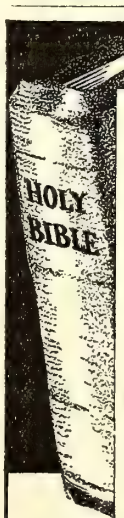
A CRY in the night. Colic! No cause for alarm if Castoria is handy. This pure vegetable preparation brings quick comfort, and can never harm. It is the sensible thing when children are ailing. Whether it's the stomach, or the little bowels; colic or constipation; or diarrhea. When tiny tongues are coated, or the breath is bad. Whenever there's need of gentle regulation. Children love the taste of Castoria, and its mildness makes it safe for frequent use.

And a more liberal dose of Castoria is always better for growing children than strong medicine meant only for adult use.

Fletcher's CASTORIA



LINIMENT



11,102,664

copies of Bibles, Testaments and Portions were distributed by the American Bible Society in 179 languages last year.

"Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the eager-hearted?"

The fourfold service of the American Bible Society in translating, publishing and distributing the Scriptures and providing embossed Scriptures for the Blind is described in the booklet *"The What, Where and Why of the American Bible Society."* Write for it.

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York, N. Y.

DIAMOND JUBILEE HONOR ROLL

Each charge that gets one new subscriber for every hundred members of the charge is entitled to be reported on the Christian Advocate Diamond Jubilee Honor Roll. Below follows those who have reported.

N. C. CONFERENCE

DURHAM DISTRICT

◇Carr—J. A. Russell 12
◇Durham Ct.—B. E. Stanfield 12
Yanceyville—S. J. Starnes 6
Calvary—O. I. Hinson 6
Hillsboro—A. J. Parker 5
Graham—J. W. Dimmette 3
Durham (Lakewood)—H. L. Davis 2
Carrboro—M. W. Lawrence 2
Rougemont—V. E. Chalfont 1

ELIZABETH CITY DISTRICT

◇◇◇Williamston—D. A. Petty 15
◇◇South Camden—H. B. Baum 11
First Church (Elizabeth City)—G. W. Perry 10
Pasquotank—W. J. Underwood 8
Perquimans—J. L. Smith 8
South Mills—J. M. Jolliff 6
Wanchese—T. E. Davis 5
Plymouth—R. G. L. Edwards 4
Roper—J. Bascom Hurley 4
Manteo—W. F. Walters 4
Chowan—F. E. Dixon 3
Hertford—M. Y. Self 3
Dare—C. B. Long 2
Edenton—A. W. Price 2

FAYETTEVILLE DISTRICT

◇Roseboro—C. A. Johnson 11
Pittsboro—J. A. Dailey 10
Haw River Ct.—A. E. Brown 9
Newton Grove—J. F. Starnes 6
Bladen— Ct.—H. R. Ashmore 5
Stedman—C. H. Caviness 5
Elizabeth—C. M. Lance 5
Dunn—C. B. Culbreth 4

NEW BERN DISTRICT

4◇Dover—L. E. Sawyer 26
New Bern (Centenary)—A. J. Hobbs, Jr. 11
Morehead City—B. B. Slaughter 7
Pink Hill—W. J. Freeman 5
Grifton—I. S. Richmond 4
Cracoke-Portsmouth—R. N. Fitts 2

RALEIGH DISTRICT

Central—J. F. Herbert 21
Oxford—E. J. Rees 9
◇Princeton—J. D. Stott 7
Bailey—J. C. Williams 7
Lucama—J. G. Johnson 2
Benson—B. H. Houston 2

ROCKINGHAM DISTRICT

5◇Lumberton—R. A. Swaringen 24
◇◇◇Troy—A. S. Parker 15
◇Raeford—W. F. Trawick 9
Fairmont—F. B. Peele 8
Laurinburg—C. M. Hawkins 7
Roberdel—M. C. Ellerbee 7
Biscoe—J. H. Miller 6
Mt. Gilead—F. M. Shamburger 6
Caledonia—J. T. Draper 5
Rowland—J. H. Lanning 4
◇Lumberton Ct.—F. B. Noblett 5
Wadeville—E. C. Crawford 4

WASHINGTON DISTRICT

South Rocky Mount—E. D. Weathers 5
Bethel—J. R. Edwards 4
McKendree—B. F. Boone 3
Robersonville—L. C. Brothers 3
Ayden—Mac. Guy Hamilton 2
Pantego-Belhaven—E. W. Downum 2

WELDON DISTRICT

◇◇Rosemary—C. T. Thrift 9
Halifax—W. J. Watson 9
Middleburg—P. D. Woodall 7
Roanoke Rapids—L. M. Hall 5
Warren—S. E. Wright 5
Aulander—S. S. Ellington 2

WILMINGTON DISTRICT

◇◇Jacksonville-Richlands—L. A. Watts 12
Swansboro—T. B. Hough 7
Wallace-Rose Hill—Daniel Lane 6
Wilmington Ct.—A. J. Groves 5
Carver's Creek—W. D. Yarborough 5

W. N. C. CONFERENCE

ASHEVILLE DISTRICT

7◇Hot Springs—R. H. Caudill 17
6◇Oakley (Asheville)—G. D. Herman 13
◇◇Candler—D. V. Howell 12
Henderson Ct.—J. M. Green 5
Flat Rock-Fletcher—R. H. Kennington 4
Weaverville Ct.—H. R. Cornelius 4
Saluda-Tryon—O. L. Robinson 1

CHARLOTTE DISTRICT

◇Weddington—J. W. Kennedy 20
◇Spencer Memorial—J. O. Ervin 11
Bethel-New Hope—J. B. Tabor, Jr. 4
Peachland—P. H. Brittain 4
Trinity-Derita—J. B. Fitzgerald 4

GASTONIA DISTRICT

Shelby—L. B. Hayes 12
South Fork—W. J. Miller 11
Shelby Ct.—R. L. Forbis 7
◇Trinity (Gastonia)—J. R. Warren 6
◇◇Maylo (Gastonia)—T. B. Huneycutt 6
Cherryville—W. G. McFarland 4
◇◇◇Smyre—T. H. Swafford 4
King's Mountain—J. R. Church 4
East End (Gastonia)—T. J. Huggins 4
Belmont—H. C. Sprinkle, Jr. 2
Woodsonville—J. W. Combs 2

GREENSBORO DISTRICT

West Market—H. G. Hardin 24
Wesley Memorial—J. W. Moore 19
E. Greensboro—R. C. Kirk 16
◇◇New Hope—A. C. Waggoner 13
Reidsville—M. T. Smathers 12
◇◇Calvary (High Point)—E. L. Kirk 11
Centenary—G. A. Stamper 11
◇Liberty—M. F. Kincheloe 11
College Place—Albea Godbold 10
Stokesdale—C. F. Tate 10
Randolph—W. R. Kelly 9
Pleasant Garden—J. T. Ratledge 9
High Point (Maint Street)—A. L. Aycock 9
Asheboro—B. C. Reavis 8
Park Place—J. E. Abernethy 2
Randleman—J. H. Brendall, Jr. 8
Wentworth—W. R. Harris 7
Proximity (Greensboro)—Dwight Brown 7
West Greensboro—W. T. Albright 7
Ramseur-Franklinville—G. W. Williams 7
Uwharrie—J. A. Howell 6
Glenwood—W. A. Kerr, Jr. 5
4◇Highland—C. F. Womble 5
Carraway Memorial—J. H. Bradley 4
Ruffin—J. W. Bennett 4
Bethel-Grace—Rev. O. L. Brown 4
Cedar Falls—M. G. Ervin 4
◇High Point (Ward St. and Archdale—E. M. Jones 4
Jamestown—R. E. Hunt 3
Coleridge—W. Q. Grigg 3
Gibsonville—Reid Wall 3

MARION DISTRICT

◇Spindale-Pleasant Grove—W. A. Barber 7
McDowell—D. C. Ballard 6
Morganton Ct.—D. S. Richardson 6
Table Rock—J. L. Rayle 5
Micaville—D. G. Smith 5
Rutherfordton—J. W. Hoyle, Jr. 5
Old Fort Ct.—O. P. Routh 4
Morganton (N. Forest)—A. A. Kyles 3
Bakersville—B. A. Sisk 3
Crossmill—Jasper N. Snow 3
Henrietta—A. W. Lynch 3

MT. AIRY DISTRICT

◇◇Central (Mt. Airy)—C. S. Kirkpatrick 29
7◇Jonesville—C. A. Morrison 25
◇◇◇Wilkesboro—T. C. Jordan 10
◇Elkin—L. B. Abernethy 8
Rural Hall—B. Wilson 7
Jeffersoon—A. L. Latham 6
Spray—David R. Proffitt 4
Moravian Falls—R. E. Ward 4
Leaksville—M. B. Woosley 3
Rockford (Mt. Airy)—M. W. Heckard 2
Draper—G. E. White 2

SALISBURY DISTRICT

6◇Badin—R. M. Hauss 19
◇◇Concord (Central)—H. G. Allen 13
◇Albemarle—E. M. Avett 9
Albemarle (Central)—T. F. Marr 9
Granite Quarry—E. N. Crowder 6
Park Avenue (Salisbury)—J. A. J. Farrington 6
Albemarle—J. O. Banks 5
East Spencer—E. Myers 5
Concord Ct.—E. E. Snow 5
Woodleaf—R. L. Melton 4
Epworth—J. E. McSwain 4
China Grove—E. H. Neese 3
New London—J. N. Wise 3
Westford (Concord)—H. E. Stimson 3
Harmony (Concord)—J. C. Brown 2

STATESVILLE DISTRICT

7◇Highland-Rhodhiss—I. L. Roberts 17
Hickory (First)—A. C. Gibbs 17
◇◇◇Troutman—John Cline 16
Mooresville (Central)—W. B. Shinn 11
Mt. Zion—H. H. Robbins 11
Catawba Ct.—E. D. Ballard 11
◇Hiddenite—J. B. Tabor 10
Statesville—A. L. Stanford 10
Mooresville Ct.—W. G. Pilcher 10
Newton—R. G. Tuttle 8
Lenoir First—R. D. Ware 8
Cool Springs—D. A. Oakley 8
Statesville Ct.—P. R. Rayle 7
Olin—J. G. W. Holloway 7
Shepherd—A. C. Kennedy 6
Davidson—C. R. Ross 6
Race Street (Statesville)—E. J. Harbison 6
Maiden—R. S. Howie 6
Balls Creek—J. A. Fry 5
Broad St. (Mooresville)—T. W. Hager 5
Granite Falls—E. E. Williamson 5
Stony Point—R. E. Hinshaw 5
Lenoir Ct.—Roy T. Houts 5
Hudson—W. J. Hackney 5
Dudley Shoals—E. J. Poe 4
Hickory Ct.—M. A. Lewis 4
Hickory (Westview)—I. L. Sharpe 4
Elmwood—R. L. Young 3
Taylorsville—L. L. Smith 3

WINSTON-SALEM DISTRICT

Centenary-West End—C. C. Weaver, C. C. Herbert, Jr. 24
Forsyth Ct.—T. B. Johnson 13
Davidson—S. M. Needham 10
Burkhead—J. F. Moser 10
Thomasville Ct.—Seymour Taylor 9
Walkertown—W. R. Ware 8
Linwood—J. C. Keever 6
◇Central Terrace—Parker Holmes 6
Cooleemee—T. J. Houck 5
Thomasville (Trinity)—J. M. Varner 5
Ogburn Memorial—O. P. Ader 5
◇Hanes-Clemmons—G. C. Graham 4
Mocksville—R. C. Goforth 4
Lexington (Erlanger)—J. P. Hornbuckle 4

WAYNESVILLE DISTRICT

◇◇◇◇Franklin Ct.—H. C. Freeman 11
Murphy—H. P. Powell 11
◇◇Clyde-Junaluska—F. O. Dryman 9
Waynesville—W. L. Hutchins 7
Canton—Carlock Hawk 7
Bethel—G. N. Dulin 7
Sylva—G. B. Clemmer 6
Andrews—C. M. McKinney 6
Murphy Ct.—A. A. Somers 5
Franklin—R. F. Mock 4
Haywood—R. G. McClamrock 4
Delwood—T. S. Roten 4
Whittier—R. L. Bass 3
Cullowhee—M. Q. Tuttle 2
Jonathan—V. R. Masters 2
Bryson City—O. J. Jones 2
Cherokee—Wm. Hornbuckle 1

WHO'S WHO AMONG THE STEWARDS

All churches reporting that the Advocate goes into the home of every steward will appear in this column. Pastors will please give careful attention to this.

ELIZABETH CITY DISTRICT

South Camden ..... H. B. Baum

GREENSBORO DISTRICT

New Hope ..... A. C. Waggoner
Ramseur ..... G. W. Williams

MT. AIRY DISTRICT

Central ..... C. S. Kirkpatrick

ROCKINGHAM DISTRICT

Roberdel ..... C. M. Ellerbee

STATESVILLE DISTRICT

Highland-Rhodhiss ..... J. L. Roberts
Moravian Falls Charge: Adley, Bulah, Charity, Moriah's Chapel ..... R. E. Ward

WILMINGTON DISTRICT

Wilmington Ct. ..... A. J. Groves

WINSTON-SALEM DISTRICT

Marvin ..... T. B. Johnson

LIST OF TRIAL SUBSCRIBERS

Continued from page 19

Spencer—C. H. Moser 13
Concord, Forest Hill—Paul Harden, Jr. 12
Bethel—C. O. Kennerly 11
Concord Ct.—E. E. Snow 9
Westford—H. E. Simpson 9
Harmony—J. C. Brown 9
Mt. Pleasant—J. S. Gibbs 9
Epworth—J. E. McSwain 8
China Grove—E. H. Nease 8
Albemarle, First St.—E. M. Avett 8
Norwood—P. L. Shore 7
First Church, Salisbury—J. H. Barnhardt 6
Stanfield—F. J. Stough 5
Concord, Central—H. G. Allen 4
New London—J. N. Wise 2
Albemarle, Central—T. F. Marr 1

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle 66
Balls Creek—J. A. Fry 34
Mooresville, Central—W. B. Shinn 33
Elmwood—R. L. Young 26
Statesville—A. L. Stanford 26
Cool Springs—D. A. Oakley 21
Lenoir Ct.—Roy T. Houts 20
Catawba—E. D. Ballard 18
Hickory, First—A. C. Gibbs 16
Mooresville, Broad Street—T. W. Hager 15
Olin—J. G. Holloway 15
Hudson—W. J. Hackney 14
Mooresville Ct.—W. G. Pilcher 14
Taylorsville—L. L. Smith 10
Newton—R. G. Tuttle 9
Race St.—E. J. Harbison 9
Hiddenite—J. B. Tabor 9
Hickory Ct.—M. A. Lewis 8
Lenoir—R. D. Ware 8
Mt. Zion—H. H. Robbins 8
Maiden—R. S. Howie 7
Granite Falls—E. E. Williamson 6
Stony Point—R. E. Hinshaw 4
Hickory, Highland—I. L. Roberts 4
Davidson—C. R. Ross 4
Hickory-Westview—I. L. Sharpe 4
Shepherd—A. C. Kennedy 2
Troutman—John Cline 2
Dudley Shoals—E. J. Poe 1

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin 44
Whittier—R. L. Bass 38
Mayesville—O. E. Croy 35
Glenville—J. W. Hall 18
Clyde-Junaluska—F. O. Dryman 17
Franklin—R. F. Mock 16
Waynesville—W. L. Hutchins 13
Murphy Ct.—A. A. Somers 11
Franklin Ct.—H. C. Freeman 10
Bryson City—O. J. Jones 9
Sylva—G. B. Clemmer 8
Webster—F. W. Kiker 8
Franklin Ct.—H. C. Freeman 5
Cullowhee—M. Q. Tuttle 4
Andrews—C. M. McKinney 4
Haywood—R. G. McClamrock 4

WINSTON-SALEM DISTRICT

Burkhead—J. F. Moser 64
Thomasville, Main St.—J. F. Kirk 58
Davie—A. G. Loftin 57
Centenary-West End—C. C. Herbert, Jr. 57
Forsyth—T. B. Johnson 47
Grace—A. P. Brantley 42
Ardmore—W. A. Rollins 36
Welcome—E. P. Stabler 35
Thomasville Ct.—S. Taylor 29
Davidson—S. M. Needham 22
Linwood—J. C. Keever 21
Walkertown—W. R. Ware 17
Hiatt Memorial—J. L. Ingram 14
Mocksville—R. C. Goforth 14
Cooleemee—T. J. Houck 12
Farmington—A. R. Bell 10
Denton—A. S. Raper 10
Erlanger—J. P. Hornbuckle 9
Ogburn Memorial—O. P. Ader 8
Hanes-Clemmons—G. C. Graham 6
Central Terrace—Parker Holmes 6
Trinity—J. M. Varner 6
Kernersville—T. J. Rogers 4
Advance—W. N. Rathburn 3

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT
Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.

FOURTH ROUND

	November
Lakewood, p.m.	6
Duke Memorial, p.m.	7
Durham Ct., Fletchers, a.m.	8
Rougemont, a.m.	9
Duke's Chapel, 4 p.m.	9
Trinity, p.m.	11
W. Durham, p.m.	12
Chapel Hill, 4 p.m.	13
Graham, a.m.	14
Haw River, p.m.	14
Orange and Massey, Orange, 3	15
E. Roxboro and Jalong, a.m.	16

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.

FOURTH ROUND

Special Meetings in Addition to Quarterly Conferences

3. First Church Zone Meeting; First Church, 10, Nov. 6
4. Hertford Zone Meeting; Hertford, 10, ... Nov. 7
5. Plymouth Zone Meeting; Plymouth, 10,..... Nov. 8
6. Manteo Zone Meeting; Manteo, 10,..... Nov. 11

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.

FOURTH ROUND

	November
Person St. and Calvary, Person St., a.m.	9
Parkton, Parkton, night	9

FIFTH ROUND

Check-up victory meetings, to make plans for 100 per cent collections. Pastors, stewards and other workers requested to attend.

	November
Carthage, Hemp and Glendon at Carthage, 2	6
Hay St., Person and Calvary and Fayetteville Ct., at Person St., 7:30 p.m.	11
Mamers, Jonesboro and Sanford at Broadway, 7:30 p.m.	11

NEW BERN DISTRICT
Walter Patten, P.E., 187 Middle St., New Bern, N. C.

FOURTH ROUND

	November
Straits-Harlowe, Harlowe, 11	8-9
Goldsboro, St. Paul, night	9
Mt. Olive Ct., Providence, 11	15-16
Mt. Olive-Calypso, Mt. Olive, night	16

ADJOURNED QUARTERLY CONFERENCES

	November
Grifton, Grifton, 2:30	6
Dover, Dover, 7	6
Jones, Trenton, 2:30	7
Riverside, Bridgeton, 7:30	9
Hookerton, Hookerton, 2:30	10
Snow Hill, Snow Hill, 7	10
Pink Hill, Pink Hill, 2:30	11
Seven Springs, Seven Springs, 7	11
Goldsboro Ct., St. Pauls, 2:30	12
LaGrange, LaGrange, 7	12
Pikeville, Pikeville, 2:30	13

RALEIGH DISTRICT
M. Bradshaw, P.E., Raleigh, N. C.

FOURTH ROUND

	November
Tar River, Plank Chapel, 11	8
Fuquay Ct., Fuquay, 11	9
Edenton Street, night	11
Creedmoor, Grove Hill, 11	15
Smithfield, 11	16

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.

FOURTH ROUND

	November
Red Springs, 11	9
Laurel Hill, 7	9
Richmond Ct., 11	16
Biscoe, 7:30	16

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, N. C.

FOURTH ROUND

	November
Rocky Mount Ct., 2:30	8
Spring Hope, 11 and 3	9
Rocky Mount Ct., 7:30	9
Nashville, 11	16

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.

FOURTH ROUND

	November
Northampton, New Hope, 11	9
Littleton, p.m.	9

WILMINGTON DISTRICT
H. M. North, P.E., Wilmington, N. C.

FOURTH ROUND

	November
Faison-Warsaw, Kings, 11	9
Chadbourn, Cerro Gordo, 3 and 7:30	9
Fifth Avenue, 8	12
Southport, 11	16
Shallotte, Camp, 3	16

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

BEWARE THE COUGH FROM COLDS THAT HANG ON

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

OCCO-NEE-CHEE

SELF-RISING FLOUR

TAKES THE GUESS OUT OF BAKING

Austin-Heaton Company, Durham, North Carolina

Getting Up Nights

If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.

THE RIGHT WAY TO TRAVEL is by train. The safest. Most comfortable. Most reliable. Costs less. Inquire of Ticket Agents regarding greatly reduced fares for short trips. SOUTHERN RAILWAY SYSTEM

DAD'S COUGH

Wakes Us Up Every Night

About two A. M. every night Dad wakes in a fit of coughing and hawking that not only ruins the night's rest for him, but disturbs everyone in the house.

Whether a cough is caused by a cold, catarrhal condition of the throat, dust irritation or smoking, it *can* and *should* be stopped immediately. No matter what the cause may be, the quick and effective remedy is good, dependable old "Piso's for Coughs". It does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues and at the same time, has a tonic effect that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

IN MEMORIAM

TEACHEY—William W. Teachey was born November 17, 1866, and died September 30, 1930. On January 13, 1895, he married Katie Kelly. To this happy union were born four children: Bruce, Mrs. Katie Young, Raymond and Herman, all of Rose Hill, who with the widow, three brothers, Robert, Charlie and John E., two sisters, Mrs. Lizzie Mills, Mrs. Mollie Bryant, and six grandchildren remain of the immediate family. Brother Teachey joined Charity church as a lad and for 50 years was an active, faithful, consistent Christian loved and honored by all who knew him.

YOUNG—Mrs. Lora Young died suddenly October 9 at the age of 59. Her death occurred in the home of her sister, Mrs. Robert Dixon, one week after the death of Brother Dixon, and was the third death within her family in ten days. Rose Hill Sunday school and church had no more faithful member nor better Christian than was Mrs. Young. She was often in the parsonage home offering herself for service lowly or great. Like her Lord, to whom she was so devoted, she was among us as one who serveth. Her last stay was a visit to comfort her sister. Mrs. Young is survived by one son, Rhodes. Her last words were for him not to worry, for she was going home.

OVERBY—The subject of this sketch, Mrs. J. B. Overby, daughter of Mr. and Mrs. J. R. Whaley, was born in Georgia January 28, 1884; was married to J. E. Studstill in 1901, who lived only about one year, leaving one child to this union, Mrs. Ruby Hopkins, Portsmouth, Va. In 1904 she was married to J. B. Overby. To this union there were a boy and girl, both living. Sister Overby joined the church when only a child and was a faithful member to her death, which occurred at Vandeman, N. C., September 29, 1930.

The funeral was held at the home of Mr. C. L. Luvit, Hobgood, N. C., October 1, 1930, by the writer, assisted by Rev. E. P. West of the Baptist church.

Mrs. Overby was a loving, faithful wife, an affectionate mother, a good neighbor, a lover of her church and a consecrated Christian. Many and beautiful were the floral offerings, which bore silent testimony to the esteem she was held in the community in which she lived for a number of years. May the God of all comfort furnish grace and strength to the bereaved ones. B.H.B.

EDWARDS—On the morning of the 19th of March, 1930, Willis Jerome Edwards of Snow Hill, N. C., son of James A. and Lela A. Edwards of Kinston, N. C., died. He was sick only a few days. We loved him and we miss him. He was born on June 18, 1886. "Will," as he was always called, was naturally good from childhood and grew up to be a good, honest, Christian-hearted man. We never knew of him doing anything willfully wrong, but always trying to do the right thing, and if he had any enemies he was not aware of them.

He joined the M. E. church when quite young and was a faithful member, being a steward at Snow Hill church at the time of his death. Just a few days before he was taken sick he was at our home in Kinston, and while talking to his mother, he walked to the window and looking up remarked that he was glad he had lived a clean life.

He left a wife and three boys—Willis, James and John. May the Lord bless them all. May these boys grow up in the nurture and admonition of the Lord, be shining lights in the community in which they may live, and when their their time on this earth is ended be prepared to meet daddy and their Saviour in that brighter world beyond.

We loved Will, and although it has been about seven months since he left us we still miss him. Pa and Ma.

RESOLUTIONS OF RESPECT

Whereas, God in his all wise providence has taken from our midst one of our most esteemed and valued citizens and Christian workers; therefore we, in fourth quarterly conference assembled, resolve:

First, That our Providence church and community have suffered a great loss in the going of Brother Jasper Rich as chairman of the board of stewards and a faithful servant of God.

Second, That we shall treasure his memory here, and we commend his life of cheerful devotion to others.

Third, That we extend our heartfelt sympathy to the bereaved.

Fourth, That a copy of these resolutions be spread on the minutes of our conference, a copy sent to the bereaved family, and a copy be sent the North Carolina Christian Advocate for publication.

J. H. Fussel.

RESOLUTIONS OF RESPECT

Whereas, God in his wisdom has taken from this life Cecil Smathers, the only son of our beloved pastor, Rev. M. T. Smathers; therefore be it resolved:

First, That we extend our deepest sympathy to the members of his family in their loss of a loving son and devoted brother. He was a young man of only 23 years of age, thoroughly dependable and of sterling character. Although he died long before "manhood's evening touches noon," such a life is complete whenever death may come.

Second, That we bow in humble submission to the will of our heavenly Father, knowing that whatsoever he doeth is best.

Third, That a copy of these resolutions be sent to the family, the N. C. Christian Advocate, and the Reidsville Review.

Board of Stewards,
Main Street M. E. Church, South,
Reidsville, N. C.

RESOLUTIONS OF RESPECT

Whereas, Colerain Methodist Church, South, has sustained a great loss in the demise of Mr. William Henry Beasley, who was born September 15, 1862, and died April 2, 1930, in that Brother Beasley was a faithful member of his church, regular in his attendance, generous in his support, nor did he fail to remember and provide for it when he came to arrange his business at the close of his life's work, for he was liberal in his last will and testament for the church that he loved. Therefore be it resolved:

First, That the quarterly conference mourns the passing of our beloved Bro. W. H. Beasley.

Second, That this quartely conference tenders to his bereaved wife its sincere sympathy. Our dear sister was a colaborer with her husband in the church militant while he lived, and she is pointing to the time when she shall be reunited with him and transfer her membership with him in the church triumphant.

Third, That a copy of these resolutions be furnished Brother Beasley's devoted Christian wife, a copy be spread on the minutes of this quarterly conference, and that copies be furnished the N. C. Christian Advocate and the Hertford County Herald with request that they publish same.

Mrs. Dora Saunders,
Mrs. H. H. Taylor,
Mrs. J. E. R. Perry,
W. R. Johnson,



A Book for the Person Who Makes the Decisions in Every Family Crisis

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When death, breaking the family circle, renders others incapable of coherent thought or effective action this person must think and act for them all -- think quickly and act with judicious understanding.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 13, 1930 Number 46

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FIRST CHURCH, HENDERSON, NORTH CAROLINA



The North Carolina Annual Conference will convene here at 9 o'clock Wednesday morning, November 19

NORTH CAROLINA CONFERENCE NOTICES

Committee on Admissions

The Admissions Committee will meet at 10:30 Tuesday morning, November 18, in the room assigned. All candidates for admission on trial and all of the class of the Second Year should be present.

H. E. Myers, Chairman,
N. C. Yearby, Secretary.

Class of First Year

The First Year class will meet at 7:30 Tuesday evening, November 18, in the place assigned.

H. E. Myers, Chairman.

Class of Second Year

All members of the class of the Second Year are asked to meet the committee of the Second Year at five o'clock Tuesday afternoon, November 18, at First Methodist church, Henderson. E. L. Hillman, Chm.

Class of Fourth Year

The class of the Fourth Year will meet the committee at five o'clock Tuesday afternoon, November 18, in their room in the church at Henderson. T. G. Vickers, Chm.

Epworth League Board

The Epworth League Board will meet Tuesday, November 18, at 3 p. m., instead of at 8:30 following the anniversary of the historical society, as formerly notified. This change is made necessary and the attendance of all members is urged to co-operate with the other two boards in working out the new unified plan.

Daniel Lane, Pres. Epw. League Bd.

Notice to the Preachers' Wives of the N. C. Conference

The Ministers' Wives Association of the North Carolina conference will hold its regular meeting at a luncheon in Henderson on Saturday of conference week, November 22, at 1 p. m. All wives and widows of ministers are urged to to be present.

Meeting of Board of Missions

The Board of Missions is called to meet at Henderson, N. C., at 2:00 in the afternoon of the 18th of November. It is important that every application for aid be in the hands of the board before that date. F. S. Love, Sec.

Book Exchange at Conference

Agreeable to my custom, I plan to conduct the book exchange at the conference at Henderson. Bring your books for sale. Buy what you need at the exchange. Save the difference. More of the brethren are taking advantage of this each year. The exchange has been helpful to many preachers. Remember, the exchange closes Saturday noon. Some were confused on this point last year. E. B. Bell.

A ROBUST BODY OF METHODISTS

The Western North Carolina conference is a vigorous and militant group of Methodists. Being a member of the North Carolina conference, I had not attended a session of this conference save for a few days at a time. Ever since I have been connected with the North Carolina Christian Advocate the demands in the office have not allowed continuous attendance upon an entire session until this year, when the conference met within a block of the Advocate office. This time I heard the final benediction of a most remarkable session of this great conference.

These men are not given to disputings over the non-essentials and they care little for the minutia of dogma, but they are mightily concerned about the affairs of the kingdom. They do not dwell aloof in academic shades or sit apart in ecclesiactical seclusion; they are in the midst of life and they are much engaged in the fight for righteousness and temperance and justice. The many well trained and devoted young men are especially in evidence. A notable future awaits many of these. The older men, for the most part, are alert and forward looking fully capable of keeping step with the youngsters. The devoted laymen ready for every good word and work are numbered by the score.

This year had been hard for many, but they came up to the annual conference fully aware of the joy that comes with a completed task.

They are eager for the year ahead. No finer tribute can be paid such a body than the sympathetic response these preachers made to that remarkable missionary message of S. A. Stewart in the closing moments Monday noon. The message of the Christ stirs in a fine way these Methodist itinerants of the Western North Carolina conference.

Not on horseback as in the days of Francis Asbury, but with the same spirit have these men gone out across the piedmont and over the mountains as prophets of the Most High God, very sure that oftentimes they will meet with Him in the secluded places as well as in the crowded ways of life. Thank God for such crusaders for righteousness as those who compose the rank and file of this conference. M. T. P.

TRIAL SUBSCRIPTION OFFER ENDS DEC. 10

Our special offer to send the N. C. Christian Advocate 12 weeks for 25 cents ends December 10. Note carefully this date and act accordingly. This will allow all the pastors of both conferences an opportunity to close the campaign after they return from conference.

This has been a most successful venture, appreciated by thousands. The efforts of the pastors have been crowned with marvelous success. Be sure to take advantage of this last opportunity to get in on this offer. Remember the date, December 10.

TO THE METHODISTS OF THE NORTH CAROLINA CONFERENCE

Look at the label on your paper. If you are behind hand your renewal to your pastor that he may turn it over to Miss Florence Gordon, who will be in charge of the Advocate table at Henderson. If there are any errors to be corrected report all these at the table and they will be given careful attention. We are ready to serve all who will allow us.

RENEWAL OF TRIAL SUBSCRIBERS

Let the trial subscribers send in their renewals in good time so as not to miss a copy of the Advocate when their time is out. The Advocate will stop unless the renewal is in. Please give attention to this reminder. Early remittance is better for us as well as for the subscriber. It saves confusion all around.

ASHEVILLE DISTRICT NOTICE

All the pastors of the Asheville district are called to meet in Central church, Asheville, on Monday, November 24, at 10 o'clock. Important that every pastor be on hand. D. M. Litaker, Presiding Elder.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 13, 1930 Number 46

All the good things said about the North Carolina Christian Advocate during conference greatly cheered the Advocate family in the midst of the daily rounds. Trailing the procession ministers not to enthusiasm; to ride in the band wagon enables one to hear the huzzahs.

Soon the call will be made for five billion dollars to begin naval construction. This is to be done in the face of the fact that millions are hungry in America. This money will fill the coffers of the steel corporations, but it will not go far toward filling empty stomachs. Oh, the insane cruelty of war, with all its silly strutting and vain pretense! War settles nothing; it scatters wreck and ruin.

The Methodist Protestants and the Methodist Episcopal Church, South, are eager to get together that both may do their work better in this fast moving section. But the slow plodding gate of other sections stands in the way. This is a pity. Is there no escape? Certainly not, if we have to wait until some people come to know that the Civil War is over and that a new day has dawned in these parallels. May the good Lord lead us to know his will and to do the things that please him.

The North Carolina conference meets next week in Henderson. If that body of Methodists gets together and adjourns without a single note of pessimism and with as few alibis as did the Western conference last week in Greensboro, we can all thank God and take courage. Everybody who had stayed by his task had found the work at times trying, but if any of these workers were tuned to the minor key they went off into a corner to find their wailing wall. Nobody had come to complain in public. We expect that the Methodists of eastern North Carolina will manifest the same spirit as that shown by their brothers of the mountains and the hill country.

The next session of the Western North Carolina conference will be held in Central church, Asheville. It is always a pleasure to attend conference in Asheville. The autumn in the mountains of North Carolina provides all that one can desire in climate and landscape, while Asheville knows so well how to take care of visitors that they can enjoy a week of fellowship amid delightful surroundings.

Last Tuesday was Armistice day. Twelve years ago marked the end of the greatest war of all history. November 11 is a day never to be forgotten by the present generation and we trust by no subsequent generation. It was a day of unspeakable joy in all parts of the world. But these twelve years have not by any means delivered the nations from the damnable consequences of the World War. We use that word advisedly. Any term that is not intimately connected with Sherman's definition of war is inappropriate in this connection. Men are asking what is wrong with the world now? There is just one answer. The war that ended twelve years ago is the answer.

The Western North Carolina conference with unanimity and enthusiasm voted to accept the small amount apportioned by the general conference to help with the work of the Methodist Assembly at Lake Junaluska. In this the conference acted wisely. Duke University is doing a great work at the Lake in the summer, the Epworth Leaguers and Sunday school workers as well as the missionary workers find it a rallying ground as well as a place of training. No friend of Duke University, of our Epworth Leaguers, and our Sunday school leaders can justify his or her opposition to this great Methodist Assembly located on North Carolina soil and where so many advantages are offered our people through the summer months. We are proud of the action of the Western North Carolina conference in showing with enthusiasm its appreciation of the Junaluska Summer Assembly.

High Lights of the Western North Carolina Conference

Promptly at 8:30 o'clock Wednesday morning, November 5, Bishop Edwin D. Mouzon and the ten presiding elders of the conference entered the West Market Street Church, Greensboro, to conduct the first services of this forty-first session of the second largest annual conference in the church, the Virginia being the largest. The lower floor of the main auditorium of the church was filled at that early hour for the observance of the Sacrament of the Lord's Supper. The ritual of the service was impressively rendered and the conference joined reverently in this service that proved to be a holy and spiritually helpful hour—a good beginning for the conference.

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Immediately following the communion service, the secretary of the last conference, W. L. Sherrill, called the roll and over 300 answered to their names.

After roll call W. L. Sherrill was elected for the 37th time conference secretary. He nominated as his assistants John W. Hoyle, E. E. Snow, A. W. Plyler, L. B. Abernethy, E. P. Billups, and for statistical secretary, R. N. Musgrave.

* * * *

The presiding elders' reports showed considerable shortage in finances, but otherwise the work of the conference measured up to the record of other years. There were no notes of discouragement and few alibis on the part of the elders, but to a man they expressed courage and confidence as they looked to the future. J. S. Hiatt, presiding elder of the Statesville district, stood before the conference and reported a list of achievements that caused the conference to burst into applause.

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At the first session of the conference Bishop Mouzon announced that there would be no changes in the presiding elders and he hoped there would be few changes in the pastors. He further stated that if any pastors move, it would be on their own motion and not his.

* * * *

At the session of the conference Wednesday evening, when the report of the Board of Temperance and Social Service was given special consideration, Dr. Henry Louis Smith, president emeritus of Washington and Lee University, delivered the address of the evening and his address greatly pleased the conference. Dr. Smith in other years was a brilliant professor of the Natural Sciences in Davidson College, later became president of that institution, but gave a large part of his educational life to Washington and Lee University. Since his retirement from the active work as president he has become a crusader for temperance and prohibition. The liquor crowd has already begun to cast sneers at him as they do at every other man who takes issue with them. But it was a joy for three hundred Methodist preachers to applaud his every utterance.

At the same session Bishop Mouzon uttered a ringing challenge to the liquor crowd. Among other things the bishop declared: "We would like for Illinois, Massachusetts, New York and the rest of the wet states and all the world to know that we live in what they derisively call the 'Bible Belt,' and, furthermore, that we speak the English language, and those who come to us learn our ways of doing things. We live in the south where we still believe in the things that made our country great. Those who fought at Kings Mountain and followed Lee and Jackson are not going to give up the things for which they fought.

"We have inherited the best things from our English forbears, and we believe in the principles of the men and women who laid the foundation of our civilization.

"Let us say to New York and the rest of the world that we are very much determined and the things they are doing tend to solidify our determination and to make us stand like Gibraltar.

"The Methodist Church must not and will not take part in politics, but politicians must not encroach upon our preserves. Don't put us in an embarrassing position. If you do we will embarrass you world without end."

* * * *

The Methodist Publishing House, Nashville, Tenn., and the North Carolina Christian Advocate held a joint celebration of their seventy-fifth anniversary at 10 o'clock Thursday morning. The speakers were Drs. Franklin N. Parker, dean of the Candler School of Theology, Emory University, Atlanta, W. P. King, book editor, and A. W. Plyler of Greensboro. The conference heard with manifest interest the presentation of the subject of the hour.

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An interesting episode of the conference occurred when the bishop called W. R. Odell to the platform and announced that this good layman had attended fifty annual conferences, first of the North Carolina conference and then after its organization all sessions of the Western North Carolina conference. This incident called out the fact that Rev. J. T. Stover, a superannuated member of the conference, had attended without a break 55 sessions of the annual conference. Brother Stover was likewise brought to the platform and presented to the applauding conference.

* * * *

By a unanimous vote at an hour when practically every member of the body was present, the conference approved the establishment of a Judicial Council for the church. This question came down from the general conference for the approval of the annual conference. How many other conferences will approve unanimously this measure?

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The conference accepted with enthusiasm the amount apportioned to this conference by the general conference for the Methodist Assembly at Lake Junaluska. The committee appointed for the quadrennium in the interest of the Methodist Assembly are: C. C. Weaver, J. W. Moore, J. S. Hiatt, R. C. Goforth, J. B. Ivey, F. N. Tate, H. A. Dunham and G. B. Howard.

A class of 14 fine young men were admitted to the conference on trial. It was stated that practically every one of them had degrees from some college or university, and that it was one of the most promising classes that had ever been admitted in to the traveling connection of the conference on trial. Those admitted were: James Brown McLarty, Jesse Giles Wilkinson, Roy James Barnwell, Charles Phillip Bowles, Early Bowling Edwards, Thomas Guthrie Highfill, Fletcher Nelson, Cornelius Fletcher Womble, Doctor Dillon Holt, Samuel Drafts Schofield, Joseph Garland Winkler, Jesse Lindon Ingram, Fletcher Earl Howard and Clarence Watson Russell.

* * * *

Bishop Edwin D. Mouzon Sunday morning of conference delivered a great gospel message. This eminent preacher appeared to be at his best. His sermon made a profound impression upon the congregation that crowded every gallery, adjoining room and aisle of the church. More than 2000 heard the bishop. At the evening hour Sunday, Dr. Frank S. Hickman of Duke University had as his subject, "We Would See Jesus." With the grace and gifts that characterize this well known preacher. Dr. Hickman met every expectation of the congregation that was in numbers about equal to the morning congregation. Duke University and the state of North Carolina are fortunate in having the gifted preacher to minister in this section of our great country.

* * * *

Bishop Mouzon paid a great tribute to Dr. Paul N. Garber when he declared from the chair that Dr. Garber is the best popular writer of Methodist history in the entire Methodist Church. The bishop says that the series of articles on "The Romance of American Methodism" is worth more than the subscription price of the Advocate.

* * * *

Bishop Mouzon in speaking from the chair to the report of the Board of Christian Literature said that the North Carolina Christian Advocate is the best paper in Southern Methodism, and he added that North Carolina Methodists should be proud of their paper and that the conference should stand squarely behind it.

* * * *

Monday morning's session of conference was one of vigorous speeches, ringing reports, and courageous planning for the future. This conference is looking ahead and approaches its tasks with assurance of success. The conference was never more militant in spirit or more wholly committed to its work than at the present time. The future seems to be full of promise.

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The total church membership of the conference is 146,653, which is an increase for the year of 1871. The gain is gratifying, but not such that we should be content therewith.

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The number of pastoral charges is 291—same as last year. There has been a decrease of eight in local churches. A slight evidence of consolidation.

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Dr. S. A. Stewart, a prominent missionary in Japan, in speaking to the conference of Japan says that Japan is turning from bolshevism and communism. The propaganda of Soviet Russia is failing in Japan, according to Dr. Stewart.

There are 138,908 Sunday school scholars in the conference. This is an increase of 3159 over last year.

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Rev. E. H. Nease in his history of the Western North Carolina Conference from 1890 to 1930, which was read at the meeting of the historical society Tuesday evening, was a paper of great interest and value. It showed extensive research and indicated not only the progress through these years which is truly wonderful, but it indicated the trend of the conference in its work of going ahead. The paper will later appear in the Advocate.

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At one o'clock Monday the appointments were read by the bishop and the conference adjourned to take up the work of a new year. There were not as many changes among the pastors as usual.

* * * *

Chas. H. Ireland, who from the beginning has been conference lay leader, and before that was leader of the Men's Missionary Society, retired this year as conference lay leader. The act was utterly voluntary on his part and over the protest of his brothers. But he had come to the conclusion that a change would be beneficial and that some younger man should take his place. James A. Lambeth of Thomasville was chosen. He is a young man, the youngest brother of Dr. W. A. Lambeth, and should give good account of himself as lay leader of his conference.

* * * *

Rev. J. F. Kirk was elected educational secretary. This is an office of great importance since the consolidation of the Board of Education, the Sunday School Board, and the Epworth League Board. Brother Kirk has a job that will command his soundest judgment and best resources to meet the many demands upon him. But it is a great opportunity and Kirk will enter upon his work with enthusiasm. His thorough acquaintance with the conference which has come through years of service as presiding elder should be helpful to him in his new position. The board chose with care in selecting Kirk.

* * * *

Harmony was one of the big words of the conference. There was good fellowship and full agreement on all matters that came before the body. There were some sprightly speeches but no controversies. In fact one of the fine things about this growing conference is its ability to see alike on practically all questions. And this is not the result of some man's leadership. In fact the conference has no leader. Each man acts for himself and upon his own judgment. If some man or group of men should undertake to "boss" the conference they would at an early day take a trip up salt river. The conference through its forty years of history has been remarkably free from factions or divisions of any sort. Jesus Christ is our Lord and not a group of men.

* * * *

Bishop Mouzon and the ten presiding elders were appointed a commission to arrange for union with the North Carolina Methodist Protestant Conference if that conference desires to unite with us. This conference is ready for union and the reports reaching the body were that the Methodist Protestant brethren desire to unite with us. A division of forces of these two bodies that agree in doctrine and are not far apart in church polity seem to be wholly out of place. Some sort of union can be effected that will be porofitable to all concerned.

People and Things

N. C. Conference meets in Henderson.....November 19

Rev. L. B. Hayes, pastor of Central church, Shelby, is our missionary secretary for the new year. He succeeds Rev. R. M. Courtney, who is now presiding elder.

"Announcing the arrival of John Wesley Groce on November 9, 1930. Weight, nine pounds. Mr. and Mrs. J. W. Groce."

The greatest force in the movement to internationalize labor throughout the world is Henry Ford.—Father Coughlin of Detroit.

Dr. Paul N. Garber is this week teaching in a big training school in Richmond. Last Sunday night Dr. Garber preached for Dr. George E. Booker in Centenary church, Richmond.

"I wish to use the Advocate to convey our appreciation to the men's Bible class of West Market for a gift of $20.63 and to the men's Bible class of Park Place for $25, to help us in the erection of our church at Hickory Grove. We have the stone on the ground and are now getting out the framing."—H. D. Travis, Treas.

The pastor of Central church, Raleigh, J. F. Herbert, will report 135 additions during conference year. Central is entirely free from debt, having cleared up a $6000 mortgage this year. This is one of two or three churches in the capital city out of debt. They are working hard to "pay out"—with omens of success.

Dr. J. C. Wooten put a little notice in the Advocate stating that he had some second class hymnals for sale. They all went the first day and he could have sold five times as many. Who said that advertising in the church paper does not pay? Wooten says that he was embarressed with requests for his books.

"I called one day on one of my church members and she was whitening the front steps. She got up all in confusion, and said: 'O, dear sir, I did not know you were coming today, or I would have been ready.' I replied, 'dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you.' She had not money to spare for a servant, and she was doing her duty keeping her house tidy. I thought she looked more beautiful with her pail beside her than if she had been dressed according to the latest fashions. I said to her: 'When the Lord Jesus Christ comes suddenly I hope he will find me doing as you were doing, namely, fulfilling the duty of the hour.' "—Chas. H. Spurgeon.

"The church at Biscoe has recently undergone some needed repairs. The small class rooms in the basement have been converted into departmental rooms and the walls worked over and made new. This will enable the Sunday school to work under program of work C. In addition to this a social room together with a kitchenette have been provided for the social life of the church, an adequate heating system installed, and the auditorium of the church beautified and made more attractive. This will give adequate equipment for serving every need of the church. The churches at Candor and Star are of brick construction, comparatively new, and well provided for in the building. So all the churches of the charge now have adequate facilities for both Sunday school and church purposes."—J. Herbert Miller.

"During the four years ending with this week on the Bahama circuit 96 persons have been added to the roll of members, a second auxiliary of the Woman's Missionary Society has been organized, a debt of $1000 on Sylvan church has been removed, electric lights have been installed at Sylvan, Bahama and in the parsonage; a new roof and important furnishings at the parsonage; new papering, new floor and pulpit furniture at Tabor; a new church building erected and open for use at Ellis Chapel, to which a new Sunday school unit is now to be added by aid of the Duke Endowment. The Advocate is now coming to near 100 homes; Missionary Voice subscribers are multiplied."—W. F. Craven.

There is something colossal about the self-confidence of Americans and Englishmen in relation to the Orient. With all their failures rightly to order their commercial, industrial and political affairs at home, they have seemed quite ready to pass judgment upon the fitness of Oriental peoples for self-government. We hasten to add that this rock-ribbed self-confidence is beginning to weaken, that Westerners are beginning to feel uneasy under the "white man's burden." It seems certain we shall some day recognize the wisdom and necessity of consulting the Oriental as to his own growth in freedom and responsibility. The main question is as to whether it may not be what a Chinese friend of mine calls "post mortem wisdom" we shall gain.—Norman F. Coleman, President of Reed College, Oregon.

NOTES FROM THE VIRGINIA CONFERENCE

The following have been taken from last week's Richmond Christian Advocate:

Percentages the various districts have paid on their conference assessments, subject to slight correction, follows: Eastern Shore, 75 per cent; Norfolk, 74; Lynchburg, 58; Rappahannock, 57; Richmond, 57; Portsmouth, 54; Petersburg, 50; Danville, 47; Farmville, 43; Charlottesville, 37. The average is 56 per cent of assessment.

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The church membership is 158,490, a gain of 588 over the 157,902 reported last year, and the number baptized was about the same—3,960 adults against 3,867, and 783 infants against 815.

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Dr. Frank S. Hickman, professor of the school of religion in Duke University, was introduced, and he spoke on evangelism. This is the first time Dr. Hickman has visited the Virginia conference. He made a fine impression on the large congregation that listened to his striking address.

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Dr. J. B. Winn offered a resolution asking for a committee of one from each district to take up the matter of having larger districts. The committee will meet during the year and consider reducing the number of districts to at least eight.

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There was little change in the cost of the ministry, which is divided as follows: Bishops, $7,093 this year, against $8,039 last year; presiding elders $44,386, against $44,591; preachers in charges $590,452, against $588,515, and conference claimants $28,485, against $33,142.



REV. W. C. MARTIN
Pastor of First Church, Henderson, and Conference Host

Rev. J. A. Cook, an honored superannuate of the Western North Carolina conference, is critically ill at his home, 67 Victoria Place, Asheville, N. C. Brother Cook is closing 52 years in the Methodist itinerancy and has been a heroic, faithful Methodist preacher through all these years. It is interesting to hear him describe conditions in Holston conference fifty years ago and to listen to him tell of his experiences when a young Methodist preacher. He came to North Carolina forty years ago with the transfer of the Holston territory that lay in North Carolina to the Western North Carolina conference at its organization. Brother Cook has a host of friends who will hear with sorrow of his critical illness.

'November 4 was a big day at Richlands with Methodists, this being the last quarterly conference of Jacksonville and Richlands charge. Pastor L. A. Watts, with our presiding elder, Dr. H. M. North, well and ably filled our pulpit. Dr. North delighted his hearers with John 13:34-35, on a "new commandment." Dr. North's four years with us has been a real service; his labor has been that of love and sympathy, and it is with much regret that we have to give him up. Immediately following the close of service the entire conference, along with friends and visitors, were entertained at a most luxurious dinner just across the street in the Masonic hall by the ladies of the church. Every one was welcome to this dinner."—Mrs. Nettie DeFord.

MISS SIMPSON AND MR. TUTTLE MARRIED

Miss Lula Mae Simpson of Greensboro and Rev. Lee Foy Tuttle of High Point were married at the home of the bride's parents, Mr. and Mrs. W. G. Simpson, at 11 o'clock Wednesday, November 12, Rev. G. A. Stamper, the bride's pastor, officiating.

After their bridal trip to Florida the couple will be at home in High Point, where Rev. Mr. Tuttle is director of religious education at Wesley Memorial Methodist church. He is the son of Mr. and Mrs. J. M. Tuttle of Lenoir, and a graduate of Duke University, Durham, class of 1927, where he was member of Lambda Chi Alpha fraternity. Before going to High Point a year ago he was located at Lexington as superintendent of Wesley Bible classes for the Western North Carolina conference of the Methodist Episcopal Church, South. Miss Simpson, who is the youngest daughter of Mr. and Mrs. William Gregory Simpson, was born in Greensboro. She was graduated from North Carolina College with the class of 1928 and last year taught in the schools of Ruffin, Rockingham county.

YOUNG MINISTER MARRIED

Miss Rebecca Short of Wadesboro, N. C., and Rev. J. B. Tabor, Jr., were married Monday, November 10, at the home of the bride. Rev. J. B. Tabor performed the ceremony. After a bridal trip in the mountains of western North Carolina, Mr. and Mrs. Tabor will begin housekeeping at Weddington, where the young pastor has been assigned by the bishop for the ensuing conference year.

It has not been our privilege and pleasure to know Miss Short, but we know J. B. Tabor, Jr. He is, as his name indicates, the son of Rev. J. B. Tabor, the youngest old man in the Western conference. We say "old" because he has the honor of standing at the head of the effective men of the entire conference. J. B. Tabor, Jr., is a young man of great promise and to his bride and himself we extend good wishes and congratulations.

ENROLLMENT AT DUKE

The total enrollment this year at Duke University, including the women's college, medical school, law school, and all specials in any department, is 2305 students. Of this grand total, says the Chronicle, 1730 are men students, and all except about 100 boys in the engineering school and a few who are living out in town are residing on the new campus. There are 1314 men in the undergraduate school, while the graduate school represents the next largest figure, having 138 students. Closely following is the school of religion with its 131 ministerial candidates. The law profession has been chosen by 77 men who are now in the Duke law school, while the newly organized school of medicine has 66 students. There are also among the men four special students who do not come under any of the above groupings. The greatest increase in enrollment is in evidence on the women's campus, as there are approximately 225 more girls registered than there were last year. This is due, of course, to the fact that the girls now occupy their own campus.

The Romance of American Methodism

By PAUL NEFF GARBER

The Colored Brethren

ON November 29, 1758, John Wesley baptized his first Negro convert. He wrote in his journal: "I rode to Wadsworth and baptized two negroes belonging to Mr. Gilbert, a gentleman lately from Antigua. One of these was deeply convicted of sin; the other is rejoicing in God, her Saviour, and is the first African Christian I have known. But shall not God in His own time, have these heathen for His inheritance?"

Eight years after Wesley had expressed the hope that God might have the Negroes for his inheritance the American Methodists began to carry the gospel to them. "Betty," a colored servant, was one of the five persons that heard Philip Embury deliver the first Methodist sermon in New York City. When Richard Boardman and Joseph Pilmoor preached in New York they were surprised at the large number of blacks that attended the meetings. Pilmoor wrote in 1770 to Wesley: "Even some of the poor despised children of Ham are striving to wash their robes, and make them white in the blood of the Lamb. We have a number of black women, who meet together every week, many of whom are happy in the love of God." Thus at the very beginning of American Methodism colored people listened to and were helped by the messages of the itinerants.

When the Methodist Episcopal Church was organized in 1784 the preachers continued this interest in Negro evangelization. Question 41 of the Discipline adopted at the Christmas Conference was: "Are there any directions to be given concerning the negroes?" The answer was, "Let every preacher, as often as possible, meet them in class. And let the assistant always appoint a proper white person as their leader. Let the assistants also make a regular return to the Conference of the number of negroes in society in their respective circuits." Three years later the Methodists made another move which has been described as "the first decisive step toward evangelization of the slaves." In answer to the question, "What directions shall we give for the promotion of the spiritual welfare of the colored people?" the Discipline stated that the preachers were to leave nothing undone for the spiritual benefit and salvation of the colored people within their respective circuits or districts. They were instructed to meet with the negroes in class meetings, and to offer them membership in the societies.

Francis Asbury, as bishop of the Methodist Episcopal Church, not only urged the ministers to preach to the negroes but he also personally found time to carry the Christian message to the blacks. His journal makes many allusions to the poor slaves. While in Charleston, South Carolina, in 1896, he wrote: "Had nearly two hundred and fifty of the African society at the love feast held for them in the evening." A few days later Asbury stated that he "was happy last evening with the poor slaves in Brother Well's kitchen, whilst our white brother held a sacramental love feast in the front parlor upstairs." On another occasion he entered in his journal: "I have to meet the African people every morning between five and six o'clock, at my lodging, with singing, reading, exhortation and prayer."

A famous Negro preacher by the name of Harry Hosier, usually called Black Harry, accompanied Bishop Asbury on many of his episcopal journeys. Hosier could neither read nor write, but he had such a gift of exhortation that Asbury used him as the preacher to the blacks. When Asbury was ill he would have Hosier fill his appointments. Asbury once declared that the best way to secure a large audience was to announce that Black Harry would preach. Hosier's power as a preacher is shown by an incident that occurred at Wilmington, Delaware. A group of men unable to secure seats at the Methodist chapel had listened on the outside to a sermon which they thought was being delivered by Bishop Asbury. The speaker, however, was Harry Hosier. At the conclusion of the service, the men remarked: "If all Methodist preachers could preach like the bishop we would like to be constant hearers." They were informed that the preacher was not the bishop but his negro servant. Their answer was, "If such be the servant what must the master be!"

Methodism made phenomenal progress among the blacks. In fact in some parts of America the Methodist Episcopal Church was called the "nigger church" because it attracted so many slaves. In 1786 there were 1890 colored Methodists in America. By 1790 this number had increased to 11,652. From 1790 to 1810 one-fifth of the membership of the Methodist Episcopal Church consisted of Negroes.

The fraternal spirit of the Methodist preachers accounts largely for the rapid growth of Methodism among the slaves. "The Methodist itinerants," says Harrison, "having their hearts aglow with the pure missionary fire, preached to all alike. 'Christ came into the world to die for every sinner,' were the broad and liberal words emblazoned on their shields. Everywhere that Methodism went it went in that spirit. It was the religion for the rich and the poor, for the black and the white, for master and slave; in short, for all."

Methodism also appealed to the Negroes because it gave to the slaves what they desired, namely, an emotional type of religion. Price declares that Methodism with its extemporaneous preaching and warm gushing religious experience was peculiarly adapted to the colored man. The shouts and hymns of Methodism set the slaves afire with religious enthusiasm. The Methodist ministers instead of delivering scholarly addresses explained to their ignorant listeners in simple language the story of Christianity.

In pioneer American Methodism the whites and blacks belonged to the same societies and attended the same services, although the Negroes were expected to take seats in the gallery or at the rear of the church. Jones writes that in early Mississippi Methodism the colored members "were admitted to church membership, had access to the sacraments and social meetings of the church, and were cared for by every pastor as a legitimate part of his charge. "On December 3, 1809, Bishop Asbury was at Camden, South Carolina. He wrote in his journal: "I preached in the tabernacle to about five hundred people, and as we had two distinct congregations in the house, I

dropped a word of advice to the poor Africans in the presence of the whites."

Although the circuit-riders were allowed to preach to the free Negroes and to the slaves from the small farms, yet it was nearly fifty years after the founding of the Methodist Episcopal Church before they were able to reach the slaves on the large Southern plantations. This was due to the fact that the early Methodist preachers were thought to be abolitionists. Certain Methodist legislation plus some injudicious statements of Bishop Coke on the subject of slavery were responsible for this viewpoint. Southern planters were suspicious of the Methodist itinerants. They feared that the Methodist doctrines might cause their slaves to rebel. Bishop Asbury once wrote: "We are defrauded of great numbers by the pains that are taken to keep the blacks from us; their masters are afraid of the influence of our principles."

Time removed the opposition of the large slave-holders to Methodism. Southern planters came to realize that the Methodist preachers could be of great assistance in elevating the moral condition of their slaves. Men who had formerly denounced Methodism began to ask that Methodist itinerants be sent to their planations. Therefore in 1829 in answer to the application of several South Carolina plantation owners for Methodist missionaries to their slaves, the South Carolina Annual Conference organize three slave missions and appointed three preachers as missionaries to the slaves within the South Carolina Conference. William Capers, to whom the planters had made their application for ministerial help, was made superintendent of these slave missions.

Success attended the missionary labors of the Methodists of South Carolina. Four hundred and seventeen blacks were converted during the first year of the slave missions. Outstanding social and political leaders of South Carolina asked for Methodist missionaries to come to their plantations. Although most of the planters were members of the Protestant Episcopal Church, yet they built Methodist chapels on their plantations and contributed to the support of the missions. In 1838 the Methodist work embraced two hundred and thirty-four plantations. There were at that date 5,556 slaves under the pastoral care of the South Carolina Conference and in addition 2,525 children were receiving catechetical instruction.

The success of the Methodist labors with the slaves of South Carolina was due largely to William Capers. He was especially fitted to be the superintendents of the slave missions. Capers belonged to a distinguished aristocratic family and was himself a slaveholder. During the period in which he lived he was next to John C. Calhoun the most popular man in South Carolina. Not only did the planters have confidence in Capers, but he was also deeply interested in elevating the moral and religious life of the slaves. He prepared several catechisms for the slaves. "The Founder of Missions to the Slaves in South Carolina" was part of the epitaph placed on Caper's tombstone.

Other conferences adopted the plan of sending missionaries to the large plantations. In 1844, fifteen years after the South Carolina Conference began the experiment, there were sixty-eight slave missions. Seventy-one Methodist preachers were serving as missionaries to the slaves. In 1844 the slave missions had a membership of 21,063. The work had extended to every Methodist conference in the Southern states.

It was no easy task to carry the Christian message to the slaves. It took patience to bear with their superstition and ignorance. The missionaries endeavored to teach the slaves by the catechetical method, but they often were forced to despair of achieving any results. Once when a missionary asked the question: "What is the meaning of thou shalt not commit adultery?" one of the blacks answered: "To serve our Heavenly Father, and our earthly master, obey our overseer and not steal anything." In answer to the question, "What did God make you for?" a slave replied, "To make a crop." Yet it was the best preachers in the Methodist Episcopal Church that labored with the slaves. William Capers and J. O. Andrew, both of whom became Methodist bishops, considered it a privilege to carry the gospel to the colored people.

Christian heroism was exemplified by the Methodist missionaries to the slaves. "Not counting their lives dear unto themselves," wrote an observer of that period, "they go where malaria and death hold their carnival through the summer and autumn months. In spite of burning heat, of pestilential vapors, shaking agues,and malignant fevers, they wend their way from plantation to plantation and from hut to hut. Now in some low, closed, well smoked cabin, filled with infectious air, a dying slave languishes upon a pallet of straw. The self-forgetting man of God kneels by his side, and points him to the sinner's Friend." It has been truthfully stated that without the labors of those noble missionaries, "Uncle Tom's Cabin" would have been devoid of interest.

The Negroes never forgot the unselfish spirit and the brotherly attitude shown to them by the pioneer Methodists. Even when released from bondage they remained true to the Methodist principles which they learned as slaves. Groups of Negroes for various reasons separated from the mother church but they retained the polity, theology and enthusiasm of the Methodist Episcopal Church. Richard Allen, who became the first bishop of the African Methodist Episcopal Church, expressed in the following tribute the gratitude of his race to the methodists: "The Methodists were the first people that brought glad tidings to the colored people. I feel thankful that I ever heard a Methodist preacher. We are beholden to the Methodists, under God, for the light of the Gospel we enjoy; for all other denominations preached so high flown that we were not able to comprehend their doctrine."

"American Susanna Wesleys" will be the title of Dr. Garber's article next week.

The day of force is playing out. The knell of imperialism within and without countries has been sounded. That the white races have not proved their fitness to rule, the dispatches from every quarter of the globe prove hourly, just as they affirm the divine wisdom of Abraham Lincoln's saying that "no man is good enough to govern another man without that other man's consent." —Oswald Garrison Villard.

The best example of love does not occur during courtship or early in marriage, but later in life, when a wife exclaims: "John, don't forget your rubbers."—William Lyon Phelps.

The conditions under which you live are dealt out to you and others like a pack of cards, and you have to make what you can of what falls to your share.—Rev. J. C. Hardwick.

Appointments of the Western North Carolina Conference, 1930

ASHEVILLE DISTRICT

D. M. Litaker, Presiding Elder

Asheville—Asbury Memorial ..... J. G. Huggins, Jr.
Biltmore ..... J. N. Hall, Supply
Central ..... H. B. Trimble
Haywood Street ..... T. F. Higgins
Hillside Street ..... J. F. Armstrong
Oakley ..... G. D. Herman
West Asheville ..... G. T. Bond
Acton ..... T. A. Grose
Black Mountain ..... E. C. Widenhouse
Brevard ..... J. H. West
Candler ..... D. V. Howell
Emma and Elk Mountain ..... W. E. Rufty
Fairview ..... O. B. Mitchell
Flat Rock ..... M. E. Leftwich
Fletcher-Mills River ..... H. F. Duncan
Hendersonville ..... W. B. West
Hot Springs ..... R. H. Caudill
Ivy ..... J. S. Mitchell, Supply
Leicester ..... F. L. Setzer
Marshall ..... S. C. Weatherly, Supply
Rosman ..... J. M. Green
Saluda-Tryon ..... O. L. Robinson
Sandy ..... G. L. Lovett, Supply
Swannanoa ..... J. H. Green
Weaverville ..... A. P. Ratledge
Weaverville Circuit ..... R. H. Cornelius
Oteen Hospital Chaplain ..... L. V. Colson
Associate Sunday School Editor ..... O. L. Simpson

CHARLOTTE DISTRICT

E. K. McLarty, Presiding Elder

Ansonville ..... C. R. Allison
Bethel ..... N. B. Harrison
Charlotte—Belmont Park ..... P. L. Shore
Brevard Street ..... N. C. Williams
Calvary ..... W. A. Rollins
Chadwick ..... B. M. Crosby
Dilworth ..... J. W. Moore
First Church ..... W. W. Peele
W. L. Sherrill, Jr. Preacher
Hawthorne Lane ..... R. S. Truesdale
W. L. Nicholson, Supernumerary
Myers Park ..... G. R. Combs
Spencer and Duncan Memorial ..... M. W. Heckard
Wesley Heights ..... W. G. McFarland
Hickory Grove ..... Elzie Myers
Huntersville-Big Spring ..... F. W. Cook
Lilesville ..... R. H. Kennington
Marshville ..... B. Wilson
Matthews ..... J. M. Varner
Monroe—Central ..... A. C. Chappell
N. Monroe-Icemorlee ..... J. A. Smith, Supply
Morven ..... C. L. McCain
New Hope-Bethel ..... R. P. Fikes
Peachland ..... P. H. Brittain
Pineville ..... J. N. Randall
Polkton ..... W. S. Smith
Prospect ..... J. J. Edwards
Thrift-Moores ..... J. A. Peeler
Trinity-Derita ..... J. B. Fitzgerald
Unionville ..... J. C. Gentry
Wadesboro ..... W. B. Davis
Waxhaw ..... A. L. Latham
Weddington ..... J. B. Tabor, Jr.
Conference Treasurer ..... E. O. Cole
Missionary to Japan ..... S. A. Stewart
Missionary to Japan ..... N. S. Ogburn

GASTONIA DISTRICT

R. M. Courtney, Presiding Elder

Belmont—Main Street ..... W. M. Smith
Park Street ..... J. C. Groce
Belwood ..... E. E. Snow
Bessemer City ..... C. B. Newton
Cherryville ..... J. W. Groce
Cherryville Circuit ..... J. W. Bennett
Cramerton ..... J. P. Morris
Crouse ..... C. P. Goode
Dallas ..... J. W. Vestal
Gastonia—Bradley Memorial ..... A. C. Swafford
East End ..... T. J. Huggins
Main Street ..... J. B. Craven
Maylo ..... T. B. Hunneycutt
Smyre ..... T. H. Swafford
Trinity ..... J. R. Warren
West End ..... R. A. Taylor
Goodsonville ..... J. W. Combs
King's Mountain ..... J. R. Church
Lincolton ..... P. W. Tucker
Lincoln Circuit ..... J. B. McLarty
Lowell ..... F. H. Price
Lowesville ..... E. N. Crowder
McAdenville ..... R. M. Varner
Mount Holly ..... J. C. Cornett
Polkville ..... J. M. Barber
Rock Springs ..... R. F. Hunneycutt
Shelby—Central ..... L. B. Hayes
Lafayette Street ..... W. R. Jenkins
Shelby Circuit ..... R. L. Forbis
South Fork ..... C. M. McKinney
Stanley ..... J. S. Folger
Missionary to Japan ..... I. L. Shaver
Student Duke University ..... G. F. Hood
Student Boston University ..... P. W. Townsend
Associate Sunday School Editor ..... H. C. Sprinkle, Jr.
Director Reg. Activities William & Mary College...M. T. Hipp
Conference Missionary Secretary ..... L. B. Hayes

GREENSBORO DISTRICT

W. A. Newell, Presiding Elder

Asheboro, First Church ..... A. P. Brantley
Asheboro Circuit ..... J. S. Barnwell
Cedar Falls ..... B. W. Lefler, Supply
Coleridge ..... W. Q. Griggs
Farmer ..... T. G. Highfill
Gibsonville ..... D. D. Holt
Greensboro—Bethel-Grace ..... R. E. Hunt
Carraway Memorial ..... J. H. Bradley
Centenary ..... G. A. Stamper
College Place ..... Albea Godbold
Glenwood ..... W. R. Ware
Park Place ..... J. T. Mangum
J. P. Lanning Supernumerary
Proximity ..... D. W. Brown
West Market Street ..... H. G. Hardin
Fletcher Nelson, Jr. Preacher
East Greensboro ..... R. C. Kirk
South Greensboro ..... C. P. Bowles
West Greensboro ..... W. T. Albright
High Point—Calvary ..... E. L. Kirk
Highland ..... C. F. Womble
Main Street ..... A. L. Aycock
Ward Street-Archdale ..... E. M. Jones
Wesley Memorial ..... G. R. Jordan
L. F. Tuttle, Jr. Preacher
Jamestown-Oakdale ..... C. O. Kennerly
Liberty ..... M. S. Kincheloe, Supply
New Hope ..... A. C. Waggoner
Pleasant Garden ..... O. L. Brown
Ramseur-Franklinville ..... A. C. Tippett
Randleman ..... J. H. Brendall, Jr.
Randolph ..... W. R. Kelly
Reidsville, Main Street ..... M. T. Smathers
Ruffin ..... E. W. Needham
Stokesdale ..... C. F. Tate
Summerfield ..... H. L. Powell
Wentworth ..... T. B. Crouse
Editor N. C. Christian Advocate ..... A. W. Plyler
President Greensboro College ..... S. B. Turrentine
Treasurer Greensboro College ..... W. M. Curtis
Professor Duke University ..... G. T. Rowe
Professor Duke University ..... P. N. Garber
Student Chicago University ..... Reid Wall
Executive Secretary Board Christian Education....J. F. Kirk
Secretary Education Extension ..... W. A. Kale

MARION DISTRICT

E. W. Fox, Presiding Elder

Avery ..... E. E. Yates
Bakersville ..... J. A. Howell
Bostic ..... J. N. Snow
Broad River ..... J. W. Kennedy
Burke ..... C. S. Plyler, Supply
E. C. Price, Jr. Preacher, Supply
Burnsville ..... J. L. Reynolds
Cliffside-Avondale ..... D. H. Reinhardt
Cross Mill ..... G. F. Houck
Elk Park ..... E. B. Edwards
Forest City ..... J. W. Williams
Gilkey ..... J. W. Parker
Glen Alpine ..... M. A. Osborne
Henrietta ..... A. W. Lynch
Marion, First Church ..... T. F. Marr
Marion Mills ..... J. H. Strickland
McDowell ..... D. C. Ballard
Mill Spring ..... P. T. Dixon
Morganton, First Church ..... B. C. Reavis
North Forest ..... A. A. Kyles
Morganton Circuit ..... D. S. Richardson
Old Fort ..... J. L. Rayle
Old Fort Circuit ..... D. G. Smith
Rutherfordton ..... J. W. Hoyle, Jr.
Rutherford College ..... W. L. Scott
Spindale-Pleasant Grove ..... W. A. Barber
Spruce Pine ..... W. R. Harriss
Table Rock ..... A. Burgess

President Rutherford College ..... E. P. Billups
Marion Circuit ..... T. G. Smith
Secretary for Golden Cross ..... H. K. Boyer

MOUNT AIRY DISTRICT
W. E. Poovey, Presiding Elder

Ararat ..... L. T. Edens
Boone ..... O. J. Chandler, Supply
Creston ..... A. G. Lackey, Supply
Danbury ..... F. E. Hartsfield
Dobson ..... Elmer Simpson
Draper ..... G. E. White
Elkin ..... L. B. Abernethy
Helton ..... C. E. Murray
Jefferson ..... J. E. B. Houser
Jonesville ..... C. A. Morrison
Laurel Springs ..... P. L. Smith, Supply
Leaksville ..... R. G. Tuttle
Madison ..... E. E. Williamson
Moravian Falls ..... J. E. Hipp
Mount Airy, Central ..... C. S. Kirkpatrick
Rockford Street ..... R. S. Howie
Mount Airy Circuit ..... R. E. Ward
North Wilkesboro ..... J. H. Armbrust
Pilot Mountain ..... W. B. Thompson
Rural Hall ..... G. W. Williams
Sandy Ridge ..... T. G. Williams, Supply
Sparta ..... C. W. Russell
Spray ..... Seymour Taylor
Stoneville-Mayodan ..... A. S. Raper
Todd ..... T. T. Hunneycutt
Walnut Cove ..... J. W. Campbell
Warrensville ..... S. D. Schofield
Watauga ..... H. M. Wellman
Wilkesboro ..... T. C. Jordan
Yadkinville ..... T. A. Plyler
Student Duke University ..... G. R. Stafford
Conf. Director Superannuate Fund ..... C. S. Kirkpatrick

SALISBURY DISTRICT
H. C. Sprinkle, Presiding Elder

Albemarle—Central ..... J. W. Shackford
First Street ..... E. M. Avett
Albemarle Circuit ..... J. O. Banks
Baden-Tabernacle ..... F. J. Stough
China Grove ..... E. H. Nease
Concord—Central ..... H. G. Allen
Epworth ..... J. E. McSwain
Forest Hill ..... Paul Hardin
Harmony ..... J. C. Brown, Supply
Kerr Street ..... A. C. Kennedy
Westford ..... H. E. Stimson
Concord Circuit ..... J. A. Baldwin
East Spencer-Long Street ..... E. Myers
Gold Hill ..... G. G. Adams
Granite Quarry ..... J. O. Cox
Kannapolis, Trinity ..... J. P. Hipps
Landis ..... Brooks Jerome
Mount Pleasant ..... J. S. Gibbs
New London ..... J. N. Wise
Norwood ..... W. H. Willis
Norwood Circuit ..... J. M. Brandon
Salem ..... M. B. Clegg
Salisbury—Coburn Memorial ..... J. W. Fitzgerald
First Church ..... J. H. Barnhardt
North Main Street ..... V. O. Dutton, Supply
Park Avenue ..... J. A. J. Farrington
Spencer, Central ..... C. H. Moser
Woodleaf ..... J. B. Tabor
Student Asbury College ..... C. E. Williams

STATESVILLE DISTRICT
J. S. Hiatt, Presiding Elder

Ball Creek ..... J. A. Fry
Catawba ..... E. D. Ballard
Cool Springs ..... D. A. Oakley
Davidson ..... C. R. Ross
Dudley Shoals ..... J. L. Ingram
Elmwood ..... R. L. Young
Granite Falls ..... T. R. Wolfe
Hickory—First Church ..... A. C. Gibbs
Highland-Rhodhiss ..... I. L. Roberts
West View ..... I. L. Sharpe
Bethel-Fairgrove ..... M. A. Lewis
Hiddenite ..... J. C. Winkler
Hudson ..... W. J. Hackney
Lenoir, First Church ..... R. D. Ware
Lenoir Circuit ..... R. T. Houts
Maiden ..... J. O. Ervin
Mooresville—Broad Street ..... T. W. Hager
Central ..... W. B. Shinn
Mooresville Circuit ..... D. R. Proffitt
Mount Zion ..... H. H. Robbins
Newton ..... M. B. Woosley
Olin ..... R. L. Melton
Shepherd ..... G. L. Wilkinson
Statesville—Broad Street ..... A. L. Stanford
Race Street ..... E. J. Harbison
Statesville Circuit ..... P. L. Rayle
Stony Point ..... R. E. Hinshaw
Taylorsville ..... L. L. Smith
Troutman ..... John Cline
President Davenport College ..... W. A. Jenkins

WAYNESVILLE DISTRICT
C. M. Pickens, Presiding Elder

Andrews ..... W. J. Miller
Bethel ..... G. N. Dulin
Bryson City ..... O. J. Jones
Canton ..... Carlock Hawk
Cherokee ..... William Hornbuckle
Clyde-Junaluska ..... F. O. Dryman
Cullowhee ..... M. Q. Tuttle
Delwood ..... T. S. Roten, Supply
Fines Creek ..... R. K. Brady
Franklin ..... G. C. Ervin
Franklin Circuit ..... H. C. Freeman
Glenville ..... J. W. Hall, Supply
Hayesville ..... O. E. Croy
Haywood ..... R. G. McClamrock
Highlands ..... L. E. Crowson, Supply
Jonathan ..... V. R. Masters
Judson-Robbinsville ..... L. H. Hipps, Supply
Macon Circuit ..... J. C. Umberger
Murphy ..... H. P. Powell
Murphy Circuit ..... A. A. Somers, Supply
Sylva ..... G. B. Clemmer
Waynesville ..... W. O. Goode
Webster ..... F. W. Kiker
Whittier ..... R. L. Bass

WINSTON-SALEM DISTRICT
L. D. Thompson, Presiding Elder

Advance ..... W. N. Rathburn
Cooleemee ..... G. W. Clay
Davidson ..... S. M. Needham
Davie ..... A. G. Loftin
Denton ..... B. A. Sisk
Farmington ..... M. G. Ervin
Forsyth ..... T. B. Johnson
Hanes-Clemmons ..... G. C. Graham
Kernersville ..... T. J. Rogers
Lewisville ..... G. W. Fink
Linwood ..... J. C. Keever
Lexington—Erlanger ..... J. P. Hornbuckle
First Church ..... J. E. Abernethy
Mocksville ..... R. C. Goforth
Oak Ridge ..... H. C. Byrum
Thomasville—Main Street ..... W. L. Hutchins
Trinity ..... T. J. Houck
Thomasville Circuit ..... R. A. Swaringen
Walkertown ..... W. A. Kerr
Welcome ..... E. P. Stabler
Winston-Salem—Ardmore ..... M. F. Moores
Burkhead ..... J. F. Moser
Centenary-West End ..... C. C. Weaver
C. C. Herbert, Jr. Preacher
Central Terrace ..... Parker Holmes
Grace ..... R. M. Hauss
Green Street ..... G. W. Vick
Hiatt Memorial ..... A. R. Bell
Ogburn Memorial ..... O. P. Ader
Student Duke University ..... F. E. Howard
Student Duke University ..... H. M. Keever

Received by transfer from other conference: From Holston Conference, R. T. Houts; from North Carolina Conference, R. A. Swaringen; from Virginia Conference, J. W. Shackford.

Transferred to other conferences: W. G. Pilcher to North Carolina Conference.

COLLEGE ENTERTAINSCONFERENCE MEMBERS

Greensboro College entertained the members and visitors of the Western North Carolina conference Saturday afternoon, November 8, with a musical and dramatic concert followed by a reception. Both events were in Odell Memorial building, the concert opening at 3:30 p. m. and lasting about an hour.

The concert numbers published in the Advocate last week were presented in splendid style and each artist was warmly applauded by the large audience, which beside the conference and college attendants, included quite a large number of townspeople.

Taking part in the concert program were the college glee club, George K. Hibbets, head of the school of music, Gilman Alexander, professor of voice, Miss Elba Henninger, head of the department of spoken English and dramatic art, Miss Mildred Town, associate professor of piano, Miss Ida Bridgman, professor of organ, and Miss Blanche Burrus, associate professor of piano.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter III

"I don't quite understand," replied Arnold.

"I spoke plain enough, too," went on Mr. Grimshaw. "This is what I mean. I take it that your father's brother is willing to do anything in reason for you, so I make no proposition under that head. As a matter of fact my two boys are in my business and I can't offer you any opening in it; but we are willing to take Posy to live with us. There now. As I said, our daughter, Martha Ann, is getting married, and Posy could kind of take her place. I'll promise you that she shall be well looked after, have a good home, plenty of pocket money and all that sort of thing. There now, I can't speak fairer than that."

He meant it kindly, no doubt, although he spoke in an abrupt, brusque kind of way.

"I'll admit that Lancashire isn't like this," he went on. "Our fields are not green like yours, and I can't deny but what there's a good deal of smoke in Brunford. The streets are grimy and there aren't many flowers there; but I'll warrant you could make more brass in Brunford in a week than you could make here in a year. Anyhow, that is the proposition I've come to make. There's the dear little lass and she's lost her mother. My missus, her mother's own sister, is willing to take her and be a mother to her. That's all I've got to say. Her chance of marriage will be very good in Lancashire," he added complacently.

This had come to Arnold so suddenly that he was scarcely able to grasp its significance.

"Have you spoken to Posy?" he asked.

"My missus has, haven't you, Bessie?"

Arnold glanced at his aunt as he spoke and his heart warmed towards her. She was a pleasant, motherly-looking woman, utterly different from his mother, but kind hearted.

"Yes, bless her little heart," said Mrs. Grimshaw. "If she will come with me I'll do all in my power for her."

"What do you say, Posy?" asked Arnold. Somehow the responsibilities which he had shouldered at his father's death seemed nothing to what was presented to him now. "Of course," he added, "it's awfully kind of you to think of this, and we appreciate your goodness very much; but I would like to know my sister's feelings."

"As to that," interposed the lawyer, "the girl is scarcely able to judge for herself. It seems to me a remarkable good proposition."

"Still I would like to know my sister's feelings," persisted Arnold, still looking at Posy.

"I will do what you think best, Arnold," said Posy tearfully. "Nothing seems to matter much."

"Oh come, come now, you must not talk like that. You'll soon get over your trouble," protested Mr. Grimshaw. "Why, Brunford is one of the finest towns in England, and we'll give you a good time, won't we, mother?"

"I have gone into your financial affairs," said Mr. Richard Robartes, "and I find that after your father's debts are paid—"

"They are being paid," broke in Arnold, "and I would rather that they should not be mentioned."

"As a business man," went on Mr. Robartes, "and as a lawyer, I must deprecate that attitude. The whole of your assets lie in this farm and the farm stock. Your father had mortgaged the farm up to five hundred pounds, and you have been somewhat handicapped since his death in paying the interest."

"I have never mentioned it to a soul," replied Arnold angrily.

"No, but it must be mentioned now. I find that since your father's death you have paid off two hundred pounds of this sum. It is very much to your credit."

"In three years more I should have paid off the mortgage." Arnold's voice was still hard, and a little angry.

"Still, there it is. I have gone into the question of how much the stock and crops on the place are worth, and I should say that at the present state of the market they would make five hundred pounds. Assuming that you pay off the mortgage you'll have two hundred pounds in cash left. That would leave ninety acres of land, this house and the farm buildings; a nice little property, but, of course, very small."

"But—but—" Arnold was beginning to protest.

"I have a proposition to make," went on the lawyer. "You are my brother's son and therefore I have an interest in you. I also have a son twenty-seven years of age. He is a very capable solicitor, and will succeed to my practice. I do not propose giving up work yet, but naturally look forward to a little rest. You have been educated at a local grammar school and from what I can hear were a promising scholar. I am afraid you have spent what abilities you have, outside your interest in the farm, in a rather foolish manner, but we will let that pass. Now to come to my proposition. If you like to sell out, I will take you into my office, and if you prove to be any good, I don't say I would not give you your articles, and in time you might have a share in the practice. I don't say how big a share, indeed I promise nothing, but there it is. Suppose the farm is worth a hundred and eighty pounds a year. Sell it at the rate of twenty years' purchase, and there are three thousand pounds. That added to the two hundred I have already mentioned would be three thousand two hundred pounds, that will leave sixteen hundred pounds for each of you. If you accept my suggestion you would be able to live until you passed your examinations as a solicitor and you'll have a nice little sum to help to buy a part of the practice at the end of that time. That is what I should advise."

The words, sensible though they might be from a business standpoint, chilled Arnold's heart. They also caused a feeling of antagonism to rise within him, but he did not speak.

"A very sensible suggestion," remarked Mr. Grimshaw. "I don't promise anything; but I do a good deal of business in London, and I don't say but what if Arnold was to prove a smart lawyer I could put a lot of things in his way. There now, I can't say fairer than that."

"I'm sure you're very kind," said Arnold, "but as yet I can't think very clearly. Suppose, for example,

that Posy were not happy with Uncle and Aunt Grimshaw. If I did as you suggest she would have no home to come to. And Posy must always have a home."

"I would like this matter settled at once," remarked Mr. Robartes. "I go back to London first thing in the morning and I want everything settled before I go."

"Mother left everything in my hands," said Arnold, and there was a touch of defiance in his voice.

"Yes, I know; I think she acted foolishly. A boy of your age doesn't know what's good for him."

Late in the evening they met again. In the meantime Arnold had had a long conversation with Posy and with his Aunt Grimshaw.

"I've made up my mind," he said.

CHAPTER IV

All waited for him to speak, waited rather impatiently. Mr. Richard Robartes was annoyed with him. He had expected the boy to be pliant in his hands and to accept his suggestions without question.

"You have been very good to us, all of you," went on Arnold, "and believe me I am not ungrateful; but I promised mother I would take care of Posy."

"Mother and I will do that," interposed Mr. Grimshaw.

"I have been talking with my sister," he went on as though Mr. Grimshaw had not spoken, "and I accept on her behalf Uncle Grimshaw's invitation for six months. If at the end of that time she is happy in Brunford and would like to remain there, matters will settle themselves."

"But what will you do in the meantime?" asked the lawyer.

"I shall stay on here," replied Arnold, "until I know whether my sister is happy in Lancashire. By that time I shall be able to collect my thoughts and understand my whereabouts."

"Then you don't accept my offer?"

"I would rather not decide in a hurry." He had seemed to have grown years older in a few days.

"But surely a young fellow like you can't seriously consider spending your life here. Why, you'd be burying yourself."

"I don't know what I shall do at the end of six months," replied Arnold, "but meanwhile I shall have kept a home for Posy—if she is not happy in Lancashire. Perhaps—perhaps if she elects to remain there, and—and you renew your offer—"

"Cool, upon my word," muttered the lawyer under his breath. "Well, that's settled, then," he continued aloud. "As to renewing my offer at the end of six months, I will reserve my decision."

The next morning Arnold drove his Uncle Robartes to the nearest station in order that he might catch the express train to London. Both were very silent during the journey. The young man had mnifested a quiet strength which the lawyer resented even while he admired it. He was in the habit of saying, "Do this," and it was done. He even expected his clients to accept his suggestions as law, and thus when this youth—to whom he was offering a favor—treated him so cooly, he was angry.

"Are you going to live in the house alone?" he asked as they stood on the station platform waiting for the train.

"No, I shall get George Trethosa and his wife to keep house for me."

"I suppose you know you are very foolish?"

"Perhaps so, uncle, but I have Posy to think of: and dad loved Trelyon." Trelyon was the name of the little farm.

"He was utterly unpractical, unbusinesslike," said the lawyer somewhat testily.

"He was the greatest gentleman I ever knew," and there was a quiver in the boy's voice.

"Hem! Well, here's the rain."

"May be youve done right, Arnold, my lad," said Mr. Grimshaw on his return. "Happen you know what's right and wrong better than we do. I don't know that I took much to your Uncle Robartes."

"I'm sure he meant to be kind," replied Arnold.

"Aye, may be he did, but he had a cold way of putting things. I never had much liking for those London lawyers, they're too keen for me. My missis and I talked a good deal about things last night, and we've come to the conclusion that perhaps you're right. Things are a bit upset with you and you don't know where you are. I can see what's in your mind about Posy, and I agree with you. Not that I think she'll ever want to come back. We've a grand place in Brunford and we'll make her happy as the day is long. Your aunt has fairly took to her. But lasses are curious creatures, and she may not like it. Still we'll do our best."

Three days later Mr. and Mrs. Grimshaw left him, taking Posy with them. Arnold was pale to the lips as he took them to the station. His prospects did not seem bright. He knew it was right that his sister should go with her aunt. It was not fair to expect a young girl to live in that lonely place now that his mother was dead; but he felt the parting keenly. He almost hoped that she would be unhappy in Lancashire and would want to come back again. But in this also he was not sure. Many voices were calling to him at that time, and he did not know which to listen to. He still dreamt of Nellie Osborne although it was months since he had spoken to her. She was still the brightest star in his life, although that star was becoming dimmed by her silence and by the rumors he had heard. He did not seriously contemplate spending his life as a farmer, and yet the chains which held him to Trelyon were strong. His father had loved the little place, and since he had left school he had in many ways lived for it. But behind and beyond all this were other dreams, other voices. He thought of the day of his father's funeral when his mother had asked him what he was going to be. "I'm going to be an author," he said, "I'm going to write a book like 'Ivanhoe,' only it will be more thrilling, more exciting than that."

And the feeling was still with him. That was his real vocation, that was his real work, although it seemed such a long way off, and was so unreal, so unsubstantial.

He often felt very lonely after Posy had left him. George Trethosa and his wife lived in the kitchen part of the house, and he was much alone. This was bad for him. It was unnatural, too. He ought to have been with other youths, to have mingled much with the life of young people, to have interested himself in healthy pursuits. But that time helped him to find his feet, and he was able to understand his whereabouts. The long evenings gave him much time to read and to think.

Things were shaping themselves rapidly. It was plain to him, after the first month, that Posy would not want to come back to Cornwall again. His uncle had been true to his promise. He had surrounded her with every comfort. Both he and his aunt had been kind to her, and she soon learnt to love the

(Continued on page 20)

CHANGES IN DISTRICT BOUNDARIES

From Asheville district take Spring Creek church of the Hot Springs charge and place it on the Fines Creek charge in the Waynesville district.

From Salisbury district take Bethel charge and place it on the Charlotte district.

From Statesville district, Mt. Zion charge, take Huntersville and place with Big Spring in Charlotte district, and call it Huntersville-Big Spring.

CHANGES IN CHARGE BOUNDARIES

Asheville district: Combine Elk Mountain and Emma charges and call the new charge Emma and Elk Mountain. From Flat Rock-Fletcher charge take East Flat Rock church and place it on Henderson circuit, and call the charge Flat Rock. From Flat Rock-Fletcher take Fletcher and Balfour and from Mills River charge take Mills River church and make a new charge called Fletcher-Mills River. From Mills River take Horse Shoe church and place it on Rosman. From Mills River take Avery Creek and Sardis churches and place them on Fairview.

Greensboro district: From Cedar Falls charge take West Bend and West Chapel, and from Uwharrie charge take Mt. Shepherd, Tabernacle, and Tabor churches for a new charge called the Asheboro circuit. Change the name of Uwharrie charge to Farmer. From East Greensboro take Holt's Chapel and make a new charge called South Greensboro. From Cedar Falls charge take Randolph and place it on Liberty.

Marion district: From Mills Spring take Union church and place on Broad River charge. From Mills Spring take Antioch and place it on Rutherfordton. From Bakersville take Penland church and place it on Spruce Pine charge. Combine Bakersville and Micaville and form a new charge called Bakersville.

Mount Airy district: From Watauga charge take Blowing Rock and place it on Boone.

Salisbury district: From Stanfield take Love's Chapel and place it on Bethel. From Stanfield take Oakboro and place it on the Albemarle circuit. From Albemarle circuit take Tabernacle and place it on Baden, and call the charge Baden-Tabernacle. Re-establish church at Rowan and place it on North Main Street charge.

Statesville district: Change name of Hickory circuit to Bethel-Fairgrove. From Hickory circuit take Marvin church and place it on Highland-Rhodhiss charge.

Waynesville district: Combine Glenville and Wolf Mountain and call the charge Glenville. From Glenville charge take Cashiers church and place it on Highlands charge.

REPORT OF COMMISSION ON BUDGET

We beg to submit the following report:

(1) The apportionments for General Conference work are as follows:

	Appr.	Pctg.
Missions	$ 37,485	35.00
Negro work	4,284	4.00
Church extension	9,371	8.75
Christian education	18,742	17.50
Theological schools	4,284	4.00
Superannuates	9,371	8.75
Bishops	10.710	10.00
American Bible Society	2,678	2.50
General Conference expense	2,410	2.25
Federal Council	535	.50
Temperance and Social Service	1,339	1.25
Lay Activities	3,213	3.00
Hospitals	2,678	2.50
	$107,100	100.00

(2) For conference work we recommend apportionments as follows:

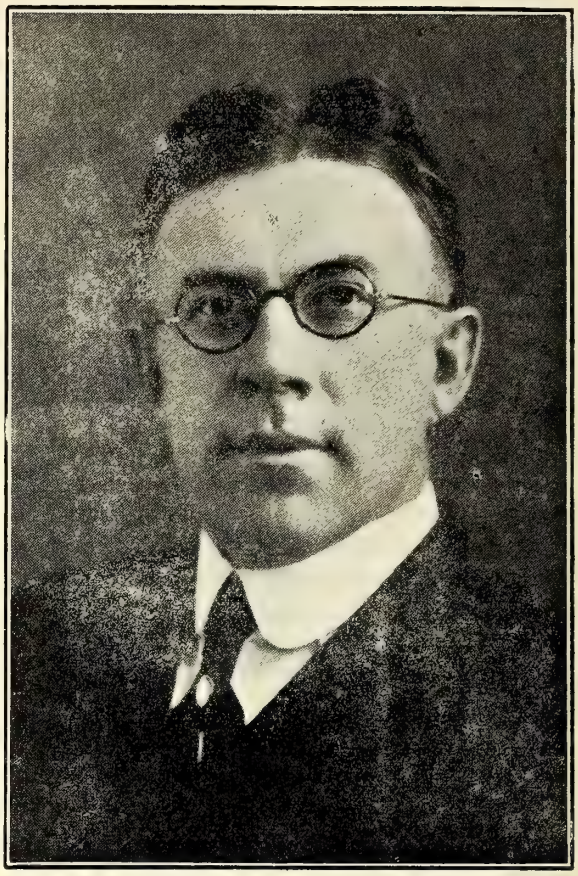
	Appr.	Pctg.
Church extension	$ 9,500	6.61
Conference claimants	37,000	25.76
Conference expense	7,000	4.87
Conference missions	39,000	27.15
Christian education	48,750	33.94
Hospitals	250	.17
Lake Junaluska	2,150	1.50
	$143,650	100.00

(3) These to be distributed to the districts as follows:

District	Mem.	Sal.	Avg.	G.W.	C.W.	Total
Asheville	.0837	.0889	.0863	$ 9,242	$ 12,397	$ 21,639
Charlotte	.1315	.1302	.1308	14,009	18,789	32,798
Gastonia	.1059	.1147	.1103	11,813	15,845	27,658
Greensboro	.1334	.1246	.1290	13,816	18,532	32,348
Marion	.0770	.0788	.0779	8,343	11,190	19,533
Mount Airy	.0851	.0797	.0824	8,825	11,836	20,661
Salisbury	.0989	.1033	.1011	10,828	14,524	25,352
Statesville	.1117	.0964	.1041	11,149	14,953	26,102
Waynesville	.0530	.0596	.0563	6,030	8,087	14,117
Winston-Sa...	.1198	.1238	.1218	13,045	17,497	30,542
	1.0000	1.0000	1.0000	$107,100	$143,650	$250,750

(4) We recommend the continuance of the apportionment for the Children's Home to equal ten per cent of the preacher's salary for the current year.

J. A. Bell, Chairman.
James E. Lambeth, Secretary.



REV. L. B. JONES
Presiding Elder of the Weldon District

TOUCHING TRIBUTE FROM PROF. H. E. SPENCE

In a prviate note received from Prof. H. E. Spence, November 5, 1930, is this beautiful tribute to his mother:

"Mother is gone. She went to sleep quietly Saturday evening. I thought you would want to know, because she always admired you very much and asked about you frequently. She was over eighty years of age. She had been a Christian all her life. In the forty odd years that I remember her, I never knew her to do a wrong thing. We carried her to old McBrides where she gave the greater part of her life for the church. I think everything was just as she would have wished. The old church was filled with her friends. The altar was literally banked with flowers. She loved folks and flowers. In the church festivals which we used to have in the country she furnished more flowers from her flower garden than any one else. It was very fitting that her friends should have filled the church with flowers for her. There were scores of grown men and women there whom she taught to read and know all that they know about religion. There were scores of them there that she personally had led to join the church. I don't suppose any woman of her limited capacity ever did more good in the church. I am happy in her going. She has wanted to go home for nearly fifteen years, since my father died. Earth had no joy for her except her children. As the preacher read "Blessed are the dead that die in the Lord" a gentle breeze sighed through the pines overlooking the hillside where we laid her to sleep. I thought that if I had been a child I would have imagined that it was a rustle of angel's wings. I am not so certain that it wasn't. There is nothing to weep about. I can remember so well how she used to tuck us to sleep and kiss us good night until the next morning. I smoothed the thin gray hair on her tired old brow and bade her good night as we put her away to sleep. We will see her in the morning."

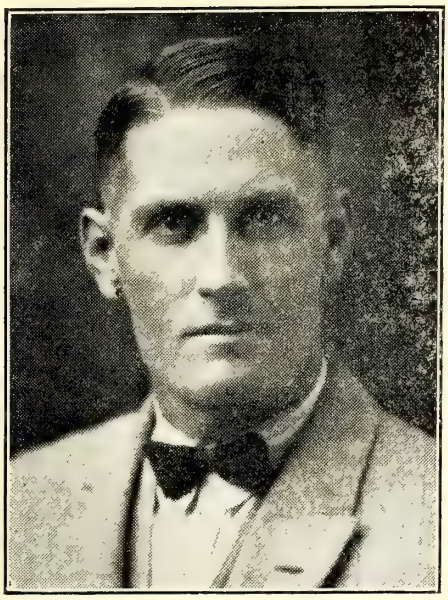
THE COMING REVIVAL AND ITS TYPE

By Rev. J. Frank Armstrong.

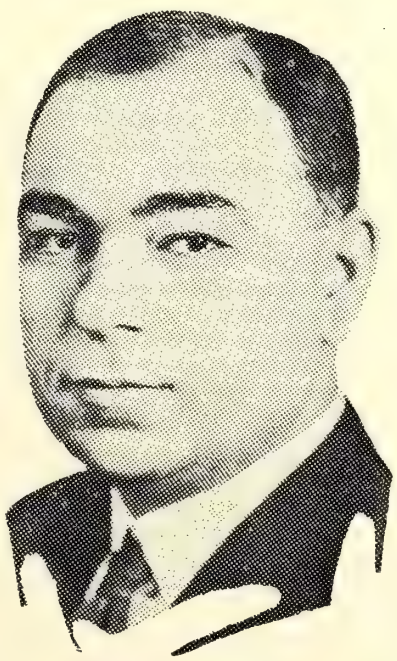
I refer to it as the coming revival because it is as inevitable as was Pentecost. Methodism and the whole church has for more than a decade been passing through a period of winter. Her flourishing has not been like that of the palm tree and her growing has not been steady and robust like the growing of Lebanon's stately cedars. When the world emerged from the devastating, blighting, paralyzing, stupifying, deadening effects of the cateclysm of war the church faced a condition unparalleled in all her history. The mental and religious reaction from the war was like the reaction from the wildest day on the Stock Exchange or that of the wildest night on Broadway multiplied a thousand times. Zion herself had been shaken to her foundations as ancient monarchies reeled and fell to the earth with a sickening thud. She, too, trembled as civilization for the hour hung in the balance. It is not surprising that there was a slump in church attendance and that the faith of many waxed cold. Little less could be expected under the circumstances. New adjustments had to be made. New problems had to be faced. New difficulties had to be encountered. New obstacles had to be overcome. With a sense of humiliation and the sting of guilt in her soul the church at last confessed that she ought to have been able to avert such a calamity. With a sad and chastened heart for these ten years she has gone about the task of helping in a material way to build back that which the ravages of war had swept away as with a flood. In doing this she has at times almost lost sight of spiritual values. It was simply the old tragedy of misplaced emphasis. Unwitingly she fell into the mistake of depending too strongly on the world's mechanics and too hesitatingly has she leaned on the arm of the unfainting God! But his dynamics have always been sought when man's mechanics have failed and this thought greatly enlarges and encourages our hearts. Expectation is everywhere in the air. Everywhere men are lifting up empty hands and hungry hearts to him who has fullness for every open hand and satisfaction for every hungry heart! Yes, it has been winter. The biting winds of doubt and fear have chilled the church through. The thick, frosty, frozen lips of pitiless winter have belched forth their words of spiritual dearth and defeat, but I tell you the church of God is this day, in the language of the sainted Bishop Quayle, headed into spring! Yes, into life-filled, nimble-footed, odor-laden, love-arousing, wonderful spring the church is about to come! Out in the realm of the Unseen the song of the Father's blue bird is heard and lo, its melody is swept like the music of an archangle's flute! Haste, O Master of springtime, and tarry not in thy coming, for we need the revival that only thou canst give!

But some man will say what is to be the type of this revival that is on its glorious way? Thou foolish one. It is not the type that should concern us first and most. It is the revival itself that we are interested in just now. Some insist that it must be the old type—the kind of revival that our fathers knew and experienced. Well, let us face a condition and a very stubborn fact. It is quite improbable that the old type will ever recur—at least in our time. There may be given unto the church a type that will do for our age all that the old type did for the former age. Anyhow, my plea now is not for the old type of revival. My earnest plea and my daily prayer is for genuine, heaven-sent, repentance-provoking, faith-quickening, sin-destroying, soul-saving, character-building, and heart-enriching revival! If it will produce these results it matters not as to the type. It may be old and as grey as eternity, or it may be as new and sparkling as the morning's dewdrop. In other words, the method of evangelism may change from time to time, but the necessity for it does not grow less. Down to the end of this gospel dispensation the church can no more get along with some type of revival and some method of evangelism among the unsaved than the earth can live without the sun. Methods are continually changing in every departmen of life's activities and it is possible that Methodism and the entire Christian world are in need of changing their method in the holy effort to evangelize men. Our method of sowing wheat has changed. We once sowed it with the hands. We now sow it much better by machinery. But we still sow wheat! Our method of illumination has changed. It is a far cry from the tallow candle to the present day marvel of artistic lighting of electricity. However, we have not been able to dispense with artificial light though the method has changed. Our method of travel has also changed. A little while ago it was an ox-cart over a mountain trail. Now it is a limousine over a ribbon of concrete. Yesterday we limped slowly homeward from a day of toil. Today, having stolen the wings of the exalted eagle, we out do him a thousand times by literally flying around the earth! Notwithstanding then, the change in the modes of travel we are still doing more of it and doing it more luxuriously than ever before. All if this is to say that any method of evangelizing is good provided it evangelizes. The old time revival and the modern day revival are alike good, but only in so far as they actually revive in the Bible sense of the term. Community or mass revivals, personal evangelism, win one campaigns, young people's revivals, Decision Day evangelism in the Sunday school, house to house evangelism—any kind of evangelism is good if it rebukes the sinner and saves the penitent!

The Wesleyan revival differed from every known type and disregarded all the methods familiar to its generation, and yet it cut its way through every barrier, swept away every tradition of the elders, carried John Wesley into the coal fields of England and left him bewildered and amazed till finally seeing the movement was of God this pilgrim of eternity mounted its tide and rode to immortality by "halting the progress of religious dry rot in his nation, shaking a moribund church out of its grave-clothes in which it was shrouded and making once more sensitive the paralyzed conscience of the age in which he lived!" Without caring so much about the method of evangelism to be employed in our day and without becoming particularly excited over the type of the coming revival, these eyes look anxiously to the far horizon for a man like Wesley, and this heart yearns for a religious upheaval that will do for this generation what Pentecost did for the apostolic church and what the Wesleyan revival did for England and the civilized world!



REV. B. T. WILLIAMS
Pastor of City Road and White Memorial, Henderson



HENRY A. DENNIS
Supt. First M. E. Sunday School, Henderson, N. C.

We must unlearn some things before we can become truly educated.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

THE NEW OUTLOOK IN RELIGIOUS EDUCATION

The recent General Conference legislation uniting the three major boards concerned with religious education seems to afford a most promising situation that may enable the church to solve some of its perplexing problems. While the legislation was not all that might be desired, and while it really accomplished very little of a definite sort, it at least made possible the laying of plans which may accomplish a great deal. We are all aware of the fact that in recent years there has been a woeful lack of correlation and co-ordination in the educational work of our church. The Epworth League and Sunday school, instead of being supplementary, have been almost antagonistic at times and in places. The educational work of our schools and colleges has had no definite relationship to either the work of the League or Sunday school. Slipshod methods and haphazard results have been the outcome. Many people have been overworked in the church, while others have remained undeveloped. The lack of integration and correlation was deplorable.

The new legislation at least permits of an integration in our educational work. Under the scheme provided for the apparent antagonism will be done away with. Competition will be supplanted by co-operation. The Epworth League and Sunday school as such will be submerged in the light of a greater interest in people rather than an organization. This is, of course, as it should be. The church has suffered greatly at times from the fact that it was more interested apparently in organizations and their support than it was in the welfare and interest of the people. The new shift of emphasis will be wholesome. Properly carried out the new plan will integrate the educational work of the church from the cradle to the grave. Some one with a breadth of vision that can look beyond the petty interest of organizations will be able to organize the work in such a way that all the educational interests of the church will be cared for. Working under the direction of such a person the interest of childhood, youth and adults will be properly cared for by specialized workers in each field. These workers will look after the interests of each group from the standpoint of the welfare of the persons and not from the standpoint of the organization of a Bible class, league, or whatever the organization may be.

Perhaps a greater service than co-ordination and integration may be that of giving a new vision along the lines of the possibilities of religious education. We have seen our task piecemeal. It was once said of a great man that he saw life steadily and saw it whole. We have needed just that in the field of religious education. It is to be hoped that when the new changes go into effect we may at last realize this high ideal.

BOARD MEETING CALLED

The chairman of the Sunday School Board, Prof. H. E. Spence, is calling a meeting of the entire board for three o'clock Tuesday afternoon, November 18, in the room assigned the board at Henderson. This call is being made at the request of Bishop Mouzon, and at the suggestion of Secretary Quilliam, who is in charge of the educational work of the Southern church. The board is expected to meet, transact all of the business necessary, and adjourn for the last time as a Sunday school board. It is very important that all members be present if possible, as suggestions from this board are to be carefully considered and passed on to the new board of Christian education. The new board will be announced on Wednesday morning and will then proceed to transact whatever business may be necessary. It will to a large extent, however, be dependent upon suggestions that have come to it from the three boards which it supplants. It is very important, therefore, that the Sunday school board shall have a full meeting at the hour suggested, in order that it may be in a position to be of service to the board which succeeds it.

THE CHRISTMAS PAGEANT AGAIN

Last week attention was called in these columns to a Christmas pageant called "The Christmas Torch." We wish again to emphasize not merely this pageant, but the fine possibilities offered in pageantry and dramatics for our young people in Sunday schools and churches. Young people enter enthusiastically into dramatic activities and thus not only find wholesome recreation but valuable training. In addition to the value to the players themselves, pageantry and dramatics afford wholesome and interesting entertainments as a part of our church services. Houses are packed to see such performances more than for any other service. For those who would like to stage Christmas dramas we would recommend "Why the Chimes Rang," by Elizabeth McFadden. This can be secured at a reasonable price from French and Company, New York City, or could be ordered from our own publishing house. This play with the proper musical setting makes a most effective and interesting Christmas entertainment. "Dust of the Road," by Sawyer, is also another very attractive Christmas play. We think it very worth while that our Sunday schools or other young people's organizations should present one of these plays a Christmas entertainment.

OUR YEAR'S TRAINING RECORD

From November 1929 until November 1930, 3521 certificates of credit were issued to presons in the North Carolina conferences. Of this number 1989 are standard credits, and 1532 Cokesbury credits. The North Carolina conference ranks second among the conferences of the Southern Methodist Church in Cokesbury credits, the Western North Carolina conference leading with a few hundred credits. We list below summary of how these credits were earned:

	Stand.	Cok'by	Total
Training schools	640	1370	2010
App. Train. classes...	8		8
Local Train. classes..	5	130	135
Pastors' school	109		109
Junaluska	14	1	15
Correspondence	38	31	69
Colleges 1175			1175
Total 1989		1532	3521

WESLEY CLASS REPORTS

We have received notice from Nashville that the "Willing Workers" class of Broadway Sunday school, Jonesboro circuit, has organized as a Wesley class. Miss Mayo Rosser is the teacher and Miss Ethel Harrington president of the class.

They also sent notice to the effect that the "Fidelis Wesley" class of Edgar Long Memorial Sunday school, Roxboro, has made its annual report. Miss Claire Harris is teacher of this class, and Mrs. F. W. Howard, president.

Wesley classes not having made annual reports for the year should write to the writer for blanks and other necessary information in regard to making reports or organizing as Wesley classes.

To be out of harmony with the things, acts and events which God in his providence has seen fit to array around us—that is to say, not to meet them in a humble, believing and thankful spirit—is to turn from God. And, on the other hand, to see in them the developments of God's presence and of the divine will, and to accept that will, is to turn in the opposite direction and to be in union with him.—Thomas Gogswell Upham.

Oil should clean and protect as well as lubricate—says household expert

The oiling of household devices presents a problem different from that of factory equipment, says a nationally known housekeeping expert. Household appliances are not used constantly and therefore collect dirt and rust when idle. Consequently, oil intended for general household use should **clean** and **protect** as well as **lubricate.**

3-in-One, a scientific blend of mineral, vegetable and animal oils, does these three things better than any other oil. It costs a little more to **buy** but much less to **use,** for it will save you many dollars in repairs and replacements on sewing machines, vacuum cleaners, lawn mowers, washers, the electric motors of fans, refrigerators, **ironers and** similar household devices. At good stores everywhere, in 15c and 30c sizes. For your protection, look for the trade mark "3-in-One" printed in Red on every package.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

CHILDHOOD AND YOUTH WEEK OBSERVANCE, CENTRAL CHURCH, ASHEVILLE

Among the splendid reports that are coming to us each day we have one from Central church, Asheville, which is so rich in its realized and potential outcomes that we give space here to excerpts from this report. Mrs. J. E. Duskin, director of religious education, was in charge of this work.

he report says: "Our observance of Childhood and Youth Week amounted to more than we can possibly report. Our play Sunday night was one of the loveliest things I have seen. We had a full house and many parents expressed appreciation of the very impressive service.

"Our general forward step is to provide equipment for the nursery and junior departments and better training opportunities for our eachers. In addition, we encouraged individual forward steps, suggesting these in the bulletin from time to time. The results are most gratifying. We have people coming to Sunday school for the first time in years. Others are attending prayer meeting. still others are attending the evening church service. Several joined our training class as a forward step. Some have increased their offerings to either the Sunday school or the church. Some have pledged themselves to regular Bible study and prayer for the work of the church. These are just some of the results we have had. In fact, we are so pleased with the way the people have grasped the forward step idea that our committee recommended that each organization in the church adopt some forward step for the coming year. We are forming a committee composed of a representative from each group to make further plans.

"I believe that Chilhood and Youth Week affords us a great opportunity. Through its observance people are stimulated to think and inspired to act."

SUNDAY SCHOOL DAY OFFERINGS

This is our last report of the year in which we list Sunday School Day offerings received since our summarized report given on this page a few weeks ago. We note with interest and appreciation that Rev. W. J. Miller, South Fork circuit, has an offering reported from each of the eight churches on his charge.

Gastonia District

Lowell	$ 8.95
Wesley Chapel	6.00
Dallas	5.00
Mt. Holly	5.00
Zion	3.87
Plateau	3.01
Betthel	2.60
Palm Tree	2.41
Ebenezer	2.20
Reepsville	2.06
Mt. Vernon	1.53
Bethlehem	1.41
Total	$44.04

Greensboro District

St. Paul	5.00
Pleasant Garden	3.44
Bethlehem	3.35
Bethel	3.20
Total	14.99

Marion District

Marion	7.00
Rutherford College	4.00
Total	11.00

Mt. Airy District

Pilot Mountain	6.00
Leaksville	5.16
Jefferson	4.06
Total	15.22

Salisbury District

First Church, Salisbury	36.01
Mt. Olivet	8.38
Westford, Concord	2.26
Total	46.65

Statesville District

Broad Street, Statesville	3.69
Ttaylorsville	3.00
Total	6.69

DUAL SPECIAL OFFERINGS

The report of treasurer, E. O. Cole, shows the following dual special offerings received during the month of October:

Asheville District

Haywood Street	$22.78
Asbury Memorial	6.36
Mills River	6.89
Acton	5.75
Tabernacle	3.53
Avery's Creek	2.43
Saluda	1.86
Frutland	1.14
Total	50.84

Charlotte District

Dilworth	360,00
First Church, Charlotte	75.00
Hawthorne Lane	36.85
Ansonville	17.04
Central, Monroe	15.34
Pineville	15.00
Morven	12.68
Myers Park	9.64
Weddington	7.00
Matthews	5.08
Belmont Park	5.00
Waxhaw	4.93
Harrison	3.76
Indian Trail	2.02
Total	569.34

Gastonia District

Smyre	11.76
Polkville	7.87
Clover Hill	6.88
Laboratory	3.11
Concord	1.74
Goodsonville	1.57
Fallston	1.55
Total	34.48

Greensboro District

Park Place	100.00
Wesley Memorial	80.10
College Place	34.59
Centenary	23.62
Bethel	15.00
St. Paul	11.80
Muir's Chapel	9.00
Pleasant Garden	7.80
Gibsonville	6.63
Gethsemane	5.92
Summerfield	4.20
Friendship	3.60
Lee's Chapel	2.16
Whitsett	1.00
Old Union	1.00
Whitsett	.80
Total	307.22

Marion District

First Church, Morganton	25.65
Zion	5.25
Spindale	4.27
Nebo	3.65
Bakersville	2.96
Bethel	2.83
Total	44.61

Mt. Airy District

Elkin	50.58
Draper	3.44
Stoneville	2.07
Mariah's Chapel	2.01
Pine Hall	1.52
Total	59.62

Salisbury District

First Church, Salisbury	28.16
Central, Concord	22.03
Trinity, Kannapolis	20.00
Badin	7.25
Gold Hill	6.27
Central, Albemarle	5.00
Forest Hill	2.50
Total	91.21

Statesville District

Littlejohns	19.85
Wesley Chapel	6.93
Rose's Chapel	6.14
Hudson	5.83
New Salem	4.24
Hopewell	3.45
Williamson Chapel	2.94
St. John's	2.58
Cool Springs	1.72
Total	52.68

Waynesville District

Long's Chapel	12.63
Union	1.13
Total	13.76

Winston-Salem District

Centenary	194.95
First Church, Lexington	83.05
West End	83.05
Welcome	46.82
Mt. Vernon	33.14
Oak Summit	17.17
Prospect	15.00
Ardmore	14.83
Fair Grove	12.80
Mt. Olivet	11.66
Bethlehem	11.40
Sedge Garden	8.49
New Hope	5.68
Midway	4.65
Linwood	3.39
Farmington	3.37
Brookstown	3.33
Cotton Grove	3.00

Continued on page 31

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

LEAGUERS AND PROHIBITION

One of the most talked of questions in the press and conversation today is the subject of prohibition. All religious periodicals within recent months have carried information on this subject that is useful to the person who is seeking to see the situation in its true perspective. In our league program we have a chance to emphasize high moral attitudes and to strengthen our moral sinews. The strength of youth is needed today to keep the eighteenth amendment on the statute books of our country. This patriotic appeal causes courage to rise within us, and even more the appeal of Christ to keep our bodies holy and useful for the work of his kingdom inspires us to render real service to the cause of temperance. Let us use for our league programs the good thoughts which have been expressed on this subject found in the recent publications of such periodicals as the N. C. Christian Advocate, the Nashville Christian Advocate, the Christian Century and others.

PINEVILLE LEAGUE

The Epworth League of the Pineville Methodist church had a Hallowe'en party October 30. For the occasion they got permission to use a roomy house which was at that time vacant. The house was tastefully decorated with autumn leaves, witches, ghosts and other things suggestive of the Hallowe'en season. Part of the guests were conducted through the den of horrors while others stirred their fortunes from a pot. The fortunes were magic entwined in a peanut. They were written with invisible fluid. From the screams and shrieks that came from the den of horrors you would think that the ghosts and goblins had really visited them.

One of the numerous games played tested the guest's ability to throw a ball in a pumpkin mouth.

Just before refreshments were served every one joined in singing songs.

The evening's program was brought to a close with a short mystery story.

Western North Carolina Conference

ANNUAL CONFERENCE

The annual session of our Western North Carolina conference just held in Greensboro did many things of great interest to Epworth Leaguers and other active workers in our several churches. According to legislation of the general conference which met in Dallas, Texas, last May, the three conference boards—Epworth League, Sunday School, and Education—were merged into the new Conference Board of Christian Education. The Rev. John F. Kirk was elected executive secretary of this new board and therefore secretary of education for the conference. Upon nomination of Brother Kirk, Rev. G. G. Adams, for three years field secretary of Epworth League, was continued in similar capacity as conference director of young people's work. As you understand, the young people's division of the local church is to carry on its activities through two organizations, namely, Sunday School and Epworth League. The staff of the General Board of Christian Education will work out and offer a plan for correlating the activities of these two organizations. This coming plan will not affect the plans and programs of our league chapters until after the annual summer assemblies in June and July of 1931.

Since only 67 per cent was realized on benevolent funds for the past year, the board found it could not employ the young people's worker for full time, hence we took a pastoral charge. The charge assigned us is the Gold Hill circuit. After some necessary repairs on the parsonage at Gold Hill we will move there and our address will be Gold Hill, N. C. We will try to notify you on this page as to probable time of change of address. Our report to the board showed 1125 units of credit awarded leaguers during the past year. The pastors' reports show again in the number of organized chapters. The best days of the league are ahead.

Five Thousand
CHINESE CHILDREN
Dying Daily!

What can be done to help save these children?

Despite war, banditry, devastation, pestilence and hunger, the ministry of mercy in constructive welfare work for the children is being safely carried on by China Child Welfare.

Nothing hinders helping these children—nothing except lack of funds.

5,000,000 people have died in China in last year from hunger.

NOW 5,000 children are dying daily.

$30.00 saves a child's life and provides a year's care—every dollar helps.

Send contributions to North Carolina Christian Advocate, or to Graham H. Andrews, State Treasurer China Child Welfare, Raleigh, N. C.

CHARLOTTE HAS THREE MISSION CLASSES

Dilworth, Duncan Memorial and Matthews chapters are having mission study classes this month, and all three are using the book, "Pioneers of Good Will." Matthews opened their class last Sunday evening at the home of Catherine Gardner. The leaguers met a half hour earlier than usual, and Zeta Black opened the service with a program from the Era on Conscience Leadership. For the missionary stories the electric light was turned out and only the firelight was used, making a campfire setting. Anna Black told the first story in a most interesting manner, about the experiences of Bishop Whipple. There was a brief intermission for announcements regarding the Monday and Wednesday evening classes at the home of Monie McLaughlin and the church respectively, which stories will be told by Pauline Bost, Odel Hartis, Johnsie Mae Gardner, Berry Burnett and Mrs. Crowell.

Catherine Gardner told the story about the young minister who was brought to the New World to preach to the Pilgrims near Boston, and who had a new call to serve the Indians. He won their love and organized praying groups among them even as John Wesley started his civilized classes. Sandwiches and cake were served, and the members departed to church. There were 19 members present for this first class, and each of the 12 stories will be told by a leaguer. The seniors at Matthews seem to be enjoying this plan as much as the Hi-Leaguers did at the Junaluska camp this summer.

IN THE BLACK HILLS

Up through the pines' red pillars and across the snow and shale,
Where science and theology alike are but a breath,
I follow marks that make the wisest book an idle tale.
Why should I squint at faded print to glimpse his timeworn traces?
God walks the lonely places yet, where men first found his trail.

Where pines reach up the mountains and the mountains up the blue,
And, tense with some expectancy, the lifting ledges frown,
The high desire of the hills is my desire too,
For there my spirit laughs to fling its worldly duffle down
And, shaking free exultantly, calls to its great companion!
God meets me in the canyon when I miss him in the town.

—Badger Clark.

Preparatory to the coming hatching season, the poultry flocks of Burke county are being rigidly culled and blood-tested.

List of Trial Subscribers to Date of the North Carolina Christian Advocate

DURHAM DISTRICT

Charge-Pastor	Number
Burlington Ct.—L. V. Harris	70
Bahama—W. F. Craven	68
Trinity—J. W. Smith	41
Cedar Grove—F. A. Lupton	36
Mt. Tirzah—J. W. Autry	33
Leasburg—W. C. Jones	27
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Durham Ct.—B. E. Stanfield	22
Graham—J. W. Dimmette	18
W. Durham—R. E. Brown	16
Yanceyville—S. J. Starnes	15
Branson—L. C. Larkin	15
Person—W. L. Maness	12
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Rougemont—V. E. Chalfant	10
Milton—H. E. Lance	10
Burlington, Front St.—L. D. Hayman	9
Lakewood—H. L. Davis	8
Duke Chapel—A. C. Holler	8
Stem—J. A. Gist	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
E. Roxboro and Longhurst—C. D. Barclift, Jr.	4
Calvary—O. I. Hinson	4
Haw River—Paul Cook	3
Long Memorial—T. A. Sikes	2

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	61
City Road—Wm. P. Watkins	45
S. Mills—J. M. Joliff	19
Pasquotank—W. J. Underwood	14
Plymouth—R. G. L. Edwards	12
Currituck—J. P. Bross	11
Windsor—P. O. Lee	11
Moyock—J. A. Tharpe	11
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	7
Kitty Hawk—R. A. Bruton	7
N. Gates—J. T. Stanford	6
Roper—J. Bascom Hurley	5
Wanchese—T. E. Davis	4
Gates—W. C. Benson	4
Hatteras—I. J Strawbridge	1
Chowan—F. E. Dixon	1

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	95
Hemp—L. A. Tilley	56
Fayetteville Ct.—B. T. Hurley	55
Siler City—J. W. Bradley	44
Stedman—C. H. Caveness	44
Bladen—H. R. Ashmore	43
Jonesboro—I. T. Poole	38
Carthage—J. H. Buffaloe	37
Manners—E. B. Bell	36
Pittsboro—J. A. Dailey	24
Haw River—A. E. Brown	19
Newton Grove—J. F Starnes	17
Elizabeth—C. M. Lance	14
Parkton—J. E. Blalock	14
Erwin—J. J. Boone	14
Fayetteville—N. H. D. Wilson	13
St. Paul—J. B. Thompson	11
Roseboro—C. A. Johnson	11
Dunn—C. B. Culbreth	10
Sanford—S. A. Cotton	10
Person—R. J. Lough	8
Glendon—R. F. Taylor	7
Lillington—C. A. Hillman	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	26
Straits-Harlowe—Byron Shankle	21
Mt. Olive-Calipso—L. L. Smith	20
New Bern, Centenary—A. J. Hobbs, Jr.	18
Pink Hill—W. J. Freeman	15
Jones—T. W. Lee	14
Dover—L. E. Eawyer	10
Hookerton—J. C. Humble	10
Ocracoke-Portsmouth—R. N. Fitts	9
Seven Springs—C. W. Barbee	8
Mt. Olive Ct.—E. N. Harrison	7
La Grange—Rufus Bradley	7
Queen Street—E. C. Few	6
Snow Hill—E. B. Craven	6
Riverside-Bridgeton—R. M. Price	6
Atlantic and Springfield—E. L. Hill	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Oriental—R. E. Atkinson	4
St. Paul—W. V. McRae	3
Grifton—I. S. Richmond	2

RALEIGH DISTRICT

Bailey—J. C. Williams	47
Oxford—E. J. Rees	45
Oxford Ct.—B. D. Critcher	43
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Selma—D. M. Sharpe	24
Fuquay—E. C. Maness	22
Tar River—R. E. Pittman	21
Cary—F. B. Joyner	19
Four Oaks—N. C. Yearby	19
Smithfield—J. D. Bundy	17
Garner—W. L. Clegg	16
Louisburg Ct.—A. L. Thompson	14
Millbrook—W. F. Elliott	12
Raleigh, Central—J. F. Herbert	10
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Jenkins Memorial—P. H. Fields	4
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

Mt. Gilead—F. M. Shamburger	48
Fairmont—F. B. Peele	46
Laurel Hill—G. H. Biggs	30
Ellerbe—J. C. Whedbee	28
Aberdeen-Vass—G. B. Starling	27
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Richmond—Leon Russell	23
Rowland—J. H. Lanning	21
Caledonia—J. T. Draper	17
Wadeville—E. C. Crawford	17
Lumberton Ct.—F. B. Noblitt	15
Hamlet—B. P. Robinson	14
Raeford—W. F. Trawick	13
Red Springs—C. T. Rogers	13
St. Johns-Gibson—E. B. Fisher	11
Mt. Gilead—F. M. Shamburger	10
Maxton—J. B. Hurley	10
Piedmont—E. R. Clegg	9
Biscoe—J. H. Miller	7
Troy—A. S. Parker	6
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	44
South Rocky Mount—E. D. Weathers	37
Stumpy Point—W. T. Cheek	30
Grimesland—W. B. Humble	20
Rocky Mount, First Church—T. G. Vickers	18
Greenville—E. L. Hillman	16
Washington—H. I. Glass	13
Spring Hope—N. B. Strickland	12
Robersonville—L. C. Brothers	12
Ayden-Macedonia—Guy Hamilton	11
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Fremont—K. F. Duvall	7
Tarboro—C. L. Read	6
Bethel—J. R. Edwards	6
Wilson—T. M. Grant	5
McKendree—B. F. Boone	4
Bath—J. W. Sneeden	4
Stantonsburg—J. V. Knight	3
Rocky Mount, Clark St.—J. O. Long	2

WELDON DISTRICT

Northampton—B. C. Thompson	125
Rosemary—C. T. Thrift	31
Scotland Neck—B. H. Black	27
Rich Square—O. P. Fitzgerald	18
Warren—S. E. Wright	13
Warrenton—J. A. Martin	12
Conway—H. C. Ewing	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Garysburg—O. C. Melton	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Leicester—M. E. Leftwich	6
Battle-boro-Whitaker—H. A. Chester	6
Littleton—L. B. Pattishall	4
Murfreesboro Winton—W. C. Merritt	4
Roanoke Rapids—L. M. Hall	3
Henderson, First Church—W. C. Martin	2
Aulander—S. S. Ellington	2

WILMINGTON DISTRICT

Southport—R. H. Broom	61
Hillside Street—J. F. Armstrong	40
Shallotte—W. J. Dubose	39
Whiteville—W. T. Phipps	27
Kenansville—N. P. Edens	26
Ingold—M. F. Hodges	25
Grace—H. B. Porter	24
Clinton—W. G. Farrar	21
Fifth Avenue—D. E. Earnhardt	21
Magnolia—M. D. McLamb	16
Swansboro—T. B. Hough	17
Tabor—C. A. Jones	17
Wallace-Rose Hill—Daniel Lane	14
Chadbourn—C. F. Heath	14
Epworth—C. N. Phillips	13
Scott's Hill—J. K. Worthington	12
Mayesville—J. C. Harmon	4
Carver's Ceek—W. D. Yarborough	4
Hallsboro—W. C. Wilson	3
Acton—M. B. Clegg	2
Faison-Warsaw—Frank Culbreth	1

ASHEVILLE DISTRICT

Hillside St.—J. F. Armstrong	40
West Asheville—G. T. Bond	22
Swannanoa—J. A. Baldwin	18
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Asbury Memorial—A. C. Tippett	12
Sandy Mush—G. L. Lovett	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	10
Rosman—W. E. Rufty	7
Mills River—O. B. Mitchell	7
Haywood Street—T. F. Higgins	6
Leicester—N. E. Leftwich	6
Hendersonville—W. B. West	4
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	3

CHARLOTTE DISTRICT

First Church—W. W Peele	47
Waxhaw—J. E. B. Houser	46
Unionville—J. C. Gentry	42
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	31
Belmont Park, Charlotte—W. H. Willis	28
Polkton—W. S. Smith	26
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	18
Hickory Grove—Elzie Myers	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	16
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	13
Prospect—J. J. Edwards	9
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4
Wadesboro—W. B. Davis	1
Acton—M. B. Clegg	2

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	75
Park Street, Belmont—J. C. Grose	29
Belmont—H. C. Sprinkle, Jr.	21
Main Street—J. B. Craven	18
Lincolnton—P. W. Tucker	17
Dallas—J. W. Vestal	16
Polksville—J. M. Barber	13
Bradley Memorial—A. C. Swofford	12
East End—T. J. Huggins	12
Crouse Ct.—Van B. Harrison	12
Goodsonville—J. W. Combs	12
Lincoln Ct.—C. R. Allison	10
McAdenville—D. F. Carver	10
Smyre—T. H. Swofford	9
Cramerton—J. P. Morris	6
Lowesville—J. O. Cox	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Stanley—J. W. Groce	4
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1
Cherryville Ct.—T. V. Crouse	1
Shelby—W. R. Jenkins	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	111
Wesley Memorial—John W. Moore	53
West Market—H. G. Hardin	45
Randleman—J. H. Brendall, Jr.	34
Ruffin—J. W. Bennett	28
Stokesdale—C. F. Tate	26
High Point, Main Street—A. L. Aycock	26
Highland—C. T. Womble	25
Uwharrie—J. A. Howell	24
Calvary—E. L. Kirk	21
Park Place—J. E. Abernethy	20
Pleasant Garden—J. T. Ratledge	20
College Place—Albea Godbold	19
New Hope—A. C. Waggoner	19
E. Greensboro—R. C. Kirk	18
Reidsville—M. T. Smathers	17
Glenwood—W. A. Kerr, Jr.	14
Randolph—W. R. Kelly	11
W. Greensboro—W. T. Albright	11
Cedar Falls—M. G. Ervin	8
Bethel-Grace—O. L. Brown	7
Jamestown-Oakdale—R. E. Hunt	6
Ramseur-Franklinville—G. W. Williams	5
Coleridge—W. L. Grigg	3
Proximity—D. W. Brown	2
Carraway Memorial—J. H. Bradley	2
Centenary—G. A. Stamper	1

MARION DISTRICT

Table Rock—J. L. Rayle	49
Henrietta—A. W. Lynch	47
Morganton Ct.—D. S. Richardson	43
Marion, First Church—W. O. Goode	34
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	30
Morganton—H. K. Boyer	23
Broad River—R. P. Fikes	22
Cliffside-Avondale—D. H. Rhinehardt	18
Marion Mills—J. H. Strickland	16
Elk Park—G. F. Houck	16
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	14
Old Fort—J. C. Umberger	13
Forest City—M. F. Moores	11
Glen Alpine—M. A. Osborne	11
Micaville—D. G. Smith	11
Spindale—W. A. Barber	10
Marion Ct.—T. G. Smith	8
Spruce Pine—J. S. Folger	8
Rutherford College—W. L. Scott	6
Morganton, N. Forest—A. A. Kyles	4
Burnsville—J. L. Reynolds	4
McDowell—D. C. Ballard	4
Old Fort Ct.—O. P. Routh	2
Burke—C. S. Plyler	2
Avery—E. E. Yates	2
Rutherfordton—J. W. Hoyle, Jr.	1

MT. AIRY DISTRICT

Leaksville—M. B. Woosley	75
Mt. Airy Ct.—H. M. Wellman	59
Warrenville—S. D. Schofield	40
Rural Hall—B. Wilson	31
Wilkesboro—T. C. Jordan	25
Ararat—Lacy T. Edens	22
Boone—O. J. Chandler	22
Walnut Cove—J. W. Campbell	21
Danbury—F. E. Hartsfield	19
Sandy Ridge—T. G. Williams	18
Moravian Falls—R. E. Ward	18
Yadkinville—T. A. Plyler	18
Helton—C. E. Murray	17
Draper—G. E. White	16
Pilot Mountain—W. B. Thompson	14
Sparta—T. H. Houck	10
Dobson—Elmer Simpson	10
Mt. Airy, Rockford St.—M. W. Heckard	9
Spray—D. R. Proffitt	9
Stoneville—J. W. Ingle	9
Laurel Springs—P. L. Smith	9
Creston—A. G. Lackey	2

SALISBURY DISTRICT

Gold Hill—W. A. Kale	33
Coburn Memorial—T. A. Groce	31
Granite Quarry—E. N. Crowder	27
Kannapolis, Trinity—J. P. Hipps	27

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THE GAME and THE CANDLE

Continued from page 13

ways of the honest, kind-hearted, sturdy Northern people. Thus he had only himself to think about.

But here again his life would have been different but for one thing. During the months of his waiting he had been constantly thinking of Nellie Osborne. What was it that had arisen between them? The memory of the evening when they had walked together, and when she had promised to be his sweetheart, never left him, and he resolved to put everything to the test before his decision was fully made.

The amusements of the rural districts of Cornwall were in those days very rare and unexciting, but at Chrismas time there was a change, and parties were the order of the day. One evening Arnold accepted an invitation to a friend's house, and Nellie was also there. Only once during the evening were they alone together, and he determined to make the most if it. The young people who had gathered had arranged to play Proverbs; and Nellie and Arnold were selected as the two who, by a series of questions, should find out the Proverb they had decided on. When they went into the room adjoining he spoke eagerly to her.

"Nellie," he asked, "why are you so changed towards me?"

"It's you who are changed," she replied.

"No, I've not changed. Don't you love me any longer?"

"Who said I loved you?"

"You did, Nellie, you know you did."

"It's a lie!" she cried angrily. "Of course I should never think of such a thing."

"Then you were deceiving me?"

"If you were foolish enough to be deceived, that's not my fault," she replied.

"Then you're moking me; you're nothing better than a flirt!"

The girl laughed half hysterically. "Don't talk foolishly."

"Is it true that you have been seen walking with Arthur Trudgeon?" He was mad with jealousy now.

"What right have you to ask that?"

"The right you gave me when you let me kiss you, and when you kissed me."

The girl's eyes flamed with anger. "How dare you?" she gasped. "I have been mad with myself ever since I —I —since you—I will never speak to you again."

"Do you mean that?"

"Of course I mean it."

"Then I'll never speak to you again."

A silly, childish quarrel, yet on such things do the fate of lives depend. A moment later there was a shout in the adjoining room, and they were summoned to discover the Proverb. Each pretended to enter into the spirit of the game with gaiety, but Arnold's heart was bitter with rage and jealousy.

"Why am I such a silly fool?" he asked himself. "No, I'll never speak to her again."

And yet before the evening was over he found himself repenting. He saw that she no longer threw herself with ardor into the games, saw that she was absent-minded; and once he noticed that for no reason whatever, as far as he could see, her lips were tremulous, and her eyes were brimming with tears.

He did not speak to her again that night, but he thought much of it. The six months were now nearly at an end, and one day he received a letter from his uncle, renewing his offer to take him into his office.

Then he came to a great resolve. He would go to the Manor Farm boldly and again tell her of his love. He would speak to Mrs. Osborne, too, and make everything plain to her.

On the following Sunday, therefore, immediately after the midday meal, he dressed himself carefully and made his way towards St. Mabyn. He thought everything out on the way, thought of all he would say, and rejoiced in his hopes. Winter day though it was, the sun was shining brightly, and the air was clear and pleasant. The beauty of the winter country-side warmed his heart and gave him high expectations.

But, alas for Arnold's hopes! He did not speak to Nellie Osborne that day. As he was nearing the Manor Farm he heard laughter too, and looking into the garden, which he could see plainly from the road, he saw Nellie and Arthur Trudgeon walking together. He was looking down at her with an air of possession, while she was smiling into his face with laughter in her eyes. What a fool, what a blind fool he had been! His heart was bitter as he turned away. His boyish hopes were dispelled, his dreams were a mockery. He made his way back to Trelyon and wrote a letter to his uncle, accepting his offer.

The next day it was given out that Arnold Robartes was going to give up farming, and that he was going to London to be a lawyer. A few days later bills were pasted around the neighborhood that Messrs. Bullen & Coad had been instructed by Mr. Arnold Robartes to sell by public auction the contents of Thelyon house, as well as the farming implements and live stock. This caused a great flutter in the neighborhood, and people from the whole countryside visited Thelyon in the hope of making good bargains.

It was with a strange feeling in his heart that Arnold prepared for the sale. In spite of the many voices which had called to him through the years, the place had become very dear to him. The house was filled with sacred associations. It was here his father had brought his mother when they were first married. It was here he and Posy had been born. It was here, too, that both his father and mother had died. He knew every field, every hedgerow, every lane, every gate. The farm buildings



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had been familiar to him since childhood. It was here he had spent his life. He was now a young man, but he was still a boy at heart; a boy with dreams and hopes and fears; but he had made up his mind. The old life must come to an end. He was not a farmer at heart. He longed for something else, something different. Besides, Nellie no longer loved him, and his boyish love was unwanted.

Before the sale took place he had three offers from farmers who wished to rent Trelyon, but each of these offers disappointed him. His Uncle Robartes, a keen business man, had estimated that the place was worth a rental of one hundred and eighty pounds a year, and he had been offered only one hundred and fifty. He was grieved because of this, not for his own sake so much as for Posy's. His determination had been to give practically everything to her, leaving only a small residue for himself. He had accepted neither of these offers. The lawyer from Truro, into whose hands he had placed his affairs, had advised him to sell.

"Just think," said the lawyer, "what will be the use of this farm to you if you go to London? It will be a continual worry and an anxiety, while if you sell you can invest your money to good advantage."

On the night before the sale Arnold was sitting alone when Mrs. Tretesa came into his room and told him that Mr. Trudgeon, senior, wanted to see him. Mr. Trudgeon was a hale, farmer-like looking man about fifty-five years of age.

"Very sorry to hear you're leaving these parts, Arnold," was Mr. Joshua Trudgeon's greeting.

"It's very kind of you," replied Arnold.

"Nothing of the sort. Not that I blame you; there's nothing in farming in these days, and there'll be far more in London for a young chap like you than there is here. I've had my eyes upon you for years, ever since your poor father died, in fact. Of course, it was very nice of you to keep on the place for your mother's sake, but as I've said scores of times, you're too good for farming, you are, especially on a place like this. Why, what is it? Only just ninety acres, and a man who has only ninety acres is nothing but a farm labbut, and you be'ant cut out for a job like that. Several of the fields be poor ground, too, and you'll have a hard job to get rid of it."

"Oh, no, I don't think so," replied Arnold.

"Oh, but you will, that is, in the ordinary way. However, I'm not going to beat about the bush. I've come to make you an offer, and you can take it or leave it. I know to a penny what the place is worth, and I dare say I shall be called a fool for offering you so much; but if the title of the place is good I'll give you three thousand pounds. There now, I've said my say; it's no use your trying to bargain with me, for I shan't give a penny more. Take it or leave it."

Arnold looked at Mr. Trudgeon's face like one stunned. He remembered that on the day of this mother's funeral his Uncle Robartes had mentioned this sum as the amount which Thelyon might possibly fetch. To the boy it was a tremendous amount of money, almost beyond the dreams of avarice. He was sure, too, that it was a fair offer. Perhaps than anyone else would give him. If, as Mr. Robartes had estimated, the farm stock and implements, together with the furniture, would bring another five hundred pounds, he would take this latter sum as his own and give the rest to Posy.

But he did not speak; he could not. There seemed a great weight upon his lips and upon his heart.

"Well, what do you say?" continued the farmer. "It's a good offer, and I would not have given it a thought but for my boy Arthur. He's taken a liking to the place and thinks he'd like to live here. I expect the young rascal has an idea of getting married soon. Of course I shall give him Pentellan too; but he thinks he'd rather live here."

Still Arnold did not speak, for his heart became hard and bitter. The thought Arthur Trudgeon living in the house made sacred to him by his father and mother, was horrible. But that was not all. Mr. Trudgeon had spoken of his son getting married. Whom would he marry? His mind flashed back to the Sunday afternoon when he had seen Arthur looking at Nellie Osborne with an air of possession. He thought of the two getting married and Arthur bringing Nellie to his old home as his wife.

And there was something more even than this. He loved Trelyon, and even although he might not want to live there, the thought of selling it was horrible. Even although he might be in London, having given up all associations with Cornwall, the thought of owning the place his father and mother had lived in would be very precious to him.

"Take it or leave it," repeated the farmer.

"I'll leave it."

"What?"

"I'll leave it," repeated the boy.

"Do you expect any more?"

"No," and there was something like joy in his heart as he uttered the word.

"Then I may as well go."

"Thank you for the offer, Mr. Trudgeon, I appreciate it very much," and Arnold rose and went to the door.

The farmer did not understand. He knew he was making a good offer, and he could not believe that the other was serious. Was he cleverer than he thought and standing out for a bigger sum?

"Come, come now, it's money down. Directly my lawyer says the title is good, the checque shall be paid."

"No, thank you, Mr. Trudgeon."

"You mean it?"

"Certainly."

"If I pay for the cost of conveyancing?"

"That makes no difference."

The farmer gave Arnold a searching glance, and then noting the look on his face, took his hat and went out of the house without another word.

(Continued next week)



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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

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The Maria Brown Auxiliary of Oxford have just completed their fall study, using "Trailing the Conquistadores." This auxiliary completed their study in four afternoons, inviting the woman's auxiliary to meet with them during the last afternoon for the study of the last two chapters.

Mrs. James Homer, Mrs. D. K. Taylor, Mrs. Kennon Taylor and Mrs. W. A. Parham were hostesses during the week, each serving refreshments at the close of the study period and giving an occasion for delightful social contact.

Those taking part in the discussions were Mrs. W. T. Yancey, Mrs. D. K. Taylor, Mrs. Frank Lyon, Miss Carrie Fuller, Miss Helen White, Mrs. Elbert Fuller, Mrs. Marvin Minor and Miss Edna Crews.

Mrs. E. G. Garlick writes: "The Weldon auxiliary has completed the study of "Trailing the Conquistadores," taking two chapters during each afternoon. The classes were well conducted and well attended. Mrs. J. A. Shore is a fine leader and excellent teacher and made the work exceedingly profitable.

NASH COUNTY HAS STUDY DAY AT RED OAK CHURCH

A large crowd gathered at this church on Friday, October 24, to study "The Trail of the Conquistadores," being called together by Mrs. Paul A. Mallison. The morning devotional was led by the pastor, Mr. Towe. The following ladies discussed assignments on the book: Mrs. May of Red Oak auxiliary, Mrs. Ernest Beal of Red Oak auxiliary, Miss Louise Sills of Nashville, Mrs. Wilson of Rocky Mount, Miss Leyta Carter, county chairman, and Mrs. Ray Wilder of Spring Hope.

Mrs. Clarence Coppedge of Spring Hope conducted the afternoon devotional followed by a missionary question box, which was thoroughly enjoyed by all present.

Mrs. E. D. Weathers of Rocky Mount gave a true message in song: "Lord, Speak to Me That I May Speak."

Those who attended felt the day profitably spent. A fitting climax came at the close when all expressed their love and loyalty to Mrs. Paul A. Mallison, who so willingly serves every interest of the church. Mrs. H. Lane Wilder.

ZONE MEETING OF MISSIONARY SOCIETIES

The zone meeting of Roper, Plymouth, Columbia, Windsor and Williamston was held at the Methodist church at Roper, October 29.

The meeting was opened with the singing of a hymn, followed by scripture reading and prayer led by the pastor of the local church, Rev. J. B. Hurley. Mrs. Jack McAllister of Roper extended cordial greetings to the visiting auxiliaries and expressed the pleasure and privilege in having as their guests the conference president and district secretary. Mrs. B. G. Campbell of Plymouth graciously responded and expressed the pleasure of the zone in being the guests of the Roper auxiliary.

After the splendid reports from the five auxiliaries Mrs. R. H. Willis, district secretary, spoke on "A Message from Our District Society," and made an appeal to the women for the present and future needs of the society. Splendid papers on "Why I Believe in the Missionary Society," by Mrs. C. T. Robbins of Plymouth; "Nurture of the Spiritual Life," by Mrs. D. A. Petty of Williamston; "Is Mission and Bible Study Worth While," by Mrs. P. O. Lee of Windsor, were a feature of the morning session. Rev. R. G. L. Edwards of Plymouth gave a pastor's viewpoint on the value of the missionary society.

Mrs. C. L. Walker of Roper sang "I'm sure I shall not pass again this way." Mrs. A. M. Gates chose for the subject of her address, "Jesus Christ Must Be Shared With All the World." She called upon the women to help carry on this wonderful work.

Mrs. A. M. Gates led the afternoon devotional period. Her splendid talk was on "Christ's Ministry in the World." A duet, "I'm Happy in Him," was sung by Rev. J. B. Hurley and Rev. D. A. Petty. Mrs. J. B. Hurley read a very interesting paper on "Our Work With the Children" which was followed by a duet by Juanita and Doris Hurley.

Mrs. R. H. Willis, in her gracious manner, conducted the round table discussion and then gave her idea of a standard society.

The following officers were elected for the coming year: Mrs. M. B. Gilliam Windsor, zone leader; Mrs. W. H. McClees, Columbia, secretary; Mrs. J. B. Hurley, Roper, superintendent of children's work, and Mrs. P. O. Lee, Windsor, mission study leader.

After a report from the courtesy committee, the invitation to meet next spring with the Columbia auxiliary was accepted. Mrs. W. H. McClees.

THE MONTGOMERY-MOORE ZONE MEETING

The Woman's Missionary Federation of Montgomery-Moore Counties met in the beautiful new Trinity church in Troy, October 30, with Mrs. Charles Shamburger presiding.

The devotional service was led by the pastor, Mr. A. S. Parker, using Mark 14:3-9. His subject was "Doing Our Best."

The guests were given a most cordial welcome by Mrs. Mike Nicholson and the response given by Mrs. W. S. Griffin of Biscoe.

Mrs. F. L. Townsend, our district secretary, was present and her message was most inspiring and helpful. Her subject was "Putting First Things First."

The hostess auxiliary had prepared a special treat for us in music. Mrs. Fritz, Mrs. Ensor and Mr. Grant sang "Nearer Thy Presence," and Mrs. Fritz and Mr. Grant also sang "I Heard the Voice of Jesus."

At this meeting it was decided that we have but one zone meeting each year. This to be in the spring. We were urged to make this and the district meeting in the fall special events for the year.

At the noon hour the usual box lunch of each member was supplemented with many good things by the Troy ladies and served in the beautiful dining room of the new church.

In many respects this proved to be one of our best meetings, as many matters of interest were discussed.

Officers for the ensuing year were elected as follows: Mrs. E. R. Wallace, Troy, chairman; Mrs. Frank Hurley, Troy, vice chairman; Mrs. McKinley Scarboro, Mt. Gilead, mission study and publicity; Miss Fannie Bruton, Mt. Gilead, young people's work; Mrs. Ashley Haywood, Candor, children's work; Mrs. W. S. Griffin, Biscoe, social service.

The spring meeting is to come to Mt. Gilead. Time of meeting will be arranged by Mrs. Townsend and Mt. Gilead auxiliary. Mrs. C. B. Ingram,
Acting Secretary.

ZONE MEETING AT EDENTON

The Perquimans and the Chowan county auxiliaries held their fall zone meeting at Edenton October 30.

Mrs. R. T. Brinn, president, called the meeting to order and made the opening address. Nine of the ten auxiliaries were represented.

Mrs. G. R. Barrow presented Christian Stewardship. Mrs. A. M. Gates deliver-

Continued on page 31

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

A PLEA

Help me point some soul to Jesus,
Help me cheer some aching heart,
Help me lighten some one's burden;
Help, O help me, bear my part.

Thou art strength, and I am weakness
Only when on Thee I lean;
Then I learn thy love and goodness
And there's nothing else between.

—Mrs. E. M. Anderson.

MR. AND MRS. JAMES K. NORFLEET

The woman's work of our conference has sustained a great loss in the death of Mrs. James K. Norfleet of Winston-Salem, which occurred on Saturday evening, November 1, within five hours after the passing of her husband. Mr. and Mrs. Norfleet were among the most prominent citizens of their home city, and were active in everything pertaining to the upbuilding and success of their community. But nowhere will their going be more keenly felt than in the church to which they gave unstintingly of their time, their talents and their interest. Active, loyal and staunch supporters of the activities of the church, which they loved and where they worshipped, they will be greatly missed. For years Mrs. Norfleet has been most actively identified with the Woman's Missionary Society, holding most important offices in each of the home and foreign societies, and giving unselfish service for the advancement of the work. We extend to the loved ones our tenderest sympathy in this double bereavement which has come to them.

"Precious in the sight of the Lord is the death of His saints."

ZONE MEETING IN GREENSBORO DISTRICT

Mrs. J. W. Crews sends us the following interesting account of a recent meeting of zone No. 1 in Greensboro district:

"A most interesting and inspiring meeting of zone one was held at New Bethel church, October 19, at which every auxiliary in the zone was represented. This was the last meeting of the year and the consensus of opinion was that it was the best one.

Mrs. A. N. Perkins, chairman, was the presiding officer and the opening devotional was conducted by Rev. O. L. Brown, pastor of the church.

Several interesting readings and talks featured the day's program, first of which was given by Mrs. Bowman of the Gethsemane church on 'Who Is Thy Neighbor.' Miss Margaret Powell from Summerfield in a most pleasing manner talked on 'How Our Attitude Toward Our Foreign Neighbors Differed from That of Our Forefathers,' and she was followed by an impressive talk on 'Prayer' by Mrs. Ross Archer of the hostess church. A song, 'Prayer Changes Things,' sung by the audience was most appropriate and was followed by an attractive reading by little Miss Rebecca Petree of the Junior Missionary Society of Center church entitled, 'Polly's Missionary Doll.' 'Harvest Day and Its Importance' was discussed by Mrs. E. L. Sides of West Market Street church, after which a pretty vocal duet was rendered by Mrs. A. N. Perkins and Mrs. W. A. Newell.

When the roll was called by churches a short report was heard from each church represented.

Mrs. W. A. Newell, Council chairman of the Bureau of Social Relations, told of some very important things to be done in the social service department of our work during the year.

Mrs. A. L. Thompson, district secretary, closed the meeting with an announcement of the coming week of prayer, November 9-15, and urged a proper observance of this occasion.

After the acceptance of an invitation to meet at West Market Street in January, the meeting closed with prayer by Mrs. Newell."

AN INTERESTING MEETING ON THE STATESVILLE DISTRICT

By Mrs. S. A. Rhyne.

The southeastern zone meeting of the Statesville district was held in Broad Street church, Statesville, recently, with the Louise Sloan auxiliary as hostess, and with 150 in attendance. Mrs. George Foard, chairman of the zone, presided, and an inspiring devotional service was conducted by Mrs. A. J. Salley, who chose for her subject "Prayer." Mrs. A. D. Abernethy, district secretary, was present and "checked up" requirements of the auxiliary handbooks with auxilary representatives.

Mrs. S. A. Rhyne gave a home mission reading, after which the roll call of the churches represented was made, with 17 auxilaries responding with splendid reports, showing that many of the auxiliaries were on the honor roll.

Mrs. C. C. Weaver, conference president, was our guest and gave a most interesting account of the Bethlehem Home in Winston-Salem, and told something of the work of that institution. She expressed her appreciation of the splendid work of the auxiliaries throughout the conference complimenting especially the work accomplished by the societies comprising this zone. Mrs. Weaver closed the meeting with a most appropriate prayer for the success of our missionay work.

An informal social hour, in the banquet room of the Sunday school building, followed the meeting, and delicious sandwiches and tea were served by the members of the hostess auxiliary.

SPRUCE PINE ENJOYS FINE MEETING

By Mrs. Romulus Duncan.

One of the most all around successful zone meetings ever held in the Marion district took place at Bald Creek church in Yancey county this week. Zone leader, Mrs. Zeb Hall of Burnsville, was present and presided over the meeting. Mrs. J. F. Jonas, district secretary, was also present.

Following the devotional service conducted by the Rev. J. L. Reynolds of Burnsville, Mrs. Hensley of Bald Creek made a short address of welcome. Spruce Pine, Burnsville, Martin's Chapel, and Bald Creek societies were represented. Mission study work and what it means to the society was discussed by members of the various societies. Following this the junior society superintendents gave their reports.

At the noon hour a bounteous luncheon was served at the church. In the afternoon Mrs. Jonas made an interesting short address, complimenting the leaders on the splendid meeting, telling in brief what zone meetings should accomplish, and also, discussing the wonderful opportunities among Christian women for leadership. A delightful musical number was rendered by a chorus of ladies from the Burnsville and Bald Creek churches.

UNIVERSAL WEEK OF PRAYER

The Universal Week of Prayer for the year 1931 has been set from Sunday, January 4, to Sunday, January 11. Christian leaders and workers everywhere are asked to make arrangements early to bring Christians together for united prayer, daily during this week.

Preachers are earnestly requested to prepare special sermons for Sunday, January 4, and to urge their people to attend the local meetings of this Universal Week of Prayer. Suggested texts for the service on January 4 on World Evangelization are: The Lord's Command, Matt. 24:14; Matt. 28:16-20; The Divine Dynamic, Acts 1:6-8; Essentials to Success, Luke 24:49; Acts 2:1-4; The World's Only Hope, Acts 4:12.

AN AFRICAN MISSIONARY SPEAKS

I found some of God's good people with splendid black skin and strong, sound bodies sitting down in filthy, dirty small huts far away from civilization in the heart of Africa.

I gave them soap to shine them up—I gave them medicine to kill the germs. I coached them to sweep all the dirt away, without and within. I threw off my coat and showed them how to make bricks and burn them, in order to build strong houses in the place of the small dirty huts in which they used to live. I taught them to make straight paths, so they came to laugh at all the crooked paths they had made before.

What fun I have had in all the years I have spent in Africa, helping to build for the black man a worth-while world!

—Rev. John E. Brastrup, in The Christian Advocate.

Sunday School Lesson

NOVEMBER 16

By Dr. Frank M. McKibben.

The Believing Centurion

Matthew 8:5-13.

The incident of the believing centurion sends thought scurrying in more than one direction. For one thing it calls attention to the racial and religious distinctions prevalent in the days of Jesus. The incident takes an unusual significance when it is realized how keenly the Jews felt their distinctness from other people. It was a strong racial consciousness supported by an equally strong conviction that Jehovah was as sharply prejudiced against those outside the Jewish race as were the Jews themthemselves. It is against this background that the contact of Jesus with the centurion becomes significant. Jesus cut sharply across the set convictions and prejudices of the race to which he belonged, just as he did in the case of the Samaritan woman at the well. It was this seemingly utter disregard for the traditions of the most religious of the Jews that contributed to the growing opposition to and hatred of Jesus.

Jesus was, of course, acting in conformity with one of the profound convictions of his life. The worth of individuals, the sacredness of personality, was one of the basic convictions of his life and ministry. This principle carried him without any question across racial lines. Moreover, it was not just a general diffused good will, but a definite personal interest on his part. This was, of course, the lesson which the immediate associates of Jesus found it exceedingly difficult to learn. It has persistently been the ever-present problem of those who would follow the humble Galilean whole-heartedly. It represents one of the most perplexing problems of applied Christianity today. The race lines and class distinctions of the present day may be said to be not nearly as vivid and gross as they have been in former times. And yet that is just the difficulty. They are so subtle and seemingly inconsequential that they are forever tripping us up. Just when we think we are overcoming class distinction or racial prejudice by some grand but general and diffused gesture we find those pertinent inconsistencies staring us in our religious faces. We send our missionaries to Japan and find that we do not recognize a Japanese when we meet him in the street in an American city, or worse, are plotting some evil against him to "keep ourselves free from the contaminating influence of too close a personal contact." We are inclined to give money generously to the support of a colored school in the far-away Southland. But woe be to the colored family that would dare to move within six blocks of us in the city! Our prejudice toward the modern Jew is so strong that we are completely blinded to the good and acceptable qualities to be found in him. These inconsistencies between expressed belief and actual conduct discredit the religion of Jesus Christ and bring his cause into disrepute.

Jesus possessed that marvelous ability to see good in others. He discovered promise in the most unpromising looking persons. He expressed hope over the most hopeless looking individuals. He could pierce beneath surface appearances to what of potentiality, yearning, character lay beneath. This he could do irrespective of race, class, or religion. We mortals are forever letting these very factors blind us to the potential good, the splendid character, or the religious communion. The catholicity of Jesus has never been embraced in general by Jesus' followers. Initial steps have been taken in recent time looking in the direction of a rather geenral movement toward such catholicity, but so far only initial steps. Education is being carried on, agencies have been set up, conditions have arisen in international relationship, all of which are bringing the necessity for the thoroughgoing application of the spirit of Jesus to this problem of inter-racial, inter-class, and inter-religious relationships more sharply before the minds of all of us. It must be solved. There is no alternative. Nothing but stark, world-wide tragedy will result from our failure to solve the problem.

And there is no other solution than that offered and practiced by Jesus. Peter was right when he declared that there is no name given among men whereby they might be saved than that of Jesus. It is not simply a name, a magical formula to be pronounced, a set of beliefs to be agreed to intellectually, or even a church membership to be embraced. It is rather that individuals and social groups, nations and the world at large, will come to personal and social salvation only as the spirit exemplified by Jesus in this study is fully embraced and effectively expressed. The basis for the solution undoubtedly lies in the development in each of us of the ability to see good in others, to appreciate the worth of others in the total scheme of life, to enter sympathetically into the lives of others no matter how far removed from us geographically or socially or religiously, to share generously and sincerely the benefits of our own lives, and to build steadily, intelligently, and persistently into the total structure of the world the idea of the brotherhood of man and the Fatherhood of God.—Pittsburgh Advocate.

"Forbid it, Lord, that life should do
No more than make a bright tattoo
Upon the self the world may see;
But let Thy branding iron burn deep
Some mark of ownership, to keep
Me conscious of my destiny."

—Elinor Lennen.

BACKACHE SPELLS

This Lady's Husband Urged Her To Take Cardui.— Soon Benefited.

Troy, Ala.—"Cardui has done me good, and it has done my 16-year-old daughter so much good," says Mrs. J. W. Jinright, of this place, "that I felt I wanted other women to know the facts about it, so I wrote to The Chattanooga Medicine Co., telling them about my experience with this medicine, Cardui.

"I have used it at intervals fo. sixteen years, when I suffered from weakness, and it always helped me.

"Mostly I was afflicted with bad spells of backache. At times I felt as if my back would break. I would drag one foot after the other, in a helpless sort of way, and once I got down in bed. My husband urged me to take Cardui, and I soon found what a fine medicine it really was.

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NORTH CAROLINA CHRISTIAN ADVOCATE

GREENSBORO, N. C.

RESOLUTIONS BY GRACE QUARTERLY CONFERENCE

Whereas, the conference year now coming to a close completes the term of four years continuous service by Dr. Harry M. North as presiding elder of the Wilmington district; and

Whereas, in accordance with the laws and usages of our church he must go to another field of labor; and

Whereas, it is the desire of this quarterly conference to express in some enduring form its appreciation of the valued and valuable Christian service Brother North has rendered not only this church but the entire district during that period of time; now therefore be it

Resolved by the fourth quarterly conference of Grace Methodist Episcopal Church, South, in regular session assembled, that while we bow in humble submission to the rules and regulations which make it necessary for Brother North to leave this district, nevertheless, it is the wish and desire of this body that he accept and take with him to his new field our very deep and profound appreciation for the splendid Christian service he has rendered us during his stay, for his high ideals, the broad spiritual influence he has wielded, and his noble example of Christian fellowship and service. As he goes out from our midst we shall ever hold in loving remembrance his kind and gentle ministrations as having been received from a lofty Christian character that walked with us for a while, directing our footsteps along the way that leads through life up to God.

NEWS FROM BREVARD INSTITUTE

Believing that the development of the mind, to the neglect of the soul, is fulfilling but a part of the responsibility to the students enrolled, it has been the custom at Brevard Institute to set aside one week each year for a series of religious meetings. This week is called "adjustment week." During this time the Christian life is fully explained to the boys and girls, and opportunity is given them to consider the importance of right decisions and to "adjust" their lives in harmony with the will and plan of God.

It is with gratitude that we look back upon this period of spiritual cultivation which took place October 26-31. Rev. Raymond Holroyd of Newberry, S. C., was the guest of the institute during that time and, in a series of earnest, helpful talks led the students in a daily meditation upon the Christ and things of the spirit. In commenting on these talks, it was remarked that he could not have portrayed Jesus more clearly with canvas and brush.

As a result of the meeting there were ten additions to the church—eight by profession of faith.

A deep feeling of appreciation is felt for the service so faithfully rendered by Mr. Holroyd, and it is believed that the associations of the week will have a lasting influence for good.

Hate wrecks; love erects.

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—It also contains a FAMILY RECORD and is supplied with a PATENT THUMB INDEX.

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Bible for Old Folks and the Home

Extra Large Print

This home Bible is very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with record for births, marriages, and deaths. The best Bible obtainable for old folks. **No. H2014.** Bound in French Seal, Limp, round corners, red under gold edges.

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GREENSBORO, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

COME AND GONE

The forty-first session of the Western North Carolina annual conference has come and gone. It brought happiness to many and it brought sadness to some. It brought both to the Children's Home. We are indeed grateful to those pastors and laymen who worked hard to provide funds for our children's sustenance. We wish that a larger number could have found time to present and press our claims. Our receipts from this year's conference are $5,000 less than from the previous year. The loss of this huge sum presents a serious problem to those whose family includes 28 more boys and girls than were numbered a year ago. But the record is made. Let not this history repeat itself. We trust that the needs of our orphan and dependent children will this year be met by our people. We look to them with assurance.

TWO PASTORS

Pastor number one presented his check covering his ten per cent assessment for the Children's Home in full with the statement that we had erroneously credited some fifth Sunday offerings to his account which he did not want to take advantage of. He further reported that one of his members, who had been in the good habit of contributing one hundred dollars each year as a personal contribution, offered to let him count her offering this year on his ten per cent assessment. He refused to thus count the offering.

Pastor number two reported that his Sunday school had been unable to give any fifth Sunday offerings during the year and that he regretted to report that not one cent had been given on the ten per cent assessment. He had reported that he had elected to direct what benevolences which had been raised to the collections. However, he said he had three very needy children which he very much desired that the Children's Home should take. Pastor number two received a larger salary for his services than pastor number one.

THANKSGIVING OFFERING

"The orphanages are overwhelmed. In prosperous times they have many appeals for help. But now the wolf is at the door. Our generation has had no such challenge as this. The very difficulty of the situation ought to call out the greatest Thanksgiving offering made in ten years. It is characteristic of a great hearted people to rush to the breach in the ranks at any time of great peril. Several thousand of helpless children are in dire need. They themselves do not know their own sad plight. They are mute, indulging in the rosy dreams of childhood, thinking all will go well. But we know better. Surely the Thanksgiving offering will be big and generous."—M. L. Shipman, in Thanksgiving and the Dependent Child.

FOREST HILL, CONCORD

S. J. Sherrill, superintendent of Forest Hill, Concord, Sunday school, leads a group of people who are much interested in the work of the Children's Home. He writes as follows: "We are sending you today by parcel post a package of clothing for the little Comer child. You will find enclosed a check for other items such as shoes, etc. I never saw a class as enthusiastic about any project as this class is about clothing this child. We at Forest Hill are for you and the work. Go to it and count on us." Sherrill not only has a good Methodist name but has the same sort of action. May his kind increase and multiply.

BELMONT PARK, CHARLOTTE

Mrs. Tom P. Jimison, teacher of a fine class of women at Belmont Park, Charlotte, whose class is clothing one of our little girls, writes as follows: "I am mailing Blanche Wadford's winter wardrobe to you. The entire wardrobe amounted to $25, not counting work done in making the garments. We think she has a very nice outfit which we have enjoyed making. We hope Blanche will be pleased." Thanks, Mrs. Jimison. We could not run the Children's Home but for the interest and help of good women like you. Blanche was pleased to wear one of the dresses to church today.

HAYESVILLE JUNIORS

Rev. O. E. Croy, sister of the Hayesville circuit, over in Clay county, encouraged his Junior League to raise his ten per cent assessment by constructing a booth and selling lemonade, weiners, etc., during court sessions. He reports that his children are very much interested in the children at the Children's Home and would like to have our singing class visit them. We shall do this very thing next summer when we take our trip over in the Waynesville district. Our thanks go to Brother Croy and his children.

WINSTON-SALEM LIONS

Robert W. Bradshaw, assistant superintendent of the Children's Home, is a member of the Winston-Salem Lions Club and recently took some of our children over to put on a program at one of the club's meetings. Secretary Martin writes of this program in his weekly letter as follows: "Wow! wasn't that some program last Wednesday? Bob Bradshaw crashed through again with as snappy a thirty minute program as we have had for a long time—which all goes to prove what Bob is doing with the children at 'The Home.' It's a great institution, fellows—brim full of boys and girls with talent plus the inclination, worthy of the whole-hearted cooperation of our club, individually and collectively, as well as the public at large. More power to you and 'the kids.' Bob, we're strong for you."

STOP THAT COUGH TONIGHT!

It May be Twice as Hard to Stop Tomorrow

Never fool with a cough. It may develop seriously. Every cough is bad for the reason that it tears you down. Whether your cough is due to cold, catarrhal condition of the throat, dust irritation or smoking, it *can* and *should* be stopped immediately.

At the first sign of a cough, take good, dependable old "Piso's for Coughs". Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues, and at the same time, has a tonic value that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Be sure you ask for "Piso's for Coughs".

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Full conference collections would certainly send a thrill of joy through our hearts at the Methodist Orphanage. It would mean that we would receive $45,000 instead of $30,000 or much less. How we do need our full assessment and then some!

* * * *

That was an immenely helpful talk Dr. F. S. Love gave our children one night last week. He told them many interesting things about his recent trip to Brazil. After conference he is to continue his account of the work of our church in Brazil and about the new autonomous church he helped to organize.

* * * *

Thursday of last week I visited the Western North Carolina conference. That is a strong body of preachers and laymen. Things were going nicely. I saw several friends. I was happy to see my friend, the wide-awake and efficient superitnendent of the Children's Home, Brother O. V. Woosley. We took dinner together at the Weaver College alumni banquet. Brother Philip Schwartz very kindly invited me to ride over to the conference with him. As I had some business with the Advocate I was glad to avail myself of his courtesy. The day was almost perfect. The Master Artist had painted beatiful scenes all along the way. What is more lovely than a perfect November day, with all the colors of the rainbow harmouniously blended in the foliage along our great highways?

* * * *

In order to get out a special Thanksgiving issue of the Advocate the editors of the North Carolina Christian Advocate have very generously offered the use of their columns to the two orphanages of the Western and North Carolina conferences. Brother O. V. Woosley and I feel very grateful for this opportunity to present the cause of our orphan children to our constituencies just before Thanksgiving. This orphanage special will appear next week. I bespeak for this special a warm reception and a generous response during the Thanksgiving season. The articles, pictures of buildings and children should make a powerful appeal to all our churches. The need of our homes is urgent and a generous response is imperative. Let's deny ourselves if need be to the hurting point in order to feed, clothe and care for the more than 600 children which are being cared for in our two Methodist orphanages.

* * * *

I am asking and urging all our Sunday schools and organized classes to take a special Thanksgiving offering on the fourth Sunday, which is the Sunday before Thanksgiving Day. In the event this should be a rainy, disagreeable day, I suggest that the offering be postponed till the fifth Sunday in November, which immediately follows Thanksgiving Day. It is earnestly desired that all our pastors take a special Thanksgiving offering in all their churches on Sunday following Thanksgiving Day. Or course the pastors who have several churches will require four Sundays to get around to see their churches. I sincerely trust that every church will be given an opportunity to take a special offering for our 339 fatherless children if it takes the pastors till Christmas to do so. I feel confident that the pastors who take collections on Thanksgiving Day will give their congregations an opportunity to supplement their offerings on the following Sunday.

* * * *

Fifty-three of our children joined Jenkins Memorial church on the first Sunday night in this month. A series of meetings continuing over a period of a week were held in our chapel. The meeting was held especially for these young people. That was a wonderful scene at Jenkins Memorial church when our pastor, Brother P. H. Fields, received the class into the church. Col. Fred A. Olds was present at the service and he remarked that it was the most beautiful service he had ever attended. Brother J. W. Potter assisted us in the reception of the class into the church. The congregation was happy to see so many of his children joining the church. As I looked into the upturned faces of those dear children as they assumed the vows of the church, I saw a sea of beaming faces and happy expressions.

After the church reception our pastor preached a very appropriate sermon for the occasion. At the close of the sermon the children who were received into the church went up to the altar in a body and partook of the holy communion. It was enough to make the angels in heaven rejoice. The officers from the Methodist Orphanage assumed the parental vows for the training of "His little ones."

We lose what on ourselves we spend,
We have, as treasure without end,
Whatever, Lord, to thee we lend,
Who giveth all.

Whatever, Lord, we lend to thee
Repaid a thousandfold will be;
Then gladly will we give to thee
Who giveth all.

To thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with thee live,
Who giveth all.

—Christopher Wordsworth.

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Children's Storyland



THE MENDER OF HEARTS

"O Ka Chan; O Ka Chan! The candy man is coming—please give me a bit of money! Hayaku—hurry;"

Little Flower flung herself up onto the narrow veranda as fast as the twin burdens, wooden shoes and baby brother, would permit. Not that she took her shoes into the house with her, but slipping out of them took time. As for baby brother, he did not care about anything, for he was fast asleep on Little Flower's back, with his little shaved head dangling over to one side in a manner dreadful to behold. For it looked very much as if he had a broken neck! But he hadn't. It was only baby brother's way of sleeping.

Honorable Mother was in the kitchen, very busy making a fish-paste and noodles mixture, but she rinsed her hands and, finding her purse, succeeded in producing two big coppers.

Little Flower could not wait for either the bow or any other of the extra-polite tags on the tail end of her "Thank you," but rushed off like a shot to the place where the tootle of the candy man's horn was last heard.

It was after school hours, so every other boy and girl within reach of the enchanting sound had likewise dashed into their homes for a copper, which was not always forthcoming. You know yourself that grown-up pocketbooks are very likely to be short on change. So Little Flower was fortunate that day.

After a good deal of breathless running, she spied the peddler of sweets, and then it was only a moment until her two coppers were exchanged for a very pasty sticky chunk of rice candy.

Yummey! It surely was good, and no mistake. Little Flower bit as far back as her white teeth could reach and chewed blissfully away, until all at once she saw something. It was such a queer, interesting something that she just stared and stared, until a little stream of wet sweetness ran out of the corner of her mouth. But she only wiped it away and stared some more.

It seemed to be a ricksha—no, it couldn't be—it was too small. But anyhow it ran on wheels, four of them, and it held a big doll-faced baby. Such a baby with hair and skin exactly like cherry petals, and a fuzz on the top of its head that was yellow, actually yellow, like sunshine.

Suddenly Little Flower looked up above the funny ricksha, and there stood a lady with hair and skin exactly like the baby's. She had green eyes, too, just like all the other foreigners.

Little Flower was getting ready to take a back alley for the safer nearness of home, when the foreign lady smiled—oh, ever so sweetly. And greeting her in Japanese, she held out a little book. Now Little Flower had been taught never to receive gifts from strangers, but really she was so absorbed in watching the lovely crinkles around the lady's mouth and eyes that she quite forgot what she was doing. And the first thing she knew, the lady and the ricksha baby had moved on down the street and the little book was there in her hands.

Like all bright children, Little Flower loved to read, and—oh, joy!—these little pages were easy to understand.

Another bite of rice taffy, and she began to read, half aloud, choosing at the same time the very longest way home.

"There was once a man who owned a clock," she read slowly, with one sticky finger pointing out the characters up and down the page. "One day the clock refused to keep time any longer.

"'This is dreadful,' said the man. 'I must see if I cannot mend this thing.' So he shook the clock, first gently, then with all his might, but it would not go. He stood it upside down, but it remained as still as death.

"'Well!' exclaimed the man, 'there seems to be nothing to do but to take the old thing to the tinker and have it mended. But I'll not need to carry the whole clock—it's only the hands that do not act right.'

"So he unscrewed the two hands and carried them to the tinker.

"'My clock is no good,' he said. 'The hands will not move around at all. So I have brought them to you to see if you will be so kind as to mend them.'

"'But where's the clock?' cried the tinker.

"'I told you the clock was all right,' replied the man, fast growing angry. It's the hands ,the hands, that are wrong!'

"'Idiot!' screamed the tinker. 'Don't you know that I never can mend your clock unless you bring it all to me?'

"'Idiot yourself. I see you only want to squeeze more money out of me, and so you shall not have even the hands!' And holding his red face very high in the air, the angry man took his clock hands and walked out of the shop."

This was just the kind of story to please Little Flower. She giggled and laughed over it all the way home. There was some more, too, on the next page, about our own hands and feet and tongues being so often wrong. And all because the heart within is wrong. It said, too, that there was One who was a great Mender of hearts, and that his name was Jesus.

Little Flower didn't pay so much attention to that last part of the story then. But a month later when a tent came to her town, and with the tent the same smiling foreign lady with her ricksha baby, then Little Flower remembered the book and what she had read in it.

For she was allowed to go to the tent-gathering, along with the other boys and girls, and see what it was all about. And the very first story the foreign lady told them was about this Jesus.

It would take too long to tell of all the big, deep thoughts that grew in Little Flower's heart those days, or of the way the Honorable Father chanced to walk by the tent during the night meetings. But when the month was over, it surely happened that Little Flower—yes, and the Honorable Father and Mother, too—had all found out for themselves that there is truly a Mender of hearts.—Opal Leonore Gibbs, in The Sunday School Times.

CHILDREN'S FEARS

Whenever you hear a mother say, "I nearly go wild when there's a storm, it frightens me so," you may be sure her children are afraid when there is wind or excessive rain.

A mother I know usually calls the children together when it rains and makes a pleasant occasion of the event. She shows them how the thirsty earth is drinking up the moisture and points out the reviving vegetation, if there is any green about. If there is not, she explains the phenomena of lightning and thunder, and interests the children in the origin of storms.

True, there are people who are supersensitive to atmosphereic conditions, and there are others who have been in cyclones or have had unhappy experiences in storms; still, nervous affections are only increased by giving way to them and they need not be passed on to children.

Modern psychologists tell us that there are only three or four fears that are instinctive in children. The rest are instilled by parent, nurse, or other person. Take the fear of the dark, for instance. This fear does not appear until the child is over two years old. Then gradually he receives the idea that all sorts of things lurk in darkness.

He ought not to get the idea, but if he does he must be trained as quickly as possible to think differently. The same imagination that pictures the dark peopled with horrors can be taught to feel that it is a hovering wing that protects the little bird-child while he sleeps. Or if the child is older, he could have a flashlight by his bed to turn on when he thinks harm is near. Probably he will not use it more than a few times, but

the assurance that he has it there will bring him tranquil sleep.

Fear of animals is not instinctive in children. If a mother boasts that she has a spasm when a cat comes into the room or that the sight of a dog throws her into hysteria, her children are likely to imagine themselves so affected. It is a pity to deprive children of the pleasure and training that come with the care of pets. The mother ought to find some way to overcome her phobia if she has let it go so far and certainly not pass it on to her children.

And then there is the world of mental fear that many children must live in! Dread of displeasing parents or teachers, fear of punishment, fear of failure to make grades or to pass examinations. I knew a teacher who prided herself that she never scolded or punished her children, yet never a day passed that she did not threaten them again and again with failure in their work.

"I tell you, children, just as sure as you live you're going to fail in arithmetic. You'll have to study day and night or you'll not pass, Tommy Watkins."

And the poor little wretch did fail.

Some day all schools will be conducted on a basis of success instead of failure. Children will be given things that they can do, and tasks will be made harder as their capacity grows. But in the meantime they need not be frightened into failure.—Viola Woodville, National Kindergarten Association, in Home Education.

INTERNATIONAL NOTES FOR YOUNG PEOPLE

There is a fifteenth century legend that the children of Hamburg went out to face themselves an invading army, and by their courage and innocence so moved upon the advancing enemy that their hostile intention was changed—forgotten. Instead of a raid upon the city they all, children and soldiers, raided a cherry orchard together. The children of Hamburg hold a festival in honor of this every July when cherries are red and ripe. This summer of 1930 a group of English school children joined in the festival and the cherry orchard raid. These were Goodwill Visitors sent by those wise ones who realized that one of the best roads to international understanding is by knowledge and friendliness one to another—by knowing the home life, the needs, the background of the other fellow. Hamburg sent 12 school girls to visit English families in the summer of 1929 and England sent 13 to visit German homes in 1930. These visitors lived as members of the families they visited. They learned what home life in either country really was. They were children of working families, and Hamburg paid the expenses of the young travelers from Germany and Manchester paid those of the travelers who went to Germany from England. These English visitors were fortunate enough to reach there in cherry festival time. One war had been stopped by a cherry raid far back in the fourteen hundreds; friendliness and understanding, the best was of all to help in preventing wars, were cemented in 1930 in another raid upon a cherry orchard.

THE BEAUTIFUL GARDEN OF ROSES

'Twas on the banks of the beautiful Ohio a cottage stood half concealed by trees and shrubbery. The place was beautiful, but rather out of the way. Such a pity it is so hidden thought the girl who, in her water boat, was gliding down that wonderful stream, so few see this magnificent place. As she looked she beheld something that attracted her attention more than anything else—it was a beautiful garden of roses that was new and well kept.

She landed her boat and went to see more of the rose garden, and as she did so she came up with a lady and her small daughter.

"Good morning," she said, "you have so many pretty flowers and you keep everything weeded so nicely."

The lady said, "I am trying to make it an example for my small daughter. I try to teach her to make her life as beautiful as the flower garden. She helps keep the weeds pulled so that she may keep the weeds of naughtiness cleaned from her own life. When I send her out here to do the work alone she gets every one."

"Oh, mother, look!" cried the little girl, "there goes a butterfly," as one flitted away over the garden. The lady said, "I teach about the beauties of the butterflies and humming birds, too."

A splendid lesson thought the young lady as she got into the boat and glided on down the river. I think I shall take it myself.

Cottage by the river,
Half hidden from view;
A garden of roses
So wonderful and new.

Heart full of treasures,
Why wait to expand
To heights of fame?
Shine to those around.

Lessie A. Bradley.

Small Boy: "Mister, you sell motor-car parts, don't you?"

Accessory Dealer: "Yes, my boy, I do."

Small Boy (displaying old inner tube and a rear light): "Well, how much would the rest of 'em come to?"—Chicago Daily News.

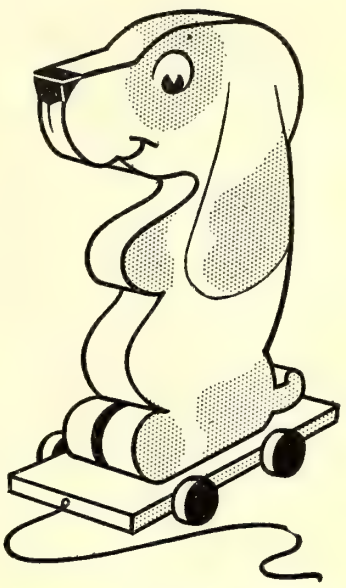
Kind Gentleman (to little boy eating an apple)—"Look out for worms, sonny."

Little Boy—"When I eat apples the worms have to look our for themselves."—Union Pacific Magazine.

Angry Customer: "See here, that horse you sold me dropped dead."

Dealer: "Can't help that, sir. 'E never did that while I 'ad him."—Exchange.

"Are they well-to-do?" "Well-to-do? Why, those people are so rich they can stay at home in the summer if they want to."—Life.



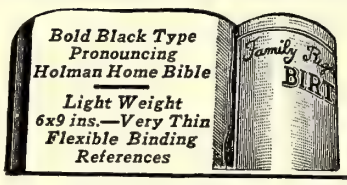
WHEN CHILDREN FRET

THERE are times when a child is too fretful or feverish to be sung to sleep. There are some pains a mother cannot pat away. But there's quick comfort in Castoria!

For diarrhea, and other infantile ills, give this pure vegetable preparation. Whenever coated tongues tell of constipation; whenever there's any sign of sluggishness. Castoria has a good taste; children love to take it. Buy the genuine—with Chas. H. Fletcher's signature on wrapper.

Fletcher's CASTORIA

HOLMAN HOME BIBLES



When the Eyesight Begins to Fail

Specimen of Type in This Bible

AND it came to pass, that when I'saac was old, and his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

EXTRA LARGE PRINT WITH REFERENCES FOR OLD FOLKS AND THE HOME

Size when closed, 6 x 9 inches

This **HOME BIBLE** has all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

A New, Practical Course in Bible Reading is also included in this edition of the Bible.

B2014. French Seal Leather, limp, round corners, red under gold edges, silk head bands and silk marker.... $4 85

B2022. French Seal Leather, divinity circuit, linen lining and fly leaves, head bands and marker, red under gold edges, gold titles 5 75

B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges. 2 85

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Greensboro, N. C.

Presiding Elder's Appointments

North Carolina Conference

DURHAM DISTRICT

Rev. John C. Wooten, P.E., 114 Watts St., Durham, N.C.
FOURTH ROUND

November

Chapel Hill, 4 p.m. 13
Graham, a.m. 14
Haw River, p.m. 14
Orange and Massey, Orange, 3 15
E. Roxboro and Jalong, a.m. 16

NEW BERN DISTRICT

Walter Patten, P.E., 187 Middle St., New Bern, N. C.
FOURTH ROUND

November

Mt. Olive Ct., Providence, 11 15-16
Mt. Olive-Calypso, Mt. Olive, night 16

ADJOURNED QUARTERLY CONFERENCES

November

Pikeville, Pikeville, 2:30 13

RALEIGH DISTRICT

M. Bradshaw, P.E., Raleigh, N. C.
FOURTH ROUND

November

Creedmoor, Grove Hill, 11 15
Smithfield, 11 16

ROCKINGHAM DISTRICT

H. C. Smith, P.E., Rockingham, N. C.
FOURTH ROUND

November

Richmond Ct., 11 16
Biscoe, 7:30 16

WASHINGTON DISTRICT

J. H. McCracken, P.E., Washington, N. C.
FOURTH ROUND

November

Nashville, 11 16

WILMINGTON DISTRICT

H. M. North, P.E., Wilmington, N. C.
FOURTH ROUND

November

Southport, 11 16
Shallotte, Camp, 3 16

Western North Carolina Conference

GREENSBORO DISTRICT

W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

November

West Market, West Market, night 17
Farmer, Concord, 11 23
New Hope, Eleazer, 3 23
Asheboro, First Church, night 23
Caraway Memorial, Carraway, night 24
Centenary, Centenary, night 25
Coleridge, Concord, 11 30
Asheboro Ct., Mt. Shepherd, 3 30
Cedar Falls, Cedar Falls, night 30

December

Park Place, Park Place, night 1
East Greensboro, Bessemer, night 2
Stokesdale, Stokesdale, night 3
Summerfield, Battle Ground, night 4
Pleasant Garden, Pleasant Garden, night 5
Randolph, Mt. Vernon, 3 6
Liberty, Liberty, 11 7
Ramseur-Franklinville, Franklinville, 3 7
Randleman, St. Pauls, night 7
Glenwood, Glenwood, night 8
College Place, College Place, night 9
Bethel-Grace, Bethel, night 10
Gibsonville, Gibsonville, night 11
South Greensboro, Holt's Chapel, night 12
Reidsville, Main Street, 11 14
Wentworth, Carmel, 3 14
Ruffin, Ruffin, night 14
Wesley Memorial, Wesley Memorial, night 15
Calvary, Calvary, night 16
Main Street, Main Street, night 17
Ward Street-Archdale, Archdale, night 18
Highland, Highland, night 19
Proximity, Proximity, 11 21
Jamestown, Jamestown, night 21
West Greensboro, Muir's, night 22

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Salem—J. H. Green 26
Norwood Ct.—J. M. Brandon 18
Concord, Kerr Street—G. L. Wilkinson 14
E. Spencer—E. Myers 13
Spencer—C. H. Moser 13
Concord, Forest Hill—Paul Harden, Jr. 12
Bethel—C. O. Kennerly 11
Concord Ct.—E. E. Snow 9
Westford—H. E. Simpson 9
Harmony—J. C. Brown 5
Mt. Pleasant—J. S. Gibbs 9
Epworth—J. E. McSwain 8
China Grove—E. H. Nease 8
Albemarle, First St.—E. M. Avett 8
Norwood—P. L. Shore 7
First Church, Salisbury—J. H. Barnhardt 6
Stanfield—F. J. Stough 5
Concord, Central—H. G. Allen 4
New London—J. N. Wise 2
Albemarle, Central—T. F. Marr 1

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle 69
Balls Creek—J. A. Fry 34
Mooresville, Central—W. B. Shinn 33
Elmwood—K. L. Young 26
Statesville—A. L. Stanford 26
Cool Springs—D. A. Oakley 21
Lenoir Ct.—Roy T. Houts 20
Catawba—E. D. Ballard 18
Hickory, First—A. C. Gibbs 16
Mooresville, Broad Street—T. W. Hager 15
Olin—J. G. Holloway 15
Hudson—W. J. Hackney 14
Mooresville Ct.—W. G. Pilcher 14
Taylorsville—L. L. Smith 10
Newton—R. G. Tuttle 9
Race St.—E. J. Harbison 9
Hiddenite—J. B. Tabor 9
Hickory Ct.—M. A. Lewis 8
Lenoir First—R. D. Ware 8
Mt. Zion—H. H. Robbins 8
Maiden—R. S. Howie 7
Granite Falls—E. E. Williamson 6
Stony Point—R. E. Hinshaw 4
Hickory, Highland—I. L. Roberts 4
Davidson—C. R Ross 4
Hickory-Westview—I. L. Sharpe 4
Shepherd—A. C. Kennedy 2
Troutman—John Cline 2
Dudley Shoals—E. J. Poe 1

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin 44
Whittier—R. L. Bass 38
Mayesville—O. E. Croy 35
Glenville—J. W. Hall 18
Clyde-Junaluska—F. O. Dryman 17
Franklin—R. F. Mock 16
Waynesville—W. L. Hutchins 13
Murphy Ct.—A. A. Somers 13
Franklin Ct.—H. C. Freeman 11
Bryson City—O. J. Jones 9
Webster—F. W. Kiker 9
Sylva—G. B. Clemmer 8
Haywood—R. G. McClamrock 8
Highlands—L. E. Crowson 7
Franklin Ct.—H. C. Freeman 5
Cullowhee—M. Q. Tuttle 4
Andrews—C. M. McKinney 4

WINSTON-SALEM DISTRICT

Burkhead—J. F. Moser 64
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Davie—A. G. Loftin 57
Centenary-West End—C. C. Herbert, Jr. 57
Forsyth—T. B. Johnson 47
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Welcome—E. P. Stabler 35
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Linwood—J. C. Keever 21
Walkertown—W. R. Ware 18
Hiatt Memorial—J. L. Ingram 14
Mocksville—R. C. Goforth 14
Farmington—A. R. Bell 13
Cooleemee—T. J. Houck 12
Denton—A. S. Raper 10
Erlanger—J. P. Hornbuckle 9
Ogburn Memorial—O. P. Auer 8
Hanes-Clemmons—G. C. Graham 6
Trinity—J. M. Varner 7
Central Terrace—Parker Holmes 6
Oak Ridge—H. C. Byrum 4
Kernersville—T. J. Rogers 4
Advance—W. N. Rathburn 3

How Coffee is Made in New Orleans

New Orleans is famous the world over for the wonderfully delicious coffee served not only in its restaurants but also in the homes of New Orleans' people. Anyone who has ever been to New Orleans comes away talking about the coffee and wondering not only what kind of coffee they use, but also how they make it to give the coffee such a differently delicious taste.

Another thing that surprises visitors about drinking New Orleans coffee is, that while it seems to be quite strong, even if you drink it just before going to bed, it won't keep you awake like ordinary coffee. So many people have written to New Orleans asking how it would be possible for them to get coffee like that served in New Orleans, that we felt the full story about New Orleans coffee ought to be published.

There are two reasons why New Orleans coffee is so different from other coffee. First of course, is the coffee itself which is blended and roasted in a manner that was introduced by the French long before New Orleans became a part of the United States. The other reason is, the way that New Orleans coffee is made by the housewives and the restaurants where it is served. They do not boil coffee in New Orleans. They have a special coffee maker which is known as the New Orleans Coffee Maker. You just put your coffee in one part of the Coffee Maker, and the coffee makes itself. Each drop of water only passes through the finely ground coffee once. All the tanin and other ingredients of the coffee which ordinarily keep you awake remain in the coffee grounds. The grounds never come in contact with the coffee after it is made.

New Orleans has been making coffee this way for two hundred years, and it is one of the very big reasons why New Orleans coffee is so much more delicious than any other coffee. Knowing that a great many people will want to try new Orleans coffee, made in a New Orleans Coffee Maker, we have arranged so that those who wish to obtain a New Orleans Coffee Maker can get one at a very reasonable cost.

If you were in New Orleans and went to a store to buy one of the New Orleans Coffee Makers, it would cost you $1.25. We have been in touch, however, with the most famous roaster of coffee in New Orleans, the one that supplies families, hotels and restaurants with the coffee that has made New Orleans the talk of the world for its delicious coffee.

This coffee roaster has agreed to ship to anyone who will send them $1.00 a genuine New Orleans Coffee Maker, postage fully paid. They have also gone even further than this and told us that they would include free a pound of the most famous New Orleans coffee, known as "Luzianne," if the people who wrote them would send the name of their grocer along with their dollar for the New Orleans Coffee Maker. We would advise everyone who loves good coffee to take advantage of this offer.

Just write to Wm. B. Reily & Co., New Orleans, La., and enclose $1.00 together with your grocer's name, and they will send you one of the genuine New Orleans Coffee Makers, and a full pound of wonderful Luzianne Coffee. Better do this now before you mislay this paper or perhaps you will lose the name and address.

Take eternity into account and you can afford to take time to be holy.

North Carolina Christian Advocate

A. W. PLYLER, M. T. PLYLER ..... Managers

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W. N. C. SUNDAY SCHOOL
(Continued from page 17)

Macedonia	2.82
Smith Grove	2.00
Total	657.55

MOCKSVILLE SCHOOL

Standard school for Mocksville, Cooleemee and Liberty circuit was held at Mocksville, October 5-11. Rev. L. F. Tuttle served as educational director. There were thirty-five enrolled and thirty-one credits. The courses, instructors, enrollment and credits were as follows:

Pupil Study, Rev. L. F. Tuttle; 8—8.
Worship, Rev. A. P. Brantley; 17—17.
Missions, Rev. R. C. Goforth; 10—6.

N. C. WOMAN'S
(Continued from page 22)

ed the message of the day, her subject being "World Missions."

We were indeed glad to have with us Mrs. C. M. Earley of Gatesville, who with her wonderful personality pleased her audience in telling of the great needs of the mission fields and the work being accomplished there.

The ladies of Edenton church served a delicious luncheon at noon. The children's department of Edenton auxiliary gave a most enjoyable number on the afternoon program. Other speakers were Mrs. R. H. Willis, Mrs. G. T. Hawkins and Mrs. H. Baum of Old Trap.

Mrs. A. M. Gates dismissed the meeting with prayer. Mrs. C. T. Skinner.

THE NORTHAMPTON ZONE HOLDS MEETING AT JACKSON

A large crowd assembled for this meeting on October 17. Beside the usual routine of business five unorganized churches were reported. Mrs. Luther Johnson, speaking on "Young People's Work," stressed the fact that they need better training for future leadership. Mrs. J. L. Midyette of Norlina spoke impressively on "Mission and Bible Study." Mrs. S. A. Stewart addressed the association, using as her topic "The Vision of God." She also spoke in an interesting way about existing conditions in Japan and her work among the Japanese people.

A life membership certificate was presented to little Mary B. Bowers, the first in Northampton county, by Miss Mary Bagley.

Woodland will entertain the next zone meeting in January, 1931.

The committee of fellowship among children, headquarters New York, has decided to extend the time for sending the treasure chests to the Philippine children to November. They have a number of such chests on hand and hope classes and groups and individuals will keep up their interest and that more will be sent.

Growers of snap beans in Clay county realized about $100 an acre from their produce, while those with no garden and truck crops have had little to sell, reports County Agent E. D. Bowditch.

For Older Women



MRS. CLARA RILEY
2100 Paxton & 4th Ave., Sioux City, Iowa

"I began to take Lydia E. Pinkham's Vegetable Compound at Change of Life. Now I take it every spring and fall and it keeps me in good health. I am able to take care of an eight-room house and garden at the age of 71 years. I will praise the Vegetable Compound wherever I go for it is a wonderful medicine for women. They should give it a good trial by taking about five bottles."—*Mrs. Clara Riley.*



MRS. BERTHA STEPHENS
21 E. Ross St., Lancaster, Pennsylvania

"I was very nervous and rundown and weighed less than one hundred pounds. I felt tired and weak and I often had to lie down. I took Lydia E. Pinkham's Vegetable Compound because I read the advertisement in the paper. Now I eat well, sleep well, and have good color. In fact, I couldn't feel any better and I weigh one hundred fifty-five pounds. I am glad to answer letters from any woman who wants to know more about the Vegetable Compound."—*Mrs. Bertha Stephens.*

Lydia E. Pinkham's Vegetable Compound

Lydia E. Pinkham Medicine Co., Lynn, Mass.

A THREE DAYS' COUGH IS YOUR DANGER SIGNAL

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

Norfolk Southern Railroad
Passenger Schedules

From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m
b-7:30 a.m.	Charlotte	4:45 p.m
d-9:45 p.m.	Norfolk	7:05 a.m

b-Connects week days for Fayetteville
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
A. F. Tannery, D.T.A

MONEY FOR CHRISTMAS
Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices.
GEORGE HAKES, 290 BROADWAY, NEW YORK

PEWS WANTED
Country Church wants to buy used pews. Give description and lowest price in first letter. W. C. Wicker, Aberdeen, N. C.

CLEAN EYES ARE HEALTHY EYES
To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c.
DICKEY DRUG CO., Bristol, Va.

BOYS & GIRLS **Earn Xmas Money**
Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us $3.00 and keep $2.00. No Work—Just Fun.
St. Nicholas Seal Co., Dept. 285-NCA, Brooklyn, N. Y.

IN MEMORIAM

IN MEMORIAM

In memory of our dear mother, Mrs. Martha Drum Cook, Charlotte, N. C., who passed away five years ago today (October 8).

Five years have passed since that sad day
Our dear mother was called away.
God took her home—it was his will—
But in our hearts she is with us still.
Though often the journey seems dark and drear,
And rough the pathway we travel here,
Still we know she is leading us where'er we roam,
And her love and power will guide us home.

Father and Children.

McGLAMERY—William Howard McGlamery was born November 5, 1911; departed this life February 16, 1929. "Bill," as he was affectionately known, was a good boy. He possessed an excellent Christian character. He was devoted to his parents and his brother and sisters. He was truthful and honest, a young man that could be trusted. He was in the senior class in high school. He professed faith in Christ three years before his death. He joined the Methodist church at Charity and lived a faithful member to his death. He is survived by his parents, G. C. and Jennie McGlamery, one brother and two sisters. The funeral services were conducted by the pastor, assisted by Rev. J. L. A. Bumgarner.

R. E. Ward, Pastor.

SHUFFORD—Lewis Durant Shufford was born June 19, 1854; departed this life October 15, 1930. He was married to Miss Amanda Beach in the year 1877. To this union were born seven sons and four daughters. The widow and all the children survive. Brother Shufford made a profession of faith in Christ and joined the Methodist church in his youth and lived a faithful and useful member to his death. He was a leader in his church and community. He was Sunday school superintendent and steward for about 50 years. He filled these offices of the church in a most efficient manner. In the death of this good man the family looses from their midst a faithful and devoted husband and father, the church a faithful member and the community a good neighbor. R. E. Ward, P. E.

POWELL—Tuesday, October 14, Dr. Hubert H. Powell of Stantonsburg went home, and today the community, school,, Masonic lodge, business, professional life and the churches here bow in sorrow with the heart-broken family for mutual loss sustained. He was a good man, one whom those about him had long ago learned to love. He gave his life for the health and best interest of those about him. "He saved others, himself he could not save." God called and like others he, too, must answer the summons, at the age of 44, and in the prime of life and practice.

Funeral services were conducted from the residence in Stantonsburg by his pastor, Rev. J. Vincent Knight, assisted by Rev. Leslie Newman of the Baptist church and a chorus of a dozen singers selected for the service, and his remains laid to rest under a mountain of the most beautiful flowers to be had, while hundreds of his patients and friends stood by.

Dr. Powell left behind his companion, Mary Bert Powell; two daughters, Sarah Exum and Claire; four brothers, Dr. W. F. Powell, pastor First Baptist church, Nashville, Tenn., J. K. Powell of Charlotte, Dr. E. C. Powell, Middlesex, N. C., Russell Powell, Auburn, N. C.; and one sister, Miss Lucy Powers of Auburn, with a great host of near relatives and friends who mourn the loss of a life so valuable to the town and county. J.V.K.

GEDDIE—A zealous, faithful and efficient servant of the church and of the community fell when D. Norman Geddie passed to his reward July 30 from his home in Fayetteville. Brother Geddie had been in precarious health for some time, and though he was much better he knew that there was but a step betwixt him and death. I had seen him only a day or two before his death and he was cheerful and hopeful of being able to resume his active life. He of course wished to live. He had much to live for. But he was not afraid to die. He knew whom he had believed.

Norman Geddie, as we all knew him, was the son of J. McP. and Ella C. Geddie. He was born at Cedar Creek in Cumberland county September 1, 1887. He was early converted and joined the Methodist church. After coming to Fayetteville he was an active member of Calvary church until he removed to Hay Street church. In the latter he became one of the most useful members and officers. He was always in his place, always eager to do what he could, liberal with time and money. He represented this district often in the annual conference. He was a member of the conference board of church extension. By nature jovial and sociable, he mingled freely with the members of the conference, becoming one of the best known and loved laymen of the church. His going will leave a great break in the ranks of the church workers.

In his home he was tender and kind. In business industrious, thrifty and wise. In the community ready to lend a hand to all good works. One who know him long and well said that he had never known one who filled his every place more faithfully or more successfully than he. June 25, 1911, he married Miss Mavis West. She was to him a helpmeet indeed. Eight children were born to them. Two died before the father. Six with the wife survive. He also leaves one brother, E. C. Geddie of Raleigh, and three sisters, Mrs. J. A. Hair and Mrs. L. E. McKnight of Fayetteville, and Mrs. F. M. Turk of Scotland Neck.

Though I have been his pastor less than a year, I had come to love and trust him and to depend much on his advice and help. To my sorrow I was absent when he died and could not take part in his funeral, but those who loved and admired him laid him to rest. He was buried by our presiding elder, Rev. W. A. Cade, and two former pastors, Rev. G. B. Starling and Rev. E. C. Maness.

N. H. D. Wilson.

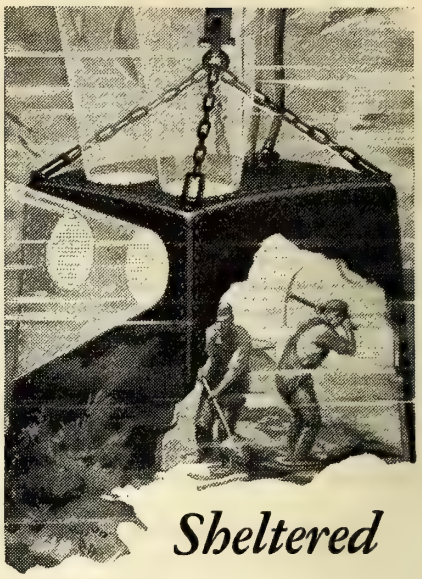
RESOLUTIONS OF RESPECT

We, the members of the Ladies' Aid Society of Nebo Methodist church, wish to express our sorrow in the loss of one of our faithful and much loved members in the person of Mrs. Anna N. Siler, who died on the morning of September 22, 1930. Her death has caused a vacancy which no one can fill. We will not only miss her in our meetings but in her home and church. Therefore be it resolved:

That we extend to her family our most sincere sympathy; that while we miss her, we cherish her memory and bow in humble submission to our dear Lord, who doeth all things well.

That a copy of these resolutions be written in our minutes, a copy sent to the family, a copy sent to the North Carolina Christian Advocate, and a copy sent to the McDowell News.

Mrs. Eula Plant,
Mrs. J. D. Hunt,
Mrs. H. A. Hunter,



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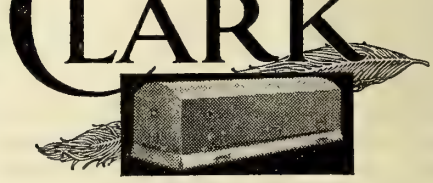
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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 20, 1930 Number 47

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BABY COTTAGE OF THE CHILDREN'S HOME, WINSTON-SALEM, N. C.





LITTLE CHILDREN AT BABY COTTAGE. CHILDREN'S HOME, WINSTON-SALEM. ONE GROUP OF THE 345 CHILDREN CARED FOR BY THIS INSTITUTION.

REV. E. M. SNIPES DIES IN DURHAM

Following an illness of more than eighteen months, Rev. Eugene M. Snipes, 62, passed away in Durham Sunday, November 16, 1930. Being forced to give up his pastorate at Mt. Olive he spent last winter in Florida, having been in Durham most of this present year.

In the going of Brother E. M. Snipes the North Carolina conference loses one of its most esteemed members. Our brother was a Methodist preacher in a class almost to himself. He served each of his seven charges the full four years. He was wise, dependable and effective; the people always wanted him for the full term. This was true in his work as pastor and also as presiding elder. He served a full term as presiding elder on the Weldon (Warrenton) district and in pastorates such as Dunn, Burlington, Roxboro, Oxford and Mt. Olive. At one time he was put down for a church that meant an increase of $800 in his salary, but he insisted that he be allowed to return and fill out his four years.

We had met E. M. Snipes on the football field, had worked with him in the cabinet, and knew him in his pastorates; he was true, strong and dependable at all times. His fine spirit, good sense and excellent preaching ability made him one of our most esteemed and useful men.

E. M. Snipes graduated from the State University in 1894 and he got his B. D. from Vanderbilt in 1893. Brother Snipes taught for two years and he was in the cotton mill business for a short while. He joined the North Carolina conference at Fayetteville in 1901. For twenty-eight years he did the work of a Methodist preacher.

Those acquainted with the ancestral heritage of Eugene M. Snipes expected some such character as he. Born in Chatham county, the son of Alvis and Mary Snipes, the grandson of Rev. William Snipes, a local Methodist preacher, he was of a sturdy line antedating the Revolution. In this county were some of the most substantial people of the state. The Methodist stock in all that section is the best. With the apostle of old he might have boasted of his forebears, but it was not in him to do any such. Ancestors and academic degrees did not burden this Methodist preacher who kept himself steady and true in doing the work given him to do.

Brother Snipes is survived by his wife, Mrs. Daisy Randall Snipes; a sister, Mrs. W. F. Womble of Winston-Salem; and a brother, W. S. Snipes of Newton.

The funeral was held in Memorial church and the burial took place in Maplewood.

CHIEF JUSTICE STACY AT DUKE

Judge W. P. Stacy, chief justice of the Supreme Court of North Carolina, spoke at vespers last Sunday afternoon. York Chapel was well filled with students, members of the faculty and officers of administration. The chief justice addressed himself especially to the students, discussing the richer and fuller and more abundant life into which, by a second birth, they were to come.

The three great commencement days of history, said the speaker, are: (1) The day when Abraham learned as he came to offer Isaac that life and not death counted; (2) the day Moses on another mount discovered that all life is regulated by law; and (3) the day when Jesus disclosed that life had no end, for in him was found the abundant life. It was about these three considerations that the discussion gathered as the eminent jurist endeavored to lead the young men and women to see the real significance of their college life. A few compact sentences lifted Abraham, Moses and Jesus above the commonplace of history as they were made to mark epochs in the progress of mankind. Such discussions are well worth while. The eager and thoughtful must be profited.

SUPERANNUATE ENDOWMENT

The first quarter of this new year is tremendously important for the cause of superannuate endowment. During this period presiding elders, pastors and church officials, according to the new legislation of the church, will adjust the quota balances of the charges. Sufficient reduction should be made that this matter may be closed out by the year 1934. Paid out charges and new charges will be given a chance to raise something during the quadrennium 1930-1934. The conference, on recommendation of the board of finance, set aside the month of April for special endeavor in behalf of this cause. Gifts on the annuity plan can be applied on the unpaid quota. We will appreciate your co-operation in this matter.

C. S. Kirkpatrick.

THE PASTORS CONTINUE THE CAMPAIGN

Rev. W. R. Hardesty, Fairfield, has sent in this week 40 trial subscribers, Dwight W. Brown, Greensboro, sends 33, J. M. Jones, High Point, 13, J. B. Hurley, Maxton, 10, and quite a company sends shorter lists.

All these and others will appear next week. The entire list of these trial subscribers were crowded out this week on account of the space given to the orphanages. The complete list will appear next week and each week till the campaign closes December 10.

THOSE TRIAL SUBSCRIBERS

December 10 closes the offer of the Advocate to trial subscribers at the low rate of twenty-five cents for twelve weeks. All who wish to get in on this great offer must act before December 10, as that is positively the last day. After that the price will be at the regular rate of $2.00 a year.

ASHEVILLE DISTRICT NOTICE

The district stewards will hold their annual meeting in Central church, Asheville, on Tuesday, December 2, at 10 a. m.

The pastors will have their district meeting in Central church on Monday, November 24, at 10 a. m.

D. M. Litaker, Presiding Elder.

WINSTON-SALEM DISTRICT NOTICE

The Winston-Salem district stewards' meeting will be held at Centenary-West End church, Winston-Salem, December 1, at 10 o'clock a. m.

It is desired that all the district stewards, pastors, and charge lay leaders be present.

Loy D. Thompson, P. E.

TRIAL SUBSCRIBERS MUST RENEW

Unless the trial subscribers renew their subscriptions the Advocate will be discontinued the day the twelve weeks expire. Please give attention to this important matter and send in your renewal so as not to miss a single copy.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 20, 1930 Number 47

This is written on Armistice day. Twelve years ago at a great celebration in Wilmington, Dr. W. H. Milton, rector of St. James church, was among the speakers. He began his speech with these words: "This is the year one of the new era." So we all felt. We had made the world safe. We are coming to know now that we have suffered the usual desolation of war. Fifty years will be needed for us to get away from its consequences. The world still staggers under its weight, while the war advocates are eager to add to this load.

Near the close of the memorial service we were in front of West Market church. A strong, rugged man, accompanied by three women, came out of the church. The older woman and he wiped the tears from their eyes as they quietly moved through the crowd. We understood. They had heard the story of some Methodist preacher that had been with them through the shadows. He had passed on but they had not forgotten. Tears streamed as with bowed heads they went out into life mindful of the man of God who had passed beyond the stars. The sun was dropping into the shadows of evening, but somehow we saw a radiance beyond the sunset.

If only the following had come from the pen of John Bunyan, the world would have known that he was not to be numbered with the common run of writers. Listen to the Elstow tinker: "My sword I give to him that shall succeed me in my pilgrimage; and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who now will be my Rewarder. When the day that he must go hence was come, many accompanied him to the river's side; into which as he went he said, 'Death, where is thy sting?' And as he went down deeper, he said, 'Grave, where is thy victory?' So he passed over; and all the trumpets sounded for him on the other side."

Football is the great American college game. No other sport can gather such crowds. What is there about the game that makes such a wide appeal? Certainly this question could not be answered in a paragraph—not in many paragraphs. But would we not all agree that such a group of healthy youngsters, set in such a vigorous way to do team work, is immensely attractive? Then, too, the expectation that one may get away at any moment for a spectacular run enlists the interest of all though they know nothing of the game. Of course, the crowds and the enthusiasm of college sports must be reckoned with. Great is football!

Here is a word to the young minister: Put great confidence in your youthful enthusiasm and if you have no youthful enthusiasm retire at once from the Christian ministry. Worth while things are not done in cold blood. The most pitiable object we know is a young man in the pulpit with what he thinks are some big new ideas, when in fact they are little old ideas, and at the same time he has adopted the style of some aged college professor in the lecture room. The difference is the professor had ideas, the young preacher has none, but thinks he has. Young man, speak with an apostolic zeal and thereby save some.

It was gratifying to note that most of the pastors who were appointed to new charges in the Western North Carolina conference occupied their new pulpits the first Sunday after conference. Why should a man be two weeks getting on his job if he expects to do a full year's work? The man who with enthusiasm plunged into the work without a moment's delay has already gone a long way toward a successful beginning of the new year. This same thing applies to a congregation or pastor where there has been no change in the pastoral relation. At the beginning of the year new resolutions are astir in the minds and hearts of many, and the part of wisdom is to take advantage of these opportune moments.

In Christendom the Hell-broth Was Brewed

Dr. Chas. E. Jefferson gets out his sharp two-edged sword and cuts right and left and makes deadly thrusts not a few in telling the world about war, particularly the World War.

Read this indictment not once, but twice, put it on your door posts as a reminder when you enter your home that war has no place in civilization, even a pagan civilization, not to mention one called Christian.

Jefferson writes: "All the nations which stumbled out of the reeking slaughter-house of the World War were poorer than they were when they went in. All the principal participants of the war were Christian nations except some Shintoists and some Mohammedans who were dragged down into the seething cauldron because they were so tied to Christian nations that they could not escape. The war was born in central Europe where the Bible had been read longest, where Christian churches were thickest. It was in the cradle of Christendom that the hell-broth was brewed which bubbled over and scalded the world. The war left us shell shocked and spiritually bewildered. We shall suffer for a hundred years to come. It has raised the question: What kind of a God is there to have allowed these millions to be slaughtered? It has raised the questions: What is the church for? What is religion? If religion were able to accomplish anything, why didn't it save the world from slipping into hell?"

Share With Those in Need

In the ancient times men were urged to be mindful of the less fortunate. "Eat the fat, drink the sweet and send portions to those for whom nothing is provided" has come down to us as an admonition out of the past. Some such admonition should constrain every one of us to action this present Thanksgiving season.

With many, making gifts to the orphanages in North Carolina has become a habit. This present Thanksgiving season makes most urgent demands upon the occasional givers as well as upon the regular contributors. The needs are especially urgent just now because of the reduced income in this hour of increased demands upon our orphanages. Hard times multiply the number of needy children that must be cared for. Many men who have been accustomed to ignore the cry of orphan children should this year come up to the help of those who are trying to carry on in the midst of depleted incomes.

All who are associated with the Methodist people should be mindful of the children at Raleigh and at Winston-Salem. They should make glad A. S. Barnes and O. V. Woosley at this time when these men are so sorely pressed. Many people who do not have money have supplies that are the same as money when it comes to feeding boys and girls.

This issue of the North Carolina Christian Advocate is intended to draw attention to the present needs of the Methodist Orphanage at Raleigh and the Children's Home at Winston-Salem. Share with these children.

Our Common Interests in North Carolina

The Methodists of this state will do well to keep ever before their eyes the interests that are common to us all. None of us are living to ourselves in this commonwealth. There was a day when we spoke of the "lost provinces" beyond the Roanoke river and on the other side of the Blue Ridge, but that hour has passed. Bridges thrown across the Roanoke have brought the Albemarle country close to Raleigh and roads built across the mountains have done the same for the Watauga country. We are one big neighborhood, becoming more and more one in spirit and purpose. The line between town and country is being wiped out and all Methodists are engaged in a common task.

We have two conferences in the state but their interests are one. When we learn to work together, mindful of these facts, the task will become easier and more effective. All the funds of the Duke Foundation, all our colleges, the Advocate, and some of our churches minister alike to the whole state. We cannot do our work without keeping these facts in mind and laying our plans in keeping with the same. All the Methodists of the state are sure to be one before many years have passed. Life cannot be lived in segments and we Methodists cannot do our work here in North Carolina without due regard for the conditions under which we labor. In a most real sense no one of us lives to himself; we are one in a common cause.

Our church owes an obligation to the youth in all our schools, both state and church, that we must have a care to meet. At Duke the effort is to train and develop a ministry by giving young men opportunities in the class room and in the field during the summer months.

This cannot be done without the full co-operation of the men in both conferences. In the hills and along the coast, as well as in the industrial centers, are needs that must be met by the strong who have learned to bear the infirmities of the weak. Their agonies are a component part of all our burdens. We are a common brotherhood and in a most real way we are our brother's keeper. Are we able to meet the issues of the present day and do a work such as has never come to any people? Patience, wisdom and a fine devotion are needed in doing the work that crowds upon us.

Formula for Progress

President Thurman D. Kitchin of Wake Forest College in his excellent address before the Baptist State Convention last week closed with words that are both stimulating and informing. Every man eager to enter into partnership with God would do well to ponder these words:

"We can further help the truth by co-operation. We are laborers together with God. We live in an imperfect and unfinished world. God has taken us into partnership. He supplies the raw material and we work on the finished product. Man has not done this work when he has made a ship and built a house, and woven a suit of garments. He can co-work with God in the building of his body and mind and the development of his soul—a divine carpentry.

"The formula for progress is something like this:

"Given a wild flower, required an American Beauty rose.

"Given a sour crab-apple, required an Albemarle pippin.

"Given iron and trees, required a ship, the airplane, the home.

"Given a tiny baby, required a Moses, a Paul, a Plato, a Shakespeare, a Pasteur.

"Given Jesus Christ on the cross, required an evangelized world."

Dr. Richard Cabot, professor of social ethics in Harvard University and also president of the Social Workers of America, says that he knows not of a single social worker who is a wet. If liquor is not a social evil, why are all those people who are acquainted with social conditions dry? When all men and women engaged in social uplift are against liquor we should sit up and take notice.

When Dr. Mayo Talks the Wise Listen

Dr. Mayo is a world renowned surgeon and also of equal ability in his capacity to talk wisdom. And with his wisdom goes the gift of a charming simplicity of style.

Every man, woman and child can see what the eminent surgeon is driving at in the following:

"You can get along with a wooden leg, but you can't get along with a wooden head.

"The physical value of man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents. Seven bars of soap, lime enough to whitewash a chicken coop, phosphorous enough to cover the heads of a thousand matches, is not so much, you see. It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That can not be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone. We do not tolerate the obvious use of morphine or cocaine or opium, and we should not tolerate intoxicating liquor, because I tell you these things are what break down the command of the individual over his own life and his own destiny.

"We have not lived up to our laws; education is what we need to combat this condition. When we have our younger generation completely educated we will not have types who say: 'Why should I not have my rights as a citizen?' It is through the boys of today that we hope to see sound and everlasting prohibition worked out in this country. If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. We in the United States of America have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic. Keep yourselves free from all entangling habits. Remember, it's the brain that counts."

The Blind Soldiers Cry for Healing

Here are the words that an English factory girl put into the mouth of a blind soldier:

"Let me put my blind eyes down amid the bluebells and the grass,
Let me feel its brimming coolness on my brow!
Let me touch the scented bracken where the dreamful shadows pass;
I have fought for England; let her heal me now!"

But England cannot heal her wounded millions or bring back her soldier dead. The United States cannot heal those boys who are at Oteen or the other hospitals that shelter the disabled veterans of the World War. Nor can we call back those sons who sleep where the "crosses stand row on row." None of the nations of earth can heal their blind, or their diseased, or their insane victims of war. Such are the damnable consequences of war, and that word is chosen advisedly.

People and Things

Dr. Theodore Copeland preached at the Texas conference and at the Georgia and the Louisiana conferences.

Rev. and Mrs. Parker Holmes of Central Terrace Methodist church, Winston-Salem, announce the marriage of their daughter, Alice Elizabeth, to Dr. Holmes Douglass of New York City.

Dr. W. A. Lambeth will preach the commencement sermon for Greensboro College, Sunday, May 31, 1931, and on Tuesday following Dr. Henry Louis Smith of Greensboro will deliver the literary address before the graduating class.

"All officers were re-elected for the ensuing year at the recent state convention of W. C. T. U. Our president, Mrs. W. B. Lindsay, is to represent us at the national convention at Houston, and she and Mrs. D. M. Litaker at the world's convention in Toronto next June."—D. M. Litaker.

Christ has a yoke for us to wear, so let us wear it seriously; but it is an easy yoke, so let us wear it hopefully. He has a burden for us to carry him, so let us be in earnest in bearing it; but it is a light burden, so let us be full of joy at the very prospect of carrying it.—C. H. Spurgeon.

The following ministers took the superannuate relation at the Greensboro conference: G. C. Brinkman, D. F. Carver, J. W. Ingle, D. A. Lewis, J. T. Ratledge, E. J. Poe, H. K. Boyer, O. P. Routh, J. E. Womack, J. G. W. Holloway. There are now 50 members of the Western North Carolina conference on the roll of superannuates.

When you are called out to any work which will stand you in extraordinary labor and toil, you must be so far from shrinking and drawing your neck out of the yoke, that you must look upon it as a special price that is put in your hand and singular advantage and opportunity for the increase of your comforts.—Richard Baxter.

Dr. Marr ends a period of good service in Albemarle. He is cordially liked by members of all denominations, and he quits Albemarle with the love and esteem of all who know him as preacher and friend. Dr. and Mrs. Marr will probably go to Marion next week. They carry with them the best wishes of Central Methodist church and its large membership, as well as of friends throughout the community.—Stanley News and Press.

Any readers of N. C. Advocate w[illegible] relatives and friends from North Carolina living in St. Louis, Mo., who need pastoral attention, etc., write their names and street address to Rev. Jim H. Green, 1226 Tower Grove Street, St. Louis, Mo., and he will be glad to visit them. He is pastor of Lighthouse, which is for all people. It is interdenominational, sane, spiritual, friendly and ready to help.

Mr. and Mrs. Dwight W. Brown have received from the congregation at Proxmity, Greensboro, numerous expressions of its delight in being able to keep for another year Rev. D. W. Brown and Mrs. Brown. Roses and crysanthemums were among the gifts to Mrs. Brown, and to the parsonage came a pounding that could not be carried by footmen but was delivered in a truck. These poundings that come by the truck load are extraordinary, indeed. Brother Brown is doing an unusually fine work at Proximity, and the people as well as the pastor and Mrs. Brown are happy that all promises well for another year.

Rev. W. L. Colson of Oteen, N. C., who during conference was bereaved in the tragic death of his son, writes: "Permit me thus most gratefully to acknowledge the tender sympathies and prayers of our recent conference at Greensboro as transmitted by Secretary Sherrill. Permit me also sincerely to thank the hundreds of other friends in Ohio, New York, the Carolinas, and Georgia for their gracious expressions of condolence. And may I say without cant that I rest upon God's sure word of promise: 'My grace is sufficient for thee.'"

Rev. C. F. Tate will hold the first services at 11 o'clock next Sunday morning in the new Eden church on the Stokesdale charge. The new church erected at a cost of $8000 is now complete. This church has a membership of 190, is located five miles from Madison in a fine farming section and the outlook is full of promise. All former pastors and members are invited to attend these services. This church has been built within the last six months. The greater part of the money has been paid and the plan is to dedicate the church at no distant date. We congratulate the people of Eden upon the completion of this new church.

"Upon our return for the third year we have received a warm welcome from the good people of our church and the community. Yes, the lines have fallen to us in pleasant places and ours is goodly heritage. We are hoping, praying and expecting a good year. Expressions of kindness and consideration have brought us under new and lasting obligations to the good people of this charge. In our absence from home on Tuesday night 15 or 20 of the best men of the town and members of the men's Bible class entered the parsonage, took charge of the dining room and loaded the table with good things too numerous to mention. This is the first fruits of what is to follow."—T. J. Rogers.

The community deeply regrets the early departure of Rev. and Mrs. M. B. Woosley for Newton, N. C., their new pastorate. Mr. Woosley has labored faithfully and untiringly in the advancement of religious, civic and educational interests in the community since he became pastor of Leaksville Methodist church three years ago. He adds the enthusiasm and vigor of youth to his work, and he is a young preacher of much promise. He has progressive ideas and is interested in the advancement of every department of the church work. He is a man of strong convictions and ability of character who is fearless in upholding his high principles. Mrs. Woosley, by her musical talent and ability along other lines, has been a great asset to the church and community.—Leaksville News.

"During the past several years the women of Wesley Memorial church, Wilmington circuit, have undertaken to lift the remaining debt from the parsonage. One of our most faithful members during the past three years has been our good pastor's wife, Mrs. A. J. Groves. Although frail and at times not well she has been an inspiration to us by her loyal devotion to the church and its work. As a small token of our appreciation of her services among us we were delighted recently to present her with a shower of useful articles for their new home in Sanford next year when Mr. Groves superannuates. Our love and prayers will follow these good people, and we hope that they may yet have many years here in which to serve their Master."—Member of Parsonage Circles.



A Tiny Little Girl
Elizabeth McDonald—From Baby Cottage
Methodist Orphanage, Raleigh



Lucile Pepper
Methodist Orphanage, Raleigh



Two Brothers
Raymond and David Carroll
Methodist Orphanage, Raleigh

GENERAL CONFERENCE ACTION ON THE CONTINUATION OF THE SUPERANNUATE ENDOWMENT MOVEMENT

1. No High-Pressure Methods. The continuation of the effort to be of a character similar to what the movement has been previously; that is, without exacting from the church such attention as will disrupt her regular program. It is expected, however, that every charge, having an unpaid quota balance for this cause, will make a real effort to pay its adjusted quota each year of the quadrennium, until the obligation is fully met.

2. Adjustment of Unpaid Balances. The first quarterly conferences of the ensuing quadrennium (conference year 1930-31), to take up the matter of adjusting the quota balances of the charges. If any charge cannot possibly pay its unpaid balance, as it is at that time, its quarterly conference may reduce said balance to an amount it can and will pay within four years (at least one-fourth annually), and these adjustments to be reported to the Board of Finance, St. Louis, Mo., on forms furnished by the board.

Also, at the first quarterly conferences of the conference year 1930-31, to give an opportunity to the charges, that have paid in full or over [illegible] original quotas, to approve additional quotas for payment during the ensuing quadrennium.

3. Budgeting the Charge's Unpaid Balances. Those charges having unpaid quota balances (as adjusted) or charges which voluntarily assume new quotas, and which use the budget system in their local financing, shall be urged to include in their annual budgets, throughout the quadrennium, part of the amount they have to raise for Superannuate Endowment, looking to raise the whole amount by May, 1934; and, the charges using this plan, to pro rate to this cause its portion of the total sum collected and remit same promptly to the Board of Finance, Security Building, St. Louis, Mo.

4. Yearly Period of Special Endeavor. Each annual conference to be urged to designate a "Superannuate Endowment Month" for each conference year throughout the quadrennium of 1930-34, in which special endeavor will be made by the charges to raise their adjusted Superannuate Endowment unpaid balances; and the bishop, presiding elders, and pastors of each annual conference to be requested to regard the month so designated as inviolate for this purpose.

5. Gifts on Annuity Plan to Apply on Quotas. Any pastor so desiring to have the privilege of applying, on his charge's unpaid balance (as adjusted) or his charge's voluntarily assumed new quota, any contribution which he may secure for Superannuate Endowment on the Annuity Plan.

6. The Pastors. That the pastors be requested to cooperate with the presiding elders in adjusting the charges' Superannuate Endowment unpaid balances at the first quarterly conferences of the conference year 1930-31; to budget the adjusted balances yearly throughout the ensuing quadrennium in the charges using the budget system; to make diligent use yearly of the designated month for raising the adjusted balances in the charges which do not use the budget system; and in every possible way to give earnest direction to the continued effort for the cause; also, when making their verbal reports to the annual conferences on results achieved in various activities, to state what was accomplished during the year in their respective charges for Superannuate Endowment.

7. The Presiding Elders. That the presiding elders, in the district stewards meetings, in the quarterly conferences, in the district conferences, and in the designated month for raising the adjusted balances of the charges, be requested to call emphatic attention to the continued effort for Superannuate Endowment and to urge the pastors and lay members to give it their faithful support; and, when making their reports to the annual conferences on results of the year's work, to include what has been accomplished in their respective districts during the year for Superannuate Endowment.

Robert College of Constantinople, Turkey, is the oldest of six American colleges in the Near East, for which institutions a fifteen-million-dollar endowment fund has been raised. Robert College is in its sixty-seventh year and has numbered prime ministers among its graduates.

The Romance of American Methodism

By PAUL NEFF GARBER

American Susanna Wesleys

METHODISM owes much to the mother of John Wesley, for it was Susanna Wesley that gave her illustrious son his first conception of vital religion. She also bequeathed to her son the courage and independent spirit which characterized her life. John Wesley was saved from many errors in the organization of Methodism by the wise counsel of his mother. Millions of Methodists have thanked God for the life, the character, and the influence of Susanna Wesley.

Because of the goodness and greatness of his mother, John Wesley held all women in high esteem. He differed with the political and social leaders of eighteenth century England who claimed that women should not participate in public affairs. "It has long passed for a maxim with many," wrote Wesley, "that 'women are only to be seen, not heard.' Is this doing honor to the sex? No, it is the deepest unkindness; it is horrid cruelty; it is mere Turkish barbarity. And I know not how any women of sense and spirit can submit to it. Let all you that have it in your power assert the right which the God of nature has given you. You, as well as men, are rational creatures. You, like them, were made in the image of God; you are equally candidates for immortality; you too are called of God, as you have time, to do good unto all men."

Under Wesley's leadership women played an important role in English Methodism. They served as visitors of the sick and the prisoners, as class-leaders and as Sunday school teachers. It was a Methodist lady, Sophia Cooke, who suggested the idea of the modern Sunday school to Robert Raikes. Wesley even believed that women had the right to preach and he would have used them as lay preachers had not public opinion been so hostile to women evangelists. A lady of the aristocracy, Selina, Countess of Huntingdon, was the leader and the financial supporter of Calvinistic Methodism in England.

Women were active in raising the banner of Methodism in the New World. It was Mrs. Robert Strawbridge rather than her husband who influenced John Evans, the first Methodist convert in America. Mrs. Sarah Porter, the daughter of Evans, states that while her father was laboring on Strawbridge's farm in Maryland, "Mrs. Strawbridge introduced the subject of experimental religion, which made such an impression on his mind as to result in his subsequent conversion to God." Four of the seven or eight members that composed Robert Strawbridge's first Methodist class were women. It was a devout lady, Mrs. Barbara Heck, that aroused Philip Embury from his spiritual lethargy and caused him to preach the first Methodist sermon in New York City.

Mrs. Barbara Heck and Mrs. Robert Strawbridge were not the only American Susanna Wesleys. Thousands of Methodist women have emulated the mother of John Wesley, but their contributions, not being of the spectacular nature, have been overlooked. Yet it can safely be stated that American Methodism would never have made its magnificent achievements without the assistance of those noble women.

Devout Methodist women like Hannah of old dedicated their sons to the Lord. "The secret of our abundant supply of ministers, next to the call of God," writes Buckley, "is the devout consecration of their sons to the ministry by holy mothers." Wilbur Fisk, the outstanding leader of New England Methodism, a man who twice declined the episcopacy, owed his greatness to his good mother. Of her it has been written: "She was assiduous in impressing upon the minds of her children the great impulses of Christianity. She took them early and constantly to the church, made it a particular business to read to them the word of God; required them to learn their catechism, and commit texts, hymns, and prayers to memory." That statement could be made about thousands of other Methodist women whose prime aim in life was to rear Christian sons and daughters.

Bishop Asbury made many comments in his journal about the Methodist ladies who cared for him in his physical afflictions. Mary White, wife of Judge White of Delaware, Anna Bassett, wife of Senator Bassett of Delaware, and Mary Tiffin, wife of Governor Edward Tiffin of Ohio, were only a few of the noble women who befriended Asbury. They ministered to him in many ways. "They afforded him," writes Stevens, "hundreds of temporary but hospitable homes, to which he delighted to return in his long routes, and often as he advances in life, and as he recurs to his old and beloved places of entertainment, to find the place of the wife and mother vacant by death, his allusions breathe out with passionate grief which nothing but his hope of reunion in heaven could relieve."

The Methodist women befriended the circuit riders. Many disheartened ministers remained in the itinerancy because of the encouragement given by pious ladies. "Our early history," says Buckley, "abounds in instances of preachers who in discouragement have been about to abandon the field. Godly women have set upon them with vehement exhortations and reanimated their faith and turned their faces toward the field of battle once more." The women fed the itinerants, nursed them to health, and washed and patched their clothes. Elizabeth Russell, sister of Patrick Henry and wife of General William Russell, was one of those loyal women of pioneer Methodism. "The itinerants who visited her," declares Price, "seldom went away empty-handed. A neat suit of clothes, a fresh horse, or money for necessary expenses were bestowed with a tact that never offended the most delicate sensibilities."

Many of the frontiersmen would have forgotten God had not women been instrumental in bringing Methodism to the frontier. Methodist preaching began in many out-of-way places because of the pleas of holy women. The story of how Methodism started in Harper's Ferry, Virginia, is typical of how women aided. For many years it was hard for Methodism to secure a foothold at Harper's Ferry because so few people would attend the services. Finally a Methodist lady of that town decided that she would aid the discouraged itinerant. She arranged for a quilting to be held in her home on the day that Robert R. Roberts, the circuit rider was due there. When the wo-

men of the town had gathered for the quilting, Roberts appeared and he proceeded to preach to them. His sermon so pleased the ladies that another appointment was made before the quilting ended. As the women talked about Roberts he became the topic of conversation for the village and when he returned the curiosity had become so high that he had a large audience. From that date (1804) Methodism became firmly established in Harper's Ferry.

The Methodist women were more loyal than the men in attendance at divine services. They were present at meeting even if the men, because of secular pursuits or other reasons were unable to attend. The circuit riders sometimes preached to audiences composed only of women. John B. Hudson relates the following experience during his ministry in western New York: "When I came to Sela's Creek the people were mostly gone to the races. Captain Sela said there would be no meeting. However, I went to the school house and there, to my surprise, I found sixty persons, all female (excepting one man who was blind) and mostly young ladies of respectable appearance." The faithfulness of the Methodist women in attending divine services caused a minister to declare: "If it were not for our devoted women one-half of our churches would perish the first year, and the other half the second."

An influence for righteousness radiated from the pioneer Methodist women. Once when Bishop Asbury inspected the salt-works in Kentucky, he exclaimed, "Alas! there is little salt here, and when Sister Russell is gone there will be none left." Sarah Roszel of Maryland was one of the Methodist mothers in Israel. Of her Smith wrote: "Her house must have been the preachers' home for more than sixty years, and a house of God for the neighborhood. I always felt myself as a mere child in the presence of this mother in our Israel. The great amount of good that this primitive Methodist, and excellent woman has done, in various ways, will not be known in time; but when the Lord shall come to make up his jewels, and reward his followers, it will be seen and read of all men." American Methodism was fortunate in having thousands of such good women.

The labors of the pioneer women in preparing the material comforts for the religious services have often been overlooked. The women worked late into the night preparing food for the pioneer camp-meetings and quarterly conferences. When preaching was held in private homes it was the task of the wife to provide food for all who attended. The following reminiscence of Bishop Marvin exemplifies that fact: "Mr. and Mrs. McConnell were Methodists. At first and for some time they were the only Methodists in the immediate neighborhood—say within three miles of our home. Their house was open for meetings. The first circuit preaching in our neighborhood was under their roof. It was the only preaching place for years. This involved a great deal of labor, for many loungers always stay for dinner. More than once, when a thoughtless boy, I did so myself."

It was a woman, Mrs. Eliza Garrett, who made the largest single financial contribution to American Methodism prior to the Civil War. In 1834 Mrs. Garrett and her husband, Augustus Garrett, located in Chicago and there became members of the Methodist Episcopal Church. Garrett became wealthy. At his death Mrs. Garrett came into the possession of a large fortune. She determined that a great part of her wealth should be given to her church. Upon the advice of her pastor and her attorney Mrs. Garrett decided to found an institution for the training of Methodist preachers. So on December 2, 1853, Mrs. Garrett bequeathed by her will the residue of her estate "to the erection, furnishing and endowment of a "Theological Institution for the Methodist Episcopal Church." Mrs. Garrett's gift amounted to about $250,000, and with it there was founded at Evanston, Illinois, in 1855, Garrett Biblical Institute, a school which has for seventy-five years prepared thousands of men for the Methodist ministry.

As American Methodism grew older women began to serve in other than individual capacities. In 1871 some Methodist women in New York City organized a Tract Society. At the Baltimore Annual Conference of 1818 it was announced that a group of ladies in the conference had united themselves into an organization called the "Female Benevolent Society of Baltimore" for the relief of the needy preachers and for missionary purposes. In 1819 there was organized the first Methodist missionary society in America. Ninety days after the founding of that society the first auxiliary body came into existence. It was the "Female Missionary Society at New York." At Tuscumbia, Alabama, in July 1826, the Methodist women formed themselves into a band to fast and pray for a religious awakening.

Both individually and collectively the women of early American Methodism contributed mightily to the success of the Wesleyan movement. They were true followers of the woman who in the time of the Saviour were the first to accept Him, the last to desert Him at the cross, and the first to come to the open tomb. No branch of the Christian church, says Disoway, "affords more illustrious examples of distinguished holy women than the Methodist." Methodism is grateful for the many women who emulated Susanna Wesley.

"The Missionary Bishop" will be the title of Dr. Garber's article next week.

A PRAYER FOR WORLD PEACE

Dear Lord, we pray for peace. Make us desperately afraid of war and all that follows in its wake. May the fear of the Lord come upon us, and a deep awe of the human soul. May we remember thy commandment, "Thou shalt not kill," and may we be afraid to take the life which thou alone canst give. May the blood of innocent men shed by innocent men cry from the ground. May the horror of it so strike into the souls of all that they have no heart left for fighting. Replace the lust of war with hatred of war, and when evil men plan war and seek to inflame their fellows to go out and kill, may the heart of man reply, "We will not kill our brothers."

Grant to us a resolute purpose, that will not be denied, to find some better way than war for the settling of disputes between nations. May we put aside prejudice and partisanship and all false pride and agree together that the strong and the weak alike shall submit their cause, through orderly judicial procedure, to the reason and conscience of mankind. Grant that the strong shall seek no rights denied to the weak. Grant that the mind of Christ shall prevail among all peoples that name his name. Amen.

The way of duty is the way of rest. This rest is to be had with Christ for all those who learn of him.—Matthew Henry.

The Children's Home, Winston-Salem

The Children's Home is located in Winston-Salem. It was established in that city because of the fact that Winston-Salem offered greater inducements for its location than any other community within the boundaries of the Western North Carolina Conference, a fund of $25,000 and certain other inducements being offered by Winston-Salem people. Two hundred and four acres of beautiful rolling land were secured, this land now lying within the corporate limits of the city and bordered by the choice Beuna Vista and Reynolda residential sections.

The first child to be admitted into the Children's Home came on September 1, 1909. This child and the others succeeding him were housed in wooden buildings which years before had been used as barracks for the Davis Military School. During the twenty-one years which the Children's Home has been in existence many improvements have been made. Fourteen large and commodious brick buildings and twelve frame buildings have been erected, the former housing the children and their kindred needs and the latter the farm and dairy helpers, the dairy barn, the horse barn, the wood work plant and other kindred needs. The grounds have been so beautified as to be very attractive both to those who live on the grounds and to visitors who frequently come to the Children's Home. The Children's Home lands, buildings, and endowments are valued at $1,330,000.



MISS IVA'S "GANG," CHILDREN'S HOME

At the present time the Children's Home is providing for 275 children, 130 boys and 145 girls. Seventy additional children are being provided for through its Mother's Aid fund as they live with their mothers in various sections of the Western North Carolina Conference. It is, therefore, evident that the Children's Home is now taking care of, wholly or in part, 345 children.

A TWENTY-FOUR HOUR JOB

It has been truly said that those who have the direction and care of children at the Children's Home have a twenty-four hour job. They have the children under their care throughout the day and throughout the night, in sickness and in health, and must have an intelligent and sympathetic insight into their individual needs, behavior, and aspirations. In short, those who have charge of the children at the Home must act the part of a sympathetic and understanding parent. Every effort must be made towards properly directing the child while at the Children's Home and then to so place him when leaving as to insure a successful life and career. Children's Home workers not only have a whole-time job, but an exceedingly important job. They deal in human values.

WORTHY AIM

The Children's Home was promoted for the purpose of providing for orphan and indigent children. Such children are admitted as opportunity presents after having been carefully investigated by its case worker, who is a trained nurse, a splendid judge of human nature, and a good contact maker, a woman of wide experience and acquaintance. Such children are admitted when free from disease, apparently able-bodied, and showing some aptitude to learn, either intellectually or manually, or both. Only children between the ages of two and twelve years of age are admitted. It is preferable to admit children of younger years, since they do not have to unlearn so many things and are not inclined to bring unwholesome habits and information with them as they associate with other children.

It is the purpose of the Children's Home to furnish to children admitted within its supervising care an education, which will extend through high school, and which covers quite a bit of vocational guidance; to train them in some line of manual work in such a way as to enable them to be careful as well as skilled workers; and to lead them to know Jesus Christ as a personal Saviour and Lord. The mind, the body, and the spirit of its children are of much concern to those who work with them.

THE SPIRIT OF CO-OPERATION

A fine spirit of co-operation prevails at the Children's Home, not only on the part of matrons, teachers, department heads and managers, but also on the part of the children themselves, both with one another and with their supervising leaders. It is a very rare exception to find a boy or girl who will lie or steal. The spirit of fair play and of sharing with one another in common matters of comradeship are very clearly manifest. Social contacts of a wholesome nature are encouraged, thus providing for a God-given inclination to mingle with one another in happy and profitable relationship.

A GOOD INVESTMENT

It costs money, as well as other expenditures, to raise boys and girls. They must be clothed, they must have balanced rations, and they must be provided with an environment as will tend to develop initiative self-assertion and high aspirations. Such blessings do not come without price. Investments in the development of Christian character, while costly, pay greater dividends than any others. The Children's Home is now calling for such investments as never before. It has the greatest number of children to provide for in all its history. In the face of a larger enrollment financial returns are shrinking. Let those whose hearts are warm towards the needs of youths and little children fling wide their pocket books and give to the sustenance of orphans, deprived of the tender and loving joys of hearthside and home. Let not those who are in more favorable circumstances fail to remember the needs of Methodist children sponsored by the Children's Home, owned and to be maintained by Methodists.

SOURCES OF INCOME

In addition to an income from an endowment established by friends of the Children's Home the needs of the children are to be met by an assessment equalling ten per cent of the pastors' salaries, the fifth Sunday offerings in the Sunday schools of the Western North Carolina conference, and by contributions from individuals, classes and societies. At the present time there is great need for an increase of its income. The ten per cent assessments for the past conference year shows a falling off of $5,000. It is hoped that the offerings on the next fifth Sunday, November 30, and individual contributions on Thanksgiving Day will make up this deficit. It is exceedingly important that the friends of orphan children come to the rescue at this time. With the largest enrollment in our history

we are faced with certain financial problems that are absolutely demanding. We are calling upon our loyal friends, our liberal friends, and our distant friends for help and we have a sort of assurance that this call will not be in vain.

THANKSGIVING

A good way to enjoy Thanksgiving Day will be to contribute some special gift to the boys and girls at the Children's Home. We can profitably use several barrels of apples, Irish potatoes, beans, canned goods, preserves, flour, and other things which growing boys and girls need to eat for producing strong bodies. Those who cannot give money may be able to give food. Let your Thanksgiving be a joyous one by sharing with the children at the Children's Home.

AN OPPORTUNITY

The Children's Home, with tangible assets of $1,330,000, is largely a gift of public-spirited individuals who have desired to provide for orphan children. The Methodist people in the Western North Carolina conference have through their denominational organizations contributed less than $75,000 to the Home for permanent improvements. The Children's Home has been practically given to Western North Carolina Methodism Therefore, our Methodist people have a wonderful opportunity to use this gift to the best advantage. Surely our people will not fail to provide sustenance for orphan children who live in homes given the Methodist people without charge and without price. Let Thanksgiving and the following fifth Sunday be an opportunity for a general outpouring of gifts to the Children's Home.

The Methodist Orphanage, Raleigh



BROTHER AND SISTER, NANNIE AND PAUL SMITH, METHODIST ORPHANAGE

WHOSE THANKSGIVING?

By Dr. W. A. Stanbury.

Once a year we have a day set aside for giving thanks to God, which day we principally devote to football and to shooting squirrels. There is one sport or duty or privilege, however, which many people do not omit on Thanksgiving Day, and which none of us ought to omit: making a gift for the support of the orphanage. We are having hard times, to be sure, but how hard a time would you have if you were a child, say four or ten or fourteen years of age, with no father or mother and no home? Turn this over in your mind a little, and act on the generous impulse which is certain to arise.

We have 339 children at Raleigh for whose support we have assumed a sacred obligation. The Methodist Orphanage received last year from conference assessments $30,208.72 and from our endowment and the Duke Endowment $13,134.57, whereas operating expenses, etc., amounted to $90,000, leaving thus a difference of $46,634 to be provided through specials. So we have got to dig down in our pockets a little deeper than we have ever done, or else somebody is going hungry.

You will enjoy your Thanksgiving dinner a lot better if, as you sit down to a heavily loaded table with all the turkey and the fixings you can say to yourself, "Well, we have at least done our part towards keeping beans and roast beef on the tables in the big dining room at Raleigh."

So may it be!

DOING OUR BEST FOR METHODIST ORPHANAGE

By Rev. G. W. Perry.

The emphasis of Christianity is put upon men, not money. That is what our Savior taught. Jesus was interested in people. It is a fact that we fail of the noblest end of life if we do not count people of more worth than things. When we bear burdens for others our manhood grows great. Just now the going seems a bit heavy, but in the tug and wrestle of it we shall find our manhood. It is true that the burdens we bear for others make men of us. The great spirits have all humanity on their shoulders. Think of the burdens Abraham Lincoln carried and think what a man they made of him. As we bare our shoulders to the great loads our fellowship expands. The threads of our sympathy—spun out of our hearts' fiber—stretch to the bounds of the world. It is under such conditions that we grow and the secret of it lies in the divine fellowship into which such things bring us.

The mother bends over her babe with infinite hope and comfort, not at the present value of the child alone—though that is precious—but she has a vision of his possible future. She toils, endures, suffers, sacrifices for the child, because her vision of his future is bright with the splendor of a noble manhood. Somehow, her child stands before her clad in the garments of beauty and power.

It is not only the child watched over and loved and mothered that we may see to be precious. What about the orphan? Has he been neglected, forgotten, because his mother is not with him—in the flesh—to sacrifice for him and love him? If you look at him in the present he may seem insignificant; but if you turn your eye toward the possibilities wrapped up in this bundle of human flesh you may find—as has been illustrated hundreds of times in our own American history—a great philanthropist, or statesman, or missionary, or bishop, who will be a benediction to the world.

So then, in the light of these things, let us do our best for our orphanages. Thanksgiving Day will soon be here. It seems to me that one of the finest ways for us to celebrate Thanksgiving would be to remember—in a very substantial way—our orphan children. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and pay my vows now, in the presence of all his people." When we have properly considered this Scripture, another statement in God's Word will be considered in connection with our conduct. The statement is as follows: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

May this Thanksgiving offering be the largest—for the good of our institution—in the history of our great church.

OUR GOLDEN INVESTMENT

By Harry M. North.

Our people have made many financial expenditures during the last thirty years, some of which they would like to have back if they could recall them honorably. I am sure, however, that no one of them would recall the money invested in the orphan children of the state. This is a permanent endowment in character which is continually yielding rich returns.

In the Methodist Orphanage, at Raleigh, are three hundred and thirty-nine children who look to the Methodist people of the North Carolina Conference for their support. This year it requires $90,000 for this purpose. (Continued on page 30)

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter IV

"The fellow's a fool," he said when he reached the lane. "Nobody will give so much, nobody can. But there, on the whole I'm glad. I would not have thought of it but for Arthur. What made the young fool want the place, I wonder?"

Arnold never forgot the day of the sale. It was among the saddest he had ever known. Almost everything that was sold had a history, and it seemed to him as though his father and mother stood by his side watching. To an ordinary onlooker a flock of sheep seem nothing but a mass of panting wool. There is no apparent difference between one animal and another; but to Arnold it was different, he could tell at a glance the minute difference which distinguished one from another. It was the same with the cattle. He called them by name and they seemed to regard him as a personal friend. As for the horses, he had known them for years, groomed them, fed them. The young cob which he rode, he had broken and trained himself, and it was like pulling at his heart strings when he saw him sold.

But it was all over at last. The furniture, the farming implements, the live stock, all belonged to others, and there was a sense of desolation in the thought which cut like a knife into his heart.

But the farm was his!

How thankful he was that he had not sold it. He knew that from a worldly-wise man's standpoint he had been foolish. All the same, he was glad. The sense of possession was strong within him, and although he had let it at a yearly rental, it was always his when he cared to claim it. That, at any rate, was something to rejoice in. Not that he would profit by it. He would make arrangements so that every penny of the rent should go to Posy. Still it was his, his very own.

He went from room to room with a fast beating heart, and called to mind a thousand memories associated with them. He was going away perhaps never to see them again, yet he rejoiced that the house, the garden, the orchard, the fields, the farm buildings were his. Why was it?

Then came the excitement of going to London. It happened on a bleak cold day in February. He hired a trap to take him to the station, and on his way he passed St. Mabyn Manor Farm where Nellie Osborne lived. He had not seen her since the night of the party. He did not expect to see her again. He was leaving her without a word.

As he neared the house his eyes were drawn thither as if by a magnet. Did she know he was going? Had she ever thought of him? He looked eagerly but could see nothing. In the farm yard a laborer was at work, while a servant maid approached the back door with a bucket in her hand; but he could see no other signs of life. Did he see a face at the window? Yes.—No.—He was not sure; —the trap passed on.

Arnold had never been out of Cornwall before, and when the train crossed Saltash Bridge he felt as though he were going into a strange country. A curious sense of loneliness possessed him too. For the first time in his experience he felt as though he were alone in the world, that he, single handed and unsupported, had to carve out his own career.

He was frightened at the sight of Paddington Station, frightened at the gaunt nakedness of the circular roofs, the wilderness of iron pillars, the gloomy atmosphere.

There were crowds of hurrying people, but none of them were for him. At the wayside station near his old home he had been a personality, but here he was nothing; he was a unit lost in the crowd.

His uncle had not invited him to his own house. He had simply told him where he could have sleeping accommodation. It happened to be at the house of one of his clerks who was glad of a few shillings in addition to his weekly income. No one met him.

"Sab, sir?" It seemed like a friendly voice. There was a note of welcome in it. To the cabman he was of course only a fare out of whom he hoped to get at least a shilling more than was due, but to Arnold the man's words suggested a touch of humanity, which robbed the great station of something of its loneliness.

As he rode through the London streets his brain was in a whirl. Now they passed along broad brightly lit thoroughfares, and again dashed into narrow and unlit streets.

What a maelstrom London was! What seething masses of humanity were all around him! Mile after mile he went, and still it was the same. Everywhere was the roar of a great city. Everywhere great moving masses of people.

As a boy wandering among the quiet fields of home he had dreampt of conquering London, and had rejoiced in the thought. But now London crushed him, stunned him. He was simply one among millions of others. He conquer London! He rise above the great sweltering mass of people! He laughed at his own foolishness.

And yet there was something exciting, inspiring in it all. His pulses began to throb, his heart beat violently! What a world London was! It was the center of a mighty empire, the great heart which sent its life blood surging everywhere. Even as he rode through the night his vision became enlarged, and in spite of his loneliness a resolute feeling came into his heart. He thought of others who had been in London alone, unknown. Why, Charles Dickens had tramped its streets, a lonely boy. Oliver Goldsmith had starved in a garret. A host of names flashed into his memory.

At length the cab stopped. His uncle had selected his lodgings from his own point of view. The clerk to whose house he had sent him lived in a shabby little street between Holborn and Fleet street. It had ceased to be a residential quarter years before. Most of the smaller houses had been pulled down in order to give way to larger buildings, but some remained, and it was in one of the smallest of these that Herbert Wilkins, the clerk in question, had taken up his residence.

"Here you are, sir."

He got out of the cab and knocked at the door indicated. It was immediately opened by a somewhat under-

sized, middle-aged man who was clad in shabby clothes and wore carpet slippers.

"This Mr. Robartes? Glad to see you, sir. Hope you've had a good journey. Cold, ain't it? Is that all your luggage? No, don't you bother about that, sir; I'll see to that. Half a crown is ample, sir, and don't you let him cheat you. Those cabbies are awful, just awful."

The man spoke with a cockney accent, but he was evidently kindly disposed and seemed anxious to give Arnold a hearty welcome.

"This is my missis, Mr. Robartes, Mrs. Herbert Wilkins. She was a bit bowled over when your uncle asked her to take you; but she'll make you comfortable. There isn't a better cook in London, although, perhaps, I'm not the one to say it. . . . Now look here, Mr. Robartes, this house is small as you can see, but it's very snug and cosy. Mrs. Wilkins has lit the fire in your room and will take your evening meal up there if you like; but we've been talking about it, and we've been saying that if you have your meals with us it may be more comfortable for you and save labor for the missis. What do you say?"

Mr. Wilkins spoke quite confidentially, as though he had taken Arnold to his heart right away.

"Perhaps you'd better see your room first," he went on still in the same confidential tones, and he led the way up a narrow staircase. "This is it," he went on as he opened the door. "Nice cozy little place, isn't it? Bit small but comfortable."

As Mr. Wilkins had said it was a "bit small," but Arnold did not at that moment feel very critical. It was what Mrs. Wilkins called a "bed-sitting-room," and the furniture consisted of a narrow bed placed close to the wall and partially hidden by curtains, a looking glass, a table covered by a cloth of a very pronounced pattern, a chest of drawers, an arm-chair covered with horsehair, and two smaller chairs. On the floor was what Mr. Wilkins assured him was a new invention called "cork linoleum."

"Nice and warm to your feet, sir, and sanitary at the same time. Mrs. Wilkins is very strong about things being sanitary."

A bright fire was burning in the grate, and on the whole, although it was small, the room looked, to quote Mr. Wilkins, "snug and cozy."

"Think it will do, Mr. Robartes?" he asked rather anxiously. "Now you understand what I mean? Mrs. Wilkins will bring up your supper here in less than no time. All the same, it might be more comfortable like if you had it with us, and what I say about tonight I say about all your meals."

"I'll have my supper with you tonight at all events," replied Arnold.

"That's all right. Here's the bathroom. There's a wash basin there, too, and we thought you'd rather do your washing there than in your room; it's more sanitary, too, and my missis is very keen on things being sanitary. She is a student of hygiene she is."

During supper Mrs. Wilkins informed him that her family consisted of twins; a boy and a girl who were now ten years old.

"Sharp little nippers they are," she assured him, "but as good as gold."

The fare was plain and simple, but was served with a suggestion of refinement. Evidently Mr. and Mrs. Wilkins were respectable people.

On the whole Arnold was favorably impressed by his lodgings. It was true they were small and cramped, and everything was utterly different from his old home at Trelyon; but he had never been accustomed to luxury and had expected nothing elaborate. For that matter, also, the arrangement was only tentative, and he was free to get other lodgings if he so desired.

It was evident, however, that both Mr. and Mrs. Wilkins determined to keep him if they could. Doubtless their income was very small, and what he would be able to pay them would be very acceptable.

Arnold liked them both. Mr. Wilkins, although an undersized shabby looking little fellow, was shrewd and capable. It is true he used many cockney expressions and often dropped his h's, but he was not uneducated. Added to that his experience as a lawyer's clerk had made him keen and wide awake. He had a sense of honor, too, and was a close observer of men and things. Mrs. Wilkins might have been the daughter of a small tradesman, or something of that sort. She, too, spoke with a cockney accent, and was as Mr. Wilkins described her "as sharp as they made 'em." But she was a kind-hearted creature all the same, and Arnold felt instinctively that she would do well by him.

Arnold did not go to his uncle's office the next day. It was arranged that he should not. He spent the morning in fixing up a little bookcase ,where he placed the few books he had bought, and afterwards went out into the streets of London.

If he had been stunned and bewildered the night before, he was doubly so now. He found his way into Fleet street, and having climbed on the top of a bus, rode towards Victoria Station. That was in the days of the old horse buses, and as the cumbersome vehicle found its way through the roaring traffic he more than ever felt his own littleness and unimportance. Especially did this come to him when he reached Charing Cross and turned down Whitehall. What could he, a poor ignorant lad, do in such a mighty metropolis. He passed the Horse Guards, the War Office, and other public buildings without knowing what they meant. He only realized that he was amidst scenes of which he could never form a part. They were all too great, too mighty for him.

When the bus stopped in front of Westminster Abbey and the Houses of Parliament he got down. He dimly recollected seeing pictures of these buildings, but he was not sure what they were.

He turned southward and walked towards Westminster Bridge. When he had reached it he stopped and looked at the massive pile of buildings, noted the great tower where Big Ben boomed out the time over the roar of London.

"What is that place?" he asked a boy who stood leaning over the parapet of the bridge.

"That plaice, what plaice?"

"That," and he pointed towards the House of Parliament.

The boy grinned. "Where was you born, mister?" he asked. "Why, that's the House of Commons. You must be a blooming greenhorn."

Arnold felt ashamed. He felt he ought to have known, but he could not tell why.

He roamed for hours around the historic buildings. Now that he knew what they were they were full of interest to him. He was able to people Westminster Hall, to visualize the scenes which had taken place there. He went into the Abbey, too, (Continued on page 25)

D. B. COLTRANE IS HONORED AT DINNER

Entertaining for their father, D. B. Coltrane, in celebration of his twenty-fifth consecutive year as chairman of the board of stewards of Central Methodist church, Concord, and who on this occasion was honored again by election to serve for another twelve months, Miss Jenn Coltrane and Mrs. R. E. Jones were hostesses at a brilliant dinner for the stewards at their home on North Union street at 6:30 o'clock Monday evening, November 3.

Mr. Coltrane has always been active in the affairs of the Methodist Episcopal Church, South. He was a member of the General Conference of the Methodist Church, South, in 1902, being elected a member of the book committee. He was chosen as one of the 100 men called to Memphis to launch the Centenary movement in the church, was appointed a member of the Federal Council of Christ in America and served on the executive committee for years.

Mr. Coltrane has been a member of the board of stewards of Central church for 37 years and chairman for 25 years, and during that period he has given guidance through financial difficulties out into the highways of freedom from debt. A report at this dinner revealed that Central church concluded its fiscal year absolutely free from debt.

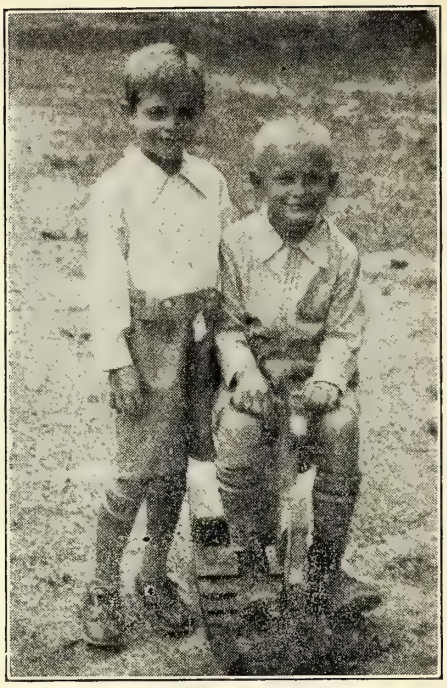
Mr. Coltrane is a Confederate veteran, having enlisted in his nineteenth year. He first saw service near Seven Springs, N. C., and later his troop was made a part of the heroic command of General J. E. B. Stuart, and from his battle at Brandy Station in 1863 until the close of the war he took part in every major engagement in which General Stuart's troops were engaged. He was wounded on three separate occasions.

As a manifestation of their love and appreciation for Mr. Coltrane, the stewards presented him at the dinner a handsome gold-headed cane. At the election of board officers for the incoming year he was re-elected chairman, and others chosen were A. S. Webb, vice chairman, A. F. Goodman, secretary, and B. R. Craven, treasurer.

The guests included Chairman Coltrane, S. Glenn Hawfield, A. F. Goodman, Dr. W. R. Fisher, J. Lee Crowell, Sr., J. Lee Crowell, Jr., Dr. J. A. Hartsell, Ernest L. Hicks, Dr. W. C. Houston, Dr. W. B. Pemberton, Floyd Barringer, J. W. B. Long, A. J. Dayvault, A. F. Hartsell, C. B. Wagoner, Dr. J. E. Smoot, R. L. Miller, A. M. Shinn, W. B. Ward, I. I. Davis, C. M. Ivey, J. C. Davis, M. F. Ritchie, B. R. Craven, J. B. Sherrill, G. C. Love, A. S. Webb, W. J. Glass, E. C. Turner, W. L. Burns, Dr. T. M. Rowlett, Rev. and Mrs. H. G. Allen and Robert E. Jones.—Daily Tribune.

REV. "JIM" GREEN EXPRESSES HIS APPRECIATION

Learning today of the favorable consideration given me by the annual conference in Greensboro, I feel led to write and express to all my sincere thanks and



"PALS"—WADE HOLMES AND JAMES VAUGHAN, METHODIST ORPHANAGE, RALEIGH

pray "God bless you." Too, I have just read the bishop's advice to the class for "full connection" and to all to "refrain from the picture shows," and to seek to "keep up with eternity" instead of the times; "Bible study," "being men of one cause"—salvation, and keeping the ministry sacred by suitable dress and behavior. As I read this, how my heart swells with holy emotion and a prayer for him in these things in which he is tremendously courageous and right.

The work here at Lighthouse is growing. We have just closed our fourth revival for the year. Twenty-five souls were blessed at the altar. This church is made up of good people from various churches. Some of the best we have ever seen. Salvation is our watchword. A great plant and good staff of leaders and multitudes of people afford an opportunity almost unlimited. The forces of evil are much in evidence here, but Christ has more power than the devil. Glory to God. Bishop Smith recently held the Methodist conference here. He is a most genial brother. He reminds one of Bishop Darlington.

We trust to hold some revivals in North Carolina after January 1 along during the year. Those interested address me 1226 Tower Grove Ave., St. Louis, Mo. Jim H. Green.

RESOLUTIONS OF RESPECT

Resolutions of respect, appreciation and love for our pastor and wife, Rev. and Mrs. M. F. Moores:

We, the members of the board of stewards of the Forest City Methodist Church, South, take this opportunity to express to you both our sincere love and appreciation of what your lives and labors among us during the last four years have meant to us individually and collectively, and to our church and to all the organizations of our church.

We are sorry indeed to lose people who are so diplomatic and knew so well how to get along with all classes under all conditions and circumstances.

But our loss will be another's gain, and we all wish for you and your family many years of life and health and happiness and service for the Master and humanity.

(Signed) The Board of Stewards.



JOHN CLARK, METHODIST ORPHANAGE, RALEIGH



CLARA STROTHER, VASHTI WRIGHT AND MARY LEE JUDD, METHODIST ORPHANAGE, RALEIGH

WENDELL CHURCH DEDICATED

The address of Josephus Daniels of Raleigh featured the dedication services for the Methodist church of Wendell, November 2.

The principal service began at the regular 11 o'clock hour. The church had been decorated with fall flowers for the occasion, and was filled with the members and friends of the congregation. The choir had been augmented by several singers from the other churches, and gave a musical program featured by a solo sung by Mrs. P. C. Brantley.

Rev. E. H. Davis, pastor of the church, introduced Mr. Daniels as a life-long friend, stating that the first time he had ever appeared in a speaking role in public he had been asked to fill in with Mr. Daniels in place of a speaker who had disappointed.

Religion, he said, is freedom, not fetters, but no man ever found true liberty who did not lose it again for love of some great cause, or some pressing duty, since all true liberty brings its complement to duties. He quoted General Robert E. Lee as saying that duty is the sublimest word in the English language. Liberty without restraint or attendant responsibility is no less than license, according to Mr. Daniels, who likened this conception to the Civil War time negro's conception of freedom as a life without work.

Following the address of Mr. Daniels the stewards were gathered at the altar rail, and with the pastor and a former pastor, Rev. E. M. Hall of Raleigh, taking the lead, the beautiful dedicatory service of the Methodist church was carried out.

After adjournment of the morning session a basket dinner was spread on tables in the basement, and a fellowship hour was enjoyed around the tables before the afternoon session.

The afternoon session was in the nature of a family gathering of the church. Many talks were made of the old days of struggle when the church here was first organized with ten members, all being members of three families. The first church was dedicated in 1908, the old wooden building on Third street.

The present building was started in 1923, and was first used in 1924, though the auditorium on the main floor was not completed until 1925. The building is a credit to the congregation, and has meant long years of patient struggle and self-sacrifice. The years of this struggle were reflected in the deep joy that permeated the meeting.

GLAD TO REMAIN IN HIGH POINT

Will you let me say a word in appreciation of the fine reception given to the "new" pastor of Ward Street and Archdale churches?

After having been in High Point six years the bishop sent us back to serve Ward Street and Archdale churches another year. And we did not rebel at all, but were very glad to return to these very fine and loyal Methodists.

All yesterday afternoon our phone rang with messages of welcome from both congregations. Late in the afternoon we were tricked into remaining at home for the evening by a pretended visit. At seven o'clock our neighbor and his wife came, we supposed to spend the evening. At 7:30 o'clock they told us they had come to escort us to a little informal reception at the church, and sure enough it was informal. Wife and I walked in on what appeared to be at a moment everybody in the Archdale and Ward Street communities and their friends. They rushed us into the basement auditorium, where we beheld what looked to be the Guilford county fair of agricultural and home products. Were we dumb? Who could be otherwise? After the storm had passed we found six of the finest Thanksgiving pumpkins grown in Guilford and Randolph counties. There was enough flour to make from two to four thousand biscuits, according to the size of the biscuit. Enough coffee, and sugar to sweeten it, to soak every biscuit. Canned fruits and vegetables canned by those ladies who know exactly how to can. Sweet potatoes, Irish potatoes, canned beans, loose beans, canned fish, fresh meat, lard, apples, butter, etc., and soap with which to keep clean, and socks for my feet. It was a great reception, if reception it may be called, marked with not receiving alone, but with generous giving. And the real thing of it all is, they not only give of their means, they give thmeselves in loyalty to us and to their churches. To be so received and welcomed makes one glad to be a Methodist preacher. All Methodists are good folks, except some who backslide, but I think these are perhaps best of them all. No one can longer wonder why we want to stay a seventh year with these Methodists. Anybody would who has good sense.

Wife and I enter upon this new year of work with the yearning in our hearts to literally be the greatest among our people as greatness is portrayed in Christ's words, "He that would be greatest let him be servant of all." We want to be the greatest of servants this year.

E. M. Jones.



JANET MAYO, METHODIST ORPHANAGE, RALEIGH

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

AVE ATQUE VALE

By the time this article appears in print the Sunday school board of the North Carolina conference will be a thing of the past. It will have met, made its report, transacted its business and adjourned. This adjournment will not be sine die but forever. Under the legislation enacted by our last General Conference, the board loses its identity and its interests are taken over by the Board of Christian Education. The chairman of the Sunday school board requests your indulgence for a brief bit of personal comment. He has been greatly interested in the work of the Sunday school all of his life. As a pupil, officer and pastor he has been active in this work since the days of early childhood. For two years he was in charge of the Sunday school work of the North Carolina conference as its field secretary. For the past twelve years he has been chairman of the Sunday school board. He relinquishes his official connection with the Sunday school board with regret and relief. He regrets greatly any failure to promote the work as effectively as it might have been promoted. He regrets any misunderstandings that may have arisen. He is relieved in that he is freed from a rather strenuous position. For these twelve years he has kept in close touch with the work and has kept as regular office hours for this work as he has for his college teaching.

The joy of the task has, however, far outweighed its difficulties. He has had most pleasant associations with the entire office staff and has only words of highest praise for the efficient way in which every member has carried on his particular part of the work. His relationships with his fellow ministers and North Carolina Methodism have been pleasant and gratifying to him. On behalf of the entire office staff and of the Sunday school board as well as personally he wishes to extend sincere thanks for the loyal support of the friends of the cause.

WHAT WE TURN OVER

It is customary for those who die to make wills. The Sunday school board in passing out finds itself in possession of the following things which it wishes to will to the new Board of Christian Education:

First of all, we shall likely turn over financial assets in excess of those turned over by any other board. As has been stated elsewhere, this is due to the loyal and generous support of our friends in part, but it is also fair to state that great carefulness in handling the funds on the part of our office staff is partly responsible for this surplus. We also have other things of a less tangible but no less valuable nature to pass along.

Second, we turn over a vital program, rooted in a vital need and full of possibilities.

Thirdly, we turn over requests for standard training schools at a number of places in 1931. Our office files will furnish the detailed information in this regard.

Fourth, we turn over a reference and circulating library of over 400 volumes. This library has been developed to its present size from a beginning of just nine titles which were in our office nine years ago.

Our fifth asset is our office equipment, consisting of two large oak desks, one small typewriter desk, one section of oak filing cabinets, several filing boxes, one book case, a leaflet filing stack, a typewriter, a mimeograph machine, lot of miscellaneous supplies, and complete records of training awards, correspondence, and so forth.

And finally, we commend to the new Board of Christian Education approximately 700 Sunday schools, 8,000 officers and teachers, and nearly 100,000 members. With the wiser guidance which they deserve, and which doubtless in months to come they shall have, we believe they will become stronger agencies for righteousness in the world and instruments in the hands of the Almighty for bringing into the kingdom that even larger number of people in our borders not now in any Sunday school or church.

We earnestly commend the new board to our people and bespeak for them the earnest and whole-hearted co-operation which your board has received.

A NOTE OF APPRECIATION

In another article there will be found some interesting facts and figures concerning the work of the Sunday school in the North Carolina conference for the past year. There is also an attempt made in that article to sum up the assets which the Sunday school board is leaving to its successor, the new Board of Christian Education. These assets are largely made possible by the loyal support of the friends of Sunday school work in the North Carolina conference. As is well known to all, we have been badly handicapped this year through the closing of the bank in which the Sunday school funds were invested. In response to our appeal for help, we received enough funds to enable us to carry on with the borrowing of only $2500. Indications are that the money in the Franklinton bank may be paid later in full.

The purpose of this note is to express the appreciation of the board for the splendid support which we have received from the friends of the cause. We are also grateful to Duke University for assisting us in the Cokesbury school program by allowing us the use of eight young men who were working on the Duke Foundation.

RESOLUTIONS: REV. R. W. BAILEY

At the October meeting of the Sunday school workers' council of Edenton Street Methodist church, Raleigh, North Carolina, the council resolved as follows:

First, That in the passing of Rev. R. W. Bailey our organization has lost one of its most loyal and valued workers.

Second, That the spiritual strength of his Christian personality, together with his sound judgment and words of wisdom, will be greatly missed.

Third, That we are indeed grateful to our heavenly Father for having permitted one such as Brother Bailey to fellowship, teach and preach in our midst these years; and for the charm of his Christian friendship we thank God.

Fourth, That the sustaining grace and comfort of our all wise God and loving Father be upon the members of the bereft family, and in accordance with Philippians 4:19, "May God supply all your need according to his riches in glory, by Christ Jesus."

Fifth, That copies of these resolutions be sent Mrs. R. W. Bailey and family, and the North Carolina Christian Advocate for publication on the Sunday School page of the North Carolina Conference Sunday School.

Edenton St. S. S. Workers' Council.

By Philip Schwartz,
B. Troy Ferguson,
Vara L. Herring.

IN MEMORIAM

Attention is called to the set of resolutions forwarded by the Sunday school workers' council of Edenton Street church in connection with the death of Rev. R. W. Bailey. It is fitting that these resolutions be printed on this page. Brother Bailey was a very enthusiastic Sunday school worker. Even after his superannuation he did not lose interest in this work. For years he was a loyal, faithful, and capable member of the Sunday school board, and his wise council and cheerful enthusiastic support was a great asset to this board. The cause will suffer greatly in his going.

The Sunday school work also suffers a loss of another good friend and effective worker in the death of Mr. J. B. Atwater. Mr. Atwater was at his death a member of the Sunday school board of the North Carolina conference, and had been a faithful and efficient member for many years. We regret deeply his passing and extend our sympathies to the bereaved family.

Members of the Sunday school office staff have also suffered the loss of loved ones in the past few days. Miss Georgia Keene, our elementary superintendent, has recently suffered the loss of her cousin, Mr. Jesse Pope, with whom she lived for many years. Prof. H. E. Spence, chairman of our board, lost his mother a little more than a week ago. To the loved ones of these sainted dead we extend our sincere sympathy.

Western N. C. Sunday School

MISS CORINNE LITTLE, Editor, Lexington, N. C.

BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education of the Western North Carolina conference was organized during the recent session of the annual conference according to the legislation of the last General Conference. The officers of the board are: W. W. Peele, president; O. V. Woosley, vice president; A. P. Brantley, secretary; and H. A. Dunham, treasurer. The nominating committee appointed by the president of the board to secure an executive secretary succeeded in finding one of the best equipped members of the conference to take charge of this most important work, and Rev. J. F. Kirk was elected to this position. Brother Kirk brings to the field of Christian education a fitness which prophesies the successful accomplishment of the enlarged program of the church. He has served successfully as pastor, presiding elder, and as a member of some of the important committees of the conference. His election met with the universal approval of the annual conference, and under his leadership the unified educational program of the church will go forward in a satisfactory manner.

Upon nomination of the executive secretary the following were elected to compose his salaried corps of workers: Secretary of extension work, Rev. W. A. Kale; director of young people's work, Rev. G. G. Adams, part time worker; secretary of the elementary division, Miss Corinne Little; office secretary, Miss Agnes Peacock. Each of these workers has a peculiar fitness for the department in which he is to work.

Rev. W. A. Kale is a young man of college and university training, having done his major work in the field of Christian education. He has had some years of success in the pastorate and is in every way equipped for the important work as secretary of the board.

Rev. G. G. Adams has worked successfully with the Epworth League in promoting the Epworth League work throughout the conference, and it is with peculiar satisfaction that we are able to continue him in this field and to have his counsel and the benefit of his experience in the reorganization of the program to be carried out among the young people of the church.

Miss Corinne Little needs no introduction to the Sunday school and church workers of our conference. She has shown her ability as a worker not only in the elementary division but also in carrying on the program of the Sunday school board after many of the other workers had resigned to accept positions elsewhere. Miss Little, however, is peculiarly fitted for the work in the elementary division, and the board feels very happy to be able to retain her services in this work.

Miss Agnes Peacock has knowledge of the files and the office work as carried on by the Sunday school board and will be a great help to the executive secretary and his staff in the office work of the board.

As chairman of the new Board of Christian Education, I wish to acknowledge the work that has been done by the three boards which have been merged into this new Board of Christian Education. It shall be our policy to retain all the good features of the former boards and to conserve in every way the fine type of work which has been done by them. The standard training schools, the extension work, and the assemblies for the young people will continue uninterrupted as heretofore. Gradually these schools and assemblies will be made church-wide, but changes will necessarily have to come through a gradual process. We must not expect changes to come too abruptly.

The executive secretary will proceed with no undue haste in setting in motion the unified program of the board. For some time he will seek to acquaint himself and his workers with the full meaning and scope of the unified program so that when changes are made they will be made with the assurance that they are in line with the recent General Conference legislation. We must not expect many immediate changes in the work of the local church. The first step to be taken, however, is the election of the local board of Christian education. This should be done in every charge at an early date. See the Doctrines and Discipline of the Methodist Episcopal Church, South, 1930, Paragraph 459.

Allow me to call to your attention the most important feature of the legislation as I see it, and that is that the divisions are divisions of the CHURCH and not of any one organization of the church. The CHURCH is divided into the Elementary Division, the Young people's Division, and the Adult Division. We should begin at once to think in terms of the CHURCH, and not in terms of the Sunday school, the League, the mission society, or any other part of the church. These are only organizations through which the church functions. This change in our thinking will prepare us for the changes which will naturally follow in the unified program.

W. W. Peele, Chairman,
Board of Christian Education.

COMMENCEMENT

As members of the Sunday school board and members of the staff of this board met at our annual conference to make their last reports, there was no symptom of pessimism expressed, no evidence of misplaced loyalties lingering about the expiring boards. But with a real concern for the spiritual welfare of the many thousands of men and women, boys and girls of our church, they reviewed with some degree of exultation the fine accomplishments wrought thus far and looked toward the new plan of organization with a sense of joy in anticipated achievements of yet greater magnitude.

The Sunday school board has had no little part in laying the foundation on which the new board may build its greater program. We rejoice in the fact that our prayers, our hopes, our study and our efforts are now fused with others in an enlarged vision and in even more challenging opportunities for service. Commencement day has arrived!

CHILDHOOD AND YOUTH OBSERVANCE AT MAIN STREET, GASTONIA

Reports giving details of the many observances of Childhood and Youth Week are coming to the office daily. Many splendid things have been undertaken and done for the sake of the youth and children of the church as a result of this special emphasis. Attached to the fine report of outcomes sent in by Mrs. F. H. Cunningham, who has for several years led Main Street church, Gastonia, in a most worth while observance, we find a copy of the church bulletin which carries the program for the special service on Sunday night, October 19, and in which we read the following:

"Today is the close of our Childhood and Youth program, but is a beginning in working with and knowing them. An effort has been made to reach the home of every church school child with a visit in order that the church school workers may know better the parents of the boys and girls in their particular departments. We trust that this program of Childhood and Youth will create a closer co-operation between the home and the church school.

"In the breast of a bulb is the promise of spring,
In a little blue egg there's a bird that will sing,
In the soul of a seed is the hope of the soul—
In the heart of a child is the kingdom of God.

"Below is the report of the different departments in their home visiting. The elementary departments are the ones who make a great effort to visit the homes of each child in the given time. This year in addition the adults made a complete campaign, getting in touch with all inactive church school members, and those and inviting them to the church school. So that this year the movement was extended to take in the entire school instead of only the elementary departments.

The Nursery department, 98 per cent.
The Beginner department, 100 per cent.
The Primary department, 100 per cent.
The Junior department, 100 per cent.
The Intermediate department, 60 per cent."



Brothers—LeRoy and Calvin Coolidge Heath, Methodist Orphanage, Raleigh

THE NIGHT BEFORE APPOINTMENTS

By E. C. Durham.

'Twas the night before appointments, when there was no rest
For a Methodist preacher, not even the best;
Each was thinking or guessing just where he would go,
And how could he wait till the time he could know?
Away in the night they were all in their beds
A-rolling and tossing, and rubbing their heads,
And each mama back home with a child in her lap
Like the preacher at conference with no time for a nap.

At last the day came, and, O what a clatter!
And strangers were wondering what was the matter.
The preachers just dashed away, dashed away all,
So soon in the day to this conference hall,
"As dry leaves that before the wild hurricane fly"—
To await their appointments, and to laugh or to cry.

LOVE TO DR. H. M. NORTH

Whereas, Dr. H. M. North has served four years the Wilmington district with great spiritual and judicial wisdom, thereby endearing himself to all of our people, we, the fourth quarterly conference of the Chadbourn charge, hereby resolve that it is with a deep sense of our loss that we relinquish our claim to him, and that in his going the district loses one of its most spiritual leaders and one of the best beloved presiding elders. While we know and appreciate the fact that the district has gone forward under his leadership as never before, we rejoice with the people who will soon claim him, knowing they will have a godly, consecrated leader.

Resolved further, that a copy of these resolutions be sent to the Christian Advocate and a copy be spread on the minutes of the fourth quarterly conference.

Signed by the committee:

Mrs. Claude Yates,
J. E. Koonce.

WORK OF WOMEN'S BIBLE CLASS

Report of women's Bible class of Haywood Street church, Asheville, January 1 to October 1, 1930:

Total number of visits to sick in homes and in hospitals, 705. Baskets of flowers to sick, 93. Trays given to sick and needy, 183.

Total amount of charity given individually by members of the class, $560.80.

Amount raised from dues and entertainments, $109.42.

Amount raised in the class on Sunday mornings for the needy, $100.

Grand total expended, $770.22.

Mrs. J. P. Lipe, a member of the class, is doing a splendid work in giving out this money to those whose needs are great.



ANNA HANES BUILDING, CHILDREN'S HOME, FOR PRIMARY BOYS

WOMEN SHOULD LEARN USES OF MAGNESIA

To women who suffer from nausea, or so-called "morning sickness," this simple measure is proving a blessing. Most nurses know it and it is advised by leading specialists.

Prepare a small quantity of finely cracked ice—about a wineglassful. Pour over it a teaspoonful of Phillips Milk of Magnesia. Sip slowly until the mixture is gone or you are entirely relieved. It is seldom necessary to repeat the dose to end sick stomach or any inclination to vomit.

Its anti-acid properties enable Phillips Milk of Magnesia to give immediate relief in heartburn, sour stomach, gas. Its mild, but effective laxative action assures regular bowel movement. Used as a mouthwash it helps prevent acid erosion and tooth decay during expectancy.

With every bottle of Phillips Milk of Magnesia, come full directions for its many uses. All drug stores have the 25c and 50c sizes. Demand the genuine, endorsed by doctors for over 50 years.

I HAD LUNG TROUBLE



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BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

FRONT STREET LEAGUES

The three leagues of Front Street church, Burlington, are all doing splendid work, their interest having kept up through the summer and vacation months, and now we are all hard at work trying to increase our efficiency in all departments.

Each league is having good programs at our Sunday evening devotional service with splendid attendance. The senior and Hi-Leagues are planning to have one devotional service each month, jointly. We believe this will prove helpful to both leagues as well as create a stronger tie between the two.

Our Hi-League is planning to join the senior league in bringing Thanksgiving cheer. Plans are already under way for our Christmas activities, along with our regular work of remembering the sick and needy.

Our recreational activities and programs are interesting and enthusiastic. We have good wide-awake leaders.

We are having very interesting and instructive missionary programs, a great deal of stress being brought to bear on this special subject.

Our definite aim in all our work is summed up in our league motto, "All for Christ."

WHITE MEMORIAL LEAGUES

The Senior Epworth League and Hi-League of White Memorial church, Henderson, are still living, though sometimes we are on the verge of giving up. Both leagues meet regularly and use the programs given in the Era.

We had a very good study class a few weeks ago, using the handbook as our text book. The pastor, Rev. Ben. T. Williams, was the teacher. The class met at the church each night for a week, and on the last night we had a weiner roast at the community house and enjoyed a social hour together. Since then the senior league sponsored a stunt program at the community house. Many good stunts were put on by different organizations. A prize was given for the best one.

We are hoping to have a mission study class in the near future.

Following are the officers of both leagues:

Senior League: President, Lola Maynard; secretary, Daisy Day; treasurer, Charlie Clark; First Dept., Sallie Hay; Second Dept., Leonard Eason; Third Dept., Areta Grady; Fourth Dept., Lula Jarvis; Hi-League counsellor, Mrs. Henry Tucker; Era agent, Mrs. Henry Tucker.

Hi-League: President, Winifred Tucker; secretary, Lily Mae Stokes; treasurer, Harvey Wheeler; First Dept., Floyd Ramsey; Second Dept., Mildred Tucker; Third Dept., Harry Collett; Fourth Dept., Margaret Woodlief.

Mrs. Henry W. Tucker,
Reporter.

Western North Carolina Conference

HIGH POINT INSTITUTE

During the past week we held a successful handbook institute in Wesley Memorial church, High Point. Leaguers from Calvary, Ward Street, Archdale and Wesley Memorial were in attendance and earned certificates on the training course. The closing period on Friday night was a delightful social with refreshments, a salad course being served. We were royally entertained in the homes of members of the High Point union.

MORVEN-ANSON

Sunday found us in Morven at 11 a. m., where we had the privilege of preaching for this loyal congregation. At three p. m. the Anson county union met in Morven and we again had the privilege of bringing an inspirational message. On account of much rain, not many chapters were represented. During the business session, it was found that Polkton had won the attendance banner while Morven retained the efficiency award. Wedding bells ring in this union also. Miss Ila Rebecca Short, recording secretary of the union, has been happily married to Rev. J. B. Tabor, Jr., former pastor of Bethel-New Hope. Their new home is Weddington. A special feature of this union meeting was a splendid quartette number given by Rev. W. B. Davis and his three children, Elizabeth, Erskine, and Annie Lee, with Mrs. Davis at the piano. The leaguers requested more of the same.

CLEVELAND COUNTY

The leaguers of the Cleveland county union met in regular session at Polkville, Friday evening, October 31. An interesting program was rendered by the local chapter. The Hi-Leaguers gave a mission pageant depicting the different races. Following this another interesting pageant entitled "Moses" was given. The loving cup for efficiency was awarded the Palm Tree chapter. A new union secretary was elected. The leaguers were happy to have the district secretary, Miss Thelma Rhyne, as a visitor. The next meeting goes to Palm Tree.

She: "I notice that men become bald much more than women because of the intense activity of their brains."

He: "Yes, and I notice that women don't raise beards because of the intense activity of their chins."—Exchange.

An Old Friend In a New Dress



LYDIA E. PINKHAM'S VEGETABLE COMPOUND is now prepared in convenient, palatable, chocolate coated tablets packed in small bottles. Each bottle contains 70 tablets, or 35 doses. Slip a bottle into your handbag. Carry your medicine with you.

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These tablets are just as effective as the liquid.

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HEROISM AND THE CHRISTIAN MINISTRY

By H. H. Smith.

The Christian ministry is a vocation which demands heroism of the highest order. If any one doubt this, let him consider what Christ the Lord had to say about the call to devote one's self to the preaching of his gospel. When a scribe came to Jesus and said, "Master, I will follow thee whithersoever thou goest," Jesus replied, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." "Are you willing," he seemed to say, "to be homeless and friendless and penniless for my sake and the gospel's? Count the cost and do not undertake it unless you are willing to pay the price." To another he said: "Follow me." But he replied: "Lord, suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury the dead, but go thou and preach the kingdom of God." Christ would have no weak, flabby followers to proclaim his gospel. They must be willing to endure hardness as good soldiers. Bishop Kilgo said: "Into the prophetic office God never calls the weakling. The prophet's task calls for mighty manhood. From the so-called higher classes, deteriorated by social hypocrisies, corrupted by indolence and luxuries, enfeebled by sensual lusts, demoralized by superficial customs, and damaged in their souls by frivolities, God calls no prophet. Neither does he call them from the low vulgar classes who cringe before the proud or crawl before thrones or fawn at the feet of social princes. They come out of those conditions which produce the stalwart qualities of robust manhood. . . . If the professed prophet does not show the signs of a virile, robust manhood it is presumptive evidence at least that he is either the victim of a delusion, or he is the perpetrator of a willful fraud."

It is an inspiration to think of so many who have responded to this challenge of the heroic and gladly offered their lives to the Master for service or for sacrifice, as they have heard the call of God ringing in their souls. When the mother and sisters of Odoniram Judson entreated him, with tears, not to become a missionary, he replied: "What mean ye to weep and to break my heart, for I am ready not only to be bound, but also to die in India, for the name of the Lord Jesus." David Brainerd, pouring out his life's blood to save the American Indians, prayed: "Here am I, Lord, send me. Send me to the end of the earth, send me to the rough and savage pagans of the wilderness, send me even to death itself, if it be but in thy service and to promote thy kingdom." James Chalmers, after many years of heroic service for his Master, said: "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me its standings in the face of death, give it to me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with clubs knocking me to the ground; give it me back, and I will still be your missionary."

Jesus made it plain that none should heed the call to preach the gospel who was not willing to deny himself, and take up his cross and follow him. If so great emphasis is laid upon the sacrificial spirit one must have who heeds the "call" to the Christian ministry, we must expect the "work" of the ministry itself to call for the greatest sacrifice and heroism. Referring to the work of the ministry, Jesus said: "Behold, I send you forth as sheep among wolves." A very strong figure this. Men with their sinful passions were compared to wolves, and the disciples to helpless sheep. We can look back and see what this all meant, for these sinful passions reached their climax at Calvary when they crucified the Son of God. Again he said: "Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." And we know that all these things were fulfilled. When hardships and persecutions came upon them they were not to faint. "But



JOHN NEAL BUILDING, CHILDREN'S HOME, FOR LARGER BOYS



Her Reward

When children are weak and rundown, they are easy prey to colds or children's diseases. So it is never wise to neglect those weakening and depressing symptoms of bad breath, coated tongue, fretfulness, feverishness, biliousness, lack of energy and appetite, etc.

Nine times out of ten these things point to one trouble—constipation—and mothers by thousands know this is easily, safely relieved by California Fig Syrup.

Mrs. Chas J. Connell, 1434 Cleary Ave., St. Louis, Mo., says: "I gave Virginia California Fig Syrup for constipation and she was more than rewarded for taking it. It regulated her bowels, helped her digestion, increased her appetite, made her strong and energetic."

The *genuine*, endorsed by doctors for 50 years, always bears the word *California*. All drugstores have it.

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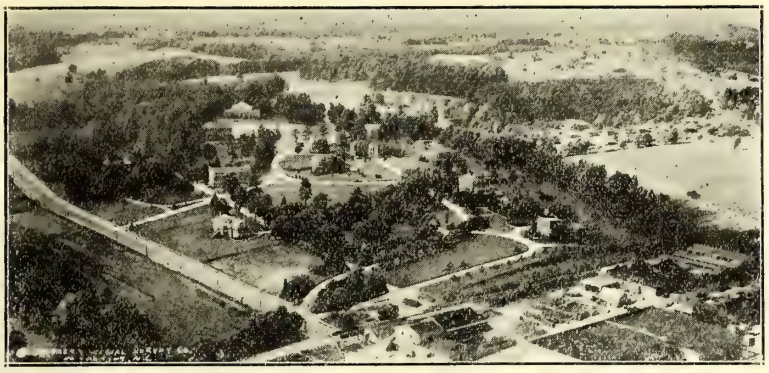
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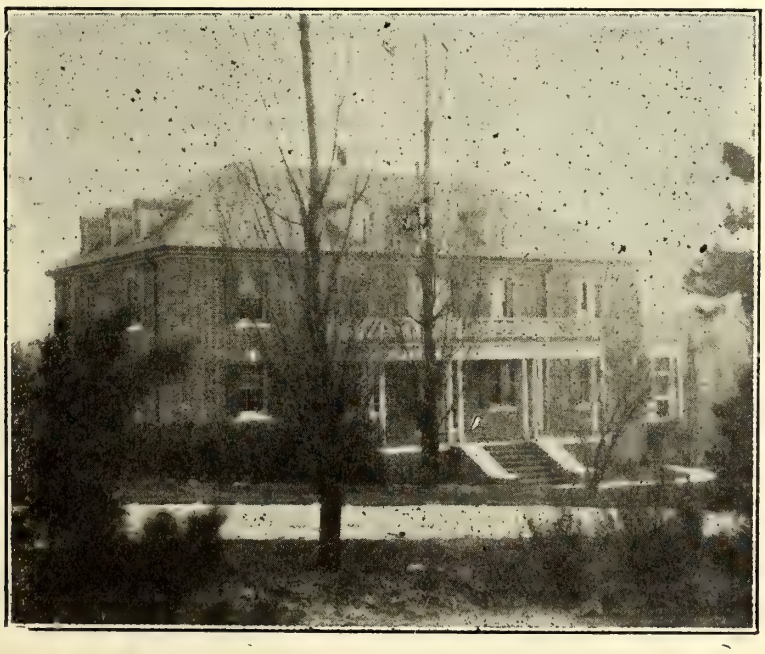


BIRD'S EYE VIEW OF CHILDREN'S HOME

when they persecute you in this city, flee ye into another." Just before he departed from them he said to his disciples: "They shall put you out of the synagogues; yea the time cometh when whosoever killeth you will think that he doeth God's service." He did not hesitate to tell them plainly that they must expect not only hardships, but death itself, in many instances, if they were to go forth and proclaim his gospel.

We know from the record that some were found in that day who gladly responded to this challenge of the heroic. John the Baptist was "no reed shaken with the wind," but a true prophet of God who dared to denounce to his face the profligate king, Herod, though it cost him his head. Stephen exhibited a like moral courage when he bore witness to Christ as Lord and Master, and turning to those who had murdered the Son of God, said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." Courageous preaching this, and what was the result? "When they heard these things, they were cut to the heart and they gnashed on him with their teeth. . . . And cast him out of the city and stoned him."

While not called upon to suffer perils and persecutions such as befell the apostles, the minister of the Gospel today will find that his vocation is constantly demanding the heroic spirit. To proclaim the message he is commissioned to deliver will require moral courage of the highest order. It is no easy thing to stand before men and speak the awful truths of God with unswerving fidelity and yet with love. To become impatient and indulge in abuse is easy enough, but that is not to preach the gospel. His nearest and best friends will need admonition, a task not easy to perform. Evil will appear in a thousand forms, and in most subtle ways, demanding the greatest tact and courage to deal with it fairly and squarely and effectively. Dr. Van Dyke says: "The greatest of all wars has been going on for centuries. It is the ceaseless, glorious conflict against the evil that is in the world. Every warrior that will enter that age-long battle may find a place in the army, and win his spurs, and achieve honor, and obtain favor with the greatest Captain of the Host, if he will but do his best to make life purer and finer for every one that lives it."



JULIA HIGGINS BUILDING, CHILD REN'S HOME, FOR LARGER GIRLS



DOCTOR'S
Prescription *gives*
Bowels Real Help

Train your bowels to be regular; to move at the same time every day; to be so thorough that they get rid of all the waste. Syrup Pepsin—a doctor's prescription—will help you do this. When you take this compound of laxative herbs, pure pepsin and other valuable ingredients, you are helping the bowels to help themselves.

Dr. Caldwell's Syrup Pepsin is the sensible thing to take whenever you are headachy, bilious, half-sick from constipation. When you have no appetite, and a bad taste or bad breath shows you're full of poisonous matter or sour bile.

Dr. Caldwell studied bowel troubles for 47 years. His prescription always works quickly, thoroughly; can never do you any harm. It just cleans you out and sweetens the whole digestive tract. It gives those overworked bowels the help they need.

Take some Dr. Caldwell's Syrup Pepsin today, and see how fine you feel tomorrow—and for days to come. Give it to the kiddies when they're sickly or feverish; they'll like the taste! Your druggist has big bottles of it, all ready for use.

DR. W. B. CALDWELL'S
SYRUP PEPSIN
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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Lamar and Whitmore, Fifth and Grace Streets, Richmond, Va., offer the following mission study text books at ten cents per copy, or one dollar per dozen plus postage:

Women and the Kingdom, Mabel K. Howell.

Chinese Lantern, Minna McEwen Meyer.

The New Africa, Donald Fraser.

Human Needs and World Christianity, Frances J. McConnell.

A Straight Way Toward Tomorrow, Mary S. Platt.

Whither Bound in Missions, Daniel J. Fleming.

Friends if the Caravan Trail, Elizabeth Harris.

Kingdom Without Frontiers, Hugh Martin.

Lands of the Minaret, Nina R. Gano.

Healing Ourselves, Elmer T. Clark.

Moslem Faces the Future, T. H. P. Sailer.

High Adventure, Fjeril Hess.

Christian and His Money Problem, Bert Wilson.

Handcapped Winners, Sara Estelle Haskins.

The above are valuable books for any missionary library. Any auxiliary would do well to profit by this offer.

Mrs. H. B. Foster of Prospect auxiliary writes: "We have an interesting auxiliary of 18 members. We find the program literature helpful and inspiring, as it gives us an insight into the programs and needs of the foreign field. We are soliciting all church members by holding meetings in their homes. This method works finely and we have gained several new members this way. We hope for a successful year in 1931."

Every auxiliary should now prepare for 1931. First, by electing good officers; second, by supporting these officers; third, by getting an increased subscription list to the Missionary Voice in order to work intelligently; fifth, by cooperating with conference officers in attaining a standard of excellence; sixth, by studying the conference minutes in order to work in unison with the conference society.

At the December meeting all publicity superintendents in conjunction with the Voice agents should present the merits of the Voice and secure subscriptions. Nothing will so develop the work of missions as the careful reading of the Voice by all members of the church. The auxiliaries should be able to get the Voice into the homes of all our church members. Whatever your subscription list is, increase it and report your subscriptions to Mrs. M. T. Plyler, Durham.

IN MEMORY OF MRS. SUE D. SWINDELL

On October 6 the women of the missionary society of the Methodist church, Wilson, held a very impressive and appropriate memorial service in memory of Mrs. Sue D. Swindell.

After singing some of her favorite hymns, the 23rd Psalm, always so dear to her heart, was read. Following this



Sue D. Swindell

a sketch of her life from early childhood was given, closing with the assurance that her life could be summarized in the words of the Apostle Paul when he said: "I have fought a good fight, I have finished my course, I have kept the faith." In concluding the service the following tribute was paid to the memory of one whose life was so full and well spent in the service of her Master:

The members of the missionary society of the Methodist church desire to pay loving tribute to the life of one of our most honored and faithful members—to one outstanding in all her service and devotion to the Master, through the work of the Woman's Missionary Society.

Early on the morning of August 31 the spirit of Mrs. Sue D. Swindell slipped away from her weary body and entered into that "rest which remaineth for the children of God."

In childhood she gave her life to the Master, and through her many years of her life was ever faithful and loyal to his service, leading the way that others might follow.

Hers was a character of unusual strength, mental and spiritual, one of

Mrs. C. S. Barker writes: "The Jane K. Meadows auxiliary held four very interesting mission study classes from October 20 to 27, under the supervision of Mrs. Walter Patten, who studied the book, "Trailing the Conquistadores" while at Lake Junaluska this past summer under the writer, Samuel Guy Inman. The first lesson was held at the home of Mrs. Don Hanks, with Mrs. Don Hanks, with Mrs. Walter Patten as leader; the second lesson at the home of Mrs. L. A. Harper, with Mrs. L. E. Lancaster as leader; the third lesson at the home of Mrs. C. S. Barker, with Mrs. Albert Brinson as leader; and the fourth lesson was held at Mrs. Fred Scotts, with Mrs. Guy Hamilton as leader. The attendance was very good and a social hour was enjoyed at the close of each lesson. Mrs. Don Hanks will continue this second year as president of this auxiliary, and Mrs. L. E. Lancaster will be the superintendent of mission study for the new year. A full slate of officers were accepted today. This auxiliary is observing the week of prayer in joint session with the Elizabeth Hendrin Society of Centenary Methodist church, New Bern, N. C."

strong faith, of hope, and of deep consecration.

As a society we are indebted to her for her pioneer work in all its departments, and we are deeply grateful for her service in the development of the Woman's Missionary Society of Southern Methodism.

In her passing the local society has sustained a distinct loss, in her influence for good, her wise counsel, and her vital inteerst in the great cause of missions.

Those of us who have been associated with her for some years and have enjoyed her fellowship, feel that in offering this testimony to her valuable services we but pay a feeble tribute to her great worth as a co-worker and friend whose presence was always a benediction to us.

Mrs. R. P. Watson,
Mrs. F. A. Woodard,
Mrs. C. E. Blount.

RICHLANDS AUXILIARY

The mission study class of the Hannah Koonce auxiliary of Richlands has just closed a week's study of "Trailing the Conquistadores" by Inman.

This study class was taught by our pastor, L. A. Watts. He proved to be a real teacher. Santo Domingo, it is said, is more than any other spot, "the cradle of America." It is here that Christian civilization was first introduced into a new world.

In studying this book we took a hasty glance at four centuries back; but after all the important thing for us is the future.

Mrs. Nettie DeFord.

"In Thee is gladness
Amid all sadness,
Jesus, Sunshine of my heart,
By Thee are given
The gifts of heaven,
Thou the true Redeemer art."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

The following beautiful prayer is issued as a Club Collect by the Federation of Women's Clubs, and we are sure no more splendid collection of prayer thoughts could have been gotten together:

"Keep us, O God, from pettiness; let us be large in thought, in word, in deed.

Let us be done with fault-finding and leave off self-seeking.

May we put away all pretense and meet each other face to face, without self-pity and without prejudice.

May we never be hasty in judgment, and always generous.

Teach us to put into action our better impulses, straightforward and unafraid.

Let us take time for all things; make us grow calm, serene and gentle.

Grant that we may realize it is the little things that create differences, that in the big things of life we are as one.

And may we strive to touch and to know the great common woman's heart of us all, and O Lord, let us not forget to be kind."

ELECTION OF OFFICERS

November is the month for the election of officers of our Woman's Missionary Societies for a new year and we are sure that there will be many changes in the personnel of officers throughout our conference. May we, on behalf of the conference officers, ask that the names of the various officers be sent right away to those to whom they should go? It is very important that your conference treasurer, corresponding secretary, superintendents of mission study, publicity, social service, supplies and those in charge of young people and children's work should have the names of these newly chosen officers at once, so as to avoid any confusion. By all means send names to your district secretary.

THE CLOSE OF THE YEAR

What are the next weeks prior to the closing of the missionary year going to mean to our missionary societies? Are we planning to meet our every obligation and close our year with a record of "duty well done?" These remaining days of November and December must be busy ones. Let us not forget that so much depends on each auxiliary meeting its obligation in full. May we do our very best to aid our conference in its continuance of a fine record of year's work.

SHUT THE DOOR

The athletic coach of one of or leading universities sent this year to each member of his squad a New Year card bearing the words, "Shut the Door." By that message he meant that success lies in concentration on the best things. "The world is too much with us." The student must shut the door of his study; if he keeps it open in will rush a horde of frivolous pleasures that will throw his books out of the window.

Is not that what Christ meant when he bade us, when we prayed, to enter our closet and close the door behind us? Unending firmness alone can achieve the great results. But it is gloriously worth while. For when we shut the door, shutting out the unworthy and trivial, we shut in with us the grand and the enduring, and win for our constant companions a nobility which only is fruitful of greatness and power and joy.—Christian Herald.

DISTRICT STANDING IN SOCIAL SERVICE WORK

A letter from Mrs. Onilee R. Brown, conference superintendent of social service work, tells us that Greensboro district maintains its record for the third quarter, for leading in largest number of adult society reports, with Salisbury district having largest per cent increase. With the young people, Statesville district led in largest number of reports, with Salisbury district showing greatest percentage increase.

Mrs. Brown is very anxious that all communications intended for her be sent her at Brevard Institute, Brevard, North Carolina, where she will be again for this winter. She also wants the names of all new social service superintendents, and if your society has not elected a new one just drop her a card, giving the name of the one who is still serving so that she may have a complete and accurate mailing list. And what we ask for her we would ask for all our conference officers.

ANOTHER BIT OF ROMANCE

"Send 500 complete Gilberts Bibles. Steamer leaves Sydney, May. London Mission, Beru, Gilbert Island."

What a thrill comes from these words! They formed a radio message sent on February 27 from the far Pacific islands and received at the Bible House, New York, the next day. Heretofore, it has taken from four months to half a year for such an order for Scriptures to travel from the Gilbert Islands to the Bible House. Think of the romance for these islanders and their missionaries, hitherto dependent for contact with the outer world on the call of one or, at most, two ships a year, and now in hourly communication with that outer world by radio.

This whole matter of the Scriptures in the language of the Gilbert Islands is full of romance. When young Hiram Bingham, Jr., son of Hiram Bingham, pioneer missionary to the Sandwich Islands, set sail with his wife in 1857, it took these pioneers, in a little 156-ton ship, a good part of a year to reach their destination, the Gilbert Islands. There they, their belongings, and the material for a house were unloaded and left among the cannibal islanders, not a word of whose language did they know!

There was peril and romance in the story of the missionaries cultivating the friendship of the islanders, slowly acquiring a speaking knowledge of the language, patiently reducing it to written form, carefully translating the Scriptures into it, obtaining a printing press only to find it a puzzle, no one knowing how to set it up, suddenly sighting a boatload of shipwrecked asilors arriving in the harbor after drifting and rowing weeks and miles over the ocean in a little boat searching for land, one of the sailors proving to be a former printer and thereupon setting up the press!

There was romance also in the long and great work of the translation of the whole Bible by these same pioneers, who, in 1893, nearly forty years later, completed it (Mrs. Bingham read the proof meticulously three times, and inserted 120,000 punctuation marks), and saw it printed at the Bible House in New York, from whence this radio message now summons a new shipment. Romance indeed!—Bible Society Record.

MISSION SPECIAL

While the number of new missionaries sailing in 1929 was a 24 per cent increase over that for 1928, and 48 per cent over the number for 1927—a trend in the right direction—this gain does not offset the yearly loss due to retirement, ill health or death. It is estimated that the mission boards of North America need to send out approximately 1,000 new missionaries annually to maintain the present staffs.

Thirty per cent of the number sailing in 1929 are men, 18 per cent are married women and 52 per cent are single women. Sixteen per cent completed seminary training, 10 per cent were physicians and surgeons, and nine per cent nurses. Nineteen per cent are going out from Bible or missionary training schools, some of these are also college or university graduates, and 46 per cent have had college or university training plus some experience. Only seven per cent went to the field under a short-term appointment. It is interesting to note that the average age of these new missionaries is a little over 28 years—actually four-tenths of a year older than those sailing in 1928, revealing that the boards, for the most part, are accepting those with more training and experience. —Student Volunteer Bulletin.

Zone number four, missionary society of Greensboro district, will meet at Gibsonville, Sunday, November 23, at 3 p. m. Societies in this zone are: Gibsonville, Bessemer, Holt's Chapel, Pleasant Garden, Bethlehem, Climax, College Place, Glenwood, Proximity and Carraway Memorial.

Sunday School Lesson

NOVEMBER 23

By Dr. Frank M. McKibben

The Rich Man Who Rejected Jesus' Leadership

Mark 10:17-27

One of the strikingly successful methods of present-day evangelism is that of personal or house-to-house visitation. It seems to strike deeper levels of sincerity and certainty is more systematic than the older mass evangelism. It is interesting to note, however, that, so far as we know, Jesus never engaged personally in such methods of winning followers to himself. This does not mean that he would discountenance such visitation; rather we may be quite sure he would bless it most enthusiastically were he here among us today. But such observation should not cause us to overlook other aspects of his methods. At least two outstanding characteristics are discernable as his ministry is reviewed. First, he seemed to be such a marvelous embodiment of the principles he taught that people came spontaneously to seek his aid. This is particularly true in the study of this week, the rich young man. It was true in the case of Nicodemus, of certain disciples, of the woman who touched the hem of his garment, of the centurion studied last week, and of countless other instances.

There is obviously something for us to ponder in this fact. How many people of our casual or close acquaintanceship are drawn irresistibly to us or to the Christ we represent by the quality of the character we possess or the richness and power of the life we live? Here is one of the real tests of modern discipleship. In the case of each of us, are we attracting men to Christ, or is our total influence repellant? Attractiveness in this sense constitutes one of the most significant factors in successful personal evangelism. It was an outstanding characteristic of Jesus' personal work. The other factor to be noted here in connection with the study of the rich young man is the fact that Jesus utilized practically every normal contact with needy, questioning, potential men and women. His efforts to minister to people and to lead them into his way of life seemed never formal but informal. Never is he unmindful of and unresponsive to those with whom he comes into contact.

Herein lies the secret often overlooked by those who would try to bring people to Christ. Those who are the subject of solicitation can not help wondering why the church suddenly gets interested in their souls' welfare with the announcement of "special meetings" or the coming of an evangelist, when opportunities confront neighboring church members every day of the year to show such interest. Nor does the wonder lessen much when two timid disciples suddenly feel brave enough in each other's company to call upon some frequently seen neighbor in the interest of discipleship to church membership. To follow Jesus' method the true Christian would be alert to every opportunity in the daily run of life to speak a word or do a simple deed that would reveal a loving and interested spirit.

These two factors certainly were operating to bring Jesus face to face with the rich young man. The coming of this attractive, talented, eager, and wealthy young man to the Master of life has always constituted one of the most interesting episodes recorded in the life of Jesus. How one would like to have been a witness when these two young men faced each other, one seeking to know the way of life, the other manifesting the secret of eternal life by his very attitude! They seemed to pass by quickly any parrying. The young man pressed right to the heart of the matter. He was eager to discover the price that was involved in such a life as he believed Jesus to be living. And Jesus did not mince matters either. He must have been trying to read deeply into the character of the young man before him when he asked a question of which he already knew the answer. Surely the young man had observed outwardly all the commandments. Without much preliminary conversation and without attempting to lead up in a smooth, logical way as would be the manner of most of us, he simply stated the supreme condition on which this young man might enter into the life which he so much desired.

Here again, there is a suggestion for us in dealing with those about us whom we would win to the Jesus way of life. When will we cease to deal with the trivialities and nonessentials of discipleship and understand, first for ourselves and then state clearly and uncompromisingly for others, the conditions upon which true discipleship to Christ, full membership in the kingdom of heaven, may be entered into? Have conditions of life and the kingdom program changed with the passing of the years in any way to reduce the requirement Jesus set up in his challenging reply to the rich young man? We will not deceive ourselves for one moment by narrowly identifying this challenge with money. Riches just happened to be the competitor to the call to complete abandonment of self to discipleship to Jesus. With other people this stumbling block has taken a multitude of forms. But in the end the price of eternal life, of abundance of living, of spiritual power, is to be found only in the secret revealed to this young man. It may be that many people find no challenge today in discipleship to Jesus because it is too easy, it is not exacting enough, it doesn't seem worth while. The way in which we put the challenge to discipleship may be a definite contributing factor to its rejection by many people. We ought to be as brave, as daring, as challenging as was Jesus.—Pittsburgh Christian Advocate.

GOOD FOR DIZZINESS

Constipation Troubles Relieved By Black-Draught, Says Kentucky Man.

Hopkinsville, Ky.—Hundreds of people in Hopkinsville know Mr. Dale Harris, of 102 South Kentucky Avenue. Mr. Harris knows Thedford's Black-Draught, from having taken it a number of years. He says:

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"I have always found Black-Draught to be perfectly satisfactory in every way, and would recommend it to any one as a safe and wonderful medicine when a purgative is needed.

"It is a good idea to keep a box of Black-Draught in the medicine cabinet so at a moment's notice you may take some when dizzy spells and constipation occur."

Thousands of others have reported that many disagreeable symptoms, due to constipation, have gone away after they had taken Thedford's Black-Draught.

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THE GAME AND THE CANDLE

(Continued from page 13)

and was awed, not so much by the architectural proportions of the old church, as by the historical associations which it brought into his memory.

He was at the center of the British Empire, at the seat of its government. The ground was classic.

His past life became a shadow, almost a mockery. He had not been living at all. He had simply been sauntering along life's by-ways. But now he was in the great scenes of battle, of enterprise. Westminster Hall, the House of Commons, the House of Lords, Westminster Abbey; history had been made there. Words and thoughts had been spoken and recorded which had moved the world.

He laughed at himself. He, Arnold Robartes, a poor country farmer lad, thinking that he could make a position in literature! He was nothing. Just a bit of flotsam on the river of life. Everything stunned him, made him feel how little, how contemptible he was.

He spent the afternoon indoors. He had given up all hope of ever distinguishing himself. The thought of London, the feeling of London, the life of London, made it impossible.

He did not want to go back to Cornwall. After his first realization of this mighty spot where the life of a great empire had centered itself he could not go back to dull stagnation. He had no desire to be a lawyer; but that being the only thing possible to him he would follow his uncle's advice. The visions and dreams of his boyhood were gone. That part of his life seemed dead.

So he took up the dreary round of a London office. He was neither excessively dull nor anything approaching brilliant. He simply plodded his way along. At first the work was irksome and monotonous in the extreme, and although as the months went by his interest became a little greater, his work had no real attraction for him. It was true he studied his law books, but he did so without heart, and with but little interest. The only thing that interested him was roaming around London. He hunted up all historical places. He found out where great men had lived and died, and visited their homes. He haunted historical buildings. He pictured past scenes and epoch making events. Night after night, week after week, month after month, he seemed to be taking in London at the pores. He could not have given any reason for doing so. He simply felt he must.

Thus the winter passed, and the following summer passed. Then another winter went away, and still another summer.

When the next winter came something happened which tore up his life at the foundations, and revolutionized his being.

(Continued next week)

Selfishness shuts out Christ, and shuts us out of heaven.

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THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

LET THE MANNA FALL

The following good news is taken from a personal letter from my good friend, F. M. Weaver of Asheville. It is highly appreciated and cordial thanks have been extended for the barrel of help. "I just want to say that I have enjoyed reading your Advocate notes on the Children's Page. They have a good, healthy, optimistic ring. One gets the impression that you have a happy household and that the manna continues to fall. Children brought up in an atmosphere of that kind will be enabled in after years to keep the chip off the shoulder. In packing my apples I thought I would send you and the children for Thanksgiving a barrel of Stark's delicious apples. I have them in cold storage and will send them if they are needed."

"WE DO THINGS"

The motto of many Wesley classes is: "We do things." The Children's Home would like to get in on the application of this motto. One of the finest opportunities for genuine joy in the doing of a worth while project will be the clothing of an orphan child at the Children's Home. Either boys or girls from two to 18 years of age are available for this fine investment. An annual clothing bill ranging from $15 to $50 can be selected. Girls' and women's classes can find much joy in making clothing, and thus reduce the financial outlay. We wish to heartily encourage our Sunday school classes, circles and societies in becoming interested in the children of our home.

GOOD NEWS

The following good news has recently been received, which we are very grateful:

"We have decided to support one of the children in the Children's Home. We would like, if possible, to have a little girl around six or seven years old."—Secretary, Kittie Hoffer Given Class, Hawthorne Lane, Charlotte.

"Our missionary society would like to clothe little Billie Sherrill. We are especially anxious to adopt this little fellow and will be glad to forward you money to cover the purchase of his clothing."—Mrs. C. E. Hobbs, Fairview, Davidson Circuit.

"At the last council meeting of our Epworth League we decided we would like to clothe a Children's Home child for one year. We would like a child from three to six years of age."—Madge Craven, Pres. Ramseur Epworth League.

"Our Senior Epworth League will be delighted to clothe a little girl. We are interested in looking after the needs of one of the little Maree children, who recently were taken to the Children's Home from Anson county. We assure you of our hearty co-operation."—Hazel A. Hardison, Asst. Supt. Morven League.

"We have only two people in our church who own any land and one of these is a widow, but I am glad we paid in full our Children's Home collection. I have asked the girls in our Sunday school to piece a quilt and send it to the home and they will be glad to do it. Kindly let me know the exact size you need. I hope when we get our quilt there can be something added to it to help your children."—Mrs. Albert Robinson, Supt. Bethany S. S., Rock Springs Circuit.

OUR HELPERS

The following fine organizations are helping us clothe our boys and girls. If others will do likewise we can meet the present financial situation and eventually get out from under the big debt that hangs over us. Kindly note the following helpers and join their company.

Woman's Wesley Class, Wesley Memorial, High Point, a teen age girl.

Mrs. V. L. Stone's Class, Central, Asheville, three teen age girls.

Business Woman's Circle, Main Street, Gastonia, a teen age girl.

Mrs. J. W. Burke's Class, Gibsonville, a teen age girl.

The Young Matron's Class, Forest Hill, Concord, a little girl.

Mrs. John Hawn's Class, First Church, Marion, a junior boy.

The Susanna Wesley Class, First Church, Marion, a teen age girl.

Miss Elizabeth Weisner's Class, Coburn Memorial, Salisbury, a junior boy.

Stamey Wesley Class, West Market Street, Greensboro, a junior girl.

Men's Wesley Class of Centenary, Winston-Salem, a teen age boy.

Mrs. Annie Sherrill's Class, Catawba, a teen age girl.

Sally Haygood Missionary Society, Wadesboro, a junior girl.

Young Women's Wesley Class, Reidsville, a little girl.

The Hunt Wesley Class, College Place, Greensboro, a junior girl.

A fine Wadesboro man, a teen age boy.

Wesley Class, Liberty, a little girl.

Young People's Missionary Class, Epworth, Concord, a little girl.

Philathea Class, Central, Mt. Airy, a junior girl.

Woman's Wesley Class, Wadesboro, a teen age girl.

The Young Men's Wesley Class, Lexington, a junior girl.

Circle No. 6, Main Street, Gastonia, a junior girl.

The Home Builder's Class, Reidsville, a teen age girl.

The Mary Martha Class, Dilworth, Charlotte, a junior girl.

Miss Margaret Wood, a little boy.

Kilgo Wesley Class, Hawthorne Lane, Charlotte, a junior girl.

(Continued on page 31)

When Your Cough Hangs On, Mix This at Home

The best cough remedy that money could buy, can easily be mixed at home. It saves money and gives you the most reliable, quick-acting medicine you ever used. The way it takes hold of stubborn coughs and chest colds, giving immediate relief, is astonishing.

Any druggist can supply you with 2½ ounces of Pinex. Pour this into a pint bottle, and fill up with plain granulated sugar syrup or strained honey. It's no trouble at all to mix, and when you once use it, you will never be without it. Keeps perfectly and tastes good—children really like it.

It is surprising how quickly this loosens the germ-laden phlegm, and soothes and heals the inflamed membranes. At the same time, part of the medicine is absorbed into the blood, where it acts directly on the bronchial tubes, and helps the system throw off the whole trouble. Even those severe coughs which follow cold epidemics, are promptly ended.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of severe coughs, chest colds and bronchial troubles.

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

We are asking for a day's wages or income as a minimum contribution from our Methodist people as a Thanksgiving offering for our Methodist Orphanage. Surely this is a reasonable request. There are many who can do far more than this. If our people can be made to realize the gravity of the situation that confronts us they will be glad to give a day's wages or income for the benefit of our needy children. Let's all pull together to this worthy end.

* * * *

Thanksgiving comes next week. From one Thanksgiving season to another I look forward with deep concern to this season. There is much at stake. A poorly observed Thanksgiving spells defeat for us. When every church, Sunday school, organized class and each individual observe the season by sending us a contribution, we are in a position to adequately minister to those who are committed to our keeping. Pastors on circuits realize that it will require four Sundays to give proper consideration to the needs of our 339 fatherless children. It is earnestly desired that those churches that take offerings on Thursday, Thanksgiving Day, will give their congregations an opportunity to contribute on the following Sunday. Since just a hand full attend services on Thanksgiving Day, the rank and file of the membership of churches will not give anything to this sacred cause unless they have an opportunity on the following Sunday. It is generally thought that our "conference collection" will be much less this year than last year. In view of this fact it is going to be more necessary than ever before that all the churches of the conference take a free will offering for our orphanage. We have the largest number present in the history of the home.

WILL SPELL IT NEXT TIME

A little while ago Dean Inge gave a young lady of his acquaintance a very bad quarter of an hour, albeit unwittingly. On her wedding day he sent her a telegram which, as received, tersely ran: "John 4:18." On looking up the text she was horrified to read: "For thou hast had five husbands; and he whom thou now hast is not thy husband." After they had restored the young woman to consciousness inquiry was made at the telegraph office and it was found that the operator had omitted the letter or numeral indicating the first epistle. I John 4:18 reads: "There is no fear in love; but perfect love casteth out fear."—Boston Transcript.



EUGENE JONES, EDWARD DANIELS AND JOHN CLARK, METHODIST ORPHANAGE, RALEIGH

Rheumatism?

Quick relief from rheumatic pains without harm:

BAYER

To relieve the worst rheumatic pain is a very easy matter. Bayer Aspirin will do it every time! It's something you can always take. *Genuine Aspirin tablets are harmless.* Look for the Bayer cross on each tablet.

BAYER ASPIRIN

A CHILD'S COUGH

Demands Five Things

Never let a child's cough go one day without treatment. A cough is not only distressing, and weakening, but may develop into something serious. Most coughs are stopped quickly if treated in time. The moment a child begins coughing give him good, dependable old "Piso's for Coughs".

Piso's does the five things necessary to stop a cough and repair the damage done. It checks the cough spasm, loosens the mucus, opens the air passages, soothes the inflamed tissues and at the same time, has a tonic effect that tends to build up what the cough tears down. Only Piso's supplies these five vital effects and it contains no opiates and does not upset the stomach. Safe to give, even to babies. All druggists sell Piso's in 35c and 60c sizes. Ask for "Piso's for Coughs".

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Children's Storyland



TWO TALES

By Clara MacDermott.

The Story of the Stubborn Bee

Mrs. Honey Bee lived very happily with her family in the hollow of a large elm tree. One of her duties was to gather pollen from the different flowers and bring it home to the Bee Babies.

One bright, sunshiny morning, Mr. and Mrs. Honey Bee were having an argument over their breakfast. Mrs. Honey Bee knew a Crimson Rose that lived on the other side of the field at the end of a long road.

"The Crimson Rose has exactly the kind of pollen I need for baking my Bee bread," said Mrs. Bee to her husband. "I think I will take my basket over there in a little while and collect some."

"I wouldn't fly in that direction if I were you, my dear," said Mr. Honey Bee. "There is a Kingbird living in the apple tree at the end of the road."

Although Mr. and Mrs. Honey Bee were talking to each other, they did not talk as little girls and boys do. The Bees exchanged thoughts by means of their antennae or feelers. Mr. Bee's opinion was held in some importance in the Bee community. He was a member of the Bees' Rotary Club and was greatly respected by the other Bees. Mrs. Honey Bee generally paid some attention to his advice. This morning, however, she decided she was going to visit the Crimson Rose, in spite of what anybody said. So she merely replied, "Nonsense!" and flew away over the meadow. When she had gone a short distance, she met a Sunflower.

"I would not fly that way if I were you," said the Sunflower. "I hear there is a Kingbird living in the apple tree at the end of the road."

"One may hear anything," remarked Mrs. Honey Bee, hurrying on. She flew past the apple tree very quickly indeed and enjoyed a pleasant visit with the Crimson Rose. She filled her basket with pollen and also carried some away on her legs, which are provided with hairs for that purpose. As she started on her homeward journey, she thought:

"I'm so glad I paid no attention to what Mr. Honey Bee told me. I have just the kind of pollen I need, and haven't even caught a glimpse of the Kingbird."

Just at that moment she reached the apple tree in which the Kingbird, sometimes called the Bee Martin, lived. She had built her nest on the end of a branch. In the nest she had laid five handsome, creamy white eggs spotted with umber brown. It was long past the Kingbird's breakfast time and she was feeling hungry. She flew down from the nest and caught sight of Mrs. Honey Bee.

"Oh, what a nice, fat Honey Bee!" she cried. "What a delicious breakfast I shall have!"

Mrs. Honey Bee heard this remark and very nearly died of fright. How she wished now she had paid attention to her husband's advice!

"If ever I get home alive, I shall never be stubborn again," she gasped. She flew faster and faster, with the Kingbird in close pursuit. She felt her strength leaving her and was about to sink down, exhausted, when the Kingbird's attention was luckily attracted to a grasshopper by the roadside. She paused to make a snatch at it, and Mrs. Honey Bee made a dart forward and fell into the nest.

When Mrs. Bee recovered, she admitted it was her fault she had so nearly become the breakfast of the Kingbird. Later, when making up the pollen she had collected into Bee bread for the Bee Babies, she resolved to profit by the lesson and never again refuse to listen to well-meant advice.

Bettie Bulrush and Miss Water Lily

Bettie Bulrush lived in a stream with the rest of her family. As everybody knows, the Bulrushes are clannish and stick closely together. The stream in which she grew was a very pleasant place. When she tired of talking to her sisters, there were little whispering winds, always eager to tell her about some distant land they had visited. Different birds paused to swing on her stem and gossip.

Yet with all these things, Bettie Bulrush was not satisfied. No, indeed! One day a passing sparrow found her in tears.

"What are you crying for, Bettie Bulrush?" asked Mr. Sparrow.

"Oh, for a great many things," sniffed Bettie Bulrush. "In the first place, I'm such an ugly brown thing!"

"Ugly!" said Mr. Sparrow in surprise. "Why do you think you are ugly?"

"Look at my dingy brown coat!" sobbed Bettie. "Why haven't I lovely white leaves like Miss Water Lily?"

"A brown coat is as good as a white coat, any day," answered sensible Mr. Sparrow. "Miss Water Lily may have her troubles, like the rest of us."

"I'm sure I don't know what they could be," sighed Bettie Bulrush.

"Well, I must be on my way," said Mr. Sparrow.

He had not been gone very long when chatty Little Miss Wren stopped to inquire the reason for Bettie Bulrush's tears. Bettie told Miss Wren what was worrying her.

"How foolish you are!" exclaimed Miss Wren. "You have a great many blessings.

"What are they?" inquired Bettie.

"You come of a very old family," chirped Miss Wren. "Dating back to Moses, you might say."

"That doesn't satisfy me," snapped Bettie.

"You are worth a great deal to the world," went on Miss Wren consolingly. "Your stem can be made into a chair—"

"I don't care about being sat on by people," interrupted Bettie Bulrush.

As nothing she could say seemed to be of any comfort, Miss Wren flew away in search of her dinner.

Bettie Bulrush looked around her. Not far away, in the shallow water, floated an enormous Water Lily spreading her white leaves in the sunshine.

"Oh, Miss Water Lily!" Bettie cried. "How I envy you! You must be very happy."

"I suppose I would be," answered Miss Water Lily in a tiny discontented voice, "if every frog in this stream did not use my leaves for a flat boat. The sun is very hot, and I find the bugs terribly annoying."

Bettie Bulrush shivered. She, too, liked frogs to keep their distance. She began to wonder if anybody in the world was happy. Tired out with the problem, she fell asleep. She dreamed her wish had come true, that she was a Water Lily and very proud indeed. She was basking in the warm air, when, suddenly, a huge frog jumped on her leaves. She was dreadfully frightened. While she was struggling, she kept trying to say, "Oh, Mr. Frog, please get off my leaves, and I'll never wish to be a Water Lily again." But the words refused to come. Then, all at once, she awoke and found herself in her old place and still a Bulrush.

"Oh!" she cried aloud. "That awful frog! How he frightened me!" The sky looked bluer than she had ever seen it and the sunshine more golden. "Miss Wren was right," she thought. "I am better off in my own place. I did not realize how contented I was. I shall never grumble any more." So she lived many years in the same spot very happily and was never heard to wish she was anything but a Bulrush.—Zion's Herald.

Teacher—"Johnny, take this sentence: 'I led the cow from the pasture.' What mood?"

Johhny—"The cow, ma'am."—Selected

If a dog bites a man, it isn't news. But if you hear of a man biting a dog it's us and the dog's a Pegingese.—Life.

THE JUNALUSKA SCHOOL OF RELIGION

The third session of the Junaluska School of Religion was held at Lake Junaluska, N. C., July 21-August 30, 1930. The faculty consisted of Dr. Elbert Russell, dean of the school of religion of Duke University; Prof. William Clayton Bower, professor of religious education, the University of Chicago; Dr. Bennett Harvie Branscomb, professor of New Testament, Duke University; Dr. Sylvanus Milne Duvall, professor of religious education, Scarritt College; Dr. Franklin Simpson Hickman, professor of the psychology of religion and homiletics, Duke University; Dr. Samuel Guy Inman, executive secretary, Committee on Co-operation in Latin America, New York; Dr. Gilbert Theodore Rowe, professor of Christian doctrine, Duke University.

The total registration was thirty-eight, a gain of two over the previous summer. Considering the financial stringency, on account of which most summer schools and conferences showed a falling off in attendance this year, this was a very gratifying showing. Of the students registered, twenty-one were college graduates, fifteen were undergraduates, and two from foreign countries were listed as special students. All but five of the students that registered worked for credit. A considerable number of these students occupy positions of influence in Southern Methodism. Among those enrolled were nine pastors, seven teachers in schools and colleges, six students of the Duke University school of religion, and two missionaries (not counting two who were born in Mexico but are not now serving as missionaries), one director of religious education, one conference superintendent of Sunday school work, and one deaconess.

The courses offered were as follows: "The Social Teachings of the Old Testament" by Dean Russell; "The Evangelical Movement as a Factor in Social Reconstruction in Latin America" by Professor Inman; "Religious Education in the Modern Church" by Professor Bower; "Introduction to the Science of Theology" by Professor Rowe; "The Teachings of Jesus" by Professor Branscomb; "Introduction to the Psychology of Religion" by Professor Hickman; "Christianity and World Movement" by Professor Inman; "The Religious Ideas of Paul" by Professor Branscomb; "Old Testament History" by Professor Russell; "Educational Psychology" by Professor Duvall; "Sermon Construction" by Professor Hickman. The total enrollment in the graduate courses was fifty-two and in the undergraduate courses sixteen.

A new feature of this year's session was the series of special chapels held during the last four weeks of the term, in which an attempt was made to come to an understanding of the special religious problems of college students and to state them and find an answer to them in terms of modern religious and scientific thought.

This year the newly created Board of Christian Education will co-operate in the management of the school. Plans are now being made for an enlargement of the work. An announcement concerning the fourth session will be made in the near future.

IF YOU WERE BUSY

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

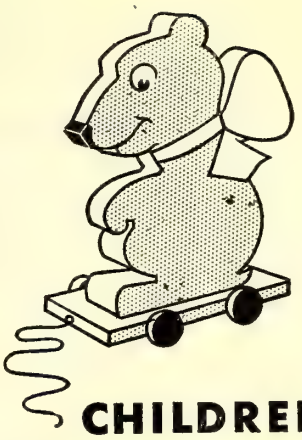
If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticise your neighbor long
Because he's busy being wrong.

—Author Unknown.



ADMINISTRATION BUILDING, CHILDREN'S HOME



CHILDREN CRY FOR IT—

CHILDREN hate to take medicine as a rule, but every child loves the taste of Castoria. This pure vegetable preparation is just as good as it tastes; just as bland and just as harmless as the recipe reads.

When Baby's cry warns of colic, a few drops of Castoria have him soothed, asleep again in a jiffy. Nothing is more valuable in diarrhea. When coated tongue or bad breath tell of constipation, invoke its gentle aid to cleanse and regulate a child's bowels. In colds or children's diseases, you should use it to keep the system from clogging.

Castoria is sold in every drugstore; the genuine always bears Chas. H. Fletcher's signature.

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We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as occasional or Chronic Asthma, you should send for a free Trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with Asthma, our method should help you.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our expense, that our method will end all difficult breathing, all wheezing, and all those terrible paroxysms in many instances.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it Today.

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Send free trial of your method to:
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Presiding Elders Appointments

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

November

Biltmore, 11 23
Flat Rock, Flat Rock, 3 23
Fletcher-Mills River, Fletcher, 7:30 23
Fairview, Skyland, 3 25
Oakley, 7:30 25
Rosman, Horse Shoe, 3 26
Emma-Elk Mt., Elk Mt., 7:30 26
Swannanoa, Swan, 7:30 27
Candler, Pisgah, 11 29
Haywood Street, 11 30
Leicester, Dick's Creek, 3 30
Weaverville, 7:30 30

December

Central, 7:30 1
Asbury Memorial, 7:30 3
West Asheville, 7:30 4
Hillside St., 7:30 5
Weaverville Ct., Salem 11 6
Hot Springs, 11 7
Marshall, 3 7
Acton, Acton, 7:30 7
Hendersonville, 7:30 8
Brevard, 7:30 9
Black Mountain, 7:30 10
Saluda-Tryon, Tryon, 7:30 11
Ivy, 11 13
Sandy, Western Chapel, 3 14

CHARLOTTE DISTRICT
E. K. McLarty, P.E., Charlotte, N. C.
FIRST ROUND

November

Dilworth, 11 23
Hawthorne Lane, night 23
Morven, Morven, 11 30
Polkton, Polkton, 2 30

December

Marshville, Marshville, 11 7
Prospect, Trinity, 2 7
New Hope-Bethel, New Hope, 11 14
Peachland, Peachland, 2 14
Ansonville, Ansonville, 11 21
Lilesville, Forestville, 2 21
Wadesboro, night 21
Trinity-Derita, Derita, 11 28
Thrift-Moores, Pleasant Grove, 2 28

January

Monroe, Central, 11 4
N. Monroe-Icemorlee, Icemorlee, 3 4
Matthews, night 7
Bethel, Bethel, 11 11
Unionville, Unionville, night 11
Weddington, Wesley, 11 18
Hickory Grove, night 18
Waxhaw, Waxhaw, 11 25
Pineville, Pineville, night 25

District stewards, pastors, the district lay leader and his associates, and the charge lay leaders are called to meet in First church, Charlotte, December 4, at 10 a. m.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 York St., Gastonia, N. C.
FIRST ROUND

November

Bradley Memorial, 11 16
Bessemer City, 7:30 16
Gastonia, Trinity, 7 19
Mount Holly, 11 23
Cramerton, 7 23
Belmont, Park Street, 11 30
Belmont, Main Street, 7 30

December

Dallas at Dallas, 11 7
McAdenville, 7 7
Gastonia, East End, 7 10
Belwood, St. Peters, 10:30 11
Polkville, Rehobeth, 3 11
South Fork, Plateau, 11 12
Cherryville Ct., Beulah, 11 13
Goodsonville, 11 14
Lincoln Ct., McKendree, 3 14
Lincolnton, 7:30 14
Gastonia, Main Street, 7:30 17
Rock Springs, Denver, 2 18
Lowesville, Salem, 11 20
Gastonia, West End, 11 21
Lowell, Lowell, 7 21
Crouse, Lander's Chapel, 11 27
Shelby, Lafayette Street, 11 28
Shelby Ct., Sharon, 3 28
Shelby, Central, 7:30 28
Smyre, 7 30

January

Maylo, 11 4
Stanley, Stanley, 7 4
Cherryville, 11 11
King's Mountain, 7 11

The district stewards will meet at Main Street church, Gastonia, Friday, December 5, at 10 a. m. The charge lay leaders and pastors are expected to meet with the district stewards. This is a very important meeting and all of the pastors, district stewards and charge lay leaders are urged to be present.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

November

Farmer, Concord, 11 23
New Hope, Eleazer, 3 23
Asheboro, First Church, night 23
Caraway Memorial, Carraway, night 24
Centenary, Centenary, night 25
Coleridge, Concord, 11 30
Asheboro Ct., Mt. Shepherd, 3 30
Cedar Falls, Cedar Falls, night 30

December

Park Place, Park Place, night 1
East Greensboro, Bessemer, night 2
Stokesdale, Stokesdale, night 3
Summerfield, Battle Ground, night 4
Pleasant Garden, Pleasant Garden, night 5
Randolph, Mt. Vernon, 3 6
Liberty, Liberty, 11 7
Ramseur-Franklinville, Franklinville, 3 7
Randleman, St. Pauls, night 7
Glenwood, Glenwood, night 8
College Place, College Place, night 9
Bethel-Grace, Bethel, night 10
Gibsonville, Gibsonville, night 11
South Greensboro, Holt's Chapel, night 12
Reidsville, Main Street, 11 14
Wentworth, Carmel, 3 14
Ruffin, Ruffin, night 14
Wesley Memorial, Wesley Memorial, night 15
Calvary, Calvary, night 16
Main Street, Main Street, night 17
Ward Street.-Archdale, Archdale, night 18
Highland, Highland, night 19
Proximity, Proximity, 11 21
Jamestown, Jamestown, night 21
West Greensboro, Muir's, night 22

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marilon, N. C.
FIRST ROUND

November

Henrietta, Henrietta, 11 23
Cliffside, Cliffside, night 23
Elk Park, Elk Park, 11 30
Avery, Pisgah, 2:30 30

December

The district stewards, lay leaders, and pastors are called to meet at Morganton at 10 o'clock, December 3.
Burnsville, 11 7
Bakersville-Micaville, Windom, 2:30 7
Spruce Pine, night 7
Mill Spring, Bethlehem, 11 14
Old Fort, night 14
North Forest, North Morganton, 11 21
Morganton Ct., Bethel, 2:30 21
Morganton, First Church, night 21
Bostic, Cedar Grove, 11 28
Broad River, Kistlers, 2:30 28
Rutherfordton, night 28

January

Table Rock, Mountain Grove, 11 4
Marion Mills, East Marion, night 4
Gilkey, Gilkey, 11 11
Spindale-Pleasant Grove, Pleasant Grove, 2:30 11
Forest City, night 11

The pastors, presidents of Woman's Missionary Societies, and the chairmen of the missionary committees are called to meet at First church, Marion, at 10 o'clock on January 14.

Burke, Valdese, 11 18
McDowell, Nebo, 2:30 18
Old Fort Ct., Ebenezer, 11 25
Rutherford College, Connelly Springs, night 25

February

Glen Alpine, 11 1
Marion, First church, night 1
Marion Ct., Glenwood, 11 8
Marion, Cross Mill, night 8

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIRST ROUND—IN PART

November

Elkin, 11 16
Mount Airy, Central, 11 23
Mount Airy, Rockford Street, 7:30 23
Wilkesboro, Wilkesboro, 11 30
Moravian Falls, Adley, 3 30
North Wilkesboro, 11 30

December

Jefferson, Bethany, 11 7
Todd, Pleasant Valley, 3 7
Boone, 7:30 8
Watauga, Valle Crucis, 11 9
Creston, Creston, 11 10
Helton, Helton, 11 11
Warrensville, Warrensville, 10 12
NEW RIVER ZONE MEETING, Jefferson, 2 12
Laurel Springs, Mt. Zion, 11 13
Sparta, Shiloh, 11 14
Spray, 11 21
Draper, 7:30 21
DAN RIVER ZONE MEETING, Madison, 9:30 22

District stewards, lay leaders and pastors meet at North Wilkesboro at 10:30 a. m. on Friday, December 5. Luncheon guests of North Wilkesboro ladies.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

November

Park Avenue, 11 16
Coburn Memorial, night 16
Spencer, Central, 11 23
East Spencer, Long Street, night 23
First Church, 11 30
North Main Street, Rowan, night 30

December

Albemarle Ct., Bethany, 11 6-7
First Street, night 7
Badin- Tabernacle, Badin, 11 14
New London, 3 and night 14
Concord Ct., Mt. Olivet, 3 20-21
Epworth, 11 21
Kerr Street, night 21
Norwood Ct., Cedar Grove, 11 27-28
Norwood, night 28

January

Landis, Bethpage, 11 Sat. and 3:30 Sun. 3-4
Kannapolis, Trinity, 11 4
China Grove, night 4
Woodleaf, Gay's Chapel, 11 10-11
Mt. Pleasant, St. Paul, 3 11
Harmony, night 11
Salem, Salem, 11 18
Albemarle, Central, night 18
Concord, Central, 11 25
Forest Hill, night 25

February

Granite Quarry, Shiloh, 11 Sat. Jan. 31, and 3 Sun. 1
Gold Hill, Providence, 11 1
Westford, night 1

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

November

Whittier, Shoal Creek, 11 23
Cherokee, Chapel Oak, 3 23
Bryson City, night 23
Hayesville, Sweetwater, 11 30
Murphy, night 30

December

Murphy Ct., Tomotly, 11 7
Judson-Robinsville, Robinsville, 3 7
Andrews, night 7
Fines Creek, Pine Grove, 11 14
Haywood, Davis, 3 14
Clyde-Junaluska, Long's, night 14
Highlands, Highlands, 11 21
Franklin, night 21
Dellwood, Dellwood, 11 28
Jonathan, Shady Grove, 3 28

January

Franklin Ct., Snow Hill, 11 4
Macon, Union, 3 4
Glenville, Glenville, 11 11
Waynesville, night 11
Webster, Love's, 11 18
Cullowhee, Speedwell, 3 18
Canton, 11 25
Bethel, River Side, 3 25

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Avenue, Winston-Salem, N. C.
FIRST ROUND

November

Green Street, 11 23
Forsyth, Pine Grove, 3 23
Hiatt Memorial, 7:30 23
Walkertown, 7:30 26
Oak Ridge, 11 30
Welcome, Center, 3 30
Burkhead, 7:30 30

December

Farmington, 11 6
Advance, 3 6
Davie, Center, 11 7
Cooleemee, 7:30 7
Hanes, 7:30 10
Denton, 11 13
Thomasville Ct., 3 13
Erlanger, 11 14
Linwood, Cotton Grove, 3 14
Lexington, 7:30 14
Thomasville, Trinity, 11 21
Thomasville, Pine Grove, 3 21
Thomasville, 7:30 21
Mocksville, 11 28
Lewisville, Brookstown, 3 28
Grace, 7:30 28

January

Centenary-West End, 11 4
Davidson, Mt. Olivet, 3 4
Ardmore, 7:30 4
Kernersville, 11 11
Central Terrace, 7:30 11
Ogburn Memorial, 11 18

THE METHODIST ORPHANAGE

(Continued from page 11)

We can reasonably hope to get only $40,000 of this amount through the regular channels of assessments and endowments. The other $50,000 must come through special free will offerings from the people.

Now, Thanksgiving Day is pre-eminently the day of the orphans; nothing else—not even football—should be allowed to have first place over them at this season. This year Thanksgiving comes on November 27. Let us celebrate it by making the largest contribution to our fatherless and motherless children which we have ever made. Wherever services are held on that day let this cause be presented in the most attractive way possible and an offering be taken. Or, on the preceding Sunday, or the Sunday following, let collections be raised in connection with church services and in the Sunday school. Superintendents and teachers of organized classes are especially urged to give attention to this matter. Please do not apply these offerings to the assessments for the coming year, but send them direct to Rev. A. S. Barnes of Raleigh as a special. It is a good policy not only to forgive and forget, but also to give and forget that we have given. Our people will do the fine thing in this respect if somebody in each church will take the lead.

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To all Preachers of the Gospel, year 1.00

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THE CHILDREN'S HOME

(Continued from page 26)

Willing Workers' Class, Main Street, High Point, a junior boy.

Ladies' Wesley Class, Kannapolis, a teen age boy.

Susanna Wesley Class, Trinity, a little girl.

Mrs. J. H. Torrence's Class, Cramerton, a junior girl.

Mrs. J. E. Hardin's Class, Greensboro, a junior girl.

Betty Mosley Class, Centenary, Winston-Salem, a junior girl.

Intermediate Girls' Class, Triplett, S. S., Mooresville Ct., a junior girl.

Philathea Class, Main Street, High Point, a little boy.

The Weaver Wesley Class, Monroe, a little girl.

Mary Bell Barber Class, Centenary, Winston-Salem, a junior girl.

Philathea Class, Thomasville, a junior boy.

The Hoey Bible Class, Shelby, a teen age boy.

Intermediate Department, Asheboro, a little girl.

Young Men's Class, Forest Hill, Concord, a little boy.

Wesley Fidelis Class, Belmont Park, Charlotte, a junior girl.

The Wesley Philathea Class, Lenoir, a teen age girl.

The Westall Wesley Class, Lexington, a junior girl.

Young Men's Wesley Class, Central, Albemarle, a junior boy.

The Woman's Class, Mt. Olivet, Davidson Circuit, a little girl.

Woman's Class, Mt. Vernon, Randolph Circuit, a little girl.

The Wesley Baraca Class, Thomasville, a teen age boy.

Missionary Society, Fairview, a little boy.

The Kittie Hoffar Given Class, Hawthorne Lane, Charlotte, a little girl.

A. L. Burton, a teen age boy.

R. M. Hanes, a teen age boy.

Mrs. John Hanes, a teen age girl.

PEWS WANTED

Country Church wants to buy used pews. Give description and lowest price in first letter. W. C. Wicker, Aberdeen, N. C.

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish,—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

COLDS MAY DEVELOP INTO PNEUMONIA

Coughs from colds may lead to serious trouble. You can stop them now with Creomulsion, an emulsified creosote that is pleasant to take. Creomulsion is a medical discovery with two-fold action; it soothes and heals the inflamed membranes and inhibits germ growth.

Of all known drugs, creosote is recognized by high medical authorities as one of the greatest healing agencies for coughs from colds and bronchial irritations. Creomulsion contains, in addition to creosote, other healing elements which soothe and heal the inflamed membranes and stop the irritation, while the creosote goes on to the stomach, is absorbed into the blood, attacks the seat of the trouble and checks the growth of the germs.

Creomulsion is guaranteed satisfactory in the treatment of coughs from colds, bronchitis and minor forms of bronchial irritations, and is excellent for building up the system after colds or flu. Money refunded if not relieved after taking according to directions. Ask your druggist. (adv.)

CREOMULSION

FOR THE COUGH FROM COLDS THAT HANG ON

A REMINDER

DO YOU NEED AN EVANGELIST?

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Ask the man who knows him.

"Law is one of our strongest evangelists."—W. M. Crutchfield, Editor Oklahoma Methodist.

"Dr. Law has been an inspiration to the pastor as well as the entire church."—J. Furman Herbert.

"He can swing any job and any church will be fortunate in securing the help of this devoted servant of Jesus."—Dr. Sam Steel, Mansfield, La.

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Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices.
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Modern electric, 2 manual, 13 stops, with chimes; real bargain. Write
H. E. HODGSON & SON
608 Duke Street, Norfolk, Va.

Special Sale ladies' pure thread silk $1.00 hose; service weight or chiffon, irregulars, assorted colors; 3 pairs $1.35, 6 pairs $2.60, 12 pairs $5.00. Postpaid, satisfaction guaranteed.
ECONOMY HOSIERY CO., Asheboro, N. C.

COLIC

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Mrs. Winslow's Syrup used for nearly 100 years, is made especially for infants and children. Keep it handy and use it for constipation, colds, stomach ache, teething and similar ills of children.

Harmless. Contains nothing your own doctor wouldn't prescribe. At all druggists. Send for Mrs. Winslow's Diet Instruction Book for Baby. It's full of valuable information and it's FREE.

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MRS. WINSLOW'S SYRUP

IN MEMORIAM

WHITAKER—A. F. Whitaker was born October 18, 1861, and passed to his reward on the 23rd of October, 1930. He leaves four children to mourn his going, Mrs. O. R. Mann, O. C., G. P. and A. C. Whitaker, and a large number of grandchildren, great-grandchildren besides many other relatives. Brother Whitaker was a faithful member of Brown's Chapel church, Pittsboro circuit, for many years. It is said that he was one of the best Sunday school teachers the church ever had. He was an intense sufferer for years, but bore his affliction with Christian fortitude and died in triumph of the gospel. He will be greatly missed. Rest to his ashes. J. A. Dailey.

HOBGOOD—Quietly Bro. W. H. Hobgood (more familiarly known as "Jack" Hobgood) fell on sleep at his home in Granville county near Creedmoor, July 20. 1930. For more than two years he had been confined to the bed with paralysis and high blood pressure. He bore this with genuine Christian patience and never complained. He was born in Wake county and was 68 years old. Although reared in a Baptist he united with the Methodist church and was one of the most loyal and faithful members of Creedmoor Methodist church.

His wife was a Miss O'Briant and preceded him to the grave many years ago. There were three children, two daughters and a son, who are noble Christian young people.

Brother Hobgood was a Mason and lived according to the tenets of that order and was buried with Masonic honors. He was a quiet, peaceful citizen, a good neighbor, a devoted and true father. All those who knew him held him in the highest esteem and favor and often spoke of him as a good man.

The funeral service was at the home, conducted by the writer and assisted by Rev. L. R. Rainey, pastor of Fellowship Baptist church. R. E. Stanfield.

THOMPSON—Mrs. Elizabeth Caviness Thompson was born in Randolph county and died on December 23, 1929. She lacked only five days of reaching her eighty-third birthday. In early life she came to Moore county to live and in the spring of 1861 she was happily married to Bryant Thompson. Mrs. Thompson was preceded to the grave by her husband, who died nearly 15 years ago, and by three of the children. Sons and daughters surviving are: J. W. Thompson of Asheboro; H. L. Thompson of Hamlet; Rev. B. C. Thompson, member of the N. C. Conference, Jackson, N. C.; E. B., J. M. and A. K. Thompson of the Vass community; Mrs. W. D. Hunter of Sanford, and Mrs. W. D. McCraney of Vass. One sister, Mrs. Mollie Holt of Concord, and three brothers, Rev. D. N. Caviness of the N. C. Conference, Ben Caviness of White Hill, Henry Caviness of Carthage and a large number of grandchildren also survive. Rev. A. L. Thompson, pastor of Louisburg circuit, is a grandson.

Mrs. Thompson joined the Methodist Episcopal Church, South, in early life and for 75 years was a faithful and loyal member. She was the embodiment of all the graces that are to be found in a great life. She was gentle, modest, patient and above all a great Christian. If measured by the divine statement, "By their fruits ye shall know them," she was all one could wish for in her beautiful life. She was uncomplaining, brave, hopeful, always looking for the best. The greatest index to one's character is the influence he leaves behind him. In this respect she had few equals.

Funeral services were held on Christmas morning in the Vass Methodist church, conducted by a former pastor, Rev. L. H. Joyner of Jonesboro, who paid a beautiful tribute to the life of the deceased and spoke warmly of what her life had meant to him. Interment was in Johnson's Grove cemetery. Her grandsons acted as pallbearers, and the beautiful floral offerings were carried by granddaughters. A good mother, friend and neighbor has gone to her reward. God bless the loved ones.

Geo. B. Starling.

RESOLUTIONS OF RESPECT

One of our members who has been long with us has been called to his eternal reward.

Brother Alexander Baker left us in the early morning hours Thursday, October 9, in the 79th year of his age. We feel that he was prepared for the great change and willing to answer the call. He was born in Wake county, N. C., and when a child moved with his parents to Randolph county, N. C., and though he lost his father in the War Between the States, by his industry and determination he procured a liberal education. He married Miss Sally Hargrove of this county, who preceded him to the grave about 25 years ago.

Mr. Baker transferred his membership from the Methodist Protestant church to this church upon his moving to Oxford in 1905 and was ever a faithful member thereof and of the Hays Bible class thereafter; he loved his church and he loved his Bible, and studied and taught it faithfully.

We are grieved at his departure, but believe he has entered his eternal rest. We commend his life and character to all seekers after truth and tender our profound sympathy to his children and loved ones.

Resolved, That a copy of these resolutions be sent to the North Carolina Christian Advocate, a copy to the Public Ledger, and one to his family.

W. Z. Mitchell,
J. B. Mayes, Sr.
E. L. Smith.

RESOLUTIONS OF RESPECT

Words of sympathy carry little consolation to the bereaved, but we can not forbear some word of consolation to our beloved pastor and family who have been so recently bereft of their only son and brother, Cecil Smathers. One of the brightest hopes of their lives have been snatched from them. This young man only recently having graduated from Duke University and starting a business career with the brightest future before him was injured in an automobile wreck at Gloversville, N. Y., on October 8, and died in a hospital there on Monday, October 13.

The whole community and especially the Main Street M. E. church and the Sunday school, which Brother M. T. Smathers has served so faithfully, deeply sympathize with him and his family in this their great bereavement.

Therefore be it resolved by Main Street M. E. Sunday school in meeting assembled:

First, That said Sunday school as a whole feel this great loss with our beloved pastor and his family and deeply sympathize with them.

Second, That we extend to them our sympathy in their bereavement and commend them to the loving care of Him who can and will strengthen and bless them in their trouble.

Third, That a copy of these resolutions be spread upon the minutes of the Sunday school, a copy be sent to the Reidsville Review and to the North Carolina Christian Advocate for publication and a copy sent to the bereaved family.

F. Eugene Turner,
Paul A. Turner,
C. A. Pamplin,

EDWARDS—Seventy-four years and two days ago Mrs. Ella Smithy Edwards was born in Greene county about midway between the present towns of Stantonsburg and Snow Hill.

In early childhood she joined the church at old Lebanon, moving her membership to the present Lebanon church when the new building was erected, and remained a faithful member until her death Friday, September 29, always interested in her church.

Before marriage Mrs. Edwards was Ella Smithy Cobb. She was married in early womanhood to William Henry Edwards, who preceded her to the grave 40 years. To this union were born seven children, of whom three preceded her to the grave.

The funeral services were held at the old homestead on Saturday afternoon, September 20, and the remains laid to rest in the family burying ground. Services were conducted by her pastor, Rev. J. Vincent Knight.

She leaves behind one brother, Mr. E. C. Cobb of Fremont; three sons, W. T., J. L. and L. K.; one daughter, Mrs. R. P. Lane, all of Stantonsburg, and 20 grandchildren. A great, good woman has gone home. Blessings upon the bereaved loved ones. J. V. K.

FUTRELL—On Sunday afternoon, September 21, we buried Brother M. E. Futrell, a long time loyal member of the Methodist church at Jamestown. Brother Futrell had been ill for a long time. Sixteen months before he had been present at his church for the last time, the occasion being the funeral of his loved wife who had journeyed by his side for more than 50 years. He had attained the ripe age of 73, but the years did not abate his interest in the affairs of his community. Especially was he interested in the church. Rarely did his pastor go to see him but that he enquired about the church and the welfare of those with whom he had been associated as a church official. The large gathering at the church testified to the esteem in which he was held by the community.

He leaves four sons and one daughter, who know their father's God. They are A. E. Futrell, High Point; P. C. and W. R. Futrell of the Jamestown community; K. T. Futrell, Greenville, N. C., and Mrs. George A. Short, Pleasant Garden.

The funeral was conducted by his pastor, assisted by Revs. John W. Moore, Wesley Memorial, High Point; J. T. Ratledge, Pleasant Garden; E. L. Hillman, Jarvis Memorial, Greenville, and Albea Godbold, College Place, Greensboro. Interment was in the family plot at Deep River Friends church.

Robert E. Hunt.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called so suddenly September 27 unto himself Brother Sylvanus Preston Goforth, aged 70, a member of the adult class of our Sunday school (El Bethel M. E. Church, South), whose unselfish life and noble spirit will keep alive his memory in the hearts of all who knew him. Therefore be it resolved:

That in the departure of our dear coworker and friend we have suffered an irreparable loss; that we are thankful to God for his life and labors, which were so constant and so unselfish; for the inspiration of his happy devotion to duty and readiness to do any needful task. He was ever ready to help those in need. Oh, may we meet in that fair land where shadows never come,

And worship at our Father's feet in our eternal home;

In that sweet land so bright and fair above the starry sky,

Where we shall live forevermore without a tear or sigh.

Z. F. Crawford,
R. S. Harmon,
J. N. Smith.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 27, 1930 Number 48

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THE BOK SINGING TOWER NEAR LAKELAND, FLORIDA

BUDGET FOR THE COMING YEAR

Your commission on budget beg leave to submit the following report:

After due consideration of the askings from the conference boards, we recommend the following assessments:

Missions	$ 20,700
Education	33,885
Claimants	18,000
Church Extension	6,300
Lay Activities	630
Conference Entertainment	3,000
Secretarial work	200
Conference Minutes	1,600
Conference Treasurer	300
Orphanage	45,000
Lake Junaluska	1,514
Total	$131,129

Apportionments of the conference assessments of $131,129 are made to the districts as follows:

Durham	$ 18,332
Elizabeth City	11,394
Fayetteville	12,993
New Bern	15,418
Raleigh	15,207
Rockingham	14,650
Washington	15,323
Weldon	15,134
Wilmington	12,678
Total	$131,129

The apportionments of the general conference assessments of $84,114 to the districts are as follows:

Durham	$11,760
Elizabeth City	7,309
Fayetteville	8,335
New Bern	9,890
Raleigh	7,955
Rockingham	9,398
Washington	9,828
Weldon	9,707
Wilmington	8,132
Total	$84,114

On the first day of the meeting of the annual conference, before figuring any percentage, the conference treasurer is directed to pay to the local church where the conference is held the sum of $3000 for conference expense; he is also directed to pay to the conference secretary $1600 to cover his salary, incidental expenses and the printing of the conference journal; to the statistical secretary $200, and to the conference treasurer $300 to cover his salary.

The percentages for distribution to the other causes from the balance collected are:

Missions	16.32%
Education	26.89%
Claimants	14.28%
Church Extension	5.00%
Lay Activities	.51%
Orphanage	35.70%
Lake Junaluska	1.20%
	100.00%

Your commission recommends that out of all the amounts collected from the grand total of $215,243 the distribution shall be made by the conference treasurer on the following basis:

To the conference work	61%
To the general conference work	39%

The books of the conference treasurer were audited during the past year by W. T. Dixon, Certified Accountant, of Raleigh, N. C. The report of the auditor is entered on the records of the commission.

HON. JOSEPHUS DANIELS PAYS TRIBUTE TO BISHOP MOUZON IN NEWS AND OBSERVER

"The central figure in a Methodist conference is the presiding bishop. For the fifth time Bishop Mouzon is presiding over this conference, a new departure, for never before has a bishop held five consecutive conferences. He is to continue in this state three years more. He has grown upon the church here and North Carolina has grown upon him. He believes the big problems of this complex age are to be worked out in this commonwealth with its industrial and agricultural movements. He has become such a good North Carolinian that he has purchased a home in Charlotte and expects it to be his permanent residence. Bishop Mouzon ranks easily among the foremost of Southern preachers and leaders. He is "abundant in labors." In addition to several sermons and half a dozen addresses, one or two of them of rare power, delivered here this week, he preached Sunday morning in Jackson, the county seat of Northampton county, and at night at Weldon to great congregations. During the next four years Bishop Mouzon will preside over no conferences other than the two in North Carolina, except the Cuban conference, and this smaller episcopal district will give him opportunity to preach in every county in North Carolina and come in closer touch with the people of the state than when his duties called him into several states. This is very gratifying to the church over which he is leader, for the small number of the bishops and the large territory under their administration has denied them that close and intimate touch with the separate churches so much to be desired. Wherever he goes Bishop Mouzon wins by his great ability, learning, forcefulness, eloquence and born leadership of men. He is a man of dynamic force, with all the dynamics for militant righteousness."

LAY LEADERS AND PASTORS' MEETINGS

The law of the church now provides that the lay leaders meet with the district stewards immediately after each session of the annual conference. The pastors may be invited to this meeting. The meeting is to plan the year's work and should be one of the most important gatherings in the district. At each one of these meetings some will represent the general commission on benevolences. In order that such a representative may attend all the meetings the following dates and places have been agreed upon:

Durham, December 3, at Durham.
Raleigh, December 4, at Raleigh.
Weldon, December 5, at Weldon.
Elizabeth City, December 8, at Elizabeth City.
Washington, December 9, at Greenville.
New Bern, December 10, at New Bern.
Wilmington, December 11, at Wilmington.
Fayetteville, December 12, at Fayetteville.
Rockingham, December 15, at Rockingham.

The district stewards, lay leaders, and pastors are urged to attend the meeting in their several districts.

H. C. Smith, Secretary,
Conf. Commission on Benevolences.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 75 GREENSBORO, N. C., THURSDAY, NOVEMBER 27, 1930 Number 48

Read page thirty-two of this issue of the Advocate. It contains a message for all good citizens of these United States who are interested in the impending battle.

On our front page this week is a picture of the Bok Singing Tower. The tower, surrounded as it is by a Bird's Paradise, is the show place in Florida. Thousands upon thousands each year turn thither as pilgrims to a shrine. There is nothing like it in America. When in Florida visit the Bok Singing Tower.

The church at Chapel Hill and the Louisburg College are making immediate demands upon the Methodists of the state. Both conferences are concerned with the church at the university and the North Carolina conference is especially concerned with Louisburg College. Both these situations can be taken care of by the Methodist people whenever they get back of them. A people that can raise for all purposes $3,506,329, as did these conferences last year, can do about anything they set their hands to. Three millions and a half dollars is a big pile of money. All we need is team work —each filling his place.

The Western North Carolina and the North Carolina conferences have closed two of the best sessions in all their history. Finances were not up to the level of other years, but the spirit manifest and the optimism with which these more than five hundred Methodist preachers face the future is the finest. The man who is content to mark time or is willing to loaf on his job will find that the procession is leaving him behind. No man is able to hold his place in North Carolina Methodism who does not set himself to the task of each day as it comes and goes. We will be sufficient for the big work ahead of us in 1931 only by much prayer, an unwavering faith and heroic effort through the long, weary weeks ahead of us. He leads; He will be with us all the way.

Bishop Edwin D. Mouzon rendered fine service and gripped anew the two conferences of this state. His preaching, and his addresses on temperance, missions, education and the spiritual life reached a high level. In the chair and in the work of the cabinet he labored for the good of all and for the promotion of the work over which he has been made overseer. In another column we give the News and Observer's estimate of his work.

The earnest and prolonged discussion of the Louisburg College situation on the eve of adjournment at Henderson disclosed the possibility of calm deliberation in an annual conference. The situation was most serious and all parties were anxious to do the best possible for the college and at the same time save the conference from financial embarrassment. Many did not know what to do; all were anxious to do the best for all concerned. The manner in which this situation was met preserves the best traditions of the North Carolina conference.

To drink liquor renders one unfit to be a minister of the gospel, to be a football player, to be a father or a mother, to be a school teacher, to be a physician, or to be a successful workman in any sphere of worth while endeavor. The railroads long ago outlawed liquor, bankers have a special care in making loans to a man who drinks. In a word liquor is an outlaw in both the moral and business world. Why then this hue and cry for the repeal of the eighteenth amendment and the Volstead law? Who are the leaders in the effort to curse this country by enthroning an outlaw in our midst? They are men from Europe or men who wish to establish in this country European standards. If such men are not satisfied with our American ideals and standard, let them return to rum-soaked Europe with its poverty and moral degradation, and let us see that they shall not fix upon Protestant America the curse from drink that rests upon Europe.

North Carolina Conference in Henderson

After twenty-four years the North Carolina conference assembled once more, on November 19, 1930, in the good town of Henderson. The early morning communion service gave promise of a most successful session of the conference. The open homes of the entire community without regard to denomination made possible delightful entertainment for all. The First church of Henderson and Rev. W. C. Martin, pastor-host, were at the beck and call of everyone. Dinner and supper for 400 were served each day in the dining room of the church. Gracious women and alert girls served the guests. Committees on every hand were ready to serve as occasion required. Visitors from all the country around appeared eager to hear what was said. Preachers and lay delegates entered most heartily into all the exercises of the day. The days were full and expectant.

* * * *

Rarely does a conference enjoy such a fine and helpful communion service as that on last Wednesday morning. The tender and comprehensive prayer of Bishop Mouzon, the quiet and orderly observance of this sacred sacrament, and the devout spirit of the participants made it a most gracious and helpful hour. The spiritual and eternal realities cheered many weary and discouraged toilers who had come up to the annual meeting. Somehow a new faith and a more heroic courage took hold of some; others saw afresh the Face that had cheered them by the way. It was a most auspicious opening of the conference session. High hours such as this lift men out of the selfish and the commonplace and fresh aspirations are born within.

* * * *

Wednesday evening of conference was given over to the cause of temperance and prohibition. Dr. Henry Louis Smith of Greensboro and Bishop Edwin D. Mouzon were the speakers of the occasion. The church was crowded above and below. For two hours the speakers portrayed the hurt of liquor and the evils of the liquor business. The call for a new crusade against the forces set to the repeal of the present prohibition laws was given in no uncertain fashion. All were made to realize the urgency of the present hour. It was an old time temperance meeting, full of fine determination.

* * * *

Drs. O. E. Goddard of the board of missions, Fred Barnett of the hospital board, and C. S. Kirkpatrick, representing the board of finance, delivered on Thursday of conference three most effective speeches. Rarely do our connectional interests get such a hearing. Instead of the usual dull moments attending such ordeals, there was a snap and freshness about these that held the attention of all. These brethren had something to say and they gave a good account of themselves, speaking in rapid succession. The mission cause, the hospital work and the demands of the "forgotten man" were made to live afresh. Such presentation of these great causes to a great body of Methodist preachers must be most helpful in the work to be done. These undertakings call for the best that is in us. Our congratulations to these three brethren who registered such a success at Henderson. Some will be constrained to do more in meeting these urgent demands.

The joint celebration of the Diamond Jubilee of the Publishing House and of the North Carolina Christian Advocate was given a full hour before the conference. B. A. Whitmore and G. T. Rowe spoke for the house and M. T. Plyler for the North Carolina Christian Advocate. The deep interest in these causes became manifest in the hearing given the speakers. Surely the conference came to a better appreciation of the work enterprised by these two institutions that make possible the output of the printing press. Bishop Edwin D. Mouzon put due emphasis upon these causes.

* * * *

Thursday evening the new board of Christion education held its first public meeting. Drs. W. A. Stanbury, president of the board, presided; Dr. Marvin Culbreth led the prayer and the sacred choir of Louisburg College sang. Dr. J. Q. Schisler of Nashville was the speaker of the evening. This board is a union of the board of education, the Sunday school board, and the Epworth League of the past. The effort is for a union of all the educational forces of the church which are to be carried on under the direction of this board. The work of the board was well presented to the big congregation present.

* * * *

The devotional addresses of Bishop Mouzon each morning were greatly enjoyed by the conference and the many visitors present. The high point reached in these addresses by the bishop was in his discussion of the minister as prophet, priest, teacher and examplar with the class for admission into full connection before him. This was truly a great utterance and should tell for good in the conference for many years to come. That a minister must first learn to worship in private before he can lead his people in worship in public was pressed home upon the conference in an unforgetable way.

* * * *

The presiding elders in their reports on the first day of conference stressed the fidelity of the pastors in their work during the year and called attention to the heroic spirit of sacrifice on the part of many of the laymen. The reports of the pastors made on the conference floor reinforced the statements of the presiding elders. Evidently this has been a year of hard work and high devotion on the part of the great body of the conference. The good work done the past twelve months should be a fine preparation for the years ahead. Much heroism will be needed to meet successfully all demands.

* * * *

Rev. J. W. Franks of Japan in sending his report to his home conference says that at the point in Japan where he has been for nine years the membership has increased nine fold and the contributions ten fold. That is a truly remarkable showing. Few places at home can make any such showing in members gained and the money contributed as this in Japan. How encouraging is such as this to all who are trying to help in the lands beyond the seas! Such reports are the most effective missionary addresses possible.

* * * *

In reporting North Gates charge, Rev. J. T. Stanford took occasion to speak of the work done at Gates in consolidating three churches into one. These congregations

has built a brick church and a brick parsonage. It is one of the best circuit parsonages in Southern Methodism. This brother has given himself without reserve to the work; a notable achievement is this in consolidation and church building. It is also a fine demonstration of the possibility of getting weak churches brought into larger and stronger groups.

* * * *

The vote of the North Carolina conference for the constitutional amendment in approving the Judicial Council as provided by the General Conference in Dallas last May was practically unaimous—only three votes against it.

* * * *

Twelve o'clock Friday was indeed high noon for the conference. It was the hour for consideration of the report on the spiritual state of the church. The pause for prayer and discussion was highly significant. Dr. M. Bradshaw led the prayer and Rev. T. McM. Grant and Brother W. L. Knight, at the request of the committee, spoke. It begins to look as though we have got in earnest about a deeper spiritual life. Evidently the stress on things spiritual the past year has not been in vain; the provision made for the year ahead is highly significant.

* * * *

At the close of hearing the report Bishop Mouzon submitted some kindly suggestions about collections: "Where is the money to come from," asked the bishop, "to help the needy churches and other causes?" Preachers and laymen must answer this in the way they secure the collections. Quit giving credit for money not received. It hurts the cause and it is unfair to your successor. Be straight. Don't pay too much attention to those stewards who say we will look after the collections in the budget. Too often this is to keep the preacher off of them in raising the collections. If they are in the budget, let the preacher insist on the distribution by percentage from the first of the year. The preacher is primarily responsible for the benevolences—he cannot escape this.

* * * *

The Duke banquet on Friday evening at which more than four hundred sat down to a delicious turkey dinner proved to be one of the best. The good fellowship, the devotion to Duke University, the fine enthusiasm, the messages of good taste and the well balanced ration for both mind and body were all that could be desired. Rev. T. McM. Grant acted as toastmaster, President W. P. Few, Prof. W. K. Green, H. W. Dwire, Dr. M. Bradshaw and Col. J. F. Bruton spoke. Of every station were the men and women gathered on this auspicious occasion at which the ideals and purposes of Duke were so happily portrayed.

* * * *

Sunday dawned gloriously, following a week of cloudy, murky days. It was a typical day of the Thanksgiving season in Dixie. The glory of the Lord was in the sky and the goodness of the Lord was disclosed in the testimony of the saints in the love feast. Truly the day was favorable for a notable conference Sunday. The first real deep note of the morning hour was struck by the testimony of Mrs. Moore when she told of her realization of God's presence with her in Africa where she lost her husband, a missionary doctor; she also declared her intention to await the leadings of her Lord. The dominant note all the way through the hour of testimony was the sense of God's presence and of the divine leadership.

Every nook and corner of the church, with standing room at a premium, was filled above and below as Bishop Edwin D. Mouzon entered to begin the 11 o'clock service Sunday. The crowd, the music, the preacher, the spirit of the day were all favorable for a triumphant occasion. Conference Sunday is always the great day of the feast; this was indeed a notable day in Henderson. From all eastern Carolina the people came. The streets were crowded with cars and the churches filled with people. The overflow meeting in the basement of the church at which Rev. W. P. Watkins, Jr., preached crowded the hall, with many standing around the walls.

PLAN FOR PAYING DEBTS ON CHAPEL HILL CHURCH AND COLLEGE PLACE CHURCH, GREENSBORO

We, the joint commission appointed by the Western North Carolina and the North Carolina conferences, to devise ways and means by which a special fund of $100,000 shall be raised in the two conferences for the purpose of liquidating the indebtedness upon our church properties at Chapel Hill, N. C., and the College Place, Greensboro, N. C., have adopted the following plan:

First, that each conference raise $50,000.

Second, that the entire amount be raised in four annual installments of $25,000 each.

Third, that this sum be apportioned to the several districts of the two conferences as follows:

Western North Carolina Conference

Asheville	$1000
Charlotte	2200
Gastonia	1000
Greensboro	2200
Marion	500
Mt. Airy	500
Salisbury	1000
Statesville	1000
Waynesville	500
Winston-Salem	2200

North Carolina Conference

Durham	1600
Elizabeth City	1100
Fayetteville	1300
New Bern	1500
Raleigh	1600
Rockingham	1600
Weldon	1000
Washington	1600
Wilmington	1200

Fourth, that the amount apportioned to each district be paid in full by February 1, 1931.

Fifth, that the money so raised be applied upon the debts now outstanding against the two churches, and that all amounts paid to Chapel Hill church from this fund in the year 1930-1931 be applied against interest on outstanding indebtedness and in payment of obligation of that church to Jefferson Standard Life Insurance Co., Greensboro, N. C.

Sixth, in accordance with the joint resolution, passed by the two conferences, all monies raised under this special fund be raised as follows: 60 per cent to Chapel Hill church and 40 per cent to College Place church.

Seventh, that the treasurers of the participating conferences are hereby designated as treasurers of this fund. F. S. Love, chairman; J. H. Barnhardt, secretary; W. A. Newell, J. S. Hiatt, C. E. Rozelle, A. J. Hobbs, Jr.

People and Things

Rev. W. R. Ware's postoffice address is 515 Gaston street, Greensboro, and not Glenwood which is the name of his church. Correspondents will take note.

"Rev. and Mrs. Jesse London Ingram announce the birth of a daughter, Nancy Jones, Monday, November seventeenth, nineteen hundred thirty, City Memorial Hospital, Thomasville, North Carolina."

"The good people here have given us a warm welcome for another year and everything is starting off fine. Among the gifts from our friends is a big turkey presented by Brothers W. D. Cagle and J. A. Helms. Come over and watch me devour it."—J. E. McSwain, Epworth.

"We have been very kindly received for the fourth year at Rutherford College—a big reception and a pounding. Mrs. C. L. Steidley is to be with us for a ten days' meeting beginning November 30. We expect a good meeting."—W. L. Scott.

Rev. R. J. Parker was at the Greensboro conference transferred by Bishop Mouzon to the Western Mexican conference. This fact failed to appear in the list of appointments as published in the Advocate and other state papers. The conference journal will have record of the transfer.

"We are now about unpacked. Have an excellent place to live, and the Newton people have been exceedingly kind and hospitable. Wednesday night our house was stormed and provisions too numerous to mention were brought in. We anticipate a good year, and the Advocate will not be overlooked in our plans for the church program."—M. B. Woosley.

Our congratulations to Mr. and Mrs. A. L. Stanford of Statesville, N. C., upon the birth of a beautiful daughter. Dr. Stanford is in a happy mood as the following note clearly indicates. He writes us: "Mrs. Stanford and I have a beautiful girl weighing 8½ pounds. She takes her beauty after her mother and her excellent traits after her father. Come up and see a real, honest-to-goodness baby."

The Home Quarterly for January, February and March, 1931, is an interesting number. The leading article by Charles D. Bulla on "Stonewall Jackson: Man, Warrior, Christian" is illustrated with reproductions of the general's best photograph, his last dispatch and the Chandler cottage in which he died; "What a Boy Has a Right to Expect of His Mother," by Nancy Smith Krusekopf; "Prayer," by L. A. Weigle, dean of the Yale Divinity School; "Making a Christian Wife," by Richard L. Ownby; "The Forgotten Hearthstone," by M. T. Plyler. Published by Lamar and Whitmore. Sixty cents a year.

Rev. A. J. Groves made his report at the recent conference in Henderson and then asked for the superannuate relation. In this connection he said: "Bishop, in retiring from the active work I want to express my gratitude. First to our gracious heavenly Father. For 34 times he has enabled me to answer the conference roll call without a break. Then to the conference. You have been good to me, always giving me more than I deserved. In fact, bishop, I have served the best charges in the conference. If they were not the best when I went to them, I made them so—for me. As to what it means to retire from the active work, it has not fully dawned on me yet. Pray for me."

"On the past Sunday morning Dr. Chandler gave his first sermon for the new conference year, and every one present considered it one of the very best if not the best he has delivered, which is saying a great deal, considering how very fine all of the sermons of this fine man of God are. At night a special musical program was given by the choir, which was considered by all one of deep interest and most helpful and satisfying in a devotional way."—J. W. Downum.

A good woman in renewing her subscription writes: "I want to thank you from the depth of my heart for sending me the Advocate all this time. Money has been so scarce with me all the year; my income is very small and I am a widow. I thought so many times I would send you what was due and say stop the paper, but that was almost like stopping one of my family from coming home. I'm denying myself something in order that I may pay the subscription. I love the dear paper so much. Hope it will live on and on."

In the absence of Mr. and Mrs. Ervin from the Methodist parsonage last Monday evening, a large group of people, including the Presbyterian minister's wife, were guilty of breaking and entering the house! However, these were very extraordinary trespassers in that, instead of taking something out, they brought something in—very many things, in fact. When Mr. and Mrs. Ervin returned to the parsonage to find the living room floor covered with potatoes, packages, and people, they were simply dumbfounded, confounded, and astounded. It wasn't a sprinkle; it was a terrific shower. And when it rained, it poured!—The Franklin Press.

"The two N. C. conferences have passed into history, another mile post is passed. Another large batch of superannuates are added to the ever increasing number. What will we do with them? Where are they anyway? We hear nothing from them. They never write to our papers, do they? Thirteen years since wife and I cast our lot at Rutherford College—that notable Christian school, and we might add, plenty of good mountain air and water. Since then others (superannuates) have cast their lots with us and have exclaimed eureka! In the foothills of the Blue Ridge, it is indeed a goodly land. But good air and water whet up the appetite. The old guard must have something to eat. Don't worry, the Lord will provide."—J. M. Lowder.

Wesleyan College alumnae and friends are rejoicing over the fact that from this southern institution of learning has gone an influence which is not only making itself felt internationally through the conversion to the Christian faith and baptism of President Chiang Kai-shek of China into the Methodist Episcopal Church, South, but has directed the attention of some of the world's most notable leaders to the importance of education permeated with high idealism. President Kai-shek's wife, Meiling Soong, daughter of one of the most influential families in China, is the factor who led her husband to accept the Christian faith. Meiling will be remembered by many alumnae and former students as the little Chinese girl who came to Wesleyan during the presidency of Bishop W. N. Ainsworth. Her two older sisters were students and graduates of the college. One of her sisters is the widow of Sun Yat-Sen, founder of the Chinese republic, and herself a dominant force in China.

"We are starting off nicely at East End, Gastonia. We are glad to be back with the good people of this community—and we hope that they are glad to have us back. Anyway, they gave us a regular old time Methodist pounding last Friday evening. So our pantry is well stocked with good things to eat and we are very grateful. May God's richest blessing abide with the good people of East End church."—T. J. Huggins, Pastor.

"The people of Cooleemee have received us with open hearts. When we arrived Wednesday, November 17, we found a fine bunch of women who had displayed their talent as cooks, and good cooks they are. We enjoyed the splendid meal that had been prepared and have enjoyed many other kindnesses that have been shown us. We had 252 at Sunday school last Sunday and a much larger crowd for church. The people assure me that I have found a very loyal band of workers, and we are beginning to find it just as they say. We are expecting a great year in the Master's service."—Geo. D. Clay.

The Midway Sunday school of the Welcome charge gave a very beautiful Thanksgiving service Sunday afternoon as a worship program. The superintendent asked what we had to be thankful for. The question was responded to by classes. Each in a very splendid way told what we had to be thankful for. The superintendent of the junior department in well chosen words expressed our gratitude for God's many blessings to us in so many ways, especially for such a fine season for crops and gardens, and added that they wanted to divide what the Lord had so blessed them with their pastor, turning to him and said if after the services for the afternoon he would go in one of the adjoining Sunday school rooms he would find a variety of nice things grown and prepared by them. Then turning again to the congregation said, perhaps there were some present who were not tillers of the soil but would like to take part also. So a silver offering was received and presented along with all the other good things to the pastor; and he is so thankful first to God for all his many blessings and to each and every one for their expression of love to him and his family. May this year be one of much and lasting good for this charge, members, and pastor.

GILMAN F. ALEXANDER, PROFESSOR OF VOICE GREENSBORO COLLEGE, PASSES SUDDENLY

Gilman F. Alexander, 41 years of age, professor of voice at Greensboro College since 1922, died about nine o'clock on Thursday night, November 20, at Cleveland, Rowan county.

While traveling with the members of the Greensboro College Glee Club, of which he was director, Mr. Alexander suffered a severe heart attack soon after the party reached Cleveland on Tuesday afternoon, November 18.

Mr. Alexander was born near Sharon church, Mecklenburg county. For two years he attended Trinity College, now Duke University, and received the Ph.B. degree from Elon College. He graduated in voice and piano from the Southern Conservatory of Music in 1915. Later he attended the University of Chicago, the American Conservatory of Music in Chicago, and studied under Karleton Hackett, David Bishpham and Horatio Connell.

During the last seven summers Mr. Alexander had been assistant to Horatio Connell at Chautauqua, N. Y. One of his finest achievements was the effectiveness with which he organized and directed the Greensboro College Glee Club. He also rendered highly effective work as head of the Greensboro Male Chorus. He was recognized as an exceptionally able musician and a leader of rare skill.

Mr. Alexander was a member of the Presbyterian Church of the Covenant in Greensboro, where he was also director of the choir.

The funeral service was conducted from the home of Mr. Alexander's sister, Mrs. David Hunter, of Charlotte, on Saturday afternoon, November 22, by Rev. R. Murphy Williams, pastor, Presbyterian Church of the Covenant, Greensboro, assisted by Dr. S. B. Turrentine, president of Greensboro College, and Rev. Mr. Gammon, pastor of Myers Park Presbyterian church, Charlotte. Interment was in Maplewood cemetery, Charlotte.

LOUISBURG COLLEGE IN DIRE DISTRESS

The North Carolina conference has acted. This action gives a lease of life to this old institution but it does not secure its life. The future of Louisburg College rests with its friends who are willing to get money to pay its debts and are eager to aid in securing patronage. It can no longer live by borrowing money—its credit is gone.

Louisburg, Franklin county, former students, long time friends scattered over the state, must get together and raise money. The situation is desperate. Let every one realize this at once. To find fault with the management in the past will not meet the need; to profess undying devotion to an ancient institution counts for little; to wait for some one else to go after the money is futile. Action, heroic and sacrificial, is the one need of the day. Only loyal and devoted friends can furnish this. Money must be had; bills must be paid; execution must be stayed.

Let every friend of the college act, act at once, act in concert, as may be determined by those leading in this work.

The North Carolina Christian Advocate is thoroughly committed to this call. Contributions will be acknowledged from week to week, and concise and definite plans laid will be given to the public. Long discussions are out of place. The day for action has come. Money talks. This is the one voice that now needs utterance. Louisburg College can be saved whenever its friends are willing to pay the price. Down with the dust; away with loud professions.

MANAGERS OF PASTORS' SCHOOL CALLED TO MEET

The board of managers of the pastors' school will meet in Hesperian Hall, East Duke, old campus, Duke University, on Tuesday, December 2, at 10:30. The plans for next year are to be laid. Let all be present.

M. T. Plyler, President.

GREENSBORO DISTRICT MEETING

The Greensboro district steward's meeting will be held at West Market Street church, Greensboro, N. C., at 10 o'clock Tuesday, December 2. All pastors, district stewards and charge lay leaders will attend. Luncheon will be served. W. A. Newell, P. E.

MOUNT AIRY DISTRICT NOTICE

The district stewards will meet at North Wilkesboro, Friday, December 5, at 10:30. Pastors and charge lay leaders are invited. W. E. Poovey, Presiding Elder.

The Romance of American Methodism

By PAUL NEFF GARBER

The Missionary Bishop

THOMAS COKE, the missionary bishop of early American Methodism, was born on September 9, 1747, at Brecon, in South Wales. His father, an eminent and wealthy surgeon, desired that his son should have a good education. Thomas therefore attended Oxford University, which institution gave him in June, 1775, the degree of doctor of civil laws. He then entered the priesthood of the Anglican Church and began his ministry as a curate in the parish of South Petherton.

While at South Petherton, Coke came into contact with the Methodists and was deeply affected by their vital type of religion. In 1776 he made a special trip to meet John Wesley. After their conference Wesley wrote in his journal: "I preached at Taunton, afterward went with Mr. Brown to Kingston. Here I found a clergyman, Dr. Coke, late a Gentleman Commoner of Jesus College, in Oxford, who came twenty miles on purpose to meet me; I had much conversation with him, and an union then began which I trust shall never end."

The intimate relationship between Wesley and Coke which Wesley so much desired began one year later when Coke lost his curacy in the Anglican Church. The use by Coke of Methodist practices in the South Petherton parish caused him to become very unpopular with his parishioners. "The genteel portion," writes Daniels, "were offended at his zeal, the impenitents at his severity; while those who had relied on their outward morality for salvation were disgusted to hear that without being born again even they could not enter the kingdom of God. The neighborly clergy were displeased because Coke drew away their congregations, and the choir of the parish church were wounded in their vanity because the curate had introduced the singing of hymns by the congregation, instead of leaving all the praise and glory of the music to them." Under such conditions Coke was forced to leave South Petherton.

Coke thereupon allied himself with the Methodists. He exchanged his prospects in the Church of England for the unpopularity of a Methodist preacher. On October 19, 1777, John Wesley entered in his journal: "I went forward to Taunton with Dr. Coke, who being dismissed from his curacy has bidden adieu to his honorable name and is determined to cast in his lot with us."

Dr. Coke became Wesley's main lieutenant. In the absence of Wesley he presided over the quarterly meetings and the annual conferences of the preachers. When the American Methodists begged Wesley to give them an ecclesiastical status, Wesley ordained Coke as the first superintendent of the Methodists in the New World and instructed him to go to America and form the scattered Methodist societies into an ecclesiastical organization. At the Christmas Conference of 1784 the American Methodist preachers selected Coke as one of the superintendents of the Methodist Episcopal Church.

It was not his performance of the normal duties of the episcopacy that endeared Coke to the American Methodists. In fact, his continual absences from America and his inability to understand the democratic spirit of the American preachers made Coke very unpopular as a bishop. It was instead Coke's great missionary passion that gave him a part in the romance of American Methodism. While Francis Asbury was organizing the forces of Methodism in the New World, Coke was endeavoring to carry the Methodist message to distant parts of the world. From 1784 until his death in 1814 Coke gave his fortune and time and finally his life to the cause of Christian missions.

It was at the Christmas Conference that Coke began his missionary work. At his suggestion a collection was raised for Methodist activities in Nova Scotia. Concerning this Coke wrote in his journal: "One of the week days at noon I made a collection toward assisting our brethren who were going to Nova Scotia; and our friends generously contributed fifty pounds currency (thirty pounds sterling)." Thus it was at the very beginning of the Methodist Episcopal Church that Coke launched his great missionary program.

In order to secure further assistance for the Methodist cause in Nova Scotia, Coke returned to England in June, 1785. The English Methodists responded so liberally to his missionary appeal that in September, 1786, Coke with three missionaries started for Nova Scotia. Because of storms at sea the ship on which Coke traveled never arrived at Nova Scotia, but instead reached the island of Antigua in the West Indies. The people of Antigua upon learning of Coke's mission urged him to remain with them. Coke was unable to grant this request, but he left at Antigua one of the missionaries originally designed for Nova Scotia.

This accidental visit to the West Indies caused Coke to realize the religious needs of the whites and the negro slaves on these islands. He returned to England to solicit aid for Methodist missionary work in the West Indies. He was successful in his quest. In December, 1788, Coke returned to the West Indies with three missionaries. In order to promote his missionary program in Nova Scotia and in the West Indies Coke made nine voyages to the New World. He gave more of his time to these projects than he did to the episcopal supervision of the Methodist Episcopal Church.

After the Methodist missions were established in the New World Coke turned his attention to Africa. He had learned that in a certain part of that continent there were people called the Foulahs, who in contrast with other Africans were of gentle and tractable nature. Coke therefore believed that they would gladly embrace Christianity and he began to solicit financial assistance for a Methodist mission station in Africa. In February, 1796, he was able to send six families to Africa to work with the Foulahs. These persons, however, never reached the Foulah country. Dissensions in the ranks of the missionaries brought failure to the project. "I am sorry to say," wrote an observer to Coke, "that most of the persons you chose for the propagation of the Gospel in the Foulah country, in Africa, have manifested to the world that they are strangers to the power of it themselves." Coke refused to be discouraged over the failure. Fifteen years later under

Coke's supervision four Methodist missionaries went to Africa. At Sierra Leone a successful mission was established.

Bishop Coke also endeavored to propagate vital Christianity among the French. At the beginning of the French Revolution Coke felt that the propitious moment had arrived for the establishment of a Protesant mission in France. In 1791 Coke with the aid of another missionary began to hold divine services in the city of Paris, but the citizens were too excited about the revolution to give thought to religion. Coke was forced to leave Paris, but a few years later in an unexpected way Coke was able to reach the French. During the Napoleonic wars thousands of French prisoners were kept on board British ships in the Midway river and along the coast of England. Coke at once saw an opportunity for Christian service. Personally bearing all financial obligations Coke sent Methodist missionaries to preach to the French prisoners. The plan was so successful that at the close of the Napoleonic struggle some of the French prisoners established Methodism in Paris. Thus by an indirect method Coke's program for the evangelization of the Parisians was begun.

Coke also became interested in the British soldiers stationed at Gibraltar. As early as 1800 he urged the English Methodist Conference to make Gibraltar a mission station. In 1804 Coke appointed James McMullen as missionary to Gibraltar, but upon his arrival there McMullen fell a victim to the yellow fever epidemic. Coke, however, refused to accept this defeat. A few years later he was able to establish a Methodist mission at Gibraltar.

Although Coke was primarily interested in foreign missionary enterprises, yet he did not overlook the religious needs of his own country. He realized that there were thousands of people in England, Ireland, and Wales, who though living in nominal Christian lands were never touched by the Christian message. Coke therefore began to send laborers into the out-of-way places and unfrequented districts of the British Isles. Missionaries were chosen for Ireland and Wales who could speak the native language of the Irish and the Welsh. The results of this home missionary work were astounding. In 1813 there were 28,770 Methodists in Ireland, the greater number of which had been converted under Coke's missionaries. In 1810 there were sixty Methodist chapels and thirty-six native Methodist preachers in Wales. In 1807 thirty-seven Methodist missionaries were preaching in the neglected rural sections of England.

In order to execute Coke's missionary program large sums of money were needed annually. Coke, however, never failed in financing any of his projects. The English Methodists contributed liberally, but they were on account of financial reasons unable to authorize all of Coke's proposals. Coke would then appeal to the people of England. He literally begged from house to house. Larrabee says of Coke, "He became so well known over the kingdom that whoever saw him coming knew at once his errand, and prepared to get off as light as possible. There was no escape from the doctor. When he got after a man for a missionary contribution he would have him and only let him off for a liberal ransom. Coke not only asked others to contribute but he also sacrificed his own means. At his death he had given away the fortune bequeathed to him by his father. Stevens declares that it is doubtful whether any Protesant of Coke's day contributed more from his own property for the spread of the gospel than did Coke. In 1805 Coke married Penelope Smith, a lady of wealth. Before her death she had donated her fortune for missionary purposes. In 1811 Coke remarried, and his second wife also contributed liberally of her property for the expansion of Christianity. Upham has truly remarked that Coke during his life gave away three fortunes in the propagation of the Christian message.

Coke's last missionary endeavor was the attempt to carry the gospel to India. As early as 1786 he had written: "As soon as the extraordinary calls from America are answered, I trust we shall be able to turn our thoughts to Bengal." It was not, however, until 1813 that Coke was able to start to India. In that year he informed the English Methodist Conference that he had secured the services of a number of men who were willing to accompany him to Ceylon. When the preachers informed Coke that they were unable because of lack of funds to approve this mission, Coke offered to contribute the sum of $30,000 toward the expenses. Friends begged Coke not to go to India. They declared that Coke at the age of sixty-six could not bear the hardships of a long ocean voyage and the privations of a distant country. Coke replied, "I am now dead to Europe, but alive for India. God himself has said to me: 'Go to Ceylon.' I am so fully convinced of the will of God that methinks I had rather be set naked on the coast of Ceylon and without a friend than not go there."

The great missionary bishop never reached India. He died on May 3, 1814, while sailing in the Indian ocean. As the ship was then in equatorial waters it was impossible to preserve Coke's body and bring it back to England. So on the afternoon of May 3, 1814, Coke's funeral service was held at high sea and the physical remains of the good bishop were lowered into a watery grave, to await the day when 'the earth and the sea give up their dead."

Although Coke was a bishop of the Methodist Episcopal Church, yet his influence extended far beyond America. The last appointment given Coke by the English Methodist Conference read thus: "Asia, Ceylon: Thomas Coke, LL.D., who is the general superintendent of our Asiatic missions." As Litchett has stated, Coke gave Methodism geographical range. He forbade it to be insular.

"The German Methodists" will be the title of Dr. Garber's article next week.

PREACHER RECEIVES A LETTER AND ACCEPTS RESPONSIBILITY

In a letter that came to the pastor's desk this week, expressing appreciation of last Sunday's sermon, the writer expressed himself as follows: "My college training has been received recently enough to expose me to so many conflicting philosophies that the whole scheme of things has often seemed hopeless. I am hoping that my church life this year will help me to have the proper outlook."

That is exactly the challenge that the pastor of this church is endeavoring to face. In a day of conflicting and confusing thinking, in a day of many cross-currents of opinion and manifold fads and isms—to hold clearly before men the mind of Christ and to interpret life always in the light of the implications of his gospel—that is sufficient task for any man. It is the task to which we have set our hand. It is upon that ground only that we presume to ask a hearing.—W. T. Smith.

Appointments of the North Carolina Conference, 1930

DURHAM DISTRICT

J. C. Wooten, Presiding Elder

Andrews ..... D. R. Hunt, Supply
Bahama ..... C. W. Barbee
Burlington—Front Street ..... L. D. Hayman
Webb Avenue ..... E. G. Overton
West Burlington ..... A. C. Thompson, Supply
Burlington Circuit ..... L. V. Harris
Brooksdale ..... S. F. Nicks
Carrboro ..... B. L. Pool, Supply
Cedar Grove ..... F. A. Lupton
Chapel Hill ..... C. E. Rozzelle
Ralph Shumaker, Jr. Preacher, Supply
Durham—Branson ..... C. T. Thrift
Calvary ..... O. I. Hinson
Carr ..... J. A. Russell
Duke Memorial ..... W. A. Stanbury
Lakewood ..... W. C. Huckabee, Supply
West Durham ..... R. E. Brown
Trinity ..... W. A. Lambeth
Duke's Chapel ..... E. D. Weathers
Durham Circuit ..... B. E. Stanfield
Graham ..... J. L. Rowland, Supply
Holt's Chapel ..... Paul Cook, Supply
Hillsboro ..... A. J. Parker
Leasburg ..... C. D. Barcliff, Jr.
Mebane ..... D. A. Clark
Milton ..... H. E. Lance
Mt. Tirzah ..... J. W. Autry
Orange and Massey ..... F. B. Jackson, Supply
Person ..... W. L. Maness
Roxboro—Long Memorial ..... T. A. Sikes
East Roxboro and Jalong ..... Byron Shankle, Supply
Rougemont ..... V. L. Chalfant, Supply
South Alamance ..... J. W. Dimmette
Stem ..... J. A. Gist, Supply
Yanceyville ..... S. J. Starnes
Professor Duke University ..... H. E. Spence
Professor Duke University ..... J. M. Ormond
Professor Duke University ..... H. E. Myers
Editor North Carolina Christian Advocate ..... M. T. Plyler
Director Wesley Foundation, Board Christian Education—
J. M. Culbreth
On Sabbatical leave ..... W. C. Jones
Superannuates: W. F. Galloway, L. E. Thompson, T. S. Coble, L. S. Massey, G. W. Starling.

ELIZABETH CITY DISTRICT

O. W. Dowd, Presiding Elder

Chowan ..... F. E. Dixon
Columbia ..... W. J. Underwood
Currituck-Kitty Hawk ..... Herman B. Baum
Dare ..... I. J. Strawbridge
Edenton ..... J. A. Guice
City Road ..... J. H. Lanning
First Church ..... G. W. Perry
Gates ..... H. C. Ewing
Hatteras ..... Leon Russell
Hertford ..... Marvin Y. Self
Kennekeet ..... M. E. Cunningham
Manteo ..... W. F. Walters
Moyock ..... J. A. Tharpe
North Gates ..... J. T. Stanford
Pasquotank ..... B. F. Boone
Perquimans ..... J. L. Smith
Plymouth ..... R. G. L. Edwards
Roper ..... J. Bascom Hurley
South Camden ..... J. E. Davis
South Mills ..... J. M. Joliff
Wanchese ..... J. P. Bross
Williamston ..... C. T. Rogers
Windsor ..... P. O. Lee
Pres. Scarritt College for Christian Workers ..... J. L. Cunninggim
Superannuates: A. W. Price, C. C. Brothers, J. W. Hoyle, W. B. North, R. A. Bruton.

FAYETTEVILLE DISTRICT

W. A. Cade, Presiding Elder

Bladen ..... N. B. Strickland
Carthage ..... J. H. Buffaloe
Dunn ..... C. B. Culbreth
Elizabeth ..... N. M. Wright
Erwin ..... J. J. Boone
N. M. McDonald, Supernumerary
Fayetteville—Hay Street ..... N. H. D. Wilson
Person Street and Calvary ..... R. J. Lough
Fayetteville Circuit ..... B. T. Hurley
Glendon ..... R. F. Taylor
Goldston ..... M. D. McLamb
Haw River ..... L. A. Tilley
Hemp ..... C. H. Caviness
Jonesboro ..... I. T. Poole
Lillington ..... C. C. Alexander
Mamers ..... E. B. Bell, Supply
Newton Grove ..... J. F. Starnes
Parkton ..... J. E. Blalock
Pittsboro ..... J. A. Dailey
Roseboro ..... C. A. Johnson
Sanford ..... S. A. Cotton
Siler City ..... F. B. Peele
Stedman ..... H. R. Ashmore
St. Paul's ..... J. B. Thomson
Student Duke University ..... A. M. Williams
Superannuates: R. B. John, T. H. Sutton, L. H. Joyner, G. T. Adams, A. J. Groves.

NEW BERN DISTRICT

Walter Patten, Presiding Elder

Atlantic ..... E. L. Hill
Beaufort ..... R. F. Munns
Dover ..... L. E. Sawyer
Goldsboro—St. Paul ..... W. V. McRae
Goldsboro Circuit ..... W. H. Brown
Grifton ..... I. S. Richmond
Hookerton ..... J. C. Humble
Jones ..... T. W. Lee
Kinston—Queen Street ..... E. C. Few
LaGrange ..... Rufus Bradley
Morehead City ..... B. B. Slaughter
Mt. Olive-Calypso ..... L. L. Smith
Mt. Olive Circuit ..... E. N. Harrison
New Bern—Centenary ..... A. J. Hobbs, Jr.
Riverside-Bridgeton ..... R. M. Price
Newport ..... R. W. Barfield, Supply
Ocracoke-Portsmouth ..... R. N. Fitts, Supply
Oriental ..... R. E. Atkinson
Pamlico ..... C. N. Phillips
Pikeville-Elm Street ..... J. G. Phillips
Pink Hill ..... H. LeRoy Harris
Seven Springs ..... W. J. Freeman, Supply
Snow Hill ..... E. B. Craven
Straits-Harlowe ..... J. C. Harmon
Missionary to Africa ..... J. G. Barden
Supt. Odd Fellows Home ..... E. L. Stack
Student Union Theological Sem. (St. Paul Q. C.) ..... R. L. Jerome
Director Golden Cross ..... W. H. Brown
Superannuates: C. P. Jerome, S. A. Nettles, J. M. Wright.

RALEIGH DISTRICT

H. M. North, Presiding Elder

Bailey ..... J. C. Williams
Benson ..... J. H. Frizzelle
Cary-Apex ..... F. B. Joyner
Clayton ..... W. I. Wolverton, Supply
Creedmoor ..... W. L. Loy
Four Oaks ..... N. C. Yearby
Fuquay ..... E. C. Maness
Franklinton ..... C. L. Read
Garner ..... B. H. Houston
Kenly ..... E. R. Shuller
Louisburg ..... A. D. Wilcox
Louisburg Circuit ..... A. L. Thompson
Lucama ..... J. G. Johnson
Millbrook ..... W. F. Elliott
Oxford ..... E. J. Neese
Oxford Circuit ..... B. D. Critcher
Princeton ..... C. A. Turner, Jr., Supply
Raleigh—Central ..... J. F. Herbert
Edenton Street ..... F. S. Love
Epworth ..... E. M. Hall
Jenkins Memorial ..... P. H. Fields
Selma ..... L. T. Singleton
Smithfield ..... J. D. Bundy
Tar River ..... R. E. Pittman
Zebulon ..... E. H. Davis
Supt. Methodist Orphanage ..... A. S. Barnes
Supt. Oxford Orphanage ..... C. K. Proctor
Conference Missionary Secretary ..... F. S. Love
Student Duke University (Bailey Q. T.) ..... O. L. Hathaway
Superannuates: R. F. Bumpas, T. J. Dailey, B. C. Allred, H. M. Jackson, D. N. Caviness, D. H. Tuttle, J. W. Potter.

ROCKINGHAM DISTRICT

H. C. Smith, Presiding Elder ....

Aberdeen-Vass ..... W. C. Ball
Biscoe ..... J. H. Miller
Caledonia ..... W. L. Dawson
Ellerbe ..... J. C. Whedbee
Fairmont ..... J. W. Bradley
Hamlet ..... B. P. Robinson
Laurel Hill ..... G. H. Biggs
Laurinburg ..... C. M. Hawkins
Lumberton ..... W. P. Watkins
Lumberton Circuit ..... F. B. Noblitt
Maxton ..... W. L. Clegg
Mt. Gilead ..... F. M. Shamburger

Piedmont ..... E. R. Clegg
Raeford ..... W. F. Trawick
Red Springs ..... W. G. Pilcher
Rockingham ..... W. R. Royal
Roberdel ..... M. C. Ellerbe
Rowland ..... D. A. Petty
St. John-Gibson ..... E. B. Fisher
Troy ..... A. S. Parker
West End ..... N. B. Johnson
Wadeville ..... E. C. Crawford
Student Union Seminary, Richmond ..... D. D. Traynham
Superannuates: D. A. Watkins, J. A. Lee, W. H. Townsend, J. B. Hurley.

WASHINGTON DISTRICT

J. H. McCracken, Presiding Elder

Aurora ..... W. G. Lowe
Ayden-Macedonia ..... Guy Hamiltn
Bath ..... J. W. Sneeden
Bethel ..... J. R. Edwards
Elm City ..... S. E. Mercer
Fairfield ..... W. R. Hardesty
Farmville ..... H. L. Hendricks
Fremont ..... K. F. Duvall
Grimesland ..... W. B. Humble
Greenville ..... E. L. Hillman
Mattamuskeet ..... F. B. Brandenburg
McKendree ..... E. D. Dodd
Nashville ..... W. G. Farrar
Pantego-Belhaven ..... E. W. Downum
Robersonville ..... A. E. Brown
Rocky Mount—Clark Street ..... J. O. Long
Rocky Mount—First Church ..... T. G. Vickers
South Rocky Mount ..... W. F. Craven
Rocky Mount Circuit ..... William Towe
Stantonsburg ..... J. V. Knight
Stumpy Point ..... W. T. Cheek, Supply
Spring Hope ..... L. C. Brothers
Swan Quarter ..... C. M. Lance
Tarboro ..... W. C. Benson
Vanceboro ..... W. N. Vaughan
Washington ..... H. I. Glass
Wilson ..... T. M. Grant
Director Superannuate Endowment Fund ..... T. M. Grant
Superannuates: E. C. Glenn, S. T. Moyle.

WELDON DISTRICT

L. B. Jones, Presiding Elder

Aulander ..... S. S. Ellington
Ahoskie ..... B. O. Merritt
Battleboro-Whittakers ..... H. A. Chester
Conway ..... G. B. Starling
Enfield ..... E. H. McWhorter
Garysburg ..... J. T. Draper
Halifax ..... W. C. Wilson
Henderson—First Church ..... D. E. Earnhardt
White Memorial-City Road ..... B. T. Williams, Supply
Littleton ..... L. B. Pattishall
Middleburg ..... P. D. Woodall
Murfreesboro-Winton ..... W. C. Merritt
Norlina ..... J. L. Midyette
Northampton ..... B. C. Thompson
Rich Square ..... O. P. Fitzgerald
Roanoke Rapids ..... J. W. Harrell
Rosemary ..... D. M. Sharpe
Scotland Neck ..... B. H. Black
Seaboard ..... R. R. Grant
Warren ..... S. E. Wright
Warrenton ..... J. A. Martin
Weldon ..... J. H. Shore
Missionary to Japan ..... J. W. Frank
Student Union Theological Seminary, N. Y. ..... R. G. Dawson
Superannuates: J. J. Barker, J. M. Rhodes, J. T. Gibbs.

WILMINGTON DISTRICT

W. C. Martin, Presiding Elder

Burgaw ..... W. J. Watson
Carver's Creek ..... W. D. Yarborough
Chadbourn ..... C. Freeman Heath
Clinton ..... E. C. Durham
Faison-Warsaw-Kenansville ..... Frank Culbreth
Hallsboro ..... N. P. Edens
Ingold ..... M. F. Hodges
Jacksonville- Richlands ..... L. A. Watts
Magnolia ..... L. M. Chaffin
Maysville ..... M. W. Lawrence
Scott's Hill ..... C. P. Womack
Shallotte ..... O. C. Melton
Southport ..... R. H. Broom
Swansboro ..... T. B. Hough
Tabor ..... C. A. Jones
Town Creek ..... E. A. Measamer
Wallace-Rose Hill ..... Daniel Lane
Whiteville ..... W. T. Phipps
Wilmington—Epworth-Wesley ..... H. L. Davis
Fifth Avenue ..... L. M. Hall
Grace ..... H. B. Porter
Trinity ..... L. C. Larkin
Superannuates: D. A. Futrelle, J. M. Lowder, J. F. Usry.
Transferred to Virginia Conference—John W. Smith.
Transferred to Western North Carolina Conference—R. A. Swaringen.
Received by transfer—From North Georgia Conference, W. A. Lambeth; from Western North Carolina Conference, W. G. Pilcher; from North Arkansas Conference, E. R. Shuller and M. E. Cunningham.

BAPTISMAL SERVICE FOR GENERAL CHIANG KAI SHEK

On October 23, 1930, at 3 p. m. members of the immediate family and a few specially invited friends, Chinese and foreign, joined in this service at the home of Mrs. Chiang's mother, Mrs. K. T. Soong, Seymour Road, Shanghai. Dr. Z. T. Kaung, pastor of Allen Memorial church, Shanghai, was in charge of the ceremony.

The services were held in the large reception room of the Soong home. All sang together "Happy Day." Then the ritual ceremony of the Methodist Episcopal Church, South, for baptism and reception into the church was read by Dr. Kaung. Mrs. Chiang stood by the side of General Chiang through the service and he with the Methodist Discipline in hand followed the service and answered quietly but very clearly each question as they were asked by the minister.

Then the sacrament of the Lord's Supper was administered, J. C. Hawk and Tseu Mei Tsung assisting in this part of the service. All attending partook of the sacrament. The benediction was pronounced by J. C. Hawk.

The service was a very simple but most impressive one. One could not but feel the importance attached to such an occasion.

To me the great challenge is not to this man alone but to all Christians all over the world, but especially to us in China. It is a call to us to help him by our prayers, our sympathy, our co-operation. This was no sudden action upon the part of General Chiang. Some of us have known of his interest and felt the day was coming. It is a new and great day. May we do our part in its fulfillment.

John C. Hawk.

CONFERENCE ACTS FOR LOUISBURG COLLEGE

The conference instructed the executive committee of the board of education to borrow $12,000 to carry on until January 20, 1930, the end of this semester. Should the loan be effected this provision is only temporary. The fate of the institution depends upon the response made by its friends. Let no one be deceived; let no one rely on borrowed money. The conference action only gives time for the friends of the college to rally to the old college.

WINSTON-SALEM DISTRICT NOTICE

The district stewards' meeting will be held at Centenary-West End church December 1 at 10 o'clock a. m. Let all the district stewards, district, associate and charge lay leaders and pastors arrange to be present. Important matters will be considered, and the above mentioned leaders of the Winston-Salem district are urged to attend. Let us start our district work off with enthusiasm.

Loy D. Thompson, P. E.

NOTICE, SALISBURY DISTRICT

The district stewards of the Salisbury district will meet at First church, Salisbury, on Wednesday, December 3, at 10 a. m. All pastors and lay leaders are requested to meet with them. H. C. Sprinkle, P. E.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter V

IT HAPPENED on the second anniversary of his coming to London.

Since that day he had never been to Cornwall and had had but little communication with it. Before leaving he had placed his affairs in the hands of a lawyer who lived at Truro. This lawyer had agreed to act as his agent, and he was the only man from whom he heard.

He corresponded regularly with Posy who seemed to be living very happily in Brunford. He had never visited Lancashire himself, but Posy had on two occasions come to London when they had spent a few days together. Posy was also ignorant of Cornwall. She had corresponded with no one and had cut off all associations with her old life. Posy was very happy in Brunford and was enjoying herself vastly. Perhaps that was why she corresponded with none of her old friends.

Thus Arnold had lost sight of Cornwall entirely. The rents of Thelyon had been paid into a bank on Posy's account and that was all. He knew nothing of what happened there, and did not seem to care. That part of his life was dead.

But on the second anniversary of his going to London a strange yearning possessed him. He had now left Cornwall two years, and he wondered what had happened to the people he had known so intimately. Where was Nellie Osborne? What had become of George Trethosa?

How was the old school faring?

When his day's work was over he almost unconsciously made his way to Paddington station. He felt as though he would like to compare his impressions now with those of two years before. He wanted to see the Cornish train come in.

He stood on the arrival platform with a fast beating heart. He did not know why, but it seemed to him that something tremendous was going to happen. A number of people had gathered to meet the incoming train. Doubtless they expected friends. Arnold expected no one; but he waited. As he sauntered along the platform he saw a man whom in the old days he slightly knew. He was a carpenter who had come to London to improve his fortunes, and who, he was told, was aiming to set up a business as a builder. At first he was tempted to speak to him, but refrained from doing so. His name was Treloar, Dick Treolar. Who was he waiting for?

The train snorted its way in to the platform and a minute later all was bustle and confusion. Then in the crowd he was a fellow who came from St. Mabyn. He was a blacksmith named John Yelland. Arnold had, years before, often taken horses to him to be shod. John's smithy had been noted as a center of gossip, while John himself had been renowned as knowing every one's business.

Scarcely had his feet touched the platform before Dick Treloar saw him and instantly the two were shaking hands.

"Well, I be come."

"Yes, and I be glad to see 'ee."

They chatted eagerly while Arnold, moved by the sound of Cornish voices, longed to speak to them.

"You ain't got no other luggage?" asked Treloar.

"No, nothin' but this lill' bag. What do I want with a lot of things?"

" 'Zackly. Shall us go straight 'ome, or shall us have a drink?"

"I don't mind a drink," and John Yelland laughed. He was one of the very few people in St. Mabyn who, to use the Cornish vernacular, "got ovver the bay."

"All right," laughed Treloar, "there's a nice little quiet public house jist over 'ere."

Arnold followed them. He had no reason for doing so except that he wanted to be near his compatriots.

They made their way into a small public house not far from Paddington station, but instead of going to the public bar they made their way to a room at the back and ordered drinks. Arnold, still unobserved by them, followed. He wanted to hear news from his old home. There was an empty table in a corner to which the two Cornishmen went, and Arnold, following the impulse of the moment, got a seat close by where he could hear all that was said without being recognized.

Afterwards he wondered why he had done this. The two men had never been friends of his, and going to a public house was a strange business to him altogether. It was a thing he had never done during his two years residence in the metropolis. Added to that he had a strange sensitiveness about making himself known; but he could hear every word they said.

At first he was but little interested in their conversation, and he only remained because it was pleasant to hear the Cornish speech. Then suddenly every nerve became tense, every faculty aroused. It was Dick Treloar who started it—started it quite casually.

"Do Arthur Trudgeon still live to his father's, or 'ave a' goen to Pentellan?"

'Ain't 'ee 'eerd?"

"No, I've 'eerd nothin'."

John Yelland leant across the table and spoke in a low tone of voice, so low that Arnold could only catch fragments of what he said; but it was something about Arthur Trudgeon "being a blackguard for deceiving a young maid."

"You ca'an't main et?" cried Treloar.

"But I do. It's terble true, and everybody 'ave been talkin' 'bout et. I wonder you've not 'eerd."

"No, I ain't 'eerd nothin'."

"He ought to have married her!" cried Yelland. "It was his duty. Fancy little Nellie, not much over twenty, disgraced, ruined for life, and by that young blackguard."

"By gosh, I never 'eerd of such a thing. And what's happened to her?"

"She's dead, so's her baby; died of a broken 'eart and disgrace."

"And what did Mrs. Osborne say?"

"She was terble cut up. She'd feel the disgrace as though it were her own. No wonder she've gived up the Manor Farm and gone away."

"Good gosh; and is Arthur Trudgeon still there?"

"He'd live at Pentellan and do hold his head high. I d' 'ear that Mrs. Osborne went to 'im and begged 'im to do the right thing, but he wouldn't. A blackguardy trick, I'd say. There ought to be a law to send such chaps to prison. As good a maid as ever lived, too, was Nellie—but there."

Arnold sat and listened—listened while his blood seemed to scald his veins, his temples throbbing, his brain on fire. Word after word, sentence after sentence, burnt into his mind and memory. At first he could not realize it, it was too ghastly, too terrible. It seemed to him that he was being paralyzed. But slowly the thing made itself real to him. Nellie disgraced. Nellie ruined. Nellie dead! And by this devil with whom he had quarreled and fought, this beast who had boasted and threatened!

There could be no doubt about it; the subsequent conversation confirmed what he had heard, made more deadly certain that it was a fact of Nellie's disgrace, her ruin, her death. No wonder Mrs. Osborne had left the neighborhood and gone away, no one knew whither. And Arthur Trudgeon! He held up his head and walked jauntily, laughing at the ruin he had caused.

It was all too horrible, too contemptible, too hideous, too unbelievable!

He got up, scarcely knowing what he did, and crept stealthily out of the public house. Where he went he did not know, did not care. What matter where he went? Mad thoughts were flashing through his mind, madder schemes were being born in his brain.

Presently he found himself at his lodgings. He opened the door with a latchkey and, without making his presence known to Mr. and Mrs. Wilkins, crept stealthily to his room. He must think. Hour after hour he sat with one ghastly thought in his mind, one mad desire burning in his heart. He brooded over it; in a way, he nursed it. Sometimes every fibre of his being became tense, and there was the gleam of the devil in his eyes. Then again he laughed, but his laugh might have been over some joke born in hell.

He did not sleep that night. How could he? He, like Macbeth, had murdered sleep—not in deed, but in intent. Before daylight he had packed up his bag and found his way into the kitchen where Mr. Wilkins was lighting the fire. Mr. and Mrs. Herbert Wilkins kept no servant, but the husband, being kindly disposed, always insisted on getting up first and lighting the fire.

"Mr. Wilkins," he said, "I shall not go to the office today; I may be away for a few days. Will you tell Mr. Robartes?"

"Not going to the office, sir?" Going to be away a few days! Something happened, sir? Heard bad news?" and he looked anxiously into Arnold's face.

"Yes, I'm off; good morning."

"When shall I tell Mr. Robartes you'll be back, sir?"

"I don't know."

"Good lor'!" exclaimed Wilkins as he heard the door shut. "He's heard something bad, he has. What can it be? My word, won't the guv'nor cut up rough!"

But Arnold heard nothing of this, nor cared. He found his way to the underground railway,and having reached the Temple station, took the train for Paddington. He knew nothing about the times of the trains. It did not matter. There would be sure to be plenty of trains. On inquiring at Paddington, however, he found he had to wait an hour. Then, scarcely knowing what he was doing, he went through the form of eating breakfast.

He had become very calm now, very quiet, but his face was set and stern. It was not the face of a young man at all. His thoughts were not very clearly outlined. He only knew that he must go to Cornwall, that he must seek out Arthur Arudgeon, and after that—after that nothing mattered.

He remembered nothing of the details of the journey. He had some idea of being told that if he wanted to take a later train from Paddington he would have got to Cornwall sooner. He remembered, too, that the train he had taken stopped often; that there was an interminable wait at Bristol, another at Taunton, another at Exeter, and another at Plymouth.

It was late when he arrived at the little roadside station he knew so well. It was very dark, and the oil lamps cast a sickly light along the platform. He turned up the collar of his overcoat so as to hide his face, and the ticket-callector did not recognize him in the dark. Once outside the station he set out on his walk to Pentellan. It was several miles away, but he thought little about it. The night was cold and winterly, clouds hung heavily in the sky, a black frost had set in, and the roads, which were usually muddy at that time of the year, were hard and dry.

Mile after mile he trudged, his heart filled with blackness, his brain a burning fire. The devil reigned in his life that night; and yet he felt a kind of exultation amidst it all.

The waning moon crept slowly up. It was rarely visible, but sometimes, when there happened to be a thin place in the clouds, it dimly appeared. Every turn in the lanes was familiar to him, every wood, every hill, every valley; but he paid no heed. This was no coming home at all. It was something entirely different.

At length he entered a narrow lane which led to Pentellan. It was only a farm lane and but a few feet wide, just wide enough for a horse and cart to pass along. The overhanging boughs made it very dark. Pentellan, as he came to it, looked like a place of the dead. No one was to be seen, and no lights were visible. When he got to the other side of the house, however, he heard voices, while here and there lights twinkled.

"Is Mr. Trudgeon in?"

"No, sir, he's gone to market."

"What time will he be back?"

"He may be back any time, now, sir. He told us he should not be late. He went on horseback." The servant-maid looked at him curiously. She was a stranger to the district and did not know who he was.

"He's gone to market, you say?"

"Yes, sir. Mountsbay cattle market."

Arnold turned as if to go.

"Who shall I tell him called, please sir?"

"You need not tell him anything—perhaps I'll call again."

His plans quickly formed themselves now. He knew the only road by which he could come from Mountbay cattle market. He would go a little way along the lane and wait.

That night was nearly windless, only now and then was there a soughing sound among the trees. The clouds still hung heavily, but there was light enough to see distinctly the objects by which he was surrounded.

How long he waited he did not know. It might have been minutes, it might have been hours; but it did not matter;

(Continued on page 20)

REMARKABLE TESTIMONY OF A CHRISTIAN HERO

A hush fell upon the members of the North Carolina conference, in recent session at Henderson, when Dr. Michael Bradshaw, after making his report as presiding elder of the Raleigh district, paused for a moment and then said:

"And now, brethren, with the permission of Bishop Mouzon, I desire to make a statement to the conference. I have been a member of the North Carolina conference for 39 years, and I do not think that I have taken up ten minutes of your time during that period. I wish I could go on a little while longer with you young men, but I cannot do it. My time is up. My strength is exhausted. I feel that all I can do is to ask for the reference of my name to the proper committee for the superannuate relation.

"I am taking this step upon my own motion, as Bishop Mouzon knows, without any suggestion from anybody. I have not even consulted my own personal friends about it, for I felt that I had to decide this question for myself. I feel that it would be unfair to the church and to myself to try to go further.

"I want this understood here this morning: I am not asking for anybody's pity or sympathy or condolence, or anything of the sort, as I retire from the active work today. Dr. Grenfell once said to the Harvard boys ,in speaking of his work among the fishermen of Labrador, 'I have had great fun at this business. I have had a royal good time.' Sometimes I hear preachers talking about their privations. I have had some hard knocks, but my pathway has not been one of privation. It has been a pathway of delightful privilege.

"You know that I have tried to preach this wonderful gospel over this land from the Lillington circuit, on through your towns and high-steepled churches in the cities, with the presiding eldership thrown in from time to time, and I can say today that I have never received an appointment that I did not feel was too good for me, and I do not believe there is a man on this conference floor who can stand up here and say that he ever heard me whimper over an appointment. God has been good to me, wonderfully good, good beyond my deserving. I have enjoyed the fellowship here during these 39 years with as fine a body of men as God Almighty ever made. Apart from these preachers, I have had among the laymen some friends who were tried and true. And so I face the situation here this morning hopefully, cheerfully, and with gladness in my heart.

"Bishop, in a few days I am going to move up to Durham, where I spent 13 years—one-third of my ministerial life—and crawl into a little nest hard by Duke University, with which I have been connected for more than 50 years, where under the shadow of that great and growing institution I shall await as complacently as I may the coming of the chariot. And I hope, brethren, when that call comes to me, I shall meet it not only with a spirit of readiness, but in a perfectly good humor. I hope that I shall be able to look out of my window and smile back at nature and say to my friends, 'It is all right.' I hope that I can look into the face of my Lord and say, I am ready.' For some days I have been waiting for the coming in of the boat.

"There is just one hard thing about this, bishop: that is the thing of quitting—quitting the work you love and to which you have given your life. I hope that I will be remembered in this conference not as a quitter, but as a fighter in my humble way for the great cause of truth and righteousness. I do not feel that I am quitting today. I am simply taking a day off. I am turning aside for a little siesta or afternoon nap. I am just a little bit nearer home than the rest of you are.

"Your communion service this morning, bishop, impressed me greatly. There is one of the old hymns we sometimes sing that contains about all the theology that I know or care about. It holds my conception of the Christian life. I could wish that Charles Wesley, our own sweet singer, might have written it, but Isaac Watts wrote that hymn:

" 'When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"How our little ambitions dwindle into insignificance before that Cross!

'Forbid it, Lord, that I should boast
Save in the death of Christ my King,
All the vain things that charm me most,
I sacrifice them to His blood.

'See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

'Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.'

"If I had my life to live over again, bishop, I would like to lift up that Cross and carry it throughout this land from the mountains to the sea. I would like to carry it out where the sinners are, and say with the great apostle, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.' Other questions are secondary, incidental. Let us hold up that cross and preach it, and our ministry will never be a failure.

"As I stand here today, I stand here unreservedly committed to Jesus Christ. I think I appreciate my friends, and I know that I love my family. But if you will put them on one side and put Jesus Christ on the other side, and ask me to take my choice, I feel that I would go down the road with my Lord and Master, praying that I might feel along the way the touch of a hand that bore the marks of the nails of the cross.

"I am not down-hearted. I am glad-hearted. The future bends low before me this morning with golden promise. I cannot speak further. May God bless every one of you."

We seem to be rapidly moving toward a situation in which one set of countries will be offering bounties on the export of all agricultural products and all the other countries of the world will be prohibiting the importation of these bounty-fed products.—Dr. Edwin Cannon.

He who is not willing to see Jesus Christ find his way into the lives of all people of every race and nation, and himself to accept them on the basis of Christian brotherhood, is not worthy of the Christ who died to make such a brotherhood possible.—Charles H. Flesher.

"I THANK MY GOD"

By H. H. Smith.

"I thank my God," "We are bound to thank God," and "Blessed be the God and Father of our Lord Jesus Christ," are Paul's favorite expressions of thanksgiving in writing to the churches he founded. It is an interesting and helpful study to note the things concerning his converts for which Paul was deeply grateful.

To the Christians at Rome he wrote: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Paul was a Christian strategist and knew the importance of planting the gospel in the populous centers. That Christianity should have taken root in the imperial city—so hostile to such a spiritual religion as Christianity—was enough to move the apostle to profound thanksgiving to God.

When Paul wrote to the church at Corinth he gave thanks for the grace of God which had been given them in Jesus Christ, and for the spiritual enrichment Christianity had brought to their lives. What Christianity did for the Corinthians can be appreciated only when we remember how notoriously wicked was the city of Corinth in Paul's day. It has been said that we should have to combine all the vice and sin of the worst cities of the world today to equal the evils of Corinth at that day. Bearing in mind what the gospel had accomplished in the wicked metropolis, no wonder Paul rapturously cried out: "Thanks be unto God for his unspeakable gift!"

Turning to the church at Ephesus, Paul exultantly praised God who "hath blessed us with all spiritual blessings in heavenly places in Christ"; and "hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." And he adds that this high calling of God in Christ brings us into the family of God and we become his children. To bring pagans out of darkness into the marvelous light of the gospel and see them transformed by the mighty power of Christ is enough to make one exultantly praise God.

His beloved Philippians—the only church for which he seems to have had no word of rebuke—moved him to write: "I thank my God upon every remembrance of you, . . . for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Jesus Christ." In the secret of a happy Christian life, which Paul gives the Philippians, thanksgiving finds a place. Briefly it is this: Worry about nothing; pray about everything; in everything give thanks.

To the Colossians Paul writes: "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ, and of the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Their love for the brethren was proof enough that their profession was genuine, for the Master had said: "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul thanked God for "the work of faith and labor of love, and patience of hope" among the Thessalonian Christians, who "received the word of God not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe." And he rejoiced that the gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." That the report of their conversion was widespread was also occasion for thanksgiving. "From you sounded out the word of the Lord ,not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread forth." In his second letter to this church Paul says: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

No wonder that Paul was continually sending forth praise and thanksgiving to God. He saw a world lying in wickedness, without hope and without God—but he saw more. He saw the Gospel of Christ prove to be the power of God unto salvation, and from the darkness of heathenism there came forth a church composed of sincere followers of our Lord, growing in grace and becoming more and more Christ-like in character. As we survey the church of God today, what are its achievements that move us to give thanks to God?

IN APPRECIATION OF REV. J. T. RATLEDGE

At a meeting of the board of stewards of the Pleasant Garden circuit, November 11, 1930, the following resolutions were adopted:

Whreas, by reason of the action of the Western North Carolina conference, on account of ill health, our beloved pastor, Rev. J. T. Ratledge, has been superannuated; and whereas, he will retire temporarily from the pastorate of our charge, we offer these resolutions:

First, that in his retirement the charge has lost a most devout and staunch Christian teacher, who has given himself without reservation to the service of the Master whose noble life has stood out pre-eminently as an example of a godly man.

Second, That in our separation as pastor and charge we sincerely hope that he may be restored to health and enabled to return to the service which he loved so much.

Third, That the board of stewards from the Bethlehem, Pleasant Garden, and Rehobeth churches desire to express their love, esteem and appreciation of his valuable services rendered to the churches he has served so faithfully and pray God's blessings upon him and his family wherever they may go.

Fourth, That a copy of these resolutions be sent to Mr. Ratledge and a copy be sent to the North Carolina Christian Advocate for publication.

Worth Fields,
H. L. Coble,
Geo. A. Short,
Committee.

THE FOURTH YEAR ON ALBEMARLE CIRCUIT

We are starting our fourth year on the Albemarle circuit in great hope for the best year yet. We have been graciously received with many handshakes and smiles by those who are interested in the work of the church. Best of all, three of the churches, Union Chapel, Stony Hill and Bethany, have very generously pounded the preacher and family. This is very common for the new preacher but almost unheard of for the fourth year man.

We now have the very best parsonage we have ever lived in. It is well furnished, it is clean, it is warm and comfortable, and good enough for a queen. When we came to Albemarle circuit it was paying the presiding elder $75 a year; now it pays, or did last year, $160. We found an old parsonage that everybody on the charge was ashamed of. Even the trustees said "it was not worth repairing." Now we have the best. We found the circuit not paying anything on missionary maintenance. This year, in spite of the cry of hard times, we paid all we were asked to pay. We found Tabernacle church with 72 members; now it has 121. We found this same church with about 70 on the Sunday school roll; last year it was 256.

The fourth year starts off by W. A. Newton, our charge lay leader, giving a chicken supper to all the stewards and Sunday school superintendents. This is for the purpose of making plans for the new year, getting acquainted with our new folks at Oakboro and setting the salary for this year. This supper is to be Saturday night before the fifth Sunday in this month unless otherwise ordered. All stewards and all superintendents of Sunday school are expected to be present.

Saturday and Sunday following this supper will be the meeting of our first quarterly conference at Bethany church. The presiding elder will preach at Bethany church Saturday, December 6. Conference will be held just after lunch, which will be served at the church. On Sunday, December 7, Brother Sprinkle will preach at Bethany, while the pastor will fill his appointment, Stony Hill church, at the same hour. It is desired that all official members attend this first quarterly conference, so that we may all understand what we are expected to do for the new year.

A heart of despair needs to go to the house of prayer for spiritual repairs.

North Carolina Sunday School

L. L. GOBBEL, Editor, Durham, N. C.

BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education of the North Carolina Conference was organized during the meeting of the annual conference in accordance with the legislation of the last General Conference and the interests of the Sunday school, Epworth League, and educational boards were taken over by this board.

The new board is composed of 18 clerical and 18 lay members. Twenty-five of these were present at the organization meeting. At this meeting the following officers were elected: President, Dr. W. A. Stanbury; vice president, Rev. H. E. Spence; secretary, Mr. M. J. Cowell; treasurer, Rev. C. K. Proctor.

At the time of this writing the staff members have not been elected, but we are sure that competent workers will be secured and the unified program of the church will go forward in a fine way in our conference.

DR. STANBURY

Dr. W. A. Stanbury, president of the board of Christian education, is eminently fitted to lead this great work in our conference. He has served as chairman of the conference board of education for a number of years and is intensely interested in every phase of the educational program of the church. He is one of the leading members of the conference. At present he is pastor of Duke Memorial church, Durham, and teaches some courses in the school of religion at Duke University and brings to his new position experience as pastor and teacher.

DUAL EXTENSION OFFERINGS

Since the last list was published in these columns the following Sunday schools have sent their fourth Sunday offerings to Dr. R. L. Flowers, acting treasurer, to be applied to missionary work at home and abroad:

Grace, Wilmington	$50.00
Fuquay Springs	46.25
Queen Street, Kinston	39.65
Hay Street, Fayetteville	20.79
Trinity, Durham	20.35
Steele Street, Sanford	19.65
First Church, Wilson	15.74
Whiteville	15.58
Grace, Wilmington	15.00
Farmville	14.68
Watsons, Mattamuskeet	10.40
Washington	10.00
Chapel Hill	9.20
Yanceyville	7.97
Bethel, Yanceyville	7.80
Chapel Hill	6.60
Whiteville	6.25
Trinity, Southport	6.00
Macon	5.74
Newland, South Mills	5.70
Norlina	5.00
Manteo	5.00
Iamlet	5.00
Elm City	4.68
Whitakers	3.14
Trinity, South Mills	3.05
Clayton	2.65
Englehard	2.59
Rowland	2.57
Salem, Oxford	2.00
Daniels Chapel, Goldsboro	2.00
Leasburg	1.65
Sharon, South Mills	1.57
Mt. Zion, Elm City	1.30
Bullocks, Creedmoor	1.28
Halls, Roseboro	1.10
Amity, Mattamuskeet	1.05
Lemon Springs	1.05
Kings, Faison	1.00
McBrides, South Mills	1.00
Broadway	1.85

SUNDAY SCHOOL DAY COLLECTIONS

The following Sunday schools have sent in their Sunday School Day collections since last list was printed hereon:

Zion, Richmond circuit	$10.31
Washington	11.72
Fletcher's Chapel, Durham	7.00
Stumpy Point	5.70
Banks, Creedmoor	5.20
St. John, St. John-Gibson	5.00
Conway	4.70
Dover	3.58
Prospect, Yanceyville	3.30
Warrenton	3.28
Sharon, South Mills	3.00
Maysville	2.41
Carr, Cedar Grove	2.25
Serepta, Warren Ct.	1.70

OCTOBER TRAINING RECORD

During the month of October, according to a report received from Nashville, 12 certificates of credit were issued to persons in the North Carolina conference—eight standard and four Cokesbury credits. Of the eight standard credits, six were issued in college and two by correspondence. Three of the Cokesbury credits were issued in a local training class at Rodanthe, taught by Rev. J. R. Regan. The other Cokesbury credit was earned through correspondence.

A blue seal was issued to Miss Louise Sessoms, Durham.

BECAUSE HE LIVED

Because He toiled and patiently,
His father's bench beside,
Across the years we vision Him,
And toil is glorified.

Because He felt the love of friend,
A comfort strong and sure,
Our friendships seem to brighter glow
And are more fine and pure.

Because He knew an humble home,
That answered mortal need,
And shared its shelters and its cares,
All homes are blessed indeed.

—Alix Thorn in Elementary Teacher.

Carry Your Medicine In Your Handbag

35 doses 70 tablets



Our Vegetable Compound is also sold in chocolate coated tablets, just as effective as the liquid form.

Endorsed by half a million women, this medicine is particularly valuable during the three trying periods of maturity, maternity and middle age.

98 out of 100 report benefit

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LYDIA E. PINKHAM MEDICINE CO. LYNN, MASS.

A Message to Thin Scrawny Folks

Your physician will tell you that cod liver oil is the best remedy for putting on solid flesh and toning up the system. The usual cod liver oil is unpleasant to the taste, but Yerkes overcomes that, with its agreeable flavor. And it's effective

YERKES
PALATABLE EXTRACT
COD LIVER OIL

HOLMAN HOME BIBLES



When the Eyesight Begins to Fail

Specimen of Type in This Bible

AND it came to pass, that when I'saac was old, and his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

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Size when closed, 6 x 9 inches

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B2022. French Seal Leather, divinity circuit, linen lining and fly leaves, head bands and marker, red under gold edges, gold titles 5 75

B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges. 2 85

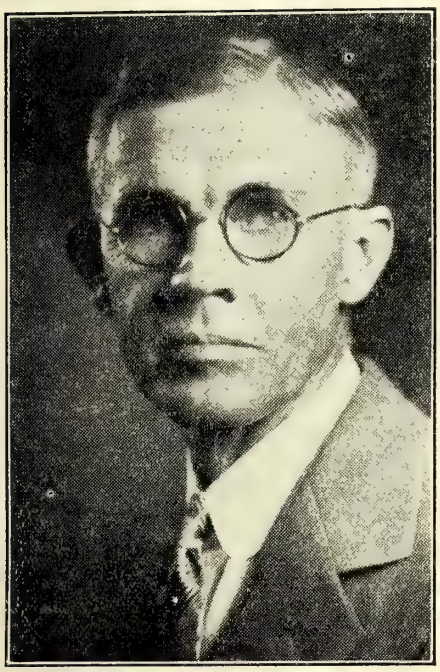
WE PAY THE POSTAGE
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North Carolina Christian Advocate
Greensboro, N. C.

W. N. C. Board of Education

JOHN F. KIRK, Executive Secretary, P. O. Box 1447, Greensboro, N. C.

PRESENTING THE STAFF

We are presenting, this week, the newly elected staff, the members of which are to serve the conference for the coming year in the various fields as outlined by the last general conference.



Rev. John F. Kirk

First of all, the board of education was very fortunate in being able to carry over into the new work Miss Corinne Little and Miss Agnes Peacock, experienced workers of the Sunday school board, and Rev. G. G. Adams, the efficient field worker of the Epworth League board. Rev. W. A. Kale and Rev. John F. Kirk are the new members chosen at the recent session of the conference. We give the official designation of the staff:

Executive Secretary of Christian Education, John F. Kirk.

Extension Secretary, W. A. Kale.

Secretary of Young People's Division, G. G. Adams.

Secretary of Children's Division, Miss Corinne Little.

Office Secretary, Miss Agnes Peacock.

Cuts of members of the staff appear on this page.

OUR NEW OFFICES

Headquarters of the Board of Education have been established in the Stafford Arcade building, at 111 Stafford Place, Greensboro. This building faces the last entrance to the county court house, and is in plain view of West Market Street Methodist church. We are located in four offices on the second floor of the northwest corner of the building. The staff moved into its new quarters on Tuesday of this week. Mail for all members of the staff, except Mr. Adams, should be addressed to P. O. Box 1447, Greensboro, N. C., and that for Epworth League and young people's work in general, should be addressed to Rev. G. G. Adams, Gold Hill, N. C.

THREE-IN-ONE

The Board of Christian Education, as constituted by the last general conference, is now charged with the responsibility formerly divided among three boards: the Board of Education, the Epworth League Board and the Sunday School Board. Each of these boards in the Western North Carolina conference has had from one to four full time salaried workers in the field, at various times during the past 15 years. It is expected that, by combining all this work under one agency, certain overlapping may be obviated, a unified program in the local church be secured, and definite economies effected in the operation of the work within the bounds of the annual conference, as well as in that of the general boards at Nashville.

Not all this can be brought about in a day. Time must be given to work out a program involving as many factors as are indicated in the above. Patience is a virtue that all of us must exercise for the next few months.

The exhortation all down the line is, "Carry on as usual for the present." No radical changes are contemplated. The staff of the general board is busy integrating and correllating the work from an administrative point of view. Your conference staff must, of course, wait upon the interpretations and definitions of the general staff. In the meantime, there is plenty of work to keep us all busy. The pastor, the Sunday school superintendent and his staff of officers and teachers, the young people of the

(Continued on page 29)



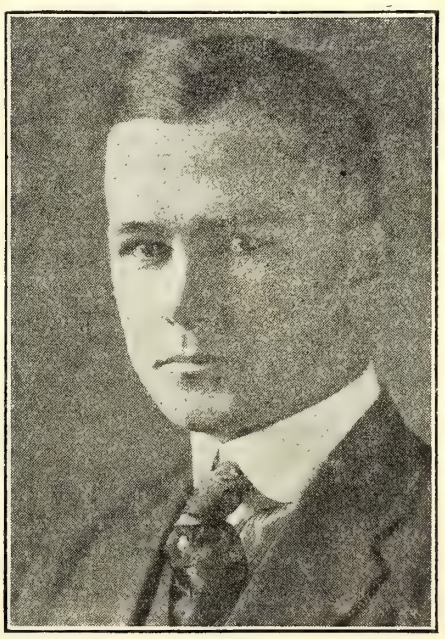
Miss Corinne Little



Rev. W. A. Kale



Miss Agnes Peacock



Rev. G. G. Adams

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

The Albemarle Epworth League Union held a banquet at Sign Pine church on the South Camden charge Thursday evening, November 13. The tables were decorated with lighted candles and autumn leaves. After a song of praise, Mr. Tharpe of Moyock returned thanks. Mr. Baum, acting as toastmaster, led the songs and introduced the speakers. Miss Louise Jones and Mr. Tom Glenn, president and ex-president of the Norfolk League Union, brought fraternal messages of good will and godspeed. A five-piece orchestra furnished the music for the occasion. A turkey contest added an interesting feature. Miss Maude Leigh, president of the union, appointed a committee to work out plans for presenting the new attendance and efficiency banners. Rev. R. W. Vanderberry, young people's worker of the Virginia conference, brought the evening's entertainment to a fitting close by an inspirational address on the subject, "Follow the Gleam."

A senior Epworth League was organized at Wesley's church, Old Trap, Sunday, November 9, with Celus Harrison as president. The first council meeting was held at the parsonage, at which time the roll was divided into the four departments and plans were made for the coming months. Devotional meetings will be held every other Sunday night when there are no church services and a social will be planned for each month. Great enthusiasm is being manifest over the new organization and something over 50 members have been enrolled. The following are the other members of the council: Vice president, Ed Davis; secretary, W. W. Pugh; treasurer, C. C. Wilson; Era agent, Cecil Foster; first Dept., Jabe Burgess; second Dept., Mrs. Weston Pugh; third Dept., Mrs. Leslie Sanderlin; fourth Dept., Mrs. Charlie Williams.

ELM STREET LEAGUE

Our league continues to grow in importance as well as membership. Although the work of the league was just begun in June, we have a better attendance than that of the league of a larger church. So far, as soon as a member or two dropped out there has been some one to take his place. Our programs have been improved and there is yet much room for improvement. Not only that, but we have won the banner for the best attendance at the first union meeting we attended. As a means of raising funds for our missionary pledge we are going to give a Christmas play. Also we are rather busy with the social activities. This week we will be entertained at the home of one of our league members and the next week we will attend a social, at which all the leagues of the county will be present. In fact our league has a good start and we are trying to keep on with the work.

Western North Carolina Conference

CENTENARY, WINSTON

The spirit of Hallowe'en was rather clearly manifested as ghosts and goblins held sway at the country home of Miss Anna Ogburn Saturday night. This occasion marked the annual celebration of this spooky season of the year by the Epworth League of Centenary Methodist church.

Upon their arrival at the country place near Lewisville the guests of the evening were rather mysteriously greeted by two ghost-like creatures. Just after entering the cabin they were ushered into the attic, where in a dim, weird light their fortunes were told by Mrs. C. F. Griffith, Jr., who was well disguised as a Gypsy. When all were gathered together the Gypsy began relating her tale of murder about an old woman who once lived on the place and killed her daughter in the very house that now sheltered the party. The story teller then led those assembled down a winding path through the woods to a spring where the body of the girl was supposed to have been buried. While there, suddenly a great ghost with a devil's head appeared to the group and the air was rent with the shrill whine of a siren, which proved very startling. The guests were led back up the path to a spot where the old woman was related to have died of the fright and remorse of her deed. Here another ghost with waving white wings appeared, fluttered across the path, and as suddenly disappeared again into the woods. On up the path and around the house into an open field to a spot that was blackened by many fires the Gypsy led the young people and there explained to them that this was the place where the murdered girl's lover was burned at the stake by infuriated neighbors who believed him guilty of the death of both the girl and her mother. She said that his ghost haunted the vicinity; and even as she spoke something with white fluttering wings could be seen in the distance floating about amid the scrub pines.

Thus ended the story and the leaguers returned to their cabin, where various games, contests and refreshments were enjoyed. Those winning prizes in the contests were: Misses Katie Taylor, Phyllis Clapp, Geraldine Griffith and Mr. Elbert Goff. Others present to enjoy the occasion were: Misses Lena Misses Lena Goff, Annie Goff, Lossie Jacobs, Janie Weaver, Edna Adams, Olive Matthews, Mary Nading and Blanche Gluck. Also present were: Mr. and Mrs. O. F. Griffith, Jr., Mrs. Ethel Dallas Hill, Dr. Raymond Smith, Rev. C. C. Herbert, Mr. Lindsay Morris, Hugh Miller, John Lowrey, Carey Shepherd, and R. J. Griffith.

THE THINGS THAT HAVEN'T BEEN DONE BEFORE

By Edgar Guest.

The things that haven't been done before,
Those are the things to try;
Columbus dreamed of an unknown shore
At the rim of the far-flung sky,
And his heart was bold and his faith was strong
As he ventured in dangers new,
And he paid no heed to the jeering throng
Or the fears of the doubting crew.

The many will follow the beaten track
With guide-posts on the way,
They live and have lived for ages back
With a chart for every day.
Someone has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

A few strike out, without map or chart,
Where never a man has been,
From the beaten paths they draw apart
To see what no man has seen.
There are deeds they hunger alone to do;
Though battered and bruised and sore,
They blaze the path for the many who
Do nothing not done before.

The things that haven't been done before
Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew,
Or dare you, whether you win or fail,
Strike out for a goal that's new?

SELF EXPRESSION

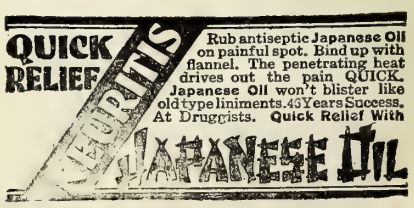
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Charge-Pastor	Number
Burlington Ct.—L. V. Harris	70
Bahama—W. F. Craven	68
Trinity—J. W. Smith	41
Cedar Grove—F. A. Lupton	36
Mt. Tirzah—J. W. Autry	33
Leasburg—W. C. Jones	27
Duke Memorial—W. A. Stanbury	22
Brooksdale—S. F. Nicks	22
Durham Ct.—B. E. Stanfield	22
Graham—J. W. Dimmette	18
W. Durham—R. E. Brown	16
Yanceyville—S. J. Starnes	15
Branson—L. C. Larkin	15
Person—W. L. Maness	12
Carr—J. A. Russell	10
Carrboro—M. W. Lawrence	10
Rougemont—V. E. Chalfant	10
Milton—H. E. Lance	10
Burlington, Front St.—L. D. Hayman	9
Lakewood—H. L. Davis	8
Duke Chapel—A. C. Holler	8
Stem—J. A. Gist	7
W. Burlington—B. L. Poole	6
Hillsboro—A. J. Parker	5
Chapel Hill—C. E. Rozelle	4
E. Roxboro and Longhurst—C. D. Barclift, Jr.	4
Calvary—O. I. Hinson	4
Mebane—D. A. Clark	4
Haw River—Paul Cook	3
Long Memorial—T. A. Sikes	2

ELIZABETH CITY DISTRICT

Columbia—G. C. Wood	62
City Road—Wm. P. Watkins	45
S. Mills—J. M. Joliff	19
Wanchese—T. E. Davis	15
Pasquotank—W. J. Underwood	14
Plymouth—R. G. L. Edwards	12
Currituck—J. P. Bross	11
Windsor—P. O. Lee	11
Moyock—J. A. Tharpe	11
Dare—R. C. Goodchild	7
Manteo—W. F. Walters	7
Kennekeet—J. R. Regan	7
Kitty Hawk—R. A. Bruton	7
N. Gates—J. T. Stanford	7
Roper—J. Bascom Hurley	5
Gates—W. C. Benson	4
Hatteras—I. J. Strawbridge	1
Chowan—F. E. Dixon	1

FAYETTEVILLE DISTRICT

Goldston—L. M. Chaffin	95
Hemp—L. A. Tilley	60
Fayetteville Ct.—B. T. Hurley	55
Siler City—J. W. Bradley	45
Stedman—C. H. Caveness	44
Bladen—H. R. Ashmore	43
Jonesboro—I. T. Poole	38
Carthage—J. H. Buffaloe	37
Mamers—E. B. Bell	36
Pittsboro—J. A. Dailey	24
Haw River—A. E. Brown	20
Newton Grove—J. F Starnes	17
Elizabeth—C. M. Lance	14
Parkton—J. E. Blalock	14
Erwin—J. J. Boone	14
Fayetteville—N. H. D. Wilson	13
St. Paul—J. B. Thompson	11
Roseboro—C. A. Johnson	11
Dunn—C. B. Culbreth	10
Sanford—S. A. Cotton	10
Person—R. J. Lough	8
Glendon—R. F. Taylor	7
Lillington—C. A. Hillman	4

NEW BERN DISTRICT

Goldsboro Ct.—W. H. Brown	26
Straits-Harlowe—Byron Shankle	21
Mt. Olive-Calipso—L. L. Smith	20
New Bern, Centenary—A. J. Hobbs, Jr.	18
Pink Hill—W. J. Freeman	15
Jones—T. W. Lee	14
Hookerton—J. C. Humble	11
Dover—L. E. Eawyer	10
Ocracoke-Portsmouth—R. N. Fitts	9
Seven Springs—C. W. Barbee	8
Riverside-Bridgeton—R. M. Price	8
Mt. Olive Ct.—E. N. Harrison	7
La Grange—Rufus Bradley	7
Queen Street—E. C. Few	6
Snow Hill—E. B. Craven	6
Atlantic and Springfield—E. L. Hill	5
Newport—R. W. Barfield	4
Morehead City—B. B. Slaughter	4
Beaufort—R. F. Munns	4
Oriental—R. E. Atkinson	4
St. Paul—W. V. McRae	3
Grifton—I. S. Richmond	2

RALEIGH DISTRICT

Bailey—J. C. Williams	47
Oxford—E. J. Rees	45
Oxford Ct.—B. D. Critcher	43
Benson—B. H. Houston	25
Clayton—E. D. Dodd	24
Selma—D. M. Sharpe	24
Fuquay—E. C. Maness	22
Tar River—R. E. Pittman	21
Cary—F. B. Joyner	19
Four Oaks—N. C. Yearby	19
Smithfield—J. D. Bundy	17
Garner—W. L. Clegg	16
Louisburg Ct.—A. L. Thompson	14
Millbrook—W. F. Elliott	12
Raleigh, Central—J. F. Herbert	10
Jenkins Memorial—P. H. Fields	8
Creedmoor—W. L. Loy	7
Zebulon—E. H. Davis	6
Epworth—E. M. Hall	4
Lucama—J. G. Johnson	2

ROCKINGHAM DISTRICT

Mt. Gilead—F. M. Shamburger	48
Fairmont—F. B. Peele	46
Laurel Hill—G. H. Biggs	34
Ellerbe—J. C. Whedbee	28
Aberdeen-Vass—G. B. Starling	27
Roberdel—M. C. Ellerbe	26
Rockingham—H. L. Hendricks	25
Richmond—Leon Russell	24
Wadeville—E. C. Crawford	22
Rowland—J. H. Lanning	21
Caledonia—J. T. Draper	17
Lumberton Ct.—F. B. Noblitt	15
Hamlet—B. P. Robinson	14
Raeford—W. F. Trawick	13
Red Springs—C. T. Rogers	13
St. Johns-Gibson—E. B. Fisher	11
Mt. Gilead—F. M. Shamburger	10
Maxton—J. B. Hurley	10
Piedmont—E. R. Clegg	9
Biscoe—J. H. Miller	7
Troy—A. S. Parker	6
Lumberton—R. A. Swaringen	5

WASHINGTON DISTRICT

Vanceboro—W. N. Vaughn	44
Fairfield—W. R. Hardesty	40
South Rocky Mount—E. D. Weathers	37
Stumpy Point—W. T. Cheek	30
Grimesland—W. B. Humble	20
Rocky Mount, First Church—T. G. Vickers	18
Greenville—E. L. Hillman	16
Washington—H. I. Glass	13
Spring Hope—N. B. Strickland	12
Robersonville—L. C. Brothers	12
Ayden-Macedonia—Guy Hamilton	11
Farmville—J. W. Harrell	8
Swan Quarter—N. W. Wright	8
Pantego-Belhaven—E. W. Downum	7
Fremont—K. F. Duvall	7
Tarboro—C. L. Read	6
Bethel—J. R. Edwards	6
Wilson—T. M. Grant	5
McKendree—B. F. Boone	4
Bath—J. W. Sneeden	4
Stantonsburg—J. V. Knight	3
Rocky Mount, Clark St.—J. O. Long	2

WELDON DISTRICT

Northampton—B. C. Thompson	127
Rosemary—C. T. Thrift	31
Scotland Neck—B. H. Black	27
Rich Square—O. P. Fitzgerald	18
Warreton—J. A. Martin	14
Warren—S. E. Wright	13
Conway—H. C. Ewing	11
Ahoskie—B. O. Merritt	11
Enfield—E. H. McWhorter	10
Norlina—J. L. Midgett	10
Garysburg—O. C. Melton	10
Garysburg—O. C. Melton	9
Seaboard—R. R. Grant	9
Middleburg—P. D. Woodall	7
Leicester—M. E. Leftwich	6
Battle-boro-Whitaker—H. A. Chester	6
Murfreesboro-Winton—W. C. Merritt	5
Littleton—L. B. Pattishall	4
Roanoke Rapids—L. M. Hall	3
Henderson, First Church—W. C. Martin	2
Aulander—S. S. Ellington	2

WILMINGTON DISTRICT

Southport—R. H. Broom	65
Hillside Street—J. F. Armstrong	40
Shallotte—W. J. Dubose	39
Kenansville—N. P. Edens	30
Whiteville—W. T. Phipps	27
Ingold—M. F. Hodges	25
Grace—H. B. Porter	24
Clinton—W. G. Farrar	21
Fifth Avenue—D. E. Earnhardt	21
Magnolia—M. D. McLamb	16
Swansboro—T. B. Hough	17
Tabor—C. A. Jones	17
Wallace-Rose Hill—Daniel Lane	14
Chadbourn—C. F. Heath	14
Epworth—C. N. Phillips	13
Scott's Hill—J. K. Worthington	12
Maysville—J. C. Harmon	4
Carver's Ceek—W. D. Yarborough	4
Hallsboro—W. C. Wilson	3
Acton—M. B. Clegg	2
Faison-Warsaw—Frank Culbreth	1
Town Creek—Z. A. Faison, Jr.	1

ASHEVILLE DISTRICT

Hillside St.—J. F. Armstrong	40
West Asheville—G. T. Bond	22
Swannanoa—J. A. Baldwin	18
Oakley—G. D. Herman	13
Flat Rock-Fletcher—R. H. Kennington	12
Asbury Memorial—A. C. Tippett	12
Sandy Mush—G. L. Lovett	12
Emma—G. C. Brinkman	10
Weaverville Station—A. P. Ratledge	10
Rosman—W. E. Rufty	7
Mills River—O. B. Mitchell	7
Haywood Street—T. F. Higgins	6
Leicester—N. E. Leftwich	6
Hendersonville—W. B. West	4
Saluda-Tryon—O. L. Robinson	3
Candler—D. V. Howell	3

CHARLOTTE DISTRICT

Waxhaw—J. E. B. Houser	48
Unionville—J. C. Gentry	47
First Church—W. W. Peele	47
Dilworth—G. Ray Jordan	35
Marshville—Geo. W. Clay	31
Belmont Park, Charlotte—W. H. Willis	28
Polkton—W. S. Smith	26
Weddington—J. W. Kennedy	21
Peachland—P. H. Brittain	21
Calvary—J. W. Williams	18
Bethel-New Hope—J. B. Tabor, Jr.	18
Hickory Grove—Elzie Myers	17
Morven—C. L. McCain	16
Brevard St.—N. C. Williams	16
Pineville—J. N. Randall	14
Spencer Memorial—J. O. Erwin	13
Prospect—J. J. Edwards	10
Ansonville—C. P. Goode	8
Big Springs—T. T. Huneycutt	4
Hawthorne Lane—R. S. Truesdale	4
Wadesboro—W. B. Davis	1
Acton—M. B. Clegg	2

GASTONIA DISTRICT

Rock Springs—R. F. Huneycutt	75
Park Street, Belmont—J. C. Grose	29
Belmont—H. C. Sprinkle, Jr.	21
Main Street—J. B. Craven	18
Lincolnton—P. W. Tucker	17
Dallas—J. W. Vestal	16
Polksville—J. M. Barber	13
Bradley Memorial—A. C. Swofford	12
East End—T. J. Huggins	12
Crouse Ct.—Van B. Harrison	12
Goodsonville—J. W. Combs	12
Lincoln Ct.—C. R. Allison	10
McAdenville—D. F. Carver	10
Smyre—T. H. Swofford	9
Cramerton—J. P. Morris	7
Lowesville—J. O. Cox	6
Belwood—J. W. Fitzgerald	4
Trinity—J. R. Warren	4
Bessemer City—C. B. Newton	4
Stanley—J. W. Groce	4
Shelby Ct.—R. L. Forbis	1
Mt. Holly—J. C. Cornett	1
Cherryville Ct.—T. V. Crouse	1
Shelby—W. R. Jenkins	1

GREENSBORO DISTRICT

Liberty—M. S. Kincheloe	122
Wesley Memorial—John W. Moore	53
West Market—H. G. Hardin	45
Proximity—D. W. Brown	35
Randleman—J. H. Brendall, Jr.	34
Ruffin—J. W. Bennett	28
Stokesdale—C. F. Tate	26
High Point, Main Street—A. L. Aycock	26
Highland—C. T. Womble	25
Uwharrie—J. A. Howell	24
Calvary—E. L. Kirk	21
Park Place—J. E. Abernethy	20
Pleasant Garden—J. T. Ratledge	20
College Place—Albea Godbold	19
New Hope—A. C. Waggoner	19
E. Greensboro—R. C. Kirk	18
Reidsville—M. T. Smathers	17
Glenwood—W. A. Kerr, Jr.	14
Ward Street-Archdale—E. M. Jones	13
W. Greensboro—W. T. Albright	12
Randolph—W. R. Kelly	11
Cedar Falls—M. G. Ervin	8
Bethel-Grace—O. L. Brown	7
Jamestown-Oakdale—R. E. Hunt	6
Ramseur-Franklinville—G. W. Williams	5
Coleridge—W. L. Grigg	3
Centenary—G. A. Stamper	3
Carraway Memorial—J. H. Bradley	2

MARION DISTRICT

Henrietta—A. W. Lynch	51
Table Rock—J. L. Rayle	49
Morganton Ct.—D. S. Richardson	44
Marion, First Church—W. O. Goode	34
Mill Spring—P. T. Dixon	30
Bakersville—B. A. Sisk	30
Morganton—H. K. Boyer	23
Broad River—R. P. Fikes	22
Cliffside-Avondale—D. H. Rhinehardt	18
Marion Mills—J. H. Strickland	16
Elk Park—G. F. Houck	16
Cross Mill—Jasper N. Snow	14
Bostic—J. E. Hipp	14
Gilkey—J. W. Parker	14
Old Fort—J. C. Umberger	13
Forest City—M. F. Moores	11
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(Continued on page 31)

THE GAME and THE CANDLE

Continued from page 13

he could wait until he came, and then—

At length his quick ear heard the ring of a horse's hoofs on the frozen road. That was doubtless he. No one else would come along there at that time of night. His heart was steeled with a grim resolution, his muscles were like iron bands. The ring of the hoofs became near and still nearer. The rider was evidently moving carefully. The frost had made many parts of the road slippery.

Arnold stood in the middle of the road and waited and watched, while man and horse came up.

He caught the bridle. "Is that you, Arthur Trudgeon?"

"Yes. Who are you?"

"I'm Arnold Robartes."

"Arnold Robartes! What are you doing here?"

"I've come to kill you."

"To kill me! Why, man you must be mad!"

"I am, very nearly." There was a strange intensity in his voice, which the other recognized. "Get off," Arnold continued, "I'm going to take no advantage of you. We're going to fight, and it's going to be to the death."

He spoke quite calmly, and every word was clearly enunciated. There was no suggestion of heroics, no hint even at passion, save that his voice was low and tense.

"Get off," he continued, "we'll fight in the field."

"But why should we fight? All that kind of thing is over between us now'.'

"No, it's not, and you know it's not. Get off."

Almost instinctively the young farmer obeyed, and the two stood face to face.

"But, I say, you're joking," and Trudgeon laughed uneasily.

"Joking with you! I'd as soon joke with the devil! But I'm going to kill you. No; it's no use your trying to get away."

"But, why?"

"You ask that, after you've disgraced her, wronged her, murdered her! I heard about it in London only last night."

"You mean—?"

"Yes, I mean it. You murdered Nellie as surely as if you had struck a knife into her heart; and did worse than that. Only a devil cold have done it. You left her with her child—your child—to die! Mrs. Osborne pleaded with you to marry her, and you refused."

He did not speak above a dull monotone, but every word was uttered with a grim strength.

Arthur Trudgeon was no coward; he knew Arnold of old, and felt that he was a match for him. Besides, it was sheer impertinence for this fellow to come to Cornwall in such a way, and he was angry.

"Don't be an ass, Robartes," he laughed defiantly. "I tell you, you'll get the worst of it."

"This way," replied Arnold, and he dragged him through an open gateway into a field. "No, as I told you, I'm not going to take any advantage of you, but if there's a God, I'm God's agent to punish you. You'll never live to do another deed like that."

He threw off his coat as he spoke, while Trudgeon angrily followed his example.

Neither used his fists; all the elementary instincts of past generations surged up at that moment. The Cornishman's strength does not lie in fighting, but in wrestling. Through long centuries they could challenge Europe in this art, and the training of every Cornish boy is in this direction. Even to this day it is the sport of village feasts and county fairs.

No other word of explanation was offered. Each with mad passion in his heart reverted to the elementary instincts of his race; each threw himself upon the other, every muscle tense. The one, with his heart full of vengeance for the ghastly thing the other had done, the other, his pride and anger kindled at such an affront.

They were not unevenly matched. Trudgeon was nearly a year older than Arnold and his open-air life had perhaps given him an advantage; but Arnold had been a member of the Polytechnic in London, and had taken part in the gymnastic sports there, and his muscles were in good condition.

Minute after minute they struggled, each using every ounce of strength he possessed. Science was forgotten. The tricks which each had learnt were of no avail. It was simply brute strength pitted against brute strength, aided by mad passion. Sometimes one seemed to be gaining advantage, and sometimes the other.

At length, as if by mutual consent, each loosened his grip on the other. Their strength had, for the moment, gone, and their arms hung helplessly at their sides. Each was panting fiercely, while their hearts, overstrained by their mad encounter, were almost bursting.

"Let's have done with this," gasped Trudgeon, as soon as he was able to speak. "Why should we fight any more?"

"I'm going to kill you," was Arnold's reply.

"But why?"

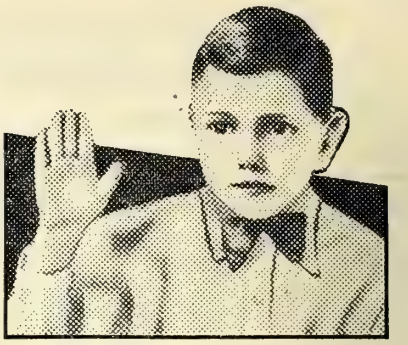
"Why! You know. You killed Nellie—you worse than killed her; you disgraced her—broke her heart!"

"That was nothing but fun," panted the other, scarcely knowing what he was saying.

Arnold's strength came back to him as he heard the words. It was a deadly insult added to deadly injury, and the passion which had somewhat exhausted itself in their struggle surged back again.

"You cowardly devil!" And again he leapt on his adversary.

A moment later they were again locked in each other's arms, and the struggle, if possible, became fiercer. Every



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nerve was tense, every muscle strained. Trudgeon's words had made Arnold feel that he was the vengeance of God; that this foul thing which he held in his grip must be moved from the pathway of life. Trudgeon, on the other hand, felt instinctively that murder was in the other's heart, and that his only safety lay in crushing the life out of him.

No further word was spoken, no sound was heard save their panting breaths, and the dull thud of their feet upon the frozen field.

The fight was too fierce to last long. Flesh and blood could not maintain the mad struggle in which they were engaged. Each heard the other panting, each felt the passion of hatred that was burning in the other's heart. Nevertheless, there was a difference between them. Trudgeon, throughout the whole fight, was haunted by a great fear, and while he fought grimly, it was without hope. Arnold, on the other hand, had no doubt as to the issue. It was ordained that he must be master.

He called to mind what Jack Bray, who wore the champion wrestler's belt for the county, had once said to him:

"Ef you grip a man like this 'ere, Master Arnold—and throw forth your right leg like that—and catch 'un 'ere—like that—ovver he must go."

He wondered if he had the strength to carry out this trick. If he had not he would be at the mercy of his opponent. Then he remembered Trudgeon's words. "It was nothing but fun," he had said; and then Arnold knew he had strength for anything.

Quickly he altered his graps, threw his body into the position he remembered, and a few seconds later Trudgeon's feet were flying in the air, while his head and shoulders fell with an awful thud upon the frozen ground. He had retained his hold, however, and Arnold felt his own breath coming with difficulty, although his fall had slightly relaxed the other's grasp. A few moments later he was slowly choking the life out of his antagonist.

He was master of the situation now, and he watched with mad hatred while Trudgeon's eyeballs started from their sockets; he heard the gurgle in his throat, and felt his body become limp under his hands. How long he held him he did not know. He only knew he was killing him as he had said he would. . . .

There was a break in the clouds and the moon appeared. In its sickly light he saw Arthur Trudgeon's face plainly, and he was frightened at what he had done. He loosed his hold, started back, and for a few seconds watched him as he lay still and lifeless on the cold earth.

He knelt by his side, and listened at his heart. It was still. He put his ear to his mouth. There was no suggestion of breathing. He had killed him.

Calmly he put on his coat and arranged his collar and necktie. Then finding his bag, he left his victim in the field, with his face turned towards the waning moon.

(Continued next week)

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FOR THE COUGH FROM COLDS THAT HANG ON

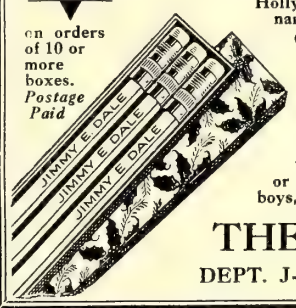
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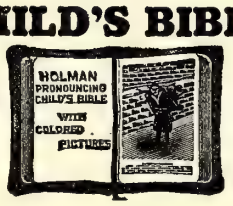
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North Carolina Christian Advocate
GREENSBORO, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham. N. C.

CONSECRATION SOLVES FINANCIAL OBLIGATIONS

Who is it that doesn't talk "hard times?" It has become a refrain in which everybody delights to join and, too frequently, it becomes a complaint without a cause. Many cannot buy to the extent of their desires and consequently begin to cut down church obligations first.

However, adverse conditions are intensely real to a large majority, yet some of these in their devotion to their Lord find a way to contribute liberally in extending the kingdom. We have these spiritual heroines in the North Carolina conference. The women of a certain auxiliary realized that there was little chance of meeting their obligations, so they determined to give their labor in grading and tieing tobacco. Some of the women would grade the tobacco during the day and others would tie it at night.

"We were working four days," says our correspondent, "and it was hard work, but we had a good time and were so delighted with our check, for we hope to meet all our obligations in full."

Have you considered how much you owe your Lord? And what are you willing to do to pay this debt?

THE MARY HAMBRICK AUXILIARY

The Mary Hambrick Missionary Society has had two life membership certificates presented recently.

Our president, Mrs. Teague, in a most charming manner presented these certificates, one to Mrs. C. G. Nichols, given by the society. Mrs. Nichols is the mother of Miss Mary Nichols, who is doing mission work at Shreveport, La. Miss Nichols was on a visit to her mother when this was done.

The other was given to Mrs. Norman Street by her husband. She is another one of our faithful members.

Mrs. R. H. Gates,
Supt. Publicity.

GRACE AUXILIARY OBSERVES ALL-DAY STUDY

Using "Trailing the Conquistadores," a study class of 21 members met at Grace church, Wilmington, on the 14th of November to devote themselves to a serious consideration of the Latin people at the front door of our American continent. The assembly room was made attractive and interesting by numerous posters, pictures and maps showing something of the country and the customs of the people of the land which is rightly called "The Cradle of America."

Mrs. C. H. Fore, study leader, led the morning devotional, after which the first half of the book was discussed by Mrs. H. A. Humble, Mrs. Herbert McClammy and Mrs. H. B. Porter. The morning session closed with a most enjoyable solo by Mrs. George Smithson.

An hour's intermission was given for the noon luncheon and delightful social intercourse.

The latter half of the book was presented by Mrs. F. F. Cartrette, Mrs. J. Russell Wood, Mrs. J. B. Dickinson and Mrs. Tom Cooper.

These discussions were most illuminating and the class was wholly enthusiastic over the profitable study day.

The solo by Mrs. B. T. Gregg contributed greatly to the pleasure of the afternoon session. Mrs. J. Russell Wood.

OF SUCH IS THE KINGDOM

It is with deepest regret that the Frances Graham Band of Rowland Methodist church records the death of one of its babies—Mattie Ward Bullock, youngest child of Mr. and Mrs. W. Thomas Bullock. Mattie Ward was born on May 28, 1928, and died on September 17, 1930. She had been a member of the baby division two years and our loss is keenly felt.

"No matter how great our loss is,
No matter how great our despair,
Does not heaven seem nearer and brighter
To know that our loved ones are there?"

Our deepest and heartfelt sympathy goes out to the bereaved family in their sorrow.

IGNORANCE VS. EDUCATION

Excerpt from article by E. Ruth Pyrtle, president of National Education Association:

Ignorance and narcotics tend to standardize, weaken and defeat people. Education fosters individuality, distinction, and achievements. Has there been in all history so colossal a standardization process—such a vast demonstration of the sheeplike qualities of the human race as in the spread of the tobacco habit? Has not this increase in the use of cigarettes been brought about through the expenditure of millions of dollars for advertising; through the hired misuse of psychology, art, writing, printing, and radio; through the degradation of newspapers and magazines? Have not the tobacco interests admitted the falsity of the statements which were published in newspapers and magazines that had the confidence of our homes and of our schools? Should any school or home subscribe to magazines which support such a policy? Can we afford to spread, even among the children, a habit whose cost is greater than the total cost of free public education; a habit surely unworthy of an age that has produced a Lindbergh and has brought into the high schools of America a wonderful army of more than five million fine young men and women!—Courtesy Journal of the National Education Association 1930.

EXTRACTS FROM MRS. H. K. SAUNDERS' PAPER READ AT PERSON ZONE MEETING

No wide-awake church community can afford to be without a missionary society. Religion means more to women than it does to men. Each country that has accepted the Christian religion has had her standard for women raised from the lowest state of degradation to the highest plane of enlightenment.

It doesn't take numbers to make a society, only a small group can work together earnestly and faithfully and accomplish great things for the Master in her church and community. Indeed I have heard ministers call the missionary society the right arm of the church.

Nor must we think that the missionary society is an organization solely for the purpose of raising money. 'Tis true, money is essential in any enterprise that must carry on and build for the ages.

The missionary spirit is a vital, living thing, upholding the pastor in his efforts to establish right thoughts and right living among his people, and strengthening the hands of the missionaries as they labor in the dark places of heathendom.

"On his mission, O woman, be faithful and true,
For your Master has opened the world's fields to you—
The mission at home and the mission abroad.
Come, enter and work, 'tis a work of the Lord."

"IF"

If your heart is open to beauty
You are not poor, my lad.
If you love the hillsides, trees and flowers,
There's surely a reason to make you glad.

If you try to understand
And help your fellowman,
Your heart is open to love, and then,
It's closing up on sin.

If you seek a larger knowledge
You will more broad-minded be;
For to long and seek for learning
Is a part of it, you see.

If you will open all the doors
That have closed your aching heart,
And live, and grow in spiritual grace,
You will have done your part.

Dora Thorne.

Mr. Pewee—Why did you get me such big shirts? These are four sizes too large for me.

His Wife—They cost just the same as your size, and I wasn't going to let a strange clerk know I married such a little shrimp.—Northwestern Purple Parrot.

"Don't you know her? Why, she lives in the same square with you."

"Yes, but she's not in the same circle."—Nashville Christian Advocate.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

MATINS

Flowers rejoice when night is done,
Lift their heads to greet the sun;
Sweetest looks and odors rise,
In silent hymns of praise.

So my heart would turn away
From the darkness to the day;
Lying open in God's sight
As a flower adores the light.

—Henry Van Dyke.

MRS. F. H. E. ROSS IN ASHEVILLE

The friends in the conference of Mrs. F. H. E. Ross, former council treasurer, and a former member of our conference, will be interested to know that she is in Asheville for several months as the guest of her son and daughter, Dr. and Mrs. George Ross.

It is also interesting to note that Mrs. T. J. Copeland, president of the Baltimore Woman's Missionary Conference, spent a few days in Asheville during the past week as the guest of Mrs. Ross and Mrs. H. A. Dunham.

The Western North Carolina conference feels that these two consecrated women, who have done such efficient work in our Woman's Missionary Society, still belong to us, though they have adopted other states as their homes. It is a benediction to have them in our midst.

LETTER FROM CONFERENCE PRESIDENT

Very intensive work must be done during the next six weeks if we are to be saved from great disappointment and embarrassment regarding our finances for this year. There are several very important items that I want to bring to your attention before the close of the year.

1. November is the time for the election of officers for the new year. Please send a list of these officers to your district secretary and corresponding officers at once. This is most important. (Read By-Law 2, page 95 of your Annual Minutes).

2. November was also the time for the observance of the week of prayer. I trust that every auxiliary in the conference, however small, observed this most important occasion. I feel sure it will prove a blessing to each one who did so.

3. Now is the time for the intensive subscription campaign for the Missionary Voice and the North Carolina Christian Advocate. Please appoint your agent at once, and help put this splendid Christian literature into every Methodist home.

4. If it was not possible for you to have your mission study class in October, please have it before the close of the year, for through this channel we will be able to better understand our work.

5. I trust that every auxiliary will, during this quarter, send a box of supplies to one of our Council institutions. I want to take this opportunity to thank those of you who have sent boxes to the Bethlehem House in Winston-Salem. I also want to tell you that the new building for our Bethlehem House work is progressing nicely, and we hope to be able to use it by the first of the year. If there are those who have not sent a box of supplies and would like to do so, please send sheets, pillow cases, blankets, or spreads for single or baby beds, standard sizes. We have a sufficient supply of towels, soaps, cereals, and canned goods for the present.

6. The December meeting is to be your Harvest Day program. I am hoping it will prove to be a real harvest day in every sense of the word, with the ingathering of every pledge for the year.

7. Mrs. Peacock's report for the third quarter shows that we are a little more than $600 behind the third quarter of 1929. I realize that we are laboring under difficulties caused by a year of depression, yet I know how loyal our women are, and I have faith to believe that if every one of us will do our part, we shall be able to meet our obligations. Surely we cannot fail in the face of such great need as confronts us.

May I suggest that before we make the outlay for our holiday gifts, let us prepare worthy gifts for our Lord whose cause rests in such a large way upon them. This is a call in his name and in the name of our missionaries, our Council and conference leaders which we believe you will answer with the loyalty which has always marked your service.

With much love, and praying God's blessing upon each one of you,

Mrs. C. C. Weaver.

LOWELL MISSIONARY SOCIETY

Mrs. C. B. Jenkins of the Lowell Woman's Missionary Society has sent us a most interesting account of the recent activities of her society in the mission study department, and we congratulate them on the splendid work that they have done. Mrs. Jenkins says:

"During the week, November 2-8, the woman's auxiliary of Lowell took up their fall mission study, using 'Trailing the Conquistadores' by Samuel Gay Inman as a text book. The classes were well attended and were conducted by Mrs. F. H. Price, who is a fine leader and excellent teacher.

The study was divided into four lessons, meeting at the home of Mrs. G. B. Smith on Monday evening, Mrs. Price on Wednesday and Friday evenings, and Mrs. S. H. Helton on Saturday afternoon.

The society was especially fortunate to have present at the closing meeting on Saturday Miss Margaret Baker, a former missionary to Porto Rico and personal acquaintance of Mr. Inman. She made an exceedingly interesting talk on the people and conditions in Porto Rico.

Refreshments consisting of Russian tea and sandwiches were served at the close of the study period by Mrs. Helton, assisted by Mrs. T. P. Rankin. Mrs. W. G. Jenkins made several appropriate posters for use during the study.

The week of prayer was observed by the auxiliary with two special programs and a very gratifying offering received."

THE HOMELAND

By Lucille Oakes Sparger.

Over great masses of gray-red bricks and twirling smoke, over hard worn cement, through dazzling lights falling through a crevice here and there, under great structures of iron and steel and stone; under a breeze that comes only to the men of fortune he had pitched his tent and had settled for the night.

This man of fortune who had acquired his fame—

This man of fame who had acquired his fortune.

Great and big and mighty in the industrial world.

Many were the wheels he had set to motion, many were the homes whose foundations he had laid.

Had success crowned his efforts? He believed that it had—he was not sure.

He held the key to the vault of much wealth, but he counted his blessings according to the register of his heart, and his soul had lost the link that bound him to the great omnipotent.

His feet had lost their way and the path was hard to find.

Each day had a new revelation, and each night a new message bore.

Songs of machinery sang him to sleep, and no breath of heliotrope whispered his name.

Dark was the night and no starlight could enter. Cold was the day and no sunshine was there.

Wealth, fame and fortune! Was it something to have and to hold, something to take and to give, to live forever and forever?

In his child's heart there had been planted a seed of love; it had brought forth happiness.

An infant tear had grown a rose, pure white.

Along the highways, great and long and spreading his chubby hands had pricked each other with the vines that grew the berries red, to paint two finely moulded lips.

A span of time! He had registered his name high up in the annals of history. And then! The long trail, the lost trail.

A splash of green—a crimson poppy field raising its head a memorial to nature—a cow, a bird, the cry of a whippoorwill, a boy with bare feet carving his name in deep red clay; two warm and tender hands outstretched, an attic bed, a gentle "Now I lay me down to sleep." And thus he begins his voyage, back, back to the homeland.

Sunday School Lesson

NOVEMBER 30

By Dr. Frank M. McKibben

Zacchaeus, the Publican

Luke 19:1-10

The story of Zacchaeus has been used to enforce many different lessons. For that reason one may feel free to draw from the incident of the study of this week such inferences as seen of particular pertinence. Among other things that impress the student of this story is the fact that Jesus was quick to recognize and encourage the good impulses and desires smoldering in the heart of the publican. One can name a number of motievs that may have prompted Zacchaeus to leave his place of business and do so foolish a thing as climb a tree. Jesus evidently was willing to read the best of intentions into this act of the taxgatherer. He was abundantly rewarded for this manifestation of generosity in dealing with Zacchaeus. As is so often the case in human relationships, a show of confidence, trust, good will is met in turn by a similar response of the individual thus trusted. That seemed to be a major principle upon which Jesus worked. We find him time and again encouraging the people to be and do their best. He was forever indicating that he was accepting the gesture of sincerity or earnestness, be it ever so slight, at face value, thus giving the individual concerned the chance to make good his show of good intentions.

The principle of the Master deserves very careful study and earnest application today. How much of the sin, suffering, distrust, hatred, and strife of present-day life can be attributed simply to the failure of individuals and groups to put this principle into operation! Part of that persistent "bent to sinning" that seems to characterize the human race surely takes its form in the practice of reading into the actions and words of others the worst possible interpretation. It manifests itself in the widening rift between the two parties of a disrupted friendship, in the unkind gossip of the neighbor, in the crises that arise between different racial groups, and in the suspicious, fearful attitude of nations toward each other. Verily it would seem that peace can not come to earth and good will abide in the hearts of men everywhere until all have learned to practice this basic principle in Jesus' teachings.

Who among us does not earnestly wish to have his thoughts, attitudes, and actions interpreted at their best? We are perpetually hoping for such interpretation, even though we know our actions do not merit it. And yet how often do we find ourselves measuring up to expectations we never dreamed of meeting, all because some one has seemed to take us at our potential best. Giving away half his goods to the poor and recompensing fourfold those who have suffered because of his greed were undoubtedly far from the intentions of Zacchaeus when his eagerness to see Jesus, whether from sense of need or mere curiosity, led him to perch himself upon a limb of a tree. But, after Jesus had assumed that the publican was so concerned about eternal life as to go to that trouble for a glimpse of him, after he had publicly addressed him, and after Jesus had honored him by a visit to his home, there was nothing for Zacchaeus to do but meet the expectations of Jesus. He couldn't help himself. Here was one who believed in him, who did not distrust him, who really expected him to act nobly and charitably.

What evangelists we might be for Jesus' way of life if we could only make that principle a part of our day's work. What loads we might lift from tired shoulders and aching hearts, what weak desires to do right might be strengthened into high resolves through encouragement from others, how much of sting and bitterness might be eliminated from human relationships if Jesus' attitude and point of view were universally adopted! In the last analysis, there is no other saving factor for the grave international and interracial situations of today than just this disposition to take each other as nations and as races at our best, at the point of our best intentions. Trust, confidence, manifestations of positive good will, a recognition of the essential good in each other, will go father today in bringing the many desperate and chaotic social and international conditions into a semblance of harmony with the kingdom of God concept of human relationships. Again in the face of pressing needs and gigantic tasks we are compelled to admit that Jesus is the only Lord and Master who can guide individuals, races, and nations into the way of eternal life.

INTERNATIONAL NOTES

The statue of Nelson commemorating his great naval victory is to be moved from Trafalgar Square—and to a seaport. Trafalgar Square itself is to be planted with flowers and shrubbery. At the request of the students cannon were recently removed from the campus. Turkey and Greece have agreed to scrap a certain war holiday which reminds one country of grief, the other of victory. At last it is realized that this constant adding to war psychology is unfair, especially to youth. It stimulates the thought that war is a road, the chief road, towards heroism. It sets up a false belief, a state of mind, which responds quickly and unthinkingly towards war. In realizing these things and realizing also the needs for international good will in a world which is rapidly being drawn closer and closer together, peoples and governments of countries are calling for a scrapping of war memorials and war holidays. It is in line with this that

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Great Britain has taken up officially with the United States the question of eradicating memories of the Great War by doing away with the laying of wreaths on the tomb of the Unknown Soldier. The proposal has been made by Britain to the European countries and it is reported that replies to the proposal were favorable. Washington is so far reticent.

Thanks to the British delegation, and after a battle royal, it has been decided that a special League committee should be set up to co-operate with the International Prison Commission in securing more humane treatment for prisoners the world over.

TELLS OF ACTIVITIES AT WELDON

For several months the congregation of the Methodist church in Weldon has been very actively engaged in different enterprises of church work. First of all the roof of the church needed repairing, so an expert was called in, found the trouble and put it in satisfactory shape. Then the old plaster and laths needed coming down and were replaced with steel laths and the best of plaster. All the furnishings were removed and the walls beautifully finished. The woodwork was repainted and the beautiful memorial windows, where needed, were releaded and the whole interior very much improved. While this was being done all the services of the church were held in the auditorium of the graded school which was kindly offered for this use, and for which the entire church is deeply grateful to Professor Oakes and the school board, also to Mr. D. W. Seifert and his committee for the excellent manner in which they secured the necessary money and had the work done so satisfactorily.

These repairs were follwed by a series of evangelistic services appointed by the pastor, Rev. J. H. Shore, who had secured the services of Rev. Mr. McWhorten of the N. C. conference to do the preaching. This was of the finest order, which drew good congregations and was much enjoyed. A class of 18, seven adults and 11 children and young people, were received into the church as a result. The woman's missionary societies of the church were much interested in all this, contributing liberally to the same.

Early in October Mrs. J. H. Shore conducted a missionary study class for the women of the church and next week we will observe the week of prayer, which we hope will be profitable and enjoyable. On Sunday, November 16, Bishop E. D. Mouzon of Charlotte will preach at the Methodist church here—an occasion to which we are all looking forward with much pleasure.

The annual conference will convene in Henderson on November 19, and we hope our pastor may be able to carry up a fine report—"Everything paid in full bishop"—and be returned to us to finish out his four year term at this church which he has served so faithfully and satisfactorily.

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O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

A GOOD BEGGAR

"Woosley, if you keep on you will make as good a beggar as Barnes of the Methodist Orphanage, Raleigh," was the compliment recently paid me by one who regularly reads the Children's Home page in the Advocate. I thanked my friend for the compliment, even though I had a sort of feeling that he thought there was a super-abundance of "begging" listed on the Children's Home page. Of course, Brother Barnes and I find no particular pleasure in reminding our friends of the unpleasant situation we are in. However, we fear that if we do not frequently remind our friends of the necessity of providing food, clothing, and educational advantages for our children they may become so much engaged in other important undertakings as to forget the needs of our children. So, from time to time, honest-to-goodness requests will be made to honest-to-goodness people.

FIFTH SUNDAY

Sunday, November 30, will bring the last fifth Sunday of the year 1930. There will have been just four fifth Sundays in the present year. The other three have been very valuable to the Children's Home. We sincerely trust that the November fifth Sunday, coming near Thanksgiving day, will be heavily freighted with good tidings of great joy to the boys and girls at the Children's Home. If 800 of our Sunday schools would average $10 apiece, the Children's Home would be enabled to wind up the present year without a maintenance deficit. Let each Sunday school do its very best next Sunday with its fifth Sunday offering and we will promise to do our very best in carefully using these gifts.

VEGETABLES

Through the efforts of Mr. Booze, our truck farmer, and the thirteen boys who work under his supervision we have now an abundance of green stuff. We have plenty of spinach, kale, rape, turnip salad, collards, mustard, carrots, turnips, and cabbage. Proper precautionary measures are being made to safeguard some of these vegetables against the severe freezing weather, which will soon come to us. It is our intention to see that our children have ample supply of wholesome vegetables.

QUILTS

We were recently favored with a visit from Aunt Carrie Barringer and Mrs. F. M. Fesperman, representatives of the Woman's Wesley class of Coburn Memorial, Salisbury, who brought our children six warm quilts. We were delighted to again see Aunt Carrie, a sprightly maiden of 80 summers, and her good friend, whose interest in the Children's Home clearly manifests itself.

We are glad to list other covering contributors, to whom we have expressed our cordial thanks, as follows:

Nebo Ladies' Aid Society, a quilt.

Mrs. O. M. Avery, Morganton, two quilts.

Mrs. S. L. Ballard, Candler, a quilt.

Men's and Women's Wesley classes, Avondale, five quilts and three pairs of blankets.

Mrs. L. Fink, Salisbury, three quilts.

TWO GIFTS

Without their permission I am taking the liberty of publishing two notes received today, notes which make us happy:

"When Walter Thompson was superintendent of the Children's Home I started an annual donation to care for the upkeep of a child—the amount necessary then was $120 per year, which I have continued. I understand, of course, that later costs are above those of 1915. I am now sending $240."—A Winston-Salem Friend.

"I am enclosing a check, a little Thanksgiving offering to the Children's Home, in memory of Mr. Finch. Had he been living I am sure this is what he would have done, as he had made an offering for a number of years. I hope it may add a little comfort and cheer to the dear children of the Home."—Mrs. T. J. Finch.

WE CERTAINLY DO

"In reading my Advocate this week I noted with a great deal of pleasure that list of classes taking care of children at the Home. I regretted to note that our class, which is paying $50 a year for the clothing of two children was omitted. Don't you think we should have credit for this?" This kind reminder comes from a good lady in the Julian Little Wesley class, First church, Charlotte, and we are glad indeed to be thus reminded. We are very grateful to the liberal support that comes to us from this fine class in the wonderful First church Sunday school.

THANKSGIVING DAY

The Children's Home joined with other good people in giving thanks on Thanksgiving Day. The usual routine was discarded and only necessary work was attempted. First, early in the day, our children attended services and there turned their hearts and minds in grateful thanks to a loving heavenly Father for his goodness to them. Following came a football game, played by our boys and the husky Charlotte Observer carriers. At the conclusion of this game an appetizing meal was served and then the afternoon was enjoyed in various forms of recreation. Each cottage mother planned to give her children a real happy time.



There May be Poison in YOUR Bowels!

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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

Rev. P. H. Fields has a thorough knowledge of the workings of the Methodist Orphanage, because of his intimate relation as pastor of the Orphanage. He knows and loves the children and officers and in turn is loved by them. He has an article in this week's Advocate, which should be read by every subscriber of the Advocate living within the bounds of the North Carolina conference.

* * * *

Due to the change of a number of our pastors, there is danger of some churches not taking a Thanksgiving offering. These pastors will be moving just at the time when the churches are expected to observe the Thanksgiving season. I do sincerely trust that none of our pastors who are moving will allow that difficulty to cause them to overlook taking a special offering for our cause. This is one year that we cannot afford to miss one dollar that should come to us at this season. Let me urge all to do their level best for our 339 fatherless children.

C. K. PROCTOR'S ADDRESS LAST SUNDAY AFTERNOON

Friends of the radio audience, for more than fifty years the people of North Carolina have answered the cry of the orphan boy and girl as the needs in this field have increased with the passing years, so has the charity and benevolence of the people increased. Today there are 30 orphanages in North Carolina with a total population of 4210. The institutions in which these children live have spoken for the people of the state and have told these children that through the cold of this coming winter they would be fed, sheltered and clothed and that in the education of their minds they should have as good as any other children in the state. To take care of these precious children through no fault of their own have been deprived of the joys and benefits of other children. It will require therefore almost a dollar per day per child. We must think in terms then of $4,000 a day of expense, which means more than 12,000 meals per day, which means 8000 little shoes to provide only one pair each; it means nearly 4000 beds and mattresses, with about 10,000 blankets; it means nearly 3000 loaves of bread each day. All of this ladies and gentlemen, will give you a slight idea of the big job and expenses. These children must be kept warm this winter and it will mean thousands of tons of coal; in fact, it's a big family of over 4000 children that the people of this state have promised to take care of. Do you think they are worth saving and helping?

You readily see that to do this a lot of money is necessary. Of course the orphanages will receive some through their regular channels, but being very sensitive to the economic condition over the state we therefore have had a falling off in our income while the number of children have either remained the same or have incrased in proportion to the crying need of the state. The Thanksgiving season is the life line to save the orphanages of the state. Practically every orphanage is in debt; many of them are in debt for operating expenses. Food and clothes have either been bought or are expected to be bought in anticipation of the Thanksgiving offering. To fail us at this season is disaster.

The orphan children of North Carolina extend the greetings of this happy season. While you and your family sit around the festal board, where plenty, and peace and joy abound; when you and yours join the thousands who cheer your favorite football teams to victory, do not then forget these 4000 children who look to you for hope and life's necessities. The call is for a day's income for the orphanages. Send yours to the orphanage of your choice, and then you will be able to enjoy the season better. A few days ago I received the following letter from a town in Texas and from a former North Carolinian. He writes: "I have come here in search of health, and while I sit and think my heart goes out to the children of the orphanage, and while I do not know how long or how much it will require for me to get well, I am enclosing check for $100 for the orphanage. Give my love to the children there and may the Lord bless you in your work." Now to those who listen in, let me plead that you share what you have at this season with those that do not have, and may your joy of Thanksgiving be great.

Household oil must do 3 things, say experts

Household oils that merely lubricate do only half the job, say lubrication experts. Locks and hinges, sewing machines, electric fans, vacuum cleaners, lawn mowers, washers—all household devices are constantly gathering dirt and rust when not in service. To get best results one should use an oil that **cleans** and **protects** as well as **lubricates.**

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ANY COUGH IS A BAD COUGH!

Always Treat a Cough Promptly

A neglected cough may develop into a permanent one. And all coughing is bad for the reason that it tears you down. At the first sign of a cough or any soreness in the chest, take good, dependable old "Piso's for Coughs". Piso's does the five things necessary to stop a cough and repair the damage done.

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Children's Storyland



GRANDMOTHER TIPPYTOES MAKES A DISCOVERY

By Eva L. Hughes.

Grandmother Tippytoes came out of her snug little house in the big oak tree and waved good morning to some other red squirrels who were having breakfast in a nearby maple. Then she sat down on the front porch to shell nuts.

"Oh, ho, hum!" she yawned, covering her mouth delicately with her tiny paw. "This would be such a nice day for a journey. Such a wonderful day for a journey!" And she moved father out to enjoy a patch of sunshine that seemed to be making a bright little spot just for her.

"What's this I hear about a journey?" exclaimed Fleetfoot, the Gray Squirrel, as he leaped nimbly over a branch and settled down beside her. "Grandmother Tippytoes, do you mean to tell me that at your age you want to go gallivanting over the world? I'm surprised at you!" And he laughed with a gay little tinkle.

Grandmother Tippytoes chuckled, too, but she really meant what she said. "Don't you poke fun at me, Fleetfoot!" she pleaded. "I surely do long to take a journey. You see, when the children were small and there was so much work to do, I found very little time to go anywhere, and often I got so tired seeing the same things day after day that I used just to close my eyes and pretend I was far, far away."

Fleetfoot reached over and patted her soft little paw. "That's the way with a good many of us, grandmother," he said. "If we didn't make believe sometimes, we just couldn't stand it." And he curled his beautiful tail up over his back and sat there thinking a long, long time.

"Yes, indeed!" Grandmother Tippytoes murmured. "But now that the children are grown up and I am all alone, I should like to see the things I have always dreamed about." And the wind rocked her gently back and forth on her comfortable branch.

"Is there any place in particular that you'd like to visit, or something that you'd specially like to see?" Fleetfoot asked, reaching over and helping himself to a nut.

Grandmother Tippytoes sat very still for a while, and her eyes had a far-away look in them just as if she were some place else and not in the big oak tree at all.

"Yes," she answered presently. "There is something that I'd specially like to see; but I suppose it is very far away and, anyhow, I can't tell you about it because I know you would think it was very silly. It is something that I have never mentioned to a living soul, except to grandfather."

"I wouldn't think it was silly at all, Grandmother Tippytoes," Fleetfoot replied. "I'm very sure it is something quite sensible, and if you'd tell me about it I might be able to help you."

"Well, then," said Grandmother Tippytoes, moving a trifle closer and speaking in a soft little voice. "I've always had a great desire to go and see the most beautiful thing in the world." And she peered anxiously at him to see what he thought of such a wild wish. But Fleetfoot said never a word.

"Seems to me," Grandmother Tippytoes went on, fanning herself with an oak-leaf, "as if I might take a little journew now and try to find it. Perhaps it isn't too dreadfully far away." And she heaved a gentle little sigh.

"Do you know what it is?" asked Fleetfoot.

"No," she replied. "But I'm almost sure I'd know it when I saw it."

"The most beautiful thing in the world!" murmured Fleetfoot softly to himself as Grandmother Tippytoes sat very still, her tiny paws clasped tightly together.

Then he cleared his throat, for his voice somehow, seemed to be a wee bit husky just then, and said with a happy grin: "I may be wrong, Grandmother Tippytoes, but I have a hunch that I know what that most beautiful thing is. And I believe I could take you to it."

"Oh, could you?" she cried, springing up and sending a shower of nutshells to the ground. "Wouldn't that be wonderful! But do you think you can get away? Who would carry the squirrels' mail when their little gray postman is gone? And I'm afraid it would be too much trouble."

"No trouble at all," said Fleetfoot. "I was thinking of starting on my vacation tomorrow, anyway, and as I have no particular place in view, I'd just as soon go along with you as not."

Before he left the big oak that night all their plans were made and it was a joyous Grandmother Tippytoes who hurried down the tree next morning to meet Fleetfoot as he was coming up.

"All ready?" he called cheerily.

"All ready!" she answered. "And how happy I am to be starting out to find the most beautiful thing in the world! But do you really think we'll find it, Fleetfoot?"

"I'm very sure of it," he replied. "I don't see how we could miss it."

Grandmother Tippytoes stopped when they reached the foot of the tree, and looked all around, up at her wee home and down on the ground where the acorns were beginning to drop. "It is such a pretty place, Fleetfoot," she said, "and how sweet the air is around here!"

All her sons and daughters and grandchildren were there to say farewell, and the birds had gathered to chirp good-bye and wish them a pleasant journey. Chatty Chipmunk told her not to worry about anything, that she'd look after the house, and so they started joyfully forth. Grandmother Tippytoes waving her tail as long as she could see any of her friends.

Off through the sweet green woods they scampered, Fleetfoot measuring his steps to suit grandmother's, for of course she couldn't travel as fast as he could.

They were very happy at first, skipping along and chattering gayly, but as they went farther and farther Grandmother Tippytoes kept stopping every little while to look around. "I really think, Fleetfoot," she said, as they rested on a fence rail and had a lunch of dried berries, "that our forest is much nicer than this one. Seems as if the trees at home are taller and more beautifully shaped. Don't you think so?"

"There's no doubt about it," Fleetfoot replied. "There just couldn't be any woods as lovely as ours. But come, we must be going!"

It was late afternoon when they stopped again to rest and to nibble at a bit of thorn-apple. The air was sweet with the smell of ferns and drying leaves, and the hermit thrush was having vesper services all by himself.

Fleetfoot thought he never had heard anything so beautiful. But Grandmother Tippytoes shrugged her shoulders when he had finished, and said, "There's much more melody in the voice of Mrs. Bluejay, who is my next-door neighbor in the oak tree."

Fleetfoot smiled and said nothing.

On they went until they came to a grove where the hickory nuts lay thick on the ground. Grandmother Tippytoes was very hungry, but after taking a tiny nibble at a great big fat one, she dropped it. "They have a bitter taste," she said. "They're not at all like the kind we have back home." Then she sat in a tree and was very quiet for a long time.

After awhile she said wistfully, "Fleetfoot, when are we going to find the most beautiful thing in the world?"

"Very soon, now," he answered quietly.

"Well, don't you think," she quavered, "that we might go back and start out another day? I believe that I left my back door unlocked!" And a tear splashed down on her little soft bosom.

Fleetfoot went over and sat down beside her. "In just a little while you'll be there, grandmother," he comforted her. "You wouldn't want to give up the quest now, would you?"

"Not if you're sure everything is all

right at home," she said. "But it seems as if we have been gone a dreadfully long time."

"We haven't, though, you see," answered Fleetfoot. "And anyhow, Chatty Chipmunk said she would look after things; so there's nothing to worry about."

It seemed hours to grandmother, however, before they stopped again. But this time Fleetfoot said: "We're almost there. And I want you to let me blindfold you for just a minute, because I don't want you to see the most beautiful thing in the world until we get close to it."

"Oh, of course!" she answered. "But let's hurry, so we can start back."

All in a flutter she allowed him to tie a tiny handkerchief over her eyes. Then he led her a few steps and stopped.

"Easy there, Grandmother Tippytoes," he cautioned, as he started to untie the handkerchief. "Now—look!"

And when Grandmother Tippytoes opened her eyes, she knew indeed that she had found the most beautiful thing in the world—for there she stood, right in front of her own wee home, with the faces of her loved ones smiling down at her!—The United Presbyterian.

PROFESSOR FROG, MASTER OF PSALMODY

By Grace Lindsay.

In a birch tree beside a pool a choir of birds were singing their morning concert. "Pray, what makes you sing so off-key?" queried the old bull frog. "There is not a bit of harmony in your music."

"We are different birds and sing different notes," chirped a Pee-Wee and a Thrush in unison. "Won't you teach us to stay together, Professor Frog?" begged the Pee-Wee with a wink at his neighbor.

Next morning Professor Frog appeared with his little green hymn-book to give them their first lesson. Applying his tuning-fork to his ear, he burst forth in the midst of the carols of the birds with "Croak, croak, croak."

"I wonder what conservatory he attended," laughed Mrs. Cat Bird behind her fan to Miss Dove. "He had better study voice a little longer before he attempts to teach birds to sing."

Moral: Practice what you preach.

A little boy was balancing himself on his head, when an old lady who knew him, came by.

"Aren't you too young to do that, my lad? You are only six," she said.

"It's orl right, missis," replied the boy, without losing his balance. "I'm nine while I'm upside down."—Scarboro News

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"It is the duty of everyone to make at least one person happy during the week," said a Sunday school teacher. "Have you done so, Freddy?" "Yes," said Freddy promptly. "That's right. What did you do?" "I went to see my aunt, and she was happy when I went home."—The Christian Register.

W. N. C. BOARD OF EDUCATION

(Cotinued from page 17)

Epworth League, will go on in the usual way until the programs of work are interpreted for us anew.

One thing may be done now: At the first quarterly conference elect a board of Christian education in each local church, in accordance with the provisions of the 1930 discipline, paragraph 459. In an exhortation be permitted, may it be emphasized that each pastor, each Sunday school superintendent and each young people's division leader, Epworth League and Sunday school, study carefully chapter XIII of the discipline, pages 174 to 222.

The more carefully we acquaint ourselves with this bit of legislation by the last general conference, the more obvious will become the advantages and gain of the new plan.

A PERSONAL WORD

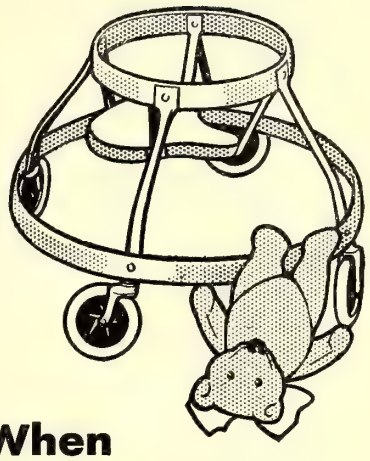
The executive secretary undertakes the duties of the newly created position with a sense of its tremendous potentialities for good to the local church, and yet with a feeling that without the loyal and whole-hearted co-operation of presiding elders, local pastors, Sunday school superintendents and young people's workers, the work is foredoomed to failure.

He comes pledging his best to the task before us. Knowing the splendid loyalty of the pastors to our Sunday schools and to our Epworth League work in the past, and of the very fine spirit manifested by the leadership in the local churches during these years, he believes that this fine spirit will be carried over into the unified program of the future.

We inherit much from the past. Brother Woosley did a wonderful work under the Sunday school board for 13 years. Brother Adams has had much success with our young people for the past three years. We can promise no better than the attempt to build worthily upon the foundations so well established by these pioneer builders.

We have what we believe to be an exceptionally well-equipped staff. Brother Adams and Miss Little have already established themselves a place in the loyalty and esteem of our local churches that make them a valuable asset to our new board. Miss Peacock will continue to give prompt service from the office. Brother Kale, the new extension secretary, has a record in rural work that gives promise of splendid leadership in this field.

I am yours to command. I do not presume to come into any charge, or into any local church, except upon your expressed invitation. The whole staff exists to serve you as best we may. You will hear from us from time to time. If you think we can serve you in any way, let us hear from you. Only by working together can we get the most done. Therefore, I am requesting simply that when and if we can serve you in any way, call on us. John F. Kirk.



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are Upset

BABY ills and ailments seem twice as serious at night. A sudden cry may mean colic. Or a sudden attack of diarrhea. How would you meet this emergency—tonight? Have you a bottle of Castoria ready?

For the protection of your wee one—for your own peace of mind—keep this old, reliable preparation always on hand. But don't keep it just for emergencies; let it be an everyday aid. Its gentle influence will ease and soothe the infant who cannot sleep. Its mild regulation will help an older child whose tongue is coated because of sluggish bowels. All druggists have Castoria.

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It is a Reliable, General Invigorating Tonic.

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Boils and carbuncles yield readily to
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Relieves the pain and hastens recovery.
At all drug stores. For free sample write
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RED EYES Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

Presiding Elders Appointments

North Carolina Conference

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

November
Piedmont, 11 30

December
Rockingham, 11 7
Hamlet, 7:30 7
Fairmont, 11 14
Lumberton, 7:30 14
Laurinburg, 11 21
Roberdel, 7:30 21
Aberdeen, 11 28

January
Red Springs, 11 4
Maxton, 7:30 4
Lumberton Ct., 11 11
Laurel Hill, 7:30 11
Troy, 11 18
Ellerbe, 7:30 18
Mt. Gilead, 11 25

February
Wadeville, Ophir, 11 1
Biscoe, Star, 7:30 1
Raeford, 11 8
St. John-Gibson, 7:30 8
Caledonia, 11 15
Rowland, 7:30 15
West End, Hoffman, 11 22

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

November
Swannanoa, Swan, 7:30 27
Candler, Pisgah, 11 29
Haywood Street, 11 30
Leicester, Dick's Creek, 3 30
Weaverville, 7:30 30

December
Central, 7:30 1
Asbury Memorial, 7:30 3
West Asheville, 7:30 4
Hillside St., 7:30 5
Weaverville Ct., Salem 11 6
Hot Springs, 11 7
Marshall, 3 7
Acton, Acton, 7:30 7
Hendersonville, 7:30 8
Brevard, 7:30 9
Black Mountain, 7:30 10
Saluda-Tryon, Tryon, 7:30 11
Ivy, 11 13
Sandy, Western Chapel, 3 14

CHARLOTTE DISTRICT
E. K. McLarty, P.E., Charlotte, N. C.
FIRST ROUND

November
Morven, Morven, 11 30
Polkton, Polkton, 2 30

December
Marshville, Marshville, 11 7
Prospect, Trinity, 2 7
New Hope-Bethel, New Hope, 11 14
Peachland, Peachland, 2 14
Ansonville, Ansonville, 11 21
Lilesville, Forestville, 2 21
Wadesboro, night 21
Trinity-Derita, Derita, 11 28
Thrift-Moores, Pleasant Grove, 2 28

January
Monroe, Central, 11 4
N. Monroe-Icemorlee, Icemorlee, 3 4
Matthews, night 7
Bethel, Bethel, 11 11
Unionville, Unionville, night 11
Weddington, Wesley, 11 18
Hickory Grove, night 18
Waxhaw, Waxhaw, 11 25
Pineville, Pineville, night 25

District stewards, pastors, the district lay leader and his associates, and the charge lay leaders are called to meet in First church, Charlotte, December 4, at 10 a. m.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 York St., Gastonia, N. C.
FIRST ROUND

November
Belmont, Park Street, 11 30
Belmont, Main Street, 7 30

December
Dallas at Dallas, 11 7
McAdenville, 7 7
Gastonia, East End, 7 10
Belwood, St. Peters, 10:30 11
Polkville, Rehobeth, 3 11
South Fork, Plateau, 11 12
Cherryville Ct., Beulah, 11 13
Goodsonville, 11 14
Lincoln Ct., McKendree, 3 14
Lincolnton, 7:30 14
Gastonia, Main Street, 7:30 17
Rock Springs, Denver, 2 18
Lowesville, Salem, 11 20
Gastonia, West End, 11 21
Lowell, Lowell, 7 21
Crouse, Lander's Chapel, 11 27
Shelby, Lafayette Street, 11 28
Shelby Ct., Sharon, 3 28
Shelby, Central, 7:30 28
Smyre, 7 30

January
Maylo, 11 4
Stanley, Stanley, 7 4
Cherryville, 11 11
King's Mountain, 7 11

The district stewards will meet at Main Street church, Gastonia, Friday, December 5, at 10 a. m. The charge lay leaders and pastors are expected to meet with the district stewards. This is a very important meeting and all of the pastors, district stewards and charge lay leaders are urged to be present.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

November
Coleridge, Concord, 11 30
Asheboro Ct., Mt. Shepherd, 3 30
Cedar Falls, Cedar Falls, night 30

December
Park Place, Park Place, night 1
East Greensboro, Bessemer, night 2
Stokesdale, Stokesdale, night 3
Summerfield, Battle Ground, night 4
Pleasant Garden, Pleasant Garden, night 5
Randolph, Mt. Vernon, 3 6
Liberty, Liberty, 11 7
Ramseur-Franklinville, Franklinville, 3 7
Randleman, St. Pauls, night 7
Glenwood, Glenwood, night 8
College Place, College Place, night 9
Bethel-Grace, Bethel, night 10
Gibsonville, Gibsonville, night 11
South Greensboro, Holt's Chapel, night 12
Reidsville, Main Street, 11 14
Wentworth, Carmel, 3 14
Ruffin, Ruffin, night 14
Wesley Memorial, Wesley Memorial, night 15
Calvary, Calvary, night 16
Main Street, Main Street, night 17
Ward Street.-Archdale, Archdale, night 18
Highland, Highland, night 19
Proximity, Proximity, 11 21
Jamestown, Jamestown, night 21
West Greensboro, Muir's, night 22

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

November
Elk Park, Elk Park, 11 30
Avery, Pisgah, 2:30 30

December
The district stewards, lay leaders, and pastors are called to meet at Morganton at 10 o'clock, December 3.
Burnsville, 11 7
Bakersville-Micaville, Windom, 2:30 7
Spruce Pine, night 7
Mill Spring, Bethlehem, 11 14
Old Fort, night 14
North Forest, North Morganton, 11 21
Morganton Ct., Bethel, 2:30 21
Morganton, First Church, night 21
Bostic, Cedar Grove, 11 28
Broad River, Kistlers, 2:30 28
Rutherfordton, night 28

January
Table Rock, Mountain Grove, 11 4
Marion Mills, East Marion, night 4
Gilkey, Gilkey, 11 11
Spindale-Pleasant Grove, Pleasant Grove, 2:30 11
Forest City, night 11

The pastors, presidents of Woman's Missionary Societies, and the chairmen of the missionary committees are called to meet at First church, Marion, at 10 o'clock on January 14.
Burke, Valdese, 11 18
McDowell, Nebo, 2:30 18
Old Fort Ct., Ebenezer, 11 25
Rutherford College, Connelly Springs, night 25

February
Glen Alpine, 11 1
Marion, First church, night 1
Marion Ct., Glenwood, 11 8
Marion, Cross Mill, night 8

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIRST ROUND—IN PART

November
Wilkesboro, Wilkesboro, 11 30
Moravian Falls, Adley, 3 30
North Wilkesboro, 7:30 30

December
Jefferson, Bethany, 11 7
Todd, Pleasant Valley, 3 7
Boone, 7:30 7
Watauga, Valle Crucis, 11 9
Creston, Creston, 11 10
Helton, Helton, 11 11
Warrensville, Warrensville, 10 12
NEW RIVER ZONE MEETING, Jefferson, 2 12
Laurel Springs, Mt. Zion, 11 13
Sparta, Shiloh, 11 14
Spray, 11 21
Draper, 7:30 21
DAN RIVER ZONE MEETING, Madison, 9:30 22

District stewards, lay leaders and pastors meet at North Wilkesboro at 10:30 a. m. on Friday, December 5. Luncheon guests of North Wilkesboro ladies.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

November
First Church, 11 30
North Main Street, Rowan, night 30

December
Albemarle Ct., Bethany, 11 6-7
First Street, night 7
Badin- Tabernacle, Badin, 11 14
New London, 3 and night 14
Concord Ct., Mt. Olivet, 3 20-21
Epworth, 11 21
Kerr Street, night 21
Norwood Ct., Cedar Grove, 11 27-28
Norwood, night 28

January
Landis, Bethpage, 11 Sat. and 3:30 Sun. 3-4
Kannapolis, Trinity, 11 4
China Grove, night 4
Woodleaf, Gay's Chapel, 11 10-11
Mt. Pleasant, St. Paul, 3 11
Harmony, night 11
Salem, Salem, 11 18
Albemarle, Central, night 18
Concord, Central, 11 25
Forest Hill, night 25

February
Granite Quarry, Shiloh, 11 Sat. Jan. 31, and 3 Sun. 1
Gold Hill, Providence, 11 1
Westford, night 1

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

November
Statesville, Broad Street, 11 16
Statesville, Race Street, night 16
Mount Zion, 11 23
Davidson, Fairview, 2:30 23
Mooresville, Broad Street, night 23
Cool Springs-Rose Chapel, night 24
Granite Falls, 11 30
Dudley Shoals-Grace Chapel, 2:30 30
Highland-Rhodhiss, Rhodhiss, night 30
Olin, Olin church, 2:30 29

December
Statesville Ct., Shiloh, 11 7
Elmwood-Cleveland, 2:30 7
Shepherd-Vandeburg, night 7
Taylorsville, 11 14
Hiddenite, 2:30 14
Stony Point, night 14
Mooresville, Central, 11 21
Mooresville Ct., Centenary, 2:30 21
Troutman, night 21
Hickory, First Church, 11 28
Bethel-Fairgrove, Bethel, 2:30 28
Westview, night 28

January
Newton, 11 4
Maiden, night 4
Catawba, 11 11
Ball Creek, 2:30 11
Lenoir, First, 11 18
Hudson-Mt. Zion, 2:30 18
Lenoir Ct., S. Lenoir, night 18

The district stewards, charge lay leaders, pastors, district lay leader and associate lay leaders will meet at Broad Street church, Statesville, December 4, at 10 a.m.

District missionary institute will be held at First church, Hickory, January 12, at 10 a. m.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

November
Hayesville, Sweetwater, 11 30
Murphy, night 30

December
Murphy Ct., Tomotly, 11 7
Judson-Robinsville, Robinsville, 3 7
Andrews, night 7
Fines Creek, Pine Grove, 11 14
Haywood, Davis, 3 14
Clyde-Junaluska, Long's, night 14
Highlands, Highlands, 11 21
Franklin, night 21
Dellwood, Dellwood, 11 28
Jonathan, Shady Grove, 3 28

January
Franklin Ct., Snow Hill, 11 4
Macon, Union, 3 4
Glenville, Glenville, 11 11
Waynesville, night 11

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Avenue, Winston-Salem, N. C.
FIRST ROUND

November
Oak Ridge, 11 30
Welcome, Center, 3 30
Burkhead, 7:30 30

December
Farmington, 11 6
Advance, 3 6
Davie, Center, 11 7
Cooleemee, 7:30 7
Hanes, 7:30 10
Denton, 11 13
Thomasville Ct., 3 13
Erlanger, 11 14
Linwood, Cotton Grove, 3 14
Lexington, 7:30 14
Thomasville, Trinity, 11 21
Thomasville, Pine Grove, 3 21
Thomasville, 7:30 21
Mocksville, 11 28
Lewisville, Brookstown, 3 28
Grace, 7:30 28

January
Centenary-West End, 11 4
Davidson, Mt. Olivet, 3 4
Ardmore, 7:30 4
Kernersville, 11 11
Central Terrace, 7:30 11
Ogburn Memorial, 11 18

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North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

A. W. PLYLER, M. T. PLYLER .....Managers

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RESOLUTIONS OF RESPECT

We, the members of the Methodist Sunday school of Rockingham, N. C., sincerely regret the loss of our loyal and beloved member and teacher, Mrs. J. R. Smith, who passed away on August 19, 1930, at her home here after several weeks of suffering, which she bore with her usual Christian fortitude. She had been a faithful teacher in the Sunday school, having taught class No. 13 for ten or more years, never letting anything interfere with her church work. Therefore be it resolved:

First, That in the death of this faithful servant we bow in humble submission to the will of Him whom she so faithfully served.

Second, That our hearts go out in deepest sympathy to the bereaved family, especially the husband who is left so lonely.

Third, That a copy of these resolutions be sent to the N. C. Christian Advocate, the Post Dispatch, written in our Sunday school minutes, and to the family.

Mrs. Will Steele,
Mr. I. J. Newberry,
Mrs. J. S. Braswell,
Mrs. Fred Dickinson.

IN MEMORIAM

Our heads are bowed, our hearts are heavy and our eyes dimmed with tears as we contemplate the loss we sustained when the ruthless hand of death took from our ranks our beloved brother and fellow worker, Charles B. Smith, on October 18, 1930.

As yet, we cannot adjust ourselves to realize that he is no longer with us in the flesh, his long service with us giving us the feeling that he was a fixed unit in our organization and a permanent pillar in our militant church. This break in our ranks brings a vacancy that we feel cannot be filled. It is with a prayer for strength and guidance that we attempt to carry forward the work he so faithfully supported and so devoutly loved.

The value of a life like Brother Smith's is beyond human estimate. His love for his Lord's work, his church, and all God's ministers impelled him to become a servant in God's kingdom who wrought well.

His loyalty to his church and the support he gladly gave to the ministers who served here afford us an example we may well follow. His keen insight to the needs and interests of the church was a quality we often depended on to steer us safely in our religious activties. The pride he manifested in the care of our books and records and the accurate and faithful keeping of these and the funds placed in his hands should give him a place in the roll of faithful "stewards of God."

The faith he had in the ability of his church to perform her duties, always counting on our church to do her full share in the work of the kingdom—this faith should inspire us to have the same forward look and at all times to hold up the banner as he did.

While we cannot see just why this stalwart man, this useful worker and worthy citizen is taken, yet it is ours to accept, trusting God to overrule this loss for good. His work among us in the flesh is done, but the invisible personality of our brother will influence us through life and will be an inspiration to all who follow him in Christian service.

May our heavenly Father's benediction rest upon the work he so faithfully rendered and his comfort and blessings be given to his loved ones.

W. C. Trogdon,
J. R. Wilson,
V. C. Marley.

IN MEMORIAM

In a hushed and sweet moment we, the members of the Woman's Auxiliary, Southport, N. C., have stood to revere the memory of Mrs. Emma Guthrie Thompson. This saintly woman who slipped away from earth's cares to the glory land September 19, 1930, in her 85th year, was the oldest member of our church in years and membership and a charter member of the missionary society.

Though frail physically she retained freshness and beauty of mind and spirit, e'en down to the crossing.

Serenity, heavenly-mindedness, the transforming power of a character hid in Christ was expressed in face and accents testifying to a beautiful inward divine peace.

So that old and young loved our sister and miss her gentle presence and ministries.

Resolved, that a copy of this token of respect be entered on our records, one be sent to her family and the N. C. Christian Advocate.

Mrs. Annie L. Ferguson,
Mrs. E. H. Cranmer,
Mrs. A. L. Land.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has seen fit to remove from our midst our faithful and loyal member, Mrs. Julia Elliott Brown; therefore be it resolved:

First, That we, the members of the Susannah Wesley Bible class of Centenary M. E. Church, South Greensboro, wish to pay a loving tribute to her memory.

Second, That we express our sympathy to the loved ones left behind, and may the loving heavenly Father keep and comfort them all the way, knowing that a crown awaits the faithful.

Third, That a copy of these resolutions be spread upon the minutes, a copy be sent to the family and a copy be sent to the North Carolina Christian Advocate.

Mrs. W. G. Simpson,
Mrs. J. F. Hodgin,
Mrs. B. E. Smith,

RESOLUTIONS OF RESPECT

The Woman's Missionary Society of Rutherford College has lost one of its charter members, and one of the most sweet-spirited and loyal characters in the passing of Mrs. Ada Havner. For many years Mrs. Havner was identified with the Christian activities of the church and community, and especially has her gentle ministry been missed by the sick and afflicted since her long illness, from which the Great Physician relieved her on October 30, 1930. Therefore be it resolved:

First, That we extend our expression of mutual loss to her family.

Second, That a copy of this resolution be sent to the N. C. Christian Advocate.

Mrs. P. M. Rutherford,
Mrs. T. V. Goode,

IN MEMORIAM

(In memory of the late Mrs. Betty Utley).

In the meeting of the Missionary Society of Apex, October 20, we felt that in loving memory of our founder and whose name we bear, we would pay tribute to her and express our love and appreciation for the valuable service she rendered this society for a number of years. With her memory to inspire us we are trying to carry on her work she began. X.

LIST OF TRIAL SUBSCRIBERS

Continued from page 19

SALISBURY DISTRICT

Gold Hill—W. A. Kale	33
Coburn Memorial—T. A. Groce	31
Kannapolis, Trinity—J. P. Hipps	28
Granite Quarry—E. N. Crowder	27
Salem—J. H. Green	26
Norwood Ct.—J. M. Brandon	18
Epworth—J. E. McSwain	18
Concord, Kerr Street—G. L. Wilkinson	14
E. Spencer—E. Myers	13
Spencer—C. H. Moser	13
Concord, Forest Hill—Paul Harden, Jr.	12
Bethel—C. O. Kennerly	11
Concord Ct.—E. E. Snow	9
Westford—H. E. Simpson	9
Harmony—J. C. Brown	8
Mt. Pleasant—J. S. Gibbs	9
China Grove—E. H. Nease	8
Albemarle, First St.—E. M. Avett	8
Norwood—P. L. Shore	7
First Church, Salisbury—J. H. Barnhardt	6
Stanfield—F. J. Stough	5
Concord, Central—H. G. Allen	4
New London—J. N. Wise	2
Albemarle, Central—T. F. Marr	1

STATESVILLE DISTRICT

Statesville Ct.—Paul R. Rayle	66
Balls Creek—J. A. Fry	34
Mooresville, Central—W. B. Shinn	33
Elmwood—R. L. Young	32
Statesville—A. L. Stanford	26
Cool Springs—D. A. Oakley	21
Lenoir Ct.—Roy T. Houts	20
Catawba—E. D. Ballard	18
Hickory, First—A. C. Gibbs	16
Mooresville, Broad Street—T. W. Hager	15
Olin—J. G. Holloway	15
Hudson—W. J. Hackney	14
Mooresville Ct.—W. G. Pilcher	14
Taylorsville—L. L. Smith	10
Newton—R. G. Tuttle	9
Race St.—E. J. Harbison	9
Mt. Zion—H. H. Robbins	9
Hiddenite—J. B. Tabor	9
Hickory Ct.—M. A. Lewis	8
Lenoir First—R. D. Ware	8
Maiden—R. S. Howie	7
Granite Falls—E. E. Williamson	6
Stony Point—R. E. Hinshaw	4
Hickory, Highland—I. L. Roberts	4
Davidson—C. R Ross	4
Hickory-Westview—I. L. Sharpe	4
Shepherd—A. C. Kennedy	2
Troutman—John Cline	2
Dudley Shoals—E. J. Poe	1

WAYNESVILLE DISTRICT

Bethel—G. N. Dulin	44
Whittier—R. L. Bass	38
Mayesville—O. E. Croy	35
Glenville—J. W. Hall	18
Clyde-Junaluska—F. O. Dryman	17
Franklin Ct.—H. C. Freeman	17
Franklin—R. F. Mock	16
Waynesville—W. L. Hutchins	13
Murphy Ct.—A. A. Somers	13
Bryson City—O. J. Jones	9
Webster—F. W. Kiker	9
Sylva—G. B. Clemmer	8
Haywood—R. G. McClamrock	8
Highlands—L. E. Crowson	7
Franklin Ct.—H. C. Freeman	5
Cullowhee—M. Q. Tuttle	4
Andrews—C. M. McKinney	4

WINSTON-SALEM DISTRICT

Burkhead—J. F. Moser	65
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Hanes-Clemmons—G. C. Graham	6
Trinity—J. M. Varner	7
Central Terrace—Parker Homles	7
Oak Ridge—H. C. Byrum	4
Kernersville—T. J. Rogers	4
Advance—W. N. Rathburn	3

The Growing Wet Menace Must Be Stopped!

NATION-WIDE elections prove that the wets are coming out boldly from under cover. Blatant orators, promising anything and everything, are taking advantage of emotional opportunities to further the cause of their liquor-interest backers. Prohibition, America's greatest blessing, is at stake!

In the name of American justice this must stop!

Friends of Prohibition must rally to the support of the greatest moral and economic reform that has ever been achieved in the world. But how are we going to stem the tide when public sentiment, spurred on by a biased, if not prejudiced, press is following the path of least mental resistance . . . because the public does not know the facts!

Every day 5,715 young men and women in the United States reach the age of 21 years . . . and are entitled to vote. Where were they in 1920 when Prohibition was put into effect, and when the honest facts of Prohibition's benefits were on every adult's lips?

The new voters of today were then in 5th or 6th grade of grammar school, learning their fractions and decimals, entirely unaware of the promise of prohibition and its moral and economic benefits.

What has been done in the public press—educator of the masses—to give this new majority the truth about prohibition during these last ten years? Little indeed.

Not because valiant efforts were found wanting—simply because the indifferent, wet, or other unfair press would not support this mighty movement.

Now we are going to give the youth of the nation, and those millions of adults who need it, the Truth about prohibition. We are going to *buy* space in the metropolitan papers. Then any prejudiced paper cannot refuse to publish the Truth about Prohibition.

Already the work has started in many metropolitan centers; a nation-wide program is planned. As rapidly as possible the FACTS will be published, in full page advertisements, where they will do the most good.

This takes money.

But if the foes of prohibition can raise $1,000,000 in the past eleven months *to destroy the greatest blessing of modern mankind*, surely the honest law-abiding citizens of the United States will contribute "till it hurts" to this stupendous program for the protection of our homes and children.

Every one should give, for this job must be *done right*, and will require a lot of money. A budget, carefully planned, insures the utmost results from every dollar contributed.

We are fighting a dinosaur-like monster of vested interests. Feeble efforts will be useless; we must strike with full force, unrelentingly, untiringly.

And we will! The future of American ideals—of American youth—of American manhood and motherhood are at stake!

It is a tremendous job, and it can be done only with *your help*. There is no time for delay. This coupon and your contribution—now—will help to insure the success of this vital cause!

AMERICAN BUSINESS MEN'S PROHIBITION FOUNDATION

7 South Dearborn Street, Chicago, Illinois

The American Business Men's Prohibition Foundation is incorporated in Illinois "not for profit" and is a voluntary association organized to collect, correlate and disseminate facts regarding the results of National Prohibition and its relation to the welfare and progress of the people of the United States. Your personal contribution, small or large, will help.

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Let's Have the TRUTH About Prohibition

I WANT TO HELP

☐ I am a staunch supporter of the preservation of American ideals and the cause of National Prohibition. I am willing to back my belief with cash. You can count on me to the extent of $_____, which is enclosed. *(Make check payable to* ALONZO E. WILSON, *Treasurer.)*

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Address_____

☐ Please send free booklet. "Let's Have the Truth About Prohibition."

Mail to: American Business Men's Prohibition Foundation, 7 South Dearborn St., Chicago, Ill.

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NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, DECEMBER 4, 1930 Number 49

Home of the North Carolina Christian Advocate



The Pilot, The College Message (Greensboro College), The Friends Messenger, The White Ribbon and Temple Topics are among the weekly and monthly periodicals coming from our presses. Books, pamphlets, college catalogues, letter heads, and all sorts of commercial printing done with neatness and dispatch.

LAITY OF WESTERN NORTH CAROLINA CONFERENCE

Those who had the pleasure of attending the last session of the Western North Carolina conference, I am sure were impressed with the spiritual tone of the gathering and could but have been impressed with the serious view which the whole body took of the responsibilities that rest upon us as a church, nor could they have been other than impressed with the strength, virility and capacity of the men now in and those entering the ministry in their finishing and fitting to do the work that is committed to their care.

The outlook for Methodism in this conference was never so bright as it is today and, in keeping with that great field of opportunity, there has come a larger possibility for the laity to have a part in the work of pushing forward the kingdom of God,and I wish to contgratulate our laity upon the highest place that they are called to in the service in this day and time.

Now to be able to to do this work efficiently will require the most active and energetic leadership.

As most of you know,, I have been the lay leader of this conference practically ever since its inauguration. Iwant you to know that I am not satisfied with the attainments that have been reached, but I am grateful for whatever has been done and, above all things, I am grateful for the brotherly co-operation and Christian courtesies extended to me by our entire membership, both preachers and laymen, but I felt that younger shoulders should take up the burden in order to be able to meet the stress of this new day. Consequently, at our last annual conference, I resigned as lay leader, and am glad to announce that the board selected Brother James E. Lambeth of Thomasville, N. C., as my successor and your leader.

I want, first, to contgratulate the board upon their wise selection, and then beg of you to give Brother Lambeth the heartiest co-operation that you can. He is well and fully equipped to do the work efficiently, but he is a business man and cannot devote all of his time to the work; therefore, it becomes necessary for each one of the districts, associate districts and church leaders to actively fill his office in order to make the work efficient. May I beg, therefore, that every one of you rally to Brother Lambeth and give him your heartiest support. He is the son of my good friend Frank Lambeth, a brother of my dear friend Will Lambeth, and is my personal friend. I have known him all his life and he is dependable and worthy, and I want our membership to give him the heartiest co-operation possible. If you do so, I predict that you will have the happiest year of your Christian experience.

Our good bishop has called for retreats this year for the purpose of cultivating the spiritual side of our life. May I beg of the laity, as far as it is possible, to attend those meetings with a view of deepening his spiritual growth and equip himself better to do the work that God has committed to him.

Sincerely and with the highest appreciation and best love, Chas. H. Ireland.

WASHINGTON DISTRICT MEETING

The Washington district stewards' meeting will be held at Jarvis Memorial church, Greenville, N. C., at 10 o'clock Tuesday, December 9. All pastors, district stewards and charge lay leaders will attend. A full day—much to be done. J. H. McCracken.

DR. LAMBETH MAKES FINE START AT TRINITY, DURHAM

Last Sunday morning Dr. W. A. Lambeth held his first service as pastor of Trinity church, Durham. A full house, excellent music, an exceptionally well conducted service with a sermon of universal appeal, made this a memorable hour. Under the head of announcements, he accepted for the church a beautiful bronze vase presented by circle number six, of which Mrs. Linthicum is chairman, with the announcement that the chrysanthemums for the day were presented by Professor and Mrs. W. W. Rankin "in memory of our dear father." This beautiful and suggestive personal touch introduced most effectively the new preacher. Following the sermon, the new pastor called upon any and all who desired to be received into the church by letter or on profession to present themselves at the altar. The five who came were living examples that this church is keeping first things first. Dr. Lambeth makes his pulpit more than a platform and his church more than an assembly hall.

Dr. W. A. Lambeth spent nineteen years in the Western North Carolina conference. For six years he has been pastor in Washington, D. C.. He comes from a successful stay in the capital of the nation to take up work again in his home state. He has a great field in Durham and his friends—and they are legion—look for him to render a notable service in the midst of all the young life of that university center.

A VALUABLE CHRISTMAS PRESENT

Last year a number had us send "That Fighting Spirit of Methodism" by Dr. Paul N. Garber to friends and to members of Sunday school classes. Send to the N. C. Christian Advocate $1 for each volume you may desire, giving the address and the date of shipment, and we will do the rest this present year. Or we will send the books direct to the purchaser if it is so desired.

Some who have been reading the "Romance of American Methodism" will appreciate this companion volume. It can be used to fine advantage in Epworth Leagues and Sunday school classes. Young people could not do better than to present their teacher with a volume. Parents might do well to put copies in the hands of their children.

MEETING OF APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the board, 1115 Fourth Avenue, Louisville, Kentucky, Friday, January 2, 1931, at 9:30 a. m.

All applications must be approved by the conference board of church extension and be in the office of the general board on or before December 26, 1930. No application will be entered on the calendar after this date.

T. D. Ellis, Secretary.

ELIZABETH CITY DISTRICT NOTICE

The Elizabeth City district stewards' meeting will be held in Elizabeth City, First Methodist church, Monday, December 8, 10 a. m. District stewards, charge lay leaders and pastors are urged to attend and be on time.

In the afternoon the presiding elder will have a brief meeting with the pastors. O. W. Dowd.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

One Year, $2.00; Six Months, $1.00
Preachers of the Gospel, $1.00

Volume 75 GREENSBORO, N. C., THURSDAY, DECEMBER 4, 1930 Number 49

Why should taste interfere with utility, an old New England farmer being judge:

"I eat my peas with honey,
I've done so all my life;
It makes them taste quite funny,
But it keeps them on my knife."

A plea for fathers and mothers to straighten up, and to sober up: "I am not so anxious," says Dr. Harry Emerson Fosdick, "about this newer generation, among whom I think are some of the finest young people the world ever knew, as I am about some of you older ones, left-overs and relics of the war psychology. There are families on every side of us where, if the mothers and fathers would straighten up, yes, if they would sober up, there would be little to fear from the children."

Knute Rockne in speaking over the radio the night before the Army and Notre Dame game among other things said: "The Army always plays a hard, straight game, and if they win they do not brag and if they lose they do not offer an alibi." That is a fine tribute to a football team. And it is just as fine a tribute when it can be said truthfully of an individual. In fact, is there a finer rule for life than this: To play a hard, straight game, and if one wins not to brag and if one loses not to offer an alibi?

On the practical side there is just one requirement for salvation. Here it is. He that would save his life must lose it. A gospel minister has just three things to do in order that he may be "a good minister of Jesus Christ." These three are: To believe, to preach and to practice the law of losing one's life in order to save it, and the greatest of these is the last. The besetting sin of the Christian ministry in every generation has been the desire to be ministered unto, rather than to minister, even when our Master "came not to be ministered unto but to minister and to give his life a ransom for many."

There is not a Nordic in the line-up of the Fordham ball team, according to the New York World. Here is the line-up with both names and positions. What names! "With Frank Bartos at quarterback, the racial distribution of Fordham's varsity eleven presents a perfectly balanced diagram of Irish, Poles, and Italians. On the right of the line are Elcewics, end; Miskinis, tackle; and Wisniewski, guard; all Polish. To the left, in the same order, are Conroy, Foley, and Tracey, sons of Ireland. Between the Polish and Irish contingents stands Captain Tony Siano, the Italian center. Directly behind him is his Polish quarterback, Bartos, and behind him another Pole, Pieculewicz, at fullback. And, finally, balancing the Italian-Polish succession from center to fullback, are two Irishmen on either side, Murphy and McMahon at right and left halfback."

The Thanksgiving proclamation of Franklin D. Roosevelt, governor of the state of New York, is worthy of wide circulation because of the genuine devotional spirit it displays and because of the exalted character of the language used. We give it in part: "Let the people of our state on that day give thanks and pray to Almighty God, who has given us this good land of our heritage, that we may prove ourselves a people mindful of His favor and glad to do His will; that He may bless our land with honorable industry, sound learning and pure manners; that He may save us from violence, discord and confusion; from pride and arrogance, and from every evil way; that He may defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues; that He may endow with the spirit of wisdom those to whom we entrust the authority of government, that there may be justice and peace at home; that in the time of prosperity He may fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Him to fail."

Build a Great Printing Plant

During the next twenty-five years the Methodists of North Carolina should build up a great printing plant at Greensboro. Our present and future work in the state cannot be done without the help of the printing press; a press adequate for every need and supported by all our people. The present situation is urgent.

The North Carolina Christian Advocate closes its seventy-fifth year this month. During this time much of its early life has been uncertain and unsettled, the paper being issued from either Raleigh or Greensboro. Twenty-five years ago the church set about a more permanent work in securing a plant of its own. For the last ten years the two conferences have been a unit in building a plant at Greensboro owned and controlled by the church. Three years ago the North Carolina Christian Advocate was enlarged and improved. It is now the best in all its history and the future is secure if the Methodists of both conferences will stand unitedly behind it. Not only should the present subscribers renew from year to year, but they should also encourage others to take the paper. The paper cannot possibly succeed unless the pastors stand back of this just as they do every other interest of the church. We are especially blessed in this respect with the more than five hundred preachers who have brought us to the present point of vantage.

But more than the Advocate goes into the making of a printing plant to stand along with and behind our other institutions in North Carolina. Job work from every possible source must be turned to our plant so as to keep the force busy and to make possible first class work at a reasonable price. If we do not stand by our own how can we expect others to do so?

The achievement of the past twenty-five years in constructing such a building as that which appears on the cover page this week—a building with the best of equipment—encourages us to go forward in doing the real work we are prepared to do. An enlarged volume of business reduces the relative overhead and makes possible work at a reduced cost. Let the preachers and people realize this and join with us in increasing the Advocate list and in enlarging the general output of the house.

Only steady and united efforts count in doing any constructive work; especially true is this with the output of the printing press. We want to work together with every board, college, school and missionary society in the work they are trying to do. The trials and difficulties of the pastors are always in mind. We would be rejoiced to be able to get a weekly message into every home and we would that every pastor could get a notice to all his people through the Advocate. Certainly all the presiding elders should be able to reach each official member. But they can not. Some stewards do not even know that there be such a thing as the North Carolina Christian Advocate.

Can not we begin the last quarter of the first century of the Advocate with a united and determined purpose to build a plant at Greensboro during the next twenty-five years that will be worthy of our Methodism? Power presses running day in and day out, through summer's heat and winter's cold, get in a work done by no other agency. Can we be as wise in our generation as was John Wesley in his?

The Parole of Prisoners

The activity of the executive department of the government of North Carolina in annulling the work of the judicial department is such as to create concern on the part of all citizens interested in law enforcement. Why should any one man, or even two men, no matter how good their intentions, assume that their opinions are superior to the judges and juries of North Carolina? We insist that the courts of North Carolina should receive due respect from all citizens of the state and that the executive department should not annul the work of those judicial bodies which with great care and deliberation have reached their judgments in administering justice.

The Greensboro News in discussing the governor's decision to refuse paroles to bank defaulters wisely declares in a recent editorial:

> But as we understand the governor's stand about the money thieves, he feels—and so does near everybody, it is believed—that the trust defaulters must be made to understand that violating a trust and embezzling money is a serious matter; and more especially in view of the fact that these defalcations are becoming more and more common. Not a few people have the same feeling about murderers—that the punishment should be at least sufficient to impress those disposed to kill with more or less abandon that there is no open season for murder in North Carolina. But one might get the impression from glancing at the paroles that if homicide is rated according to the length of the terms of imprisonment then homicide in North Carolina is about on par with a misdemeanor, and hardly in the highest grade of misdemeanor.

With the present practice of wholesale pardons and paroles of convicted felons by the

governor of North Carolina we cannot expect anything else than a constantly increasing reign of lawlessness within our borders. The present situation is to be deplored. We need Morrison or McLean in these lawless times.

A Church Press With Conviction

The pulpit and the press have played a large part in shaping American life. Even a limited acquaintance with our history will convince any one of the truth of this statement. So, we will not undertake to cite evidence to justify this declaration. For it has not been a pulpit without conviction or a press without an issue that has won the attention of the people and has given direction to their life.

Most assuredly this present hour needs a religious press true to the elements that have made for the strength and stamina of our nation. The metropolitan press of this country is ruled by the business office. Whatever is profitable the paper espouses. Hence the secular press of our great cities is wet and can not be relied upon for any moral crusades. The religious press of this country is our chief reliance in the moral and religious movements of the day.

Through all the past the North Carolina Christian Advocate has stood for those things that have made Methodism. Missions, education, revivals, human welfare and good will have been most dear in the Advocate office. The paper is set against war, against liquor, against human greed that is satiated at the cost of weary women and overworked children, against all that hurts humanity and robs God of his rightful place in the life of man among the nations. It has ever rung true and strong. In these last days there is no disposition to vary from the course followed for three-quarters of a century.

The present management is fairly well informed as to the position taken by the two North Carolina conferences on the moral and religious issues of the day. Back of this information is a conviction that will not allow any variableness, neither shadow of turning. We can but be true to this conviction and to the will of the best folks in our Methodism. Are we all going to do our utmost in the years ahead to place our paper in the homes of the people and at all times to make our pulpits thrones of power?

Exalt those who are making real sacrifices to meet financial needs, encourage those who yearn to win men from sin and strive to guide little children and youth, stand by those who would withstand the evil forces threatening to overrun the land. This is no time for tepid convictions and uncertain pronouncements. The stand of the Advocate is well known and there is no disposition to haul down its flag. Are we going to be one in all the essentials? The non-essentials are of little moment.

Wet Prohibitionists

We do not have in mind those politicians who vote dry and at the same time are patrons of bootleggers. But we are thinking of those who are personally, politically and commercially wet, those big boys who are eager to get rid of the eighteenth amendment, the Volstead law and all kindred enactments.

It is surprising what great prohibitionists they really are. They are against the saloon. It must not be allowed to return. To hear them talk one would think that they are pouring money into the Anti-Saloon League, and are ready to join forces with the W. C. T. U. to make sure that the saloon is outlawed forever.

These big wet fellows are also in favor of prohibiting the illegal manufacture and sale of liquor. The bootlegger is to be scorned. But most of them are at the same time regular patrons of the bootleggers.

They are likewise in favor of national prohibition for the dry states, but not for the wet states, which is equal to saying "We have no objection to prohibition if we can at the same time get all the good liquor we want to drink." A blind man can see that the objection to prohibition arises from its effectiveness even when these men assert that it is a failure.

Why not be out and out for liquor or out and out against it. There is no middle ground in this liquor fight. For more than half a century all sorts of methods have been tried—low license, high license, local option, state control and all other half-way measures without satisfactory results to the liquor people or the dry people. Alcohol is a poison, it is the enemy of mankind, enemy of the home, enemy of childhood, womanhood and manhood. It must continue an outlaw, it must eventually be destroyed.

All Methodists united this new year for temperance, for peace and good will, for training of youth, for promoting our church enterprises, will be able to win.

People and Things

The postoffice address of Rev. E. J. Poe is 411 Randolph Street, Thomasville, N. C.

Rev. L. E. Sawyer has been pounded by the Lane's Chapel people of the Dover charge. The pastor appreciates the kind remembrance.

The whole aspect of things changed when Jesus came into the partnership. Without him we can do nothing. With him there is nothing we cannot do.—J. D. Jones.

Rev. R. F. Bumpas, who has for several years been enjoying California, has now taken up his residence in Hollywood. This distinguished superannuate of the North Carolina conference requests that his Advocate be sent to 1809 N. Gramercy place, Hollywood, California.

Dr. H. K. Boyer in a note requesting us to say that his address for the next two months will be Winter Haven, Fla., adds that his health is improving and he confidently expects a few months in Florida to do him great good. Ponce de Leon was just about right in seeking the fountain of youth in Florida.

Rev. G. F. Houck writes: "The pastor and his wife have been kindly received on the Cross Mill charge. The people have already visited the parsonage and have supplied it with a large variety of groceries. With much earnestness and enthusiasm shown already there is good indication of a successful year."

"Miss Opal Wright and Mr. Junius Houser, both of Lincoln county, were quietly married at the home of the bride in the presence of a few friends and relatives Saturday afternoon, November 29, the Rev. W. E. Rufty of Asheville officiating. After the ceremony the young couple left for the home of the groom, where a reception awaited them."—W. E. Rufty.

"We have received many tokens of love and appreciation by the people of Matthews and surrounding country. On the evening of our arrival we were generously pounded and made to feel that we were among real friends. People of other denominations joined with our own people in welcoming us in their midst. All this is highly appreciated by the pastor and his family. May heaven's blessings be upon them all."—J. M. Varner.

"The people of Taylorsville charge have received us very graciously on our return for the third year. To prove the sincerity of their welcome the people of Taylorsville and Marvin churches came to the parsonage on Monday night, November 24, and gave us one of the greatest poundings we have ever received. We are very grateful to them for such kindness. It is a real joy to serve such folks. May the blessings of our heavenly Father abide with each of them."—L. L. Smith.

"The good people at Waxhaw gave us a loving and sorrowing goodbye but were looking forward to Brother Latham's coming with good cheer. They are a splendid people and work in the church even in adversity. Needless to say the people here gave us a warm reception. They have the work of the church at heart and are determined that the physical comfort of the pastor and his family shall be conducive to the best interest of all. These hills, this optimistic people, and the urge of the work are inspiring to this preacher. With kindest regards and best wishes to you and the Advocate, I close. By the way, my list of three months' subscribers checks up 48 for the Waxhaw charge."—J. E. B. Houser.

Mr. G. B. Phillips, superintendent of the Greensboro city schools, has just been elected chairman of the board of stewards of West Market Street church. He at once profited by knowledge gained as superintendent of schools and organized the board a little differently from the usual plan and there is already the promise of fine results. Any board of stewards that desires to improve its capacity for service could not do better than write West Market, Greensboro, for its new plan.

First church, Lenoir, on Sunday morning following a splendid concert by the singing class from the Children's Home, contributed $400 cash in payment of the ten per cent assessment for the new conference year. This has been done for the past two years in this manner as a free will offering outside the regular church budget. The concert was of high order. Rev. R. Dwight Ware is beginning his second year at Lenoir.

"We have a good people to serve at Harmony, Concord. They have received us gladly for another year. On Wednesday evening, November 26, there was a large number gathered at the church and then went on to the parsonage. My, what a pounding did the preacher and his family undergo! But we took it. This makes the third time these good people have treated us thus. We are planning and praying for the best year of our ministry. Brethren, pray for us."—J. C. Brown, P. C.

"On last Monday evening of last week while sitting by the fire in our new home at Emma, listening to the wind blowing and wondering how deep the snow would be by morning, we were somewhat startled as the door 'blew' open and in came about 50 of the fine folk representing the four churches of the Emma-Elk Mountain charge with arms full of groceries, etc. That's what we call co-operation even in the beginning of a conference year. A kind of co-operation that will gladden the hearts of any pastor and family as they take up work in a new charge.'—Rev. and Mrs. W. E. Rufty.

Rev. W. R. Ware, pastor of Glenwood Methodist church, and Mrs. Ware were given a delightful surprise Tuesday night, when members of the church pounded them. Rev. Mr. Ware said that the tribute came entirely unexpected, as he and the members of his family were sitting around the fire when the members of the church arrived with numerous things for the pantry. Rev. R. D. Ware, a son of Rev. W. R. Ware, and pastor of the First Methodist church at Lenoir, and William Ware, another son, were at home at the time of the pounding, Rev. Mr. Ware stated.—Greensboro Daily News.

"The people welcomed the return of the pastor and his family by giving us a liberal pounding on the night of our first prayer meeting. We are expecting to make this the best year this charge has ever experienced. We have already gotten off to a good start. At our quarterly conference last night, November 30, Rhodhiss was able to report its entire assessment to the Children's Home already paid. The elder said this was the first church in the Statesville district to pay out on this count. The elder was also paid one-half of his salary for the year and the pastor the first month of his. We rejoice in the privilege of working with such loyal people. May the readers of the Advocate pray for us that God may enable us to be a blessing to this charge."—Ivon L. Roberts.

"Our congregation at Ledbetter on yesterday morning was a clear proof that our people wanted their preacher the third year. This charge is now self-supporting and is practically the same size of Wadeville circuit. We have the heart of Richmond county and the pastor has the biggest job in Richmond county."—M. C. Ellerbee.

Miss Elsie Farrington, R. N., left this morning for Thomasville, Ga., where she has accepted the position of night supervisor at the John Archibald Memorial hospital. She received her training at the Lawrence training school, Winston-Salem, and did post graduate work at the Elizabeth Steele McGee Memorial hospital, Pittsburgh, Pa. For two years she was superintendent at the Akron City hospital, Akron, Ohio. Miss Farrington is the only daughter of Rev. J. A. J. Farrington and Mrs. Farrington of Park avenue, and has a host of Salisbury friends.—Salisbury Post.

"We arrived in Sparta November 17. On arriving at the parsonage we found it heated up. After being introduced to those present, we were invited into the dining room. On the table there was a hot steaming supper which the good ladies of the community had prepared for us. After riding 110 miles in the rain and fog, we certainly did enjoy it. We appreciated the reception not for the supper alone, but for the thoughtfulness and kindness of our good people. These acts of kindness cheer us as ministers and gives us ambition to do more efficient work. I see nothing in the way of having a great year on the Sparta charge, as the people are very much interested in God's work."—C. W. Russell, Pastor.

"We have been favorably received by the good people of the Franklin circuit. We are mindful of the saying, 'The third time is the charm.' Well, this is our third appointment to this charge and we believe from all indications the beginning of the best year thus far. To begin with, some of the people made a raid on the parsonage property and left on our hands some very valuable cooking utensils with food products ranging from a bag of turnips to a jar of delicious peaches; also they left standing a good car shed and chicken house on the same plot of ground where the old dilapidated cow barn used to stand. and that is not all, they left a toad-skin to purchase gas to make the 'John Henry' go. We appreciate these acts of kindness more than words can express. Our slogan for the year is 'Christ first.' We are expecting this year to be crowned with revivals. Pray for us, brethren, that we may be used of God to win souls to Christ."—N. C. Freeman, Pastor.

"We have been kindly received by the good people of the Watauga charge. We got here Thursday evening and found an open house with a good warm fire and a few friends to welcome us. When we decided to discover the house, we found a most generous pounding awaiting us that had been brought in during the day by the good folks of Henson's Chapel and Valle Crusis. We wish to thank all of them for this and shall try to repay them in faithful service during the year. I preached to a large and attentive crowd both at Henson's Chapel and Mabel on Sunday. I am having some Thanksgiving services this week and collecting stuff for the Children's Home. I took up the matter of increasing the circulation of the Advocate and secured 11 trial subscribers Sunday. I shall continue to canvass the folks until the special offer closes. Mr. Editor, come up next summer and have a great time with us in the Land of the Sky and plenty."—H. M. Wellman.

"Just a note to express our appreciation for the most cordial reception given us when we arrived at the parsonage in Jamestown. The women of the charge were there to extend an old fashioned Methodist welcome, by having a good supper spread for the parsonage family. Then followed a Methodist pounding which included coal, wood and many groceries. And it has not stopped yet. Surely our lot has fallen among good people and a fertile land. We hope to meet the challenge that the charge presents and conquer in His name."—C. O. Kennerly.

"Kindly state in the Advocate that Mrs. Clegg and I have been very kindly received by the fine people of the Salem charge. A good, warm, appetizing dinner prepared by a committee of ladies was on the dining table when we arrived on Thursday, November 20. On Friday evening following a large crowd forced an entrance through the back door into the kitchen and dining room, leaving a liberal supply of good things to eat. The good friends who had brought us this generous donation were assured that if they ran us off after the first year we intended to take what was left with us."—Mark B. Clegg.

REV. W. M. BORING

Rev. William Milburn Boring joined the Holston conference at Knoxville, Tenn., in the fall of 1878. For 52 years as a consecrated minister he has served our Lord. Forty-five years in the active pastorate; the last seven as a superannuate.

Rev. W. M. Boring, the son of Washington and Elizabeth King Boring, was born in Sullivan county, Tennessee, October 15, 1850. He was converted and joined the M. E. Church, South, when only a mere boy. He was happily married to Miss Martha Wampler of Dickerson county, Virginia, August 10, 1880. To this union were born six sons and one daughter.

Brother Boring being a native of Tennessee, joined the Holston conference, but by transferance of the Holston territory he became a member of the Western N. C. conference at its formation in 1890. He served the following charges: Taswell Va., 1879; Clintwood, 1880; Fall Branch, Tenn., 1881; Haywood, 1882-84; Sulphur Springs, 1885-86; Burnsville, 1887-89; Fairview, 1890-93; Bethel,, 1894-96; Haywood, 1897-1900; Leicester, 1901-02; South Fork, 1903-04; Lowesville, 1905-07; Polkville, 1908-10; Crouse, 1911-14; Yadkinville, 1915-19; South Fork, 1920-23. Making 45 consecutive years in the active pastorate. At the conference held in Winston, 1923, because of advancing years and declining health he was superannuated, and has since that date made Crouse, N. C., his home.

In the evening of November 28, like Enoch, while walking with his Lord, he was not, for the Lord took him. He was 80 years, one month and 13 days old. He leaves his wife, six living children and five grandchildren. Rev. H. C. Sprinkle, a life long friend of Brother Boring, preached the funeral sermon. A goodly number of other ministers were present. He was buried at Pleasant Grove.

Chas. P. Goode.

ROCKINGHAM DISTRICT MEETING

Some one made a mistake in the place for our district meeting. I may have done it myself. It should be Hamlet, December 15, not Rockingham as the Advocate has it. Since so many will get the information through the Advocate, will you make the correction?

H. C. Smith.

The Romance of American Methodism

By PAUL NEFF GARBER

The German Methodists

JOHN WESLEY was greatly influenced by German people. The German Moravians especially affected him. The piety and faith of the Moravians whom Wesley met en route to Georgia in 1735 caused him to examine his own spiritual state. It was August Gottlieb Spangenberg, a German Moravian missionary, who made Wesley realize the need of a deeper faith. Peter Bohler, another Moravian missionary, told Wesley how to come into intimate contact with his Saviour. Wesley was listening to the reading of Martin Luther's Preface to the Epistle to the Romans when his heart was "strangely warmed."

The early American Methodists repaid this obligation to the German people by carrying the gospel to the Germans who came to the New World. As late as 1813 James B. Finley met an aged German in Ohio who had been converted under the preaching of Robert Strawbridge. Bishop Asbury, although he could not preach in the German language, often visited German settlements. On such occasions, Henry Boehm, his traveling companion, would preach. By the year 1810 Boehm had preached to Germans in about fourteen states.

The Church of the United Brethren in Christ was originally composed of German people who accepted the Methodist discipline and doctrine. The founder of that church was Philip William Otterbein, a minister of the German Reformed Church, who came to America in 1752. The use by Otterbein of class-meetings and other Methodist practices caused him to become unpopular in the German Reformed Church. He therefore became in 1774 the pastor of an independent German Reformed Church in Baltimore. In that church Otterbein was able to propagate his evangelical principles.

Francis Asbury met Otterbein on May 24, 1774. After their conference Asbury wrote in his journal: "Had a friendly intercourse with Mr. and Mr. S., the German ministers, respecting the plan of church discipline on which they intend to proceed. They agreed to imitate our methods as near as possible." A great friendship arose between Asbury and Otterbein. Asbury declared that there were very few men with whom he could find so much unity and freedom in conversation as with Otterbein. When Asbury was elected superintendent of the Methodist Episcopal Church he asked that Otterbein assist in his consecration.

Otterbein's influence among the German people spread from Baltimore to German settlements in Maryland, Virginia and Pennsylvania. Religious societies were formed by Otterbein among the Germans on the basis of Methodist doctrine, polity, and doctrine. Since these Germans acted so much like Methodists they were often called "Dutch Methodists."

Because of the friendship of Otterbein and Asbury it would seem that the followers of Otterbein should have become members of the Methodist Episcopal Church. Bishop Asbury, however, was opposed to this move. He doubted the wisdom of using two different languages in the Methodist Episcopal Church, for he felt that a German membership would prove to be a discordant element in an English speaking church. Asbury also believed that the German language would soon cease in America and he thought it inexpedient for the Methodist Episcopal Church to encourage its use by ecclesiastical sanction. Asbury felt that the Methodist itinerants should preach only in English in order to aid in the Americanization of the foreigners. Because of Asbury's attitude Otterbein's societies were in 1800 formed into a separate church. This church called the United Brethren in Christ adopted the Methodist system of having bishops, and of holding quarterly, annual and general conferences. Otterbein and Martin Boehm, the father of Henry Boehm, Asbury's traveling companion, were selected as the first bishops.

Although the Methodists and the United Brethren in Christ never formed an organic union yet they ever retained the most friendly relationship. Upon the death of Otterbein in 1814 Asbury wrote: "Is Father Otterbein dead? Great and good man of God! An honor to his church and country. One of the greatest scholars and divines that ever came to America, or born in it. Alas, the chiefs of the Germans are gone to their rest and reward, taken from the evil to come." Drury, the historian of the United Brethren in Christ, declares that it is difficult today to fully appreciate the fraternal attitude of the early Methodists and United Brethren toward each other. "I can look back," wrote Spayth, one of Otterbein's preachers, "and see the smiles and cordial shakes of the hand—hands now cold in death, while mine writes and trembles—and the hearty and joyous welcome when Methodists and United Brethren met."

Jacob Albright was the leader of a second Methodist movement among the early Germans. He was born of German parents in Pennsylvania in the year 1759. Upon uniting with the Methodists, Albright felt called of God to carry the Methodist message to his own people. Albright not only adopted the itinerant practices of the Methodists but he also organized his converts into groups similar to Methodist societies. He desired to bring his followers into the Methodist Episcopal Church. Bishop Asbury, however, adopted the same policy toward Albright that he had toward Otterbein. As a consequence of Asbury's attitude the followers of Albright were organized about 1808 into the Evangelical Association, known in more recent times as the Evangelical Church. Thus a second group of "Dutch Methodists" was forced to find an ecclesiastical refuge outside of the Methodist Episcopal Church.

Asbury's prophecy that the German langauge would soon expire in America proved false because fifteen years after the death of Asbury German migrations to America began to assume tremendous proportions. Between 1830-1860 hundreds of thousands of German immigrants came to America. Some settled in the rural sections of the West where land was cheap, while others went to such cities as Cincinnati, Louisville and St. Louis. Soon in certain parts of the West the German language alone was spoken, the newspapers were printed in German, and the schools were taught by German schoolmasters.

These German immigrants needed religious assistance. Many of them were atheists. Some who had been devout

in their native land seemed to lose their spirituality in the New World. Reid has described these Germans as "sheep without a shepherd—living from year to year without any religious influences." In the face of such conditions the Methodist leaders abandoned Asbury's policy and instead decided to reach the immigrants by preaching to them in the German language. It was a fortunate coincidence that at the logical moment a German by the name of William Nast should offer his services to the Methodists.

William Nast, who has often been called the "Father of German Methodism," was born in Germany in the year 1807. In youth William decided to enter the ministry of the Lutheran Church, but during his university career he came into contact with rationalistic professors who caused him to become an avowed rationalist. He gave up his plan of a life of Christian service. In 1828 having heard of the need in the New World for classical teachers Nast migrated to America. After he had learned the English language he became first a tutor in private homes, then a teacher of German at the Military Academy at West Point, and later a professor at Kenyon College.

As a private tutor in a Methodist home in Baltimore, Nast came into contact with the Methodists, and from the kind treatment which he received from them, he became convinced of the "folly of skepticism and resolved to try to be a Christian." Nast often declared that if when young he had been privileged to attend Methodist class-meetings and love feasts he would have grown in grace, and in the knowledge of the truth, and thus might have escaped the thousands of sorrows and mental gloom through which he had to pass. Nast was converted on January 17, 1835, at a quarterly meeting at Danville, Ohio. He at once determined to tell his fellow Germans of his spiritual happiness. In the same year of his conversion Nast was licensed to preach, was admitted into the Ohio Annual Conference, and was appointed as a missionary to the Germans in Cincinnati.

It was no easy task for this converted rationalist to carry the gospel to his fellow countrymen. Many of them received Nast with scorn and derision. He had to face severe hardships and difficulties. He secured only three converts during the first year of his missionary work. Nast, however, persevered in the face of discouragements. "No calumnies nor persecutions from his enemies," writes Adam Miller, "could damp the ardour of his soul, for it burned deep with holy zeal for the salvation of his countrymen."

The German press of Cincinnati, controlled by the brewers, the atheists and the Roman Catholics, endeavored by denunciation and sarcasm to destroy Nast's work. The editors, however, had reckoned unwisely when they sought to ruin Nast by means of the press. Nast was able to answer them, for he was an educated man and an excellent writer. He could use his pen as well as his tongue in defence of Methodism. Nast was especially fitted to answer the rationalists since he had once believed in rationalism. In order therefore to counteract the influence of the German press, Nast began on January 4, 1839, the publication of **Der Christliche Apologete,** the first Methodist periodical ever published for the German people. **Der Christliche Apologete** proved to be a mighty factor for the spread of religion among the Germans in America. It has lasted to the present time.

Although it was three years before Nast was able to organize a Methodist society among the Germans, yet after that date phenomenal progress ensued. Methodist missions to the Germans were started in most of the Western cities. "We have now," read a report of 1843, "a line of missionaries from the shore of Lake Erie to New Orleans including most of the principal cities along the Western water-courses, where the Germans are numerous." Six years later there were in the German Methodist Missions "seven thousand church members, thirty local preachers, eighty-three regular mission circuits and stations, and one hundred and eight missionaries." In 1853 there were 19,980 German speaking Methodists in the Methodist Episcopal Church, an average increase of about one thousand a year since 1838. In 1844 the German Methodist societies were organized into German districts and in 1864 the German Methodist preachers were given the right to have their own annual conferences.

Out of the Methodist attempt to convert the German immigrants in the West came the Methodist mission to the people in Germany. Converted Germans in America wrote to friends and relatives back home, telling them what Methodism had done for them. As a result, many persons in Germany requested that the Methodist Episcopal Church send missionaries to them and in 1849 L. S. Jacoby went to Germany as the first missionary from the Methodist Episcopal Church. He began to preach in the city of Bremen. He found the people willing to listen to his message. In 1865 there were 4650 Methodists in Germany.

Yes, the American Methodists rewarded the German people for their good influence upon John Wesley. The Church of the United Brethren in Christ and the Evangelical Church exist today because Philip William Otterbein and Jacob Albright propagated Methodist doctrine, discipline and polity among their fellow Germans. The thousands of modern Methodists with German names bespeak the work of William Nast and his successors among the German immigrants. The German Moravians taught Wesley that salvation came through a simple faith in Jesus Christ. In like manner the American Methodists gave to the German immigrant a vital type of religion. Many Germans, says Adam Miller, "will thank God in time and eternity, that the Methodist Episcopal Church ever sent her missionaries among them."

"The Local Preachers" will be the title of Dr. Garber's article next week.

PLUTOCRATS SHOULD LOOK OUT—IT'S LOADED

The funny part of the demand for a direct vote on the Eighteenth Amendment is that it comes from the reactionary forces of American society, who shuddered with horror when the initiative and referendum were brought up as a vital issue in politics.

The American people are certainly able to make judgments and register opinions at the ballot box. But the thought of it gave these hard-boiled booze-fighting reactionaries who placed their own liberty to lap up cocktails above the peace and security of their country, gave them, we repeat, such a gasp of horror that the world went black before their eyes.

But now even they are asking for a referendum. In the interests of government of the people, by the people, and for the people, this referendum would be a good thing. For if you can have a referendum on prohibition, you can have it on other matters—child labor, for instance, the eight-hour day, old age pension, the encroachments of property interests upon human institutions—a lot of things.—William Allen White.

Is Mr. Hoover A Dry?

As a presumable candidate for re-election, the views of President Hoover on prohibition are of acute public interest. To the drys they are a matter of paramount concern. It is generally assumed that Mr. Hoover is a dry. This assumption rests upon two major facts. The first is the fact that he ran for President on a Republican platform which not only pledged its candidates to the enforcement of the prohibition law but explicitly declared its belief in the 18th amendment. The second is the fact that since he became President, Mr. Hoover has given every evidence of a conscientious and intelligent purpose to enforce the prohibitory law.

Enforcement has made substantial gains during the two years of his administration—gains both in character and effectiveness. It is not too much to say that the law is better enforced today than at any time since it was enacted. Many, if not all, of the flagrant abuses which characterized the unsupervised and indifferent enforcement policy of Mr. Coolidge's administration have been corrected under Mr. Hoover. The recent transfer of federal responsibility from the treasury department to the department of the attorney general has already justified itself. By placing Mr. Woodcock at the head of the prohibition unit Mr. Hoover deserves credit for the reforms in the service which that able officer has brought about. Every prohibition agent of the federal government is now a trained agent. He knows how he is expected to do his work, as well as what he is expected to do. Had the prohibition task of the national government been taken in hand with similar intelligence by Mr. Hoover's predecessors, the present confusion of the public mind as to the enforcibility of the law might have been prevented.

But neither the Republican platform of 1928 nor Mr. Hoover's fidelity to his oath of office as President is sufficient in the present crisis to justify the assumption that he is a dry. Two years ago a pledge of enforcement was, for practical purposes, sufficient. But it is not now sufficient. The wettest of the wets declares in favor of enforcement so long as the law is the law. Senator-elect J. Hamilton Lewis says he is for enforcement. Governor Roosevelt says he is for enforcement. Al Smith claims that if he were President he would keep his oath and enforce the law. Enforcement is no longer the issue. The law itself is the issue. The issue in 1932 will be just wet versus dry, whether there are two candidates or three. The drys cannot again consent to support a candidate who is unwilling to carry the dry banner, and if Mr. Hoover expects the support of the drys it can be given him only if he is himself a dry and will stake his election and his administration on his espousal of the dry position. How does Mr. Hoover stand on the law itself? As President, we have no right to ask that he take a stand on the merit or demerit of any law. It is sufficient that he execute it faithfully. But as a potential candidate for re-election, it is a matter of paramount concern that Mr. Hoover's views be made known.

What do his utterances on the question disclose? They leave us completely in the dark. Prior to his nomination he had never publicly expressed an opinion. So far as the record showed, he would not have been inconsistent with himself had he run on either a wet or a dry platform. Since his election he has said nothing beyond the vigorous word in his inaugural address for enforcement and obedience. To point this out is not a criticism of the President. Having committed the entire problem to the Wickersham commission, it was appropriate that he should reserve any expression of his opinion until he received its report. Prior to his inaugural address, the record discloses that Mr. Hoover's only discussion of prohibition, as such, was in his speech accepting the nomination for President. He then said that prohibition was "a moral experiment, noble in motive," and stated that it must be worked out "constructively." To work this experiment out, he held that the 18th amendment must be kept in the constitution, and that the Volstead law must be effectively enforced. Recognition, however, of the abuses which have grown up under the law prompted Mr. Hoover in that address to suggest a "searching examination" of the operation of the law, designated to make clear the need for any changes.

These words were the occasion of a wide variety of interpretation. The implication seemed to be plain that if the proposed investigation resulted in the recommendation of changes in the Volstead law, Mr. Hoover would favor such changes, subject only to the proviso that they did not violate the 18th amendment. This, he said, would be nullification, which the American people "will not countenance." But of course a recommendation for 4 per cent beer, for example, would be accompanied by a declaration that such alcoholic content was not intoxicating in fact, and so Mr. Hoover would not be inconsistent with himself if he approved such a recommendation if made by the Wickersham commission. The New York Herald-Tribune and other strong Hoover papers put this construction upon his language at the time. He never disavowed it.

Two years ago Mr. Hoover's attitude was satisfactory enough. The drys could support him with all confidence as over against Al Smith, a candid wet. It was no harm, then, to refer to prohibition as a "noble experiment." Prohibition was at that time felt to be securely entrenched in the constitution. The drys only needed to elect a President sufficiently in sympathy with the law to enforce it intelligently and faithfully. The fact that he might be in a tentative state of mind as to the law itself was not so important. But today the whole landscape has changed. The issue is no longer enforcement. It is the existence of the law itself. The question before us now is not, Can federal prohibition be enforced? but, Do the American people want federal prohibition? The wets have carried their propaganda to the point where reasonable enforcement henceforth depends upon a fresh demonstration that the country is still against the saloon. The next two years will tell the tale, and the drys must have a standard bearer who is a dry, as the wets will have a standard bearer who is a wet.

Does Herbert Hoover wish to be their leader? He can be if he so desires. But he can be only if he takes a position which squarely and frankly identifies him as a convinced and determined dry. A tentative attitude will not do. Reticence and neutrality are no longer the part of political discretion. He must burn his bridges and raise the banner of prohibition over his head. If it proves that the Wickersham commission, composed of both wets and drys—more wets than drys—makes a divided report, Mr. Hoover cannot hope to gain political immunity by ac-

cepting the majority recommendation for some modification of the Volstead law. He would find himself in precisely the position taken by Mrs. Ruth Hanna McCormick in Illinois when she tried to escape her own responsibility by referring the issue to a straw vote. Her fate would surely be his fate, and her fate was not merely defeat at one election; it was permanent political undoing. Had Mrs. McCormick stood firmly and bravely for her alleged convictions, she would today be a powerful leader, destined to rise again in spite of a single defeat—even on the assumption that under such conditions she would have been defeated. As it is, she is politically dead.

And Mr. Hoover will be politically dead if he follows a weak course of evasion or compromise, hiding behind the skirts of a Wickersham report, instead of asserting his own independent statesmanship.''—The Christian Century.

ELI C. SELL

Rev. Eli Caleb Sell, the son of John P. and Julia Crowell Sell, was born in Stanly county, North Carolina, June 26, 1861, and died in Wilmington, October 13, 1930. He attended the Albemarle Academy, the Waynesville high school and the preparatory department of Trinity College. He entered the conference on trial at New Bern in 1888 and continued as a member of it forty-one years.

Brother Sell served the following charges in the order named: China Grove, Fayetteville Mission, Market Street —Wilmington, Williamston and Hamilton, Siler City, Dunn, Roseboro, Scott's Hill, Roberdel, Troy, Cumberland, Snow Hill, Bethel, Swan Quarter, Nashville, Trinity —Wilmington, Maysville, Epworth—Wilmington, Roxboro Ct., Hallsboro, Goldston, Stedman, Maysville, Town Creek.

At the Kinston conference in 1929 he took the superannuate relation and lived quietly with his family in Wilmington until his death. He is survived by his widow, Mrs. Annie R. Sell; four sons, Allen M. and Emil of Wilmington, I. E. Sell of Norfolk, Va., and Marvin M. Sell of Lumberton; three daughters, Misses Katharine and Lora Sell and Mrs. J. C. Hardwick, all of Wilmington; a sister, Mrs. Mary Morris of Chattanooga, and a brother, T. J. Sell of Albemarle, N. C.

Among the prominent traits in the character of E. C. Sell were gentleness, sincerity, truthfulness. He was a Christian gentleman, possessed of a fine native grace which made him at home among the great of the community as well as the humble. He had many friends among all classes of people, and it was good to hear them greet him as he went upon the street. With modesty and rare self-control he moved in quiet dignity through the years. Brother Sell was a student with a poetical cast of mind, observing great care in preparing his sermons and delivering them with force.

Above all else stands out the purity of his character. It is no small thing that for sixty-nine years he should have lived a blameless life and that for forty-one years he kept the vows of his ministry. In contrast to the corruption of the period of his life stood out in striking whiteness. It is of great value to a community for a man of this sort just to live in it, for in his walk and conversation among men he bears a constant and powerful witness to the real things of the Gospel of Christ. No apology has to be made for this man; no dark places in his record to be covered up. Nobody thinks of asking how he died for all know how he lived.

Loyal to the church and the ministry he went with gladness to his work. Many hard places fell to his lot, yet he served them joyfully. At no time did he receive a large salary, still by economy and simple living he was able to rear a large family of children and to educate them wihout going into debt for it. Such an example is worth consideration in this extravagant age. The only regret which he expressed upon coming to the close of his day was that he could not preach at least once more. Like Whitefield, he was ''Weary in the work, but not of the work.''

In the life and death of this faithful preacher we see another triumph of the Gospel of Jesus; another victory of the spirit over the flesh and over the world. When men die it is the custom to ask what they were worth and what did they leave? In the case of Brother Sell these questions must be answered by the many who were saved under his long ministry; by the thousands who received comfort from him; by the family, the church and society where his gracious influence was felt. Gentlemen, man of God, Christian minister, we salute you, and bid you farewell until we shall all meet in the Father's house.

Harry M. North.

TWO BIG DISTRICTS MAKE A GREAT START

The Winston-Salem district last Monday and the Greensboro district last Tuesday held the annual meetings of the pastors, district stewards and lay leaders of these two districts. The one met in Centenary church, Winston-Salem, and the other in West Market Street, Greensboro. Both meetings were largely attended and in a careful, systematic way these groups of church leaders went about the work in hand in their respective districts.

The presiding elders' salaries were left the same as last year and the assessments were distributed with fewer expressions of dissatisfaction than usual. Of course the prime business of a few district stewards is to roll the assessments upon some one else, an effort that usually fails unless for obvious reasons such change should be made.

There was evident in each meeting a spirit of determination to begin early and to do a faithful year's work. Messrs. Thompson and Newell are strictly on the job as elders and the outlook for the future is full of promise. We look for this to be a great year in these two big districts.

PASTORS' SCHOOL AT DUKE IN JUNE

The board of managers of the pastors' school met at Duke University Tuesday of this week and laid plans for the session next June which will be held on the new campus. This in itself will be of special interest to all who may attend.

Dr. James Moffatt of Union, N. Y., Dr. H. H. Tweedy of Yale Divinity School, Dr. W. P. King, Book Editor, Nashville, and Drs. Elbert Russell and Gilbert T. Rowe of Duke University will give courses.

The instructors in Sunday school courses and certain platform men will be announced later.

For this year no undergraduate courses will be offered, but undergraduates who take credits in two graduate courses will be given aid the same as in other years.

To the executive committee composed of M. T. Plyler, H. G. Hardin, O. V. Woosley, W. A. Stanbury, J. C. Wooten, R. L. Flowers and Dean J. M. Ormond were referred all details to be worked out between this and June. The program is to be completed at an early date.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter VI

HE REALIZED what he had done now, and he was terror-stricken at the thought of it. He had said during the journey from London that he was going to kill Trudgeon; but he had never really meant to do it. He was going to punish him to the point of death, and then let him go. Now he saw to what extremes his passion had led him. He had killed the betrayer of the girl he loved.

No, he had not meant to do that, in spite of his resolution. At the back of his mind he had always meant to make Trudgeon cry for mercy, and then to give him his life.

But he had killed him.

Those staring eyes, the breathless lips, the still heart, meant nothing else.

He felt he had done an awful thing, and he sped along the frozen road with a great terror in his heart. He had anticipated a kind of relief when Nellie Osborne's betrayal had been avenged; but it was not so. Instead there was a ghastly horror to which he had before been a stranger.

Not that Trudgeon had not deserved it. He had killed Nellie. He had worse than killed her. He had disgraced her. He had broken her heart. He had sullied the most beautiful thing God ever made; and there was a kind of joy in the thought that never again would this man repeat such a ghastly deed.

What would happen next?

He had to face that. Of course the truth would soon come to light, and he, Arnold Robartes, would be arraigned as his murderer.

Well, he would not hide from justice. He had done this deed and he would stand by the consequences. He would hide nothing. He would offer no defense save to tell the exact truth. When he was tried, as he would be, he would tell the judge and jury exactly what had taken place. He would relate the betrayal of an innocent girl by this man. He would tell them of their meeting and of the result of it. He would tell what each had said and how they had fought.

His plans quickly formed themselves. He would go to St. Merryn, the nearest market town. He would engage a room at the "Red Lion" and wait there until the truth came to light.

An hour later he arrived at the chief hostelry of St. Merryn, and asked whether he could have a room. The woman to whom he spoke looked at him curiously and informed him that he could.

"You'll be wanting some supper, too, I expect," she added. "There's nobody in the coffee room, and I'll order something straight away."

She spoke correctly, but there was something in the intonation of her voice which warmed his heart. The Cornish tongue was very dear to him and made him think of happier days. He had not thought of food, yet now that the woman had mentioned supper he felt hungry. His excitement had gone, too, and in spite of what he had done he was calm and collected. He made his way to the bedroom which was prepared for him, and looked at his face in the glass. There were no signs of struggle or even of passion. He was very pale, and although his eyes were unnaturally bright there was nothing to indicate what he had done.

"I'll say nothing," he reflected. "The truth will come to light soon enough."

After eating his supper he went out alone into the little town. He had occasionally visited it years ago and knew some of the people who lived there. He wondered whether he would meet any old acquaintances.

The streets were silent and deserted. He had not realized that it was now getting late and that people would be abed. He passed by the old church which stood in the center of the little town, and then went on until he came to the Market House. He noticed the names over the shop doors. He remembered them all perfectly. St. Merryn was not the market town to which the people in his parish generally went, but he had occasion to go there sometimes, and he recollected the old names. What would those people say when they knew what he had done?

Years before he had pictured himself coming back to Cornwall having made a great name for himself as a writer of books—books which became known to the whole country; as one who had brought honor to his native county. Now he almost shuddered as he walked along the streets. He had come back indeed, and tomorrow he imagined he would be apprehended as a murderer. He was glad that his father and mother were not alive.

But no shame filled his heart. Neither for that matter was he conscience-stricken. The justice of the country had failed to punish deviltry and he had only meted out the punishment which Arthur Trudgeon deserved. Besides, he had not murdered him. He had only killed him in fair fight. He had paid the debt which Nellie was unable to pay.

"Good night." The voice startled him, and he imagined that the deed he had done had come to light quicker than he thought possible. "Very cold, isn't it?"

He turned, and saw a policeman. He expected that handcuffs would be immediately placed on his wrists.

"Yes, it's a bit cold," he managed to say. "The town's very quiet."

"Yes," replied the policeman. "Everybody has gone to bed. You be'ant a St. Merryn man, me 'ee?"

"No, I'm just spend the night here. I'm staying at the 'Red Lion'."

"Oh, I thought I ded'n knaw 'ee. Me 'ee stayin' long then?"

"No, not long. Good night, constable."

"Good night."

The man would evidently have been glad of a chat, but Arnold hurried back to the inn. There was something ominous in the policeman's uniform.

He slept but little that night. Occasional snatches came to him, but they were only brief and they were filled with horrible dreams. Again and again he fought his battle over, while the stark face and staring eyes of Arthur Trudgeon frequently appeared to him.

"I expect I shall spend tonight in a prison cell," he

said to himself as he got up the following morning. "Well, it doesn't matter. I've nothing to live for now."

During breakfast he remembered that it was market day at St. Merryn and that many of the people he had formely known would come there. By this time he had no doubt that the fate of Arthur Trudgeon would be known and that people would be seeking his murderer on every hand. Of course it was only a matter of hours before everything was traced to him.

He wanted to run away, to escape to London; but that would be cowardly. He would stand by what he had done. Years before he had heard of a young fellow, who had killed a girl he had betrayed, being torn almost to pieces by the maddened populace before the police could get to him. But he did not believe his one-time neighbors would do this to him. Some, he felt, would sympathize with him.

What surprised him during the morning was that no one took any notice of him. He purposely walked through the streets and watched the farmers' traps as they arrived, but he saw no one that he knew. Of course, not many people had come from a distance as yet. The real market did not commence until three in the afternoon. Still, he wondered that no one spoke about the murder. He had expected wild excitement, instead of which the utmost calm prevailed.

During the afternoon he saw some faces he knew, but he did not make himself known, and he felt a kind of horror of renewing old acquaintances. He wondered why he was allowed to move around so freely, and why no one spoke of the deed which had been done. Presently he heard the name of Arthur Trudgeon mentioned, and his heart stopped beating.

"Yes," he heard one old farmer say to another, "I saw Mr. Joshua Trudgeon this morning and he told me about it. He'd think it was tramps."

"Tramps?"

"Yes, two or three have been seen in the neighborhood lately. He thinks it was done for money."

"Any marks about his body, or anything like that?"

"Bit bruised, especially round the neck and windpipe. Mr. Trudgeon do say that he will find the tramps if it costs him his last ha'penny. They have got young Arthur in bed now."

"In bed!"

"Yes. When the horse came home riderless the servants did not know what to think. Mr. Trudgeon told me he could get nothing out of Arthur, except that he was pulled off his horse, dragged into a field and robbed. He must have been unconscious for a long time. When he reached the house his face was as white as milk, and he could hardly speak."

"Did 'em take much money?"

"I don't know. However, he's in bed now, and the doctor do say that he'll have to stay there two or three days."

"Had the doctor, have they? Was it as bad as that?"

"Yes. His father told me that he seemed to know nothing for certain. He was suddenly attacked, dragged into a field, his money took away from him, and half killed. But he could not tell what they looked like nor how many there was. I expect we shall hear more about it later."

At first Arnold could not understand it. His brain refused to fasten upon the truth. Slowly, however, it at length came to him. Arthur Trudgeon was not dead. He had not kill him, and a great weight seemed to be lifted from him. The black terror under which he had lived for many hours was gone. He was not a murderer.

After a time he was able to analyze his feelings. It was a relief beyond words to him that Arthur Trudgeon was not dead; and yet in a way he was sorry that the betrayer of Nellie Osborne was still alive. The black fact that the girl he loved was betrayed, disgraced, ruined, killed, stood out before him in grim nakedness, while the memory of Trudgeon's words surged back to him. "It was nothing but fun," he had heard him say, and this had meant the destruction of a beautiful life.

Still he was glad he was not his murderer, glad that he was free. Not that life offered him anything worth living for, but he no longer feared the hangman's rope.

What should he do? He could not go back to London in his present state of mind.. Nellie's disgrace and death had destroyed everything. He no longer felt a fear of being recognized. He knew that Arthur Trudgeon would keep their meeting a secret, and breathe no word to anyone of what had taken place. Still he felt no desire to talk of his old acquaintances. He shuddered at the thought of discussing Nellie's fate with any who knew her. A great desire came to him to be alone, and in silence to think out the problem of his life.

He went back to the "Red Lion," and having ordered a fire to be put in his bedroom he sat there alone; when night came it found him still brooding over what had taken place, still pondering over his future.

The following morning he walked to St. Mabyn. He avoided meeting anyone, and if he happened to see anyone in the lonely roads he turned aside so as not to be recognized. By noon he had reached a hill from which he could see his old home. It was perhaps half a mile away, but the day being clear he could see everything plainly. For a long time he stood looking at the old house, the farm buildings, and the fields which surrounded it. He traced the hedges which marked the boundaries of Trelyon farm, noted every field, every gateway, every lane, and in spite of himself a kind of joy came into his heart. It was his. He had been there. His father and mother had died there. It was there he had spent his boyhood. There he had dreamed his dreams.

And it was his, his very own.

The thought gave him gladness. It was true that the rent had been given to Posy, but it was his house, his fields, and he rejoiced in the thought.

Almost unconsciously he made his way towards St. Mabyn Manor. He still kept to the fields and avoided every possibility of meeting anyone. A little later his heart began to throb violently. He was standing on the very spot where, that evening of all evenings, he had met Nellie Osborne. He recalled every word that had passed between them, remembered the flash of her eyes, the tremor of her lips.

He had been in heaven. Oh, joy of that hour! Nothing could ever rob him of it, not even the grim tragedy which had taken place since could ever destroy that memory. The words they had spoken came back to him.

"May I kiss you, Nellie?"

"No, you must not."

But her upturned face, her lips invited him. Then their lips met.

He found himself sobbing like a child. It seemed as though his heart would break. He looked around him. He was all alone. He (Continued on page 20)

OUR FALLEN HEROES OF 1930

By Zadok Paris.

Albert Sherrill

Thirty-seven years he answered the roll call of the Western North Carolina conference. He will be remembered by the parsonage boys of the Western North Carolina conference who fought in the World War. He made up a roster of those boys, and had a little program rendered in their honor before the conference at Charlotte in 1918. I missed him the other day at the conference.

Frank Siler

He belonged to the Holsten, North Georgia, and Western North Carolina conferences forty-one years. He will be remembered as a church builder and missionary booster. He came to me at Murphy in 1912 to conduct a meeting, and during the time we raised by subscription in negotiable notes $17,000 to build a church. These notes were placed in a bank for safe keeping, but the bank broke and the notes could not be found when they built their beautiful church. He served some of the leading charges in our church. I missed him at Greensboro.

Plato Tracy Durham

In 1899 he joined the Western North Carolina conference at Concord, where he afterward served four years as pastor. He was educator and preacher, and was known as one of the orators of our church. In Atlanta he was a favorite after dinner speaker. His wife's father, John N. Cole, was my presiding elder, and I was very fond of him. By the way, Plato Durham was my presiding elder, and a good one. I was once pastor of his people at King's Mountain and learned something of his ancestry. He came from good stock.

Charles A. Wood

He told me his religious experience. He was the son of Marcus L. Wood, of precious memory. When his father died at Gibson they notified him at Winston. The roads were bad and it took most of the night to get to Gibson. When he reached Gibson and stood at the casket, looking at his father, he heard the call to preach and felt the mantle of his father as it fell upon his shoulders. He went to his room and fell upon his knees, and at four o'clock felt that God forgave his sins. With his good wife, Pattie Mann, the daughter of the sainted J. E. Mann, he entered the itinerant ministry of the Methodist Church and for thirty-four years served circuits, stations, one district and an orphanage. He was born in China, but an American of the highest type.

Walter L. Dawson

He was known as the singer of the conference, and after Frank Wood got too feeble to sing he always led the conference hymns. He joined conference at Greensboro in 1889 and forty years he served circuits and stations and as conference evangelist. He was a very conscientious man; wanted to preach holiness, and made the mistake numbers of others have made, and went to another church. When a man leaves the Methodist church to preach holiness he forgets that the Methodist church is the mother of holiness. John Wesley resurrected the doctrine of holiness from the dead. But Dawson soon discovered his mistake and came back and preached and sang in the Methodist church as long as he lived. He was a useful man.

Benjamin F. Fincher

He served for years as a local preacher, and in 1901 at Gastonia he joined the conference. He followed me on the Charlotte circuit. I took him out and introduced him to the people and heard him preach his first sermon to the people of Rural Trinity. After the sermon he heard some one say, "Paris, is that the best he can do?" And he heard me say, "No, Fincher can preach better than that." When he heard the question asked he thought he was gone, but when he heard my answer he thought he had another chance and made use of it—made a strong preacher. I was his pastor in 1896, and he was a good man.

J. C. Postelle

He joined the Holston conference in 1886 at Knoxville, Tenn., and preached forty years in the Holston, South Georgia and Western North Carolina conferences. I was his presiding elder four years, and a truer man I never had on my district. I was on my way to Bald Creek, which was eight miles from Burnsville, where he was stationed. The road was eight inches deep in mud and ice, and the trees were hanging with icicles. I had flu, and next morning I said, "Postelle, I am not going out there today." He said, "Yes, you are. They say you presiding elders of today are no account. The old ones went through the rain and snow." I went and was regarded by those people as a hero. His wife and daughter, bless their hearts, wrapped me up like a baby. I shall never forget Postelle and his family.

J. J. Eads

He joined the conference at Winston in 1892, and for thirty-seven years spread scriptural holiness over these lands. He had no use for shams. Dr. J. C. Rowe told me this story: He was preaching from some parable, and when he concluded Brother Eads said, "Dr. Rowe, when our elder comes we expect him to preach." Dr. Rowe said, "Brother Eads, I thought I was preaching. He said, "You were just speaking from a parable." He filled many hard places without complaint. He accomplished much good, and may stand higher up yonder than many who stood higher than he down here.

R. F. Mock

He joined the Western North Carolina conference at High Point in 1912. He preached only eighteen years, but was rising as a preacher very fast. He was very popular wherever he went. I never had him in my district, but at Old Fort the people almost worshipped him. He was conscientious. One of the last things he did was to denounce a bishop for unbecoming conduct. These heroes all kept the faith once delivered to the saints. We missed them at Greensboro last week and we will continue to miss them. But, thank God, they have crossed over the river and are resting under the shade of the trees.

CONFERENCE SHOULD BE PROUD OF ORPHANAGE

By Rev. P. H. Fields.

Since my appointment to Jenkins Memorial church March 19, 1927, I have been deeply interested in the Methodist Orphanage. The North Carolina conference is doing a great Christian work here. Every member of the Methodist church has just cause to be proud of this home for the fatherless children.

As pastor I have observed very closely the religious life of the orphanage family. From the very beginning of my pastorate here I have been impressed with the fine spirit which prevails among the members of this large group of Christian workers and children. The atmosphere is truly religious.

Brother Barnes has demonstrated in a splendid way his administrative ability in handling effectively the affairs of the orphanage. He is loved by the children who look up to him as their father. Though much of his time has been given to the business side of the orphanage work, yet he has shown a real interest in the religious life of the family. He has a fine corps of workers associated with him. The matrons and teachers have the interests of the children always at heart. They are giving their lives in devoted Christian service. Their activities extend beyond the work at the Orphanage. Many of them are active in the various organizations of the church.

Religious exercises have a large part in the experience of the children. They worship every Sunday morning at the church. They attend the service in a body. They have Sunday school on the campus in the afternoon. Two leagues help the young people in the expression of their Christian life. Chapel exercises are held each day during the week at 12 o'clock. Revival services are held each year by a visiting minister.

There are 339 children at the Orphanage. Three hundred of these are members of the Jenkins Memorial church. During the three and one-half years of my pastorate here 151 of the children have been received into the membership of the church. We were blessed with a wonderful service in our church Sunday evening, November 2. Fifty-three bright, happy boys and girls were received into the church. Brother Barnes and Brother Potter assisted me in this sacred service. The space around the altar was not sufficient when the children presented themselves for baptism and reception. It was necessary that several stand behind those around the altar. We were reminded in this service of the tender love of Jesus for little children.

Fear to do evil, but let courage rise when God calls you to do the right.

REV. D. H. TUTTLE IS A BENEDICTION TO THIS COMMUNITY

Methodist ministers have closed their year's work and have made their reports to the proper officials in the conference. Every year a number of these ministers who have been active in the Lord's work but who have worn themselves out with their efforts assume the superannuate relation. Several years ago, one of these fine ambassadors of God after reaching the age of 70, laid down his active work in the North Carolina conference and came to Smithfield to spend his last days. Smithfield and Johnston county have been richer for the dwelling of this man among us. There is not a section of this big county, nor a denomination, that has not felt the influence of Rev. D. H. Tuttle.

The retired preacher has a long list of activities to his credit. During the past year he has preached 73 sermons; has visited 921 homes, rendering aid both spiritually and materially; has conducted eight prayer meetings; has held eight funerals; has married four couples; has distributed 585 portions of the Bible, 18 Bibles, eight Testaments and Psalms, 5828 tracts, 92 religious books and booklets, and 662 family and Sunday school papers. This man of God gives a tenth of his income to the Lord's work, and last year he gave in money $70.33. Besides this sum out of his own pocket, he gave $101 which was given to him by other persons to be used for some good cause.

This minister is not happy unless he is helping some one, and his ministrations are felt in every movement for the uplift of this community. His presence in our midst is a benediction.—Editorial in Smithfield Herald.

A HORSE SHOE FOR GOOD LUCK

A horse shoe is proverbially associated with good luck, and that is exactly what we find in this wonderful section; and more too, for the presence of God forces itself upon the consciousness in an impressive fashion amidst these blue-hued mountains.

You notice that I handle the word, mountains, rather recklessly for one born and reared in foothills and sandy plains. But when you recall that these mountains and mountain people know nothing but a welcome heart for anyone interested in them, you will understand how I am so quickly acclimated.

Then, too, our parsonage is situated at Mills River, close by a lovely stream which wends its way through a fertile valley, a valley surrounded by the majestic ridges. And let me add that our home is attractive and comfortable—open to any Methodists who care to prove it, provided they do not stay too long this summer.

The charge is composed of three intelligent congregations, who keep the houses of God in fine style and are interested in the business of the kingdom evidently. Fletcher is a small town, Mills River a country parish, and Balfour a mill village, all three very attractive, but differing one from the other. Things look very encouraging to this young minister and his wife, as we hope to add something in the Master's service to the splendid foundation work already done by laymen and ministers and good women.

Oh, yes, they pounded us and we haven't recovered from the blows yet; and I think it will be spring again when the potatoes and canned goods are all gone.

One other item of interest is the beautiful co-operation between denominations. They study, play, eat, and worship together; and above all, they love each other. The kingdom is coming in these hills. Herman F. Duncan.

SECOND YEAR AT BURNSVILLE

We are beginning a second year on the Burnsville charge. It is a great privilege to have one's lot cast with such a loyal people and in the midst of such beautiful mountain scenery. It is among these hills that you find that pure Anglo-Saxon blood and some of the brightest intellects of our country. The people are progressive and are doing their part toward establishing Christ's kingdom.

On Thursday evening, after my return from conference, the good people of Burnsville stole a secret march on us. Men, women and children came bearing precious burdens and deposited them on the dining room table,- and- when- the table overflowed they marched into the kitchen and left the rest. To say we were happy at such a token of love is putting it mildly, I fear. We were just overjoyed. We then gathered in the living room and gave thanks. Songs were sung and short talks were made. We surely do appreciate and love these good people. They have contributed much to our comfort and happiness. They are doing splendid work along all lines of church activities. The Sunday school has greatly increased in attendance, having about doubled itself. The Epworth League is doing splendid work, also the missionary societies. I believe we have one of the best woman's missionary societies in the conference. They are a band of consecrated Christians who are willing to serve the Lord with not only their substance but with their lives.

May God's richest blessings be upon us during the coming year is my prayer.

J. L. Reynold, Pastor.

DULIN OFF TO A GOOD START

When we arrived at the Bethel parsonage Tuesday evening for our second year with this people we found a delegation in the house, a warm fire, warm supper, and a warm welcome. If you want something done and done in fine order, leave it to the Woman's Missionary Society of Bethel church.

Friday evening a delegation composed of representatives from six of the churches of the charge quietly met and closed in on the parsonage — they numbered above 100—in what proved to be the greatest crowd and greatest pounding we have ever seen or heard of in all Southern Methodism. The table was packed and piled and the dining room floor was practically covered with bundles, boxes, bags, etc. I have never known such pounding before and believe that few, if any, of the older men of the conference have known greater. The variety is almost perfect—composed of most any and everything in the food line that country and merchant men afford. So wisely was it organized and conducted that everything can be used or preserved for later use without loss or waste. We wish to thank our many friends on this charge and those of other charges and denominations for the many kindnesses, and pledge to them our best service in this new conference year.

During our absence at conference the stewards have been at work in the every member canvass, and we are looking forward to a great and good year of co-operation, service and attainment.

The folks at Clark's Chapel put on a Thanksgiving program Sunday night which proved very successful. At the same hour Bethel Woman's Missionary Society was instituting the "week of prayer" in a very helpful and timely program.

These and other activities on the charge will suffice to say that we are off to a good start with the good people on the Bethel charge and are expecting greater things this year. G. N. Dulin.

"THE LAND OF CANAAN"

We have read of it, and have sung it, and preached it; but we now have discovered it—Maiden Methodist parsonage in Catawba county and in the Statesville district is Canaan!

When we arrived in this goodly land on Tuesday evening, November 18, we were greeted by a select company of the faithful Mary and Martha sisters. When they had prepared for us a sumptuous dinner, and had left us other provisions and departed with words of good cheer, we thought it was sufficient proof that we were in pleasant pastures and that we had received a goodly heritage. But when we saw and invading host breaking in upon us from the back door on Tuesday evening, November 24, we were almost speechless and stood back and permitted them to pound us until we were almost breathless. Well, it was a wonderful victory for the home team. And "to the victors belong the spoils." And we are now in position to put it over the "home plate" and to make a "touchdown" three times a day. (And, by the way, Lefty Jenkins, the invincible twirler of Duke University, is one of our congregation here).

But now back to that invading host and their munitions. They came with meats and sweets, with fruits and flour, with rice and raisens, with beans and berries, with prunes and potatoes, with tomatoes and turnips, with peas, pumpkins and peanuts, and with meal and merriment, and so they came. And each one might have gone away saying, with the great old Roman: "Veni, Vidi, Vici."

After all, it is great to be a Methodist pastor. J. O. Ervin.

N. C. Board of Education

H. E. SPENCE, Editor, Durham, N. C.

BACK AGAIN

In a recent number of the Advocate the writer of this article sang what he thought was his swan song, reviewed his experience with the Sunday school work, expressed his delight at having been permitted to serve the church in an official capacity in that field, and said farewell. It seems, however, that he was a bit premature in the article. When the Board of Christian Education was announced, he found himself appointed as one of the members of that board. He still did not imagine that he would necessarily be involved seriously in the new work. He found himself elected vice president of the new board and a member of the executive committee. At the request of the board he worked diligently all the week in co-operation with others in an attempt to formulate the policies of the new board. He still thought only of himself in an advisory capacity. Greatly to his surprise he was "drafted" for a new position. On Saturday morning a representative of the nominating committee strong-armed him and told him that there was no way of dodging the issue. This issue consisted of assuming the office of executive secretary of the new board. The writer has never learned to say "no" to any demand which the church makes of him, so he has agreed to do his best to carry on in this new field. So it appears as if he were merely saying "good night" instead of goodbye. Now he wishes to say "good morning." A new day is dawning for the work in Christian education. Too long our organizations have overlapped. Too long we have neglected to integrate our forces in the religious field. There has been too wide a gap between the work in the local field and that done in schools and colleges. Much just criticism has arisen because college students seem to lose their religious fervor and in many instances appear to become incapacitated for religious service. The new board undertakes the collossal task of integrating all of our forces for religious training. It assumes the responsibility of vitalizing our religious program in our schools and colleges. It will undertake to tie up the work of the schools to the general field in such a way as to utilize the fine capacities of our college-trained youth in bringing about an improvement in the local fields throughout our conference. It will undertake further to go deeper than any program has yet gone. Much of our work has been to a certain extent mechanical and superficial. It is hoped it can be made dynamic and effective.

In carrying out the work of the new board certain definite lines of procedure have been suggested. Your board proposes to continue its training program in an enlarged way. It hopes not only to hold standard training schools wherever needed and desired, but it hopes also to promote the work of the Cokesbury schools in an even more effective fashion than hitherto. Mission courses, work in schools and colleges and Epworth League assemblies will be other means of bringing about training. It was especially stressed by the board that a survey course in religious education was needed in all of our schools and colleges in order to introduce non-professional religious students to the field of religious training and to equip them for service. It was recommended that all the vital phases of the Epworth League and Sunday school, such as evangelism, cultivation of missionary spirit, proper training in worship and other desirable activities should be carried on. Emphasis was placed upon the dearth of religious training during the week, and the board committed itself to an encouragement of daily religious training. Of course, organization, follow-up campaigns, conference-wide assemblies, and other methods will be used in bringing about the desired results.

The main difficulty with which we are confronted is the lack of funds. As is known to our constituency, the money which was tied up by the bank failures of last spring cannot be available for more than a year yet under the agreement with the bank when it opened. Other money which was owned by another board is tied up in a similar fashion. Some outstanding debts of last year are still to be cancelled and with a great shortage in our conference collections the new board meets a situation which will be very difficult. Every possible economy will be practiced but in such a way as not to interfere with the carrying on of the more important parts of the program. As soon as practical a staff will be set up and the work will be extended along all desirable lines. For the present, only the more important features of the work will be stressed. All who are in need of assistance from the office or any of its representatives may feel free to call on the board for such assistance. In the meantime it is hoped that the fourth Sunday offerings may be stressed and that other volunteer contributions may be made in order that the board may proceed as effectively as possible in its work.

As chairman of the old Sunday school board, the writer has already expressed his appreciation of the hearty co-operation and support which that board received. In the new capacity as executive secretary of the Board of Christian Education he earnestly requests the same hearty co-operation and asks leniency and forbearance while the board is struggling with such difficulties. Perhaps no board in Southern Methodism assumes its work under a greater handicap. Certainly no board ever had a more faithful constituency on which to rely.

REPORT OF THE SUNDAY SCHOOL BOARD

While the Sunday school board of the North Carolina conference has completed its work and gone out of existence, it may be of interest to the Sunday school people of our state to read the report which it presented at the recent session of the conference in Henderson. Especially we call attention to the part which Duke University and Professor Flowers had to play in this work. The board owes a great debt of gratitude to the institution. Perhaps mention ought to be made here of the fact that for 14 years Duke University has furnished officers for the Sunday school board of the North Carolina conference and for a while for the Western conference also. It has kindly consented to continue its service in that field to the Board of Christian Education, with even an extension of office facilities. Certainly we owe a debt of gratitude to that institution. Also we wish to stress the note of appreciation of the service rendered by Mr. Gobbel and Miss Keene. Mr. Gobbel has been on leave of absence for a little while at Yale University, but will return to take up his work with the new board in June. Miss Keene will not return. By the time these lines appear in print she will be Miss Keene no longer. She returns to her old home in New Bern to be married, after nine years of efficient service in the Sunday school field. She has made thousands of friends for herself and for the work.

The report of the Sunday school board says:

Among the indications of a very successful year we note the following definite achivements: First, the holding of an unsually successful conference-wide conference at Greenville. Second, the promotion of Bible conferences in the attempt to stimulate fresh interest in systematic Bible study. Third, the introduction of programs of work among nearly 200 of our schools. Fourth, the conducting of 15 vacation church schools. Fifth, the promotion of the finest program of teacher training that we have had in recent years. A summary of our training work will show that we held 13 standard training schools, with 640 credits, 95 Cokesbury schools with 1370 credits, and that through pastors' school, Junaluska, approved training classes, local training classes, by correspondence, through our church schools and otherwise, we have amassed nearly 2000 standard units of credit, more than 1500 Cokesbury credits, or a grand total of 3521 units of credit.

"In closing its work your board wishes to re-emphasize its appreciation of the hearty support which has been given it. We also wish to record our appreciation of the very excellent services which has been rendered it by the office staff, noting especially our obligation to Mr. L. L. Gobbel and Miss Georgia S. Keene."

W. N. C. Board of Education

JOHN F. KIRK, Executive Secretary, P. O. Box 1447, Greensboro, N. C.

CHARLOTTE STANDARD SCHOOL

The eleventh annual standard training school for Charlotte, with Miss Corinne Little as director, was held at First Methodist church, November 16-21, with not quite so large an attendance as last year, but with a very fine spirit of serious work. There were 32 different Sunday schools represented in the school, 370 members enrolled in the various classes of whom 324 earned certificates of credit.

The credit students are listed with churches as follows: First church 84, Chadwick 33, Calvary 29, Hawthorne Lane 29, Dilworth 27, Belmont Park 15, Myers Park 13, Harrison 12, Pineville 10, Brevard Street 9, Statesville Avenue A. R. P. 9, First A. R. P. 7, Wesley Heights 6, Hickory Grove 5, Duncan Memorial 5, First Christian 5, First Presbyterian 4, Second Presbyterian 3, Smyre 3, Caldwell Presbyterian 2, First Reformed 3, Matthews 2, and nine other churches one each.

We list below the courses, instructors, class enrollment and number of credits earned by classes:

Survey of the New Testament, Dr. W. W. Peele; 100—88.

Pupil Study, Dr. G. R. Combs; 39—36.

Worship, Rev. B. L. Schubel; 57—53.

Principles of Religious Education, Dr. W. A. Harper; 18—13.

Study of Early and Middle Adolescence, Miss Jane McDonald; 26—22.

Junior Department Administration, Miss Martha DuBerry; 41—36.

Primary Department Administration, Miss Marie McDonald; 59—51.

Beginner Department Administration, Mrs. H. D. Guerrant; 30—25.

A COKESBURY SCHOOL AT CULLOWHEE

In a letter just received from M. Q. Tuttle, the wide-awake pastor at Cullowhee, we have the information that a successful one-teacher Cokesbury school was conducted in his church October 5-12, in which 12 were enrolled and of this number nine received credit. Brother Tuttle's church is so situated as to make possible a widely extended service to Methodist congregations in the southwestern section of the state. Several hundred young men and women are enrolled in the state school for teachers at Cullowhee. We are glad to note that Brother Tuttle was returned to this strategic charge for another year at the recent session of the Western North Carolina conference.

EXECUTIVE COMMITTEE MEETING

A very interesting session of the executive committee of the Board of Christian Education was held at Ivey's Dining Room, Charlotte, Tuesday, November 25, at 12:30 o'clock, with the following members present: W. W. Peele, C. S. Kirkpatrick, D. E. Henderson, W. R. Odell, G. G. Adams, H. A. Dunham, Horace Sisk and John F. Kirk. The budget committee submitted its report and the budget was fixed according to the recommendation of the committee. The following items were allowed:

Salaries	$12,500
Traveling expense	2,500
Honoraria	4,000
Office expense	1,000
Additions to library	100
Sunday School Day expense	150
Miscellaneous items	250
Total annual budget	$20,000

The above items represent a decrease over the budget of last year by reason of the fact that collections for the past conference year showed a decline of 13 per cent over the collections of the year before. It was deemed wise, therefore, that the expenditures of the office be limited as rigidly as possible to the absolute necessities of the work.

Arrangements was made to designate the Bank of Commerce of Asheville, N. C., as the official depository of the board for the coming year. Mr. H. A. Dunham was elected treasurer of the board at the recent session of the annual conference. It has been the custom of the board heretofore to have the treasurer bonded. The conference has the double protection of having bonded both the treasurer and the depository, so that a mere bank failure would have no effect on the funds of the board.

The amounts turned over to the treasurer of the Board of Christian Education by the retiring conference treasurer, Rev. E. O. Cole, were not on deposit in any of the banks at Asheville at the time of the failure of those banks but had been otherwise invested. A small checking account of a little more than $200 was on deposit at Central Bank when it closed its doors. The other funds of the board were not involved.

The members of the executive committee were very helpful as to the work for the coming year. The executive secretary submitted his report indicating the members of the staff that had been selected for the coming year. He also reported that headquarters had been established in the Stafford Arcade, 111 Stafford Place, Greensboro, N. C.

EXTENSION NEWS

A word from the secretary: I have entered upon the work of extension secretary with considerable joy and a deep feeling of humility. It is a joy to be associated with the fine men and women who are leading our church in the work of Christian education. It is a pleasure to be the fellow worker of the pastors and laymen who are promoting Christian education in our own conference. I look forward to many thrilling and happy experiences as the work of the year goes on. The feeling of humility is present in large measure, however, as I look upon the sheer bigness of the task which is mine. It is only because I know I can count on the co-operation of all pastors and laymen, all friends of the church and the cause of Christian education, that I look forward to making the work count for something constructive and something good.

I pledge the best that I have to the work. I am the servant of God and the church. I expect the brethren to call upon me at all times when I am needed. I shall be eager to respond.

W. A. Kale, Extension Sec.

Our Greatest Task

A member of one of our rural communities was heard to remark recently that the church (meaning the Methodist Church) does not seem to be interested in the smaller and weaker charges. It is the purpose of all leaders in Christian education, particularly those in the extension department, to help give all such persons another impression of our church. Indeed we are interested in these charges and it is our greatest task to help them. The term "Christian" in our official title clearly points us to the task of extending the kingdom and the church into communities now being inadequately served. This department urges all the rural and industrial church leaders to get acquainted with us and make known your needs and desires to us. We also invite you to express your own feelings and opinions about our policies and work. It is not our task to dictate to you or to do your work for you. We want to help you. We must work together.

The world stands out on either side,
Only as wide as the heart is wide;
And above the world is stretched the sky,
Only as high as the soul is high.
The heart can keep the sea and land
Pushed farther apart on either hand,
And soul can split the sky in two
And let the face of God shine through;
But east and west will pinch the heart
That cannot keep them pushed apart,
And he whose soul is flat—the sky
Will cave in on him, bye and bye.

—Unknown.

The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life. The look, the word, the invisible atmosphere of the home and church, the sights and sounds of all the busy days enter into the super-sensitive and retentive soul of the child and are woven into life tissues.—Lamoreaux.

May God help me to know that I may teach; and help me to live that what I teach shall count.—Slattery.

Following the Golden Rule is one way to please the Ruler of men.

If you would be blameless before God, take care how you blame others.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G Adams, Box 236, Mooresville, N. C.

North Carolina Conference

JENKINS MEMORIAL EPWORTH LEAGUE

Sunday evening, November 23 found Jenkins Memorial Senior Epworth League with attendance above average, but for some unforseen reason the leader was absent and no program prepared for the evening worship service. (This does not usually happen). As a last resort the first department superintendent decided to put on an impromptu program.

"Evangelism Abroad" was the topic of the evening with the following subtopics:

What Is Evangelism Abroad?
Stewardship as Partnership.
Sharing Through Our Money.
How Much Are We Sharing?
The Stewardship Covenant.

Each person called on responded readily and made very interesting and helpful talks. We discovered that some of our so-called timid leaguers could make good talks on the spur of the moment. In fact, one of the best talks of the evening was by a young man who said that he could not have made the talk if he had had time to think about it.

At the close of the service a number of the Christian stewardship covenant cards were signed. Mary Brown.

MT. ZION EPWORTH LEAGUE

On Sunday afternoon, July 27, a band of young people met at Mt. Zion church, three miles south of Pittsboro, and organized the Mt. Zion Epworth League with the help of Mrs. W. W. Stedman, a wonderful and successful league worker. Every one present enjoyed the interesting talk about the different churches and their organizations made by Mrs. Stedman. Officers were elected and approved by the leaguers. After the business session the different league songs were sung. The meeting closed with 14 members.

The league meets every Sunday evening at seven o'clock. We have had 18 meetings since the organization. There are 37 members on roll at present. The officers have met each month for the business and council meeting, the first being held August 5 at the home of Mrs. Clyde H. Griffin. The second was held with Mrs. J. Lee Harmon, Tuesday evening, September 2. The October meeting was held at the home of Mrs. J. T. Petty.

The league gave a Hallowe'en party Saturday evening, November 1, at the home of the president, Mr. Claiborne Harmon. Different things were sold and money raised went for the benefit of the league, the amount being $5.65.

The league is doing fine work and is lots of help to the young people of the community. They take great interest and are showing what they really can accomplish. The officers are as follows:

President—Claiborne Harmon.
Vice President—Miss Clatie Woody.
Secretary—Miss Isabel Petty.
Supt. 1st Dept.—Mrs. J. Lee Harmon.
Supt. 2nd Dept.—Mrs. J. T. Petty.
Supt. 3rd Dept.—Miss Elinor Wilson.
Supt. 4th Dept.—Mrs. E. T. Harper.
Cor. Sec.—Isabel Petty.
Treasurer—Floyd Harmon.
Era Agent—Miss Irene Petty.
Pianist—Mrs. Clyde H. Griffin.
Asst. Pianist—Miss Clatie Woody.

Isabel Petty, Sec.

A TALK ABOUT THE SORT PASTORS THE COUNTRY NEEDS

Just renectly I heard a lady make this remark: that we did not need a highly educated preacher for our circuits. And that is not the first time I have heard that remark, "Oh, he is a fine preacher, but he is too highly educated for us." Then, too, I heard in one of the Advocates (I have forgotten the number) something about sending the best educated preachers to the city. Of course I know they are needed there, and they are also needed in the country. It is true that we cannot pay them the high salary the city churches do, but that is no reason why we do not need a well educated preacher. In fact, we need them more than the city churches because they can understand us better. they can sympathize with us more, and really we understand them better, even if they do say a few words we do not get the meaning of at once. I have lived in the city practically all my life, traveled quite a bit, and mingled with foreigners, and I have never seen a church yet that needed well educated preachers and leaders more than they do in the country or rural districts. I have been living in the country now for nearly three years. During those three years I have been studying young children, and I know that I know more about teaching them now than I did before I took any train-in. I have only known five preachers since I have belonged to the church. I only heard Mr. Lupton preach once or twice. I did not live here at the time he was here, but everyone loved him. He seemed to be a well educated man. He lived here a short while (about eight months) while Mr. Chaffin was here. In fact, he baptized me, and he is a dear old fellow. I love him. Then since I have lived here these last three years Mr. Autry, Mr. Bond and Mr. Rowland have been our preachers; and I do not think that I would exaggerate very much if I said there had been more work accomplished in the upbuilding of God's kingdom since the last two preachers have been here (according to what the old members tell me) than has been in the church's history. Why? Because they are well edu-

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cated. Not just literary, but they know what we of the rural districts need. Besides they have that force of power to back their education and they do not mind working, and they are not afraid of making someone angry by preaching the truth. I do hope we can keep Mr. Rowland. We need him so much. We all want to keep him. A lady and I were saying the other day we wished we could keep Mr. Rowland, when she said she liked Mr. Long but he was too highly educated for us, and I said, "Why, that is what we need." She said, "Well, I suppose so." I said we did not get to keep Mr. Long long enough to get acquainted with him. But I knew him well enough to know he was a man we needed. So is Mr. Rowland. I do not see where some people get it in their minds we do not need a well educated preacher. How are we going to get anywhere if we stay in the same old rut all the time? So I trust that the conference will send us another well educated preacher, if they do take Mr. Rowland.

Yours for well educated preachers, teachers and leaders,

Mrs. P. M. Roney.

CHURCHES CONDEMN LYNCHING

The Selma (Ala.) Times-Journal takes issue with the charge that the churches have not spoken out vigorously against lynching. The Times-Journal says:

"The notable increase in lynchings during the past 12 months has been the source of much concern and anxiety among civic leaders and well-wishers of the South and her people, and the complaint is made that the churches have not spoken out vigorously against mob violence or taken active measures to suppress these crimes which leave a stigma on our civilization. But these charges are not supported by the evidence.

"The truth is that the church bodies in the South year in and year out, have voiced their opposition to lynching and gone on record asking for its suppression. For example, in Georgia the other day, the Methodist conference, in condemning lynching in that state adopted a resolution saying:

" 'What has happened in Georgia challenges every religious leader, public official and Christian citizen to determined and unrelenting war upon this blighting survival of barbarism.' During the present year the Southern Baptist Convention and the Southern Methodist General Conference have each unanimously condemned lynching. The Methodist conference that met in Dallas last May promptly by unaimous vote condemned the lynching outrage at Sherman, Texas. No organizations have done more to discourage the practice of lynching than have the Southern churches."

"Has your wife made home happier since she went to cooking school?"

"Much happier," declared Mr. Meekton. "We have both learned to appreciate plain, simple restaurant food."—Washington Star.

Missionary Uses Japanese Vaporizer to Get Concentrated Vapors of Vicks

"We use a great deal," writes Robert Stewart Spencer, Methodist Missionary in Japan



Mothers and babies Welfare Clinic, Haiju, Korea, leaving the church after their Christmas party, December, 1929—sent us by Dr. Marian B. Hall.

From his Mission Post at Fukuoka, Japan, comes this description of a unique and effective use of Vicks VapoRub for colds:

"You may perhaps be interested in the way we use Vicks—used it very successfully but a few days since to check a threatening deep cold for Dorothy, our six year old. We have a vaporizer of Japanese make, in which an alcohol lamp heats a little kettle, and the steam from which, driven through a jet forms a hot steam spray that can be breathed deep into the lungs. We put in the solution cup some of the Vicks in hot water. Result, the vaporized Vicks was inhaled deep in the lungs, and worked very effectively. We use Vicks a great deal. I always plan to carry a little box of Vicks in my suit case when on my long trips."

Vicks adapts itself to a great variety of uses for all types of colds in their various stages. At the beginning of a head cold, some Vicks should be placed up each nostril and snuffed well back. Also melt a teaspoonful in an ordinary bowl of boiling water, (or place in any type of vaporizer) and inhale the vapors mixed with steam. Vicks vapors have a most remarkable effect in clearing the air-passages and relieving that "stuffed-up" feeling. For sore-throat, place some Vicks on the tongue and allow it to trickle down the throat as it slowly melts.

At bedtime, in order to get its long continued double effect during the night, rub Vicks vigorously over throat and chest, spread on liberal coating and cover with warm flannel. Vicks attacks the cold two ways at once: (1) through the skin like a poultice or plaster; and (2) its medicated vapors, released by body heat, are breathed in direct to irritated air-passages.

Long recognized as the ideal treatment for children's colds because it avoids "dosing," which so often upsets delicate digestions, actual use in millions of homes has proved Vicks equally effective for the colds of adults, too.

A REMINDER

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"He can swing any job and any church will be fortunate in securing the help of this devoted servant of Jesus."—Dr. Sam Steel, Mansfield, La.

THE GAME and THE CANDLE

Continued from page 13

thought he heard an approaching footstep, and then like one in fear he rushed from the spot.

The next night he returned to London. Both Mr. and Mrs. Wilkins had been greatly alarmed about him.

"Hope nothing has happened to you, Mr. Robartes?" cried the motherly woman. "You look awful pale and ill."

"No, I'm all right, thank you."

"That's right. Now do come and have some supper. The children have been fretting about you. They say the house is not like the same place when you're away."

"Yes, and my gosh, Mr. Robartes, you may expect it from your uncle," was Wilkins' opinion.

"Expect what?" asked Arnold.

"I hardly know, sir, but he's in the dickens of a temper. You know what he is when he's put out about anything, and when I told him what you said, it might have been the devil himself that was looking out of his eyes. He thinks he's a sort of God Almighty he does, and if anyone of his staff ever thinks of doing anything without consulting him first, he's—but you know what he is, sir. I expect it will end in my leaving him myself for I can't stand it much longer."

Arnold had not been long at the office on the following morning when a boy informed him that Mr. Robartes wished to see him.

"Where is he?" asked Arnold.

"In his own room."

"Well, and what have you to say for yourself?" was his uncle's greeting when they met.

"Nothing, sir."

"Indeed. Then let me tell you I've something to say to you. Things have come to a head and there must be a clear understanding between us."

CHAPTER VII

"Where have you been?"

Arnold was silent.

"Come, now, I'm busy, and have a great many things to attend to; but you and I must understand each other at once. You have not been in the office for three days, you asked no permission to be absent, and have given no reasons. Where have you been?"

Still Arnold was silent.

"You refuse to tell me?"

"I see no reason for telling you, sir."

"Indeed. I suppose you think that because you happen to be my nephew that you can do as you like and no questions asked. If that is the case you'd better disabuse your mind straight away."

"There's no need to do that, sir. The thing has been quite clear to me for two years."

"Come, come now, I want no impudence. You're my brother's son, but no matter who you may be, rules must be obeyed, and you know that no one must be absent from the office, except in case of sickness, without first obtaining my consent. You are aware of that?"

"Yes, sir."

"Yet without asking my consent, or giving any reason, you neglected your work for three days."

Arnold was silent.

"Come, come now, I'm not going to put up with your impudence."

"What impudence, sir?"

"Your—your refusal to answer my questions. Do you think that you're of such value to me that you can take any liberties you like?"

"No, sir."

"Do you think anyone in my position would pay a salary to—to an incompetent person, and—and make—all sort of things possible to him, and then have no more consideration than this?" Mr. Robartes had lost his temper. Usually he was very guarded in his speech, but what he took to be Arnold's stubbornness had angered him.

"You do not reply," he continued as Arnold remained silent.

"What is there to reply to?"

"Come now, do not add insolence to incompetence."

"What insolence? What incompetence?"

"Your insolence in refusing to answer the question I have asked. As for incompetence—perhaps we had better not talk about that."

"I think we had better, sir." The young fellow's eyes were flashing now. His uncle had pricked his pride.

"Anyhow there's been a clear breach of discipline, and I demand to know where you have been, and what you have been doing these last few days."

"I don't feel disposed to tell you, sir."

"You don't feel disposed to tell me!" Mr. Robartes was thoroughly angry now. No one, not even his own son, would dare to speak to him in this way. "Let us fully understand the position, young man. I took you into this office from the tail of the plough. I took you at great inconvenience to myself, and because you are my brother's son I stretched a point in your favor. I have made it possible for you to become a member of an honored profession. I have given you facilities whereby you . . ."

"What facilities?"

"Have you not been taken into this office? Have you not been initiated into the ways of the law? Have you not had experience in lawyer's work? What did you know when you came here? Absolutely nothing. And yet you forget—I mentioned it to you before you came—that I might be disposed to give you your articles."

"You have never mentioned it since. As for facilities . . ."

"Enough of this. I'll have no favoritism here. You have traded upon the fact that you are my nephew and have stayed away several days without either giving reason or asking permission. Now



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then, unless you give an account of where you have been, and what you have been doing, you and I part, and part for good."

"Very well, sir."

"Do you mean that you refuse to obey me?"

"I decline to tell you where I have been or what I have been doing."

"You do?"

"I do."

Mr. Robartes sat back in his chair in anger and astonishment. Never had he been treated in such a way before, and not only was he indignant, he was somewhat nonplussed. He did not understand the behavior of his nephew. He could not measure the quiet resistance which was opposed to him. He almost felt sorry he had gone so far, for Arnold was valuable to him. It was true the young fellow had shown no great eagerness to be a lawyer, nevertheless he has worked assiduously and intelligently. Moreover he had saved him a clerk. Although he had professed to treat his nephew generously, the salary he had given him was negligible, and he knew that no one would do half the work Arnold had done for double the money. Added to that he had been able to trust him with things which he could not trust to an ordinary clerk, and thus he would find it difficult to replace him. Still he was as obstinate as a mule, and had a great idea of his own dignity. He could not understand anyone daring to withstand him, and thus the quiet refusal of the young fellow to answer the questions irritated him beyond words. He had fully intended not only to have had a full confession from Arnold as to where he had been and what he had been doing, but to have obtained from him an expression of repentance, and a promise of submissive obedience for the future.

"You understand," he stammered presently, "that if we part we part for ever; that I wash my hands of you completely?"

"I quite understand."

"And knowing that, you refuse to obey me; and—and you refuse to apologize?"

"I meant to have apologized for being away without obtaining your consent, but my reason for doing so was urgent. I—I felt the matter could not be delayed. Still as I am so incompetent, to use your own term, my absence cannot have caused you any inconvenience. As for declining to tell you where I have been, and what I have been doing, I certainly persist in doing so. It is my affair, not yours."

"And you know the alternative?"

"Certainly. Do you wish me to go now or shall I remain until the end of the week? The salary," he added with a smile, "is so negligible that it need not be considered."

"Leave at once, sir!" and then he added as an after thought, "I'll talk to you later."

Arnold left without another word. When he reached the outer office he began to collect the few things he possessed.

"What's up, Mr. Robartes?" whispered Herbert Wilkins.

"I've got the sack," replied Arnold.

"You don't mean that, sir? He didn't mean it, I'm sure he didn't."

"No, I don't think he did," replied Arnold, "but I'm going to take it all the same."

"You're not coming here again?"

"No, I'm not coming here again."

"But—but that don't mean that you're leaving us at home, does it?"

"No, it will have nothing to do with that."

"Then what are you going to do?" Wilkins whispered the question eagerly.

"I don't know yet."

For the next few days Arnold felt himself strangely free. It was a new experience to him. In coming from Cornwall to London it seemed to him as though he had been moved from one groove to another. But now there seemed to be no boundary to the pathway of his life. London was like a new city to him. He saw in it new aims, new phases, new purposes, new life.

He had no plans, no idea of what he was going to do. He had left his uncle's office, and he was glad of it. But what his future was to be never troubled. He simply went round the metropolis watching its great seething humanity, sharing in its amusements, absorbing the impressions that were made upon him.

Then suddenly his old dreams, his old desires and his old determination, came back to him.

He must write. It became a kind of passion with him. Fancies which had floated nebulous in his brain took shape. People who had appeared hazy and indistinct became clear. He saw them plainly. He heard their voices, heard them demanding that he should tell their story.

It seemed like a call to what, in his boyhood's days, was a kind of desire. The dream which might never be realized now appeared to him as the work of his life. His thoughts became classified, his vague imaginings concreted themselves, formed themselves into shape. He must write.

He began to arrange his finances. He realized that the slender salary which his uncle had given him must now come to an end. It had been very small, but it augmented the income he possessed when he left Trelyon. He had adhered strictly to his determination that Posy should receive the rent of the Trelyon farm. He had, however, retained a certain sum which had accrued from the sale, and this formed a kind of nest-egg which might be necessary in case of emergency. He had made considerable inroads into it, but there was a good sum left—enough in fact, to keep him until his first book was published.

(Continued next week)

"How are you getting along with your fiancee's folks?"

"Great! Already they're beginning to treat me like one of the family. Last night I got bawled out for using a guest towel."—Life.

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North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham. N. C.

DEAR TO THE HEART OF GOD

Remember, all roses that swing from the thorn,
All lilies that spring from the clod;
All turtle-doves cooing to welcome the morn,
All trees that majestically nod;
All sparrows that fall to the earth dead and torn,
Are dear to the heart of God.
Wherever you go, all things, we must know,
Are dear to the heart of God.

Remember, all mortals that trifle with wrong,
All friendless, forsaken and odd;
All those who are helpless, all those who are strong,
All toilers that wearily plod;
All races of men, all the numberless throng,
Are dear to the heart of God.
Wherever you go, all people, we know,
Are dear to the heart of God.

—Chauncy R. Piety.

Our conference extends love and sympathy to Mrs. E. M. Snipes in the loss of her husband. Mrs. Snipes filled a long term of service as recording secretary of the conference, and her many friends of the Woman's Missionary Society as well as the congregations that her husband so faithfully served remember her in this hour of bereavement.

With the coming of December our new auxiliary officers will be installed and plans made for the new year. There is yet one month of the old year. Much can be done to make our record worthy of Christian disciples. Our financial obligations are yet to be met. Let each auxiliary put first things first by contributing liberally for building the kingdom; in this way our conference can meet the pledge made to Council and our missionaries can have the means to supply the bread of life to thousands who are looking to us for spiritual food.

Mrs. E. W. Carter writes: Shady Grove church and the new Purley auxiliary met together in Shady Grove church on the afternoon of November 7. Mrs. Murphy, our zone leader, was present and brought us a message of earnestness, making an eloquent appeal for her beloved work. All of our membership at Shady Grove took part in the week of prayer program and made it a profitable occasion.

Have you seen the November Missionary Voice? It is a treasure house of information with all that delights the eye. Would you ever tire of the scene on the outside cover. Look at it over and over and it will expand the soul—it will bring you into sympathetic touch with nature and the human heart. The author of our fall study book gives a fascinating account of "New Days in Mexico." Our conference has sent one of her dughters to serve the Mexican people in the capacity of Christian nurse, and we are interested to know the conditions under which she is working. There are also interesting pictures of the wonders of our own land and also other countries. The Voice is a great magazine to teach the lesson of brotherhood. Until we learn this lesson we can not be acceptable to our Father. Don't try to get along without the Voice. If you can't subscribe individually, let several join together and take it. It is a most valuable mission study book. Coming twelve times a year for the price of one dollar.

PLANK CHAPEL AUXILIARY

The Woman's Missionary Society of Plank Chapel church on the Tar River circuit, Raleigh district, has had a most interesting mission study class this quarter. Mrs. H. F. Mitchell, superintendent of mission study, directed the class, text book being "Trailing the Conquistadores."

The meetings were held at the homes of volunteer leaders on five successive Sunday evenings. The chapter leaders were Mrs. E. O. Young, Mrs. P. C. Smith, Mrs. J. E. Gill, Mrs. T. R. Smith, Miss Addie Young, Miss Mary Rogers and Mrs. J. B. Allen. Twenty-two members were enrolled, the average attendance being 18.

Much interest was manifested in the study throughout, the class responding with enthusiasm during the discussion periods.

The society is looking forward to another study early in the new year.

Mrs. A. B. Deans.

STUDENT SUMMER SERVICE IN HAWAII

Hawaii has joined with the other states and territories in the unusually appealing and effective student summer service program. This past summer there were seven students at work under the Hawaiian Evangelical Association, all Hawaiian-born young people of Oriental ancestry. Six were this year's graduates of the University of Hawaii, and entered on this two and one-half months' service immediately after commencement. The students conducted daily vacation Bible schools, organized boys' and girls' clubs and aided in Sunday school work. The seventh worker was a Japanese instructor in the physics department of the university. He took his own car, organized 12 clubs of boys, and reorganized the work of a church which had suffered disaster through flood.—The Congregationalist.

WEBB AVENUE AUXILIARY HAS INTERESTING MEETING

Webb Avenue Missionary Society had the best meeting of the year Monday night when it met with Mrs. E. C. Durham, with 100 per cent membership present, and two visitors who united with the society. Those who joined were Mrs. T. M. Moore and Mrs. Hampton.

The meeting was called to order by the president, Mrs. Birdie Thompson, and after using one verse of "Onward Christian Soldier" the devotional was led by the pastor of Webb Avenue church.

Mrs. Thompson then read an interesting piece from the Missionary Voice, entitled "Two Pictures," which brought out very plainly the work of Christ through our missionaries in foreign fields.

Charity work amounting to $5 was reported for the month.

The president read a letter from Mr. Barnes, superintendent of the Methodist Orphanage, asking for quilts and blankets for use in the orphanage. The society decided to make and send two quilts.

A letter from the district secretary, Miss Florine Robertson, was read, expressing appreciation for work already done and urging that we go forward to greater things.

During the past month the society members have made and sold a number of beautiful aprons, thereby helping the treasurer's report. Other aprons are on hand, and any lady wishing to buy a pretty one at 50 cents may call on any member of this society.

Officers were elected for the coming year as follows: President, Mrs. Birdie Thompson; vice president, Mrs. R. A. Lutterlow; recording secretary, Mrs. W. T. Tuttishall; treasurer, Mrs. Tom Vincent; corresponding secretary, Mrs. J. B. Hargrove; superintendent of publicity, Mrs. D. D. Cook; superintendent of social service work, Mrs. Bert Wooten. The mission and Bible study superintendent will be elected at the next meeting.

The second birthday cake of the year was presented by Mrs. Thompson to those ladies who have had birthdays this half of the year. The cake had nine candles which represented the nine ladies who have birthdays.

The meeting in December will be in the home of Mrs. J. B. Hargrove.

During the social hour music was furnished at the piano by Misses Christine Loy, Ella Anthony, Nell Durham and Mr. Dwight Durham.

The hostess served jello and whipped cream with cake.

The ladies just before leaving surprised Mrs. E. C. Durham with a shower of beautiful and useful presents. Mrs. R. A. Lutterloh expressed words of appreciation from the society to Mrs. Durham for her work in their midst. Mrs. Durham joyfully received her gifts and expressed her appreciation of them. She spoke of her pleasure in working with the society during the past three years.

The meeting was closed by a prayer led by Mrs. Durham.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THANKFUL EVERY DAY

Show us the way to see the good
That comes into our lives each day,
The blessings dimly understood
That give us cheer along the way.
Give us content with gold and gear—
Though much or little we possess,
Let us be glad for what is here
On this, our day of thnkfulness.

But broaden too, the soul and mind
So that our thanks will not be found
By custom's rule and rote confined
Within this one day's narrow bound.
Let us be glad for early rain
That bids the flowers wake and creep;
Let us be glad for snowy plain
That holds them in their winter sleep.

Let us remember each kind word
By weight of goodly feeling blest,
Each gentle thing we've said or heard—
And blot from memory the rest.
Give us the grace to see and know
The benefits along the way,
The many things that help us so
Let us be thankful every day.

—Wilbur D. Nesbit.

MEETING OF SOCIAL SERVICE SUPERINTENDENTS

Mrs. A. C. Williams, district superintendent of social service for the Asheville district, asks us to announce that a meeting for all the social service superintendents of the district, and members of social service committees, will be held at Central church in Asheville, Tuesday, December 16, at three o'clock. She is anxious that the superintendents who have served this year and the newly elected ones also attend this meeting, as matters of very vital importance to the social service work of the district are to discussed, and officers for 1931 are to be elected. Remember the date and the place, Tuesday, December 16, Central church, Asheville, N. C.

NEWS FROM GILKEY SOCIETIES

Miss Helen Cline sends us the following:

"The monthly meeting of the Ladies' Aid and Woman's Missionary Society of the Gilkey church met Tuesday afternoon, November 11, at the home of Mrs. E. L. Dobbins for the monthly meeting. Mrs. J. W. Parker, president, presided and a feature of the opening part of the program was the election of officers for another year.

"Favorable reports were given by the captains of the quilt contest, which will close at the next meeting and from which it is hoped to realize a nice sum of money.

"After the business meeting several inspirational talks were given. Mrs. Killian gave an excellent discussion of the means by which we can help to supply Mexico's educational need. Mrs. Freeman chose as her subject of an interesting talk, 'A Pentecost in Mexico.' The devotional was led by Mrs. Parker, the president, whose subject was 'Living the Approved Life Here and Now.'

"At the conclusion of the meeting a social hour was enjoyed while the hostess served a delicious salad caurse. The mission study class will begin a study of 'The Church and the World Parish,' by Elmer T. Clark, at the next meeting. This class will be taught by one of the teachers of the Gilkey school, Mrs. E. J. Hargis, and a most pleasant and profitable study is anticipated."

The November issue of the Missionary Voice in its page of "Personals" makes reference to two of the beloved members of our conference, Mrs. Emily Allan Siler of Lake Junaluska, a former officer of our Woman's Missionary Council and an active and efficient worker in both the home and foreign departments of the woman's work, and Rev. J. W. Moore, now of Charlotte, N. C., whose devotion to duty, loyalty to service and consecrated Christian character as well as his uplifting and inspirational sermons has endeared him to the people of every pastorate he has served. We are led to quote from the Voice for the benefit of those of our readers who have not seen this issue:

Mrs. Emily Allen Siler

Among the colonists at Lake Junaluska, greatly honored and cherished, is Mrs. Emily Allen Siler, widow of the late Rev. Frank Siler. Mrs. Siler lives in a beautiful cottage on the hill, a little way from the auditorium, is seen regularly in her place at the front in the auditorium, has been and still is a leader in the club life of the assembly, and an unselfish and useful member of the Junaluska community. In February of this year she was greatly bereaved in the death of her honored husband. Dr. Siler after serving influential pulpits throughout the connection, became conference missionary secretary of the Western North Carolina conference, in which capacity for years he did for the cause of missions a service remarkably zealous and able. It is still recalled how Dr. Blair of the North Carolina Christian Advocate said of Brother Siler's work, "One man in our conference has earned his bread. There are doubtless many others, also, but we are speaking of the stupendous work done this year by Rev. Mr. Siler, our field secretary of missions. Only Frank Siler could lay out such a program and put the whip upon himself in order to work to it."

Rev. John W. Moore

Rev. John W. Moore, pastor of Wesley Memorial church of High Point, North Carolina, was one of the speakers at the missionary conference at Lake Junaluska this summer. Mr. Moore gave a series of addresses on world evangelization in the local church. His series of addresses followed immediately the very popular series given by Dr. Onderdonk, and at the same hour and place. It was not an easy task to keep the interest up to the high level of the Pentecostal hours that had gone before, but the attendance continued and the interest grew, reaching an unusually high tide on the last day, when Brother Moore had been prevailed upon to tell something about his own work in the local congregation. And he has something to tell. The bulletin of Wesley Memorial Methodist church shows, besides a bishop, presiding elder and pastor, 15 missionaries and workers supported by that church.

(Mr. Moore is now pastor of Dilworth Methodist church in Charlotte.—Ed.)

ANOTHER STATING OF "THE CHRISTLIKE GOD"

Across the wall of my open mind passes a picture in human dimensions as I think of Jesus Christ. And I reason thus: If outside and above our petty proportions of body, mind, and soul, there is a God and Father of us all, then on our plane, within our dimensions, he could not show himself more perfectly than in Jesus. If the Almighty Love could show his infinite heart in a world like this, it must be as a heart like Christ's. Moses could not see the face of God; but had he seen it, it would have been the "thorn-crowned face, bedewed with tears."

I try to live in that faith, that the glory of God is seen in the face of Jesus Christ. And the experiment is justified by the experience.—Stephen J. Gibson.

"What a difference there is between sitting in the grand stand, eating peanuts and drinking pop, watching a baseball game, and being down on the ground, pitching, and catching, or playing first base, or being responsible for some other position, actually in the game, and striving with all our might and main, with brain and brawn, to help win the game." Thus has the editor of The United Presbyterian drawn a clear distinction between the spectator and the player. He was thinking of the great game of life. Are we in the struggle or in the grand stand?

PRAYER

If I am right, thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

To thee, whose temple is all space,
Whose altar, earth, sea, skies,
One chorus, let all being raise;
All nature's incense rise.

—From the Universal Prayer, by Aleander Pope.

Sunday School Lesson

DECEMBER 7

By Dr. Frank M. McKibben

Stephen

Acts 6:1-0; 7:54-60.

Stephen represents that kind of a man who, while not remarkably unusual, nevertheless plays an unusual part in social and religious movements. There is no question but that Stephen was a splendid character, a good man, and a devoted follower of Jesus Christ. But so many other people have been that without assuming an important role in the development and expansion of the Christian program. The life of Stephen exemplifies the truth that if the ordinary man or woman meets every situation of life in the right attitude and with the best that is in him, he may have unusual opportunity to make that life count for great good. Without those characteristics, no one, no mater how great in personality, can fulfill the opportunity for him to render significant service to the kingdom.

Stephen was not only a good man from all that the brief account of him tells us, but he evidently was a most devoted disciple of Jesus. His was not mere goodness but rather a strength of character that found its motive power in the life and death of Jesus. Many of his friends would little have suspected that underneath that manifestation of good character lay that devotion to Jesus which would make of Stephen the first Christian martyr. It might never have been revealed to Stephen himself, if the crisis or occasion that challenged its expression had not arisen. The crisis arose, and Stephen met it.

No doubt many wonder frequently if the steady, persistent, faithful effort to build strong character, to live one's life in conformity with Christ's conception of goodness, is actually worth while. It costs; it takes effort; it demands sacrifice; it calls for constant watchfulness. There are many inducements for one to live loosely, to assume that one can play hide-and-seek game with moralty, to believe that there is a little reward to be gained by playing fairly at all times with one's ideals. And multitudes in this day are yielding to these inducements. The whole temper of the times seems to be that of questioning and consequent letdown. Scores of young people, trying to get their bearings in present-day social and industrial life, are asking the question as to whether or not integrity, essential truthfulness, personal honesty, purity of life and thought, devotion to worthy causes, and the like, really count for as much as most of the older generation believe. Are these attitudes, ideals, characteristics virtually identical with or finite expressions of values that lie at the heart of whatever reality exists in the universe?

A life like that of Stephen expresses the fundamental Christian answer to these questions and doubts. And Stephen was following closely in the footsteps of his Master. Little did he know of the great influence his life was to exert in his own and subsequent times. What influence he exerted upon those living in his day it would be hard to estimate. But at one concrete point we have abundant evidence of his lasting influence upon Christianity. It is quite generally recognized that in witnessing Stephen's martyrdom, to which he assented, the struggle going on in the life of Paul was brought to a sharp focus. Paul's conversion can be traced, to a certain degree, for its source to the conduct of this young man Stephen. And Paul became one of the greatest of interpreters of Christianity. Stephen, an interpreter of Christianity? Yes, but doubly so through his convert Paul. How little any of us can understand the far-reaching effect of our faithfulness to our ideals, of our earnest effort for life after the pattern of Jesus! If a true account could be rendered of these influences, many men and women, considered among the commonest, might rank as Christian leaders of the greatest magnitude.

New and Old Methods—Part II

Attention was called last week to the seeming conflict between the older and the newer points of view in religious education and the resulting apparent conflict beeween traditional and current conceptions of teaching method and curriculum. Effort was made to point out the fact that the conflict may not be so real as it appears, that the situation need not resolve itself into an **either or** but rather a **both and** proposition. Advance in almost any line means the absorption of the best in past experience and practice into a union with the best in the proposed improvement. Surely this must be the way in which advance will be made in religious education. A double complaint can be registered by any thoughtful student of present conditions in religious education. There certainly is much to find fault with and condemn in the religious education of the immediate past. It has been poorly conceived, is based upon many unworthy assumptions, has proved to be ineffective in vast areas of its operation, and seems in many of its present expressions to be breaking down.

On the other hand, the newer proposals, the new programs, the newer methods, have their outstanding defects. Many of them are highly theoretical, are lacking in adequate testing, have altogether too much claimed for them, and give little promise of satisfactory results. Now, obviously, much good has resulted from and much can be claimed for the religious education of the past. The earnest, devoted, and skillful leaders under whose guidance the program of the past emerged could not all have been wrong. Likewise, some of the newer theories and methods of religious education have had thoroughgoing testing and give promise of greatly increased effective-

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ness for religious education. Surely the great majority of the modern educators can not be entirely wrong. A common meeting ground for people of all schools of thought, particularly for traditionalists and radicals, may be found in a burning passion to minister more effectively to growing life through educational processes and programs.

If this passion masters all who are working on the problem, all students of whatever background, much harm can be prevented, and great good can be accomplished. If one possesses such a passion he will not become self-satisfied with things as they are; he will not permit himself to be blinded to the necessity for seeking to bring about improvement; he will not confuse the essential difficulty of and challenge to investigation and experimentation with indifference, inertia, and slovenliness in matters of such great importance. He will not hide behind the thin excuse of the "we have always done it this way" attitude. He will not attempt to build a superficial defense against the revelations of weaknesses and inadequacies in his own present activities.

If this passion to make the educational ministry of the churh increasingly effective develops within the religious educator, he will not lightly and unkindly criticize the work of others. He will not seize upon and exploit new theories and programs simply because they are new and represent a change. He will be cautious against making overstatements, claiming results and promising improvements without sufficient warrant. He will not become a faddist or extremist, in the worst sense of these terms. He will exercise great care in carefully criticizing the methods and materials of the past to discover their points of essential strength as well as those of weakness. Great harm will be done the cause of Christ and the work of the church if ministers, directors, professors, and other workers in religious education engage in wholesale condemnations, indiscriminating criticisms, careless utterances, and prejudiced propaganda, no matter on what side. Jesus would undoubtedly plead for honesty, fairness, truthfulness, considerateness, openmindedness, courage, sincerity, tact, and like manifestations of character and conduct on the part of all.—Pittsburgh Christian Advocate.

The newspapers play a most important part in our modern life, but when they step outside their proper province —a wide and ample province of purveying news and interesting reading and providing fair organs of public opinion and a forum for free discussion—when they attempt to dominate the state; when they unfairly bias and weight the news in print; when they suppress, as for as possible, all opinions but their own; then they become an abuse which is dangerous to the constitution and fatal to good government. It is the duty of all faithful citizens to resist such encroachments.—Winston Churchill

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O. V. WOOSLEY, Editor

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SHARING

The friends of little children and youths have been good to the Children's Home during the Thanksgiving season just passed. The cause for our Thanksgiving continues. Our contributing friends were numerous even though their contributions, in many instances, were necessarily small. We are happy to note the spirit of sharing, even though the amount to be shared was reduced. We regret that space is not available to personally list each one of our helpers. We share with them the joy that comes to those who are mindful of others.

CLOTHE A CHILD

We are indeed glad to note the increasing requests for the opportunity of clothing a child at the Children's Home. As previously stated it costs $20 to $50 a year to clothe one of our children, depending upon age and size. There are yet many worthy boys and girls at the Home who would like to be "claimed." Either money or clothing may be sent. Recently one of our good circuit pastors came by offering to clothe a child. We shall give him one of our fine boys and then encourage this youngster to follow after the example of his foster father.

A FINE EXAMPLE

Mrs. John W. Hanes, the donor of the Anna Hanes cottage, one of the most attractive buildings we have on the grounds, has recently agreed to finish the third floor of this cottage in order to accommodate an additional number of primary boys. Mrs. Hanes and her fine family are continually doing something to help other people, the Children's Home being regularly remembered by these friends. I have recently learned through the public school authorities that this family will not exchange Christmas gifts this year, but instead will contribute this usual expenditure in purchasing lunches for school children whose parents are unable to provide for them.

SANTA CLAUS

Each child at the Children's Home has written a letter to Santa Claus asking him to be sure to stop by for a little while as he visits children on the night before Christmas. These little letters are full of childish expectation, even though the requests are very moderate. We are confidently hoping that Santa Claus may be able to visit the stocking of every child, and that when Christmas morning comes there may be joy in the hearts of our 275 children. If there are friends who would like to help Santa Claus out in this subject, we shall be glad to hear from them.

GREENSBORO

Our singing class had a most enjoyable day at Greensboro last Sunday. We first went to Park Place, where we were most cordially received by Rev. and Mrs. J. T. Mangum, the new pastor and his wife, Supt. I. F. Peebles, Fred C. Odell, and others. Following our program and the cordial expressions of interest we hastened over to Centenary, where Rev. G. A. Stamper, Supt. N. Rush Hodgin, J. C. Davis, and other friends welcomed us. Our program was given at the 11 o'clock hour before a large congregation.

We were guests for the noon day meal of the Park Place and Centenary congregations, and following these happy times we hurried over to Muir's Chapel, where Rev. W. T. Albright and Supt. R. T. Baxter welcomed us into their beautiful new church. We had a very enjoyable time with our Muir's Chapel friends, who completely filled the beautiful auditorium of the church. Thus our singing class, after three enjoyable contacts, returned to the Children's Home assured of the fact that they had been among friends.

THANK YOU

"I just want to tell you how much we appreciated the program you put on for us yesterday morning at Sunday school. Our people were delighted and I have heard a number of very complimentary remarks, especially as to the fine training the children are getting. The members of our church are very much interested in the Home and I hope this interest will continue to grow. You are doing a splendid work; in fact, I cannot think of any better work one can be engaged in. Our offering amounted to $80. We are holding it over until after next Sunday with the hope of increasing it."
—I. F. Peebles.

DILWORTH, CHARLOTTE

At the invitation of our good friend, J. A. Jones, a prominent member of the men's Bible class of the Dilworth, Charlotte, Sunday school, which class raises the ten per cent assessment on that church, our singing group was happy to be the guests of this class at its lovely banquet Wednesday evening before Thanksgiving, held for the purpose of welcoming their new pastor, Rev. John W. Moore. One seldom enjoys a more happy occasion. Delicious food, sincere friends, and good fellowship made it easy for our children to render their program. Due to the distance we had to travel we were forced to leave this fine meeting entirely too early. We love our Dilworth friends.

OUR TEETH

Through the co-operation of the North Carolina Health Department the Children's Home has recently been enabled to have the teeth of every one of its children cleaned and treated. Dr. A. L. Wooten of this department has recently closed a four weeks' engagement with us. In addition to treating the teeth of our children he has given lectures on proper care of teeth, which have been very profitable. It will be the purpose of the Children's Home to have a dental clinic every six months. Between these times emergency cases will be carefully looked after by five of the leadings dentist of Winston-Salem, who have kindly agreed to donate their services, these dentists being Doctors J. C. Watkins, Fred S. Hall, Guy M. Masten, L. A. Taylor, A. P. Hartman.

THE SUBTLE FOE

A famous preacher once said in a sermon: "Paul got the defeat of his life, not at Lystra, where he was stoned, for he built a church there; not at Thessalonica, where he was mobbed, for he planted a church there; not at Philippi, where he was beaten with rods and put into the stocks, for he built a church there; not at Corinth and at Ephesus, where he was persecuted, for he built churches there; not at Jerusalem where he was torn by the mob, for he built a church there; but at Athens, where no violence was shown him, but where they were indifferent."

Indifference is not only one of the deadliest, but also one of the subtlest foes from which humanity suffers. Many a conscientious person who would not for a moment hostilely array himself against a righteous cause, is quite willing to let it die through indifference and neglect. We need daily to be reminded of our Lord's solemn admonition in which he said, "He that is not with me is against me."—Forward.

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THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

If for any cause any of the Sunday school superintendents or teachers of organized classes failed to take a free will offering on the Sunday preceding or following Thanksgiving Day, may I earnestly ask and urge all such to remember our 339 fatherless children this coming Sunday. If this coming Sunday should be a bad, rainy day, then take a free will offering the following Sunday. This request is urgent and I sincerely trust that it will be promptly and gladly acted upon.

* * * *

I am happy to say that the response to my appeal for covering has met with great success. There is no doubt about our children sleeping warm this winter. Such a generous response, upon the part of the friends of our children, to our needs is exceedingly encouraging during these times when our needs are so great and our resources so limited. To one and all I wish to express my sincere appreciation of the splendid service rendered our big family by providing an abundance of nice warm covering to meet our needs.

* * * *

Friends from many parts of the conference very kindly remembered our home during the Thanksgiving season by sending various articles for the dining room. Sweet potatoes, canned goods, meal, flour, chickens and other good "eats." As a result of such a big "pounding" our children had a big Thanksgiving dinner. How I do wish that all who contribute toward helping us feed our big family could see the children enjoying the good things in the dining room! Please accept the sincere gratitude of our 339 children for such substantial tokens of kindness and love.

* * * *

May I ask and urge all the pastors to continue their efforts in behalf of our Orphanage until they succeed in taking a free will offering from each church on the charges that have two or more appointments. On many of the charges it will require four Sundays to present the needs of the Methodist Orphanage to all the churches. I do earnestly trust that this request will be granted by every pastor. Surely all the pastors on stations will take a Thanksgiving offering the first Sunday in December if they failed to take an offering on the 5th Sunday in November.

The North Carolina conference reports a big shortage on the Orphanage assessment. The figures submitted at conference show that the conference promised the Orphanage $45,000 toward meeting its operating expenses. When the final account was made there was a shortage of $24,000. In other words the Orphanage received $21,000 of the $45,000 which the conference pledged to pay us. When we take into consideration the fact that our total operating expenses amount to $90,000 or $92,000, our embarrassment will be readily seen. Unless there is a general and generous response to our Thanksgiving appeal to all the churches, Sunday schools and organized classes



"PALS"—WADE HOLMES AND JAMES VAUGHAN, METHODIST ORPHANAGE, RALEIGH

our embarrassment will be further increased. The situation calls for much praying, strong faith, hard work and the co-operation of all the pastors, Sunday school superintendents, teachers and missionary societies. I confidently believe with the right kind of zeal and determination we can meet and overcome our financial difficulties. I am expecting nothing but the most hearty co-operation from all our friends. With a mind set to the task of succeeding in spite of obstacles we shall not fail in our great undertaking.

WORSE STILL

A clergyman and his wife were receiving a call from a parishioner. The clergyman's small daughter, aged nine, walked up to the visitor, and, gazing intently at her, said: "O, my! But aren't you homely?"

Her mother, of course, was horrified and sought to undo the mischief as well as she could. "Why, Laura," she said, "what do you mean?"

Frightened, Laura stammered: "I only m-m-meant it for a joke."

But the mother pushed disastrously onward: "Well, it would have been a much better joke, if you had said, 'How pretty you are!'"—Tit-Bits.

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HEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

Sold at Drug Stores, 10c, 30c, and 60c bottles and by the dose at soda fountains.

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If Getting Up Nights, Backache, frequent day calls, Leg Pains, Nervousness, or Burning, due to functional Bladder Irritation, in acid conditions, makes you feel tired, depressed and discouraged, try the Cystex Test. Works fast, starts circulating thru the system in 15 minutes. Praised by thousands for rapid and positive action. Don't give up. Try Cystex (pronounced Siss-tex) today, under the Iron-Clad Guarantee. Must quickly allay these conditions, improve restful sleep and energy, or money back. Only 60c at druggists.

Norfolk Southern Railroad

PASSENGER SCHEDULES

From Raleigh, N. C., daily except as shown.

Leave for 6:15 a.m.	Norfolk	Arrive from 8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.

B. J. Miller, C.T.A.
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A Remarkable Method That Has Come to the Rescue of Asthmatics—Send Today for Free Trial

If you suffer with those terrible attacks of Asthma when it is cold and damp; if you choke and gasp for breath don't fail to send at once to the Frontier Asthma Co. for a free trial of their remarkable method. No matter where you live or whether you have any faith in any remedy under the Sun, send for this free trial. If you have suffered for a lifetime and tried everything you could learn of without relief; even if you are utterly discouraged, do not abandon hope but send today for this free trial.

It is a way to find what progress may do for you in spite of all your past disappointments in your search for freedom from Asthma. So send for this free trial. Do it now. This notice is published that every sufferer may participate in this progressive method and first try the treatment free that is now known to thousands as the greatest boon that ever came into their lives. Send coupon today. Don't wait.

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Send free trial of your method to:
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Children's Storyland



A TRIBUTE TO OUR DUMB ANIMALS

By Rosemary Rothschild.

It's sad to never know the joy
Of saying, when a little boy,
"This is my own, my faithful dog.
When I am sad he comforts me;
When I am glad he barks with glee;
His very mood is as my own;
What love this faithful friend hath shown!"

I have the greatest sympathy
For anyone, where'er he be,
Who has not owned a purring cat.
When friendships fail and fortunes frown
And fondest hopes are all cast down,
Your cat will come, bring comfort, too,
And show he still believes in you.

To never know and love a horse,
Would be a tragedy, of course,
A trusty steed gives service true.
When in the battle's thickest fray,
Our dumb friends always led the way.
Be kind to horses, when you can,
For they are God's best gift to man.

To these dumb friends we owe a debt,
And 'twould be heartless to forget
That they need simple comforts, too.
Supply their little wants each day,
And try not to forget that they
Belong to Him who rules above—
And so deserve our care and love.

—Our Dumb Animals.

THE GODDESS OF GOODNESS AND THE PRINCESS BEAUTIFUL: AN ALLEGORY

By Grace Lindsay.

The Goddess of Goodness and the Princess Beautiful lived together in a morning glory blossom far up on the side of the rainbow.

The Goddess of Goodness was the daughter of the God of Peace and of the Princess Virtue. Their near relatives were the God of Truth and the Queen of Kind Deeds. The father of the Princess Beautiful was Prince Charming, and her mother was a dainty little butterfly mortal called Prettiness.

The Goddess Goodness was twenty, but the Princess Beautiful was only sixteen. The Goddess of Goodness was strong and plump like a buxom milk maid, for she was the first cousin of Hygesia, the Goddess of Health. The Princess Beautiful was tall and slender like a slip of willow that grows by a mountain spring. The hair of the Goddess of Goodness was yellow like the sun; her skin was white like the Easter lily, and her large eyes were gray like the silver lake and tender as a dove's. The hair of the Princess Beautiful was black like a hawk's wing. Her big, long-lashed eyes were as blue as a sapphire stone, and her skin was like milk with the flush of dawn on it.

The Goddess of Goodness wore a white gown with long, flowing sleeves and a square neck. In her hand she carried a wand, the touch of which brought contentment.

The Princess was dressed like a fairy in white gossamer draperies with a wreath of pink roses making a halo around her dark ringlets. Her frock was cut low at the neck, and her dimpled arms and tiny hands and feet were bare and rosy. In one hand she carried a full-blown rose and in the other a gilded mirror. She was as shy as a wee daisy and as innocent as the first rosy cloud which floated across the sky at dawn, but she was a little vain.

The Goddess and the Princess were fond of each other. The Goddess of Goodness loved all the universe and the Princess Beautiful was the loveliest child she had ever seen.

The Princess Beautiful was a Fair Spirit and she had many friends and many lovers among the qualities personified in the men of the earth. But the Goddess of Goodness was the Fairest Spirit of all the Spiritland, and she, too, had true lovers.

The Goddess Goodness had two lovers, Success and Service. And in her heart of hearts she knew which to choose, for Sucess is often only material and a quality of short duration, while Service is the noblest spirit that ever went to sojourn on the earth. So she chose Service, who was a stalwart man with a divinely inspired face. And she chose well, for without Goodness, Success is sometimes possible, but Goodness and Service have to walk side by side in the garden of thorns and roses that is called Life.

The Princess Beautiful had three lovers, Passion, Desire, and Love. But the first two were like animals in the jungle with hairy hands and burning eyes which shriveled up everything they looked upon. Only Love was worthy. Love was a handsome youth with a tender smile around his mouth and a light shining in his eyes.

The Princess Beautiful was very young and ignorant and did not know which to choose.

But one day the Goddess of Goodness said to the Princess Beautiful, "Little Princess, choose Love. You know, my child, it is written in the decrees of fate that Beauty and Love shall walk hand in hand and bewitch all the earth."

This pleased the Princess Beautiful, and she loved the young Prince of Love.

One day the great God of Service, who was thirty years old, said to the radiant Goddess of Goodness, "Will you be mine? I will show you the world and we will live there together, always making people happy and helping them to grow Christ-like."

And the Goddess Goodness took a look at the world where the streets were crowded with all types of people and where some of the little children smothered in wretched tenements. Her woman's heart was touched; so she said, "Yes, I will go with you into the world. I will be your wife, your help-mate, and I will not mind the hard work. We will make the little children see all the sunshine and flowers and will point them to the stars. We will teach each soul the blessedness of service and of goodness to the other people of the world."

And the Prince of Love, who was only twenty-one, whispered the tale of his affection to the exquisite little Princess Beautiful, and she blushed and whispered back, "Yes, I will be your bride and your queen, as you ask. I will change my name to Beautiful Love."

The Dew-Drop Maidens made a happy wedding feast for the lovers. After that the God of Service and the Prince of Love took the Goddess of Goodness and the Princess Beautiful away from the morning glory blossom on the side of the rainbow and brought them to the world to increase the joy there. But the two couples always dwelt near together and were great friends.

The Prince of Love and the Princess Beautiful dwelt in a house garlanded with roses which was built in the valley of the sun and called the Palace of Happiness. And the men of the earth looked upward to see the joy of the King of Love and his queen, Beautiful Love. They knew the same passion that these royal lovers felt, for it was given to them by Love to make them happier and nobler. And it caused them pain sometimes, but it brought great reward. They admired the exquisite Queen of Beauty and Love and all the little Loves who came later to aid their parents in delighting the world. They thought the little Beautiful Loves around their mother looked like tiny flowerets around a central flower. Thus the mortals adored the magnificent pair, for Love and Beauty were indeed Fair Spirits. But sometimes the men of the earth sighed, for King Love and the Queen Beautiful living together in the Palace of Perfect Happiness was surrounded with clouds called the Glamour of the Unattainable.

But Service and Goodness always helped the people to approach nearer perfect happiness while still in the world. The great God of Service and

the Goddess of Goodness had gone as soon as they were married to live in the highways and byways right with the people of the earth. The God of Service and the Goddess of Goodness toiled ceaselessly and well. They were helpers of Christ. As the Carpenter's Son of Nazareth went about doing good, so these spirits, too, went about doing good and making people happy. And from the hovel to the palace the inhabitants of the world rose up and called them blessed, for Service and Goodness were the Fairest Spirits.

"CHARLIE": THE STORY OF A CAT

By Gwennie James.

Out of the depths of our ignorance we named the new cat "Charlie." He was composed chiefly of a tail, a pair of sea-green eyes, and a meow. His fur was the color of midnight, but his temperament held all the varied hues of the rainbow.

Nightly, Charloe strayed out till early morning, rousing the echoes and the neighbors with his wailing. Nightly, on the back fence, Charlie's dark silhouette against the moon made a perfect Hallowe'en poster. Nightly, in feline chorus, Charlie's rich tenor crescendo-ed and diminuendo-ed in the stately measures of some sad cat anthem.

Charlie's soul, looking out from his wistful amber-green eyes, was unfathomable. We all loved Charlie, but we couldn't quite understand how the wheels went around in his little cat brain. Neither could other cats, evidently, for Charlie walked down the dim vistas of life quite friendless. Like Kipling's cat, he walked by his wild lone and waved his wild tail. Charlie toiled not, neither did he spin, yet he trod complacently his narrow path, confident of welcome when he slipped in after a fight, in the wee small hours just before dawn.

With a dogged persistence that our cleverest dogs lacked, Charlie could push open the latchless kitchen door. Yea, his "strength was as the strength of ten" although the latter part of that quotation was hardly applicable to his guileful small heart. Despite a rather conspicuous absence of actual brain-power, his admirable perseverance inevitably won his way. On returning from some escapade at an hour when all respectable cats and humans were fast asleep, he would slip onto the back porch like a shadow and put his slender black skill against the fastness of the heavy door. I rather took him most of the night to succeed; I only knew that when morning came Charlie would be reclining in one of the various softer places of the household, while a chill breeze would be entering through the back door, open four inches on the iron burglar lock.

On certain occasions when one happened to be alone in a shadowy house, Charlie's entrance like a thief in the night was a distinctly hair-raising event. I can remember sitting alone under a dim lamp, with a book clenched in tense, nervous fingers, while the heavy door creaked and grated and scratched on its wooden sill. I would rise and place my chair with its back to the wall in such a manner that I could face all doors, windows, and possible entrances to the room at one and the same time. And then the comforting thought would occur to me that the only one who could possibly want to enter our house was Charlie, who couldn't ask for it, and I would run to let him in, and his little cold furry body would rub gratefully against my legs as I stood on tiptoe to put out the kitchen light.

One day at our house a domestic tragedy occurred. Charlie had kittens. A complete and instantaneous revision of pronouns impended, but Charlie never got his—or her—just due. Somehow, it was hard to say, "Charlie, she—" when we had said "Charlie, he—" so long. To the end of his life she was called Charlie, and considered in the true gender of that word.

The new arrivals were perfect sample copies of their parent—little symphonies in licorice with half-inch tails and hearty appetites. They were the fuzziest, fluffiest atoms of cat that ever squalled when they were stepped on. To the raising of his children Charlie gave his full attention, cuffing them when they mistook his tail for something to eat, and saving for them the goriest bits of liver out of his dinner.

But one day the kittens grew up. Upon perceiving this, Charlie walked out of the basket in which his kittens had spent their childhood, out of the door, and out of our life.

We never saw Charlie again. Where he came from and where he went remained a mystery. Scores of cats, since his time, have tracked their muddy paws over the pages of our life. But deep in our hearts is a little private pigeon-hole, sacred to the memory of Charlie, the best and blackest cat that ever lived.—Our Dumb Animals.

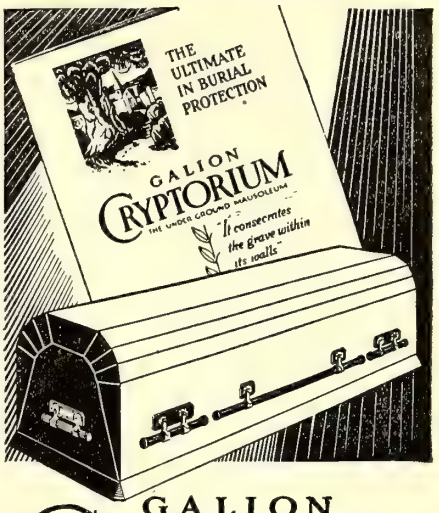
Five-year-old Mary was driving through the country with her daddy when, for the first time in her life, she spied some cattails in a swamp. Oh, daddy," she cried, shaking his arm, "look at the hot-dog garden!"—Parent's Magazine.

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Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

December

Hertford, 11 7
City Road, night 7
South Camden, Wesleys, 11 12-14
Currituck-Kitty Hawk, Sharon, 11 13-14
Hatteras, Frisco, 11 17
Kennekeet, Salvo, 11 18
Dare, Mann's Harbor, night 19
Manteo, 11 20-21
Wanchese, night 20-21

From December 22-31 I will assist certain pastors in setting up the program for the new conference year.

January

North Gates, Kittrells, 11 2-4
Gates, Gatesville, 11 3-4
Pasquotank, Newbegun, 11 9-11
Perquimans, Cedar Grove, 11 10-11
Columbia, Creswell, 11 17-18
Roper, Roper, night 18
Plymouth, Plymouth, 11 25
Williamston, Williamston, night 25

February

Windsor, Windsor, 11 1
Edenton, night 1
Chowan, Anderson, 11 7-8
Moyock, Memorial, 11 13-15
South Mills, McBrides, 11 14-15
First Church, 11 11

Elizabeth City district check-up meeting, Hertford, Friday, February 27, 10 a. m.

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

December

Pamlico, Bayboro, 11 7
Oriental, Oriental, night 7
District meeting: stewards, ministers, charge lay leaders, district lay leaders, New Bern, 10 10
Goldsboro, St. Paul, 11 14
Seven Springs, Seven Springs, night 14
Ocracoke-Portsmouth, Ocracoke, night 17
Kinston, Queen Street, 11 21
Pink Hill, Webbs, 2:30 21
Pikeville, Pikeville, night 21
Jones, Trenton, 11 28
New Bern, Centenary, night 28

January

Mt. Olive Ct., Falling Creek, 11 3-4
Mt. Olive-Calypso, Calypso, night 4
LaGrange, Hickory Grove, 11 11
Hookerton, Hookerton, night 11
Beaufort, 11 18
Newport, Newport, night 18
Atlantic, Atlantic, 11 25
Riverside-Bridgeton, Riverside, night 25

February

Straits-Harlowe, Tabernacle, 11 1
Morehead City, night 1
Goldsboro Ct., Daniels, 11 7-8
Snow Hill, Snow Hill, night 8
Dover, Dover, night 15
Grifton, Grifton, 11 22

APPORTIONMENT MEETINGS
Minister and representative of each church.

December

Jones, parsonage, 11 11
Dover, parsonage, 2:30 11
Grifton, parsonage, 7:30 11
Hookerton, parsonage, 11 12
LaGrange, parsonage, 2:30 12
Goldsboro Ct., parsonage, 7:30 12
Mt. Olive Ct., parsonage, 11 13
Riverside-Bridgeton, Riverside, 7:30 15
Atlantic, parsonage, 11 18
Straits-Harlowe, parsonage, 2:30 18
Newport, parsonage, 7:30 18

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December

Rockingham, 11 7
Hamlet, 7:30 7
Fairmont, 11 14
Lumberton, 7:30 14
Laurinburg, 11 21
Roberdel, 7:30 21
Aberdeen, 11 28

January

Red Springs, 11 4
Maxton, 7:30 4
Lumberton Ct., 11 11
Laurel Hill, 7:30 11
Troy, 11 18
Ellerbe, 7:30 18
Mt. Gilead, 11 25

February

Wadeville, Ophir, 11 1
Biscoe, Star, 7:30 1
Raeford, 11 8
St. John-Gibson, 7:30 8
Caledonia, 11 15
Rowland, 7:30 15
West End, Hoffman, 11 22

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, D. C.
FIRST ROUND—IN PART

December

Bath, Bethany, 11 7
Pantego-Belhaven, 7 7
Stumpy Point, 7 10
Mattamuskeet, Amity, 11 11
Fairfield, 7 11
Swan Quarter, 2 12
McKendree, Conetoe, 11 14
Tarboro, 7 14
South Rocky Mount, 11 21
Robersonville, 11 28
Greenville, 7:30 28

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

December

Grace, 11 7
Fifth Avenue, 8 7
Whiteville, 11 14
Hallsboro, Peace, 3 14
Magnolia, Turkey, 11 21
Wallace-Rose Hill, Rose Hill, 4and 7:30 21

January

Town Creek, Zion, 11 4
Tabor, St. Paul, 4 and 7:30 4
Maysville, Maysville, 11 11
Jacksonville-Rich., Jackson, 4 and 7:30 11
Burgaw, Herrings, 11 18
Carvers Creek, Bolton, 4 and 7:30 18
Clinton, 11 25
Faison-Warsaw, Faison, 4 and 7:30 25

February

Kenansville, Kenansville, 11 1
Ingold, Garland, 4 and 7:30 1
Shallotte, Concord, 11 8
Southport, 7:30 8
Swansboro, Queens Creek, 11 15
Trinity, 8 15
Scotts Hill, Scotts Hill, 11 22
Wilmington Ct., Wesley, 4:30 and 7:30 22

March

Chadbourn, Chadbourn, 11 1
Epworth, 8 1

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

December

Central, 7:30 1
Asbury Memorial, 7:30 3
West Asheville, 7:30 4
Hillside St., 7:30 5
Weaverville Ct., Salem 11 6
Hot Springs, 11 7
Marshall, 3 7
Acton, Acton, 7:30 7
Hendersonville, 7:30 8
Brevard, 7:30 9
Black Mountain, 7:30 10
Saluda-Tryon, Tryon, 7:30 11
Ivy, 11 13
Sandy, Western Chapel, 3 14

CHARLOTTE DISTRICT
E. K. McLarty, P.E., Charlotte, N. C.
FIRST ROUND

December

Marshville, Marshville, 11 7
Prospect, Trinity, 2 7
New Hope-Bethel, New Hope, 11 14
Peachland, Peachland, 2 14
Ansonville, Ansonville, 11 21
Lilesville, Forestville, 2 21
Wadesboro, night 21
Trinity-Derita, Derita, 11 28
Thrift-Moores, Pleasant Grove, 2 28

January

Monroe, Central, 11 4
N. Monroe-Icemorlee, Icemorlee, 3 4
Matthews, night 7
Bethel, Bethel, 11 11
Unionville, Unionville, night 11
Weddington, Wesley, 11 18
Hickory Grove, night 18
Waxhaw, Waxhaw, 11 25
Pineville, Pineville, night 25

District stewards, pastors, the district lay leader and his associates, and the charge lay leaders are called to meet in First church, Charlotte, December 4, at 10 a. m.

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 York St., Gastonia, N. C.
FIRST ROUND

December

Dallas at Dallas, 11 7
McAdenville, 7 7
Gastonia, East End, 7 10
Belwood, St. Peters, 10:30 11
Polkville, Rehobeth, 3 11
South Fork, Plateau, 11 12
Cherryville Ct., Beulah, 11 13
Goodsonville, 11 14
Lincoln Ct., McKendree, 3 14
Lincolnton, 7:30 14
Gastonia, Main Street, 7:30 17
Rock Springs, Denver, 2 18
Lowesville, Salem, 11 20
Gastonia, West End, 11 21
Lowell, Lowell, 7 21
Crouse, Lander's Chapel, 11 27
Shelby, Lafayette Street, 11 28
Shelby Ct., Sharon, 3 28
Shelby, Central, 7:30 28
Smyre, 7 30

January

Mavlo, 11 4
Stanley, Stanley, 7 4
Cherryville, 11 11
King's Mountain, 7 11

The district stewards will meet at Main Street church, Gastonia, Friday, December 5, at 10 a. m. The charge lay leaders and pastors are expected to meet with the district stewards. This is a very important meeting and all of the pastors, district stewards and charge lay leaders are urged to be present.

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

December

Park Place, Park Place, night 1
East Greensboro, Bessemer, night 2
Stokesdale, Stokesdale, night 3
Summerfield, Battle Ground, night 4
Pleasant Garden, Pleasant Garden, night 5
Randolph, Mt. Vernon, 3 6
Liberty, Liberty, 11 7
Ramseur-Franklinville, Franklinville, 3 7
Randleman, St. Pauls, night 7
Glenwood, Glenwood, night 8
College Place, College Place, night 9
Bethel-Grace, Bethel, night 10
Gibsonville, Gibsonville, night 11
South Greensboro, Holt's Chapel, night 12
Reidsville, Main Street, 11 14
Wentworth, Carmel, 3 14
Ruffin, Ruffin, night 14
Wesley Memorial, Wesley Memorial, night 15
Calvary, Calvary, night 16
Main Street, Main Street, night 17
Ward Street.-Archdale, Archdale, night 18
Highland, Highland, night 19
Proximity, Proximity, 11 21
Jamestown, Jamestown, night 21
West Greensboro, Muir's, night 22

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

December

The district stewards, lay leaders, and pastors are called to meet at Morganton at 10 o'clock, December 3.

Burnsville, 11 7
Bakersville-Micaville, Windom, 2:30 7
Spruce Pine, night 7
Mill Spring, Bethlehem, 11 14
Old Fort, night 14
North Forest, North Morganton, 11 21
Morganton Ct., Bethel, 2:30 21
Morganton, First Church, night 21
Bostic, Cedar Grove, 11 28
Broad River, Kistlers, 2:30 28
Rutherfordton, night 28

January

Table Rock, Mountain Grove, 11 4
Marion Mills, East Marion, night 4
Gilkey, Gilkey, 11 11
Spindale-Pleasant Grove, Pleasant Grove, 2:30 11
Forest City, night 11

The pastors, presidents of Woman's Missionary Societies, and the chairmen of the missionary committees are called to meet at First church, Marion, at 10 o'clock on January 14.

Burke, Valdese, 11 18
McDowell, Nebo, 2:30 18
Old Fort Ct., Ebenezer, 11 25
Rutherford College, Connelly Springs, night 25

February

Glen Alpine, 11 1
Marion, First church, night 1
Marion Ct., Glenwood, 11 8
Marion, Cross Mill, night 8

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIRST ROUND—IN PART

December

Jefferson, Bethany, 11 7
Todd, Pleasant Valley, 3 7
Boone, 7:30 7
Watauga, Valle Crucis, 11 9
Creston, Creston, 11 10
Helton, Helton, 11 11
Warrensville, Warrensville, 10 12
NEW RIVER ZONE MEETING, Jefferson, 2 12
Laurel Springs, Mt. Zion, 11 13
Sparta, Shiloh, 11 14
Spray, 11 21
Draper, 7:30 21
DAN RIVER ZONE MEETING, Madison, 9:30 22

District stewards, lay leaders and pastors meet at North Wilkesboro at 10:30 a. m. on Friday, December 5. Luncheon guests of North Wilkesboro ladies.

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December

Albemarle Ct., Bethany, 11 6-7
First Street, night 7
Badin- Tabernacle, Badin, 11 14
New London, 3 and night 14
Concord Ct., Mt. Olivet, 3 20-21
Epworth, 11 21
Kerr Street, night 21
Norwood Ct., Cedar Grove, 11 27-28
Norwood, night 28

January

Landis, Bethpage, 11 Sat. and 3:30 Sun. 3-4
Kannapolis, Trinity, 11 4
China Grove, night 4
Woodleaf, Gay's Chapel, 11 10-11
Mt. Pleasant, St. Paul, 3 11
Harmony, night 11
Salem, Salem, 11 18
Albemarle, Central, night 18
Concord, Central, 11 25
Forest Hill, night 25

February

Granite Quarry, Shiloh, 11 Sat. Jan. 31, and 3 Sun. 1
Gold Hill, Providence, 11 1
Westford, night 1

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

November

Statesville, Broad Street, 11 16
Statesville, Race Street, night 16
Mount Zion, 11 23
Davidson, Fairview, 2:30 23
Mooresville, Broad Street, night 23

North Carolina Christian Advocate

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A. W. PLYLER, M. T. PLYLER ..... Managers

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Cool Springs-Rose Chapel, night 24
Granite Falls, 11 30
Dudley Shoals-Grace Chapel, 2:30 30
Highland-Rhodhiss, Rhodhiss, night 30
Olin, Olin church, 2:30 29

December

Statesville Ct., Shiloh, 11 7
Elmwood-Cleveland, 2:30 7
Shepherd-Vandeburg, night 7
Taylorsville, 11 14
Hiddenite, 2:30 14
Stony Point, night 14
Mooresville, Central, 11 21
Mooresville Ct., Centenary, 2:30 21
Troutman, night 21
Hickory, First Church, 11 28
Bethel-Fairgrove, Bethel, 2:30 28
Westview, night 28

January

Newton, 11 4
Maiden, night 4
Catawba, 11 11
Ball Creek, 2:30 11
Lenoir, First, 11 18
Hudson-Mt. Zion, 2:30 18
Lenoir Ct., S. Lenoir, night 18

The district stewards, charge lay leaders, pastors, district lay leader and associate lay leaders will meet at Broad Street church, Statesville, December 4, at 10 a.m.

District missionary institute will be held at First church, Hickory, January 12, at 10 a. m.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.
FIRST ROUND

December

Murphy Ct., Tomotly, 11 7
Judson-Robinsville, Robinsville, 3 7
Andrews, night 7
Fines Creek, Pine Grove, 11 14
Haywood, Davis, 3 14
Clyde-Junaluska, Long's, night 14
Highlands, Highlands, 11 21
Franklin, night 21
Dellwood, Dellwood, 11 28
Jonathan, Shady Grove, 3 28

January

Franklin Ct., Snow Hill, 11 4
Macon, Union, 3 4
Glenville, Glenville, 11 11
Waynesville, night 11
Webster, Love's, 11 18
Cullowhee, Speedwell, 3 18
Canton, 11 25
Bethel, River Side, 3 25

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Avenue, Winston-Salem, N. C.
FIRST ROUND

December

Farmington, 11 6
Advance, 3 6
Davie, Center, 11 7
Cooleemee, 7:30 7
Hanes, 7:30 10
Denton, 11 13
Thomasville Ct., 3 13
Erlanger, 11 14
Linwood, Cotton Grove, 3 14
Lexington, 7:30 14
Thomasville, Trinity, 11 21
Thomasville, Pine Grove, 3 21
Thomasville, 7:30 21
Mocksville, 11 28
Lewisville, Brookstown, 3 28
Grace, 7:30 28

January

Centenary-West End, 11 4
Davidson, Mt. Olivet, 3 4
Ardmore, 7:30 4
Kernersville, 11 11
Central Terrace, 7:30 11
Ogburn Memorial, 11 18

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IN MEMORIAM

RHODES—On the 30th day of October, 1930, the death angel of heaven visited the home of Mr. and Mrs. Troy Rhodes and took away one of the sweetest buds of this life—little James Parley. He was born April 12, making his short stay on earth six months and 118 days. All was done for him that doctors, kind father and mother, relatives and friends could do, but none could stay the cold hand of death. Our blessed Lord in his kind and tender mercy saw fit to take him to make up his number of precious jewels. He is not dead but asleep in Jesus. While we miss his sweet smiles and cunning little ways, he is a shining light walking the streets of gold, beckoning this way to father and mother, calling them to come home. May the Lord comfort and bless the parents in all their lonely hours and prepare them to meet their loved one where there will be no more parting, pain nor death.

The little babe is gone to rest,
To reign with God forever blest;
Its little tongue will always praise
A Saviour's love, redeeming grace.
A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
That can never be filled.
Written by his aunt,

Mrs. Martha Rhodes.

DAVIS—Guthrie Davis was born September 11, 1930. On December 19, 1888, he was married to Miss Mollie Ipock, and of this union there are nine children: Mrs. Lizzie Eubanks, New Bern; Mrs. Carrie Riggs, Cove City; Guy and Mrs. Della Mitchell, Cove City; Larry, Wade, Wordell and Leslie.

Soon after marriage Brother Davis joined Asbury Methodist church, and for these many years lived a beautiful Christian life and served faithfully as trustee, Sunday school superintendent and steward.

During our revival at Asbury the last week in August, Brother Davis seemed specially interested and active. He talked to the congregation at different times and plead with the people to accept Jesus as their Saviour. And as he led us in prayer he seemed to be talking with the Father in pleasant familiarity, and he talked about the souls of the unsaved and was deeply interested in the whole community. Like an ear of corn full grown on the stalk his religious experience seemed ripe, rich and mellow.

His notice of departure was short, but at the sound of the muffled oar he was ready, without murmur or complaint. In the gloaming of the early dawn just as the tides began quietly their ebb, just so did his bark loose her moorings and turn toward that bourne whence no traveler returns to mourn.

Assisted by the presiding elder, Rev. Walter Patten we laid his body gently away hard by the side of dear old Asbury, which he loved so well.

L. E. Sawyer.

SOUTHERLAND — Juanita Southerland, daughter of Mr. and Mrs. F. E. Southerland, passed away Saturday, October 11, at her home on the Wake Forest road, one mile from Durham. Her death took place after an illness of several months.

Juanita was born in Durham and would have been twenty-five years old if she had lived two days longer. She attended the city schools, graduating from the East Durham high school in 1921. She graduated from Duke University in 1925 with high honors, winning membership in the Phi Beta Kappa. She then taught for two years and studied music at the Institute of Music and Art in New York for one year. She later returned to Durham to teach again and was a popular teacher in the E. K. Powe School for two years. Throughout her illness she longed to be back in her classroom and had bright plans for her future work.

Juanita was a woman of superior intellect and was ever reaching out for the finest and best in life. Possessing a cheerful and friendly disposition she won many strong friends. Since childhood she had been a member of Trinity Methodist church and was an active Sunday school worker.

She leaves a father, step-mother and three brothers. The funeral was conducted from her home Sunday, October 12, by her pastor, Dr. J. W. Smith, assisted by Rev. C. K. Proctor of Oxford. Interment was in Maplewood cemetery.

A bright, happy, useful life has been transplanted from this to a more beautiful world. We know not why, we dare not ask, but some day God will make all things plain. "Cousin Nell."

CLAPP—Saturday afternoon, November 2, 1929, the little mill village of Whitnel and the whole community was saddened by the tragic death of Miss Clara Bell Clapp, who was almost instantly killed as she was walking across the highway near her home. She was born in Chance, S. D., on February 27, 1906. She spent her babyhood days in California, coming to whitnel with her parents at the age of three and spent the rest of her life here. She was well known and had a great host of friends who mourn her departure. The esteem in which she was held was made known by the immense crowd who attended the funeral and the many lovely floral offerings of both cut and artificial flowers. The casket was hidden from view by the large wreaths and banked on the sides by the beautiful cut flowers.

While very young Miss Clara professed religion and united with the Whitnel Methodist church, living a consistent member until her death. The funeral services for Miss Clara were conducted at 11 o'clock on Monday morning at the Whitnel Methodist church by her pastor, Rev. W. J. Hackney, assisted by Rev. H. S. Benfield and Rev. Paul R. Rayle. The young ladies of her Sunday school class acted as flower girls, while the pallbearers were of the young men's Bible class as follows: Fred A. Prestwood, John C. Rainey, Earl Bradford, Junius Stallings, David Kerr, and Paul Prestwood. Interment was made in the Sardis cemetery of Hudson, N. C.

Miss Clara was a devoted Sunday school student and a devoted church worker. The Whitnel Methodist Sunday school misses her very much, and her Sunday school class is bereaved over the loss of her very much.

Miss Clara is survived by her mother, Mrs. Addie Clapp, two brothers, Sidney O. Clapp of High Point, and J. Albert Clapp of Lenoir, N. C. Her father was killed about four years ago by the train. Let us not grieve for Clara as one who is dead, but think of her as one who has just crossed over to the other side. May we all prepare to meet her.

QUACKENBUSH — Mrs. Elizabeth Perry Quackenbush, age 82 years, passed away suddenly at the home of her daughter, Mrs. E. L. Anderson, October 23, at 6:30 o'clock. Mrs. Quackenbush had been in declining health for about three months, but in recent weeks her condition had improved, and for several days before the end came she had been right active. Her death came as a distinct shock to every one.

Mrs. Quackenbush was born in Alamance county, N. C., December 23, 1847. She spent most of her life in Alamance and Chatham counties. On June 7, 1868, she was married to W. J. Quackenbush, and enjoyed a long, happy married life. She was the mother of ten children, six of whom preceded her; four remain to mourn her going, One son, D. Vance Quackenbush of Fraham, and three daughters, Mrs. E. L. Anderson of Winston-Salem, Mrs. Jas. F. Thompson and Mrs. William E. Apple, both of Greensboro. Her husband preceded her 18 years.

For the past 12 years Mrs. Quackenbush had made her home with Mrs. Anderson, and had endeared herself to the hearts of every one who knew her. She had a cheery, sunny, happy disposition and was a great lover of nature. She loved the early morning and the starry skies. She was devoted to her family. Even in her last years when any of the children were sick she would be heard to say, "I had better go, I expect they need me." She was a great lover of people, and delighed in doing anything she could to help them and make them happy. She will be greatly missed by a great many people.

On Saturday, October 25, at seven o'clock in the morning a sweet and tender prayer service was held in the home of Mrs. Anderson by her pastor, Dr. J. S. Foster, after which the body was taken to Brown's Chapel M. E. church in Chatham county, with which Mrs. Quackenbush united years ago, and was tenderly laid to rest by loving hands among friends who came to look for the last time upon the face and form of one they loved and honored.

The funeral was conducted by Rev. Mr. Dailey, pastor of Brown's Chapel, assisted by Rev. Chas. E. Clarke, pastor of the Geo. W. Lee Memorial Presbyterian church of Winston-Salem. The funeral designs were many and beautiful.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of the Waxhaw Methodist church, feel keenly the loss of one of our oldest and most beloved members, Miss Lizzie Price, who passed away on September 30, 1930.

Her presence among us was an inspiration and her memory will ever be a challenge to us to press onward and upward with greater determination and stronger faith. Therefore be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we sustain an irreparable loss in the passing of this loyal and consecrated member.

Third, That we extend our love and sympathy to her loved ones.

Fourth, That a copy of these resolutions be written into the records of our society, a copy sent to her family and one to the North Carolina Christian Advocate.

Mrs. J. M. Niven,
Mrs. H. B. Adams,
Mrs. J. H. Shannon,
Mrs. Olin Niven.

IN MEMORIAM

In memory of Margaret Clementine Patterson.

Grandmother has left us,
Left us for her home above,
And our hearts are sad and lonely,
Longing for one we loved.

But she has gone to be with Jesus
In that happy home to dwell,
And the beauty of his mansions
Mortal tongues can never tell.

When death came, he found her ready,
With her lamps all trimmed and bright;
Now she is safe beyond death's portals,
Crowned in glory, robed in spotless white.

May we not think of grandmother as dead. Think of her as the same. She is not dead—just away.

Rochelle Patterson.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY, DECEMBER 11, 1930 Number 50

Duke Univ Library 150-130

A Christmas Meditation

FAITH in the triumph of right in human society received its impetus very largely from the fact that nearly two thousand years ago a handful of men in Judea ,when the whole world was still barbarous beyond our conception, dared to believe that a different sort of world was possible, one in which truth and love and justice should reign. Humanly speaking, there seemed no sort of chance that the ideals of these early Christians could possibly win out. When Jesus was put to death upon the cross, it must have seemed to all of his enemies and to most of his friends that his teachings, so subversive of the political and ecclesiastical order around him, were effectively crushed. Only a few of his disciples felt that it were better to die with him than to live with those who had put him to death. Yet for nineteen hundred years his has been the greatest influence working for the establishment of truth, justice, and love in human relations. Jesus was only a humble Galilean peasant whom the power of Rome could apparently easily crush; but all the power of Rome and of the Jewish church proved insufficient to crush his teachings, while the very memory of the Caesars, the great ones of his day, is becoming obliterated from the minds of men.

While we must admit the Christ's ideals have not yet won out, still the world has been moving, even though with interruptions, toward these ideals. Something more than the arbitrary wishes of men must be involved in this movement. The Christian movement could not have had even the measure of success which it has met if it were not ultimately consistent with the nature of man, the nature of human society, and the nature of culture.

—From "Man's Social Destiny in the Light of Science," by Professor Charles A. Ellwood, Duke University, Durham, N. C. Published by The Cokesbury Press.

LOUISBURG COLLEGE TRUSTEES ACT

The board of trustees of Louisburg College in session at the college December 2, 1930, in pursuance of the expression of the North Carolina conference in a resolution passed by the conference Monday, November 24, adopted the following plan to raise approximately $12,000 for operation of the college for the spring term beginning Wednesday, January 21, 1931. This action was taken by the trustees subject to the approval and co-operation of the presiding elders, pastors and people of the conference.

This plan has been endorsed and approved in the set-up meetings which have already been held in Durham, Raleigh, and Weldon districts. It is expected that similar action will be taken in the other districts of the conference in their meetings this week. The plan with preliminary statement follows:

Preliminary Statement

The properties of Louisburg College, value $400,000 to $600,000 as a going institution, are owned and held for the North Carolina conference of the Methodist Episcopal Church, South. This college is operated under the direction of the North Carolina conference. Its total indebtedness is less than $150,000 of which $117,000 is bonded. It has capacity for 300 students. During the past it has expended $40,000 of its operation income in plant development. During the 1928-1929 session it had a student enrollment of 298. In December, 1928, a disastrous fire occurred which occasioned loss and deficit in its operating expenses. Prospects for the 1930-1931 sessions were fair until the late summer 1930, when financial depression caused a large number of prospective students who had enrolled or signified their intention to attend the college to cancel their reservations and the college has operated with a loss estimated at $10,000 to $12,000 through the first semester ending January 20, 1931.

The North Carolina conference has assumed and directed that arrangement be made to liquidate the operating deficit until January 20, 1931, and "earnestly urges our pastors and people to co-operate, help and in every way encourage the authorized agents, trustees and management . . . to provide for the continued operation of said college on and after January 20, 1931." With the present student enrollment it is estimated that the deficit in operating expenses for the spring term will be twelve thousand dollars. This estimate is made after very possible expense has been scaled and the teaching and adminstration staffs have made liberal concessions in their compensation. If Louisburg College closes January 20, 1931, its student body will be out in mid-term with a strong possibility that the Methodists will lose the college properties and prestige which it gives our constituency in the North Carolina conference. If it is to continue our pastors and people must come to its rescue with cash contributions to be in hand not later than January 10, 1931. Your board of trustees in pursuance of the expression of our annual conference, and subject to the approval and co-operation of our presiding elders, pastors and people, adopts and submits the following plan to raise funds to meet the emergency:

Brief Outline of the Plan

First, that Sunday, December 21, (and Sunday, December 28, on circuits) be observed in all the churches of the conference as Louisburg College Day, when the urgent needs of the college shall be explained to the people and voluntary offerings and contributions be taken for a "special fund" for the purpose of the operation of the college for its spring term.

Second, that every pastor in co-operation with his presiding elder may act as a representative for Louisburg College in raising the "special fund" and may designate such church workers as he may see fit to assist him.

Third, that all contributions should be collected and subscriptions paid and forwarded by each pastor to his presiding elder not later than January 5, 1931.

Fourth, that each presiding elder forward all offerings and contributions turned in to him to Rev. F. S. Love, at Raleigh, North Carolina, who has been designated as treasurer of this "special fund," not later than January 10, 1931.

Fifth, that Rev. F. S. Love, as treasurer of this "special fund," shall disburse the same only for the operating expenses of the college after January 20, 1931.

Sixth, that in the event a sufficient amount is not raised for the operation of the college for the spring term the treasurer of the same shall refund to the presiding elders all contributions received from them, who in turn will refund these contributions through the several pastors to the churches through which they were contributed.

Seventh, that the editors of the North Carolina Christain Advocate be requested to devote special space and emphasis to the cause of Louisburg College in its issue of the week of December 15-21.

Eighth, that the alumnae of the college be invited and requested to co-operate in this move by making personal contributions and working in their local communities for the cause, and by whatever means or methods that they see fit to devise.

TO THE FRIENDS OF LOUISBURG COLLEGE

The almost unanimous support given by members of the North Carolina conference to Louisburg College in its fight for another chance to live was indeed heartening to all who are connected with and interested in this historic institution. The letters and telegrams which have been coming in since conference from former students and friends of the college cause us to take courage.

Truly the members of the North Carolina conference and friends of the college are determined to save the school for service for future generations. Eelsewhere on this page of the Advocate is a description of the plan adopted by the board of trustees to raise funds to supplement the income for the operation of the college for the spring term of 1931.

This plan has been endorsed in the set-up meetings of the Durham, Raleigh and Weldon districts at the time of this writing. It is expected that the other districts will take similar action. This plan is workable and by no means impossible to achieve. It has been estimated that it would take less than an average of fifteen cents per member, or only about an average of fifty dollars per pastoral charge to meet the needs for the spring term.

Of course, some cannot be depended upon to do their share. However, if each pastor and each former student and each friend will determine to do his or her part and make an effort to get others to help, victory will be assured.

Remember, no gift is so big but it will be needed and no gift is so small but it will count.

Yours for victory through Christ,

C. C. Alexander, President.

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

Official Organ of the North Carolina and Western North Carolina Conferences

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Volume 75 GREENSBORO, N. C., THURSDAY, DECEMBER 11, 1930 Number 50

In the guest box at the Chapel Hill game last Saturday, President Frank Graham had fully as many Duke University followers as there were of the University of North Carolina. This was more than a fine courtesy shown the visitors; it was a gracious expression of a desire for a spirit of friendly rivalry in these two great universities situated within ten miles of each other. The followers of both should profit by the example set by President Graham and cultivate a spirit of good fellowship between the alumni and friends of these two institutions which are engaged in a common task.

"Not to prohibit the use of liquor is to sanction it." Who said that? Rabbi Stephen S. Wise foremost among the religious and social leaders of the Jewish people in the United States. This is not all that he said. Listen to these heavy blows upon the demon—Alcohol: "Alcohol must go.... Industrial efficiency, domestic happiness, national security—all are incompatible with that demon—Alcohol.... No fundamental rights of life and liberty are endangered by prohibition, and the Jewish attitude must become one of active opposition to alcohol. Always a moral pioneer, the Jew must not in this case be a moral laggard."

Dr. Kelly Miller, dean of Howard University and one of the ablest negro leaders, in a recent statement advised negroes that their only hope politically is in aligning themselves with the forces of prohibition in the nation. "The drys," he said, "will finally control both parties in 1932, or if not, then in 1936 or 1940." In explaining his consistent devotion to the prohibition cause, Dr. Miller says he signed the pledge as a boy in South Carolina and has always kept it. Dr. Miller is one of the great leaders of his race, a man with the vision to see what is best for his people and with the faith to believe that the demon Alcohol will not again be crowned king in this country of ours.

And a little child leads. Here is how Christina Georgina Rossetti puts the truth in her own matchless form:

"The Shepherds had an Angel,
The Wise Men had a star,
But what have I, a little child,
To guide me home from far,
Where glad stars sing together
And singing angels are?"

Rossetti also in her inimitable style speaks of the possibilities of earth:

"Tread softly! all the earth is holy ground.
It may be, could we look with seeing eyes,
This spot we stand on is a Paradise
Where dead have come to life and lost been found,
Where Faith has triumphed, Martyrdom been crowned,
Where fools have foiled the wisdom of the wise:
From this same spot the dust of saints may rise."

People do what they really want to do. Untoward circumstances tend to dwindle into insignificance. Last Saturday afternoon some sixteen thousand alert and interested spectators stood in the rain and watched twenty-two youngsters slip and slide in the water and mud on the gridiron at Chapel Hill. Great is enthusiasm! Noble is loyalty to a cause or to an institution! The followers of Duke and of Carolina never wavered. It was the annual football classic between these two universities to be played rain or shine—each rooter admitted at $2.50 per. The bands were largely silent and the cheer leaders left off their stunts, but the crowds stayed on the concrete as they watched for the ball to cross the goal line for the touchdown—a looked for moment that never came. Really in all that slush and mud the ball seemed to be a liability. The side without the ball stood the best show of recovering a fumble for a real dangerous movement towards the goal line. Perhaps the finest feature of the day was the excellent spirit manifest towards each other by the followers of Duke and Carolina. In this they showed a spirit of true sportsmanship.

To Mark Historic Spots

The historical society of the North Carolina conference at its recent meeting in Henderson appointed a committee to act with a committee of the historical society of the Western North Carolina society in placing markers at certain historic spots dear to Methodists and to see that suitable boards and tablets indicate the records made by many of our old churches. The names of the men who have gone into the ministry from not a few of our churches displayed in the face of the rising generation would be of untold value to the youth of the community. Historic spots should be marked in a permanent way that the generations following might know.

Numerous patriotic societies are doing a valuable and needed work in marking the birthplace of noted men and in making known in a permanent way historic places that but for these efforts would be forgotten in the course of the years. Not until recent years have we been active in such work here in North Carolina. This neglect has made for the detriment of the state when it comes to the just estimate that should be placed upon our former achievements.

Especially true is this of us Methodists in the state. We on certain occasions make mention of a few well known places such as Green Hill, but little is done to give concrete expression to this cherished sentiment.

Let us hope that in the next few years many of these places will be found and so marked as to give them a new and larger significance in the life of the present and of future generations. They can be found in many places little dreamed of by most of the present generation. Ours is a rich inheritance. For in all of us is something of the sentiment expressed by Father Ryan:

"Yes, give me the land where the ruins are spread,
And the living tread light on the hearts of the dead;
Yes, give me a land that is blessed by the dust,
And bright with the deeds of the down-trodden just.
Yes, give me the land where the battle's red blast
Has flashed to the future the fame of the past;
Yes, give me the land that hath legends and lays
That tell of the memories of long vanished days;
Yes, give me a land that hath story and song!"

Laymen With the Forward Look

In these times when the cry of hard times is abroad in the land it is most refreshing to find so many of our forward looking laymen who are not willing that the enterprises of the church should slump or that the pastors should suffer drastic cuts in their salaries. These men know that this depression will pass and they are not willing at this time to take backward steps in the work of the church.

Mr. James E. Lambeth, lay leader of the W. N. C. conference, in addressing the recent district meeting at Salisbury reminded the brethren that no great work is ever done save by co-operative effort of all who are engaged in the enterprise. This fact should be pressed home upon church people until they learn that failure usually follows this want of co-operation rather than the want of ability to do. We Methodists of North Carolina can do about all that needs to be done if we will only put into practice the doctrine enunciated by Mr. Lambeth as he calls upon the laymen of his conference to persist in their co-operative efforts in the churches. Then salaries will be collected and the financial demands upon the churches will be met, to say nothing of the forward steps along other lines of endeavor. May God raise up a few forward looking men in every church who will not take council of their fears.

Significant Action Taken

By a standing vote, the North Carolina conference at Henderson resolved to move along three lines in favor of temperance, prohibition and law enforcement. First, mass meetings are to be held in which other churches are requested to join, at which time notable speakers are to address the people on the perils that are confronting us in the present nation-wide effort to bring back liquor. Second, in our district meetings special attention is to be given in the campaign of education as to the hurt of alcohol and the crusade now on against the 18th amendment. Third, that we will encourage the women to enlist the children and young people in programs and pageants in this campaign of education against the liquor curse.

All our young people under twenty-five years of age here in North Carolina are ignorant of the conditions existing before the state went dry twenty-two years ago. They need to be informed. For two decades we have felt secure; especially so since the adoption of the 18th amendment. The time has now come for action to meet the lying propaganda that is being carried on by this nation-wide provision made possible by certain millionaires who count not the cost.

Moral issues thrive on agitation. The moral forces of this nation must begin to agitate, to educate, to wage crusades in favor of righteousness and temperance and of law enforcement. The men and women here in North Carolina who remember the days of the open saloon and the dispensary should buckle on the armor and go forth as in other days. Thousands will rally to their standards.

Do not be deceived. The teachers, the mothers, the preachers and such other good people of our churches are to bear the brunt of this campaign as they did in other years. Professional politicians and all such concerned about the trend of public sentiment will be found hiding away in the shadows until all is clear as day. Then they will be eager to get in the forefront of the procession. Those who can recall conditions thirty years ago know how true this is. Men and women of conviction and of moral fiber made the leaders then; such will be the leaders in this new day that is upon us. All know where to find the Methodist preachers when a fight is on against the curse of rum.

Eager for the Best

The plans laid for the pastors' school at Duke next June are far the best that can be had in the way of instructors and courses offered. This outlay is made at considerable cost to the two conferences and to Duke University. Are all the preachers in the state going to take advantage of this high privilege? If so, most of the men must begin at once to plan for the stay at Duke in June.

Think of spending ten days in the midst of the best that plant has to offer and to enjoy the tutelage of the finest instructors in the land! A man who has been busy in the grime and toil out in the midst of life can certainly profit by a brief stay under these conditions. We are sure that some of our best men do not know how much of the finest and best they give the go-by in not being at the pastors' school; others are always on hand and make the most of each occasion. We really look for the inducements to be such next June that no one will be satisfied to let it pass.

The man who hits the line hard week after week the first six months of the year feels the need of a slight respite in the mid-summer. The occasion at Duke can be enjoyed at small cost and with much profit. Plan carefully for the best on this high occasion on the Duke campus—the new campus with all it has to offer.

Hard Times

The talk of hard times, as a topic of conversation, has supplanted the hackneyed subject of all generations—the weather. And one need not play the ostrich act of putting his head in the desert sand and affirming that our industrial situation is what it ought to be. For when people who need work and are anxious to have a job cannot find anything to do the situation is one to be deplored.

But it may hearten us to recall that many people now living have known years that were really hard. Take for example the seventies and eighties of the last century. Fifty cents a day and board was the regular price for common labor, and skilled labor was relatively as low. If a country boy got one pair of shoes at a cost of $1.25 or $1.50 each year he counted himself fortunate. An eight or ten dollar suit of clothes for a man or boy met the needs of all dress occasions for two or three years. Not the real poor folks, but the middle class, often were forced to eat corn bread for breakfast—not muffins, but salt and water bread—because they did not have money to buy flour. The children walked two and three miles to school, and not much school after they got there; but now buses whirl the children along ribbons of concrete to the big school buildings where highly efficient teachers train our children.

In those days of which we write if people rode to church it was in ox carts, on muleback, or in wagons where chairs stood upright upon the straw covered bed of the old farm wagon. This last means of transportation was a sort of family chariot of the plain yeomen of those hard years following the Civil War. If a man was able to own a top-buggy or even a "fresh air" buggy he was the object of envy of all his neighbors. And a young swain, who was the proud possessor of a spick and span buggy and a fast driving horse at a total cost of $200, could marry any girl of all the countryside. But now everybody in city and country alike have automobiles ranging in price from $500 to $5,000 and they, like lords, drive up to the filling stations and plank down the ready cash and race away for the joy ride. These are not hard times. The only trouble has been too much joy riding on borrowed money. Pay day has come and we are now walking back to settle the old account. As soon as the old bills are paid we will be again on the highway of prosperity.

People and Things

Why not send the Advocate to your friend for a Christmas gift? Give fifty-two gifts in one.

The postoffice address of Rev. G. C. Brinkman is 256 Maple Avenue, Brevard, N. C.

"Mrs. Katie Yates Cole announces the marriage of her daughter, Thelma Inez, to Reverend Chancie DeShield Barclift on Thursday, November the twenty-seventh, nineteen hundred and thirty, Hamlet, North Carolina."

"We are enjoying most cordial greetings on our return to Southport for the second year. The Sunday school 'pounded' us with a unanimous rising vote of welcome. We are greatly encouraged."—R. H. Broom.

"We have been pounded by two of our churches (Vanceboro and Lane's) since our return from conference. This is our fourth year and we are looking forward with hope that this may be the best year of the quadrennium."—W. N. Vaughan.

"When we reached our new home at Spruce Pine we found a warm supper prepared and a warm welcome. Our pantry has also been supplied with good things to eat. Spruce Pine is a beautiful little town with a population of about 2,000. We appreciate the kindness of the good people here and trust that we shall have a good year."—W. Reid Harris.

"Moved over to Tarboro last Friday. Hated to leave Gatesville; had learned to love the folks there. We had large congregations here yesterday. The congregations from the several churches in the city worshipped with us Sunday evening. The folks wanted to welcome the new preacher. Fine spirit exists here between the churches."—W. C. Benson.

"We have held our first quarterly conference and our reports showed that we have made a good beginning for the new year. I am serving my first appointment, and I have been kindly received by the good people of McAdenville. We are looking forward to a successful year and in our program the Advocate will not be overlooked."—Robert M. Varner.

"We are settled now in our new parsonage at Benson. Have been heartily received and bountifully pounded. Good congregations yesterday and a good hearing. Thanks to Brother Bradshaw and Bishop Mouzon. Will look after the interest of the Advocate right soon; have already heard some nice things said about it. Come over some Sunday and preach to a sure enough congregation."—Jas. H. Frizelle.

"We have been received very kindly by the good people of Westford church. They gave us a real welcome on our return for the second year, and one of those big old time poundings, with plenty of good music by the Franklinton brass band. We cannot express our appreciation to these good people for their kindness to us. May God richly bless every one. Everything is starting off fine for a new year's work. Pray for us."—H. E. Stimson, Pastor.

"Rev. M. D. McLamb, the newly assigned minister to the Goldston circuit, by the recent conference at Henderson, preached his first sermon at Meroney church last Sunday morning at 11. His subject was: "Worship," which he ably discussed, using as a text St. John 4:20. He made a most favorable impression on his audience. We are hoping, praying and trusting for a glorious year on this work."—Terrell B. Beal.

"We are happy to be back with these good people for the third year, and have received a cordial welcome from them. They are some of the finest people in our church and we are enjoying being with them. The prospects for a good year's work are very encouraging, and we trust that the Lord will give us victory in the name and for the saek of His Son. Pray for us that we may be the kind of minister that these people need and the kind God would have us be."—John R. Church.

Rev. and Mrs. Freeman Heath and the children were delightfully surprised on Friday night, December 5, when a number of the members of the Chadbourn church gave them an old time Methodist pounding. To have people show their love in so generous a way, at a time when nothing of the sort was expected, makes the parsonage family want to do more for the church and community than they have done before. They are happy to have this opportunity of thanking every one for their love and thoughtfulness.

Following a victory dinner at the St. Regis Hotel (Fifth avenue and 55th street) Tuesday, December 2, announcement was made that more than $900,000 had been raised toward the million and a quarter required to erect the new $3,000,000 Methodist Episcopal church, replacing the present Madison Avenue structure at 60th street. According to Dr. Ralph W. Sockman, pastor, building operations will begin immediately at the new site on the northwest corner of Park avenue and 60th street.

Dr. and Mrs. W. R. Ware moved Thursday to Greensboro and will locate in their home, on West Gaston street. Dr. Ware takes charge of the Glenwood church and Rev. W. A. Kerr exchanges places with him. This past conference concluded 46 years of continuous service by Dr. Ware in North Carolina Methodism. He has served many of the important stations as pastor and occupied positions on various committees of the conference. During his year at Love's 60-odd members were received into the church, two revivals were conducted, and many other important programs of spiritual progress were begun in which his influence will linger. Before leaving the Ladies' Aid and missionary societies gave them a surprise kitchen shower, carrying many useful gifts in token of their love and respect. Quite a large number of friends called throughout the afternoon.

Dr. Chas. E. Jefferson, for one-third of a century pastor of Broadway Tabernacle, New York City, is coming to Greensboro for a series of services from January 11-17. His visit is sponsored by West Market church and the Church of the Covenant. The morning services are to be held in the Church of the Covenant and the evening services in West Market Street church. Of all the great preachers on the American continent Dr. Jefferson is our favorite. A man so simple that little children will hear him gladly and at the same time he commands the attention and interest of the most learned; such is Jefferson. We have never read an uninteresting line from his pen and we read everything that we see from him. A man who can stay in the heart of New York City and command a hearing for thirty-three years is a very remarkable preacher of the gospel, and he preaches nothing else. A great treat is in store for Greensboro.

Why not send the Advocate to your friend for a Christmas gift? Give fifty-two gifts in one.

"Our folk received us with open arms on return from conference. They have already severely stormed the parsonage, of course to our interests. The new year starts beautifully with a revival spirit in the Sunday school and church, as already evidenced by several professions of faith at regular services and additions to the church. With an ear kept close to the crying need and the leadership responding to the still small voice, Calvary church faces glorious possibilities."—E. L. Kirk.

"Up until conference I led my district in trial subscriptions. I trust I may be able to do something for the Advocate this year. I am sure no sincere pastor can neglect the Advocate without neglecting his parishioners. I see no reason why we should not have a good year at Old Fort. The people are very thoughtful of their pastor and his family. They are working hard to make us comfortable—placing necessary furnishings in the parsonage, along with a very generous pounding—all of which are too numerous to mention. The stewards and other leading laymen, along with the pastor, are planning for a good year."—J. L. Rayle.

Not content with being a successful college president, Dr. R. H. Bennett, president of Lander College, Greenwood, S. C., is making a reputation in the ranks of other newspaper columnists. With "The Twitterings of Timothy Twiggs," humorous articles now appearing in newspapers in South Carolina, North Carolina, and Virginia, Dr. Bennett has become widely known as a columnist-philosopher. The Ledger-Dispatch, at Norfolk, is the latest paper contracted to publish his column weekly. Dr. Bennett is well known in South Carolina, as the president of a prominent Methodist college for women; in Virginia of which state he is a native, and where he has filled many pastorates as a member of the Virginia conference; in Georgia, where he was on the staff of Emory University, Atlanta, for many years; in Tennessee, where he was for ten years one of the secretaries of the Methodist board of education, in Nashville; and in North Carolina, where he maintains a summer home at Lake Junaluska.

Rev. C. B. Culbreth was a most gracious host on Wednesday evening when he entertained the retiring members and the new members of the board of stewards of the Methodist Episcopal Church, South, at a turkey dinner at the parsonage. The guests were invited for seven o'clock and immediately after they had assembled they were shown into the dining room and seated at the table, covers being laid for 18. A color scheme of yellow, green and lavendar was carried out in the table appointments by the use of bowls of lovely chrysanthemums placed at intervals on the long table, alternating with tall burning tapers in pretty holders. A delicious turkey dinner was served. New members who attended were: Mesdames L. J. Best, J. W. Whitehead and H. C. Turlington, who will take the place of the follwoing retiring members: Messrs. Marvin Wade, G. K. Grantham, Sr., and L. C. Ezzell. The other members of the old board who will remain as stewards and who were present at this delightful affair were: Messrs. H. O. Mattox, W. R. Howard, R. L. Cromartie, Jr., N. B. Lee, P. A. Lee, Hugh Prince, Fred Baggett, W. W. Weeks, J. S. Bryan, James Snipes, and W. O. Johnson.—Dunn Dispatch.

In your church you have some good member who would enjoy the Advocate, but cannot spare $2. Why not supply this want at this gift-giving season?

Memorial services in memory of Gilman Alexander and Mrs. Lucy H. Robertson will be held next Sunday afternoon at 2:30 o'clock in Odell Memorial Auditorium, Greensboro College. Many people of the city will join the college community in an expression of honor for Mr. Alexander and Mrs. Robertson. Mrs. Robertson died last May immediately after the college commencement. She was for years president of the college and in recent years was a beloved figure about the college home. Mr. Alexander died recently from a heart attack while at Cleveland with the college glee club. He was director of voice at Greensboro College.

The American Bar Association by a vote of 13,779 to 6340 expressed itself in favor of the repeal of the 18th amendment. And now Edward T. Lee, dean of the John Marshall law school, Chicago, tells us that the bar association includes only 20 per cent of the lawyers of this country. That more than half of its 27,000 members live in cities of over 50,000 and that New York, Chicago, Boston, Washington, D. C., Los Angeles, Philadelphia, Detroit, and St. Louis, eight cities, contain more than one-fourth of the membership. Furthermore, the entire 13,779 who voted for repeal represent only about one-tenth of the lawyers in the United States. The vote seems to disclose what we already knew, that the big cities are wet and the country dry.

John A. Livingstone, well known Raleigh newspaper man, has been elected librarian of the North Carolina Supreme Court to succeed Marshall DeLancey Haywood, who has resigned on account of ill health. Mr. Haywood has held the position since 1918. Mr. Livingstone, who has been connected with The News and Observer, except for one year, since 1919, was admitted to the bar in 1922. Mr. Livingstone has served as legislative writer, state news editor and editorial writer of The News and Observer and was its Washington correspondent for three years. In 1921 he was connected with the North Carolina Cotton Growers' Co-operative Association. He is an alumnus of Duke University. He was born in Anson county. Mr. Livingstone spent a spring and summer some 20 years ago traveling western North Carolina in behalf of the Christian Advocate. He says: "I have preached to wider audiences since, but none that were more interested than those to whom I talked in those days. I got used to the sensation of addressing Methodist audiences while connected with Brevard Institute as assistant principal, spending a summer making the district conferences."

IMPORTANT NOTICE!

The executive committee of the Board of Christian Education of the North Carolina conference was ordered by the conference at its recent session at Henderson to borrow the sum of $12,000 to be used for the relief of Louisburg College in the present emergency. It is hoped that some friend or group of friends of the college may be found who will be willing to lend this amount, or such part of it as may be needed, on the credit of the conference, for this urgent cause. Provision is made that the loan shall be prepaid over a term of four years.

Any person interested in this matter and any persons able in any way to assist in working out our problem will confer a great favor by communicating with Rev. C. K. Proctor, Treasurer of the Board of Christian Education, Oxford, N. C., or with the undersigned at Durham, N. C.

W. A. Stanbury, President,
Board of Christian Education.

A Prodigal Brother's Christmas

By Richard K. Morton

LIFE had been hard for a long time in the modest Hadley home situated in a struggling suburb of Comton, a small middle western market center. There never had been much money to depend on —and there were the usual times of sickness, business depression, and unexpected expense.

Several years ago Mr. Hadley, who had been a worker in a firm shipping market products to nearby states, had died and left his wife, Elsie, poorly provided for. She had been trained for no particular work, and so could look forward to only small remuneration for a long while for work of her own. And then there were the children. But at this time they were still not of much help. Albert, now twenty-eight, loved good times, good clothes, freedom, and a chance to live his own life. Poor Francis, now twenty-three, had been a cripple since infancy. Ruth, the daughter, was a bright and energetic girl of fifteen, who found it no hardship to help in the six-room house which was their home.

Things probably would not have reached a crisis if Mrs. Hadley had not been taken seriously ill. Her recovery was slow, and the disease left her permanently unable to stand the strains of the tasks to which she was accustomed. The burden of the house fell upon Ruth, and the bread-winning upon Albert.

For months the family struggled on in this way. Tension and dissension gradually grew. Bills were large, and income small. It was not easy to care for a sick mother and a crippled brother.

"For goodness sake!" Albert exclaimed to Ruth, when he came home one stormy night and found the poor supper only partly ready, "haven't you anything better than that? What do you do all day? How much longer do you think I am going to work my head off to keep this family going this way?"

"Well, you're not the only one that has to do hard, disagreeable things for this family!" his sister instantly snapped. "I have to stay here most of the day, clean up the house, and look after mother and Francis. I can't even go out where things are happening or even go to an entertainment or out with some friends, the way you do!"

So it went for many nights.

There was little time to think of how often their mother grew anguished to observe the demands which she made upon her children and how they were bearing them, nor how often Francis writhed inwardly at his helplessness. It was so hard to see your loved ones working so hard for you and growing bitter and overworked in the process! It was so hard to have so many pleasures and opportunities in the world so near, and yet not able to enjoy them!

"Oh, mother, I can't do any better than this!" Ruth retorted one night when her mother remonstrated with her about some household tasks which should have been completed. "Do you think it is easy for me to live like this? Where is it getting me? What reason have I for wanting to do all this?"

"I know, I know!" her mother sighed. "I am such a burden to you! I wish that you could be free and happy and have all the privileges that the world offers. But I cannot give them to you, but I wish I could be taken away from you so that you could really begin to live. We old and weak and sick parents are not of much use today. All we can offer is that love which you yourself will understand some day."

"Oh, mother, I'm sorry! I didn't mean what I said! You'r not a burden! You are of use, and you don't hinder us!" Ruth apologized contritely. "I guess I'm just a little tired or nerved up."

Her mother smiled weakly but gratefully as her daughter resumed her work.

Another night Albert had come from his work tired and depressed with his progress and with his ability to cope with his financial obligations. Then Francis unfortunately remarked how much he would like to have a large set of books in order to help him acquire an education which was otherwise beyond his reach.

"Books!" exploded Albert hotly. "What do you think I am, a galley slave? Haven't I got enough on my hands as it is, with you doing nothing all the time, and me the only one keeping this place going? I've got some rights, and it is about time that that fact were recognized. Must I do this all my life? I want friends, good times, good clothes, travel, luxuries, freedom. And look what I've got! A lot there is in this life for me!"

"Im sorry, Albert," Francis said gravely, after a moment. "But I have to fight a battle too. You are getting tired of fighting the battle for us, and I'm getting tired because I can't fight it and must see how hard it is for you to fight it. It would be better if something took me away—then you'd have only mother and Ruth to look after." His voice trembled.

"No, no, it's all right," Albert reassured. "It all just got me for a moment. It's just the kind of a deal we happened to get. Some families have all the money they want, or have means of acquiring it in a short time. Others get lucky 'breaks.' Some seem to get all the fine clothes, expensive automobiles and houses, and such things easy, and seem to be able to enjoy anything in life that comes along. But not for me—I'm stuck here—like this!"

Without further words or waiting for a reply, he rose suddenly, went out into the hall, put on his hat and coat, and left the house. His destination was a store where he knew he would find Sidney Pollard, a rather indifferent and unenterprising youth of his own age.

"Hello, Sid!" he greeted him. "Hard at work solving the problems of the world as usual, I see."

"What's on your mind?" Sidney queried, rousing himself somewhat as he regarded his friend.

"I'm thinking of getting out of here," he replied succinctly. "I've had enough of this hopeless grind."

"Yeah?" replied Sidney. "Then what?"

"I don't know exactly," was the reply, "but I'm going to have some fun and do as I like for a while and then hoard up some money and get myself somewhere."

"What about the folks?" asked Sidney.

"They'll have to get along somehow," he replied, stiffening antagonistically. "I've got my own life to live, and they'll have to look out for theirs for a while. Ruth can earn something if she has to, and even Francis might do a little street business. Anyway, I'm going."

It was hard to break such news to his mother. He could run out and leave Ruth and Francis, but he must tell his mother.

"Come in and talk to me a while!" she invited, the next evening, when she saw her son coming into her room. "You don't find much time to talk to me now, the way you used to, do you?" she asked, half sadly, half reproachfully.

"No, mother; I'm sorry. But there is something I must tell you. Mother, I can't stand this any longer. I've got to go away. I—"

"Go away?" exclaimed his mother incredulously. "Why, you can't do that! Why, what would I do, what would we all do? Oh, Albert, you can't mean that you're going to let us fight the battle alone?"

"Mother, I've got to, that's all. I hate to go—it's hard for you, and hard for me. But I am tired. I'm getting nowhere, and I don't get any fun or joy out of life at all. I've got my own life to think of. What's the use of plodding and struggling along, day by day, getting nowhere, paying nothing but bills for essentials, and going through the same drab routine? Then sickness, disappointment, and bad 'breaks' thrown in, too. I've got something coming to me better than that. I'm going to enjoy myself a while and get some good clothes. Of course, I'll help you all I can and keep in touch with you—and maybe you'll see me again before long."

"Oh, Albert, what will we do?" his mother sobbed. "Your poor sister can't stand it—why must she suffer any more? Oh, why must I live to be such a burden!"

"Mother, don't take it like that. It will all come out all right," he replied, deeply shaken to see his mother's distress. "Don't get so excited and wrought up. Now I must tell Ruth and Francis."

"Oh, Albert! Albert!" sobbed his mother as he left the room.

Before many days he had departed.

Even harder days came to the Hadley house. Not a word from Albert was heard. As weak as she was, Mrs. Hadley, by sheer force of nerve and will power, got up each day from a sick bed and did as much of the house work as she could. It sapped her little strength, and brought on further pain and distress. But she would not see her little daughter forced to shoulder all the burden.

Poor Ruth struggled with the house work and also worked in a store—and frequently assisted a wealthy woman, during off hours. She eked out a precarious livelihood for the family, with the help of Francis who stoically had himself put in a strong wheel chair so that he could go out to a street corner and sell newspapers and candy and other things. Rapidly he became known to all residents of the neighborhood, who admired his courage and purpose. All he could get he turned over to his sister for the support of the household. It was hard work—and brought much pain. But surely no one could allow even the crippled state of one's body to serve as a reason for being totally dependent on a younger sister.

The months passed ,and Christmas of the second year approached. Nothing had been heard from Albert. Mrs. Hadley grew worse, and was restless and troubled in mind. As stoical as he was, Francis found his efforts to help costing him much in bodily pain, and he required frequent medical attention.

Meanwhile, Albert had journeyed to a distant city. After the round of fun and freedom which he had promised himself, that life began to lose its attractions. Coming to know life more intimately, he discovered that workers even in the great hotels, sports arenas, and theaters, as well as employees in a thousand positions elsewhere, also had many dependents and contended with much sickness and adversity. He shuddered to know what young girls were doing with their little pittance each week in trying to make it support themselves, and perhaps a mother or brother. He saw many struggling against hopeless odds, with the best years of their lives passing, and with no relief in sight.

"Do you mean to say that girls in that store, getting about ten dollars a week, are sometimes trying to support their mothers too?" he asked a business man, in amazement.

"Sure! Plenty of them have to try it!" was the reply.

Through a fortunate circumstance he found a lucrative position in the office of an established firm, and became interested in the work, in spite of himself. He began to get ahead.

One day his employer took him on an inspection tour of some occupied tenement houses owned by the firm. Questions brought out the fact that with miserably small incomes families, sometimes fairly large, were struggling against impossible odds—with no funds for anything except a minimum of food and clothing. There was no budget for fun or education.

He went home to his lodging house sobered and shocked. Instinctively, he had been repelled by the conditions in many of the homes—but what could one expect when girls of fifteen or sixteen were forced to do the earning?

"Why, back home the conditions now may be no better!" he muttered, shocked into a sense of the magnitude of his selfish and heedless action in leaving as he did the home to which from any aspect he owed so much in love and service. He began to think of his home, and of what was probably going on there. It was not pleasant to contemplate.

Christmas was drawing near. The holiday spirit began to show in the swollen streams of shoppers and the wild confusion of traffic in the city.

Then one day as he was in the office of the employing agent of his firm, he and the officer were interrupted by an applicant for a position—any position. Turning to see what sort of person it might be, Albert suddenly and with amazement recognized his old friend, Sidney Pollard! But it was a different Sidney Pollard—unkempt and slovenly and dirty. Clearly, life was dealing harshly with him. Sidney was amazed and also somewhat embarrassed and chagrined to see Albert.

Drawing him aside, Albert first made provision for Sidney's immediate needs and secured a promise from the agent that he would get a small position for him, and then he bombarded him with questions.

"How do you happen to be here?" he asked.

"Oh, I wanted to get away from home, too. I thought I'd make a big thing of it, but everything went wrong, and I couldn't go back home. For days I have been shifting around here trying to get something to do."

"How were my folks when you saw or heard of them last?" Albert then asked anxiously, fearing his reply.

"Well, I hate to tell you, but your mother's very poorly. I saw Francis on a street corner selling newspapers and candy. Your sister works in a store and somewhere else in off hours, and I guess she does most of the housework, too."

"Oh!" gasped Albert, deeply ashamed and grieved.

"Sorry, old man!" Sidney apologized, "but you asked me to tell you, you know. (Continued on page 25)

A STRING OF DISTRICT MEETINGS

The commission on benevolences for the North Carolina conference arranged a series of nine district meetings beginning at Durham, December 3, and ending at Hamlet, December 15. Lay leaders, district stewards and pastors were invited to these gatherings at which the benevolences of the church were discussed and the district stewards made apportionments for the year. Other matters of special interest were presented, the two most urgent being the Chapel Hill church and the Louisburg College. Rev. J. C. Wooten is charged with presenting the new financial plan provided by the last General Conference to these district meetings. He is bringing in other brethren to assist him.

At Durham

The meeting at Durham on the 3rd was a most harmonious and hopeful gathering with a fine spirit of cooperation for all the tasks ahead. Rev. H. C. Smith made a plea for aid to be given Louisburg College in this hour of desperation, and Rev. C. E. Rozzelle discussed the situation at Chapel Hill and the needs of our church there.

Rev. J. C. Wooten is entering upon his fourth year as presiding elder on the Durham district with the most hopeful prospects of any yet. This district is one of the few in Southern Methodism that has two great universities within its bounds—Duke and Carolina.

At Raleigh

The day following the Durham meeting Dr. H. M. North made a start as new presiding elder of the Raleigh district. Rev. J. C. Wooten explained the new financial plan, Rev. F. S. Love presented the literature provided and the presiding elder told how to get collections in full. In this way the whole situation was clearly laid before the preachers and laymen present.

The presiding elder and the district stewards retired to do their work, leaving ample time for the consideration of other matters of moment. President Alexander made a plea for Louisburg College. He was followed by Rev. A. D. Wilcox and others.

M. T. Plyler made a special plea that every effort be used to get renewals from the trial subscribers of the North Carolina Christian Advocate as well as to turn all job work possible to the Advocate office. Only by persistant co-operation can we build at Greensboro a plant sufficient to do the work that is expected of us. We must work to keep the Advocate circulation beyond all others since we get no aid from conference assessments.

At Weldon

The meeting at Weldon was the best we have seen in that district, both in spirit and in the matter of attendance. As we entered, Brother J. H. Bridgers was presenting the needs of the Chapel Hill church. His speech was more than this—it was an exalting of the work of the church in every phase of life. Would that we had more lawyers who would make themselves heard in this way. Rev. E. H. McWhorter, a former pastor, told in a most effective way of the work at Chapel Hill. Judging from the action taken at the district meetings this year North Carolina Methodism is appreciating in a new way the opportunities offered our church at the State University and at State College, Greensboro. These situations are going to be cared for in a fine way when the preachers and laymen join heartily in this effort.

Brother L. B. Jones, presiding elder, had fine backers in J. C. Wooten and H. M. North in getting his finances going.

Rev. A. S. Barnes is at all these meetings keeping the children and their welfare on the hearts of the people. At this time North Carolina Methodists must come in a great way to the aid of these institutions that care for the homeless children.

All who are accustomed to attend conferences at Weldon count it a high favor to go again because of the delightful luncheons served by the ladies of the Weldon church. Friday was no exception to this rule.

The Weldon district is girding up its loins for a heroic advance in the midst of much complaint of hard times. What a treasure they have in some who are really laying themselves out in a heroic way!

EDWARD MOLITORE IS HEAD OF VOICE AT GREENSBORO COLLEGE

Edward Molitore, native of Wilmette, Illinois, near Chicago, has been appointed to teach voice at Greensboro College and will have charge of all activities formerly conducted by Gilman Alexander.

Mr. Molitore has been a resident of Greensboro since his arrival from New York in September and is well known through his exceptionally fine work as leading tenor in the choir of the First Presbyterian church.

Outside of a training and concert record which has made him friends among many of the musically great in this country and in Europe, Mr. Molitore has had success in his experience as a teacher of voice including both individual and group instruction.

He was graduated with a B.S. degree from Northwestern University and then was selected by the Julliard Musical Foundation to receive one of the first grants for special study in Italy. Mr. Molitore spent three and a half years in that country and included in his rich experience a course of study under the maestro who gave fundamental training to the noted baritone, Pasquale Amato, and other well known artists.

His professional experience has included engagements with the Chicago Symphony Orchestra, the Boston and Detroit grand opera companies, the Geraldine Farrar Opera Company and other noted musical organizations. He served as histrionic director for various performances by the Cincinnati Conservatory of Music, directed by Ralph Lyford.

In the course of his career in this country, and in Europe, Mr. Molitore has been associated with and is a personal friend of many outstanding musical artists.

SALISBURY DISTRICT MEETING

By a standing vote, which was without opposition, a hundred leaders of the Salisbury district last week requested the bishop to reduce the number to not more than six districts in the Western North Carolina conference. This action was attended with genuine enthusiasm.

Presiding Elder Sprinkle always knows where he is heading and he usually gets results. Last week the new financial system, the new board of Christian education, the North Carolina Christian Advocate and the Chapel Hill church received careful attention. Drs. J .T. Shackford and J. F. Kirk, and the new conference leader, James E. Lambeth, along with a number of others, were heard. The discussions were most helpful and the action of the district stewards satisfactory.

The preachers' wives had a meeting the same hour. Then all sat down together to the delightful luncheon served by the ladies of Salisbury.

NOTES ON MT. AIRY DISTRICT STEWARDS' MEETING

A A fine spirit of unity and optimism prevailed in the district stewards' meeting at North Wilkesboro, Friday, the 5th. Twenty-five pastors and a majority of the district stewards and lay leaders were present. The district stewards adopted a schedule of apportionments drafted by the presiding elder and recommended by a special committee, which gave to all of the weaker charges a measure of relief. The presiding elder recommended a reduction in the assessment for his own salary upon nine of the charges that have been passing through periods of distress, but urged that official boards make no reduction in the already meager salaries of pastors of those charges.

The North Wilkesboro ladies served a delicious chicken dinner to 100 guests.

STATESVILLE DISTRICT MEETING

The Statesville district meeting last week laid plans for the year's work and with enthusiasm adopted the following program:

Slogan: "The men of the Statesville District for the Man of Galilee."

1. A revival in every church.
2. Every pastor's salary paid in full.
3. Conference apportionments paid in full.
4. Build and equip churches and parsonages wherever needed.
5. See that all Sunday schools observe Sunday School Day, Golden Cross Day, fifth Sunday for Children's Home, look after all Christian literature, place Advocate in homes of all church officials, assist Mrs. A. D. Abernethy in carrying out woman's missionary society program and securing maintenance fund.

Those who kept track of last year's work on the district will agree that big things are ahead this year.

MARION DISTRICT

Monday of last week marked the beginning of a busy week of district meetings when the pastors, stewards, and lay leaders of the Marion district assembled at Morganton, where two sessions of the conference were held with a good dinner sandwitched between—just such a dinner as the Morganton ladies delight to serve.

Rev. E. W. Fox was in charge and every interest that concerned the beginning of the new year was carefully considered. In the distribution of the benevolences the charges were separated into three classes with a different amount assigned to each member of the church in each of the three grades of charges. This method was adopted in an effort to secure a more equitable apportionment to the several charges.

The Charlotte District

When the officials of the Charlotte district get together in a set-up meeting the group is so big that one wonders why that district ever has any problems except to find enough work to keep them all busy. And this district meeting is not larger than several other district groups that gather to start the new year. When the writer day after day for a week has witnessed these big district groups in session, he wonders why North Carolina Methodism does not do even bigger things than it already has to its credit.

The Charlotte brothers set themselves with confidence to the tasks of the new year and the promises are for fine results.

Gastonia District

The Gastonia district in a rather judicial frame of mind discussed and finally voted to ask that the districts of the conference be reduced to eight, thereby eliminating two districts. The vote was not unanimous, neither was it attended by any enthusiasm, either for or against.

The district meeting as usual was largely attended, there was the accustomed fine fellowship, the work was done in a careful and orderly manner, the ladies of Main Street church served a good dinner and everybody went away well fixed both physically and mentally.

THE TRIAL CAMPAIGN ENDED DECEMBER 10

As previously announced the campaign for trial subscribers to the Advocate ended yesterday. The total reached eight thousand. Renewals for these trial subscribers are now coming in on every mail, as the twelve weeks expire. The paper of those who do not renew will be cut off at the expiration of the subscription period. Please send in your renewals so as not to miss a single copy.

We give herewith the names of those pastors who have sent in new subscribers since the last report with the number received from each. They are as follows:

Rev. H. M. Wellman, Amantha	17
Rev. John W. Moore, Charlotte	4
Rev. J. E. B. Houser, Jefferson	20
Rev. W. R. Harris, Spruce Pine	2
Rev. W. R. Ware, Glenwood	1
Rev. M. G. Ervin, Farmington	2
Rev. J. B. Tabor, Woodleaf	5
Rev. G. L. Wilkinson, Mooresville	4
Rev. H. F. Duncan, Horse Shoe	4
Rev. M. B. Woosley, Newton	14
Rev. D .M. Sharp, Rosemary	2
Rev. J. L. Ingram, Granite Falls	8
Rev. W. C. Wilson, Halifax	4

THE GOLDEN CROSS

As director of the Golden Cross for the W. N. C. conference and being unable to be actively on the field for some time, I wish to ask each presiding elder to present at your district meetings this important work or ask the director of the Golden Cross to do so.

The chapter in our discipline on hospitals gives full direction concerning the work. If pastors will write to Dr. C. C. Jarrell, General Secretary of Hospital Board, Atlanta, Ga., he will furnish you with membership cards, envelopes, badges and literature. All the money secured goes to the support of our own Hugh Chatham, Memorial Hospital, at Elkin, N. C.

H. K. Boyer,
Director Golden Cross.

NEW CHURCH ORGANIZED IN KOREA

"Autonomous Korean church organized. J. S. Ryang of the Southern Methodist division elected bishop."

Dr. O. E. Goddard sent the Advocate the above message last Monday. This is the first word that we have had from the commission that has been in session for some days in Seoul, Korea.

The new church is composed of a union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Korea. This new church in Korea followed the lead of the Mexican Methodist Church in electing a member of the Southern church the bishop of the new church.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter VII

Until his first book was published!

His heart beat wildly at the thought. It would be the fulfilment of the dreams of a lifetime. To see his name on the title page of a book as its author! The thought was joy unspeakable. Life had a meaning it had never known before.

Yes, here was something to live for. Nellie was dead; the thought was horrible, but he must put it out of his life. After all she never really cared for him. Even while she professed to love him she had been thinking of Arthur Trudgeon. No, he would think no more of her. He would give himself to his life's work; his dreams should be translated into reality. The creatures of his imagination should be made to speak and live and act in the pages of his books.

He remembered the exact moment when the call came. He had been standing at the Westminster end of Whitehall looking at the great historic buildings which stood out so grandly and boldly against the wintry sky. It was the most striking spot in London. The grand old Abbey whose history went far back into the misty past, Westminster Hall which had witnessed some of the most striking scenes in history, the Houses of Parliament, which were the center of a mighty empire. It was all fine, impressive, imposing. He thought of the list of great names associated with those buildings. Kings, queens, statesmen, warriors, poets, philosophers, ecclesiastics. Incidents in their life story rushed to his memory, incidents which had changed the history of the world.

His thoughts solemnized him while they inspired him. They made him see how heroic life could be, even while they made him feel his own littleness. Presently he turned away from them and walked down beside the river until the came to the Obelisk which many called Cleopatra's Needle. He stood and looked at it like one fascinated. It was a monument of the dead past, covered with hieroglyphics which he could not read. Why it was he could not tell, but somehow the great buildings at Westminster and the ancient stone by the river linked themselves in his memory and imagination.

Then the call came to him. Without reason, as far as he could see, and by no law of association; but the voice was clamant, imperative. He must write.

Before he had walked five minutes towards Blackfriars Bridge his first real story had been born in his brain. The characters grouped themselves, showed him their thoughts, revealed their purposes. To him they were far more plain, far more real, than the people he met, and he must tell their story.

The joy was different from what he had felt when he first realized his love for Nellie Osborne, but it was joy. It was almost ecstacy. He made his way into Fleet Street, and at the corner of Chancery Lane he went into a stationer's shop and bought a quantity of paper. Then he made his way to Mr. Herbert Wilkins' house, went to his own room and began to write.

It was going to be an epoch-making book. He felt certain that his idea was fresh, original, striking. No one had ever touched the theme before. He was going to break up new ground.

His experience was different from that of most other young authors. Ordinarily, when the young writer puts pen to paper, no matter how vivid everything has been in his brain before, all becomes dull and indistinct. Directly the burning thought is transferred to paper it becomes cold and seemingly worthless, words have come with difficulty and page after page has to be torn up and thrown into the waste-paper basket as useless. There is nearly always a tragedy in the experience of the young literary aspirant. The thing he does is so different from the thing he wants to do. What seemed easy becomes laborious, what appeared vivid is dull and indistinct, what was full of life is only a corpse.

But with Arnold it was different. He wrote easily. His characters did not elude him. When he put pen to paper his thoughts came freely, they ran away with him. His difficulty was that they came too quickly. His pen would not move fast enough.

It was a wonderful afternoon. The day was dark and gloomy. A cold misty fog had crept up the Thames valley and enveloped everything in its gloom, but Arnold thought not of it. He was living with the creatures of his imagination. He was telling their story. Life was wonderful to him that day, so wonderful that past disappointments faded into the dim distance, past sorrows lost their bitterness, past disappointments were swallowed up in the victories of the future.

He had some faint recollection afterwards that Mrs. Wilkins had called him down to tea, and that he had obeyed her summons, but he knew nothing of what took place. He believed she had been speaking to him, and that he had answered her, but he remembered not a word that was said. He only knew that he had again hastily rushed upstairs, lit the gas and bent over his desk.

He wanted to write, and write, and never to stop until he had told his story. Page after page was completed and added to the pile which steadily grew at his side. The tentacles of his mind were constantly fastening upon new thoughts, new situations, new possibilities. Every minute he worked, his dream became more clear, more tangible. He hoped no one would disturb him.

He heard Wilkins' voice downstairs, heard him ask his wife whether he, Arnold, was at home. A minute later there was a sound of footsteps on the stairs and a knock at his bedroom door.

"May I come in, Mr. Robartes?"

He grunted his assent. Why couldn't the fellow leave him alone?

"My word, you're cold here! You've been busy writing I see. Why don't you have a fire?"

"I forgot about it."

"Forgot! Why, the cold is fair finding its way into one's marrow. The missis would easily put a fire here if you'd asked her."

"Is that all you want to say?" he asked impatiently.

"Oh, I'm sorroy I intruded. I didn't know you were that busy, but I thought you'd better know at once."

"Well, what is it?"

Mr. Wilkins looked at his watch. "It will be dinner time in five minutes, but I shall have time to tell you.

You remember that two days ago the Guvnor asked you to call at the office?''

''Yes, but I didn't go. I told him that if he wished to see me he could make an appointment with me here.''

Wilkins laughed. ''Yes, and you should have seen him when he got your message. I tell you it was a fair treat, and he said some things about you which weren't fit for print; but I fancy he's thought better of it since.''

''Why?''

''I fancy your cousin, young Mr. Dick, has been talking to him. Anyhow he told me a few minutes ago, just before I left the office, that he'd call here about half-past eight tonight.''

''Who, my uncle?''

''No, your cousin, Mr. Dick.''

''Have you any idea why he wants to see me?''

''No, but I believe the old man is vexed that he let you go. He never thought you'd take him so seriously, and what's more I believe Mr. Dick is going to make a serious proposition to you.''

CHAPTER VIII

They were sitting alone in Arnold's little bed-sitting-room. Mrs. Wilkins had lit a fire and the place looked comfortable and cozy.

Dick Robartes was a good-looking fellow about thirty years of age, and bore but little resemblance to his father. Arnold and he had not been close friends during the two years he had been in London. For one thing he had felt shy of him. Dick was several years older than himself, and was spoken of as a clever lawyer, while he, because his uncle seemed to be constantly suggesting the fact that he was there only because he was a relation of the family, felt constrained and awkward. More than that he thought that his cousin had of set purpose tried to make him feel that they had better be strangers. As a consequence a barrier had risen between them even while there was no suggestion of ill will. More than once it had seemed to Arnold that Dick was on the point of breaking down that barrier, but he was not sure, and Arnold, sensitive to a degree, had made no overtures in the way of friendship. Added to this there was the difference in their ages, and possibly the fact had made familiarity very difficult.

For a few minutes they were both uncomfortable. Their conversation was unnatural and forced, and Arnold felt sure that his cousin felt a difficulty in arriving at what he wanted to say.

At length Dick broke out impatiently. ''Dash it all, Arnold,'' he said, ''we're both behaving like asses. I didn't come here to talk all this tosh.''

''Is it tosh?''

''Of course it is. What do we care about the state of the weather and the effect it's having on the theatres? For two years you've thought I've been a mean cuss, haven't you?''

''Hardly that.''

''Something of that sort, anyhow. I have not behaved like a chap should behave to his cousin; but it hasn't been my fault.''

Arnold looked at him keenly. ''Has it been mine?'' he asked.

''No, but I've been acting under orders. I don't want to be disloyal to the Pater, but we can't come to an understanding unless I speak plainly. You know what he is; his will must be law, and he is jealous of everything and everybody that he thinks will interfere with his authority. When it was settled that you should come here, two years ago, the Pater insisted that you must be treated like a stranger, and that I must be no more friendly to you than I should be to any Dick, Tom or Harry who might come into the office. I had only just had a junior partnership given to me, a very small partnership indeed, and I was afraid to disobey, but I felt a mean skunk all the time. I told the Pater you should be invited up to the house and treated as his brother's son should be treated, but he would have none of it. As a consequence, you were sent to these diggings and only once during the whole two years have you seen the inside of the Pater's house. I'm jolly well ashamed when I think of it. For the same reason I have had to keep away from you. Oh, I speak quite frankly. I liked you the first day you came and would have been glad to make a pal of you. I would like to have shown you 'round London and introduced you to some nice people, but throughout the whole of my life I have been ruled by a rod of iron and even now I am thirty years of age the old influences cling to me. Have I made myself plain?''

''Quite,'' replied Arnold. ''I understand perfectly.''

''Then look here, shall we be cousins, pals? Here's my hand.''

Arnold grasped it eagerly. Dick's words were evidently sincere and his heart went out to him.

''No, no,'' he cried, as Dick went on to explain further, ''that's enough.''

''It isn't enough. I've behaved like a cad. I've allowed my own cousin to eat his heart out here in London, while I've never tried to give him a leg up; but that's over now as far as I'm concerned, and—and . . .''

They had been holding each other's hands all this while, and Dick's voice had grown husky.

''Dash it all,'' he went on, ''I believe I'm making a fool of myself; but there, I've had this bottled up for two years, and now it's out.''

He dashed the back of his hand across his eyes while his lips trembled.

''Got any baccy, Arnold?'' he said with an awkward laugh. ''I've a lot to say to you and it will take me to pretty near midnight. You've nothing on, have you? Wilkins told me he was sure you hadn't.''

''That's all right,'' cried Arnold. ''Here's plenty of baccy, light up and tell me what you have got to say. But look here, won't your father be vexed? I don't want to cause any understanding between you.''

''Didn't you know?''

''Know what?''

''We've had no end of a row. I've known for a long time that it was bound to come, but somehow, I couldn't work up enough pluck to have it out with him. He's always treated me as though I were a boy of sixteen instead of a man of thirty. He's persisted in ordering all my doings, choosing my friends, and making my plans in life generally. I'm not in the habit of gassing much, so I kept everything to myself, but I've had a pretty rotten time, I can tell you. Didn't you get word two days ago that the Pater wanted to see you at the office? Of course you did. I was jolly glad when you sent word by Wilkins telling him that if he wanted to see you he must come here; but there was a dickens of a row, I can tell you. There's been a regular fight between us. I thought the whole office must know.''

''Wilkins has said nothing to me, anyhow.''

''Things have been coming to a head for years, but especially since you came. I told the Pater pretty plainly what I thought of his

(Continued on page 20)

"IN THE PROVIDENCE OF GOD"

By Rev. O. L. Brown.

The world likes the song of life; the tale of death is quickly brushed aside or is whispered low and passes with only the attention it forces from our life-crowded now. But surely you will listen for a few brief minutes while I tell of the dark days of young Margie Kline, whose song of life abruptly ended in pall and mystery in early spring just after she had passed her seventeenth birthday. You will be the more interested because Margie lived and died in a rural section of the Aapallachian Highlands, where much crude simplicity and the primordial tenets of life persist with unusual tenacity till this day.

The surge of life and the call of the out yonder seem to be more evident from twelve to twenty than at any other period of earthly existence. One is apt then to feel that life should be a song, a dance, a fellowship of hilarity, a round of mirth, a satiate desire that should begin, persist and transpire in obedience to imperious demands of the cosmic order.

Margie was at this care-free, hilarious age, at the time of life when dreams are interpreted as realities in the making and the subtle temptations of life are regarded as the veriest of invitations to self-expression through which delayed truth is discovered. Her mother was dead and her father had not married again. His work had kept him away from home most of the time and he became one of the crowd that drank some, gambled a little and did other things that apparently made his own ideas of moral excellency shadowy. But he had given Margie some schooling—perhaps beyond the grades—although he had denied her that guidance and protection noble character demands at the formative period. Her companionship was not of the kind that would encourage adherence to the pure and beautiful things of life. Inevitably came the day when there were whisperings and unskopen questionings: Margie had fallen. There was not the usual wholesale condemnation, for she of whom the whisperings were retailed with evident relish was tall and had the promise of gracefulness, fair with attractive comeliness in the making, a motherless girl that was entitled to grow into virtuous womanhood.

One morning after her father had gone to work the neighbors perceived that she was gone. This occasioned no undue alarm, but inquiry was made and it was found that alone she had left the community. Daylight turned to darkness and with the early nightfall as her protector Margie came home. She had borrowed a friend's car and had driven to some distant, unknown place among the hills; she went and returned alone. Paleness and a tired, troubled expression marked her countenance, and while no complaint escaped her lips she immediately took her bed. The next morning she was unable to get up and the local physician had to be called. As he made the examination a look of mingled wrath and pity came into his face. "You have only a short time to live," was the verdict that filled the young soul with terror and dread. No questions were asked and no more was said; mystery surrounded the case. The next day a pall of gloom settled over the mountain community. In a great city there might have been barely half a dozen outside the family to take note, but it was vastly different in this thinly settled community where a whole year may pass without a single death. And here the interest of one is likely to be the interest of all. When death comes sympathy pours from scores of hearts that share their mutual woes. The heart of the people melted when it was known that Margie —Margie young, fair, strong, lithe, girlish maiden—was dead, dead in the springtime of life. In the dells the grass was greening and violets were peeping up; pussy willows along the little creek beside her home were waving their fuzzy branches in the March breeze; buds were bursting on the wooded hillsides. Soon the trailing arbutus would be blooming in the meadows, dogwood and azalea would brighten the forest, the whole world would be singing of life, but Margie would be sleeping the sleep of death.

A plain, plain white shroud covered her body, while trembling hands, superstitious of the touch of the dead placed it in a cheap, black casket to await the funeral on the following day. The grave was in a country churchyard three or four miles from the home. The narrow, steep and painfully circuitous roads that then marked a great part of the way made it necessary to convey the body in a truck. This with a few cars and horse-drawn vehicles made up the funeral train. The officiating minister, of Primitive Baptist faith, left his spring plowing and came to conduct the funeral and burial service. I did not care to listen closely to his prolonged, drawling remarks, so I remained on the outside of the church.

While the services wer dragging on a man in an old Ford touring car drove up and stopped, for the church lot adjoined the roadway. I immediately recognized the driver: he was Sam Walzer who "carried" the mail between my home community and Mountain Crest about 30 miles to the south. "Who's dead in thar?" Sam inquired. I told him who it was and all that I knew about her strange death. "I wonder! I wonder!" he was saying and at the same time listening to the funeral oration.

True to his "bringin' up" the preacher was saying what he had been taught: "God can work and none can hender." "We cain't doubt his ways." "It pleased God in his providence to take her out of the world." And so on.

"Mebbe so! Mebbe so!" said Sam with a troubled expression.

When the time came for reviewing the body, a custom rarely omitted in that section, Sam deputized me to guard his mail bags while he went to take a look at the face of the dead girl. He came back as soon as he had given it close scrutiny, saying as he came, "I thought so!" Then he said directly to me, "Call it the proverdence of God if yuh wanter," adding that he had the clue to the mystery. Then he told me of recent rumors pertaining to a medicine quack practicing at Mountain Crest, and that he was doing unscrupulous things.

"I seen that gal in Dr. Quack's office las' Monday," he told me. She was slightly disguised, he thought, but there was no mistake about it. "Yep, Dr. Quack is one party to this death!" he declared with vigor of expression. "And I wonder," he added, "if the other party ain't knowed already and done left the country."

The next day it was reported that Ranse Bolton, a married man of Margie's community whose car she had borrowed for the fatal trip, had left the country for good. The net was tightening around Dr. Quack when, without any farewells, he took his medicine bag and departed from Mountain Crest. To this day the citizens have had no word from either of them.

WELCOMED TO WOOLEAF CHARGE

We are very pleasantly located at Woodleaf. The good people welcomed us with a good warm dinner and generous pounding. The first Sunday here I preached at two of my churches and at night I preached in the school auditorium at the regular fourth Sunday union service. Monday I was called upon to bury Mrs. Sheets, one of our most faithful Sunday school teachers at Gay's Chapel. Thursday I conducted union Thanksgiving service. The fifth Sunday I preached at Woodleaf, and after eating a fine birthday dinner at Brother Harris' I baptized two very sweet babies. Monday night we attended a monthly union Sunday school's council at the Presbyterian church, particpated in by Gethsemane Episcopalians, Presbyterians and Methodists. Wednesday we attended the district stewards' meeting at Salisbury, to which the pastors, pastors' wives and charge lay leaders were invited, and most of them came. Everything was harmonious, even the fine lunch served by Dr. and Mrs. Sprinkle.

I am entering upon my 47th year of unbroken itinerancy, counting my six years in the Holston conference. I have made 23 moves and served under 24 presiding elders and had work in all the districts. All my elders and all the bishops have given me better than I deserved. Wish I could have served my people better. When a boy my highest ambition was to be a Methodist preacher. I looked upon the Methodist circuit rider as the greatest man in the community. I think so yet. If I had my life to live over I would want to be a Methodist preacher, but a better one. And these annual conferences are such seasons of refreshing and the last was the best. Having served four years around Greensboro, it was a pleasure to meet with old friends and to be entertained in the home of Miss Mary Donnell, the daughter of the best steward I ever had.

J. B. Tabor.

GREENSBORO DISTRICT ASSESSMENTS, 1930-31

	P.E.	C.W.	G.W.	Last Yr.	This Yr.
Asheboro First	$ 270	$ 1,000	$ 830	$ 1,830	$ 1,830
Asheboro Ct. ..	50	50	40	..	90
Cedar Falls ..	75	60	40	128	100
Coleridge	100	110	100	210	210
Farmer	75	80	60	239	140
Gibsonville ...	100	200	160	360	360
Bethel-Grace ..	100	150	125	263	275
Car. Mem. ...	125	275	200	470	475
Centenary	300	1,000	840	1,841	1,840
College Place .	230	950	750	1,686	1,700
Glenwood	100	150	120	266	270
Park Place ...	300	1,100	900	1,950	2,000
Proximity	125	275	200	475	475
West Market	650	3,400	2,425	5,813	5,825
E. Greensboro	150	375	275	817	700
S. Greensboro	40	130	75	..	155
W. Greensboro	180	475	350	822	825
H. P. Calvary	100	175	100	267	275
Highland	40	40	25	55	65
Main St.	235	580	400	890	980
Ward St.-Ar'dle	75	100	50	85	150
Wesley Mem. ..	650	3,427	2,428	5,855	5,855
Jamestown-Ok.	130	275	225	495	500
Liberty	100	150	100	250	250
New Hope ...	75	90	70	158	160
Pleas. Garden	175	450	350	810	800
Ramseur-Frktn.	175	450	350	800	800
Randleman ...	150	250	200	476	450
Randolph	175	250	220	468	470
Reidsville-Main	345	1,245	1,000	2,246	2,245
Ruffin	100	125	50	188	175
Stokesdale	150	300	175	590	475
Summerfield ..	180	470	375	840	845
Wentworth	175	375	208	595	583
	$6,000	$18,532	$13,816	$32,328	$32,348

DURHAM DISTRICT APPORTIONMENTS

Charge	P.E.	D.W.	C.W.	G.W.
Andrews	$ 42	$ 5	$ 125	$ 75
Bahama	100	12	340	200
Front Street	240	36	1200	768
Webb Avenue	90	18	375	225
West Burlington	50	10	240	160
Burlington Ct.	105	15	315	185
Brooksdale	132	20	445	271
Carrboro	60	12	200	100
Cedar Grove	140	20	570	330
Chapel Hill	88	17	450	258
Branson	116	20	570	330
Calvary	180	30	867	576
Carr	150	24	740	460
Duke Memorial	400	45	1850	1234
Lakewood	40	11	130	90
West Durham	150	30	875	525
Trinity	400	45	1850	1234
Duke's Chapel	75	6	125	75
Durham Ct.	125	20	582	368
Graham	80	12	300	200
Haw River	60	12	180	120
Hillsboro	120	14	420	280
Leasburg	112	15	435	290
Mebane	100	18	480	320
Milton	105	14	420	280
Mount Tirzah	80	14	360	240
Orange and Massey	60	10	150	100
Person Ct.	180	25	765	510
Long Memorial	200	27	1022	680
E. Roxboro and Grace	60	10	120	80
Rougemont	60	10	180	120
South Alamance	125	18	432	288
Stem	80	12	300	186
Yanceyville	140	20	600	400
Totals	$4245	$627	$18013	$11558

ELIZABETH CITY DISTRICT APPORTIONMENTS ON BENEVOLENCES FOR 1930-31

Charges	G. & C. W.	D.W.	P.E.
Chowan	$ 674	$ 26	$ 137
Columbia	619	24	131
Currituck-Kitty Hawk	990	36	178
Dare	438	16	78
Edenton	680	30	137
First Church	2441	85	500
City Road	1019	48	232
Gates	1087	50	217
Hatteras	479	18	95
Hertford	1164	45	236
Kennekeet	459	14	94
Manteo	681	30	134
Moyock	985	48	194
North Gates	1087	40	217
Pasquotank	1087	40	217
Perquimans	1087	40	217
Plymouth	837	42	171
Roper	561	32	124
South Camden	497	30	100
South Mills	753	32	152
Wanchese	708	30	150
Williamston	684	20	151
Windsor	604	16	138
Totals	$19621	$792	$4000

General and Conference work will be divided on ratio of 39 to 61 per cent.

A PASTOR APPECIATED

During the two years that Rev. W. G. Pilcher served as pastor of Mooresville circuit those who knew him best realized in him an ideal Christian minister, possessing all those fine traits of character so essential to a strong Christian minister. Devoted and consecrated, a man of firm convictions, and never lacking the courage to express them, he preaches the gospel with unusual force and earnestness, doing the will of God as it is revealed to him.

He is a man of solid character. His broad experience, his deep understanding of human nature added to his retentive memory aids him in forming judgments and giving counsel. He is endowed with superior intellectual gifts; possesses a talent for organization which coupled with his resourcefulness and his ability to think things through make for his success. He is a deep thinker and expresses his thoughts clearly and concisely. Few ministers are more thoroughly acquainted with the doctrine and discipline of the Methodist church. Being fully aware of the responsibilities that rest upon him as a pastor and forgetting self in the big task of soul winning, he throws himself whole-heartedly and unreservedly into his work.

He takes special pains to keep in touch with his people, possessing a genuineness in his friendship which inspires affection and confidence, he has a warm place in the hearts of those who know him best and who love him for what he is—a devoted and loyal friend—an ideal Christian minister.

Mrs. Pilcher renders most efficient service as a pastor's wife. All who know her feel the charm of her personality. She is a woman of culture, very modest and winsome, and given to doing kindly deeds for others. The young people who know her have been helped immeasurably by being exposed to the influence of such a personality.

Rev. D. R. Proffitt, our new pastor, came to us from Spray. He is being warmly welcomed by our congregation.

Mr. Pilcher in speaking of his successor is quoted as saying: "Mr. Proffitt is a preacher of ability, thoroughly capable, and one who is worthy of your loyal support."

A Member.

STATESVILLE DISTRICT REQUESTS MISSION SPECIALS BE CREDITED TO KINGDOM EXTENSION

Whereas, we have learned with regret of the purpose of our board of missions to no longer permit churches carrying specials to receive credit on apportionment for kingdom extension; and

Whereas, we believe that such a plan if carried out will certainly hinder the cause of missions in the local church, even to the extent of diminishing the total amount raised for missions; therefore,

Resolved first, that we, the offical members of the Statesville district, Western North Carolina conference, now in session at Statesville, respectfully request that all money raised for specials be credited on kingdom extension as heretofore.

Resolved second, that a copy of this resolution be sent to our board of missions at Nashville and a copy to our Advocate for publication.

(Signed) A. L. Stanford,
C. R. Ross,
John Cline,
W. B. Shinn.

RESOLUTIONS ADOPTED BY THE DISTRICT STEWARDS OF THE DURHAM DISTRICT

With a view to aiding in relieving the present great emergency at Louisburg College, and in accordance with the recommendation both of the recent annual conference and of the trustees of Louisburg College, therefore

First, we endorse the endeavor of the trustees to raise $12,000 in cash for the operating expenses of the college after January 20, 1931, and ask the people of this district to contribute liberally to this cause; and

Second, We recommend that special offerings be taken in all our churches December 21 or December 28, or in the case of circuits as near thereto as possible, and that the proceeds of the offerings taken be forwarded immediately to Rev. J. C. Wooten, presiding elder.

Third, We suggest that the alumnae of the college be given special opportunity to participate in this effort, and that wherever practicable they be asked to meet and formulate such plans of their own for co-operation in this campaign as seems wise.

T. A. Sikes,
L. D. Hayman,
R. E. Brown,
Committee.

THE SECOND GENERATION IN HAWAII

The evangelistic work in the Territory of Hawaii is complicated by language problems. Services are carried on by our churches and their territorial organization in five languages besides English. But there is a still more difficult language problem: the Hawaiian-born Orientals are apt to know English better than the language of their parents. They have been educated in the public schools with English-speaking children, but still remain part of an Oriental community. In an effort to meet this situation the Hawaiian Evangelical Association has adopted the policy of assigning Japanese young men who are headed for the ministry to certain churches as assistants to the resident pastors. These young men are university graduates and for a year before going on to the seminary are given practical experience in the field in this way. They have three such men at work this year. This new plan of using young men has two fine results. One is that the local work among the English-speaking young people is greatly advanced, and the second is, it gives these young men a practical experience in the field, which they very much need for development of Christian character and fixing of purpose before they go on to the theological seminary.—The Congregationalist.

One Cumberland county landlord furnished wheat seed to his tenants with the agreement that they shall have all the wheat, except that advanced for seed, if they will plant a crop of lespedeza on the wheat next spring and give him the resulting hay.

N. C. Board of Education

H. E. SPENCE, Editor, Durham, N. C.

ALL TOGETHER FOR PROGRESS

Our new Board of Christian Education assumes its duties with a deep sense of the task to be done and in the hope that it may be able to discharge its combined responsibilities as did the old boards acting separately. There is nothing more constantly before our minds than the excellence of the foundations laid by the agencies operating in the past and of the structure they built. It is our sincere desire and shall be our consistent effort to preserve all the values wrought out in the years gone by and carry forward every good work already begun.

There will be, of course, new responsibilities also to demand our time and endeavor. We must try, with the help of every member of our conference and all the members of our churches, to realize the ideals of the educational commission who drew up the present plan and of the General Conference which finally wrote it in the law of our church. We must try to construct, or build together out of old materials and new, a whole program of Christian education, reaching from the home, by way of the church and Sunday school and especially by way of our young people's work, all the way up to the university. It must be such that at every point the developing life of childhood and youth shall be helpfully exposed to the teachings of Jesus and moulded so far as may be by His spirit, mind and pattern.

In attempting to aid in performing such a task, the board will require the advice, the assistance, and it may be sometimes the patience, of all the people. We are confident that whatever may be our shortcomings our North Carolina conference Methodists will not fail.

The board organized at Henderson by electing the following officers: President, W. A. Stanbury; vice president, H. E. Spence; secretary, M. J. Cowell; treasurer, C. K. Proctor. L. L. Gobbel was elected executive secretary, his term of office to begin June 15, 1931, or at the time of his return from a year's graduate study at Yale University. Professor H. E. Spence, professor of religious education in Duke University, was drafted as acting executive secretary, at a nominal salary to serve until Mr. Gobbel's return. The following members of the board were constituted an executive committee: W. A. Stanbury, chairman; H. E. Spence, R. L. Flowers, Mrs. J. H. Highsmith, Mrs. M. L. Sheep, H. I. Glass, Miss Ruth Rogers, office secretary, of Durham, serves as secretary of the executive committee.

At a meeting of the executive committee in Durham, Tuesday, December 2, plans for the year were outlined. Seeing that we are severely pinched by our financial situation, it was necessary to project a rather severely limited program so far as money outlay is concerned. It appeared that from all sources, after our allotments to colleges are paid and obligations coming over from last year from the Sunday school and Epworth League boards, we shall have a little more than $4,000 on which to open this year. We are able at present to employ only Professor Spence, whose services we are most fortunate to secure, and Miss Ruth Rogers, office secretary. As nearly as possible we shall carry on our work within the limit of funds in hand or in sight, not at present attempting to anticipate the use of funds frozen or unavailable on account of the closing of certain banks.

Considerable attention was devoted to the Louisburg College situation. Pursuant to the action of the conference at Henderson, the executive committee ordered the president and treasurer of the board to borrow not more than $12,000 for the benefit of Louisburg College to be used in the payment of running expenses incurred between November 1, 1930, and January 20, 1931. This we are endeavoring now to do.

Members and officers of the board will appreciate suggestions as to the conduct of our affairs and all of us pledge to the churches, to the pastors and other church workers, to the conference and to the cause of Christian education all our strength and zeal. We pray that we may have wisdom to gather help from all earthly sources, and most of all from our Guide and Master, Jesus Christ.

W. A. Stanbury.

OUR TRAINING SCHOOL PROGRAM

Recently the executive committee of the new Board of Christian Education met in Durham to decide as to the immediate procedure in carrying on the work for the year. Further information as to the actions of the board are in a separate notice. One of the main issues, however, and one to which attention is directed in this article, was the matter of our training program for the year. The work as outlined by the executive secretary and approved by the committee will be presented along several lines. The most immediate issue is the matter of setting up standard training schools for the year. Since there was a great deal of uncertainty as to what program would be recommended the matter of holding standard training schools was not definitely decided last fall. Inquiry was made of the places which had formedly held schools and a record was made of such places as seemed to desire them. Nothing definite was done, however. The executive secretary, acting upon instruction from the committee, will undertake to set up such training schools as seem desirable. In the term "desirable" there is implied two distinct ideas: one is that schools are to be set up at only such places as actually and really desire schools. With limited funds at the disposal of the board it would seem unwise to agitate the need of holding schools unless the people really want them. There certainly will be no attempt to impose schools upon a group of people who at best are going to have them only because they do not seem to want to be indifferent to the program of the church. There will, therefore, be no attempt to impose schools upon any given group. Another implication in the term "desirable" is that a school gives fair promise of success. Frequently our standard training schools have not "panned out," as we popularly express it. Too often a lack of local interest or some other difficulty caused a school to be carried on at considerable expense with only a few people taking advantage of the opportunity for study. While numbers should not occupy the greater place in our estimation of success, yet it would seem unwise to conduct schools where there does not seem to be a fair promise of securing satisfactory attendance. The board, however, is very anxious to serve such communities as really want a school and who feel that a school would be successful. If he is notified in time so that he can take up the matter with the Council at Nashville early in January he may be able to secure a satisfactory faculty in spite of the lateness of his approach. If there are other schools desired in places that have not yet had schools, or if those who have suggested that they think it will be inadvisable to hold schools, the secretary will be glad to receive immediate notification. Again he urges those who are considering setting up these schools to notify him at once.

It is hoped that in the setting up of the training program this year that not only a larger number of people may be reached but that wider interest of the church may be served. Our training schools heretofore have largely consisted of people who are interested specifically in technically Sunday school work. It is, of course, quite desirable that such people should be served and such courses given as would enable the workers to become thoroughly trained in Sunday school work. However, there are other phases of the educational task that have been more or less neglected which we hope to develop this year. Since the work of the Epworth League board has been more or less officially turned over to this board, the secretary hopes to be able to give a course in young people's work, including suggestions as to the work of the league, in many places. It is also hoped that there may be some arrangements made with the mission study groups so that mission study courses may be offered in connection with our standard training schools. There seems to be no good reason why the main interests of the church may not be integrated in our programs. Further lines of training will be discussed in a later article.

W. N. C. Board of Education

JOHN F. KIRK, Executive Secretary, P. O. Box 1447, Greensboro, N. C.

ON THE ROAD

The executive secretary has been attending district stewards' meetings for the past week. By reason of the fact that two meetings were held each day of the first five days of the week, only the meetings of the Winston, Greensboro, Salisbury, Charlotte and Gastonia districts could be reached in person by the executive secretary.

The last General Conference provided that district lay leaders, the associate district lay leaders and the charge lay leaders shall meet with the district stewards, and the pastors had also been invited to attend these meetings. This arrangement provides for a minimum of three representatives from each charge, and makes the district stewards' meeting a really representative gathering of the leaders of the district.

Perhaps the most significant thing about these meetings was the spirit of hopefulness manifested at each place. If there is any general feeling of discouragement prevailing throughout the Western North Carolina conference because of discouraging business conditions, it certainly did not show itself in these meetings. If one may judge the outcome of the year before us by the spirit shown in these meetings, then we may predict that at the conference session to be held at Asheville next fall we shall have the report of a very fine year of achievement.

Brothers Thompson, Newell, Sprinkle, McLarty and Courtney are to be congratulated on the fine attendance, the hopeful spirit manifested and the determination expressed by the pastors, the lay leaders and the district stewards at each of these meetings.

TEMPORARY SUSPENSION CHURCH SCHOOL NEWS LETTER

After consultation with the pastors and church leaders assembled at the district stewards' meetings last week, it has been decided to cease publication of the Church School News Letter, for the first few months of the conference year at least. This page in the Advocate will carry such reports and messages to Sunday school and Epworth League workers and to the pastors of the conference as have heretofore been published in the Church School News Letter.

There are several reasons for our decision. In the first place, we are in a period of transition, transferring the work of the three old boards to the Board of Christian Education; in the second place, we shall be able to save a considerable sum of money in the cost of publication and mailing of the Church School News Letter. Finally and perhaps most important, it is the declared policy of the church, through the action of the last General Conference, to unite and knit together the various interests of the church into a more closely correlated organization. The conference organ, it seems to us, should be the mouthpiece of the whole conference and its every interest, and should be read and supported by all our leaders in every department of the church.

We are, therefore, urging all Sunday school superintendents and general officers and department heads in the Sunday school, all Epworth League officers, and all members of the Board of Christian Education in the local church, to become subscribers to and readers of the North Carolina Christian Advocate. For the next few months at least, it is to be our only journal of communication to the constituency of the Conference Board of Christian Education.

CHILDHOOD AND YOUTH WEEK REPORT

The Indian Trail church of the Weddington charge, Charlotte district, has completed a two weeks' program of Childhood and Youth work. The material in the pamphlet, "Growing Toward God," was used and the pageant, "The Joyous Land," was presented. During the time the pastor, the Rev. J. W. Kennedy, preached a most inspiring sermon to the youth of the church. Also the Epworth League secured the services of Mrs. J. E. B. Houser of Waxhaw, who made a splendid address, emphasizing the responsibility of parents and the glorious opportunity of youth.

The forward step committee, with Mrs. E. E. Austin, chairman, submitted the following steps which were adopted:

(1) A training course for adults organized to be studied with members of the workers' council.

(2) Organized support given to children and young people.

(3) Teachers continue systematic visiting and have a weekly "check-up" on absentees.

The entire church co-operated wonderfully well. The program for study and organized support has been well planned, and already the Sunday school has begun to reap benefits. A mothers' club has been organized in the primary department, and plans will probably be completed to meet the needs of other departments. The adults of the church again gave evidence of their support at the presentation of the Childhood and Youth Week pageant, and the service of dedication. A hundred or more adults were present for this service.

The Sunday school is positive that the time devoted to the observance of Childhood and Youth Week has been well spent, and has resolved, with God's help, to keep the childhood and youth idea foremost in the plans for the year.—Miss Kate Crowell, Chm. Committee on Arrangements.

DUAL SPECIAL OFFERINGS FROM NOVEMBER 10 TO DECEMBER 1

Asheville District	
Saluda	$ 1.35
Avery's Creek	1.26
Total	2.61
Charlotte District	
First Church, Charlotte	75.00
Central, Monroe	12.32
Morven	5.05
Harrison	3.00
Total	95.37
Gastonia District	
Smyre	6.27
Goodsonville	1.70
Total	7.97
Greensboro District	
Glenwood	35.00
Franklinville	25.00
College Place	17.00
Centenary	14.50
Pleasant Garden	5.45
Gibsonville	4.15
Lee's Chapel	3.55
Old Union	3.00
Gethsemane	2.26
Friendship	2.20
Summerfield	1.55
Total	113.66
Marion District	
Morganton	16.94
Spindale	4.82
Nebo	2.05
Salem	1.13
Total	24.94
Mt. Airy District	
Stoneville	1.75
Salisbury District	
Trinity, Kannapolis	20.00
First Church, Salisbury	16.09
Central, Concord	11.04
Badin	6.56
Central, Albemarle	5.00
Gold Hill	4.00
Forest Hill	2.50
Liberty, Gold Hill	1.80
Total	66.99
Statesville District	
Cool Springs	2.38
New Salem	2.20
Williamson	2.16
Littlejohn	1.63
St. Johns	1.60
Total	9.97
Waynesville District	
Long's Chapel	4.68
Winston-Salem District	
Mt. Olivet	12.31
Linwood	4.75
Brookstown	3.11
Lewisville	2.50
Smith Grove	1.00
Total	23.67

Memory will be sweeter if we remember to help somebody today.

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

THE LEAGUER'S SPIRIT

By E. L. Hillman.

The most attractive element in the make-up of a leageur's life is his spirit. It lends a charm to the sum total of his being beyond all else. Like a breath of the morning from God's own nature it comes to refresh the soul. It is youthful; it is radiant; it is creative. One possessing it is a real Christian. He puts the spirit of Jesus into his way of living. The very tone of his life bespeaks the living presence of the spirit of Jesus. And this type of living spreads to the lives of others like a beautiful contagion. When a group of such noble lives enters into the work of the local church there will be manifested an interest at once inspiring to all who are privileged to know them. Fortunate is the leaguer who is known by this kind of spirit. Thrice fortunate is any church that can have a group of young people with the leaguer's spirit as their mark of distinction.

Western North Carolina Conference

NOTES

As planned before conference, last week we conducted the handbook training course in Race Street church, Statesville.

Mineral Springs church in the Charlotte district has recently organized a senior chapter. Lists of officers are duly reported.

At the recent meeting of the Charlotte Union, the leaguers gave $25 to the support of "Sammy," the lad they are helping to send to school.

We had the good pleasure of speaking to the union meeting of the leaguers of the Misenheimer circuit of the Northern M. E. Church recently. At the close of this service we met "Sammy," who is in school at Mitchell Home. He is doing splendidly in all his work.

We are now in the last month of the second quarter of this league year. We should round up the activities of the several departments preparatory to making a prompt and efficient report to our district secretary. Please be sure your senior chapter has reported its pledge on conference expense fund and mission special to Joe D. Thompson, Treasurer, Mooresville, N. C., and that your Hi-League chapter has done likewise through Miss Johnsie Mae Gardner, Matthews, N. C.

How many of our chapters enlisted the co-operation of our pastors in the observance of Corporate Communion? Tell us of your success in this most helpful service.

* * * *

GREENSBORO INSTITUTE

A standard league institute was conducted by leaguers of the Greensboro Union November 17-21. All sessions were held in Centenary church. The program opened with a well attended banquet occasion on Monday night. A large number of visiting leaguers were present from Winston-Salem, Asheboro, and High Point. We regret that delay in travel kept us from enjoying this opening period of fellowship and good eats. The Bible study period was led in a most interesting and helpful manner by Bro. D. W. Brown, pastor of Proximity church. We enjoyed leading the period of general methods of administration. The departmental methods classes were led by Misses Pauline Dawson, Elizabeth Mann and Mary Wooters, and Mr. William Zink. The attendance was not nearly so large as had been hoped for, yet 24 leaguers met all requirements and received certificates of credit for one unit toward the Christian Culture diploma. Churches represented were: Centenary, West Market, Holt's Chapel, Grace, Muir's Chapel, Bessemer, Proximity. Holt's Chapel was awarded a beautiful picture for having the largest percentage of the membership of their chapter to receive credit.

EVERYBODY HAPPY

A little more than a week after our return a lady of Salem church called and said to wife: "I am coming over to see you a little while late this afternoon, and my husband says he is coming too, as he wants to see Brother Brown on a little business." So we arranged to stay at home' and it wasn't long before cars began to stop in front of the parsonage. Soon the dining room table and floor was groaning under the weight of a splendid pounding from the Salem congregation.

The spokesman said, "We just came over to extend greetings to our new preacher. I replied, "I like and appreciate such greetings as these."

One sister who arrived early had left her gifts in the car and I went to help bring them in, and when I found a six or eight pound hen in a sack I said, "I will just take this around to the back yard." Another sister who had watched me go around the house said when I came in, "When Brother Brown found that chicken he forgot everything else we had brought." Well, you all know how preachers like chicken.

We have been heartily and graciously received on this charge for the third time, and by as fine a people as any man ever served. Some preachers get more money than this one, but I doubt if any get more love and attention. And I want to say here, I am devoted to these people and perfectly satisfied to stay with them. We are anticipating another good and happy year with them.

We serve a people on whom the Lord and his church can always count when

The METHODIST BOARD OF PUBLICATION

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The College Message

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Job Work of all kinds receives Careful Attention

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Address: Greensboro, N. C.

they themselves have anything to count. And when they haven't anything to count the Lord and the church can count on their love and their prayers.

May God pour upon them this year large blessings in both the temporal and the spiritual spheres.

W. H. Brown.

WELCOMED TO MADISON

We arrived at the Madison parsonage on Thursday evening, November 21, and were met by a large delegation of the good women of the church who gave us royal welcome. The home was in fine order and a good supper had been prepared for us. On investigating the premises we found a well stocked pantry, on the strength of which we are still going strong. We were not able to preach the following Sunday, owing to the fact that repairs were being made on the church building, but we were greeted by a large crowd on the fifth Sunday. The good Presbyterians and Baptists worshipped with us, and we greatly appreciated their presence and courtesy.

The good women of the church have beautified the interior of the auditorium and pastor's study, and have also put new carpeting on the floors. The church is very pretty since these improvements, and the dear good women say that it is all paid for, which is fine news indeed.

We like our new appointment and we like the spirit of all the people we have met. We are grateful to them for the manner in which they received us and for their many kindnesses up to this time. We pray that we may be able to so serve them that we may be worthy of their kindness and God's approval.

Rev. and Mrs. E. E. Williamson.

ELIZABETH CITY AND LUMBERTON

We have been most cordially received by the fine people of Lumberton and already feel quite at home. The membership of City Road church, Elizabeth City, endeared themselves to us very much during the three years we spent there. In leaving we were presented with a number of beautiful gifts, including a magnificent silver basket and a set of lovely candlesticks. I do not own a car, so the board of stewards arranged for the preacher and his family to be carried by motor to Fayetteville, where we were met by Mr. and Mrs. A. E. White of Chestnut Street church, Lumberton.

Our supper the first evening was brought in by friends and the pantry furnished with good things. The parsonage is comfortably equipped with every convenience and many new furnishings.

In leaving Elizabeth City it was with deep regret that we parted from the best and most efficient presiding elder that we have ever had, and his good wife. Brother Dowd puts his heart and soul as well as good pratical judgment into the work of the district.

It is with a sincere desire to be a good minister of Jesus Christ that we enter upon our work here at Chestnut Street church. Wm. P. Watkins.

Missionaries Use Vicks VapoRub for Christmas Giving in India

People Like it so Much, writes Mrs. Jean Hanson from Methodist Mission



"The monkey man" and his performing monkeys at Sheikh Mandah, Baluchistan, India. The Indian word for him, writes Rev. A. L. Gray, missionary, is "Bondar," meaning "money."

"We were on furlough in Massachusetts two years ago," Mrs. Hanson writes, "and at that time made the acquaintance of Vicks VapoRub. The baby had Whooping Cough and the doctor recommended Vicks. We have sworn by it ever since.

"Vicks is so much liked by our people here that we have made this a 'Vicks' Christmas by giving each family a bottle for Christmas. And they all seemed to be glad of it."

Mrs. Hanson tells of many instances of its effectiveness in treating colds and how its fame is reaching these far-away people of India. This is just an example of how Vicks continues to spread around the world.

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THE GAME and THE CANDLE

Continued from page 13

treatment of you, but he always got the best of me. You see, I was never able to break off entirely from the old influences, and, after all, one's Pater is one's Pater, and I bore it as long as I could. I think I must have been the most cowardly fellow under the sun, or I couldn't have stood it so long. I say, Arnold, I want to introduce you to my girl."

"Your girl! Are you engaged?"

"That's been a part of the row. You see, the Pater had set his mind on my marrying the only daughter of old John Winscombe, controlling partner in the firm of Winscombe, Bluyter and Harris. Of course you know that Winscombe is a big pot in the legal world, and the Pater had a plan for amalgamating the two firms; but I couldn't, dash it all, I couldn't! How could I when I was in love with the grandest, sweetest, purest girl that ever breathed? Although I dare not speak a word to her, I had an idea that she liked me—Maggie Royston, daughter of Dr. Hereward Royston. I knew she would not suit my father's ideas. First because she was young and pretty and sweet, next because she has no money to speak of. Her father has a good practice, but there's a big family, and he has to live pretty nearly up to the hilt of his income. Oh, I'm mad with myself when I think about it."

"Why?" asked Arnold. "Surely you have not lost her?"

"No, but I've been such a cowardly cuss. Six months ago the Pater told me he had had a talk with old Winscombe, and advised me to propose to his daughter, Elinor, without delay. He told me it was his wish that I should do so, and seemed to think that I had no choice in the matter. He said that Miss Winscombe was twenty-eight, and therefore was no longer a giddy, irresponsible girl. He said that as she was the only daughter, old Winscombe's fortune would come to her, and all the rest of that kind of tosh. Then I took my courage in both hands, and told him about Maggie, and all sorts of a row followed. He emphasized his legal manner; told me that my future entirely depended upon him, and that if I didn't marry according to his desires I might live to regret it. You see, our deed of partnership was drawn up in such a way that he had the control of everything, and also had the power to break it off under given conditions. You see, he had me on a little bit of string, and made me feel that I must dance to his piping. He went so far as to say that if I ever spoke to Maggie again I must fend for myself. He had always kept me short of money, and as my partnership was practically a make-believe, you can see how I was fixed. I want to kick myself whenever I think of it."

"Why?"

"Because I had knuckled down to him, and although I was nearly thirty years of age, promise to obey him. I can't forgive myself. Here I was head over heels in love, and knew that Maggie was the only girl in the world for me, and yet I played the coward."

"Well, what happened next?"

Dick Robartes laughed as he relit his pipe. "I have to thank you for what happened next."

"How—why?" asked Arnold.

"When I knew what had taken place between you, I went into his room and had it out with him. 'Look here,' I said, 'you call yourself a gentleman and a Christian, and yet think of the way you've behaved to your own brother's son. You've treated him like a stranger for two years. He's your own nephew, and yet you've never made him welcome at your house. You've made him fetch and carry as though he were an office boy, and now, because he has the manliness to refuse to tell you where he has been for three days, you've sent him into the streets.' You should have seen him. He was the Judgment Day in breeches, I can tell you, and he talked to me just as he did when my school reports didn't please him. In fact, he so maddened me that I threw caution to the winds. 'Very well,' I said, 'as you seem to wish it, I'll fend for myself. I refuse to marry Elinor Winscombe. I'm going to marry Maggie Royston if she will have me, and if you don't ask Arnold back to the office and offer him decent prospects I'm going to hook it. And what's more,' I went on, for my blood was fairly up now, 'if I do stay with you I'm going to have a new deed of partnership. I've slaved eight years for practically nothing, and I'm not going to continue pulling chestnuts out of the fire for you. But for me, your practice would have gone to the dogs years ago, and you know it, and now, if the firm of Robartes and Son is going to continue, the son is not going to be a nonentity.' I tell you, I fair surprised myself, and he was so flabbergasted at my daring that he never spoke a word."

Arnold laughed, and his heart went out more and more to his cousin. Hitherto he had thought of him only as an able, precise young lawyer. Now he saw his humanity, felt the warm beating of his heart.

"Well, how did it end?" he asked.

"End!" cried Dick. "It's unfilial, I suppose to gloat over your own father's discomfiture, but he deserved it. As soon as he saw that I meant what I said, all the starch went out of him. I saw that what I had regarded as steel was only buckram. He became as limp as a bit of chewed string, and what was more, I realized what I had never realized before. I had been keeping the blessed practice alive. I saw that clients came to the firm not for him, but for me, and that if I left, the clients would go too. And he saw it, I can tell you. He had seen it all along, but he would never admit it. Do you know that in five minutes he began to do the whining trick. He asked me whether I was going to be so hard-hearted as to leave my father to spend his old age in slavery, and perhaps in poverty. Directly he saw I meant business he became pliable."

"What happened after that?" and Dick laughed.

"That same night, my boy, I proposed to Maggie Royston, and was accepted. Congratulate me. I'm going to take you to see her very soon, and then you'll know I'm the luckiest chap in the world. Give us your hand again, Arnold. I feel like a new man. I don't deserve my happiness, I've been such a coward; but—but I say, you'll come to see her, won't you?"

"Rather!" cried Arnold. He felt a stab at his heart as he spoke for he thought of Nellie, but he made no sign, and again congratulated his cousin warmly. "Go on, old man, tell me the rest."

"Oh yes, the rest. Well, the Pater promised to ask you to come back to the office, but he didn't know how to do it without losing his dignity, for he still keeps up appearance at the office, I can assure you. I insisted that you should not be treated as you had been in the past. In fact, I stipulated the conditions. I suppose I acted in an undutiful way, but when I came to think it over, I realized that he was actually doing the practice harm. I found that he had driven away several valuable clients by the autocratic way he had treated them. So I insisted that while he should still remain senior partner, he should more and more retire from business, and that as soon as you had passed your examinations, something decent should be done for you. As you know, he sent word to you, telling you to come to the office." Dick stopped in his narrative and laughed. "Oh, you should have seen him when your reply came. However, we soon got over that, and I was quickly able to arrange things satisfactorily." For a few seconds he was silent, as though he did not know how to proceed. Then he burst out: "Arnold, old man, I want to atone for the way I've treated you, and I've come to make a proposal to you."

Arnold looked at him questioningly. He was wondering what the proposal would be.

"You are awfully good, Dick," was all he managed to say.

"Not good at all, my dear chap. You worked two years for a disgraceful salary and I—I want to make it up."

"Don't talk like that."

"But I must. This is what I want to say. I have made my father consent to giving you your articles. Then, as soon as you have qualified, I want you to have a place in the firm as a partner. Meanwhile you shall have a decent and reasonable salary."

There was so much genuine feeling in his cousin's voice that Arnold felt his lips twitch and the tears well into his eyes. Indeed, he was so overcome that for a time he could not speak.

"Come now, what do you say?" asked Dick. The proposal ought to have been made to you long ago, but better late

than never. You accept, don't you?"

His cousin's eyes shone so kindly and there was such a ring of sincerity in his voice, that he was on the point of accepting without further consideration. Then, casting his eyes round the room, he caught sight of the little heap of paper on which he had been working that afternoon. Never since he had left Cornwall had he felt the joy of life as he had felt it that day, and although his cousin's proposal seemed for the moment so flattering, he could not utter the words which had sprung to his lips.

He had never really liked the office work, and had never been drawn to the Law. It was true he had plodded industriously along the beaten tracks of the law, but there had been no joy in it. It had always seemed a bit sordid, and there had been so suggestion of vision. Like lightning his mind flashed back to the time when, a few hours before, he stood near Westminster Bridge and looked at the great historic buildings that stood around. He remembered the feelings which had come to him when he thought of what those buildings, and their associations meant to the life of the world. He called to mind the feeling of exhilaration and triumph that had come to him as he had looked and wondered; and then when, afterwards, he had tramped along the embankment until he came to Cleopatra's Needle, and there stood and gazed at the gray old stone, with its strange hieroglyphics, the memory of what seemed like a call possessed him. It was all so wonderful, so very wonderful. His heart had throbbed violently, his blood had coursed through his veins madly as he had heard voices telling him to write.

Yes, that was life, joy, ecstasy! It was life worth living. It gave him a great glow of satisfaction.

Conveyancing! A lawyer had once said in his hearing that he could teach an intelligent dog how to learn conveyancing. Musty Acts of Parliament, Insurance Law, Admiralty Law, Common Law! What was it when one made the most of it? He thought of his uncle who had been a lawyer for more than a quarter of a century. What was his life? Had he ever really lived at all? He supposed that in some ways lawyers were necessary, but what had the world of law to offer to him? There was no imagination, no intuition, no vision in it. It was all prosy, matter-of-fact, sordid. As a lawyer he would always have to live in the realm of purely mundane things. While as a novelist . . . !

For a time he forgot his cousin's proposal, forgot even his presence. He was living in a world of his own making. It was for him to interpret, not musty Acts of Parliament, but the hopes, fears, longings, hatreds and loves of the men and women who were thronging the streets of the great metropolis; to tell the story of men and women who lived in places like his own boyhood's home. He thought of Charles Dickens threading the byways of London life, mingling with the men and women who lived in its streets, and

(Continued on page 29)

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The captives enquire of fasting. **ZECHARIAH 7, 8.**

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

8 ¶ And the word of the LORD came unto Zĕch-a-rī'ah, saying,
9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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GREENSBORO, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

All auxiliaries should report the address of the newly elected president to Mrs. S. H. Scott, New Bern, in order that the literature for the first quarter of the new year may be received promptly. Mrs. Scott must have these addresses at once that she may forward the literature before the rush of Christmas mail.

All newly elected publicity superintendents should send their addresses to Mrs. M. T. Plyler, 1415 Gregson, Durham.

Each auxiliary officer has a corresponding conference officer and these two should be in direct communication in order to promote the work. The conference officers are anxious to render any service whatever and are glad to know the problems of the auxiliaries.

The responsibility of holding an office in the Woman's Missionary Society should mean a continual preparation to discharge the duties of this office. Such preparation comes through a dedication of time, thought, study and prayer for this one purpose. Each officer should seek an enlargement of her personality that she may be worthy of Christian leadership, which is a most commendable ambition.

MISSION STUDY AT JARVIS MEMORIAL METHODIST CHURCH

A week of concerted mission study was observed in Greenville, November 10-14. Every woman's auxiliary in the town put aside all other engagements for the week and held their mission study classes.

On one morning during the week a free motion picture on Porto Rico, sent out by Governor Roosevelt of Porto Rico under the auspices of the Y. M. C. A., was shown through the courtesy of a local theatre. This picture stimulated much interest in the study of missions, especially as some of the auxiliaries were studying about Cuba and Porto Rico.

Jarvis Memorial church and the Christian church auxiliaries combined their classes and met each afternoon during the week in the Methodist church, observing the Week of Prayer and mission study jointly. The text, "Trailing the Conquistadores," by Inman, was most interestingly taught by Mrs. H. E. Austin in her very instructive manner of teaching. The interest and spirit of the class was fine, and a splendid attendance throughout the week.

This week of study was most fittingly brought to a close on Sunday afternoon with a union service of all the women's auxiliaries meeting in the Christian church. The program was featured by special music, reports from the study classes, and a most instructive and inspiring address by Dr. George Stoves of Nashville, Tenn.

The women participating in this week of study feel that it was one of the most helpful and successful weeks of mission study ever observed by the local churches.

THE WHY OF BIBLE AND MISSION STUDY IN OUR MISSIONARY SOCIETIES

If we are to be efficient workers in God's kingdom, we must be willing to study. In one of Paul's letters we find these words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And being workers in our missionary societies is truly being kingdom workers. But let us ask ourselves what kind of workers we are willing to be—those who do the least possible or those who are eager to do more and to do it more efficiently.

Now suppose we are willing to give of our time and energy that we may become more intelligent workers. What does our society lay out as a study for its members? At the head of our list we will place the Bible itself which is the best missionary book in all the world. It reveals Jesus Christ and tells of his great mission of salvation. The Bible tells the story of a companion who will go all the way. The Bible presents God's program for his kingdom and commission disciples to declare the gospel of salvation to people everywhere. In speaking of the importance of the Bible, I am reminded of this little poem:

We search the world for truth. We cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read!

In our Bible study we use not only the Bible but many books about the Bible. These courses are designed for the deepening of the spiritual life of the membership of the society and as a fundation for the missionary obligation and message. Many of the best Bible study books published are recommended for study in our missionary societies. One such course should be given in each auxiliary during each year.

As missionary women we should not only study the Bible and books about the Bible, but also the many informing and inspiring missionary books now being published. It has been said that "the aim of mission study is that of training intelligent Christians devoted to the extension of the Christ Spirit throughout all the world and all the areas of human thought and action." Again we read that "the study of missions keeps one in contact with the most momentous issues of the times; it helps one to be a true internationalist in spirit." If we are to have a heart-deep interest in missions and a motive that will lead to activity, we must give much time and attention to mission study. We must know the progress, needs, and the opportunities of mission fields at home and abroad. We must study the lives of consecrated self-sacrificing missionary heroes in order to get incentive for our work. We must not only read mission notes and news but we must make a study of them. Our study should include one foreign mission course and one home mission course each year.

What will be the result if we as auxiliary members give ourselves wholeheartedly to these Bible and mission study classes? We will find that this study is profitable for the culture of our spiritual life. It will call for more earnest and intense living. It will quicken and expand our sympathies. It will push back the horizons of prayer. It will evoke a more loyal attachment to the church as God's chief agent for the spread of his kingdom. It will help some to accept the call to full time Christian service. We will find ourselves a group of open-minded, earnest Christians, with one purpose and with mind and heart intent upon increasing our motive for the best service of life. Growing out of such a study comes a wiser and more systematic method of giving and working for this great cause.

We cannot hope to have our members enthusiastic and zealous for the cause of missions unless they know something about missions. There is a trite saying that goes something like this, "What you're not up on, you're down on," and how true this is in regard to missions. If we're not up on missions, it surely follows that we are down on them. So it's up to the study department of each local auxilitry to keep their members informed along missionary lines and then the saying can be reversed and will read thus, We're up on missions and not down on them. Mrs. P. O. Lee.

The above paper was read before the recent zone meeting at Roper, Mrs. M. B. Gillam, chairman.

CO-OPERATION BETWEEN MISSIONARIES AND GOVERNMENT

The Overseas News, issued by the American Board, reports from Mt. Silinda, in Southern Rhodesia, cordial cooperation with the mission on the part of the Department of Native Development, established by the government. Mr. Jowitt, head of the department, says of the missionaries: "We are all working together toward the same end, that the native may have that abundant life that Christ came to bring. We cannot separate moral, mental, physical and social development of a people." Mr. Alvord, formerly an A. B. C. F. M. missionary and now under the government, directs the agricultural work for some nine hundred thousand natives. "I feel I am still a missionary," he declares. Another ex-American board worker, Mr. Mather, with five hundred native schools under his eye, testifies to his "missionaryness."

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

STEVENS–BOWEN

We are sure that the members of our conference and especially the young people will be interested in the announcement of the marriage of Miss Julia Lake Stevens of Nashville, Tenn., Council superintendent of young people's work, and Mr. Boone Moss Bowen, also of Nashville, professor of Old Testament at Scarritt College. This happy event was solemnized in the Wightman Chapel at Scarritt, with Dr. J. L. Cunninggim, president of Scarritt, officiating, Wednesday evening, December 10, at eight o'clock. Miss Catherine Stevens, sister of the grade, a missionary to Japan now at home on furlough, was the maid of honor. For several years Miss Stevens has been closely identified with our woman's work through the department of Y. P. and has made a most efficient and wonderful leader, and we are sure it will be splendid news to them to know that she will continue in her work until June.

For the past two years Miss Stevens has visited our conference, assisting in the Y. P. district meetings and everywhere she has gone she has won the hearts of the people with whom she has come in contact by her winning manner, her earnestness and her great ability as leader. The very best wishes of our conference are extended to her and Mr. Bowen.

MESSAGE FROM SUPERINTENDENT OF SUPPLIES

Just a few more weeks and our work for this year in the supply department will be closed. You have responded nobly to the appeals and I am thinking our donations will exceed those of last year, notwithstanding the cry of hard times which is heard everywhere now.

I am anxious that every auxiliary has credit for what it has done and I am asking you to check up and see if you have reported to me. I feel sure some of you have neglected to do this; if so, please attend to it at once.

To those auxiliaries that have not contributed anything, may I ask you to see if you cannot send a donation in the next few weeks. Let's make this the best year we have ever had in the supply department.

With very best wishes for each of you,
Sincerely, Mrs. Geo. M. Foard.

FLORENCE WEAVER SOCIETY IN INTERESTING MEETING

One of the most outstanding meetings in the history of the Florence Weaver Missionary Society was the Harvest meeting held Monday evening at the home of Mrs L. N. Presson on Washington street. Associate hostesses with Mrs. Presson were Mrs. Emsley Armfield, Mrs. Henry Crow and Mrs. H. H. Wolfe. After the song, "O Zion, Haste," and the Lord's Prayer repeated in concert, Mrs. Stamey Helms, the president of the society, graciously welcomed the honor guest, Miss Euline Smith, returned missionary from Songdo, Korea, and officers and visitors from the Woman's Missionary Society.

The devotional was conducted by Mrs. Presson, who used as her subject, "Jesus, the Supreme Optimist," basing her remarks on the 16th chapter of Matthew. The lesson was very fitting and impressive. She emphasized the need of a more optimistic view of the world as it is today.

The chief feature of the evening was the splendid talk given by Miss Euline Smith, who appeared in the native Korean costume. After exhibiting many curios from the Orient, Miss Smith, in a very thrilling manner described the habits, customs and other things pertaining to the Korean people. We realize that much is being done by this splendid young woman to enlarge the kingdom of Christ in Korea.

A brief business session followed in which reports from various committees were given. Miss Annie Nelson read the minutes of the October meeting.

The treasurer, Mrs. A. A. Edgeworth, was applauded as she announced that all dues and pledges of the Florence Weaver Society had been paid in full with a substantial surplus.

After the meeting adjourned a delightful social hour was enjoyed, during which the hostesses dispensed delicious refreshments, consisting of fruit salad, wafers and Russian tea.

NEWS ITEMS OF Y. P. WORK

The following items referring to our young people's work are taken from the November issue of Young People's Bulletin from Nashville, Tenn.:

Important Change in Program of Work

There will be no change in the organization of young people's missionary societies during the year 1930. All groups, regardless of ages, will continue as members of this department through December, using the program material, meeting their financial obligations, and sending in their fourth quarter's reports to the conference superintendent of young people's work and to other conference and district officers.

From January, 1931, all young people between the ages of 12 and 32, inclusive, will continue their organization until the summer assemblies of 1931, except in those churches where the unified program has been organized. Program material will be available for the societies. The set-up of the young people's department of the board of missins with local conference and council superintendents.

From January, 1931, all young women members of a young people's missionary society, 24 years of age and over, will become members of the young women's circle of the adult auxiliary. The transfer of these young women from the young people's missionary society to the adult auxiliary will be made at the December, 1930. Special program material will be available for this group. At the annual meeting in the spring a conference secretary of young women's groups will be elected to promote this work. There will be no local superintendent for the young women's circles. A member of the group will serve as chairman.

The 1931 Pledge

In 1931 members of the young people's missionary societies will make a pledge to the Council for the first six months of 1931. The January program will be a pledge service. At this meeting each member should have a pledge card to sign. The treasurer or superintendent of the society should order pledge cards in December and have them ready for distribution in January. These cards may be ordered free of charge from Literature Headquarters, Doctors' Building, Nashville, Tenn.

The members of the young women's circles will make their pledge for the entire year. The finances of this group will be on the adult basis. (See Adult Handbook, page 11).

Program Material for 1931

Program material is being prepared for members of the young people's missionary soceities for six months of 1931. Each conference superintendent will mail this material to her superintendents as soon as it is off the press. If this material does not reach the local superintendent by December 1, she should write to Literature Headquarters, Doctors' Building, Nashville, Tenn., for the material and one set of it will be mailed to her immediately, free of charge.

Program material for the young women's circles will be available by November 20. The chairman of each young women's circle will order her material direct from Literature Headquarters. One set is sent free of charge to each circle. Extra copies may be secured at 10 cents each.

COMMUNION

I feel thy gentle touch, O Lord,
Because I know that thou wilt care
For those who love thee, day by day;
That angels will be waiting there
To guide my bark, where dangers lay.

My earthly sight grows dim,
But faith in thee is deep and strong;
So keep me near thy loving heart,
And help me to avoid the wrong.
Distance shortens when fears depart.

My bark has cleared the dreaded bar!
I hear thy voice, I see thy shore!
O glorious joy to know thou art near,
And I'm with thee forever more.
Sweet is the faith that hath no fear.

—Sarah E. Epps, in Christian Herald.

Sunday School Lesson

DECEMBER 14

By William G. Chanter

Saul of Tarsus: How a Pharisee Became a Christian

Acts 22:3-15

What shall I do, Lord?

This is a question that voices the bewildered agony of one whose life has suddenly crashed into fragments. At least to outward appearance the young Pharisee who set out from Jerusalem to go to Damascus had succeeded in solving the major problems of life. He had found a purpose that seemed to call forth all his powers, a purpose in the attainment of which he was willing to spend and be spent. Surely that man is fortunate who has invested his life in a cause that calls forth an eager enthusiasm that will take him from Jerusalem to distant Damascus. To find such a way of investing life is a man's first task. And Saul of Tarsus had accomplished it.

To be sure, there was at work within his mind a terrible doubt of the validity of the purpose to which he had dedicated his life. But he had up to this time been able to keep that doubt in check by a redoubling of the activity that had once completely satisfied him and that now, at least, kept him from too much thinking. If his work began to be feverish in its intensity, he could at least tell himself that the peril in which he found the faith of his fathers was so great that a redoubling of effort was demanded.

But now the truth was not to be avoided. His career was a career in foolish resistance to the very truth of which he had claimed to be a champion. The religious system to which he had consecrated his life was one that must be completely reconstituted. His own inner life was based on a misconception of the whole nature of religion. Stephen and his friends were right. Saul of Tarsus was wrong.

Consequently there was as much agony as consecration in the question that Saul put to his new-found Master. What could he do, indeed? And yet with all the agony there was consecration, for this was no ordinary man but one of so much force of character and power of intellect that he could not only see the weakness of the position in which he had been trying to establish himself, but could also, though not without a terrific struggle, see the strength and beauty of the way in which Stephen had walked.

Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

Thus it was that the agony of soul that struck Saul to the earth fell short of despair. It brought with it a humility that had in it healing power. And now Saul was told to take the next step, to go into Damascus and there to accept the guidance of the people whom he had come to destroy.

Most of us can sympathize with the feelings of Naaman the Syrian when he was told by the prophet to go bathe in the Jordan as a cure for his leprosy. It was altogether too simple, so simple that it really insulted the high dignity of the suppliant. Naaman felt that he had gone more than half-way in coming to this prophet's door and now he was told to do something that was too obviously futile. But the futilty was evident because the Syrian's pride was concerned. We want to be freed from the intolerable burden of an unsatisfactory life purpose. But we are not willing to begin over again and to find in the simple precepts of the gospel, in the simple discipline of the church, the way to a new life.

After all, there are few men who do not know the next step and if that next step is not always taken it is because of the stubborn pride that hates to reverse itself, or the selfishness that clings to the advantages that must be abandoned if that obvious next step is taken. But now Saul's pride was broken and only his great longing for a righteousness that would stand the test of God's scrutiny remained. Groping in the darkness of a vision so glorious as to be blinding, he went into the city.

And one Ananias . . .

It is interesting to notice how large a place human instrumentality had in the rebuilding of Saul's life. If ever there was a conversion that was essentially a matter of direct contact between a human soul and God in Christ, it was this. And yet even in this there was the need of a human hand and a human voice. Nothing is clearer evidence of the dignity of humanity than its part in mediating the experience of God. Nothing is clearer evidence of the real folly of individualism. Not even Saul of Tarsus with all his intellectual strength could fully understand his own experience without the help of some human being who had shared that experience and could interpret it.

The fact is that individual experience is a social affair. When Saul found God he was doing his share in a great human enterprise, and every great social enterprise demands for its success that each individual sharing in it realize the share that others have and profit by their experience. An experience like that of Saul on the Damascus road is too great to be understood by one man alone. It is universal in its implication. Unless there had been somebody to welcome Saul into a brotherhood of those with a like vision of God, it is safe to say that much of the full effect of that vision would have been lacking.

The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth.

Yet the vision was the essential thing. Its full interpretation was a matter that Saul could not reach unaided. Ananias and the brethren in Damascus must help in that, and the religious tradition of his race must not be left out. But there must be something to interpret. The knowledge of the divine will must come through direct contact, a contact that involves the action of God himself. In other words, the New Testament is quite frankly a book in which belief in the supernatural nature of religion is taught. Ananias had much to do with the conversation of Saul, but the great Agent in the matter was God himself.

Here modern religion seems to break down. We have learned so much about the way in which human nature acts and is acted upon that we have been able to build up a splendid method of teaching. The simple faith of Ananias has been replaced by the careful skill of the religious worker who has the latest psychology at his fingers' ends. But we are in danger of forgetting that all we have learned—and we have learned very much—is how better we can co-operate with God. If we do forget that and come to the conclusion that we now know how to do all the work and get along without him, the result is going to be a failure that will mock our most approved technique and leave us grinding wearily on an unprofitable treadmill. For, after all, it is not going to be possible to lift ourselves by our own bootstraps, however skilfully and enthusiastically we work at the task. The horse in the treadmill may gallop ever so fast, but he is a part of the machine and cannot run away from self. And we can multiply programs of religious education, but without the power of God they will be quite empty.

All of which is certainly no reproach to the best methods of teaching religion or to their study or to their use. It is simply pointing out the danger that overemphasis of methods carries with it. Ananias has his share, but he is far too wise to attempt to do anything with Saul until he is assured of the persecutor's heavenly vision.

And if we ask how we can help to bring visions to Sauls, those men of wasted power and misused energies, it is hard to say anything more than this—that given men like Stephen and those who suffered with him, men with the vision shining in their faces, the Sauls will be taken care of. God is not dead just because we have learned something more about psychology.

For thou shalt be a witness for him unto all men of what thou hast seen and heard.

It is just here that we shall find the essential condition of effective witnessing. It must be direct, not second-hand. The Christian church grew great on the foundation of testimony to the great things that its members had themselves seen and heard. Other religions had splendid systems of thought, and carefully worked-out methods of inspiration and instruction. It is difficult to imagine anything more effective than the initiatory ceremonies of the pagan mystery religions. All that we can learn about them impresses us with their power to make a deep impression on the minds and hearts of the initiate. But they passed away and Christianity conquered

because it depended far less on system of thought and carefully designed ritual than on the actual experience of God.

But Saul was to be a witness to all men. To the essential equipment of a personal experience he united a breadth of sympathy and a greatness of soul that could make him able to appeal to all men. The weary and fruitless struggle to support an outworn system was replaced by the splendid adventure of remaking the mind of mankind. The story of Paul's life is the record of what the vision of God means to a man of great powers. But it is also a pledge of what that vision can do for any man in multiplying the effectiveness of powers to which it gives a new direction.—Zion's Herald.

A PRODIGAL BROTHER'S CHRISTMAS

(Continued from page 9)

Say, you certainly seem to be geeting on all right!" he added admiringly.

"You're right! I had my chance, my fun and my freedom, all right. But I can't get my mother and sister and brother out of my head. While I am enjoying life, look what they are having to do! This life of independence is not all that many who suppose themselves in unusually hard situations think. I ought to be kicked for leaving home the way I did. See that sign 'Merry Christmas' over there? Well, I'm going to have one, and I'm going to have it at home!"

That night he telegraphed home his Christmas greetings, asked them to forgive him, and said that he would visit them at Christmas to tell them all about himself.

Then he set about getting a number of fine Christmas gifts for all the family. It would be a real Christmas, with all that goes with it.

The day came on which he was to leave for home. He left on an early train.

Arriving in the home suburb, he felt a sense of shame and terrible fear came over him. How would he find them? What would be their attitude toward him?

He knocked on the door. His sister answered the summons. She was radiantly glad to see him. But he was shocked to see how haggard and tired she looked. Francis, too, looked drawn with pain and fatigued with strenuous efforts. Greetings were tearful and deeply touching to all.

Then Albert went up to his mother's room. She had been sleeping, but when she knew who was in the room she suddenly cried out "Albert! Albert! you've come back!" and fainted.

Albert was deeply concerned to note the ravages of disease and suffering on her face. Her bearing told the story that she would not be with them.

He suffered to think that he had been so clearly the cause of so much of her suffering. Would there not have been enough disappointment, sickness, privation in life without his thoughtless multiplication of them? Was it not hard enough to bear the unavoidable vicissitudes of life without anyone willfully increasing them?

His eyes grew misty as he saw the efforts his sister and crippled brother had made to bring a little Christmas spirit to the home. There was a little Christmas tree for the table, and a very few gifts wrapped in bright paper. There were gifts for him, too. A frugal meal was all that was ready for Christmas Eve.

Those who had remained at home were glad to see him and have him once again at home, but he found a new sense of comfort and peace. He saw in his mother's eyes how much she had wanted him to return, and how she had waited for him to realize his duty.

On Christmas day they were talking in the shabbily furnished living room.

"Can you ever forgive me?" he asked them. "I have managed to do well, but I shall always regret the way I left you here. I won't go on at length about that, because the only way to show you I'm sorry is to show it in acts, and not words. I thought that I'd find life and freedom and success by going away by myself, forgetting my burdens and obligations, but I couldn't. Nobody can. I knew it when I saw the great sign in the city which read 'Merry Christmas.' As the crowds of shoppers and sightseers go along the chief street they see this big sign which is wonderfully impressive at night. I wondered how many really understood what a 'Merry Christmas' is, and how many were preparing for a real one. I knew then that I could put all the shopping and ceremony into Christmas that I wanted, but I had lost the religious and spiritual meaning of it. How could it mean anything to me in the light of what I had done?

"I have been a prodigal, but I am returning. I tried to mould life my own way, but now I want the way of life which is in the Christmas message. Christmas is not in mere success, money, bright lights, ceremonies, services, decorations, and the like. I think it is in a personal recognition of what the Child of Bethlehem can mean to one's own life.

"I want to enjoy a real Christmas—my first real Christmas. I want you to come with me and make a home in the city where I have my fine position. I need you, and I hope that you still need and want me.. Will you do it?"

Their gratitude and appreciative acceptance was expressed more in their faces than in their stammering words. Never had they as a family known such joy.

Christmas meant the beginning of new life, because the spirit of Christ dwelt in them, and he brings this newness of life which draws families nearer together, makes living more worth while, and awakens the individual to the glorious reality of the kingdom of God in men.

Not many days later Mrs. Hadley began to fail. Her family gathered at her bedside. Calling Albert close to her, his mother said, gasping out the words with effort: "Albert, you came back. You have learned a great lesson. You are beginning to understand the reality and the spirit of Christmas. You will care for your brother and sister. I have had the best Christmas of my life, and I am happier now than I have ever been. It is like Christmas. The herald angel has brought me the good tidings. Don't you hear the angels singing? How lovely it is in the distance. It's all shining and beautiful around me. My life is just beginning. O seek the place where the Saviour is, dear son. Good-bye, my son, good-bye." Mrs. Hadley had gone to rest in God.

So passed one Christmas, but its spirit never departed from that home. A prodigal brother had returned.

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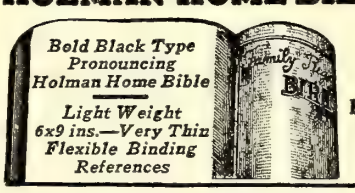
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"He who gives a child a treat
And he who gives a child a home,
Makes joy-bells ring in Heaven' Street;
Builds palaces in Kingdom Come."
—John Masefield, Poet Laureate of England.

STOCKING HANGING

Every child at the Children's Home will hang up his stocking on the night before Christmas and Santa Claus will visit every one of these stockings. In fact he will slip around in some of the dormitories and give a loving look into the sleeping faces, that is if they sleep on such a night, and wish for all the little orphans a happy Christmas. Christ lived and died for little children just as much as for any one else and our children shall be made happy as they celebrate his birthday. Santa is sure that nearly 150,000 Methodists will be interested in knowing that our children have the thrill and the joy of a properly celebrated Christmas. Hanging up stockings will be a part of this celebration.

SANTA'S PROMISE

Our children have already written to Santa Claus telling him to come to the Children's Home. They have stated to him that in view of the hard times they will not expect a big lot of presents, but that they do hope he will pick out a few of their listed desires an bring them along. And Santa has promised to do that very thing. Wholesale houses and other proper places have been visited by him and purchases made so that every child will get at least a part of what he has written for. Santa informs the management of the Home that much to his regret none of our children can receive over two dollars' worth of things, most will receive less. He tells us that even this investment will call for several hundred dollars' worth of materials, but that he is glad to make this outlay.

WILL HELP SANTA

Word has come, maybe it is just a dream, that the men's and women's Wesley Bible classes will help Santa pay for our children's stocking supplies. Santa would have the men's classes forward cash to the Children's Home marked "The Children's Home Santa Claus Fund," and the women's classes to forward fruits, candies, nuts and other good things to eat. Santa informs us that the toys have already been secured. Let every member of every honest-to-goodness class reading these lines appoint himself or herself a committee of one to talk this helpfulness up in the class. Santa knows you will do this if you don't forget it.

GOING SHOPPING

We are arranging for our boys and girls to go shopping over town so that they can buy the gifts they want to give to one another and to others. Funds for this shopping have been earned through the fall as hard work and good behavior would warrant. Every child old enough to work has earned a little spending money and will be in position to shop some. And what a joy that will be! Fifty cents can make our children happy. If you want to see some real joy come over and witness our children in the five and ten cent stores buying bargains. There is developing here an unmistakable spirit of giving to others, whereof we are glad.

BOARDING COWS

The Children's Home is in the business of boarding cows as well as children. In fact the good cows we have enable us to feed our children well. But our 48 milk cows and our dry cows certainly know how to eat. It costs us nearly $300 a month to feed them. The dry weather of the past summer just knocked out our ruffage and now we have to buy, buy, buy. We would just like to encourage one of our cows to chase those of our friends who feel like transferring fifth Sunday offering to the ten per cent assessment, or who feel like drying up in their giving. Next to our children come our cows. They provide our babies with good milk four times a day, and our other children with good milk two times a day. We are in the business of boarding cows. Take some stock; it pays well.

SHEARING HEADS

It is really startling to note how fast the hair grows on our children's heads. It keeps us busy trying to keep it clipped. Of course this clipping is done by our matrons and by the boys and girls. Sometimes they have to keep on cutting to get a convenient stopping place, but they work away with the knowledge that some time they can get to a place where no ridges will be left. But for Christmas we are going to give a real hair cut to every child at the Home. Our friends, the barber's union from over in town, are coming over next week and tickle the head of every child here. Spring may be a good time to shear sheep, but now is a good time to shear our children. Our thanks, cordial thanks, are extended to the good Winston-Salem barbers who will help us.

HAPPY DAY

That was a happy day when our singing class went to First church, Lenoir, and stopped by with our friends at Taylorsville on the way home. Brother Dwight Ware and his good people fed us well, listened intently and loved us sincerely. At least such is the report our children brought back home. Brother Ware's good people gave us a fifth Sunday offering, raised their ten per cent assessment of $400, agreed to clothe two of our children and asked if there was anything else they could do. Such makes a happy day.

Coming back by Taylorsville we found Brother Smith and his good people in a well filled church, in spite of the hard rain which was falling. After our program Brother Smith announced that he was going to take an offering, even though I had written him not to do so. Well, the offering was taken and it was a good one. Generally we do not like for a collection to be taken as we visit friends lest that get to be the object of our visit. But Lenoir and Taylorsville friends made our children happy. We want to go see them again.

SELAH

Don't forget that Santa Claus wants to visit the fine children at the Children's Home and that he desires a healthy lift from everybody, particularly from the men's and women's Wesley Bible classes of the Western North Carolina conference.

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A large number of churches, Sunday schools and organized classes have remembered our Home during the Thanksgiving season. Taking everything into consideration the response has been gratifying. The contributions represent a real sacrifice upon the part of those who remembered us. Such a response to my appeal is indeed encouraging. The great heart of our church beats in tenderness toward our fatherless children. I want all who have given to know that they have my sincere gratitude.

* * * *

This is my last appeal for a Thanksgiving offering from our people for this season. There are many churches that have not taken or sent me a Thanksgiving offering. I feel sure that our pastors will give these churches an opportunity before it is too late. There are Sunday school superintendents who have not taken a free will offering form their schools for the benefit of our 339 orphan children. May I urge all the churches and Sunday schools to send their Thanksgiving offerings as promptly as possible. It is generally known that of the $45,000 the conference promised the orphanage that we only received $21,000. This leaves a deficit of $24,000. We are up against a serious proposition. Our people have not yet realized the full weight of this big shortage. With faith and courage we are going to meet successfully the obstacles that confront us. We are not unduly discouraged. We see light ahead of us and we expect to go over the top.

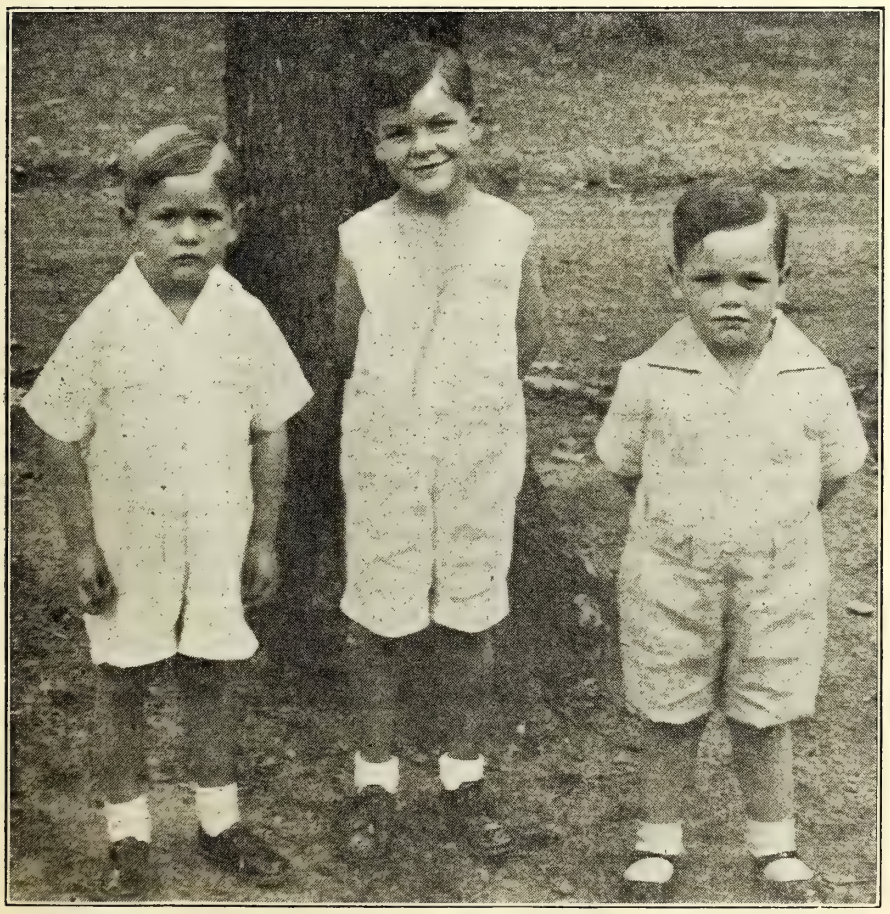
ALL THE WORLD

The world came to my home today
To spread a wondrous feast;
The ships and planes in bright array
Brought gifts from West and East;
From India, spice; from China, tea,
My table high to fill;
Each nation sent in peace to me
A token of good will.

The world came to my school today,
And brought me wondrous games;
The playmates strange had nought to say,
Nor told their stranger names;
But all could laugh and play like me,
Soft, warm were heart and hand,
That made a ring strong as could be
Of friends from ev'ry land.

The whole world came to church today,
Their praise and gifts to bring;
In ev'ry tongue to sing and pray
And worship Jesus, King.
Not as Wise Men, riding far,
To find him in one place;
His spirit, coming where we are,
Binds hearts of ev'ry race.

—Harry Webb Farrington.



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Children's Storyland



THE LOST FAMILY ON CHRISTMAS EVE

By Edna G. Young Reed.

The Christmas spirit pervaded the air. City streets were brilliant with varicolored lights, stores were attractive with their festoons of red and green, while Christmas trees twinkled and glimmered as the jolly old Santa Claus with his reindeer bowed to the passing crowd. The streets were thronged with happy Christmas shoppers. Beautiful music pealed forth from cathedrals as choirs rehearsed "While shepherds watched their flocks by night," "Joy to the world," and other Yuletide anthems. It seemed as if all the world was rejoicing, happy, and expectant as the greatest of all days was only a week away.

In a small room in a poor section of the city a child of seven was talking with her mother.

"Do you suppose anyone will invite us for Christmas, mother? The girls at school all tell where they're invited. Don't you wish we could go somewhere?" and Jane glanced about the bare cupboard.

Paul, who was eleven years old, noticing the expression on his mother's face, replied, "We don't have to go anywhere, Jane. You, mother, and Leo and I are going to have the jolliest Christmas ever was right here. I think tomorrow I can get a job delivering packages and then—"

"Mother, isn't daddy ever coming home again?" continued the questioning Jane. "The girl next to me in Sunday school said I couldn't speak a Christmas piece 'cause my daddy run way off, and my clothes aren't good enough to be on the platform—anyhow they didn't ask me to come to practice."

Mrs. Minor left the room, and Paul said, See here, little sister, you mustn't ask mother any more questions about Christmas or daddy or anything else. Ask me if you want to, but mother is having hard enough time as it is."

At Jane's crestfallen face, Paul suggested, "Let's you and I have a secret club, and we'll call ourselves "The Cheer-Ups."

Jane's face brightened. On a tablet leaf Paul wrote: "The Cheer-Up Club. Object, to make folks happy.

1. We'll not ask mother about Christmas or daddy.
2. We'll not fret, whine, or cry.
3. When we are hungry, we'll not let on.
4. We'll whistle, smile, and sing."

Then they signed their names.

At supper there was only crackers and milk, but Paul said that it was the best crackers and milk he had ever tasted.

Mrs. Minor wondered greatly at her cheerful brood, for even three-year-old Leo, who had been ill, joined in the gayety of the Cheer-Ups. It was difficult for her to catch the contagion, for she had been kept from work by Leo's illness, and now the Stone family where she had been employed had gone to New York for the holidays, and her rent was unpaid. The last time the agent called he told her that when he called again if the rent was not ready her goods would be set on the street.

Mr. Minor had been a drinking man and had lost many a position on account of this habit. He loved his family, and they loved him, for he was kind when he was himself. Often he had promised his wife that he would never touch the stuff again, but the old gang were always after him and succeeded in dragging him down. After his last spell, when in anger he had thrown little Leo against the table and hurt him severely, he decided to go to the great Northwest in the lumber camps, where he knew he would find work. He wished to be away from temptation and the old crowd. He told his wife that he knew he could make a man of himself and after a time would return to his family.

It was hard to see him go, but hoping and praying that he would get victory in new surroundings, he started on his journey. For a while all went well, and for weeks a small pay check came, and then suddenly letters and checks ceased to come.

It was difficult for Mrs. Minor to get employment, for she must take Leo with her, while the other children were in school. She was forced to move to a different part of the city. She went to the big city church, but no one seemed to notice the frail little woman who sat near the door with her shabby children. Though the pastor had called and had given the name of the little woman to women whom he had asked to do calling, no one had called. Many women told him life was just one grand rush, and if they ever got a breathing space they would call. But they seemed to have time to breathe many afternoons at bridge. Her own neighbors didn't call, for they said until they knew more about the woman, whether she was a widow, grass widow, or divorcee, they would wait awhile. So the Minor family struggled on alone. The children's Sunday school teachers belonged to so many organizations that they had had no time to call and inquire into the pupils' absence.

Mrs. Minor had tried not to worry, but the situation was trying. A few days before Christmas the agent called and finding no rent money coming, he brought a working man with him, and the family were put out on the street and then the agent departed.

The working man, Mike Doogan, who had a family of his own, was deeply touched.

"Haven't ye any place to go, missus?"

"No, I don't know what to do," replied the bewildered and heartsick Mrs. Minor.

"Well, ye just wait here a bit. I know where there's a little house jist a mile outside the city. It's on me father's old place, and folks have jist moved out. Not a nice place, but if you want to go, I'll get a truck and be back in a jiffy, and take you all out there."

"Oh, yes, anywhere, anywhere," replied Mrs. Minor.

The weather was cold and snowy, and the family huddled together near a building. The Cheer-Up Club tried to be cheerful. Paul, stamping his cold feet, his hands in the pockets of his little thin coat, whistled to keep back the tears—while Jane, forgetting not to ask questions, said, "Are we going somewhere, mother? Somewhere to spend Christmas?"

"Yes, yes, darling," replied the mother, as she drew the army blanket closer about Leo who wondered why mother looked so.

Presently a cheery voice said, "Here we are! All aboard!" and the furniture was in the truck, and then the family was cozy under the old comforters provided by Mike Dougan. Out into the country for a mile, and then up to the door of the little weather-beaten house drove the truck.

Mike jumped down and said, "Now ye jist stay here till I build ye a fire." The woodshed was full of wood, and soon a fire was burning in Mike's father's old cook stove. Mike put down the faded rug, brought in the couch, chairs, and table, set up the beds, fixed pasteboard in the broken windows, but a basket of groceries on the table, and then said, "Now I think ye'll be as 'snug as a bug in a rug,' and me and my family are going away over the Christmas, but as soon as we get back, I'll look in on ye. And, mind ye, nobody can put ye out of here as long as Mike Dougan has two fists. Merry Christmas to yez."

It was the night before Christmas. The Minor family was warm, but the provisions were gone.

"Shall we hang up our stockings?" asked Jane.

"I guess not," replied Paul—looking up at his mother.

"Me hang up my tocky," said Leo.

"Can't Santa Claus find us here?" asked Jane.

Paul took out the Cheer-Up paper and

showed it to her. She hushed up at once and then said, "Let's all write a letter to daddy. He made us have fun last Christmas."

Leo cried, and mother said, "Yes, Leo, we'll hang up our stockings, and then we must all go to bed."

Later, when Mrs. Minor went to the door again, the children were saying their prayer. Even Paul had forgotten the Club, and prayed aloud, "Dear Jesus, please send back my daddy—we miss him so."

Mrs. Minor went back to the fire. She must think of something she could fix to put in the children's stockings. It was a cold and stormy Christmas Eve, but Mrs. Minor had a thankful heart as she sat hearing the snow pelting against the windowpane and wondering what she could fix.

* * *

A well dressed man arrived in the large city on Christmas Eve and tried to find the address of a certain Minor family. After much searching, he found the place but it was empty. He inquired of the neighbors, but no one knew where the family had gone. He hunted up the agent and got the key and entered the house, thinking he might find some clue there. There was none. A scrap of paper on which in Paul's boyish handwriting was "Dear Daddy, I love you. Please come home soon," but that was all. The man had been so joyous a short time before, but now intense grief filled his soul. What had become of this family?

He notified the authorities to help him find them. While he was waiting for further word, he walked over to the corner grocery and overheard a farmer say to the grocer, "I had a letter from Dougan asking if some of us wouldn't take a basket of stuff out to a poor family on the old Dougan place."

"Wish I could," replied the grocer, "but we're too busy here, you see," and in fact every one seemed to be too intent on his own buying to consider this poor family.

The stranger replied, whose heart was softened that night, replied to the grocer, "Fix up a basket of provisions, I'll pay for them, and send your driver with me, and I'll go out there and see what's needed. So a great basket of substantial food, including turkey with other Christmas goodies, was placed in the truck which was soon skidding along the country road to the little farmhouse.

As the two neared the house with the basket, the stranger said, "I can find no trace of my own family, but I'll try to make another family happy tonight. God bless the poor and unfortunate this cold Christmas Eve."

He knocked at the door and not wishing to frighten the family remarked, "Just some friends with some merry Christmas gifts," and the door opened, and the delivery clerk was shocked to hear the stranger say, "Nellie, Nellie, darling wife," and to see the two in each other's arms.

In spite of the meager surroundings and the blizzard blowing outside, it was the happiest Christmas Ben Minor and his wife ever spent. They sat by the fire long after midnight.

He told her how drink had overtaken him again at the lumber camp, how discouraged he had become and left his job and went trapping with an Indian up in the mountains, hoping to get money to send home. The Indian became very ill, and he nursed him until he died. There was no chance to send a letter. Before his death, the Indian in gratitude gave him some gold nuggets and told him where the mine was which he had discovered, He had written later and even wired, but no message reached Mrs. Minor.

But the best thing of all was the visit of the sky pilot who led him to Jesus Christ, whom he knew had forgiven his sins and made him a new creature. "I discovered, wife, that we can't run away from temptation. The change must come in the heart. Oh, if some one long ago had brought me to the Lord, little Leo would not have had that scar, and I wouldn't have wasted all these years."

Ben Minor wanted to look into his children's faces. Together they went to the children's room. They were sound asleep with marks of tears on their faces. Paul was murmuring in his sleep, "Daddy, my daddy, I knew you'd come home for Christmas."—Pittsburgh Christian Advocate.

A GROTTO

Dear children, did you ever see a Grotto? You would enjoy this one at Dickeyville, Wisconsin; many tourists visit it daily, spending hours admiring its lofty domes, statues, and lovely colorful effect. It is so full of bright colors and delicate floral designs, you would think it made of flowers instead of rocks, glass, and cement. The Grotto is in a Catholic churchyard, and built by a priest who has spent five years at it, and is still adding to it. Besides many kinds of colored rocks he has built into it all sorts of things that children and others have given him for the purpose, thousands of pieces of colored glass, chinaware, dolls, toys, china birds, glass dogs, cows, kittens, all held together in concrete. Nice walks wind about among these wonders (for there are many in the yard), and a pretty flower-like fence follows along, made of bits of colored rocks and glass, strung on iron rods. The main Grotto is 25 feet high, with a lofty dome, and open in front. Deep within its recesses are many beautiful designs, artistically arranged images, Bible verse in letters of tiny rocks, all kinds of flower effects; high above all, a great statue of Jesus. It has taken much time, patience and labor to build it.

But what was it built for? The priest intends it as a monument to his memory, enduring as the Egyptian Pyramids; and to delight and bless the people who visit there. It is nice to do something to be remembered by, isn't it? Something good and helpful. Well, children, every one of you are building a monument that will outlast grottoes and pyramids; it is your soul-monument, called character, built of thoughts, words, deeds, purposes. The priest has used great care in selecting building material, patiently fashioning into beautiful designs so it would endure and be admired by all. We too, must choose best words, loveliest thoughts, sweetest songs, kindest deeds, highest aims, for all these are built into our soul-monument, of which Jesus said, "And these shall never perish." A monument beautiful for God to see. Children who read this write me a card, and I will send my poem, "School Children," and picture of the "Little Brown Church." T. Richardson Gray,
Edgewood, Iowa.

THE GAME AND THE CANDLE

(Continued from page 21)

telling their story. He thought of him, his heart all aflame because of the injustice under which men suffered, and then with his pen dipped in his own heart's blood, making his great appeals to the world. He thought of Charlotte Bronte away among the Yorkshire hills, and living her lonely life in Brussels, and then presently, when the call came to her, convulsing the world with her story of "Jane Eyre." Other names great in literature flashed into his mind. George Eliot telling her story of Adam Bede. Thomas Hardy revealing Wessex to the world. George Meredith, with his eccentric genius, telling the love story of Richard Feverel.

And he had received his call. It had come that very day. As he had sat in that little dingy room that very afternoon, it had become peopled with the creatures of his own fancies. This was life indeed! This was the work he could love, that he could revel in! And should he give up his dream—for what? To become a legal machine, to draw up leases and deeds, to spend his life in a musty lawyer's office?

He suddenly became aware that his cousin was looking at him, waiting for his answer.

"You're awfully good, Dick, old man," he said, "and I don't know how to thank you; but—but I can't."

"What time do you get up in summer?"

"As soon as the first ray of the sun comes in at my window."

"Isn't that rather early?"

"No, my room faces west."—Loughborough Herald.

"So you gave up trying to teach your wife to drive?"

"Yes. When I told her to release the clutch she let go of the steering wheel."

And many a celebrity returns to his log cabin birthplace only to find it has been transformed into a hot-dog and soft-drink stand.—Judge.

"He's a great one to 'paint the lily.'"

"Yes, he'd plant onions at the foot of a weeping willow."—Christian Science Monitor.

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

December

South Camden, Wesleys, 11 12-14
Currituck-Kitty Hawk, Sharon, 11 13-14
Hatteras, Frisco, 11 17
Kennekeet, Salvo, 11 18
Dare, Mann's Harbor, night 19
Manteo, 11 20-21
Wanchese, night 20-21

From December 22-31 I will assist certain pastors in setting up the program for the new conference year.

January

North Gates, Kittrells, 11 2-4
Gates, Gatesville, 11 3-4
Pasquotank, Newbegun, 11 9-11
Perquimans, Cedar Grove, 11 10-11
Columbia, Creswell, 11 17-18
Roper, Roper, night 18
Plymouth, Plymouth, 11 25
Williamston, Williamston, night 25

February

Windsor, Windsor, 11 1
Edenton, night 1
Chowan, Anderson, 11 7-8
Moyock, Memorial, 11 13-15
South Mills, McBrides, 11 14-15
First Church, 11 11

Elizabeth City district check-up meeting, Hertford, Friday, February 27, 10 a. m.

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

December

Goldsboro, St. Paul, 11 14
Seven Springs, Seven Springs, night 14
Ocracoke-Portsmouth, Ocracoke, night 17
Kinston, Queen Street, 11 21
Pink Hill, Webbs, 2:30 21
Pikeville, Pikeville, night 21
Jones, Trenton, 11 28
New Bern, Centenary, night 28

January

Mt. Olive Ct., Falling Creek, 11 3-4
Mt. Olive-Calypso, Calypso, night 4
LaGrange, Hickory Grove, 11 11
Hookerton,, Hookerton, night 11
Beaufort, 11 18
Newport, Newport, night 18
Atlantic, Atlantic, 11 25
Riverside-Bridgeton, Riverside, night 25

February

Straits-Harlowe, Tabernacle, 11 1
Morehead City, night 1
Goldsboro Ct., Daniels, 11 7-8
Snow Hill, Snow Hill, night 8
Dover, Dover, night 15
Grifton, Grifton, 11 22

APPORTIONMENT MEETINGS
Minister and representative of each church.

December

Jones, parsonage, 11 11
Dover, parsonage, 2:30 11
Grifton, parsonage, 7:30 11
Hookerton, parsonage, 11 12
LaGrange, parsonage, 2:30 12
Goldsboro Ct., parsonage, 7:30 12
Mt. Olive Ct., parsonage, 11 13
Riverside-Bridgeton, Riverside, 7:30 15
Atlantic, parsonage, 11 18
Straits-Harlowe, parsonage, 2:30 18
Newport, parsonage, 7:30 18

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December

Fairmont, 11 14
Lumberton, 7:30 14
Laurinburg, 11 21
Roberdel, 7:30 21
Aberdeen, 11 28

January

Red Springs, 11 4
Maxton, 7:30 4
Lumberton Ct., 11 11
Laurel Hill, 7:30 11
Troy, 11 18
Ellerbe, 7:30 18
Mt. Gilead, 11 25

February

Wadeville, Ophir, 11 1
Biscoe, Star, 7:30 1
Raeford, 11 8
St. John-Gibson, 7:30 8
Caledonia, 11 15
Rowland, 7:30 15
West End, Hoffman, 11 22

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

December

Whiteville, 11 14
Hallsboro, Peace, 3 14
Magnolia, Turkey, 11 21
Wallace-Rose Hill, Rose Hill, 4and 7:30 21

January

Town Creek, Zion, 11 4
Tabor, St. Paul, 4 and 7:30 4
Maysville, Maysville, 11 11
Jacksonville-Rich., Jackson, 4 and 7:30 11
Burgaw, Herrings, 11 18
Carvers Creek, Bolton, 4 and 7:30 18
Clinton, 11 25
Faison-Warsaw, Faison, 4 and 7:30 25

February

Kenansville, Kenansville, 11 1
Ingold, Garland, 4 and 7:30 1
Shallotte, Concord, 11 8
Southport, 7:30 8
Swansboro, Queens Creek, 11 15
Trinity, 8 15
Scotts Hill, Scotts Hill, 11 22
Wilmington Ct., Wesley, 4:30 and 7:30 22

March

Chadbourn, Chadbourn, 11 1
Epworth, 8 1

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, D. C.
FIRST ROUND—IN PART

December

Mattamuskeet, Amity, 11 11
Fairfield, 7 11
Swan Quarter, 2 12
McKendree, Conetoe, 11 14
Tarboro, 7 14
South Rocky Mount, 11 21
Robersonville, 11 28
Greenville, 7:30 28

Western North Carolina Conference

ASHEVILLE DISTRICT
D. M. Litaker, P.E., 20 Highland St., Asheville, N. C.
FIRST ROUND

December

Saluda-Tryon, Tryon, 7:30 11
Ivy, 11 13
Sandy, Western Chapel, 3 14

CHARLOTTE DISTRICT
E. K. McLarty, P.E., Charlotte, N. C.
FIRST ROUND

December

New Hope-Bethel, New Hope, 11 14
Peachland, Peachland, 2 14
Ansonville, Ansonville, 11 21
Lilesville, Forestville, 2 21
Wadesboro, night 21
Trinity-Derita, Derita, 11 28
Thrift-Moores, Pleasant Grove, 2 28

January

Monroe, Central, 11 4
N. Monroe-Icemorlee, Icemorlee, 3 4
Matthews, night 7
Bethel, Bethel, 11 11
Unionville, Unionville, night 11
Weddington, Wesley, 11 18
Hickory Grove, night 18
Waxhaw, Waxhaw, 11 25
Pineville, Pineville, night 25

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

December

Fayetteville Ct., Camp Ground 7
Hay Street, night 7
Newton Grove, Hopewell 13-14
Erwin, Blacks, night 14
Haw River, Bynum 20-21
Sanford, night 21
Glendon, Carbonton 27-28
Hemp, Tabernacle, p.m. 28

January

Pittsboro, Pittsboro 3-4
Goldston, Goldston, night 4
Roseboro, Bethel 10-11
Parkton, Parkton, p.m. 11
Person St. and Calvary, Person St. 18
Mamers, Spring Hill, p.m. 18
Lillington, Lillington, night 18
Stedman, Cokesbury 24-25
Carthage, Carthage, night 25

February

Elizabeth, Clarkton, 11 1
St. Pauls, St. Pauls, night 1
Bladen, Bethlehem 7-8
Bladen, Bethlehem 7-8
Dunn, night 8
Siler City, First Church 21-22
Jonesboro, Morris, p.m. 22

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 York St., Gastonia, N. C.
FIRST ROUND

December

Belwood, St. Peters, 10:30 11
Polkville, Rehobeth, 3 11
South Fork, Plateau, 11 12
Cherryville Ct., Beulah, 11 13
Goodsonville, 11 14
Lincoln Ct., McKendree, 3 14
Lincolnton, 7:30 14
Gastonia, Main Street, 7:30 17
Rock Springs, Denver, 2 18
Lowesville, Salem, 11 20
Gastonia, West End, 11 21
Lowell, Lowell, 7 21
Crouse, Lander's Chapel, 11 27
Shelby, Lafayette Street, 11 28
Shelby Ct., Sharon, 3 28
Shelby, Central, 7:30 28
Smyre, 7 30

January

Maylo, 11 4
Stanley, Stanley, 7 4
Cherryville, 11 11
King's Mountain, 7 11

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

December

Bethel-Grace, Bethel, night 10
Gibsonville, Gibsonville, night 11
South Greensboro, Holt's Chapel, night 12
Reidsville, Main Street, 11 14
Wentworth, Carmel, 3 14
Ruffin, Ruffin, night 14
Wesley Memorial, Wesley Memorial, night 15
Calvary, Calvary, night 16
Main Street, Main Street, night 17
Ward Street.-Archdale, Archdale, night 18
Highland, Highland, night 19
Proximity, Proximity, 11 21
Jamestown, Jamestown, night 21
West Greensboro, Muir's, night 22

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

December

Mill Spring, Bethlehem, 11 14
Old Fort, night 14
Broad River, Kistlers, 11 18
North Forest, North Morganton, 11 21
Morganton Ct., Bethel, 2:30 21
Morganton, First Church, night 21
Bostic, Cedar Grove, 11 28
Rutherfordton, night 28

January

Table Rock, Mountain Grove, 11 4
Marion Mills, East Marion, night 4
Gilkey, Gilkey, 11 11
Spindale-Pleasant Grove, Pleasant Grove, 2:30 11
Forest City, night 11

The pastors, presidents of Woman's Missionary Societies, and the chairmen of the missionary committees are called to meet at First church, Marion, at 10 o'clock on January 14.

Glen Alpine, 11 18
McDowell, Nebo, 2:30 18
Old Fort Ct., Ebenezer, 11 25
Rutherford College, Connelly Springs, night 25

February

Burke, Bollingers, 11 1
Marion, First church, night 1
Marion Ct., Glenwood, 11 8
Marion, Cross Mill, night 8

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIRST ROUND—IN PART

December

Spray, 11 21
Draper, 3 21
Madison, night 21
DAN RIVER ZONE MEETING, Madison, 9:30 22

January

Mount Airy Ct., Salem, 11 4
Ararat, Mt. Hermon, 3 4
Sandy Ridge, Delta, 11 10
Stoneville-Mayodan, Stoneville, 11 11
Leaksville, night 11
YADKIN RIVER ZONE MEETING, Mt. Airy, 2 13
Danbury, Danbury, 11 18
Walnut Cove, Palmyra, 3 18
Rural Hall, Rural Hall, 11 25
Pilot Mountain, Pilot Mountain, 3 and 7 25

February

Dobson, Dobson, 11 1
Yadkinville, Yadkinville, 3 and 7 1
Jonesville, Jonesville, 11 7-8

The District Missionary Institute will be held at Central church, Mount Airy, opening at 10:30 and closing at 1:00 with a luncheon served by the missionary ladies of Central. The date is January 13.

RALEIGH DISTRICT
H. M. North, P.E., Raligh, N. C.
FIRST ROUND

December

Edenton Street, 11 14
Epworth, 7:30 14
Millbrook, Millbrook, 11 21

January

Louisburg St., Leah's, 11 4
Louisburg, 7:30 4
Four Oaks, Four Oaks, 11 11
Garner, Ebenezer, 3 11
Creedmoor, Creedmoor, 11 17
Bailey, Bailey, 11 18
Selma, 7:30 18
Oxford Ct., Stovall, 2:30 24
Fuquay, Holly Springs, 11 25
Franklinton, 7:30 25

February

Benson, Benson, 11 1
Smithfield, 7:30 1
Smithfield, 7:30 1
Cary-Apex, Apex, 11 8
Zebulon, Zebulon, 7:30 8
Tar River, Kittrell, 11 14
Oxford, 11 15
Clayton, 7:30 15
Princeton, Fellowship, 11 22
Lucama, Lucama, 3 22
Kenly, Kenly, 7:30 22

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December

Badin- Tabernacle, Badin, 11 14
New London, 3 and night 14
Concord Ct., Mt. Olivet, 3 20-21
Epworth, 11 21
Kerr Street, night 21
Norwood Ct., Cedar Grove, 11 27-28
Norwood, night 28

January

Landis, Bethpage, 11 Sat. and 3:30 Sun. 3-4
Kannapolis, Trinity, 11 4
China Grove, night 4
Woodleaf, Gay's Chapel, 11 10-11
Mt. Pleasant, St. Paul, 3 11
Harmony, night 11
Salem, Salem, 11 18
Albemarle, Central, night 18
Concord, Central, 11 25
Forest Hill, night 25

February

Granite Quarry, Shiloh, 11 Sat. Jan. 31, and 3 Sun. 1
Gold Hill, Providence, 11 1
Westford, night 1

STATESVILLE DISTRICT

J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.

FIRST ROUND

December

Taylorsville, 11 14
Hiddenite, 2:30 14
Stony Point, night 14
Mooresville, Central, 11 21
Mooresville Ct., Centenary, 2:30 21
Troutman, night 21
Hickory, First Church, 11 28
Bethel-Fairgrove, Bethel, 2:30 28
Westview, night 28

January

Newton, 11 4
Maiden, night 4
Catawba, 11 11
Ball Creek, 2:30 11
Lenoir, First, 11 18
Hudson-Mt. Zion, 2:30 18
Lenoir Ct., S. Lenoir, night 18

District missionary institute will be held at First church, Hickory, January 12, at 10 a. m.

WAYNESVILLE DISTRICT

C. M. Pickens, P.E., Waynesville, N. C.

FIRST ROUND

December

Fines Creek, Pine Grove, 11 14
Haywood, Davis, 3 14
Clyde-Junaluska, Long's, night 14
Highlands, Highlands, 11 21
Franklin, night 21
Dellwood, Dellwood, 11 28
Jonathan, Shady Grove, 3 28

January

Franklin Ct., Snow Hill, 11 4
Macon, Union, 3 4
Glenville, Glenville, 11 11
Waynesville, night 11
Webster, Love's, 11 18
Cullowhee, Speedwell, 3 18
Canton, 11 25
Bethel, River Side, 3 25

WELDON DISTRICT

L. B. Jones, P.E., Weldon, N. C.

FIRST ROUND

December

Ahoskie, 11 7
Aulander, 3 7
Conway, 11 9
Enfield, 7:30 10
Garysburg, Shiloh, 11 11
Littleton, 11 14
Halifax, Calvary, 3 14
Norlina, 11 16
Middleburg, Middleburg, 11 17
Murfreesboro-Winton, Murfreesboro, 11 18
White Mem.-City Road, Mhite Mem., 11 21
Henderson, First Church, 3 21
Northampton, Jackson 27-28
Rosemary, 7:30 28
Rich Square, Rich Square, 11 31

January

Scotland Neck, 11 4
Roanoke Rapids, 7:30 4
Seaboard, Seaboard, 11 11
Warren, Providence, 11 14
Warrenton, 7:30 25-26

February

Weldon, 11 1

WINSTON-SALEM DISTRICT

Loy D. Thompson, P.E., 898 Lynwood Avenue, Winston-Salem, N. C.

FIRST ROUND

December

Denton, 11 13
Thomasville Ct., 3 13
Erlanger, 11 14
Linwood, Cotton Grove, 3 14
Lexington, 7:30 14
Thomasville, Trinity, 11 21
Thomasville, Pine Grove, 3 21
Thomasville, 7:30 21
Mocksville, 11 28
Lewisville, Brookstown, 3 28
Grace, 7:30 28

January

Centenary-West End, 11 4
Davidson, Mt. Olivet, 3 4
Ardmore, 7:30 4
Kernersville, 11 11
Central Terrace, 7:30 11
Ogburn Memorial, 11 18

RESOLUTIONS OF RESPECT

It is with sad hearts that we, the members of the Epworth League of Oak Hill M. E. church on Table Rock charge, record the death of one of our members, Manley Brown, who departed from us November 4, 1930. He had been a member of our league ever since we organized and was always regular to attend. We have lost a faithful member and the community a good friend. Therefore be it resolved:

First, That we extend our deepest sympathy to the members of his family in their loss of a loving son and brother. He was a young man only 17 years of age and of good character. Although he died long before reaching his "three score years and ten," such a life is complete whenever death may come.

Second, That we bow to the will of our heavenly Father who doeth what is best.

Third, That a copy of these resolutions be sent to the family, a copy put on our record and a copy be sent to the N. C. Christian Advocate.

(Signed) Members of the League.

RESOLUTIONS OF RESPECT

It is with sad hearts that we, the senior Epworth League of Maylo M. E. church record the death of one of our beloved members, Miss Evelyn Burrows. She was a valuable worker and an inspiration to our league. Her life was gentle and sweet. In her going the league has lost a valuable member and the community a faithful friend. Therefore be it resolved:

First, That we, the members of the Epworth League bow in humble submission to the will of God who never makes a mistake.

Second, That we extend our love and sympathy to the bereaved family and commend them to God's love and keeping.

Third, That a copy of these resolutions be spread upon our records and a copy sent to the N. C. Christian Advocate and one be presented to the family.

Mrs. T. B. Huneycutt,
Miss Lola Simpson,
Miss Lois Cunningham.
Committee.

IN MEMORIAM

As night closed in on August 21, the death angel came in and took from us our beloved Mrs. M. A. Kuch from this life to life eternal.

We, the women of the St. James M. E. church and the missionary society, shall miss her in our meetings, and to those of us who knew her best her memory will be one of lasting beauty.

Whereas, God in his wisdom has taken from our midst the life, soul and spirit of this loved one, we believe in so doing he has said to her, "Well done, thou good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord."

And while we sorely miss her wise counsel, her cheerful smile and hearty handshake, yet we mourn not, for she is far happier than if she were with us today. She is enjoying the reunion of loved ones gone before. May we strive to emulate the faithful godly life of our friend.

Let a copy of these resolutions be placed upon our minutes, a copy be sent the family, and one to the N. C. Christian Advocate.

Mrs. J. W. Martin,
Pres. Missionary Society.

RESOLUTIONS OF RESPECT

We, the members of the Glen Alpine Missionary Society, deeply feel and regret the loss of our friend and co-worker, Mrs. J. D. Pitts.

Her constant faithfulness, her uncompromising stand for what was right, her unwavering faith in God, her simple and zealous prayer life, her devotion to the service of her fellowmen were an inspiration to us all. Therefore be it resolved:

First, That we extend our deepest sympathy to the members of her family in their loss of loving mother and wife.

Second, That we humbly bow in submission to the divine will of our heavenly Father in taking our beloved friend from our midst to his heavenly home.

Third, That a copy of these resolutions be put upon the minutes of our books, a copy be sent to the family and a copy to the North Carolina Christian Advocate.

Mrs. N. O. Pitts,
Mrs. C. V. Lael.

IN MEMORIAM

The missionary society of Trinity Methodist church, Red Springs, has lost one of its most faithful and loyal members, Mrs. J. A. Singleton. Mrs. Singleton was not only a faithful member to her society, but to her church, to her Sunday school; never was her seat vacant unless kept away by sickness.

Not only has the church lost a faithful member, but the community has lost a faithful friend and neighbor.

We extend to the bereaved family our love and sympathy, and can only point them to the one who will bear all their sorrow.

"Day by day we watched her fade and
slowly pass away.
Though in our hearts we prayed that she
might longer stay,
It was not God's will, and so he took her
home."

Mrs. John Graham,
Mrs. A. P. Spree,
Mrs. C. T. Rogers.
Committee.

RESOLUTIONS OF RESPECT

Whereas, the ever merciful Father has seen fit to take from our midst our beloved member and friend, Mrs. J. K. Norfleet, be it resolved:

First, That we have lost a valuable and faithful member.

Second, That her unselfish and untiring service was a service of inspiration to us.

Third, That we loved and admired her while she was with us; now as she is gone, let us cherish her memory.

Fourth, That we extend our sympathy to the bereaved family.

Fifth, That a copy of these resolutions be sent to the family, to the N. C. Christian Advocate and a copy to be recorded for Ardmore Missionary Society.

Mrs. J. A. Ward, Pres.
Mrs. W. B. Hamner, Sec.
Mrs. W. I. Alexander, Cor. Sec.
Ardmore Missionary Society,
Winston-Salem, N. C.

IN MEMORIAM

In loving memory of our friend and coworker, Mrs. James Salter, who was called from her suffereing Octover 17, 1930.

Not by words, but by deeds, was she best known in her community. Her willingness to help in every good cause, so far as she was able, particularly endeared her to the women of Carter's auxiliary, of which she was a loyal member.

We, with deepest sympathy, offer condolence to the bereaved family, and pray that they may be comforted by God who is able to comfort us in all our tribulations.

Mrs. W. L. Harris,
Mrs. S. J. Bell,
Mrs. J. L. Smith.

North Carolina Christian Advocate

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A. W. PLYLER, M. T. PLYLER ..... Managers

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IN MEMORIAM

HIGH—Pender High was born February 22, 1896, and died October 23, 1930. He was married to Minnie Lewis, and to this union four children were born, two of whom survive. Brother High was a merchant for many years and a very successful business man. He had not been so active in late years on account of his health. He was a good citizen, a faithful friend and a consistent Christian. The funeral service was conducted by the pastor in the home at Middlesex. Many friends were present to pay their last tribute of respect.

J. C. Williams.

RESOLUTIONS OF RESPECT

Whereas, God in his all wise love and mercy has deemed it best to remove from our midst Brother M. F. Parker; therefore be it resolved:

First, That we, the Powellsville M. E. church members bow in humble submission to the will of our heavenly Father, realizing that our loss is his eternal gain. Brother Parker was ever faithful to the church, family and friends. He was a steward and trustee of his church.

Second, We commend his devoted wife and children to the care of an all wise Providence in which he trusted, realizing that ere long we, too, will be called to face our Maker. Mrs. L. R. Sessoms.

RESOLUTIONS OF RESPECT

We, the members of the Laura Duncan auxiliary of the missionary Society of Ann Street Methodist church, Beaufort, N. C., wish to pay loving tribute to our dear friend and co-worker, Mrs. D. M. Jones, whom God called home October 15, 1930; therefore be it resolved:

First, That we acknowledge the wisdom and goodness of God in granting her the years of loving and loyal service in the society she loved, and that we express our deepest sympathy to the bereaved family and pray that the comfort and blessing of our heavenly Father may rest upon them.

Second, That a copy of these resolutions be sent to the North Carolina Christian Advocate, a copy sent to the family and the resolutions entered upon the records of the missionary society.

Mrs. F. R. Seeley,
Mrs. J. H. Stubbs,
Mrs. H. C. Jones.
Committee.

HAVNER—Mrs. Ada Belle Shuford Havner, daughter of the late Sidney and Clara Shuford, was born February 17, 1873, died October 30, 1930, being 57 years, eight months and 13 days old.

On September 20, 1896, she was married to Rev. Joseph J. Havner, who preceded her to the heavenly home by 27 years. She is survived by her three children: Mrs. W. E. Howard of Morganton, N. C., Joe Havner, Rutherford College, and Alfred Havner, Huntington, W. Va. She is also survived by four grandchildren. She leaves one sister, Mrs. C. E. Boggs, Cherryville, and one brother, W. L. Shuford of Vale, to mourn her passing.

She was converted in early life and joined the Methodist church at Palm Tree. As the faithful wife of a Methodist minister, her membership was moved from place to place, so that she might best assist her husband and serve her church. After his death she moved her membership to Rutherford College, when she brought her children there to educate them and train them. She was ever loyal to her church, a friend to her pastor, a help in any kind of trouble to any who lived within her reach. She was a devoted mother, a careful supervisor of the home, a beautiful Christian character.

On October 16, 1928, a little more than two years before her death, she was stricken critically ill, and she never regained her health. She had been declining gradually for several months until the final release came Thursday afternoon. Our loss is her gain. We shall miss her here, and though our hearts are heavy, we rejoice in the assurance that she is happy in the presence of her Lord and Saviour and with the loved ones gone before. She awaits with loving expectation a complete family reunion in that home where parting never comes.

RESOLUTIONS OF RESPECT

Our heavenly Father having seen fit in his infinite wisdom to remove from our midst our beloved sister and coworker, Mrs. Smithy Edwards, who departed this life September 19, 1930, we, the members of Lebanon Missionary Society, wish to record our appreciation of her beautiful life. Therefore be it resolved:

First, That we wish to express our deep sorrow at the death of our beloved friend and co-laborer, and that as an auxiliary we have known of the devotion to her society, her home and her church, and we will strive to imitate her example, knowing a crown awaits the faithful.

Second, That we extend our heartfelt sympathy to her bereaved loved ones and commend them to the loving care of our heavenly Father.

Third, That a copy of these resolutions be recorded in the minutes of our society, a copy be sent to the family and a copy to the N. C. Christian Advocate for publication.

Mrs. E. C. Exum,
Mrs. H. S. Grantham,
Mrs. Thomas Edmundson.
Mrs. J. E. Condon, Cor. Sec.

AVERETT—Many years ago Bishop Keener said in a prayer, "Lord, make us strong in our homes." How timely and needed is that prayer today! Who can tell the power and strength of a real Christian mother in the home?

The subject of this sketch was Miss Sarah Minor of near Stem in Granville county. She was the daughter of the late Mr. and Mrs. Lee Minor and was born in the year 1883. About 23 years ago she married Mr. Claud Averett near Creedmoor. Of this union there are ten children.

For some time she had been an invalid and for nearly two years confined to the bed; yet with patience and resignation she bore this affliction and was cheerful and hopeful to the end. Quietly and peacefully she fell on sleep at her home Saturday night, November 1, just at the beginning of the Sabbath day, and began this Sabbath where congregations never break up.

When a child about ten years old she accepted Christ as her Saviour and united with the Methodist church at Stem and remained a true, faithful member until called home. No one could ever doubt the sincerity of her faith and the genuineness of her religion. She lived the life of a Christian and died the death of a saint. Now the loving and devoted husband and children have the rich legacy and pious influence of a real Christian mother.

The funeral services were in charge of her pastor, Rev. J. A. Girt, assisted by Rev. C. L. Gillespie of the Baptist church and the writer at her home; and the tired, frail body was laid to sleep in the old family burying ground near where her father and mother also sleep.

"We shall meet beyond the river."

B. E. Stanfield.

SMITH—George H. Smith was born in Wayne county December 7, 1853, and died at his home in Wayne county October 12, 1930. He received internal injuries from falling from a farm wagon. All that loving hands could do was done for him. He knew that he was seriously ill, but he was not afraid to die. Just before he died he said to his wife and others about his bedside, " I am so sleepy. I am going to sleep. Don't try to arouse me, for remember, I have made preparation for death and I am not afraid to die."

Early in life he was converted and joined Bethel Methodist church. He was a loyal, devout Christian and served as both steward and trustee of his church. As old age came on he became quite deaf and could not follow in the regular service of the church, but showed his love of the church and his devotion to his mother by always being present when the congregation met for worship.

Brother Smith was a successful farmer, a good citizen, and was held in high esteem by his neighbors and friends.

On March 15, 1882, he was married to Miss S. Taylor and she walked with him through the years, a faithful, loving wife and mother. To them ten children were born, five girls and five boys. Five of them have been called to the beyond. To the wife and the five surviving children we extend our deep sympathy.

E. B. Craven, P. C.

STALLINGS—John Willis Stallings, merchant, farmer and churchman, critically ill for some time, died at 1:05 p. m. Thursday, October 16, at his home in the Harrisburg community, Cabarrus county. His passing removes from the county one of its best known citizens, farmers and churchmen.

Mr. Stallings was 65 years old. He was born in Cabarrus county December 25, 1864, a son of Matthew and Nancy E. Stallings. He was married January 20, 1898, to Miss Magdalene Linker, who still survives.

He leaves the following children: Mrs. J. Lee Litaker, Winston-Salem; Mrs. J. E. Harrill, Charlotte; J. Willis Stallings, Jr., and Miss Letha Mae Stallings who reside at home. He is also survived by four sisters and four brothers as follows: Mrs. Jackson L. White, Cabarrus county; Mrs. S. W. Long, Bostic, N. C.; Mrs. Webster Widenhouse, Cabarrus county; Mrs. Robert Rice, Matthews; P. F. Stallings, Cabarrus county; M. T. Stallings, Morganton; M. L. Stallings, Matthews; D. M. Stallings, Winston-Salem.

Funeral services were held from Rocky River church with Rev. E. E. Snow conducting, assisted by Rev. W. A. Rollins and Rev. H. E. Spence.

Brother Stallings' death terminated a long period of illness. He had been in failing health for three years and in his fight against the ravages of disease he went to hospitals in Baltimore and Philadelphia. It was the privilege of the writer to visit him while he was in the hospital at Baltimore, bend over his sick bed for prayer and hear him say that he had placed his case in the hands of God with absolute trust in him. He was one of the long list of those Methodists who have died well. He was a lover of his church, taking a lead in the building of the present Rocky Ridge Methodist church in 1920, and the placing of pews in it in 1929. Almost his last words were those of inquiry as to the progress of the church. He loved his pastor and the doors of his home were always open to him, his special delight being that of having his pastor break bread with him. In J. W. Stallings his pastor and his children had one they could always depend on. We shall miss him, but we shall also meet him in that city "where they need no light of the candle, neither light of the sun, but where the Lord God giveth light." E. E. Snow, P. C.

NORTH CAROLINA CHRISTIAN ADVOCATE

Volume 75 GREENSBORO, N. C., THURSDAY MBER 18, 1930 Number 51

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Christmas Carol

The holly's up, the house is all bright,
The tree is ready, the candles a-light:
Rejoice and be glad, all children tonight!

The mother sings of our Lord's good grace
Whereby the Child who saved our race
Was born and adored in a lowly place.

The children listening round the tree
Can hear the heavenly minstrelsy,
The manger's marvel they can see.

Let every house be ready tonight—
The children gathered, candles a-light—
That music to hear, to see that light.

P. Cornelius. *(Tr. H. N. Bate.)*

THE LINE OF DISTRICT MEETINGS LENGTHENS

Last week Elizabeth City, Greenville, New Bern, Wilmington and Fayetteville meetings followed close upon those at Durham, Raleigh and Weldon the week before. This series of gatherings to plan for the work of the new year were the best we have known at any time in these eight districts. The district stewards did their work with more satisfaction than usual and the pastors faced the year with a spirit to win.

Rev. J. C. Wooten made the rounds and rendered most valuable service in presenting the new plans of the board of benevolences as provided by the last general conference. Dr. H. M. North assisted him at Weldon, Greenville and New Bern. Rev. J. H. Shore and President Alexander visited each place in the interest of Louisburg College. The desperate situation of the college was presented and the plans for relief laid before each district. The Chapel Hill church is also being cared for by the presiding elders in their plans for the year. All in all, the present demands upon our North Carolina Methodism are now before the leaders and the calls for the year are definitely known. Superintendent A. S. Barnes was alert in each district in calling attention to the needs of the Orphanage at Raleigh just at this time. The reduced income for the year calls loudly for every friend of orphan children to send funds to aid Brother Barnes in this fine work being done for these children.

The presiding elders, O. W. Dowd of the Elizabeth City, J. H. McCracken of the Washington, Walter Patten of the New Bern, W. C. Martin of the Wilmington, and W. A. Cade of the Fayetteville district, had every detail carefully worked out so that the work was easily handled by the district stewards. G. W. Perry at Elizabeth City, E. L. Hillman at Greenville, A. J. Hobbs, Jr., at New Bern, H. B. Porter at Wilmington, and N. H. D. Wilson at Fayetteville, pastor-hosts, did their parts so well that all became their debtors. At each place the women were much in evidence and their ministrations were greatly appreciated. Space does not allow a detailed presentation of the courtesies shown and the favors done. They lived up to the best traditions of eastern Carolina.

What a blessing are these parsonage homes and how significant are they in our church life! On this round of meetings, we were again impressed with the good cheer and the fine fellowship found there. At Weldon, with the Shore family, friends of other years; at New Bern, where Rev. and Mrs. A. J. Hobbs, Jr., kept up the good hospitable habits of this fine old town; at Wilmington in the district parsonage, where the Martins are receiving a royal welcome; and at Fayetteville, in the home of Dr. and Mrs. N. H. D. Wilson.

To enjoy for a week a sojourn in the midst of such fine fellowship is a rare treat. Then, too, along with this experience, were those fine drives over the highways of eastern Carolina in company with such boon companions as J. C. Wooten, A. S. Barnes, H. M. North and J. H. Shore. These men chase away dull care; they make the hours to pass on swift feet.

A five hundred miles and more drive over the highways of the coast region bring evidence of abundance in all that land. Hills of potatoes by the roadside, bales of cotton in the yards, corn and peanuts, some of which is still in the fields, tell of the abundant products of the soil. Money is scarce but there is no immediate danger of starvation in eastern North Carolina. The abundance of supplies should make possible the production of the next crop at a reduced outlay over that of previous years. There is also a better day for the church. The pastors are taking hold of the situation in a more vigorous way. More of real leadership will be manifest on the part of the preachers in charge. They are not willing longer to rely on promises—many of which are never realized.

Brother W. A. McGirt, lay leader of the Wilmington district, held a most profitable meeting of the laymen and preachers around the lunch tables. The speeches were to the point and on vital subjects that needed emphasis. It was a fine closing to the work of a successful day.

We feel like congratulating Brother W. C. Martin on the start he has made as presiding elder of the Wilmington district. He is alert, optimistic and energetic. His work on this big district should be crowned with the best of consequences. This first meeting augurs well for the future.

LOUISBURG COLLEGE

Dear Brethren:

I want to make this last appeal to the presiding elders, preachers and laymen of the North Carolina conference.

December the 21 and 28 are the dates for placing the claims of Louisburg College before each congregation in the North Carolina conference.

The plan for financing the college after the 20th of January until the close of the spring term has been published in the Advocate and explained at each one of the district meetings. This plan has been endorsed at each district meeting with the finest kind of spirit, and now it remains for every one of us to put the plan before our people on these dates, and take the offerings and contributions.

With the response that has been given to the plan, the ultimate objective of making it possible to save the college and to open its doors next fall, with a student body sufficient to meet the running expenses, grows brighter and brighter every day.

I want to beg you to place the responsibility before our Methodist people, and let them say whether the college shall close its doors or continue to give to coming generations of young women the opportunities of obtaining a Christian training, without which opportunities hundreds of them would never get this training to fill places of service in the church and in society.

Brethren, let us arise and save the only institution that our Methodism owns within the bounds of the conference. We await the answer of the Methodists of this conference. J. H. Shore, Chairman.

NOTICE CONCERNING CONFERENCE JOURNALS

The minutes of the recent session of the Western North Carolina conference are just from the Advocate press. Full directions for mailing the packages to all the pastors have been given to the Advocate company and they are now being packed and mailed, so all the preachers should have the minutes before they see this notice.

The conference adjourned November 10 and the first finished copies came from the press December 10—just a month after conference adjourned, which is quick work on the part of the printers. Wm. L. Sherrill, Sec.

In your church you have some good member who would enjoy the Advocate, but cannot spare $2. Why not supply this want at this gift-giving season?

NORTH CAROLINA CHRISTIAN ADVOCATE

A. W. Plyler, M. T. Plyler } Editors

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Do our pastors study and plan to make the communion service a real helpful occasion to which their people look with gladness? Did any one join in that hour at the opening of conference at Henderson without learning something of the value of this sacrament properly conducted? Bishop Mouzon well illustrated the value of the hour. It is a memorial, a confession, a showing forth of our faith. Why not make the most of these?

At this Christmas season make it a time of dreams. Let your dreams fill the future with promises of better things which are to be. Remember that the dreamers are the world builders; that is, those who dream and dare to make their dreams come true. It is well in this connection to listen to the verse of James Warnack in the Los Angeles Times when he insists:

Dream on, sweet child! Leave not your world of dreams!
Cling to your fairies! Hold your angel's hand!
In all the bright days that you are to know,
Your spirit shall not find so fair a land!

Keep dreaming, gentle maid and noble youth!
The world that you must meet is not so true
Nor lovely as the realm that fancy weaves
From golden threads within the heart of you.

In reminding the preachers of the competition they had to meet, Mr. J. P. Gibbons of Hamlet referred to an isolated section through which he passed recently in which "radios were as thick as martin gourds." These people listen to the masters of the pulpit such as Fosdick and Cadman. "The preacher who is going to meet this competition," insisted this interested layman, "must be alert, active and continuously on his job." He also urged the stewards to get the people to church as well as to get their money. Were stewards to call upon those on their lists, making rounds of friendly visitation so as to cultivate acquaintance and to encourage church attendance, money would be forthcoming much more freely than under the present order.

Mr. H. E. Stacy, leading member of the Lumberton bar, presented to the laymen and preachers of the Rockingham district at Hamlet the demands of the Chapel Hill church. It was done in a most effective way by this son of a Methodist preacher and a son of the university. He knows what the church and all that it stands for means to the home and to the university. The conference named him and the presiding elder to work out plans to care for this cause in the district. It will be done.

What service is your church rendering to the community in town or in the country? Is it looked upon as a burden upon the people or do the people turn to it in every hour of need? Remember a church stands or falls by the service it renders to the community. The preacher who considers his pulpit a throne of power and his church an agency of redemption can face the world unafraid. The church has a power to transform and to uplift—this is the work of the gospel.

John Masefield, England's new poet laureate, at fourteen went to sea on a sailing ship, afterward became a barroom sweeper in New York City. But the true poetry of his soul broke over all barriers and he wove his verse out of stern realities. He reached the top in England's official tributes to her poets, but he never forgot the common man. He expresses his ideals and ambitions in the verses that follow:

"So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreathe my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Be smithied all to kingly gold."

"Not the ruler for me, but the ranker, the tramp of the road,
The slave with the pack on his shoulder pricked on by the goad.
The man with too weighty a burden, too weary a load.
Of these shall my song be fashioned, my tale be told."

Poetry and Song at Christmas

The communists of Russia, atheists to the core, are attempting to abolish the observance of Christmas and the belief in Santa Claus. Such people to say the least that can be uttered concerning them, seek to smite with a sword the innocent joys of childhood and at the same time to destroy imaginations, dreams, heavenly expectations and those higher and finer capacities of the human spirit that lift the human race above the level of the beasts of the field.

But we at this time are not concerned with the communistic atheists of Russia. They should not even be mentioned in connection with Christmas. Our interest is in those matter of fact, prosy folks of the present day who would bring life within the limits of the logical syllogism and the chemical laboratory and would confine Christmas to the humble birth of a peasant baby with homeless parents bending over helpless infancy amid surroundings of poverty.

We should gladly give the birth of Jesus a heavenly setting and listen to the singing angels. "Glory to God in the highest, and on earth peace, good will toward men" is the very refrain that we should expect at the birth of the Gallilean baby.

And the song in the sky on that occasion has become the grand objective of humanity. Such is invariably the case. The heavens first sing of what earth comes eventually to adopt as its goal in the struggle toward the higher attainments of our humanity.

Hence Christmas then, and Christmas now, is invested with the elements of imagination, poetry and song. Very properly so. For the Christian religion cannot reason its way to victory. Its conquests have been and will continue to be measured by the fervency of its prayers and the melody of its songs.

Songs outlive sermons. When Philips Brooks' sermons have all gone to the scrap heap the Christian world will still be singing:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
The hopes and fears of all the years
Are met in thee tonight.

The Spirit of Christmas

The spirit of Christmas which as an unseen visitant is able to touch the world with a strange newness of life and joy will in a few days return to earth for a little while. And we should offer only praise and thanksgiving for this visitor of whom Charles Dickens wrote: "The spirit stood beside sick beds, and they were cheerful; on foreign lands, and they were at home; by struggling men, and they were patient in their greater hope; by poverty, and it was rich. In almshouse, hospital and jail, in misery's every refuge, where vain man in his brief authority had not made fast the door, and barred the spirit out, he left his blessing."

Many are the hearts that hunger for the presence of the Christmas spirit with its attendant blessings. These broken lives utter passionate cries for help. These lone and stricken mortals meet us unawares "where cross the crowded ways of life." Will we show them that help which the Christmas spirit moves us to give?

"Do you know what it means to be losing the fight
When a lift in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne about all a man ought to stand?"

Post Names of Country Churches

Let's begin to put the names of country churches upon those buildings which stand by the roadside so that tourists and others in passing will know that it is a Methodist church and what is its name. Post also the pastor's name as city churches do. There was a time when few people except of the immediate neighbors saw the average country church. But with automobiles and good roads that is no longer true and the people from afar, even from distant states, will be interested in the name and denomination of the church. Put in a well selected place "Shiloh Methodist Church," "Concord Methodist Church," or whatever may be the name. Who will begin this good work? The Advocate will be glad to carry the names of those who lead in the good work. Let presiding elders call attention to it in the quarterly conferences, let pastors agitate the matter, let wide awake laymen, men or women, take up the subject and see that you do this bit of advertising and at the same time make your community of added interest to the traveling public. Let's start this work and other churches will take it up and in a little while the country churches like city churches will have posted both their names and the names of the pastors. Recent activity on the part of the Baptists is about to put them in the lead in this good work.

What He Saw from the Top of King's Mountain

"Years ago," said Judge E. Y. Webb, "I stood on historic King's Mountain and saw the smoke of 38 government distilleries. I saw no macadamized roads, scarcely a school house. I saw saloons everywhere. There were only two or three factories, giving employment to two or three hundred people. Some years after the people had driven out this curse I stood in the same place. I found macadamized roads in almost every part of the county. I saw magnificent churches of almost every denomination. I found school houses in every district of that county. There was not the smoke of a single distillery, but instead I saw the smoke of forty-three of the largest cotton factories in the United States."

Those eloquent words were spoken by Judge Webb some years ago in the House of Representatives when a member of that body. Since that time those forty-three factories have increased more than three fold, there being over one hundred cotton mills in Gaston county alone.

Christmas for the Children

Cedar, holly and mistletoe are in parlor and hall. The children are almost frantic with joy because Santa is coming with dolls, and horns, and wagons, and bicycles. Remember the children as the yuletide approaches. Let joy be unconfined in their little hearts. For the years pass swiftly and childhood will soon slip away into youth or into manhood and womanhood, and Christmas will be no more what it once was; hence, while the children are here make the season all that the little ones should desire. The laughter and glee of the children is the heavenly music on the birthday of the lover of little children.

Christmas will not have come to adult life unless the days of youth are born anew for them. The weariness of life settles down through the long dull hours of serious routine. How fresh dawns the new year to all who are once more renewed by drinking at the fountain of youth during the festival of the Christmas time. This makes Christmas the best of all the year.

And amid it all do not forget the little children of God's humble poor who may wait in vain for the coming of the long expected toys which never fail to gladden the heart of childhood.

The Religious Paper in the Home

There are many kinds of literature offered to our people today, and nearly all of them are reading something. There is a tendency on the part of a number of people to confine their reading to the secular papers. It is well to be informed on all public questions, and to keep up with the movements of the times, hence it is necessary to read the secular papers. The various clubs, lodges, etc., find it necessary that publicity be given to their activities. The Roman Catholic Church is wise to see the importance of keeping that church before her people, hence in every Catholic home you find a Catholic paper. If it is necessary for an American citizen to read the secular paper, the clubman or lodge man a paper published in the interest of these organizations, and the Romanist one giving information concerning that church, it seems to us that it is necessary for every Methodist to have a Methodist paper handy where every member of the family can get hold of it and keep in touch with the advancement of our beloved church.

It is impossible to be an intelligent citizen of the state and not read the newspapers, and it is impossible to be an intelligent Methodist and not read a good Methodist paper.

Read This

Joy Elmer Morgan, editor of the Journal of the National Education Association, Washington, D. C., with a pertinency that commands admiration writes:

"The talk of a national referendum on the Eighteenth Amendment shows an amazing ignorance of conditions in the country at large. Such a procedure would subject the country to needless controversy when there is a firm demand for international peace and constructive effort. There is not now, and never has been, a ghost of a show for repeal. The rising tide of militant dry sentiment has only begun to come in. The Eighteenth Amendment is not primarily a political issue or even an economic problem—although these phases are important. It is a human issue and a moral problem. The Eighteenth Amendment is the greatest contribution to child welfare in human history with but two exceptions, the establishment of the Christian church and the development of the common school. Enforcement is now 70 per cent effective and is gaining steadily under the new policy."

People and Things

Why not send the Advocate to your friend for a Christmas gift? Give fifty-two gifts in one.

The people have received Rev. E. H. Nease back at China Grove in a most cordial way. One visible expression of this was in the form of a pounding which continues to "pound." This year promises to be a year of advancement and of great progress. The talk is of going forward and doing more than ever.

The women's Sunday school class of City Roads church, Elizabeth City, did a wonderful work last year as the following report shows: Paid for orphan's clothes for year $84.01, banquet and fish frys $70.15, printing and cards $5.95, evangelist $15, groceries for poor $73.90, clothing for poor $140.07, Christmas gifts to needy $68.95, cash to needy $105.40, flowers $10.50; total $573.93.

"I have been a subscriber to the Advocate for only little more than a year, and I have found it fascinating reading. I think every North Carolina Methodist family should have access to the Advocate every week. The stories by Dr. Hocking and The Romance of American Methodism by Dr. Paul N. Garber are worth $2.00 a year, to say nothing of all the other good material found in the Advocate."—Miss Willie S. Pritchard.

"We are happy to be back at Whiteville again for the third year. We are glad and the people are long suffering. Some good friends took advantage of our being at prayer meeting Wednesday night a week ago and broke into the parsonage and left a car load of provisions. Our new presiding elder, Rev. W. C. Martin, was with us Sunday morning and preached us a soul-stirring sermon and made a fine impression. We believe he is going to lead the district in a splendid way."—W. T. Phipps.

"We have several new things to report from our newly named appointment. There is a new baby here who has not been reported in the Advocate yet. His name is Arthur Allan, and he is showing every evidence of Methodist will power and determination. There is also a large quantity of household necessities here that we wish to report as coming from our loyal friends on the Bethel-Fairgrove charge. We expect a new experience of spiritual excellence this year and ask the earnest prayers of all our friends and fellow workers."—M. A. Lewis.

"We just want to let you know that the people of Town Creek are whole-hearted, friendly, generous and wholesome. The ladies had cleaned the parsonage and some new furnishings had been added. The men had done some repair work around the house and yard. The people began to bring in 'table supplies' the day we arrived, and God bless them, they are still bringing. We are indeed enjoying our work here and are looking forward to a great year."—E. H. Measemer, Pastor.

"Our year at Central church, Raleigh, has begun auspiciously, with the happiest board meeting during my 25 months of service here. The pastor was made happy when the brethren voted unanimously to continue the salary as of these last few years, at $3000. The brethren were happy to know that the report from Central at Henderson, both in financial total and in additions by faith, was with the exception of one year the best for the last 30 years of her history. We haven't investigated on the other side of 1900. We believe we face a happy and successful year, and we'll do our best for the Advocate."—J. F. Herbert.

A large spruce tree in front of the administration building on the Children's Home grounds has been beautifully decorated with various colored electric bulbs, this fine display being an annual gift of Mrs. W. H. Watkins of Winston-Salem. Electric current was turned on this tree last Sunday evening at six o'clock as the children of the Home grouped around it singing Christmas carols. This annual feature was attended by quite a large group of visiting friends. The tree will be lighted each evening until January 1.

"Mrs. John Dunn, a member of our church at Ledbetters, died at her home on December 10, 1930. Funeral services by Rev. J. B. Reiley and the writer on December 1, burial at the Lovin cemetery. A good woman, a faithful member and a sacrificing mother is gone. She leaves a number of children besides an infant of three weeks. Mrs. Dunn was a woman who filled a great place in her community. She was faithful to the services of the church and her pastor found a welcome in her home. Her life was a blessing to her home and to her friends. It may be said of Mrs. Dunn as it was of Whitefield: Her labors were for us, her rest is with us, and her example is before us. We pray that God many bless her husband and other members of the family."—M. C. Ellerbe, Pastor.

"When our Methodist itinerant wheel begins to turn who knows what is going to happen? Well, it dropped us here on Trinity charge, Thomasville, where we had spent four happy years and had just been away one year. The people here, one and all, have received us joyfully. So we are home again and happy in the work. We have received six members by vows and four by certificate already. The two Sunday schools are doing fine work. The old fashioned pounding began on Saturday night after we arrived here on Tuesday, and has been kept up until this blessed hour, with a fine Christmas turkey and too many good things to mention here. We are praying for a great year. Pray for us and come over some Sunday and tell us all about what a good and great paper the N. C. Christian Advocate is, and I'll say 'amen' to it all."—T. J. Houck.

"We have been most cordially received on the Bethel-Grace charge. Good and appreciative congregations have been present at every preaching hour. The Bethel congregation have repainted the interior of the parsonage and made some other needed repairs, and Grace has put in some nice 'fixins', so that we now have a comfortable as well as good looking house to live in. Brother Newell was with us Wednesday, the 10th, with one of his helpful messages, and held a peaceable and satisfactory quarterly conference. The parsonage family were in fine spirits for this meeting, and the special reason for it was that a number of the Bethel congregation had just made us a visit and left the dining table full of usable packages. For the reception and all expressions of good will we are most grateful. This charge is not just two places on the church map. It is composed of two institutions that have a lively interest in the Master's cause. We expect a good year and, by the grace of God, we will have it."—Robert E. Hunt.

Christmas this year comes on Thursday, the day the Advocate is printed and mailed. Hence there will be no paper next week. To all our readers, a merry Christmas!

"We have been so warmly received by the people of Clinton that I want you to mention the fact in the Advocate. We found a warm supper awaiting us the night of our arrival, and a pantry full of provisions, besides wood and coal in the back yard—and best of all, we found warm hearts. Nobody on earth but a preacher could go into a strange community and find so many friends right on the start. They just keep coming, and their words of greeting seem to come from their hearts. And at our first evening service at the church, all the churches of the town were represented, about one-half the congregation being Baptists. Their good pastor, Rev. T. H. King, was there with them to speak a word of welcome to the new preacher. Five hundred people, or more, heard the new preacher's message on 'Fellowship.' We are starting off with a cheerful and hopeful spirit, and soon we are to be inside the new brick parsonage, which will be modern in every respect."—E. C. Durham.

"We have just held our first quarterly conference on the Hiddenite circuit. The general outlook for the year is great. These good people have lined up with the pastor to put over a big year's work, and when these people begin they do things. We are at the present in the midst of a building program. Brick and lumber are being placed on the grounds to build a new church in the Pisgah community. This church will be a brick structure and modern in every respect. Plans are also under way for remodeling and adding Sunday school rooms to another church. The church women are now working to furnish the parsonage and soon they will have one of the best parsonage in the district. The Sunday schools are doing fine work. There are five on the work and each one shows an increase in members. It is very encouraging to me, as this is my first work, to have the opportunity to serve a people who have in their heart the purpose of forwarding the kingdom of God in their community. The spirit of co-operation is splendid and with the leadership of the Holy Spirit great things are expected."—J. G. Winkler.

"Although superannuated at conference, the good people of Old Fort seem determined that Mrs. Lewis and I shall never be relegated to the 'forgotten man' class of the itinerancy, for they just keep pounding us in a very protracted style. Few are the days on which we do not receive some little token of love and esteem from them. Last Wednesday evening just as we were preparing to go to prayer meeting this thoughtfulness on the part of our friends reached a very distinct climax, for the door bell began ringing violently and on opening the door a large crowd, made up of Methodists, Baptists and Presbyterians, entered out little cottage till standing room began to be scarce. Led by the young (and rapidly becoming popular pastor) of the Methodist church, who had a very large package on his shoulder, the crowd filed into the kitchen as fast as they could press in and deposited packages on the table till no more room was available, and till the strength of the table was severely tested. We have had very few surprises like this during our lives. We were unprepared for it and our hearts melted within us; we with great difficulty restrained the tears. Sadness over having to give up the work is somewhat modified by the kindness of these good people. We thank God that we have been providentially placed among them as we went out of the active work. Brother Rayle has made a very fine beginning here in his new field. We feel sure that he and his good wife will have a happy and profitable pastorate here."—D. A. Lewis.

At the Rockingham district meeting this week it was freely declared and widely accepted that this present depression was full of promise for the church. If this continues many are going to get religion and begin to practice real sacrificial giving. For the real test of giving, as expressed by Dr. Green, is not how much we give, but how much we have left after we have made a contribution. The cross is being lifted up again, and people are these days learning anew the significance of the nail-prints.

"Yes, sir, we really believe in Santa Claus. He has already come to the parsonage here. You see it is this way. The Rutherfordton charge has a country church, Gilboa by name. Well, a representation from that church has just finished raiding the parsonage, only they left more than when they came. We are now in position to invite our friends to come to see us Christmas. That country church's treasurer also has the pastor paid a little more than to date for the new conference year. That same country church last year, in spite of bank failures and 'depression', kept the salary to date most of the year."—John Hoyle, Jr.

A. W. Hicks of Spencer writes: "Before an audience that packed the Spencer Methodist church on Sunday night Bishop U. V. W. Darlington of Huntington, W. Va., preached on 'The Supreme Test,' his text being 'Lovest thou me?' The speaker came by special invitation of the pastor, Rev. C. H. Moser, and his sermon, following some excellent music by the choir, impressed the large gathering of more than 600 in an unusual manner. His discourse had to do with practical Christianity as the supreme test is applied to the home, in business, in politics, in the realm of economics, and as it relates to every phase of life. In the course of his sermon the speaker declared that the present depression should bring a lasting lesson to mankind, bringing man back to God for the remainder of life. He says the saddest picture is that of a man who, once espousing the Christian religion, turns back to the world, and declared that one of the greatest tests is that of a man wrestling with his own spiritual problems in the contest against sin and evil. Bishop Darlington, one of the leading lights of the Methodist denomination, made his first visit to Spencer, and while here admired the splendid new house of worship erected and paid for and now ready for dedication, an undertaking in which he had taken a deep interest through correspondence. While here the bishop was the guest of Rev. and Mrs. C. H. Moser at the Methodist parsonage."

THE ADVOCATE COMES TO ITS OWN

With this number the North Carolina Christian Advocate closes its seventy-fifth year. Among the many advances made in the last few years is the spirit of co-operation that has come with the new sense of ownership. Pastors and Methodist readers generally have come to feel that this is "our paper." Along with this sense of a common interest is an element of pride. They appreciate the paper and the work it is set to do. More and more, all constructive workers know that only by careful and persistent co-operation can we do the work given us to do.

The vantage point gained at the close of this diamond jubilee period should make possible still finer achievements in the years ahead. The victory is ours if we stand together in this enterprise; the Methodists have in their keeping the future of the Advocate.

A subscription to the Advocate makes an excellent gift.

The Romance of American Methodism

By PAUL NEFF GARBER

The Local Preachers

THE circuit riders did not have a monopoly on preaching during the pioneer period of American Methodism. There were other men, called local preachers, who also proclaimed the gospel of Jesus Christ. These local preachers supported themselves by secular occupations but gave their spare moments to preaching and other religious activities. The term "local" designated the fact that the ministry of these men was limited to a small area. The local preachers did not travel the large circuits, nor were they eligible to membership in the annual conference. The local preachers, however, could be ordained as deacons and elders and were able thereby to administer the sacraments.

Religious workers such as local preachers were greatly needed in early American Methodism. There was never a sufficient number of traveling preachers to cover intensively all the territory claimed by Methodism. The circuits were so large that the itinerants were ususally unable to preach more than once a month at each appointment. That meant that only about four to eight appointments on a circuit could have preaching on Sunday. A local ministry was necessary if all the members were to have divine services on the Sabbath. The inability of the circuit rider to remain long in any one place produced inconveniences because in his absence unless there should be local helpers, there would be no preacher to give comfort in the hour of sickness and death, to administer the sacraments, or to perform the marriage ceremony.

The apparent dangers in the Methodist plan of a traveling ministry never materialized because there were men other than the circuit riders who felt called of God to preach the gospel. These individuals, however, because of domestic and financial reasons were unable to enter the itinerancy but they could give at least one day of each week to active ministerial work. The Methodist leaders both in England and America saw the great possibiliies for good in the use of this local talent. Men characterized by devotions and ability to exhort or preach were officially licensed as Methodist local preachers. In 1796 the regulations concerning the local ministry occupied one section of the Methodist Book of Discipline.

Safeguards were placed about the licensing of local preachers. An individual who desired to become a local preacher was required to have a knowledge of the Methodist doctrines and practices and to possess the same gifts, grace, and usefulness as demanded of a traveling preacher. It was also necessary for the applicant to have the approval of the Methodists with whom he daily associated. Before a man was licensed as a local preacher he had to be recommended by his own society, and approved by the quarterly conference of his circuit. The licenses had to be renewed annually. If a local preacher neglected to attend class meetings, if he acted dishonestly, if he preached false doctrines, or if he were guilty of "improper tempers, words, or actions," his license would be revoked. Price in describing the pioneer local preachers, writes, "Indeed if a local preacher did not make it appear at the fourth quarterly conference that he had preached much during the year he usually got a hackling from the presiding elder. It mattered not where he preached so he preached to mortal souls. It was silence not preaching that gave offense in that day."

The local preachers did not consider their office to be a sinecure; it was to them a serious obligation. The journals of the local preachers are filled with accounts of loyal service which often equaled the labors of the itinerants. The circuit riders were happy to have local preachers on their circuits. The former would arrange the appointments so that the local preachers could hold divine services in their absence. While William Watters was a local preacher, he wrote thus concerning his work: "I rode, I believe, for a considerable part of the year as much in the circuit as the preacher who was appointed to it. I attended Greenville preaching-house, forty miles off, every fourth Sabbath, and Leesburg, thirty miles off, every fourth Sabbath, besides the places between me and those above mentioned." Another example of the labors of the local ministry is found in the Miami circuit in 1800, for in that year no itinerant was sent there by the annual conference. There were, however, four or five local preachers on the Miami circuit and they undertook the task of carrying on the work of the circuit riders. They divided the fields, systematized their operations, and preached not only on Sunday but also on week days.

It is often forgotten that the local preachers were the vanguard of American Methodism and that they preceded the circuit riders in the frontier sections. Stevens declares, "It may, in fine, be affirmed that not only was Methodism founded in the New World by local preachers —by Embury in New York, Webb in New Jersey and Pennsylvania, Strawbridge in Maryland, Neal in Canada, Gilbert in the West Indies, and Black in Nova Scotia— but that nearly its whole frontier march from the extreme north to the Gulf of Mexico, has been led on by these humble laborers." McAnally, after he had made an exhaustive study of the origin and progress of Methodism in America, came to the conclusion that in four cases out of five if not nine out of ten, where Methodism was first introduced into a particular region of any considerable extent that it was through the instrumentality of local preachers. This occurred because local preachers when they migrated to the West began to hold divine services in their own homes and to organize their neighbors into Methodist societies.

The local preachers showed an unselfish spirit in their work, that is, they surrendered their own chances of personal advancement for the good of united Methodism. Since the local preachers were the pioneers of religion in many places, they might easily have established a congregational system. They could have placed themselves at the head of the Methodist societies and have declared their independence of Methodist polity. As McAnally says, "What discord and confusions, disruption and disunion they might have produced, such as would have marred the growth of Methodism for generations to come." The local preachers, however, adopted the opposite policy. They requested the bishop to send circuit riders to super-

vise the societies which had been organized. The local preachers were willing to become assistants to young and inexperienced itinerants; they opened their homes to the traveling preachers. They also contributed toward the expenses of the church.

It was normal, however, for some of the local preachers to feel that they were not fully appreciated by the Methodist Episcopal Church and that they were being discriminated against in some ways. Many of the local preachers felt that they should be allowed to participate in the legislative councils of the church; that they should be given membership in the annual conferences; that they should have a part in the administration of the discipline and that they should be given some compensation for their services. At times dissatisfaction in the local ranks became strong. In 1850 in order to consolidate the local preachers the General Conference granted them the right to hold district conferences of their own, at which meetings local preachers were to make their reports and have their licenses renewed. This plan did not prove to be a success and in 1836 it was abandoned. The local preachers always held the dual position of being considered in some respects as laymen and in others as preachers.

It must be remembered that the local preachers received no regular compensation for their spiritual labors. They had no disciplinary guarantee of a salary, nor were they eligible to receive any of the profits of the Book Concern or the proceeds of the Chartered Fund. Their work was a labor of love. Many Methodist laymen felt no obligation to recompense a local preacher, although they would listen to him preach week after week. Dan Young lived during the period when the pioneer local preachers were making their great contributions to Methodism. He wrote thus concerning them: "Where else can we look for such numerous body of men making such sacrifices for the public good and the prosperity of the church? They have to meet their expenses for books, clothing, keeping or hiring a horse, their time and labor in preaching, and in general receive no pecuniary compensation; and when they receive any it is very small in proportion to their work. But the consolation is that God rewards them for their labors of love."

Even though the local preachers were never promised any financial aid, yet there was never a scarcity of local preachers in early American Methodism. Thousands of men offered their spare time to the church. In 1936 the first census of Methodist local preachers was taken. There were then 4954 men who held licenses as local preachers. In 1844 there were 8087 local preachers, which far exceeded the number of traveling preachers. There was in the Holston Conference in 1835 nearly four local preachers to each traveling minister. Over eighty local preachers were in eight circuits of that conference.

The local ministry attracted not only many men but also great men. Among the local preachers of early Methodism were Edward Tiffin, the first governor of Ohio and later a member of the United States Senate. Thomas Scott, a Methodist local preacher became chief justice of Ohio. Many local preachers were noted for their ability in exhortation and in the delivery of sermons. In fact many of the local preachers had once been circuit riders, but on account of financial reasons had to locate and enter the ranks of the local ministry.

Perhaps it is difficult today on account of the great number of traveling preachers for modern Methodists to fully appreciate the value and contributions of the local preachers in pioneer Methodism. On account of the lack of the spectacular in the story of the local preachers many people fail to see the part played by the local ministry in the romance of American Methodism. Grissom, however, was stating the truth when he wrote: "The Church may be able to get along at this day (1905) without local preachers; but the local ministry has been largely instrumental in making Methodism what it is. These local preachers pioneered the way, felled the trees, broke up the fallow ground, planted the seeds, and now we are gathering their crop." Bishop Asbury realized the value of the local preachers. Once while presiding at an annual conference, Asbury declared: "Brethren, our local preachers are the cream of our Church." Pearson in his poem, **Methodism, a Retrospect and Outlook,** has in the following manner beautifully described the local preachers:

"Assistants multiplied on every hand,
And helped to spread the Gospel o'er the land,
Constrained by love of Christ who freely gave,
Freely they sought the souls of men to save;
Men who toiled hard six days for daily bread
To unpaid toil for Christ the seventh sped."

"Starting the World Parish" will be the title of Dr. Garber's article next week.

SOME GREAT DECISIONS

By W. P. Watkins.

Ruth—A Young Woman's Decision

Ruth 1:16: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

These words have come down through the years as a tribute to the character, religion and spiritual influence of a godly woman. Ruth and Orpah were not her own daughters but only her daughters-in-law who for a few brief years had lived under her roof. Naomi had gone into a strange land with her husband and her two sons. Her husband having died, the sons married wives of the land of Moab. The sons died and Naomi was left with her two daughters-in-law, Ruth and Orpah. Resolving to go back to her old home she advised her daughters-in-law to return to their former homes, their people and their gods. After some hesitation Orpah did so, but Ruth clung to Naomi's neck saying, "Entreat me not to leave thee, nor to return from following after thee, for whither thou goest I will go, where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

There was something in Naomi, her life, her character, her influence that drew Ruth to her as a magnet draws steel. Naomi had fulfilled the first responsibility of every religious home. She had provided there an atmosphere such that all who came in contact with it would feel a reverence, a love and a devotion for her and for her God. Ruth had responded to the influence of a religious home.

After all, as parents, friends and neighbors we can only lay the foundation, create the atmosphere, make the religious appeal. We cannot drive either children or friends and force them to respond. But when there is reality in our religion it will make its own appeal. There will always be an Orpah here and there but the joy in life will be found in the Ruths who choose us and, in choosing us, choose the God who is in us.

A MESSAGE FROM PRESIDENT W. P. FEW OF DUKE UNIVERSITY CONCERNING LOUISBURG COLLEGE

I am glad to see that the Advocate is putting itself solidly behind the effort to save Louisburg College. I sincerely hope that some way may be found to keep the college going. There is a place for it and with all the long history behind it its death now would be tragic.

Since it supplements, and in no way conflicts with, the work we are doing here at Duke many have asked me why Duke might not take over Louisburg and operate it. I may say that many like requests have come to us in the past six years from institutions and causes, educational and other kinds, in this and in other states. Years ago Mr. W. Duke gave Louisburg College to Trinity College. The authorities of Trinity College at that time felt that Trinity had all the load it could carry and gave Louisburg to the North Carolina conference. The authorities of Duke University feel, too, that they have all the load they can carry. We still have ahead of us the gigantic task to complete the founding of the university along the lines that Mr. Duke had projected. Besides, Duke University must be operated in accordance with the terms of the Indenture of Trust by which the university was created.

I have felt called on to say this much because I am anxious that the position of Duke University and those connected with it may in no way be misunderstood.

W. P. Few.

PROSPECT OF SAVING LOUISBURG COLLEGE

The manifestation of interest in the cause of Louisburg College is proving most gratifying. The registering of an almost unanimous vote by the North Carolina conference was unquestionable testimony of the loyalty of that body to this institution, as is being borne out by responses from all quarters.

Letters and telegrams from friends of the college bring offers to co-operate and work for the cause. The Alumnae Association has entered wholeheartedly into a plan to enlist the aid of each former student in behalf of her alma mater.

The ministers and laymen in the district meetings, which have been held throughout the North Carolina conference during the last two weeks have endorsed the plan proposed by the trustees of the college to raise $12,000 by January 10, 1931, to supplement the income in meeting the operating expenses for the spring term. In every district the response has been most encouraging and there has been definite commitment to the proposed plan.

There is a will to win evidenced on every hand. If the spirit of co-operation continues victory is assured. The following requests are made of each pastor:

First, that he present the cause in each church either on December 21, or December 28, and to take a free will offering at that time.

Second, that he give an opportunity for private contributions to be made through a local committee in each church. Former students of Louisburg College would make most loyal workers in this connection.

Third, that he report the progress made in his charge to his presiding elder on Monday, December 22, and Monday, December 29.

Fourth, that he turn all funds collected into his presiding elder not later than January 5, 1931.

Fifth, that he not quit until all available contributions have been raised, not overlooking nickels, dimes, quarters, as well as dollars. "No gift is so large but it will be needed, and none so small but it will count."

C. C. Alexander.

THE COLLEGE OF BISHOPS MET IN CHARLOTTE DECEMBER 12, 13, 14

The bishops of our church—all except Bishops James Cannon, Jr., who is ill at his home in Washington, D. C., and Paul Kearn who is in China—were in attedance upon this mid-year meeting of the bishops. The executive work of the bishops continued through Friday and Saturday. Sunday these church leaders occupied the pulpits of Charlotte Methodist churches, except Bishop S. R. Hay preached at Central church, Monroe, and Bishop U. V. W. Darlington Sunday morning preached in First church, Salisbury, and Sunday evening in Central church, Spencer.

Friday night a banquet was given in honor of the bishops in the big dining room of the Ivy department stores. Three hundred and eighty were in attendance and Mr. J. B. Ivey was toastmaster. Dr. W. W. Peele, pastor of First church, Charlotte, delivered the address of welcome—a timely utterance—and Bishop Warren A. Candler, in his own characteristic style so well known in all Methodist circles, responded.

Bishop Edwin D. Mouzon introduced the bishops to the assembly and then Bishop John M. Moore delivered an address that was thoroughly enjoyed. These speeches were interspersed with beautiful music, both vocal and instrumental, and the entire event proved to be a delightful occasion, with quite a number of out-of-town people in attendance.

WHAT IS MEANT BY SEPARATION OF CHURCH AND STATE?

By P. O. Lee.

Within the past two years there has been much said about the separation of church and state. Within the next two years there will doubtless be more said about separation of church and state than has already been said. We would do well now to ask ourselves what is meant when we speak of separation of church and state? So may I ask, what is separation of church and state? Obviously, it is the effort of the government to deal impartially with all religious bodies. The union of church and state is specific alliance of the nation exclusively with one religious organization. The members of that organization can rightly expect political favors and appropriation of public funds. It is this which the American government has repudiated; but does this mean repudiation of all religious influence in governmental affairs? By no means, for all religious bodies now have equal access to the government and none is given any precedence. This means more religion, not less. Religion in government is not confined to prayers in Congress or Thanksgiving proclamations. It is the ethical urge for civic righteousness. Here is the religious opportunity which the American government provides. The church has a right and the government recognizes its right to discuss moral aspects of governmental operations and arouse public sentiment in favor of its conception of civic righteousness.

Why not send the Advocate to your friend for a Christmas gift? Give fifty-two gifts in one.

MRS. GEO. C. EICHHORN OF GREENSBORO EUTERPE CLUB HIGHLY COMMENDS NEW HEAD OF VOICE DEPT., GREENSBORO COLLEGE

The appointment of Edward Molitore as head of the voice department at Greensboro College to fill the vacancy created by the death of Gilman Alexander forms a local musical current even of first importance. Mr. Molitore has been in Greensboro since September and has achieved a pre-eminent place here by his work as tenor soloist at the First Presbyterian church. News of this latest recognition of his talent and ability as singer and teacher has aroused much favorable comment throughout the city. Mr. Molitore brings to his new position a wealth of experience in the concert and opera fields and his success as a singer is equaled as a teacher. Study under the finest teachers both at home and abroad has fitted him as an authority on voice and vocal methods and the music department of the college is to be heartily congratulated on securing Mr. Molitore for this position.

LOUISBURG COLLEGE FACULTY APPEAL

In view of the present financial crisis facing Louisburg College and the possibility of its closing, we, as representatives of the college faculty, wish to make this appeal to members of the conference and church at large. We feel it would be a great mistake to close a college whose mission has for over a century been so definitely Christian as has that of Louisburg College. Her daughters are today in almost every county of the state, active in home building, civic uplift, educational effort—in fact in every Christian undertaking promoted by church and state.

The present student body, though small, is one of the strongest and most eloquent appeals possible for the continuation of the work. Many of them have worked hard for a year and a half to help pay their expenses. The closing of this college would mean a long delay in the completion of their life preparation, and for the majority of our students it would mean the giving up forever the opportunity for a college education.

Knowing the possibility of our work here—splendidly equipped laboratories, a workable library, pleasant, home-like surroundings, practically new buildings—we feel to close the college now would not only break faith with the past and present, but would be a bitter denial of the needs of future generations of girls whose lives may be blessed by the opportunity which this college may present.

We trust that every effort will be made on the part of every member of the Methodist church and of every friend of Christian education to insure the continuation of the college.

(Signed) Miss Sallie Potter Betts, Dean,
Miss Lily Letton,
Miss Harriett May Crenshaw,
Committee for the Faculty.

CHRISTMAS GREETINGS FROM ODD FELLOWS' ORPHAN HOME, GOLDSBORO, N. C.

We think we have something for which we should be merry. This time last year we owed about $18,000, and we had to borrow $4000 to start off with; today we only owe $5500 and all our bills are paid to date. We have more than 3000 gallons of canned vegetables and fruits, 250 bushels of sweet potaoes, 100 bushels of Irish potatoes, 250 bushels of corn, 10 tons of hay, 12 tons of stover, 50 tons of silage, plenty of turnips and collards, and millions of cabbage plants. We have 22 cows, 11 calves, 70 hogs, 33 pigs and more than 100 chickens—lots of mouths to fill. We have painted the boys' building, inside and out; have done some repairing and painting in the girls' building; have fenced the farm; have closed the Old Folks Home and Teacherage until financial conditions get better. We moved the old folks to the boys' building, and they seem to be happy, and the occupants to the teacherage to the girls' building, where they are comfortably situated. All our improvements are paid for and our payroll is $225 per month less than it was last year, besides saving the board, etc., of four people and the expense of running two buildings. We are being praised by some and cursed by some and still we are alive; and if 4500 Odd Fellows and the friends of orphan children will send us one dollar each the $5500 debt will be paid in full. We have 77 fine healthy girls and boys that are doing fine work in school and along all lines. These are just as fine and industrious children as any institution can boast, and every one is expecting Santa to be good to them. So we hope their friends and the Odd Fellows of the state will take notice. We have five old folks, three ladies and two gentlemen, that enjoy seeing their friends, and we hope every one will try to make their Christmas a joyous one.

E. L. Stack, Supt.

WILMINGTON DISTRICT OBJECTIVES FOR THE CONFERENCE YEAR 1930-31

I. We as pastors, lay leaders, and stewards pledge our cooperation to the presiding elder and district lay leader for 100 per cent collection of the benevolences this year in every pastoral charge in the Wilmington district.

As far as possible, we adopt the following plan:

(a) Make an every member canvass, giving every member of every church in the district the opportunity to share in the joy of giving.

(b) Raise as early as possible in the year the general conference and annual conference apportionments, and not wait until the end of the year and try to do a year's work in one month.

(c) Encourage church attendance.

(d) Promote Christian stewardship and systematic giving.

(e) The church leader meeting with the stewards at least quarterly to check up on the progress being made with the collections. The charge lay leader meeting with the stewards of the charge quarterly for the same purpose.

II. Use the envelope system where it is practical.

III. Promote evangelism throughout the district, holding revivals in every church. Inspire and train laymen for personal evangelism. This was the Master's method. All of Christ's outstanding followers were won by a personal interview. He instructed the seventy and sent them forth, two by two, to win others. Believing that Christ expects his followers to help extend his kingdom by becoming "fishers of men," we will give special attention this year to personal evangelism.

ROCKINGHAM DISTRICT RESOLVES

The last of the nine district meetings of the North Carolina conference met in Hamlet on Monday. Similar to the other eight, this one closed fully ready for serious and heroic action. In the face of much discouragement, the day, under the guidance of the Rev. H. C. Smith, proved to be four hours well spent. Time was used to advantage.

Rev. E. B. Fisher told how they got full collections at St. John's and Gibson last year; Mr. J. P. Gibbons made clear the necessity of the new year; Mr. H. E. Stacy spoke for the Chapel Hill church, and each of the visitors, M. T. Plyler, A. S. Barnes, J. H. Shore, President Alexander and Dr. W. K. Green, made his contribution. The closing address by Dr. W. K. Green of Duke University was eminently fitting and most effective. Dr. Green always speaks to the point; the people would do well to use him in their churches.

With such young men as W. C. Ball, W. P. Watkins, W. L. Clegg, E. B. Fisher, E. C. Crawford, A. S. Parker, M. C. Ellerbee and others we might mention, to say nothing of the older men, true and tried, this district should know no such word as fail. Brother H. C. Smith is determined that this shall be the best. His wise guidance was most valuable last Monday.

In company with Dr. Green, we feasted on the lunch at Hamlet, enjoyed the fellowship, spoke as occasion allowed, drove 210 miles, spending four hours in the meeting, then reached Durham in time to hear Dr. Robert A. Millikin, world renowned physicist, speak to 1800 people at Duke on the cosmic ray in this universe in which we live.

BEGIN YOUR NEW YEAR IN FINE FETTLE

In fine fettle, in good spirits. Be ready for what is ahead. This should especially characterize the minister. Care for all your plans.

Why not send to the Advocate office and allow us to print you some neat and attractive letter heads and envelopes? These will be worth more than they cost. Many of our preachers have put in their orders; allow us to serve you. Samples and prices furnished on application.

Since the World War forty thousand Jews in Hungary have been baptized.

The Game and The Candle

Serial Story By JOSEPH HOCKING

Chapter IX

"What!" cried Dick in astonishment, "surely you don't mean it?"

"I'm afraid I do, old man. It's awfully good of you, and I'm no end grateful. If you had offered it to me a month ago I—I don't know—. But since I had that row with your father I have had time to think of things, and —don't think too badly of me, Dick; but you would be sorry if I said 'yes'."

"What's the trouble?" asked Dick, looking questioningly into his cousin's eyes and wondering at their peculiar expression.

"No trouble—at least, not that way," replied Arnold quickly, "but I'm not fit to be a lawyer; I haven't the brains."

"Rot!" cried Dick. "I know you haven't had a fair chance at the office, but I've kept a close eye on you, all the same. You may not be brilliant, but you're intelligent. You've worked jolly hard, too, and even the pater was obliged to admit that you had become valuable."

"It's awfully kind of you," replied Arnold, "but it won't do, old man. I should never be any good as a lawyear. I have felt that for the last two years, while since I left the office I have become sure of it."

"Then what are you going to do?"

"I don't know. I only know that I can't be a lawyer."

"But what will you do?"

For a moment Arnold was on the point of telling his cousin what had come to him, but the words died on his lips. It must be remembered that he was young, sensitive, imaginative. He could not speak of what seemed to him sacred. Years later all would appear different. When he had met with literary men and heard them talk about "sales" and "royalties," and what they made out of their last book, everything might assume a new aspect. But that night he felt that even with Dick he could not discuss his hopes and visions. The gauze on the wings of his youth had not yet rubbed off by contact with the sordid world.

"Oh, something will come for me," he managed to say; "and really, Dick, I could never make a fist at being a lawyer, I simply could not. I should grow to hate it, I'm sure I should. Not that I don't appreciate what you've offered. It's jolly good of you—splendid, in fact, and I shall never forget your kindness. . . . I need a pal, old man, and I want to be introduced to your Maggie. And I'd love to be best man at your wedding; but I can't be a lawyer. You're not angry with me, are you?"

"No, no, of course not. Why should I be? But I can't understand. The paper has told me all about your financial position. What are you going to do, that's what I want to know. The pater says you've given the rent of Trelyon to Posy. You can't live long on the rest. Money's not easily picked up in the streets of London, you know."

"No, I know; but does that matter?"

"Matter! What are you talking about?"

"I was thinking of my father," replied Arnold, after an awkward silence. "He gave up everything to be an artist. He has often told me about it. He could not help it, he said."

"But you're not an artist, and even if you were, there's no money in it, except when you're at the top of the tree. A good old-fashioned firm of solicitors with a respectable clientele can always be certain of an income. But an artist! I suppose that over Chelsea way hundreds of them are starving."

"And happy in their starvation," laughed Arnold. "But don't let's talk any more of that now. When are you going to take me to see your Maggie Royston?"

"Is this final, Arnold?" asked Dick.

"I'm afraid it is."

"And you'll not tell me what you're going to do?"

Arnold shook his head. "Everything is too uncertain, too nebulous. When I've seen my way more clearly, perhaps I shall be able to talk with you about it; but forget all that for the present, Dick."

"Of course, if you'll not trust me—" began Dick, who was slightly hurt at Arnold's reticence.

"It's not that," burst in the boy eagerly. "I would tell you everything if I could, but really at present I am unable. I am not ungrateful, old man, and—and I shall never feel thankful enough for your coming tonight. I never really knew you before; never knew what a good chap you are. I don't think I've ever had a friend, a real friend, until now, and you can't tell what it feels like to know that you're my friend—because you are, aren't you?" and again Arnold's lips trembled.

"Of course I am," replied Dick. "And look here, I'm not going to take your refusal seriously. It must stand over for a bit until you've had time to look around. Perhaps you'll think better of it then; and, by the way, about Maggie. Will you be free tomorrow night?"

Arnold had hoped to spend the evening writing, but so rejoiced was he at the result of the interview, that he eagerly accepted Dick's suggestion.

"Of course I'll be free tomorrow night," he cried.

"That's settled then. I'll call for you about eight and we'll go to Taviton Square together. By Jove, I'm not sure I'm doing right, though," laughed the happy young fellow. "You're just the kind of chap girls take to, and you're sure to fall in love with her."

For the next two weeks Arnold devoted his every thought and energy to his book. Day after day he worked almost feverishly. Rapidly as the pages were covered, he could write fast enough to express the tumlt of thoughts that came surging into his brain. He troubled little about form or order. Technique was an unmeaning word to him. It was for him to set down in glowing terms the fancies which filled his brain.

The thing grew and grew with remarkable rapidity, and the joy of writing grew with it. Life was no longer a humdrum existence. His days were not spent in following the monotonous routine of office work, of drawing up uninteresting documents, or searching out long-forgotten Acts of Parliament. No more was he wounded by the fretful and ill-natured remarks of a querulous uncle, no loger was he irritated by the senseless companionship of those who worked in the office with him. He was living in a world of his own imagination, living with people who were the creations of his own brain. He followed their

careers eagerly, breathlessly. Their story became the most vital thing in the world to him.

It was all hectic, feverish, a mad rush. He was young and it was his first literary effort.

He almost forgot the old days in Cornwall, while even the memory of Nellie Osborne receded further and still further into the dim past. Arthur Trudgeon's villainy grew less vivid. He was engulfed in the blissful present.

He thought little of what would happen when his book was finished. He had no day-dreams concerning the eagerness with which publishers would seek to fasten upon his work. The time had not come for that yet. All his thought was to put in writing the dreams and hopes of his youth.

He seldom left his lodgings. During breakfast Mrs. Wilkins cleaned and tidied his bedroom, and when this was done he hurried thither, only to leave it at meal times. He was impatient at the least interference with his work. Newspapers he never saw, books he seldom read. The little, dingy room did not seem "cribbed, cabined or confined." Directly he put his pen to paper the walls of the little place expanded, and scenes of glowing beauty spread themselves before his eyes.

"You must really get out more, Mr. Robartes," said Herbert Wilkins to him one day. "You're looking pale, and you're getting thinner. You can't go on like this; flesh and blood can't stand it. What you want is exercise and fresh air. Get on the top of a 'bus in 'Igh 'Olborn and ride to the Marble Arch. Then take a tramy around 'de Park, that's what you want."

But Arnold only laughed. He felt no ill-health, no weakness, no languor. He would take neither rest nor recreation until his story was finished, and then . . . !

Oh, life was a joy to him! To feel the tentacles of his mind stretching out after new thoughts, to be seeing visions from afar, to be translating his hopes and longings into tangible form! That was joy! That was ecstasy!

His visit to Taviton Square in order to see Maggie Royston did not take place on the night his cousin had planned, but a fortnight after Dick's visit he sacrificed an evening with his book in order to fulfil his promise. He found Maggie all Dick had described her. She was one of four sisters, and he admitted, to Dick's delight, that she was the best and sweetest of them all. The house was full of young people, for not only had Doctor Royston four daughters, but two sons, nearly all of whom invited their friends. Arnold found himself in the midst of a scene of wild gaiety. It was just what he needed, for he had been living an unhealthy life. At first he was reserved and somewhat awkward. It was all new and strange to him. The social life he had seen in Cornwall was altogether different from this, while during the two years he had been in London he had been alone, eating his heart out, and thinking morbid thoughts. Then came that mad night when he had fought with Arthur Trudgeon, to be followed by the quarrel with his uncle. The two weeks which had elapsed since, while they brought infinite joy, were unnatural and unhealthy. Thus, when he was introduced to a sceen of noisy gaiety, mostly among those of his own age, he felt himself an outsider, and for a time made rather a bad impression.

But Maggie Royston was a girl not only of charm, but of tact. By that quick intuition which some girls possess, she learnt more about him in a few minutes than his cousin had discovered in nearly two years' acquaintance.

"Dick has told me all about you," she said, when after he had been in the house an hour, she got him alone to herself.

"I'm surprised you found nothing better to talk about," was his reply.

"Don't speak like that," said the girl, laughingly. "You'll forgive me for being quite frank with you, won't you?"

"Of course."

"Well, then, when Dick brought you an hour ago, I don't think I liked you; but I do now."

"Now you're lauhging at me."

"No, I'm not. On the whole, I think you're quite interesting. You see, Arnold . . . yes, I'm going to call you Arnold, because you're to be my cousin, and we're going to be great pals . . . there's a sort of mystery about you."

"Mystery about me?"

"Yes."

"You're mistaken. I'm a very humdrum, common sort of fellow."

"No, you're not; you're interesting, and I'll tell you why. When Dick told me of your meeting, and how you refused the offer he made, I was puzzled. I asked Dick why you refused, and I was angry with him for not finding out what was in your mind. Girls are like that; they do love finding out secrets. I've been watching you ever since you came to the house, and at first I thought you were sullen and unfriendly, but after a little I gave up that idea. Tell me what you've been doing this last fortnight?"

"Nothing you'd be interested in."

"Oh, but you have. Do you know you've got wonderful eyes? I didn't notice it at first, but a little time ago I saw something in them which explained to me why you don't want to be a lawyer. I have a friend I was at school with, and she has published a volume of poems. Mary Annesley, have you ever heard of her?"

"Yes, I have. I read some of her poems about a month ago. I thought they were slight, but very beautiful."

"And you're fond of poetry, aren't you?"

"Yes, I suppose so."

"Have you ever written any yourself?"

"No."

"But you have written! There, I know now!"

Arnold's tell-tale flush revealed his secret to the girl's quick mind.

"What have you written? Tell me."

In a few minutes he had ceased to be shy, and forgotten to be reserved. He felt that Maggie was a kindred spirit, and in spite of his determination to keep his hopes a secret, he found himself telling her what was in his heart.

"And you have written much?" she asked.

"I think I have done a lot," was his reply. "I have been so excited. It was the day Dick came to see me that I felt that writing was my vocation in life, and everything flashed before me like lightning. I saw the main lines of my story from beginning to end, and I went back to my room beginning to end, and I went back to my room and commenced that very afternoon. I have been at it ever since, almost day and night. I was vexed when Dick brought me here tonight, because, although I wanted to see you very much, I was eager to get on with my work."

"Oh, it's lovely, splendid!" cried Maggie enthusiastically.

(Continued on page 20)

ELIZABETH CITY DISTRICT SET-UP MEETING

On Monday December 8, the district stewards, the charge lay leaders, and the pastors of the Elizabeth City district were called to gether at First church, Elizabeth City, by the presiding elder, O. W. Dowd. Throughout the meeting there was manifested a desire on the part of all to co-operate in making this a great year in the work of the kingdom. There was a deep spiritual tone running through the whole meeting. After a very appropriate scripture selection for the occasion read by the elder, Bro. J. H. Lanning, one of our new men in the district, led in prayer.

A committee composed of G. W. Perry, W. L. Halstead and Edgar Bundy was appointed to lay the apportionments for the year. This report was read and referred to the executive session of the district stewards by whom it was adopted.

Dr. M. T. Plyler, representing the commission on benevolences, delivered a very fitting message. Very inspiring talks were made in behalf of Louisburg College by Bros. J .H. Shore and C. C. Alexander.

The ladies of First church served an unusually fine meal, after which the presiding elder presented in an excellent manner some of the objectives for the year.

The attendance was very encouraging, and we trust that the spirit that prevailed will last throughout the year.

H. B. Baum.

PREACHERS' WIVES MEET

On December 3, Mrs. H. C. Sprinkle invited all the preachers' wives of the Salisbury district to meet with her while the preachers, charge lay leaders and district stewards met with Brother Sprinkle. After Mrs. Sprinkle had conducted a short devotional service, she explained that the purpose of the meeting was that she might know each of us and that we might know each other. Twenty preachers' wives were present. Each one told her name, present home, how long she had been in parsonage life, and how much she enjoyed the life. The years spent in parsonages ranged from Mrs. J. B. Tabor, Sr.'s 47 years to Mrs. J. H. Barnhardt's less than three. Mrs. M. B. Clegg, Mrs. J. S. Gibbs and Mrs. G. G. Adams had spent all their lives in parsonages—not necessary to say how long that has been. It was a cause for rejoicing to hear every one say that she enjoyed the life and did not wish to be in any other home, although Mrs. J. C. Brown, Mrs. C. H. Moser, Mrs. J. N. Wise, and Mrs. J. Max Brandon had since their marriage lived in homes of their own before their husbands entered the ministry.

The parsonage children were talked about, and we learned that their achievements compared more than favorably with children from other homes. These children are found in all walks of life: one missionary to Africa, three preachers, several doctors, lawyers, school teachers, nurses, business men and women, and college students. Their ages range from 45 years to 18 months. Mrs. Sprinkle asked Mrs. Adams to discuss the social life of the young people of the parsonage. She attempted to give some suggestions on why they must have social life and how they might have the right kind. Mrs. H. G. Allen gave helpful suggestions on beautifying parsonage homes. Mrs. J. H. Barnhardt suggested that we organize into a club and have regular meetings. This plan was heartily adopted and the following officers were elected: President, Mrs. H. C. Sprinkle; vice president, Mrs. J. H. Barnhardt; secretary, Mrs. G. G. Adams; program chairman, Mrs. H. G. Allen. It was agreed that the Preachers' Wives Club would meet on the morning of the second day of the district conference.

At 12:30 all the preachers, preachers' wives, charge lay leaders, district stewards, and connectional men were guests of Mr. and Mrs. Sprinkle at a delightful luncheon. Mrs. G. G. Adams, Sec.

ECHOES OF THE EXTENSION CONFERENCE

North Carolina must get back to bedrock principles and the farmers of the state must lead the way by making themselves self-supporting in 1931.—Governor Gardner.

Economic conditions in North Carolina would have been worse than they are had not North Carolina increased its supply of food and feedstuffs by 19 million dollars in 1930.

The mission of the country home and farm agents has been magnified until now it is one of the biggest jobs in the land.—Governor Gardner.

Sixteen to 18 months will probably elapse before there is an upward trend in the price of farm commodities, said Dr. L. H. Bean of Washington.

If the Federal Farm Board loses the five hundred million dollars authorized for its use by Congress, the farmers of the nation would not get more than a fair share of public money.—W. M. Schilling, Federal Farm Board.

I saw more deer, bears and wolves in eastern North Carolina than I did cows. —Mr. Schilling.

Pellagra may be controlled by use of low cost dietaries built from food materials produced at home.—Miss Miriam Birdseye.

Cotton growers of the South will go into 1931 with more than half enough cotton to supply the world. Not over ten million bales should be produced next season.—A. F. Lever.

DR. MIKE BRADSHAW

Resolutions from Central Methodist church, Raleigh:

Whereas, our beloved friend and leader, Dr. Mike Bradshaw, has chosen to assume the relation of a superannuate in our conference; and

Whereas, for two score years he has served with eminence as a preacher and statesman of the church throughout the bounds of the North Carolina conference; and

Whereas, as presiding elder of the Raleigh district, he has for the past three years served Central church as its presiding elder in a most efficient and kindly way; and

Whereas, to our people he has been a splendid friend and spiritual leader, beloved of all good men and women, revered and honored as few men are; be it therefore resolved:

First, That we wish for him in his years of rest the richest blessings of the spirit, which God can give alone to those so richly deserving.

Second, That we shall watch with a great deal of interest and pleasure his goings and comings among the churches as he shall continue to serve his God.

Third, That the doors of Central church are always open to him, if a kind providence will permit him to preach for us at any time.

Fourth, That a copy of these resolutions be spread upon the minutes of our board of stewards, a copy sent to Dr. Bradshaw and his family, and a copy mailed to the conference organ for publication.

Signed, by the direction of the board of stewards:

Albert Anderson, Lay Leader.
D. J. Thompson, Chm. of Board.
J. S. Riggan, Sec of Board.
J. B. Williamson, S. S. Supt.
J. F. Herbert, Pastor in Charge.

WELDON DISTRICT MAKES A GREAT START

Weldon district made a great start when on Friday, December 5, the district stewards, lay leaders and preachers met at Weldon to consider the work and interests of the district for the coming year. The meeting was well attended, all charges being represented.

A note of optimism was sounded throughout the meeting and there was evidence of a spirit of determination to begin the year's work early.

Rev. L. B. Jones was in the chair and urged that all concerned get under the obligations and program of the church to do a great year's work.

You may look for one of the greatest year's work on Weldon district.

S. E. Wright, Sec.

THE SALISBURY DISTRICT STRONG FOR FEWER DISTRICTS

The district meeting at Salisbury passed by a standing vote—which was unanimous—a resolution in favor of not more than six districts in the Western North Carolina conference. This action was taken with enthusiasm. The resolution follows:

Resolved, that it is the opinion of this meeting that the bishop be asked to consider reducing the number of districts in the Western North Carolina conference to not more than six.

Signed by committee: W. R. Odell, C. A. Reap, J. R. Maynard, H. L. Lipe, M. L. Kiser, A. F. Hartsell, J. F. Shinn.

JUST FOR FUN

By Zadok Paris.

Some years ago I was at Rural Hall, N. C., waiting for the train when a wag cried out, "I know God made the Southern Railway." "Why?" said a bystander. The wag answered, "Because the Bible says He made every creeping thing."

Bishop Duncan was holding a district conference, and it had been announced that he would preach at a certain hour. When the hour came he did not open the service with song and prayer, neither did he announce a text, but began to preach. After he had preached about ten minutes an old farmer said: "Bishop, it has been published over this country that you were to preach at 11 o'clock and it is past the time. Some of us came a long way to hear you." The good bishop answered: "Brother, I am preaching. I have been preaching ten minutes." The old farmer answered, "Excuse me, I did not know it."

Carlock Hawk tells of being invited to hear a negro bishop. He weighed about 260, and the pastor weighed as much, and wore a cowboy hat. The bishop started off rather slow, and the pastor got uneasy and said, "Pray for him, brethren." After a while the bishop lifted himself and took a flight, and the pastor sprang to his feet, took his hat and sailed it across the congregation and struck a negro in the breast, and stormed out: "Goodbye, bishop, he is gone from hyar."

Hugh Cramer, Wilkesboro, N. C., who is going to ride a mule to the legislature, told me of a negro meeting he attended. The congregation piled the seats around the wall so they would have plenty of room to shout. About a dozen negroes got down in a pile on the floor and began to groan and pray. The congregation joined hands and shouted around the mourners and sang. Finally the mourners got quiet and you could not hear a groan, when the congregation began to sing: "Fare you well, mourner, I am going to leave you," and one of the mourners jumped about six feet high and cried out: "Whoop, nigger, I got no idea of bein' lef'."

When we lived in Mt. Airy, N. C., we had a little negro to work for us, and we called her Hat. One day my wife came in very hot, and told Hat to bring her a cold drink of water. Hat ran and got the water and brought it to Mrs. Paris, and while she was drinking Hat looked at the perspiration pouring off her face, and she said: "Mrs. Pa'is, you is expiring."

THE COMMISSION ON INTERDENOMINATIOAL RELATIONS

The Commission on Interdenominational Relations created by the last General Conference of the Methodist Episcopal Church, South, met in the Board of Church Extension building in Louisville, Ky., Tuesday, December 9, 1930, at 9:30 a. m.

The following members were present: Bishop W. F. McMurry, D.D., chairman; Rev. J. L. Decell, D.D., secretary; Rev. C. D. Bulla, D.D., Nashville, Tenn.; Rev. T. D. Willis, D.D., Louisville, Ky.; Rev. F. P. Culver, D.D., Forth Worth, Texas; Rev. John F. Caskey, D.D., St. Louis, Mo.; Rev. W. A. Stanbury, D.D., Durham, N. C.; Rev. L. S. Barton, D.D., Tulsa, Okla.; Rev. A. R. Kasey, D.D., Louisville, Ky.; Rev. H. L. Clay, Ashland, Ky.; Dr. J. H. Reynolds, Conway, Ark.; Judge J. T. Ellison, Centerville, Ala.

Other members of the commission consisting of Judge Nathan Newby, Los Angeles, Calif., Dr. D. R. Anderson, Lynchburg, Va., and Mr. L. P. McCord, Jacksonville, Fla., who were unable to be present wrote letters expressing regret at their inability to attend.

The temporary organization of the commission effected at the seat of the General Conference was made permanent. Bishop W. F. McMurry, D.D., president, Rev. J. L. Decell, D.D., secretary, T. D. Ellis, D.D., vice president.

The commission discussed very thoroughly its responsibility under the action of the General Conference creating it, and adopted certain principles for its guidance in negotiations with representatives of other church bodies. The necessary committees were appointed and the commission adjourned subject to the call of the chairman.

W. F. McMurry, Pres.
J. L. Decell, Sec.

RESOLUTION BY FIRST CHURCH, HENDERSON

Resolved by the official board of the First M. E. Church, South, Henderson, that we desire to place on record an expression of our esteem and appreciation for the faithful, efficient and consecrated service of our pastor for the past two years, Rev. W. C. Martin, and to wish for him in the presiding eldership of the Wilmington district a pleasant and successful administration in the upbuilding of the kingdom of our Lord.

Adopted November 28, 1930.

J. W. Jenkins, Chm.
J. C. Mann, Sec.

RESOLUTIONS ADOPTED BY THE DISTRICT STEWARDS OF WILMINGTON DISTRICT

The district stewards of Wilmington district do endorse the plan for collection of benevolences as presented by Rev. J. C. Wooten on authority of our good Bishop Edwin D. Mouzon, i.e.:

(1) That where the budget plan is in operation in a church, the amount collected shall be pro-rated to the several items, pastor's salary, presiding elder, conference, general conference, and district work.

(2) Where the budget plan is not acceptable or workable that the pastor accept the responsibility for the raising of the collections.

In your church you have some good member who would enjoy the Advocate, but cannot spare $2. Why not supply this want at this gift-giving season?

APPORTIONMENTS FOR WELDON DISTRICT, 1931

Charge	D.W.	P.E.	G.W.	C.W.
Ahoskie	$17	$130	$319	$503
Aulander	11	80	197	311
Battleboro & Whitakers	18	140	338	533
Conway	25	195	469	740
Enfield	25	195	469	740
Garysburg	13	100	244	385
Halifax	20	154	375	592
Henderson—First Church	36	314	676	1066
White Mem. and City Road	12	94	225	355
Littleton	20	154	375	592
Middleburg	22	170	413	651
Mufrreesboro	18	140	338	538
Norlina	22	170	413	651
Northampton	28	215	516	814
Rich Square	22	170	413	651
Roanoke Rapids	30	235	563	888
Rosemary	25	195	469	740
Scotland Neck	20	154	375	592
Seaboard	25	195	469	740
Warren	18	140	338	533
Warrenton	30	235	563	888
Weldon	30	235	563	888

For district work 1 per cent salary assessed, 1930.

L. B. Jones, P. E. H. D. Allen, Sec. Com.

WILMINGTON DISTRICT APPORTIONMENTS, 1930-31

	P.E.	Conf.	G.C.	Dist.
Burgaw	$200	$622	$388	....
Carver's Creek	190	591	369	....
Chadbourn	200	622	388	....
Clinton	250	778	485	....
Faison-Warsaw-Kenansville	210	653	407	....
Hallsboro	120	373	233	....
Ingold	130	404	252	....
Jacksonville-Richlands	200	622	388	....
Magnolia	140	436	272	....
Maysville	180	560	350	....
Scott's Hill	57	184	111	....
Shallotte	123	382	239	....
Southport	180	560	350	....
Swansboro	110	342	213	....
Tabor	148	460	287	....
Town Creek	70	218	136	....
Wallace-Rose Hill	200	622	388	....
Whiteville	220	685	427	....
Epworth-Wesley	140	436	236	....
Fifth Avenue	360	985	699	136
Grace	420	1158	815	149
Trinity	360	985	699	136
Totals	$4208	$12678	$8132	$421

M. J. Cowell, Sec.

WASHINGTON DISTRICT ASSESSMENTS

Charge	C.W.	G.W.	D.W.	P.E.
Aurora	$430	$280	$10	$160
Ayden	430	280	8	160
Bath	305	167	6	120
Bethel	650	305	10	160
Elm City	515	285	10	132
Fairfield	115	66	5	55
Farmville	700	465	13	192
Fremont	546	310	10	160
Grimesland	270	167	6	120
Greenville	1635	1235	30	400
Mattamuskeet	360	230	8	120
McKendree	400	187	8	152
Nashville	633	439	10	172
Pantego-Belhaven	390	208	8	108
Robersonville	160	130	6	96
Rocky Mount, Clark Street	275	147	6	96
Rocky Mount, First Church	1500	1070	30	400
Rocky Mount, South	260	75	6	52
Rocky Mount Ct.	320	135	6	120
Spring Hope	455	260	10	152
Stantonsburg	570	330	12	160
Swan Quarter	300	200	8	120
Tarboro	513	344	10	160
Vanceboro	280	152	6	120
Washington	1247	912	30	308
Wilson	1725	1210	30	400
Stumpy Point	257	165	6	80

L. L. Gravely, Secretary.

THE OXEN

Christmas Eve, and twelve of the clock.
"Now they are all on their knees,"
An elder said as we sat in a flock
By the embers in hearthside ease.

We pictured in the meek mild creatures where
They dwelt in their strawy pen,
Nor did it occur to one of us there
To doubt they were kneeling then.

So far a fancy few would weave
In these years! Yet, I feel,
If someone said on Christmas Eve,
"Come; see the oxen kneel,

"In the lonely barton by yonder coomb
Our childhood used to know,"
I should go with him in the gloom,
Hoping it might be so.

—From "The Collected Poems of Thomas Hardy."

N. C. Board of Education

H. E. SPENCE, Editor, Durham, N. C.

DUKE UNIVERSITY DAY

Some of our readers who have been accustomed to seeing only notes from our Sunday school work or topics discussed concerning that field may be a little surprised at first to see an article thus headed on our page. It is quite fitting that discussions concerning schools and colleges in general and Duke University in particular should be presented at this particular time and on this particular page. We need to re-emphasize the fact that our present Board of Christian Education is not merely or even largely a board carrying on Sunday school work. As has been before suggested, it is hoped that this work may continue in even a more constructive and extensive way but, as also before suggested, this board includes now the work of the Epworth League and Board of Christian Education. We hope from time to time to bring out interesting facts concerning our schools and colleges, especially those under the supervision of our church. We believe that no one will dispute the fact that our colleges and universities are really shaping the thoughts of our people at least indirectly more than any other institution. While it is true that the magazines and newspapers touch more people, and that the radio has even a wider constituency than they, still it is true that the leadership of our country for the greater part comes from our higher institutions of learning. It is, therefore, very fitting that we should constantly emphasize the work that is being done in these institutions and use every influence at our command in an attempt to shape the trend of thought of these institutions along lines of greater service to humanity. We hope from time to time, therefore, to include items of interest from our church schools and colleges and also from our secular institutions.

It seems peculiarly fitting, therefore, that today (his is being written December 11) should bring to our mind the great work that is being done at Duke University. Six years ago today the Indenture was signed, making perhaps one of the most astounding developments in our educational world. As some one has suggested, the child (Duke University) is six years old today and that it has a tremendously significant heritage on both sides of its family tree. On its mother's side (Trinity College) it is the direct descendant of a great and heroic attempt to develop a Christian civilization. Those who are familiar with its history will recall that it began as York Institute, the avowed purpose of which was to bring about religious co-operation on the part of the Methodists, Quakers and others for the sake of driving away ignorance and wrong doing in the community in which it was established. In its expansion under its great leader, Dr. Craven, it carried on two specific lines of endeavor which had far-reaching results. This great leader was among the first in the state to develop a constructive program of teacher training. In addition to this, he worked out a very definite program for the preparation of preachers for the ministry. Under Dr. Crowell a still further attempt was made to spread the influence of the institution. It was under his direction that Trinity College was brought from Randolph county and placed in one of our centers of industry. Under his leadership the gown and the town were united. The campus was actually laid out within the city limits. The results of this move have been a very definite and successful attempt at the humanizing of education. The philosophers who talked about pragmatism and who thought of institutions in thoughts of functioning have found their philosophies actually wrought out about this distinguished leader. Under the leadership of the late Bishop Kilgo, Trinity College first became nationally prominent. In addition to the splendid work along academic lines the college also made another distinct contribution to the educational world. It was during his presidency that Trinity College courteously and yet boldly announced itself irrevocably committed to the cause of academic freedom.

If we may carry our analogy further we would probably suggest that the fatherhood of Duke University lies in those great characters who made this Indenture and in the great enterprises which they have projected. In ancient times men dreamed of the science of alchemy which was supposed to turn dross to gold. Their wildest dreams were realized when the master mind of Mr. Duke conceived the scheme of harnessing the waters of western North Carolina and from the results of this tremendous power worked out a system of industry and education that would challenge the admiration of the world. The story is too well known to need enlarging or emphasizing.

With such a parentage Duke University could hardly fail. Its present task is the creation of a Christian citizenship. It has as its assets in this enterprise a very valuable physical equipment running up into many millions of dollars, many thousand acres of land and some of the finest buildings ever designed. More than this physical equipment it has a large corps of earnest and scholarly instructors. Its influence reaches over three-fourths of the states of our Union in the actual student body represented. It has schools or well organized departments in all lines of work done in the best universities. It has excellent library facilities and in every way is equipped for service. It is especially fortunate in being able to add the healing ministry to the teaching ministry. The magnificent hospital with its splendid equipment furnishes a practical laboratory for applied Christianity.

The official statement of the general purpose of Duke University is as follows:

"It is a two-fold purpose. First, to provide and develop from time to time facilities for study and research and to promote the highest type of scholarship and capacity for study and investment. Second, to develop men and women with intelligence and character, to equip them for leadership in their own communities and in society in general at this vital important time in the history of the state, nation and the world. In providing facilities for research and investigation there is to be no lessening of emphasis upon the ideal of training for service to mankind through a high type of leadership."

OUR NEW TREASURER

In the organization of the new Board of Christian Education the Rev. C. K. proctor of Oxford, N. C., was elected treasurer. Mr. Proctor is the superintendent of the Oxford Orphanage, a minister belonging to the North Carolina conference, and is very effective in all the work which he undertakes. The board is fortunate in securing his services. All funds that are to be directed to the use of the new board, especially the fourth Sunday missionary offerings, will please be sent to Mr. Proctor.

While announcing the new treasurer, it is but fitting to offer a word of praise and gratitude concerning the work of Mr. E. J. Cheatham of Franklinton, N. C. For twenty years Mr. Cheatham was the faithful and efficient treasurer of the Sunday school board of the North Carolina conference. It is not only appropriate but it is a matter of pleasure to be able to repeat that Mr. Cheatham was in no way to blame for the unfortunate tying up of the funds in the bank. Representatives of your Sunday school board attended the meeting of the depositors when the bank was reopened and were gratified, though not surprised, to know there was only the warmest praise and appreciation of Mr. Cheatham's work. The circumstances which caused the closing of the bank were beyond his control.

Incidentally, it might be of encouragement to the supporters of the church to know that under our new management not only is the treasurer of our funds bonded, but the bank in which the money is deposited is bonded also; so there is no possible chance of having the funds tied up in the future. The treasurer was bonded in the case of the loss of our money, but since he was not personally to blame there was no way of recovering it. The new precaution which has been adopted by the church will serve to protect our interests against even the accidents of bad crops, uncertain financial conditions and the like.

W. N. C. Board of Education

JOHN F. KIRK, Executive Secretary, P. O. Box 1447, Greensboro, N. C.

AN URGENT SUGGESTION TO PASTORS

The one immediate thing the pastor may do to inaugurate the unified program embodied in the legislation of the last General Conference is to have elected the Board of Christian Education for each church in his charge at the next ensuing quarterly conference.

We have just received from Mr. Schisler of the Department of the Local Church a very clear interpretation of the functions of the local board, with valuable suggestions as to its organization. We are giving to our readers this week these suggestions in full. It is very important that every pastor and every Sunday school superintendent read carefully these suggestions.

We shall have these suggestions available later in leaflet form. In the meantime, we ask the pastors and superintendents to file this copy of the Advocate for future reference.

THE LOCAL BOARD OF CHRISTIAN EDUCATION

The following suggestion regarding the procedure to be followed in setting up a Local Church Board of Christian Education are offered to pastors and other local church leaders in the hope that they may be of some service in this important matter:

I. Informal Conference

Let the pastor call together the persons who are designated in the Discipline as ex-officio members of the board for an informal discussion. This will include the superintendent of the Sunday school and certain other officers "where there are such." (See paragraph 459—1930 Discipline). It may be that the church does not have all these officers, in which case the pastor will call together those he does have rather than undertaking, first of all, to create new offices.

This informal conference would not undertake at its first meeting to organize as a Board of Christian Education. It is rather a time for becoming acquainted with the work and possibilities of the board.

Under the leadership of the pastor, or some other well qualified person, the group should consider the following items:

1. The work of the Local Church Board of Christian Education.

2. The qualifications of the "one to five" additional members of the board, provided for in the Discipline.

3. The work now under way in the local church in the various organizations.

The discussion of item "1" may be based on the following materials:

a. Chapter XIII, Section 4, pages 212 ff, 1930 Discipline.

b. Leaflet — "A Statement to Local Churches."

c. Booklet—"Christian Education in the Local Church."

In considering item "2" let the group bear the following simple suggestions in mind:

a. Only the best qualified persons in the church for this work should be nominated for membership on the board.

b. The number of additional members will be determined by the needs of the situation, the size of the church, and the qualified persons available. The smaller churches may need only one additional member, while the larger churches may need as many as five.

c. It is easier to begin with fewer additional members and increase the number as other qualified persons become available than it is to begin with the maximum number and eliminate unsatisfactory members later or displace them with others.

d. The following qualifications should be considered:

(1) Religious experience.

(2) Actual experience as officers or teachers in the Sunday school or Epworth League.

(3) Educational viewpoint.

(4) Ability and willingness to do team work.

(5) Willingness to take time for the work of the board.

e. Groups from which qualified persons might be selected:

(1) Superintendents of the elementary departments in the Sunday school. At least one of these additional members should be one who is working with children in the Sunday school.

(2) Young men or women under 24 years of age who are leaders among the young people and who could represent their point of view in the board.

(3) Successful teachers of adolescent boys and girls.

(4) Well qualified, religious, public school teachers.

(5) Parents who have successful religious homes.

(6) Of course other groups will suggest themselves from which qualified persons may be secured.

f. It will be recognized, of course, that the final responsibility rests with the pastor for nomination of these members. The consideration of the additional members in this informal conference is valuable to the pastor but advisory only.

g. When he pastor has decided upon the persons who are to serve as additional members of the board, let him approach them, explain the nature of the work, and secure their consent to undertake it seriously before he nominates them to the quarterly conference for election.

Item "3" is a topic which will constitute the basis for the board's discussion and work in many meetings. It is well, however, to begin a study of the various organizations in the local church at this first informal conference.

It may be that several informal conferences will be necessary for the discussion of the above items before the board is ready to organize.

II. Organization Meeting

When the quarterly conference has elected the additional members, the pastor should call the board together for organization. This is an important matter, and a time should be selected for the meeting when all the members may be present and when there will be ample time to perfect the organization.

III. The Organization of the Board

The board should begin with a simple organization.

1. Officers. It is suggested that the following officers be elected: a. chairman; b. vice chairman; c. secretary-treasurer.

2. Committees.

It is suggested that for the first few months the board consider all matters coming before it in the board as a whole rather than appoint committees. Later, necessary committees may be set up as experience and wisdom dictate.

3. Qualification of officers.

a. Chairman—

The chairman should be the best qualified person available for this work and should be vitally religious, interested in the educational work of the local church, a leader in the work of the church, not burdened with other church responsibilities,a nd willing and able to give reasonably of his time to the work of the board.

There may be a tendency in some places to elect the pastor as chairman of the board. This should not be done. As pastor he is the chief officer in the local church in all its work and organization. A strong, consecrated, well qualified layman (man or woman) should be elected as chairman of the board.

b. Vice chairman—

He should have, as nearly as possible, the same qualifications outlined for the chairman.

c. This is an important office. The board is supervising a program, the records of which must be preserved so that accurate reports may be made to the quarterly conference and to other various conferences of the church. This person should be able to take minutes, transcribe them in a logical and orderly fashion, and keep accurate records; he should have some time to devote to this task. This position may be filled by one of the younger members of the board, provided he has good educational background and has secretarial "sense."

IV. Beginning Its Work

1. Decide upon the frequency of meetings. The board will need to meet more often during the first few months than later. It should meet regularly at least monthly. Weekly is not too often during the first six or eight weeks of this work.

2. Let the chairman, in consultation with the pastor, make careful plans for all meetings. Make a definite schedule of items for discussion.

3. Call for reports to be available at the first regular meeting of the board from the several organizations of the church, more particularly the Sunday school (from the superintendent), the Epworth League (from the president), the Young People's Missionary Society, where there is one (from the president), and other organizations, such as the Woman's Missionary Society and the Brotherhood.

4. Encourage each member of the board to give careful study to the work of the board and all of the divisions of the local church. Secure and place in the hands of each member of the board

Continued on page 31

BUSY EPWORTH LEAGUERS

N. C. CONFERENCE

Kindly mail all your communications for this page from the North Carolina Conference to Mrs. J. G. Phillips, Pikeville, N. C.

W. N. C. CONFERENCE

Send all communications for this column to Rev. Gilreath G. Adams, Box 236, Mooresville, N. C.

North Carolina Conference

Sunday evening, December 9, Moncure Epworth League had a fine attendance. The leader was Prof. H. G. Self and the subject was "The Great Missionary Organizations." After the scripture lesson was read by the leader, the Lord's Prayer was sung as a quartette by Misses Emma Lee Mann and Camelia Stedman and Messrs. Harry Kendrick and Edward Carr. After a splendid talk by the leader on the subject, the quartette sung another splendid selection. Then different topics on the subject were taken up by Messrs. Julian Ray, Edward Carr, and Harvey Womble. After the main points of the subject were summed up by the leader, the meeting closed with the song, "Lord, Speak to Me," sung as a prayer by all.

Moncure League is doing good work. Much interest is being manifested in mission study. The book, "New Paths for Old Purposes," by Burton, has been studied and enjoyed. Miss Margaret Mann and Mrs. D. T. Osborne have given splendid lectures on the book.

November business meeting and social were held at the home of one of the leaguers, Miss Hetty Womble. These meetings are held each month at the home of one of the leaguers.

Camelia Stedman, Sec.

The Robert E. Brown Epworth Hi-League of West Durham Methodist church will celebrate "Jubilee Month" during January. The league was organized last January and the leaguers have



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many thing to be thankful for and proud of on their first birthday.

The league has been active in all phases of church work, having taken a very active part in helping finance the church budget several times during the year. This work was done with apparent ease and at no time during the year has the league treasury been without sufficient funds to carry on the specific work of the league.

A most loyal attitude and support of the pastor, Rev. R. E. Brown, has been shown constantly and at no time has there been a let down of activity in aiding him in whatever way he desired. Last July the leaguers decided to change the name from West Durham to Robert E. Brown Epworth Hi-League. A new charter was secured and framed together with an enlarged photo of Mr. Brown. This charter hangs in front of the league room and all leaguers point with pride to the likeness of their pastor whose name has become the foundation for the Hi-League work in West Durham.

The devotion to the pastor is deeper than it would ordinarily seem possible. The leaguers never regret the presence of the pastor at their meetings, but rather look forward to having him attend. His name is sacred to each leaguer and a visit to the league will impress anyone with this fact.

The league has raised over $100 during its first year, which is outstanding for an organization of young people between the ages of 12 and 18.

On the first three Sundays in January visiting leaguers will present the programs, these being Calvary, Carr and Duke Memorial respectively. On the fourth Sunday the Robert E. Brown leaguers will bring birthday gifts to the league. These gifts will be in the form of some kind of a book and will serve to establish a library for the league.

Every member realizes that it has been a great year, however, plans are being made for a greater one. The spiritual work has not been overlooked. The leaguers attend both the morning and evening church services. Practically every member of the league is also a church member.

January will be a great month in the history of the Robert E. Brown Hi-League, and we are hoping to get an inspiration that will give us a greater year in 1931 W. G. Carrington, Counselor.

Western North Carolina Conference

ELKIN

The young people of Elkin Methodist church have just organized an Epworth League. So far we have about 50 members. We have just concluded a campaign for members. We worked in two teams and the losing team is going to give a party soon. We are now on the verge of dividing the league, as the ages are mixed, and it is thought more and better work can be accomplished. We have a very able leader in Mrs. Fred Colhard. We have elected officers, but if we make the division we shall revise our line-up. We have only held three meetings, but we are hoping for bigger and better ones.

THE MAGIC OF LIFE

"Nobody could tell for nobody knew
Why love has only gladdened the few
While hearts which would forever be true
Go lone and starved the whole way through."

Oh, love is something that's needed
To cement the heart breaks and tears,
For how can we keep on smiling
When we feel that nobody cares.

If you've a friend that's worth loving—
If you love him, tell him you do;
Give him the trust that will give courage
And help him keep steadfast and true.

So many have faltered and turned back
From the struggle to do what is right,
For lack of a word that was needed
To put "pep" in them for the fight.

So many are toiling and striving
While their hearts are heavy as lead,
Feeling unwanted and lonely
Because of the words left unsaid.

Oh, it's hard to be patient with living
When all the world is awry,
So wearisome waiting and longing
For words which come after we die.

So why should we wait to express them
When it costs us so little to love?
And it covers the world with a gladness
Like sunshine which falls from above.

It is not much to say, "I love you"—
Three little words with power rife—
Meaning happiness, peace and contentment—
For they hold all the magic of life.

—Mrs. P. M. Rutherford.

Twenty years ago the first motor bus to be operated on a regular route in the United States frightened the cab horses on Fifth Avenue. Now there are some fifty thousand motor coaches, operated by six thousand independent bus companies and by the railroads. Almost as many are being used to take children to school. Some of the modern buses are veritable rolling hotels, equipped with berths, toilet facilities, and restaurant service. Passengers can cross the continent in these modern stage coaches in six days. The fare is only about two-thirds of the train fare, but the railroad takes only about two-thirds of the time required by a bus for the trip. Hence bus travel is ideal for those who have plenty of time and a limited amount of money to spend.

They were eating at the cafeteria, and she noticed that he took a quarter out of one pocket and put it in the other.

"What's the idea?" she asked curiously.

"I'm tipping the waiter."—Portland Evening Express.

LETTER TO A PARSONAGE MOTHER

Dear Mother:

When you receive this letter father will have returned from conference and you will be preparing for next year's service. For about 25 years now you have welcomed him home, and if his orders were to carry on in the same place, you have given him the thrill of a new task by your assuring encouragement. If another field was to be our home, you, he and we children sorrowfully bid farewell to old friends, and move on to make a new home and new friends for ourselves and for Christ.

I am happy for having lived through those parsonage days. They are a solid foundation upon which to build my life. I may never live a life worthy of your love, but I'll try. Your own life, and ours, was sweetened with the culture of Christ-likeness. That will make me a gentleman. Necessary frugality has given me an appreciation of real values. Love taught the reality of beauty and joy in every day life. You always made us very confident that God was in our home, and the years of living in his presence have made me look to him as my strength and my guide.

I am grateful to you and dad for having given me that kind of home, and I hope, mother dear, that the girl who shall honor me with her life long love will be such a one as you.

The past week in school has been full of great experiences. . . .

Goodbye, with all my love. As love speaks a language more eloquent than many words, that is the best I can say.

I am, Your Son.

FINAL REPORT ON TRIAL SUBSCRIBERS

The names of the great majority of the following pastors have already appeared with long lists of trial subscribers to their credit. The figures that now appear have not hitherto been reported and are, therefore, additional. Let everybody keep this in mind as we submit this final report.

J. F. Moser, Winston	4
G. N. Dulin, Canton	1
E. N. Crowder, Granite Quarry	2
L. L. Smith, Taylorsville	2
S. M. Needham, Lexington	4
E. L. Kirk, High Point	21
R. H. Broom, Southport	3
J. C. Gentry, Unionville	4
W. D. Yarborough	19
E. H. Nease, China Grove	2
A W. Lynch, Henrietta	4
Parker Holmes, Winston	1
C. C. Herbert, Jr., Winston	1
J. J. Boone, Erwin	1
E. J. Harbison, Statesville	2
E. D. Ballard, Catawba	1
W. F. Trawick, Raeford	4
N. C. Williams, Charlotte	1
R. L. Young, Elmwood	4
G. E. White, Draper	1
M. C. Ellerbe, Rockingham	6
W. L. Scott, Rutherford College	6
J. W. Hoyle, Jr., Rutherfordton	4
D. M. Sharpe, Selma	4
N. H. D. Wilson, Fayetteville	2
H. P. Powell, Murphy	5
S. E. Mercer, Elm City	1
J. G. Phillips, Pikeville	2
R. K. Brady, Fines Creek	1
John R. Church, King's Mountain	7
G. R. Combs, Meyers Park	12
G. W. Vick, Green Street	15
Geo. W. Clay, Cooleemee	14
John W. Moore, Charlotte	3
O. L. Brown, Rural Hall	4

Napier grass is being grown successfully on four Wayne county farms, reports County Agent A. K. Robertson. Some of it has been pastured for two years from one planting.

THE GAME and THE CANDLE

Continued from page 13

"Tell me about your story, won't you?"

"But—but you'll not repeat it to anyone?" he besought her.

"No one but Dick. Do you know, we made a pact on the night we became engaged that we'd have no secrets from each other. Don't tell me if you want me to keep it from him, because I really couldn't, you know."

"Oh, well, I don't mind Dick knowing through you. He's the best chap in the world."

"Of course he is. Now tell me."

And Arnold found himself talking eagerly, found himself telling her of his plot, of his characters, of the way he was trying to develop them, and of the great last scene with which the story was to close. Arnold was rather disappointed at her lack of enthusiasm. He expected her to be fired with excitement, but although she was not niggardly in her praise, there was something wanting which chilled his heart.

"Of course I have told you badly," he said. "It's all cold as I have spoken it, not a bit like it is as I have written it."

"I want you to promise me something," she said presently.

"Yes, what is it?"

"That for the future you'll only write three hours a day, say from nine to twelve; that you'll spend your afternoons walking or taking other exercise; and that in the evenings you'll take reasonable recreation."

"No, I can't do that," he replied. "I'm going to work every possible minute until I've finished. It's burning in me like fire, and I shan't be able to rest until it's all written down. Most probably I shall spend a couple of hours at it tonight before I go to bed.

Three weeks later Arnold wrote the last page, and as he did so a strange lassitude came over him. He could not understand it. He did not realize that he had been sapping his strength, and overdrawing at the bank of health. For five weeks he had been writing at the rate of twenty thousand words a week, concentrating all his energy, all his thought and imagination on his work. He had felt no worries, no lassitude. They were five weeks of hectic happiness, five weeks of ecstatic joy! All the glamor of literary composition had been upon him, and the travail which had ended in the birth of his first literary child, while it had brought him pain, had been accompanied by such exhilaration that even the thought of weariness seemed a mockery.

But now his book was completed, and as he laid down his pen his head swam, his muscles relaxed, his brain seemed incapable of further effort.

"Yes," he said to himself, "I'm beaten, done up; but I've finished it! Thank heaven I've finished it!"

It was late at night. He heard the boom of Big Ben as it reached him across the sea of houses, while the clocks of a hundred churches rang out the hour.

He had meant to read through the whole manuscript before going to sleep, but exhausted nature refused him. Then, without taking off his clothes, he turned out the light and threw himself upon the bed.

He felt very ill. Strange phantoms haunted his brain. His head ached, his pulses throbbed violently. For more than an hour he lay, fearful lest, after having accomplished his work, he would not live to see the full harvest of it. Then Mother Nature took him into her kindly arms, and he fell asleep.

When he awoke it was to find Mrs. Wilkins standing by his bedside.

"I hope you'll forgive me, Mr. Robartes," she excused herself, "but I got anxious when you didn't come down to breakfast at eight o'clock as usual. I came up and knocked at the door, but got no reply. At ten o'clock I came again, and still you didn't reply, and then when it was past midday, I could not keep away any longer. Are you ill, sir?"

"Midday, Mrs. Wilkins!" cried Arnold, rubbing his eyes.

"Yes, sir, half-past twelve."

"Then I must have slept the clock round. No, I'm not ill, Mrs. Wilkins.

He felt nervous and depressed, and ate but little of the meal which Mrs. Wilkins had prepared. When he returned to his room, with the intention of reading his manuscript, the old lassitude came back to him, and the words he had written swam before his eyes.

"I must be careful, or I shall be really ill," he reflected.

A few minutes later he was again asleep, and did not wake until Mr. Wilkins came back from the office.

"Yes, I've had a good long rest," he explained to that gentleman. "I've been overdoing it a bit, but I've put in sixteen hours sleep, and now feel my own man again."

The kindly cockney looked at him anxiously. He had a pretty shrewd idea of how Arnold had been spending his time, although he had made no remarks.

"Look here, Mr. Robartes," he said, "you're suffering from brain fag, that's what you're suffering from. I ain't said nothing, but I know how you've been burning the midnight oil. You just come down and have a cup of tea with me, and then we'll go for a good tramp. 'Ide Park air is the finest in the world, and that's what you want. We'll just take a bus to the Marble Arch and then we'll tramp through the park to Kensington."

The long walk did him good, but he felt so tired on returning that he willingly consented to Mr. Wilkins's suggestion that he should spend the evening in the bosom of his family. The following day he felt better, and eagerly turned to his manuscript. For the first time since the idea of the story had come into his mind he felt doubt about it. Perhaps it was because he was suffering from brain fag, and his mind refused to respond to his will. Be that as it may, what seemed

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to him at the time of writing to be glowing with life and beauty was now stale and worthless. Surely he had never written this hysterical nonsense. Everything was hackneyed, commonplace.

At the end of the day he was nearly heartbroken. He seemed as one who had been laboring in vain and spending his strength for nought. It was true his interest had become a little aroused as he drew towards the end of the book, but oh, how different it was from what he thought! There was such a tremendous gulf between what he had done and what he meant to do! He could never dare send it to a publisher.

The next day he turned to it again, and as if by some magic process the thing changed. He became enthusiastic once more. His work was glowing with life. It was not what he had meant to do, but it was good. Yes, he felt sure he had possessed the divine fire which was the true secret of literary work!

All doubt had now gone, and the next day he would take it to a publisher. He did not trouble about the business side of the question. Money made no appeal to him. What he wanted was to see his work in print, to behold the loose pages which lay before him in volume form, to give his creation to the world.

The next mornings he bought a literary journal and examined the list of publishers who advertised their wares for sale. He was utterly ignorant of what steps to take. He had heard that young authors generally sent their manuscripts by post, and then often had to wait weeks, perhaps months before getting a reply. He felt he could not wait. He would want to know at once.

How cold and forbidding the names of the publishing firms seemed. Macmillan, John Murray, Constable, Cassels, Hodder & Stoughton, and many others. He felt frightened and utterly bewildered.

Locking his manuscript securely in a drawer, he found his way into the busy streets. By and by he reached the Strand and then made his way eastward. When he got into Fleet street he saw the golden cross of St. Paul's lifted high into the heavens. It became a kind of magnet to him, and before long he entered the great cathedral. He had no reason for doing so, but he wandered round the stupendous building like one fascinated. He became absorbed in its architectural proportions. He stood beneath the dome and became solemnized. The church represented a tremendous idea. It stood for faith, faith in the spiritual, faith in the infinite. It stood for something tremendous, the most tremendous thing in life, and although he did not know it, he was absorbing something of the great Spirit for which the church stood.

When he got outside and stood upon the steps facing Ludgate Hill, he knew that in some mysterious way his outlook on life had changed. What he had written in his book had only touched the fringe of things. Almost unconsciously he wandered westward again, and when he had reached the middle of Ludgate Hill he stopped suddenly.

(Continued next week)

How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

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The captives enquire of fasting. **ZECHARIAH 7, 8.**

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

8 ¶ And the word of the LORD came unto Zĕch-a-rī'ah, saying,
9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

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GREENSBORO, N. C.

North Carolina Conference Woman's Page

MRS. M. T. PLYLER, Editor, 1415 Gregson St., Durham, N. C.

Jesus on his mother's breast
In the stable cold,
Spotless Lamb of God was he,
Shepherd of the fold:
Let us kneel with Mary Maid,
With Joseph, bent and hoary,
With Saint and Angel, ox and ass,
To hail the King of Glory.
—Christina G. Rossetti.

Look where the light fell and where it still abides: on a simple human family for whom love could make a home even in a stable, on a helpless, lovable newborn baby, on shepherds at work in the fields. And in the life of the growing Jesus the divine light continued to glorify happy childhood and awakening youth, sweet friendships and honest labor, the breaking of bread and all the services prompted by true sympathy. These are the things glorious in the birth and the life of Christ. And if our human life grows drab in the light of common day, with Christmas the celestial light comes again to reveal the priceless things of our human heritage in all their divine worth and glory.—Ashley Day Leavitt.

MOREHEAD CITY AUXILIARY

At the December meeting, beside the usual routine of business, a most elaborate program was provided.

The president, Mrs. J. C. Taylor, was presiding and conducted the devotional service, using as a scripture lesson Matthew 5:1-47.

"A Message of Christmas" was given by Mrs. W. T. Oglesby, which was followed by a duet from Miss Sudie Webb and Mrs. Richard Swindell.

A holiday poem was read by Mrs. J. C. Taylor.

Mrs. D. G. Bell read a paper on "The Christmas Spirit and Education in the Home."

The name of Mrs. Willie Hutchins was added to the roll which now totals seventy members.

The officers for the next year were installed by Mrs. B. B. Slaughter.

Mrs. A. B. Morris.

THE SONG THE ANGELS SANG

As the shepherds watched their flocks on the Judean hills an angel came, accompanied by a multitude of the heavenly host, bringing the message of peace on earth, good will toward men.

Centuries have gone but still, at the Christmas season, the minds of men turn again to the scenes about the little town of Bethlehem; children sing the Christmas carols which people delight to hear; old and young distribute their gifts of good will and love and good cheer and the human heart goes out in adoration of the Christ-Child.

But the song that the angels sang, which is a message of peace and good will to men, must be carried to all people of every nation until men know war no more and hate is turned to love.

The women of the missionary society have for their task the bearing of this Christmas message to those who have lived in darkness and have known neither the love of God nor of their fellowmen.

A MISSIONARY CATECHISM

By Elmer T. Clark.

Foreign

Q: In what foreign lands do we have missionary work?

A: Africa, Belgium, Brazil, China, Cuba, Czechoslovakia, Japan, Korea, Mexico, Poland, and Siberia.

Q: What is our oldest field?

A: China, entered in 1848.

Q: What are our newest fields?

A: Belgium, Czechoslovakia, Poland, and Siberia, entered in 1920.

Q: How many missionaries do we have in all these fields?

A: Nearly 500, including wives, who do the work of missionaries in most cases.

Q: How many full-time native workers?

A: About 600.

Q: How many churches?

A: Over 1,000.

Q: How many church members?

A: About 65,000, including probationers.

Q: How many schools of all kinds?

A: Over 300.

Q: How many hospitals?

A: 15.

Q: What is our approximate membership, including probationers, in each field?

A: Africa, 2,000; Belgium, 1,000; Brazil, 15,000; China, 13,000; Cuba, 5,500; Czechoslovakia, 10,000; Korea, 7,500; Mexico, 3,500; Poland, 1,000; Siberia, 4,000. In Japan most of our converts are taken into the Japan Methodist Church, which has 30,000 members.

American

Q: What is the general nature of our home missionary work?

A: Supporting preachers and other workers in missionary territory and maintaining schools and social service institutions among underprivileged groups.

Q: What is our Negro work?

A: Paine College at Augusta; aid for 12 schools of the Colored Methodist Church; four Bethlehem Houses; summer schools for pastors; and aid for 150 preachers in 24 states.

Q: What are we doing among Mexicans?

A: We support three superintendents, 100 churches with 50 Spanish-speaking preachers, nine Wesley Houses, and five schools.

Q: Do we help the Indians?

A: Yea, we have an Indian mission with a superintendent and 30 preachers speaking three dialects. We maintain also the Folsom Training School at Smithville, Okla.

Q: Have we any other work among foreign-speaking people?

A: Yes. There are six churches, three Wesley Houses, and a school for the Cubans; four preachers and a Wesley House for Italians; a preacher among the Syrians; nine preachers among Japanese and Koreans; seven preachers, a Wesley House, a school, and a missionary boat among the French of Louisiana; two institutional churches and three Wesley Houses for the foreign people of Kansas City, Biloxi, and New Orleans; at Galveston a port missionary meets all incoming immigrants.

Q: What is our rural work?

A: Most of the 2,000 missionary pastors serve rural charges. The board of missions support four "experimntal charges," several rural deaconesses, and two mountain schools. There are also chairs of rural work in our three universities and in several colleges.

Q: What about the cities?

A: We have nearly 150 deaconesses in churches and Wesley Houses in about 50 cities of our territory; institutional churches at Kansas City, New Orleans, St. Louis, Nashville, Hartshorne, Okla., and other places; good will industries; and a large portion of social work such as clinics, day nurseries, milk depots, night schools, etc.

Q: Have we any work among soldiers and sailors?

A: Yes. We have pastors or chaplains in the army post at Brackettesville, Texas, the marine stations at Quantico, Va., and Paris Island, S. C., and the Veterans' Hospital at Oteen, N. C.

Q: What other institutions do we have?

A: Vashti Industrial School at Thomasville, Ga., is for dependent girls of good character; Virginia Johnson Home and School at Dallas is for dependent girls.

IN LOVING MEMORY

We, the members of the Mary F. Gillam Missionary Society of Windsor, N. C., wish to express our sorrow in the death of Mrs. Jennie Gurley Askew, one of our faithful and much loved members of the local department of this society, who died November 1, 1930.

She would have been 73 years old November 20. She served faithfully as treasurer of this department for 40 years. As long as her health would permit she always attended the meetings. We will miss her in her home, Sunday school and church, which she loved and attended regularly.

We extend to her family our most sincere sympathy. We cherish her memory and bow in humble submission to the will of Him who doeth all things well.

Mrs. T. P. Gurley,
Mrs. T. C. Bond,
Mrs. Bessie Dunstan.

Western N. C. Conference Woman's Page

MRS. W. R. HARRIS, Editor, 15 Woodvale Ave., Asheville, N. C.

THY STRENGTH AND MY DAY

Give me thy strength for my day,
That whereso-er I go
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set;
So shall I have a courage
Greater than I can bear,
So shall no grief o'erwhelm me,
So shall no wave o'erflow—
Give me thy strength for my day, Lord,
Cover my weakness so.

—The Baptist (Chicago).

NEWS FROM MAIN STREET AUXILIARY, HIGH POINT

Mrs. J. S. Phelps, corresponding secretary, sends us the following:

"Last year when we combined our Ladies' Aid and auxiliary, there were a few who were afraid it would not be a success, but I'm glad to say it has been a wonderful success.

On November 24 at our general meeting we had every seat filled in the junior department of the Sunday school, where we hold our meetings. At this date (November 25) our pledge is overpaid. We have an enthusiastic crowd of members. Our auxiliary sent $25 to Brevard. One circle made and sent two nice quilts to Children's Home and two circles have given "poundings" to needy families this month. Another circle has been visiting shut-ins and singing to them. These are a few of the things that have kept us busy this year.

There have been so many good things to report I would like to tell you all of them. Everyone has thoroughly enjoyed the work of the year and we are planning to do more and better things next year."

AN ENJOYABLE MEETING OF MARGARET FOSTERS

By Mrs. F. C. Boyles.

The members of the Margaret Foster Missionary Society look forward, with a great deal of pleasure, to the Christmas program which is given each year in the lovely home of Mrs. Richard Wills. It was with mingled feelings of joy and sadness that they gathered there on last Sunday afternoon, as this was to be the last meeting before the merger of the two adult societies goes into effect on January 1.

Mrs. P. E. Snead, the president, spoke briefly of the noble history made by this society in the 25 years of its existence. She outlined many privileges enjoyed by the organization, especially that of keeping one of its own members, Nina Troy, in the foreign field; and then defined the purpose of the merger as a combined effort for larger service.

The program, prepared by Mrs. Wills, was one of rare lovliness, the theme being "Mary, the Mother of Jesus." After the singing of two Christmas hymns, Mrs. L. H. Martin paid a beautiful tribute to the motherhood of Mary. Appropriate to the theme was the song, "Down the Little Road to Nazareth," sung by Mrs. Lloyd Horne. "Joseph and Mary" was impressively read by Mrs. Wills, with prologue by Miss Mittie Hill. "Holy Star, Shine On," a most beautiful Christmas song, composed by Mrs. Moody Stroud, was sung by Mrs. Horne as a fitting close to the program.

HARVEST DAY AT CENTRAL, ASHEVILLE

In keeping with their annual custom, the Woman's Missionary Society of the Central Methodist church observed Harvest Day Monday with an all-day meeting at the church, and with a splendid attendance of members. The opening service at 11 o'clock began with a most impressive devotional service on "Prayer" by Mrs. F. H. E. Ross, former treasurer of the Woman's Missionary Council, who is spending the winter in Asheville with her son, Dr. George Ross.

After a beautiful vocal selection by Mrs. V. R. Patterson, Mr. H. K. Caskey, teacher of the men's Bible class of Trinity Episcopal church, gave a talk on the Jerusalem conference, which was held in 1928. Reports of the ten circle chairmen were given and showed a most gratifying record on the part of each circle for the year. Circle No. 4, Mrs. Welch Galloway, chairman, was presented with $5, which was offered the first of the year by the president of the society, Mrs. S. H. Bryan, to the circle having the largest attendance of members at the business meeting during the year, this amount to be applied to the society pledge.

Mrs. W. G. Fortune received the applause of the society for having raised the largest amount ($5) in the last two months from 25 cents as a nucleus.

At one o'clock a picnic dinner was served in the dining room of the church, with Mrs. S. H. Bryan, presiding. During the lunch Mrs. Whit Gaskins gave an impressive reading on "Thanksgiving," and the Rev. Dr. H. B. Trimble, brought a brief but encouraging message to the society members, complimenting the work of the past year.

The afternoon session opened with a song and prayer and was followed by a short business session, which included the annual report of the society officers. A pleasing feature of the afternoon was the program under the leadership of the social service superintendent, Mrs. J. D. Earle, who introduced Captain W. P. Gearing, of the Salvation Army, who, after a cornet solo, made a talk on the work of the organization which he represents. He asked the oc-operation of the society in securing the Christmas cheer fund, and enlisted their interest and assistance in providing baskets of food and clothing for distribution to needy families within the next few weeks.

A CHRISTMAS MESSAGE

As Christmas approaches, I picture to myself the observance of the day in many lands—the hymns that will be sung, the prayers that will be offered, the giving and receiving of presents, and the joyous gatherings about family tablets. I think, too, of the longings that will be in many hearts for loved ones far away. I know that while some will spend the day in happy circumstances, others will spend it in illness or anxiety; but I also know that He who was born in Bethlehem 1900 years ago ever liveth to give just the blessing that each one will need.

Should not the time which we commemorate as the anniversary of the birth of our Lord and Saviour inspire us anew with the joy that his coming meant for the world, give us a richer sense of his companionship, lead us to value anew our fellowship with one another in the Gospel as co-workers together with God. No matter what the future may bring, "my God shall supply every need of yours according to his riches in glory in Christ Jesus." Not some of your needs but "every" one; not in scanty measure but "according to his riches in glory in Christ Jesus." What more can the believer ask?

The difficulties that beset missionary work just now are many. Instead, however, of allowing ourselves to be depressed by them, should we not feel that they constitute a new challenge to our faith? That eminent Chinese Christian, Chang Po-ling, has well said: "To be sure, it is a discouraging outlook just now. But why should we let go of our faith because things look so bad? If everything looked promising we might do without faith. In discouraging times, when all we see is depressing, is the very time when faith helps most. Right now is exactly the time to have faith."

In Irvin Bachellor's "Dawn," a historical tale of the days when the Son of God walked upon earth, the principal character, Doris, who had given her heart to Jesus and consecrated her life to his service, said to a scoffer who had declared that Christ's sayings were not original: "I have felt the power of his word. If his sayings were in the writings of Hillel, they were dead. He raised them from their grave and put life into them and set them traveling through the world. Not all the Legions of Rome can stop them." Thank God that this was true, and that if all the Legions of Rome could not stop them in the first century, neither can all the powers of earth stop them in the twentieth. Let us face the new year with serene and unwavering faith in our blessed Lord, and with renewed confidence in his guiding hand.—Arthur J. Brown, in Missionary Review.

Sunday School Lesson

DECEMBER 21

By Dr. Frank M. McKibben.

The Birth of Jesus

Luke 2:8-20

It has been one of the miracles of the ages that from the humble birth of a little child in Judea 1900 years ago so many remarkable movements and influences have come. More wisely than they knew, perhaps, New Testament writers wrote "in the fullness of time" Jesus came, a readiness that represented a commingling of divine and human needs and purposes. It takes much more space to summarize what that coming has meant to the world. Ever and again we need to remind ourselves that the exact manner of his coming and the exact degree of his divinity are not nearly so important as is the significance of his coming, the meaning of his life and ministry to subsequent generations.

It would be true to say that time and again in the history of Christianity the Church has been more concerned to defend the virgin birth of Jesus and promote a certain interpretation of his divinity than to discover his essential significance for life and society. It would be true also to say that today an increasing number of earnest Christians are growing less and less concerned about those items of belief and are becoming tremendously concerned to understand and practice the fundamental principles of individual and social living Jesus proclaimed. In the experience of many, the person of Jesus does not lose but gains in attractiveness and power through this shift of emphasis. Many may wonder what we have to celebrate in the Christmas season if the factual basis of many of the recorded stories having to do with Jesus' birth is doubted. There is everything worth while and inspiring to celebrate. One may read into the prophecies of the Old Testament the age-old longing, not only of the Jews but also of other races and times, for a saviour, one who would point the way to individual and national salvation. Through the Wise Men of the East one can vicariously dramatize his own persistent earnest seeking to find and establish personal contact with this saviour. One can share with the Judean shepherds their sense of awe and wonder on the night of Jesus' birth, an event so wonderful that the heart of the Eternal must have beaten with quickened pace and the angels of heaven themselves must have leaned far over the banister of heaven to sing songs of joy and happiness as they realized what this Babe's birth was to mean to the world.

The Christmas season, commemorating the birth of Jesus, is a fitting time to remember and meditate upon the great emphasis of his life and ministry. Was there ever a time when the whole world stage has been set more strategically for either a tremendous victory for world peace or a most disastrous relapse into the war mind and practice? This Christmas season is certainly not a time to sing thoughtlessly and insincerely anthems concerning "peace on earth, good will to men." It is rather a time when serious thought about the possibilities of and ways to universal peace should result in each of us greeting the new year with stronger convictions and greater courage with which to engage in the world-wide crusade to outlaw war and to establish peace on earth. Too many Christians indulge in sentimental joy over the birth of the Christ Child, but fail utterly to subscribe whole-heartedly to this ideal of the Christ and to put forth the heroic effort necessary to realize the ideal in the life of today.

One who would celebrate appropriately the birth of Jesus can not pass through the season without again coming face to face with Jesus' conception of the worth of the individual. Jesus' emphasis upon and actual practice of this basic principle has meant more to the world than most of us realize. But it seems that we are just beginning to appreciate all that is involved in the thoroughgoing application of that principle in our present-day Western civilization. What a challenge is presented to the honest and sincere Christian who would take Jesus seriously at this point in the social, racial, industrial, and moral conditions of our society! At point after point in our so-called Christian society the worth of the person is lost sight of, personality is denied its legitimate forms of self-expression and self-realization, and the personal rights of multitudes of people are violated because of conditions affecting or affected by social, racial, and industrial maladjustment. Let us glory in the birth of Jesus in terms of the great struggles yet to be endured to make this teaching of his effective.

Again, there is to be identified with the birth of Jesus the birth of the kingdom of heaven ideal and program. There is need today for a rebirth of enthusiasm for and devotion to this kingdom ideal and program. Lenin bids fair to become a great saint, almost a saviour, to the Russian people, because his name is identified to such an extent with the vision and program of a communistic state. The enthusiasm of the mass of Russian people for and their devotion to this program and ideal is proving a most amazing modern spectacle. People who have visited in Russia are impressed with the fact that, while endeavoring to stamp out religion, the Russians have developed a new religion, which is being propagated with all the fervor and enthusiasm that has characterized the most flourishing and aggressive periods of Christian expansion. Should not the celebration of the birth of Jesus lead us anew to study the significance of his kingdom vision and bring us to a deeper consecration of ourselves to its realization? Truly, the Christmas season may be little or much to us.—Pittsburgh Advocate.

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CHINA DAY ON LENOIR CIRCUIT

Sunday, December 7, was a red letter day on Lenoir circuit. The circuit-wide missionary society had charge of the program of the day. All services on the charge were cancelled and the entire charge was asked to gather at South Lenoir church, being in the center of the circuit, for this all-day meeting.

The response to this program was everything we expected. The house was packed and jammed for the morning and well filled all the afternoon.

Miss Lela Tuttle, for 22 years a missionary in China, spoke at the morning hour. Her account of the poltical, social and religious conditions of the great country was indeed wonderful. In her address she clearly defined the purpose of missions, namely, to "reunite God's great family." God made of one blood all nations. We are all brothers. We are not to look down upon other nations, nor think we are the greatest. Every race has made its own peculiar contribution to the life of the world. There is great good and great bad in every race and there is wonderful possibilities in each nation. She brought out the fact that the President of China and his family are Christians and members of the Methodist Church. Her opinion is that the recent stand of the President for Christ is absolutely sincere, as there is no possible advantage he could gain by doing what is now the unpopular thing in China, becoming a Christian. Out of the 11 cabinet ministers seven are graduates of American universities. The leaven of Christianity is at work in the great old country of China. China wants missionaries, the right kind, that she can trust. She ought to be better understood and better appreciated.

After a wonderful basket dinner Miss Ethel Bost of Cornelius, who is supported in China by the Statesville district, gave us a graphic account of her call to China as a little girl, her preparation for going, and her work as a music teacher there.

Miss Bost showed us how wise our administrators had been in organizing the work in China. Our work there is intensive, co-ordinative, and each institution feeds the others.

Our great Soochow University is a unique achievement in the world of education. This is a coeducational institution consisting of six units, with only two units located at Soochow. The remaining are strategically placed at other points. These units have a combined enrollment of about 1500 students. Affiliated with it are primary schools enrolling about 1500 more. The law school is the most notable of its nature in all China.

Bible study is an elective course. We are glad to say that most of the students elect it and most of them become Christians.

Lenoir circuit starts off in a fine way. One church, Colliers, has pounded the preacher. Two churches took over the budget of a church discontinued last year, and one church raised the pastor's salary. There is a wonderful spirit among the people and they are doing things we are proud of.

Roy T. Houts, Pastor.

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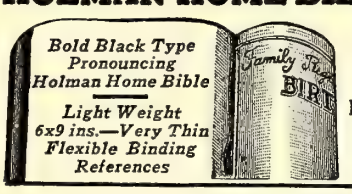
RESOLUTIONS OF LOVE AND RESPECT

Whereas, Rev. W. P. Watkins has served as pastor for the past three years with great spiritual and judicial wisdom, thereby endearing himself to all our people, we, the stewards of City Road Methodist Church, Elizabeth City, N. C., hereby resolve that it is with a deep sense of our loss that we relinquish our claim to him and that in his going our church loses one of its most spiritual leaders and one of the best beloved pastors. While we know and appreciate the fact that the church has gone forward under his leadership with great success, we rejoice with the people who will soon claim him, knowing that they have a splendid leader.

Resolved further, that a copy of these resolutions be sent to the Christian Advocate for publication, a copy be spread on the minutes of the stewards' book, and a copy be sent to Rev. W. P. Watkins.

A. P. Alston,
Mrs. E. H. Hill,
Committee.

HOLMAN HOME BIBLES



When the Eyesight Begins to Fail

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

EXTRA LARGE PRINT WITH REFERENCES FOR OLD FOLKS AND THE HOME

Size when closed, 6 x 9 inches

This **HOME BIBLE** has all the advantages of a Family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large clear print and a light-weight book.

A New, Practical Course in Bible Reading is also included in this edition of the Bible.

B2014. French Seal Leather, limp, round corners, red under gold edges, silk head bands and silk marker.... **$4 85**

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North Carolina Christian Advocate
Greensboro, N. C.

THE CHILDREN'S HOME

O. V. WOOSLEY, Editor

Owned and maintained by the W. N. C. Conference. A home for the homeless.

READ AND RE-READ

"He who gives a child a treat
Makes joy-bells ring in Heaven' Street;
And he who gives a child a home,
Builds palaces in Kingdom Come."
—John Masefield, Poet Laureate of England.

CATCH-UP CAMPAIGN

The following good messages are not only encouraging to us personally, but will help greatly in our catch-up campaign. The Children's Home, as is doubtless known, was found to be right heavily in debt when the present management took charge of it. We are trying to live this debt down and at the same time keep on living up. Our friends who help us catch up are real friends. Some are herewith noted.

O Love Feast

"Glad to send you our check for $420 covering our ten per cent assessment in full. I am also enclosing a program of one of the finest Thanksgiving love feasts I have ever enjoyed. You can count on us to back up your expanding program at the Home. We want you to bring your children over and give us a program."—Rev. L. B. Hayes.

Personal Check

"Enclosed find my personal check for $10 to be applied on the ten per cent assessment for Calvary, High Point. I am so glad to read your messages through the Advocate. Your appeals are not a matter of begging, but a great opportunity and challenge to folk to render service. Keep it up."—Rev. E. L. Kirk.

Loves the Home

"Enclosed you will find check for $100 covering ten per cent assessment for Trinity, Gastonia. You will also find check for $7.75 covering fifth Sunday offering. Yes, times seem to be hard, and money hard to find, but Trinity loves the Children's Home and loves to do what it can. All of our members except ten work in the mills, which are running only two or three days a week, but we shall not slight the Children's Home. You are getting the first money we raised, the pastor not excepted."—Rev. J. R. Warren.

Overcoming Difficulties

"I regret that your collections for last year were $5,000 short. We want you to know that we have the interest of the Home on our hearts and will do our bit to help in overcoming your difficulties. Am enclosing check for $43, $30 of which is to pay ten per cent assessment on Rhodhiss for this year, and the balance on Highland's ten per cent for last year. We want to bring a quantity of canned fruit to you in the near future."—Rev. I. L. Roberts.

Congratulations

"I am enclosing check for $400 covering ten per cent assessment on First church, Lenoir. It was a pleasure to have you, the other members of your faculty, and the children with us recently. You are doing a splendid work and we hope you will visit us again."—A. G. Foard.

Christmas Stockings

"Our Sunday school class at Boone desires to make little Christmas stockings with fruit, candy and nuts in them. We would like to make thirty or forty stockings."—Mrs. A. M. Norton.

For Editor Plyler

"My Sunday school class of twelve-year-old girls and Mrs. Pulliam's class of fifteen-year-old girls of First church, Elkin, want to clothe one of your little girls. Our girls are very much delighted to know they can have a small part in the work of the Home. Your interest and enthusiasm are certainly contagious. When the Advocate comes I turn to the Children's Home page even before I do the woman's page. Is that enough said from a missionary woman?"—Mrs. Mason Lillard.

Spring Clothing

"Our junior department at Dilworth, Charlotte, is very much interested in the Children's Home. Our department contribution to the fifth Sunday offerings last year was $10.06. We also decided that our department would like to clothe one of your little boys. We will be ready to start the first of the year. We will not let this matter interfere with our fifth Sunday offerings."—Miss Helen M. Smith.

At Prayer Meeting

"Am enclosing check for $6, which is the result of a collection taken at prayer meeting at Ardmore, Winston-Salem. This can be used as an extra donation and not to be applied on any assessments."—C. W. Hines.

A Great Pleasure

"We are mailing you a quilt made by six little girls, eight to twelve years of age, girls from Bessemer, Greensboro. This has been one of the greatest pleasures that has come to the lives of these little girls."—Mrs. R. N. Hinshaw.

From Texas

"I am enclosing check for $10 as a Thanksgiving donation in memory of my mother, who passed away some 23 years ago. My home is at Fallston- N. C., but I spend most of the time int he West for my health."—C. Clarence Stamey.

ENDS HEADACHE SPEEDILY

HEADACHES from nerves or eyes or stomach, pains that follow hard, tedious work, women's aches and pains, all can be relieved speedily by Capudine, the liquid preparation. It acts quickly, contains no narcotics, and does not disturb the digestion.

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HICKS Capudine FOR HEADACHES

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From Raleigh, N. C., daily except as shown.

Leave for		Arrive from
6:15 a.m.	Norfolk	8:30 p.m.
b-7:30 a.m.	Charlotte	4:45 p.m.
d-9:45 p.m.	Norfolk	7:05 a.m.

b-Connects week days for Fayetteville.
d-Sleeper to Norfolk.
B. J. Miller, C.T.A.
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COLDS and HEADACHES
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THE METHODIST ORPHANAGE

HON. R. N. PAGE ..... President Board Trustees
REV. A. S. BARNES ..... Superintendent
MRS. DAISY SMITH ..... Head Matron

Owned and maintained by the North Carolina Conference. Make all checks payable to A. S. Barnes, Supt.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under Act of General Assembly of North Carolina ..... (here disignate the bequest) .....

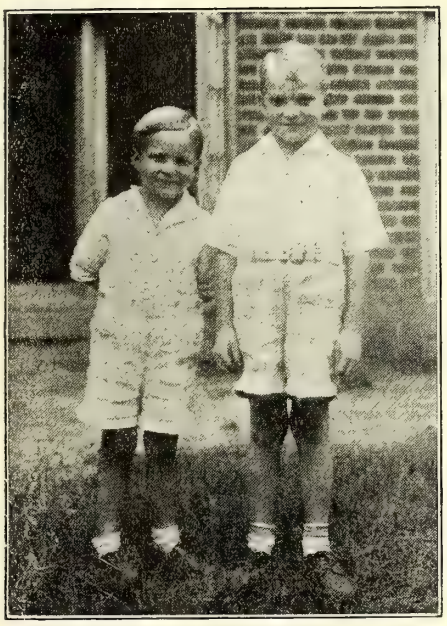
Twenty-four thousand dollars shortage from our orphanage assessment is a great loss to our orphanage. We have 339 children, the largest ever enrolled in our history. How we are to overcome this $24,000 deficit depends upon the liberality and sacrificial spirit of our people. With co-operation and persistent effort we can and will master our difficult job. I am counting on every church, Sunday school and missionary society to rally to our support as they have never done before. I shall not look in vain for all needed funds to keep our work going.

* * * *

I have a feeling of profound gratitude toward all who have in any way remembered our Methodist Orphanage during the Thanksgiving season. I have been deeply impressed with the sacrificial spirit of our North Carolina Methodism. Hundreds of contributions have come to me which represents self-denial and real sacrifice. This beautiful sacrificial spirit has warmed my heart and greatly strengthened my faith in the nobility and generosity of our Methodist people. In behalf of our fatherless children I want to thank one and all who have remembered us during the past few weeks. I pray that God's richest blessings may rest and abide upon all who have come to our relief when our need is so great and burden so heavy to carry.

* * * *

From the 3rd to the 12th inclusive, I was kept busy attending district meetings of the pastors, district stewards and church leaders. During this time I visited seven of the districts. I missed the Elizabeth City meeting. I expect to attend the Rockingham meeting on the 15th. At these gatherings the presiding elders were uniformly courteous to me. The cause I represent has a unique place in the hearts of all our people. By attending the many meetings of the church throughout the conference I hope to keep the members posted as to what we are doing in the training of our 339 children.



Raymond and David Carroll

In addition to this I am striving to keep them informed as to our needs. When our friends know that the conference fell behind $24,000 on the orphanage assessment they realize the absolute necessity of rallying all of our people to the support of our worthy cause. In making the rounds to the seven district meetings I had the privilege of having fine fellowship with Brothers J. C. Wooten, H. M. North, M. T. Plyler, J. H. Shore and C. C. Alexander. Rev. J. C. Wooten took Dr. Plyler, Dr. North and me on his car. The kindness is sincerely appreciated.



BROTHER AND SISTER, NANNIE AND PAUL SMITH, METHODIST ORPHANAGE

ADVANCING THE KINGDOM

Last November a negro minister, who was sent out by the Presbyterian Board of Foreign Missions as a missionary to Cameroun, West Africa, attended the Presbytery of Corisco. It was the second meeting of presbytery which he had ever attended as an ordained minister. The first meeting was held in a church in Philadelphia, six minutes from his home. The church at Sakbayeme, in Africa, was "six miles away," he writes in The Drum Call. He had to travel for two days to get there, but the results of his work were well worth the efforts he expended on it.

This journey to presbytery gave the new missionary hsi first opportunity to see an African railroad. "It was interesting to see African boys, one generation removed from the jungles, selling tickets at the railroad stations," he writes. "The train on which we rode was manned entirely by natives. I was quite surprised to see African boys as engineers, firemen, and ticket collectors."

The native pastors and elders came from eleven different tribes. The journey from Bululand into Basaland, in which presbytery was held, was a notable event in the lives of many of the native elders and pastors. Several of them said that before the advent of the missionaries to the Cameroun, it was unheard of for a Bulu to go into the Basa country. To have done so would have meant either death or slavery. Everyone lived in the shadow of a great fear. "Yet there they were, men of eleven tribes, who a few years ago were sworn enemies, meeting together to discuss ways and means of advancing the kingdom of Jesus." It was an inspiring sight.

IF YOU WERE BUSY

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticise your neighbor long
Because he's busy being wrong.

—Author Unknown.

Rowan county land that will produce a bale of lint cotton will also produce from 400 to 500 pounds of Korean lespedeza seed which sells at 20 cents a pound, reports W. G. Yeager, county agent.

Children's Storyland



THE CRADLE

He smiles within His cradle,
A Babe with face so bright
It beams most like a mirror
Against a blaze of light:
This Babe so burning bright.

This Babe we now declare to you
Is Jesus Christ one Lord;
He brings both peace and heartiness:
Haste, haste with one accord
To feast with Christ our Lord.

And who would rock the cradle
Wherein this Infant lies,
Must rock with easy motion
And watch with humble eyes,
Like Mary pure and wise.

O Jesus, dearest Babe of all
And dearest Babe of mine,
Thy love is great, thy limbs are small.
O flood this heart of mine
With overflow from thine!

—Tr. Robert Graves.

THE WOODEN SHOES OF LITTLE WOLFF

By Francois Coppee (Adopted).

Once upon a time—so long ago that the world has forgotten the date—in a city of the north of Europe—the name of which is so hard to pronounce that no one remembers it—there was a little boy, whose name was Wolff. He was an orphan and lived with his aunt, a hard-hearted old woman, who never kissed him but once a year; and who sighed with regret every time she gave him a bowl of soup.

The poor little boy was so sweet tempered that he loved the old woman in spite of her bad treatment. As Wolff's aunt was known to have a house of her own and a woolen stocking full of gold, she did not dare to send her nephew to the school for the poor, but she wrangled so that the schoolmaster of the rich boys' school was forced to lower his price and admit the little Wolff among his pupils. The schoolmaster was vexed to have a boy so meanly clad and who paid so little, and he punished little Wolff severely without cause, and even incited against him his comrades who were the sons of the rich. They made the orphan their drudge and mocked him so much that the little boy was miserable and hid himself away in corners to cry—when the Christmas season came.

On the eve of the great day the schoolmaster was to take all his pupils to the midnight service, and then to conduct them home again to their parent's house. Now, as the winter was very severe, the boys came to the place of meeting warmly wrapped up. Only little Wolff presented himself shivering in his thin everyday clothes, and wearing on his feet socks and wooden shoes.

It was comfortable inside the church, which was brilliant with lighted tapers. And the pupils, made lively by the gentle warmth, the sound of the organ, and the singing of the choir, began to chatter in low tones. They boasted of the midnight treats awaiting them at home. They talked about what the Christ Child would bring them, of what he would leave in their shoes which they would certainly be careful to place before the fire when they went to bed.

Little Wolff, alas! knew well that his miserly old aunt would send him to bed without any supper; but as he had been good and industrious all the year, he trusted that the Christ Child would not forget him, so he meant that night to set his wooden shoes on the hearth.

The service was ended. The worshippers hurried away, anxious to enjoy the treats awaiting them in their homes. The hand of pupils, two by two, following the schoolmaster, passed out of the church.

Now, under the porch, seated on a stone bench, in the shadow of an arched niche, was a child asleep—a little child dressed in a white garment and with bare feet exposed to the cold. He was not a beggar, for his dress was clean and new, and besides him upon the ground, were the tools of a carpenter's apprentice.

Under the light of the stars his face, with its closed eyes, shone with an expression of divine sweetness. But his tender feet were blue with the cold on this cruel night of December.

The pupils so warmly clad and shod, passed with indifference before the unknown child. But little Wolff, coming last out of the church, stopped deeply moved before the beautiful, sleeping child.

"Alas!" said the orphan to himself, "how dreadful! This poor little one goes without stockings in weather so cold; And, what is worse, he has no shoes to leave beside him while he sleeps, so that the Christ Child may place something in it to comfort him in all his misery."

And carried away by his tender heart, little Wolff drew off the wooden shoe from his right foot, and placed it before the sleeping child; and as best he was able, now hopping, now limping, and wetting his sock in the snow, he returned to his aunt.

"You good-for-nothing!" cried the old woman, full of rage as she saw that one of his shoes was gone. "What have you done with your shoes, little beggar?"

Little Wolff did not know how to lie, and, though shivering with terror, he tried, stammering, to tell his adventure.

But the old miser burst into frightful laughter. "Ah! the sweet young master takes off his shoe for a beggar! This is something new, indeed! Ah! since things are so, I will place the shoe that is left in the fireplace, and tonight the Christ Child will put in a rod to whip you when you wake. And tomorrow you shall have nothing to eat but water and dry bread, and we shall see if the next time you will give away your shoe to the first vagabond that comes along."

And saying this the wicked woman gave him a box on each ear, and made him climb to his wretched room in the loft. There the heart-broken little one lay in darkness, and, drenching his pillow with tears, fell asleep.

But in the morning when the old woman wakened early and descended to the kitchen, oh! wonder of wonders! she saw the great fireplace filled with bright toys, and in front of all the treasure, the wooden shoe which her nephew had given to the vagabond, stood beside the other shoe which she herself had placed there the night before, intending to put in it a handful of switches.

And as little Wolff, who had come running at the cries of his aunt, stood in speechless delight before all the splendid Christmas gifts, there came great shouts of laughter from the street.

The old woman and the little boy went out to learn what it was all about, and saw the gossips gathered around the public fountain. What could have happened? Oh, a most amusing and extraordinary thing! The children of all the rich men of the city, whose parents wished to surprise them with the most beautiful gifts, had found nothing but switches in their shoes!

Then the old woman and the little Wolff remembered with alarm all the riches that were in their own fireplace, but just then they saw the pastor of the church arriving with his face full of perplexity.

Above the bench near the church door, in the very spot where the night before a child had rested his sleeping head, the pastor had seen a golden circle wrought into the old stones. Then all the people knew that the beautiful, sleeping child, beside whom had lain the carpenter's tools, was the Christ Child himself, and that he had rewarded the faith and charity of little Wolff.—The Christian Index.

Schoolboy—I'll help you with your mathematics, Joe; I've got it all here in a nutshell.

Voice from Other Room—Oh! You've memorized it, eh?



IT never comes to Christmas but I think about the times
We used to save our pennies and our nickels and our dimes;
And we bunched them all together, even little baby brother
Put in something for the present that we always gave to mother.

We began to talk about it very early in December.
'Twas a very serious matter to us children, I remember.
And we used to whisper nightly our suggestions to each other,
For by nothing cheap and tawdry could we show our love for mother.

Mother's Christmas Gift

Her's must be a gift of beauty, fit to symbolize her ways;
It must represent the sweetness and the love that marked her days.
It must be the best our money, all combined, had power to buy,
And be something that she longed for; nothing else would satisfy.

Then it mattered not the token, once the purchase had been made.
It was smuggled home and hidden and with other treasures laid.
And we placed our present proudly in her lap on Christmas Day,
And we smothered her with kisses and we laughed her tears away.

It never comes to Christmas but I think about the times
We used to save our pennies and our nickels and our dimes;
And the only folks I envy are the sisters and the brothers
Who still have the precious privilege of buying for their mothers.

—American Boy.

Presiding Elders Appointments

North Carolina Conference

ELIZABETH CITY DISTRICT
O. W. Dowd, P.E., Elizabeth City, N. C.
FIRST ROUND

December
Kennekeet, Salvo, 11 18
Dare, Mann's Harbor, night 19
Manteo, 11 20-21
Wanchese, night 20-21

From December 22-31 I will assist certain pastors in setting up the program for the new conference year.

January
North Gates, Kittrells, 11 2-4
Gates, Gatesville, 11 3-4
Pasquotank, Newbegun, 11 9-11
Perquimans, Cedar Grove, 11 10-11
Columbia, Creswell, 11 17-18
Roper, Roper, night 18
Plymouth, Plymouth, 11 25
Williamston, Williamston, night 25

February
Windsor, Windsor, 11 1
Edenton, night 1
Chowan, Anderson, 11 7-8
Moyock, Memorial, 11 13-15
South Mills, McBrides, 11 14-15
First Church, 11....11

Elizabeth City district check-up meeting, Hertford, Friday, February 27, 10 a. m.

NEW BERN DISTRICT
Walter Patten, P.E., New Bern, N. C.
FIRST ROUND

December
Kinston, Queen Street, 11 21
Pink Hill, Webbs, 2:30 21
Pikeville, Pikeville, night 21
Jones, Trenton, 11 28
New Bern, Centenary, night 28

January
Mt. Olive Ct., Falling Creek, 11 3-4
Mt. Olive-Calypso, Calypso, night 4
LaGrange, Hickory Grove, 11 11
Hookerton,, Hookerton, night 11
Beaufort, 11 18
Newport, Newport, night 18
Atlantic, Atlantic, 11 25
Riverside-Bridgeton, Riverside, night 25

February
Straits-Harlowe, Tabernacle, 11 1
Morehead City, night 1
Goldsboro Ct., Daniels, 11 7-8
Snow Hill, Snow Hill, night 8
Dover, Dover, night 15
Grifton, Grifton, 11 22

APPORTIONMENT MEETINGS
Minister and representative of each church.

December
Straits-Harlowe, parsonage, 2:30 18
Newport, parsonage, 7:30 18

ROCKINGHAM DISTRICT
H. C. Smith, P.E., Rockingham, N. C.
FIRST ROUND

December
Laurinburg, 11 21
Roberdel, 7:30 21
Aberdeen, 11 28

January
Red Springs, 11 4
Maxton, 7:30 4
Lumberton Ct., 11 11
Laurel Hill, 7:30 11
Troy, 11 18
Ellerbe, 7:30 18
Mt. Gilead, 11 25

February
Wadeville, Ophir, 11 1
Biscoe, Star, 7:30 1
Raeford, 11 8
St. John-Gibson, 7:30 8
Caledonia, 11 15
Rowland, 7:30 15
West End, Hoffman, 11 22

WILMINGTON DISTRICT
W. C. Martin, P.E., Wilmington, N. C.
FIRST ROUND

December
Magnolia, Turkey, 11 21
Wallace-Rose Hill, Rose Hill, 4and 7:30 21

January
Town Creek, Zion, 11 4
Tabor, St. Paul, 4 and 7:30 4
Maysville, Maysville, 11 11
Jacksonville-Rich., Jackson, 4 and 7:30 11
Burgaw, Herrings, 11 18
Carvers Creek, Bolton, 4 and 7:30 18
Clinton, 11 25
Faison-Warsaw, Faison, 4 and 7:30 25

February
Kenansville, Kenansville, 11 1
Ingold, Garland, 4 and 7:30 1
Shallotte, Concord, 11 8
Southport, 7:30 8
Swansboro, Queens Creek, 11 15
Trinity, 8 15
Scotts Hill, Scotts Hill, 11 22
Wilmington Ct., Wesley, 4:30 and 7:30 22

March
Chadbourn, Chadbourn, 11 1
Epworth, 8 1

WASHINGTON DISTRICT
J. H. McCracken, P.E., Washington, D. C.
FIRST ROUND—IN PART

December
South Rocky Mount, 11 21
Robersonville, 11 28
Greenville, 7:30 28

Western North Carolina Conference

CHARLOTTE DISTRICT
E. K. McLarty, P.E., Charlotte, N. C.
FIRST ROUND

December
Ansonville, Ansonville, 11 21
Lilesville, Forestville, 2 21
Wadesboro, night 21
Trinity-Derita, Derita, 11 28
Thrift-Moores, Pleasant Grove, 2 28

January
Monroe, Central, 11 4
N. Monroe-Icemorlee, Icemorlee, 3 4
Matthews, night 7
Bethel, Bethel, 11 11
Unionville, Unionville, night 11
Weddington, Wesley, 11 18
Hickory Grove, night 18
Waxhaw, Waxhaw, 11 25
Pineville, Pineville, night 25

DURHAM DISTRICT
J. C. Wooten, P.E., 114 Watts St., Durham, N. C.
FIRST ROUND

December
South Alamance, Swepsonville, a.m. 21
Person, Oak Grove, a.m. 27
Long Memorial, a.m. 28
Branson, p.m. 30
West Durham, p.m. 31

January
Carr, p.m. 2
Rougemont, Union, a.m. 4
Leasburg, a.m. 6
Duke Memorial, p.m. 7
Chapel Hill, 3 p.m. 8
Carrboro, p.m. 8
Durham Ct., Bethany, a.m. 9
West Burlington, a.m. 11
Webb Ave., p.m. 11
Calvary, p.m. 13
Trinity, p.m. 14
Lakewood, p.m. 15
Milton, a.m. 18

February
Andrews, a.m. 1
Burlington Ct., Mt. Vernon, a.m. 8
Bahama, Mt. Sylvan, a.m. 10
Cedar Grove, a.m. 15
Graham, p.m. 15
Holt's Chapel, 3 p.m. 15
Hillsboro, a.m. 17
Mt. Tirzah, Helena, a.m. 18
Stem, a.m. 22
Yanceyville, Shady Grove, a.m. 24
Orange-Massey, Massey, 2 p.m. 25
Duke's Chapel, 2 p.m. 26

FAYETTEVILLE DISTRICT
W. A. Cade, P.E., Fayetteville, N. C.
FIRST ROUND

December
Haw River, Bynum 20-21
Sanford, night 21
Glendon, Carbonton 27-28
Hemp, Tabernacle, p.m. 28

January
Pittsboro, Pittsboro 3-4
Goldston, Goldston, night 4
Roseboro, Bethel 10-11
Parkton, Parkton, p.m. 11
Person St. and Calvary, Person St. 18
Mamers, Spring Hill, p.m. 18
Lillington, Lillington, night 18
Stedman, Cokesbury 24-25
Carthage, Carthage, night 25

February
Elizabeth, Clarkton, 11 1
St. Pauls, St. Pauls, night 1
Bladen, Bethlehem 7-8
Bladen, Bethlehem 7-8
Dunn, night 8
Siler City, First Church 21-22
Jonesboro, Morris, p.m. 22

GASTONIA DISTRICT
R. M. Courtney, P.E., 606 York St., Gastonia, N. C.
FIRST ROUND

December
Rock Springs, Denver, 2 18
Lowesville, Salem, 11 20
Gastonia, West End, 11 21
Lowell, Lowell, 7....21
Crouse, Lander's Chapel, 11 27
Shelby, Lafayette Street, 11 28
Shelby Ct., Sharon, 3 28
Shelby, Central, 7:30 28
Smyre, 7 30

January
Maylo, 11 4
Stanley, Stanley, 7 4
Cherryville, 11 11
King's Mountain, 7 11

GREENSBORO DISTRICT
W. A. Newell, P.E., 508 Summit Ave., Greensboro, N. C.
FIRST ROUND

December
South Greensboro, Holt's Chapel, night 12
Reidsville, Main Street, 11 14
Wentworth, Carmel, 3 14
Ruffin, Ruffin, night 14
Wesley Memorial, Wesley Memorial, night 15
Calvary, Calvary, night 16
Main Street, Main Street, night 17
Ward Street.-Archdale, Archdale, night 18
Highland, Highland, night 19
Proximity, Proximity, 11 21
Jamestown, Jamestown, night 21
West Greensboro, Muir's, night 22

MARION DISTRICT
E. W. Fox, P.E., 29 N. Fort St., Marion, N. C.
FIRST ROUND

December
Broad River, Kistlers, 11 18
North Forest, North Morganton, 11 21
Morganton Ct., Bethel, 2:30 21
Morganton, First Church, night 21
Bostic, Cedar Grove, 11 28
Rutherfordton, night 28

January
Table Rock, Mountain Grove, 11.... 4
Marion Mills, East Marion, night 4
Gilkey, Gilkey, 11 11
Spindale-Pleasant Grove, Pleasant Grove, 2:30 11
Forest City, night 11

The pastors, presidents of Woman's Missionary Societies, and the chairmen of the missionary committees are called to meet at First church, Marion, at 10 o'clock on January 14.

Glen Alpine, 11 18
McDowell, Nebo, 2:30 18
Old Fort Ct., Ebenezer, 11 25
Rutherford College, Connelly Springs, night 25

February
Burke, Bollingers, 11 1
Marion, First church, night 1
Marion Ct., Glenwood, 11 8
Marion, Cross Mill, night 8

MOUNT AIRY DISTRICT
W. E. Poovey, P.E., Mount Airy, N. C.
FIRST ROUND—IN PART

December
Spray, 11 21
Draper, 3 21
Madison, night 21
DAN RIVER ZONE MEETING, Madison, 9:30....22

January
Mount Airy Ct., Salem, 11 4
Ararat, Mt. Hermon, 3 4
Sandy Ridge, Delta, 11 10
Stoneville-Mayodan, Stoneville, 11 11
Leaksville, night 11
YADKIN RIVER ZONE MEETING, Mt. Airy, 2....13
Danbury, Danbury, 11 18
Walnut Cove, Palmyra, 3 18
Rural Hall, Rural Hall, 11 25
Pilot Mountain, Pilot Mountain, 3 and 7 25

February
Dobson, Dobson, 11 1
Yadkinville, Yadkinville, 3 and 7 1
Jonesville, Jonesville, 11 7-8

The District Missionary Institute will be held at Central church, Mount Airy, opening at 10:30 and closing at 1:00 with a luncheon served by the missionary ladies of Central. The date is January 13.

RALEIGH DISTRICT
H. M. North, P.E., Raligh, N. C.
FIRST ROUND

December
Millbrook, Millbrook, 11 21

January
Louisburg St., Leah's, 11 4
Louisburg, 7:30 4
Four Oaks, Four Oaks, 11 11
Garner, Ebenezer, 3 11
Creedmoor, Creedmoor, 11 17
Bailey, Bailey, 11 18
Selma, 7:30 18
Oxford Ct., Stovall, 2:30 24
Fuquay, Holly Springs, 11 25
Franklinton, 7:30 25

February
Benson, Benson, 11 1
Smithfield, 7:30 1
Smithfield, 7:30 1
Cary-Apex, Apex, 11 8
Zebulon, Zebulon, 7:30 8
Tar River, Kittrell, 11 14
Oxford, 11 15
Clayton, 7:30 15
Princeton, Fellowship, 11 22
Lucama, Lucama, 3 22
Kenly, Kenly, 7:30 22

SALISBURY DISTRICT
H. C. Sprinkle, P.E., Salisbury, N. C.
FIRST ROUND

December
Concord Ct., Mt. Olivet, 3 20-21
Epworth, 11 21
Kerr Street, night 21
Norwood Ct., Cedar Grove, 11 27-28
Norwood, night 28

January
Landis, Bethpage, 11 Sat. and 3:30 Sun.....3-4
Kannapolis, Trinity, 11 4
China Grove, night 4
Woodleaf, Gay's Chapel, 11 10-11
Mt. Pleasant, St. Paul, 3 11
Harmony, night 11
Salem, Salem, 11 18
Albemarle, Central, night 18
Concord, Central, 11 25
Forest Hill, night 25

February
Granite Quarry, Shiloh, 11 Sat. Jan. 31, and 8 Sun. 1
Gold Hill, Providence, 11 1
Westford, night 1

STATESVILLE DISTRICT
J. S. Hiatt, P.E., 240 Walnut St., Statesville, N. C.
FIRST ROUND

December
Mooresville, Central, 11 21
Mooresville Ct., Centenary, 2:30 21
Troutman, night 21
Hickory, First Church, 11 28
Bethel-Fairgrove, Bethel, 2:30 28
Westview, night 28

January
Newton, 11 4

North Carolina Christian Advocate

Published every Thursday at Greensboro, North Carolina. By Methodist Publishing Company, Inc.

A. W. PLYLER, M. T. PLYLER .....Managers

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One Year $2.00
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To all Preachers of the Gospel, year 1.00

Unless notified to discontinue the Advocate will not be stopped at expiration of time.

Maiden, night 4
Catawba, 11 11
Bali Creek, 2:30 11
Lenoir, First, 11 18
Hudson-Mt. Zion, 2:30 18
Lenoir Ct., S. Lenoir, night 18

District missionary institute will be held at First church, Hickory, January 12, at 10 a. m.

WAYNESVILLE DISTRICT
C. M. Pickens, P.E., Waynesville, N. C.

FIRST ROUND

	December
Highlands, Highlands, 11	21
Franklin, night	21
Dellwood, Dellwood, 11	28
Jonathan, Shady Grove, 3	28
	January
Franklin Ct., Snow Hill, 11	4
Macon, Union, 3	4
Glenville, Glenville, 11	11
Waynesville, night	11
Webster, Love's, 11	18
Cullowhee, Speedwell, 3	18
Canton, 11	25
Bethel, River Side, 3	25

WELDON DISTRICT
L. B. Jones, P.E., Weldon, N. C.

FIRST ROUND

	December
Murfreesboro-Winton, Murfreesboro, 11	18
White Mem.-City Road, White Mem., 11	21
Henderson, First Church, 3	21
Northampton, Jackson	27-28
Rosemary, 7:30	28
Rich Square, Rich Square, 11	31
	January

WINSTON-SALEM DISTRICT
Loy D. Thompson, P.E., 898 Lynwood Avenue, Winston-Salem, N. C.

FIRST ROUND

	December
Thomasville, Trinity, 11	21
Thomasville, Pine Grove, 3	21
Thomasville, 7:30	21
Mocksville, 11	28
Lewisville, Brookstown, 3	28
Grace, 7:30	28

W. N. C. BOARD OF EDUCATION
(Continued from page 17)

for this purpose the following materials:

a. "A Statement to Local Churches."

b. "Christian Education in the Local Church."

c. "Manual on Christian Education in the Local Church." (This sets forth in detail the work of the board and the organization and work of the several divisions in the local church).

Note: These materials may be secured free of charge by addressing the Department of the Local Church, General Board of Education, 810 Broadway, Nashville, Tenn.

5. Keep in touch with your conference executive secretary of Christian education who will give advice and help as needed.

6. Upon request further assistance will be given gladly by the Department of the Local Church of the General Board of Christian Education, to whom application may be made for copies of these suggestions in leaflet form if desired.

Missionary Warded Off Colds, By Using Vicks VapoRub Daily

Paul G. Dibble Found It "The One Thing" That Is Thus Effective in India's Treacherous Climate

Paul G. Dibble, while stationed at the Baraca, Kilpank, Madras Mission of the South India Conference of the Methodist Church, wrote interestingly and enthusiastically of his daily experience with Vicks VapoRub—the modern external treatment for colds. "In my own particular case," said Mr. Dibble, "I find that Vicks is **the one thing** that wards off a cold. In Madras the climate is very moist and we perspire a good deal. Any little breeze or draft easily chills and brings on a cold. Before going to bed and once or twice during the day, every day, I insert Vicks up my nostrils. This keeps my nasal passages clean, and seems to drive out any germs that have taken up their home in my head. My wife and the two children use Vicks frequently, too."

Snuffing Vicks up the nose at the first sign of a cold is recommended to all of Vicks millions of friends. Another effective treatment is to melt a teaspoonful of Vicks in boiling water and inhale the steaming medicated vapors. This treatment has a most remarkable effect in relieving that "stuffed-up" feeling. If there is any discomfort of the throat, place some Vicks on the tongue and let it trickle down the throat as it slowly melts.

Then, at bedtime, for any type of cold, rub Vicks on the throat and chest and get its long continued double effect during the night. For chest colds, after rubbing vigorously with Vicks, spread on a thick coating and cover with warm flannel. Vicks attacks the cold two ways at once for relief: (1) Through the skin, like a poultice or plaster; and (2) Its medicated vapors, released by body-heat are breathed in direct to irritated air-passages.



Jean and her jar of Vicks at a mission post in India—sent us by Rev. A. L. Grey.

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IN MEMORIAM

STYRON—Sallie Tripp, the daughter of Joseph and Sallie Whitford Tripp, was born on Core Point, Beaufort county, North Carolina, March 23, 1864; was married to John Stanly Styron on May 6, 1881. To this union were born five children, Clyde, Joseph, Cecil Roland, and one daughter, Mrs. Hannah Sawyer. Mrs. Styron moved to Hobucken, Pamlico county, 30 years ago. Soon after moving here her certificate of membership in the M. E. church ws forwarded and she lived the most beautiful Christian life, loved and honored by her neighbors. On the quiet evening of October 19, 1930, she crossed the river of death to be with the Saviour she loved and worshipped. She was buried by the side of loved ones in The Core Point cemetery. Rev. A. J. Hobbs, Jr., conducted the funeral. Mrs. Joella Mayo Sadler.

BOTTOMS—Richard Arnold Bottoms of Margaretsville, N. C., was the son of the late William and Mary E. Bottoms, was born September 5, 1854; married February 4, 1881, to Miss Henrietta E. Edwards, who passed on to her heavenly home 26 years ago and died May 6, 1930, as "one who wraps the draperies of his couch about him and lies down to pleasant dreams." Brother Bottoms was a member of one of the best families of eastern Carolina. He was converted in youth and united with the Sharon Methodist church, where he remained a faithful member until the end, his life being the representation of the highest type of Christian manhood. He has left to mourn the loss of a devoted father one son, S. G. Bottoms, and three daughters, Virgie, Lucy and Mary Elizabeth, the latter of whom is a very popular teacher.

A Former Pastor.

BILLUPS—William Alvin, the infant son of Rev. and Mrs. E. P. Billups, was born September 29, 1930. For seven weeks he made a heroic struggle to live here, but in spite of all his effort and of all that loved ones and medical skill could do, he was forced to give up the fight and has gone to spend eternity with Jesus, who needs some of earth's precious babies to make complete the heavenly home he has gone to prepare. Our hearts go out in sympathy to the fond parents who are heartbroken and disappointed over the death of their first-born child. He could not stay here to fulfill the hopes and prayers of those who welcomed him into this world, but the memory of him lingers to inspire the parents to do all in their power for other boys who come under their influence. "Billy" lives with the Christ who called the little ones to himself, constantly drawing those whose hearts he captured to a better life and to the eternal home.

ATWATER—James Bobbitt Atwater, son of Jehiel and Martha Warren Atwater, was born in Orange county, North Carolina, at the old homestead of Moses Atwater, July 16, 1864. The greatest portion of his life was spent at Bynum, Chatham county. In his youth he was converted and joined Mount Pleasant Methodist church. For about 20 years he was Sunday school superintendent at Bynum and a great portion of his life a member of the board of stewards. He also served as recording steward and district steward. For 20 years he was a member of the North Carolina annual conference Sunday school board.

He was a member of the State Senate in 1915, served as chairman of the war board, tax supervisor for six years, was on the board of education of Chatham county and a pioneer of the sand-clay road. For several years he was a member of the board of county commissioners. For forty-one years he was engaged in business at the same place at Bynum.

He attended the school of Captain Denson at Pittsboro. In 1884 he took a business course at Poughkeepsie. October 19, 1898, he married Miss Nell Eastwood Page, Aberdeen, N. C.

James B. Atwater, as shown by the facts mentioned, was a busy man. Besides looking after his own business affairs he rendered varied and valuable service for his community and country and for his church. He combined the elements of Christian manhood. He possessed a clear intellect, a kind spirit and definite decision.

While state senator he felt keenly his responsibility especially on issues involving roll call, his name alphabetically heading the list. He ever sought to occupy the right side of any question in life or in conduct. During the latter part of his life when business reverses were experienced he never showed evidence of wavering from his fidelity to religious spirit and claims, but beneath an aching brow he carried a smiling countenance.

While visiting his sons in Newport News, Va., he was suddenly translated to the larger life beyond, Tuesday, November 4, 1930.

His wife, daughter and three sons survive him.

The funeral was conducted at Mount Pleasant Methodist church, Chatham county, November 6, by Dr. W. A. Stanbury, assisted by Rev. A. E. Brown and Rev. R. B. John. S. B. Turrentine.

RESOLUTIONS OF RESPECT

It is with sad hearts that we, the members of the Woman's Missionary Society of Centenary church, Greensboro, N. C., record the death of one of our beloved members, Mrs. Julia Elliott Browne.

For many years she was a loyal member of our society. Her life was gentle and sweet. In her going we have lost a faithful member and friend. Therefore be it resolved:

First, That we bow in humble submission to God's will.

Second, That we extend to the loved ones left behind our deepest sympathy and pray that God may bless them.

Third, That a copy of these resolutions be recorded in the minutes of the society, a copy be sent to the family and one to the N. C. Christian Advocate.

Mrs. R. H. Milton,
Mrs. L. L. Glascock,
Mrs. J. B. Pleasants.

IN MEMORIAM

On March 27, 1930, the death angel visited the home of my dear grandmother and carried her swiftly to her eternal home. She was called from her children, loved ones and friend. All through her life she led a straight one, and her influence among others led them to know that she was a Christian mother.

Dear grandmother, we miss you more than tongue can tell. Your home is vacant without you, and our hearts grieve for the loss, but the dear heavenly Father knoweth all things best. We hope some day to meet you in that home far away.

Her granddaughter,
Mrs. G. W. Seiby.

IN MEMORIAM

In loving memory of ur dear husband and father, the late J. T. Flythe. Nine years since he left us—December 8, 1921.

To the beautiful isle of somewhere,
Where sorrow and cares are unknown;
The land of sunshine and flowers,
The spirit of our loved one has flown.

He was ready when the Master called him,
And peacefully set his sail
For the beautiful isle of somewhere,
Beyond life's stormy gale.

Wife and Sons.

SESSOMS—The tribute that one is faithful to duty merits the prime eulogy of him who declared, "Ye are my disciples if ye do whatsoever I command you." The life of Mrs. Julia R. Sessoms was a true exponent of fidelity to duty in the varied spheres of life and conduct. With courage was blended gentleness; with zeal was united patience; with positive conviction was cherished the charity which never faileth. She was a firm believer in the Methodist church and her doctrines.

In paying a worthy tribute to her memory no other interpretation of the life of Sister Sessoms could be made than that based upon the assurance of immortality.

Mrs. Sessoms was the daughter of Henry and Eliza Bullard and the widow of Edward Sessoms. These sturdy people lived in the eastern section of Cumberland county. She was born April 10, 1852; died October 15, 1930, being more than 78 years old.

Mrs. Sessoms was married March 1, 1876. The following children were the result of this union: Mrs. W. L. Gilbert of Clinton, Mrs. J. M. Owen of near Fayetteville, Misses Anna S., Ethel, Lillian, and Frank McN. Sessoms. These are all living except Miss Lillian, who passed away a few years ago. She has bequeathed to them a rich and noble heritage. Blessings upon each of them.

Mrs. Sessoms was a member of Cokesbury church 62 years. The church loses a good member. May her mantle fall upon and be worn worthily by her children.

Mrs. Sessoms loved, honored and esteemed the Methodist preachers. A hearty welcome always awaited their coming. She really wanted them to visit her, as many former pastors can testify who have served this charge.

Mrs. Sessoms was laid to rest on Friday, October 17. The pastor conducted the services, assisted by Rev. N. M. McDonald, a former pastor and special friend of the family; also Rev. Hardy Lanier of the Baptist church.

C. H. Caviness, Pastor.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father in his wisdom and love to call from among us our faithful and beloved co-worker, Mrs. J. A. Anthony, who quietly slipped away some time during the night, November 16, to be with her Lord and departed ones. Therefore be it resolved:

First, That the Woman's Missionary Society and Sunday school of Central Methodist church, Shelby, N. C., deeply feel our loss and greatly miss her kind and helpful activities among us; we realize our loss is her gain, and we bow in humble submission to the will of the Father, who doeth all things well.

Second, That we extend our deepest sympathy to the bereaved family.

Third, That a copy of these resolutions be entered on the society's records, a copy sent to the bereaved family, and the N. C. Christian Advocate.

Mrs. C. F. Sherrill,
Miss Lilla Hull,
Mrs. T. A. Spangler,
Mrs. Z. J. Thompson,
Mrs. F. L. Hoyle.

RESOLUTIONS OF RESPECT

Whereas, God in his infinite wisdom has called unto himself Mrs. F. S. Wetmur, our friend and member of our missionary society of the First Methodist church of Hendersonville, N. C.,

Be it resolved, that we, the members and co-workers of the missionary society, extend our deepest sympathy to the family of our beloved member, who has passed on to receive her reward and to await the arrival of her dear ones left behind.

Mrs. A. S. Browning, Sr.
Mrs. H. Yarborough,
Mrs. W. E. Striden.

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